

Relationship between Personal Growth Initiative and Religious Commitment in the Ministerial
Formation to Priesthood: A Case of Theology Students at Saint Dominic's Major
Seminary, Lusaka, Zambia

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DECLARATION

I, the undersigned, declare that this research is my original work developed through reading, research and reflection and to my knowledge has never been submitted to any other university or institution for higher learning for any academic credit. All the sources used in this proposal have been appropriately cited and fully acknowledged.

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DEDICATION

This work in the form of a proposal is dedicated to my superior general of the Society of African Missions (SMA) Fr. Antonio Porcellato and his general council and all lovely family members, and close acquaintances for being supportive during this task of the research undertaking.

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I wish to convey my deep gratitude to the Almighty and Awesome God for giving me life and for granting me good health, both of which made it much easier for me to finish my research. I am full of gratitude towards my hardworking supervisors, Rev. Dr. Henry Tucholski, SDB, and Dr. Catherine Mwarari, whose insightful and timely observations and appropriate direction significantly shaped and streamlined this work during this research. My special gratitude goes as well to the Rev. Fr. Thomas Chitalu, Rector and other faculty members for granting permission to have this research done at St. Dominic's Major Seminary. I am delighted to express my heartfelt appreciation to the teaching and administrative staff at the Institute of Youth Studies counselling psychology department for their efforts. I wish to thank immensely also Dr. Mary Ann Negi, a senior lecturer at Nkrumah University, Zambia for professionally editing this entire work. I cannot forget to give thanks to my SMA community members in Kikeni, my fellow students, my family and my parishes of the weekend apostolate. To the above-mentioned and the unmentioned, I owe my greatest debt for the love, support and excellent critical pieces of advice at numerous points. I am full of gratitude to all and may God bless all of them abundantly.

ABSTRACT

Personal growth initiative and religious commitment are fundamental in the formation of the ministerial priesthood. This quantitative study investigates the relationship between mental personal growth initiative and religious commitment at Saint Dominic's Major Seminary, Lusaka, Zambia. The study had two hypotheses and four objectives: assessing the levels of personal growth, the levels of religious commitment, the relationship between personal growth initiative and religious commitment, and the relationship between personal growth initiative and demographic characteristics. The positivism approach was adopted in this study. The census sampling design was used to obtain the sample size of 160 Theology Students. The descriptive and inferential statistics on SPSS version 25 showed that 55.6 % ($N = 160$) of students had high levels of personal growth initiative while 66.3 % ($N = 160$) had high levels of religious commitment. A positive moderate correlation was obtained from the relationship between personal growth initiative and religious commitment ($r = 0.402$; $p < 0.000$, $N = 160$). Concerning demographics, age had a positive correlation with personal growth initiative at Pearson's $r = .069$, $p < .04$ ($N = 160$). The following had no significant relationships: levels of education at [$F(3, 156) = 0.209$, $p = .890$], religious affiliation at $t(158) = .715$, $p = .754$, sources of motivation at [$F(3, 156) = .0188$, $p = .904$] and seminary help at $t(158) = .007$, $p = .801$. The study recommends more psychological and spiritual accompaniment to boost low and moderate levels of Theology Students.

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ABBREVIATIONS AND ACRONYMS

GHQ: General Health Questionnaire

MASS: Measuring and Assessment of Soft Skills

MSCS: Mental Scale for College Students

NPI: Neo Personality Inventory

PGIS: Personal Growth Initiative Scale

RCI: Religious Commitment Inventory

RCT: Religious Commitment Theory

SDT: Self-Determination Theory

SFS: Satisfaction with Life Scale

SPSS: Statistical Package for Social Sciences

USA: United States of America

M: Mean

SD: Standard Deviation

OPERATIONAL DEFINITIONS OF TERMS

Catholic Seminary: This is an academic/training institution of university status (Diploma or bachelor's degree) established by the Catholic Bishops' Conferences. Catholic seminary and formation house are two terms that will be used interchangeably in this study.

Formation: The process of introducing new members to a dynamic way of living that is consistent with their values and aspirations.

Formator: A faculty member of the seminary or religious formation house who accompanies the Theology Students in their formation.

Levels of Education: The four intakes or classes of Theology Students.

Ministerial Priesthood: This is the special office conferred on men in the Catholic Church who become priests through sacramental ordination. The three primary roles of a priest are: teaching by preaching the word of God, sanctifying by administering sacraments and governing by being involved in the administrative duties of the Church.

Personal Growth Initiative: This is a person's active and deliberate participation in personal positive changes which include one's behaviour, attitudes, values, actions, and habits. Personal growth initiative is used in this study interchangeably with personal growth.

Religious Commitment: The extent to which a person upholds and applies in daily life the religious values, beliefs, and practices. This connotes the religious expression of a specific level of spiritual ideas and ideals that highlight a person's motive (either intrinsic or extrinsic) for an activity in the priestly ministry.

Religious Affiliation: Entails belonging to either a religious congregation or being diocesan.

Theology: This is an academic discipline that systematically studies the nature of God and different beliefs.

OPERATIONALIZATION OF CONCEPTUAL VARIABLES

Personal Growth Initiative: This is a scale that measures growth experiences and self-progress. It is called the Personal Growth Initiative Scale and it was used to measure the first variable, personal growth initiative (Sood & Gupta, 2014). It features 16 single-factor response options and has a Likert scale of 6 points. The items were scored accordingly; with 0 denoting a great deal of disagreement and 5 denoting a great deal of agreement. According to Yalcin & Malkoc (2013), PGIS-II is verified too and it proved so among the Turkish population. Planning, utilising resources, and intentional behaviour form the four components that comprise the 16 elements. Items that are represented in the 16 items are divided into each of the subdivisions: Using Resources (1-3), Readiness for Change (4-7), Planfulness (8-12), and Intentional Behaviour (13 - 16). The level of personal growth was statistically analyzed by SPSS version 25.

Religious Commitment: The scale used to measure religious commitment is called the Religious Commitment Inventory (RCI) and it was utilised to measure one's level of religious commitment because it is the second variable in this study (Worthington et al, 2003). This 10-item, single-factor answer option test is scored on a laid out 5-point Likert scale and Polak and Grabowski (2017) validated the Polish of RCI. The intrapersonal Religious Commitment subscale can be created by adding items 1, 3, 5, 7, and 8 to the scale, dividing it into two subscales. Items 2, 6, 9, and 10 can be combined to generate the interpersonal Religious Commitment subscale. However, the results of this study, which employed SPSS version 25 for data analysis and the full-scale RCI-10 scores for data collection, demonstrated the levels of religious commitment.

CHAPTER ONE

Introduction

1.1 Introduction

This chapter gives the background of the study. It brings out the statement of the study's problem and vividly states its purpose. It also encompasses the three research questions and proceeds to show the scope and delimitations of this research. Lastly, it demonstrates the study's significance and finally presents the five assumed assertions.

1.2 Background to the Study

History testifies that special attention is paid to the training carried out in formation houses and seminaries to ensure that the ministerial priesthood candidates have attained growth (Hoelsing & Hogan, 2021). Globally, the primary goal of formation for the ministerial priesthood in the universal Catholic Church is holistic formation which has emphasized growth in four areas: human, intellectual, spiritual, and pastoral (Amadasu, 2021). According to Applewhite (2012), human formation includes a journey towards self-awareness, interpersonal connectedness, emotional growth, human sexuality, and personal integration. Furthermore, intellectual formation entails a profoundly integrating holistic academic journey that moves the candidate's mind, heart, and soul in preparation for a religious ministry in the world.

Additionally, pastoral formation transforms candidates into authentic spiritual shepherds through imitation of the Lord Jesus Christ, the ultimate teacher, priest, and shepherd (Lipiec, 2018). The process of spiritual formation involves completely changing one's desires, thoughts, actions, and interpersonal communication styles to create Christ's character (Asumang, 2016). It is for this reason that the seminary is seen as a place where one's call to priesthood is nurtured

(Oakley, 2017). Thus, the vocation of the ministerial candidates undergoing priestly formation is nurtured and safeguarded in this set-up of the seminary.

According to Porter et al (2019), it is taken for granted that Catholic seminaries by their creation and nature automatically allow students of Theology to experience and achieve character and religious growth. According to Egunjobi (2019), 50% of priests in Africa face psychological challenges such as personality dysfunction, stress, anxiety, depression, burnout, substance abuse, and psychosis. Therefore, this is clear evidence that there is a discrepancy between the ideal and actual outcomes of formation. Perhaps the focus during training is mainly on religious commitment, and human-psychological aspects of formation that can promote the best possible personal growth are not given enough attention.

Improvements made in various aspects of one's life that are related to improving oneself and developing personally while keeping an open mind to new experiences are known as personal growth initiative (Doorn et al., 2020). Personal growth initiative involves the pursuit of long-term life goals while feeling as if one is expanding and continuing to grow (Ryff, 2013). Personal growth is an acquired skill and achievement that involves active and personal engagement for the achievement of one's potential and the perception of ongoing improvement in one's character and behaviour (Hirata & Kamakura, 2018). Therefore, one may wonder whether personal growth initiative is captured and taken as part and parcel of the personal growth formation in the seminary.

When used strictly, the term “religious commitment” refers to how closely someone lives their religious beliefs, ideals, and practices (Worthington Jr. et al., 2003). According to Zawawi (2015), religious commitment encompasses one's internal dedication or disposition to their religion. In other words, this understanding is not just pointing to the personal and private time

devoted to religious involvement, religious groups or organizations but also the internalization of values such as communal life. One may wonder whether the intrinsic orientation, which is the anchor of religious commitment, is primarily and seriously looked at during the training of the candidates for the priesthood.

Limited research has been done concerning how personal growth is associated with religious commitment among Theology Students undergoing priestly formation. A quantitative study by Sunardi (2015) was done at six major seminaries in the USA among 120 priests and 52 seminarians about factors as to why some priests and candidates for priesthood opt for priestly commitment and persist in it and others do not. The findings showed that there were correlations between persistence in priestly commitment and parental care as well as the type of personality of a priest or seminarian. Thus, this study indicated that those who have received stable parental guidance, mentoring and support from immediate family and are balanced in their personality are likely to persist in the priestly commitment.

Another quantitative study that comes close to this research was done in South-Central Italy that showed categorically the difference between catholic priests and laypeople in terms of religious commitment and personality (Cerasa et al., 2016). Even though priests and lay people had the same religious levels priests showed outstanding characteristics in their personality. The priests showed higher levels of *extraversion* and *agreeableness* than the lay people. This difference is probably the result of the sophisticated priestly formation and the ministry that priests are involved in.

In Africa, a study by Uche (2020) clarifies that Theology Students are meticulously helped through religious training to portray exemplary attitudes that will bring the fullness of life and total liberation in themselves and the people they will serve. In Nigeria, Omorogbe (2017)

carried out a study on the formation to the ministerial priesthood and discovered that the seminary staff tend to wonder why there is a lack of a link between the formation received and the life lived in the ministerial priesthood by some candidates after ordination. After all, according to Massawe (2013), formation is special training that aims at instilling a balanced, exemplary attitude, and well-developed character and does not domesticate the individual. Nevertheless, the contrary of formation is sometimes seen.

A quantitative study done at an Industrial Psychology University in South Africa found that many students studying industrial and organisational psychology are involved in the Personal Growth Initiative (PGI) (De Jager-van Straaten et al., 2016). Additionally, Pansiri and Sinkamba (2017) undertook a study among students from the University of Botswana to investigate the level of personal growth concerning readiness to transition from secondary school to tertiary education. This study revealed that there are many factors at play in personal growth such as the quality of the institution and the administration.

Locally, particularly in Zambia, Richard (2013) says the Church expects candidates for the priesthood to have a recommendable level of growth in various areas of their life before ordination the same way maturity is expected in the traditional initiations. There has never been a study in Zambia showing either the measuring of personal growth initiative or religious commitment of theology students. This supports the current study that this research attempts to conduct. This proposed study fills this gap identified by studying just one gender of students who are Theology Students in the seminary. Uniquely, the age group of the targeted group of students is 21 -37 years which is different from the group of students considered in the preceding studies. Ultimately, this study brought about new knowledge of personal growth and religious commitment levels in Africa among African students, specifically in Zambia among seminarians.

1.3 Statement of the Problem

According to Oakley (2017), priestly formation aims to have well-formed candidates for the priesthood whose behaviour reflects human values and that is why there are qualified personnel. In essence, the Church makes a lot of effort to update the structures of priestly formation to have a mature clergy (Dowler & Ham, 2010). Nevertheless, all these efforts do not always yield the expected results.

The discrepancy that exists between the ideal of formation and the outcomes is normally seen in the psychological imbalance of some candidates for the priesthood after ordination. In Zambia, the result of this is misuse of power, loneliness, unchaste lifestyle, low self-esteem, alcoholism, misconduct, abuse, scandals and relinquishing of the priesthood (Momba et al., 2018). Perhaps, there is a lack of attention paid to personal growth initiatives during the formation of candidates.

If nothing is done about the discrepancy, the consequences will be the manifestation of psychological imbalance which will see Theology Students after ordination having: personality dysfunction, stress, anxiety, depression, burnout, substance abuse and psychosis (Egunjobi, 2019). Therefore, this prompted a study that shed more light on why the desired outcomes are not forthcoming in Theology Students after ordination.

Available published literature suggests that studies are scarce on the personal growth and religious commitment of theology students in Zambia. Thus, this current study, using quantitative methods of research initiated the process of examining the relationship between personal growth and religious commitment among Theology Students undergoing priestly training at St. Dominic's Major Seminary, Lusaka in Zambia.

1.4 Purpose of the Study

The purpose of this study is to assess the relationship that may exist between personal growth initiative and religious commitment among Theology Students at St. Dominic's Major Seminary, Lusaka, Zambia.

1.5 Objectives of the Study

The objective of this study was to investigate the existence of the relationship between the theological students' personal growth initiative and religious commitment at St. Dominic's National Seminary in Lusaka located in Zambia.

1.5.1 General objective

This quantitative study was based on one general objective and three objectives that are specific to the present research.

1.5.2. Specific objectives

1. To examine the levels of personal growth of Theology Students at Saint Dominic's Major Seminary in Lusaka, Zambia.
2. To determine the levels of religious commitment among Theology Students at Saint Dominic's Seminary, Lusaka, Zambia.
3. To investigate the potential relationship between theological students' personal growth initiative and religious commitment of Saint Dominic's Seminary, Lusaka, Zambia.
4. To establish a relationship between the demographic characteristics and personal growth initiative among Theology Students at Saint Dominic's Major Seminary, Lusaka, Zambia.

1.6. Research Questions

Four research questions served as the basis for this investigation:

1. What are the levels of personal growth among candidates for the ministerial priesthood at Saint Dominic's Major Seminary in Lusaka, Zambia?
2. What are the levels of religious commitment among candidates for the ministerial priesthood at Saint Dominic's Major Seminary in Lusaka, Zambia?
3. What is the potential relationship between personal growth and religious commitment among seminarians at Saint Dominic's Major Seminary in Lusaka, Zambia?
4. What is the relationship existing between the demographic characteristics and personal growth initiative among Theology Students at Saint Dominic's Major Seminary, Lusaka, Zambia?

1.7 Research Hypothesis

The study's two null hypotheses were:

H₀₁ There is no significant relationship between personal growth and religious commitment among Theology Students at St. Dominic's Diocesan Major Seminary, Lusaka, Zambia.

H₀₂ There is no significant relationship between demographic characteristics and religious commitment among Theology Students at St. Dominic's Diocesan Major Seminary, Lusaka, Zambia.

1.8 Significance of the Study

The beneficiaries of the outcome of this study were:

Candidates to Priesthood: Data are given generated information that helped the candidates for the priesthood to own their formation and thus devise new ways that promote their human formation. The results will serve as an effective guide and enable the candidates to focus on the human formation and personal growth that will make them psychologically balanced clergy. The seminarians who participated in this study will gain knowledge and a profound understanding of personal growth and religious commitment.

Seminary Formation Staff: This study's findings will help staff members of seminaries improve the system of human formation. The study will enhance strategies, and knowledge and help seminary personnel to instil skills and attitudes in students, thus preparing mature and psychologically balanced future priests. This study will help those in charge also to foster new ways of creating an environment of more effective formation of candidates for ministerial priesthood. Data gathered will help the rector work with other formators and engage professional psychologists to help advance human formation.

Church Policy Maker: The study will help those involved in making policies for seminaries (Vatican Congregation of the Formation of Clergy) to include the proposals of this study in the seminary formation to reduce the psychological imbalance of future priests. Thus, the reputation of the Catholic Church will be safeguarded.

Researcher and Psychology: The researcher will be enlightened by the research study and be equipped to serve as an effective guide in the implementation of the findings. The work of the researcher will add new ideas in this field of formation under psychological study. The

knowledge of the association between personal growth and religious commitment among people preparing for the priesthood will be added to the psychology employing this study.

1.9 Scope and Delimitations

Scope, according to Selvam (2017, p. 22), refers to the extent to which one intends to take the study and delimitation points to the designated limits within which the field of study is conducted. This study focused on Theology Students studying for ministerial priesthood at Saint Dominic's Major Seminary in Lusaka, Zambia. St. Dominic's Major Seminary was chosen because it is the only catholic seminary in Zambia that accepts candidates who study Theology for ministerial priesthood from all regions of Zambia. In addition, the location was also easily accessible to the researcher. The study consisted of the examination of the different personal growth initiative levels and levels of religious commitment of Theology Students of 21 to 37 years old. The main rationale for selecting this age group was because in most cases Theology Students nearing priestly ordination are in this age range. The study covered the four intakes of Theology Students; that is from first-year Theology to fourth-year students because there were only four classes of Theology at the seminary in question.

Only Catholic Theology Students at Saint Dominic's Major Seminary in Lusaka, Zambia, served as representatives of other seminaries. The students who participated were men from the 11 dioceses of Zambia and the religious communities for the academic year 2023 – 2024. The target of the research, thus, was to establish the possible relationship between personal growth and religious commitment.

1.10 Assumptions of the Study

Assumption means taking something to be true so that the situation is simplified for the logical procedure (Devi, 2017, p.66). Furthermore, according to Harkiolakis (2018, p.248), assumptions provide the ground upon which present and further research on the subject will be conducted. This research took as its basis the following assumptions:

1. The setup at St. Dominic's Major Seminary was very much related to that of the major seminaries or other religious formation houses.
2. Through the questionnaires, the participants freely and objectively provided genuine information.
3. The respondents understood the research exercise.
4. The participants were honest, sincere and interested in the study.
5. The questionnaires completed and returned accurately represented the respondents' real opinions.

1.11 Chapter Summary

This chapter mostly concentrated on the direction of this research project and presented firstly, the background in which the genesis of the problem with the introduction of the variables was given. Furthermore, empirical studies were also provided. This chapter also expounded the main statement of the study problem, presented the purpose of the study and postulated hypotheses to guide the investigation. The chapter brought out the four concrete objectives of the research, the guiding research questions, the significance of the study, and the scope and delimitations of the study. Finally, the chapter laid out assumptions which are considered basic and important elements of the research.

CHAPTER TWO

Literature Review

2.1 Introduction

This chapter aims to review the relevant literature to provide the basis for this present study. This section starts by giving the theoretical framework and later discusses the conceptualization of the constructs which are personal growth and religious commitment. In the process of reviewing the literature, the empirical studies are presented as part of this segment by the objectives of the present research. Further, this part of the work dwells on giving a research gap which presents a conceptualized framework and finally gives a concise summary of this second chapter.

2.2 Theoretical Framework

A theoretical framework is explained as an ideal tool that is used to give explanations and synthesize ideas explored in research (Mvumbi & Ngumbi, 2015, p.60). Two theories made up this theoretical framework: the Self Determination Theory (SDT), developed between the 1970s and 1980s under the authorship of Edward Deci and their colleague, Richard M. Ryan, and the Religious Commitment Theory (RCT), developed in 1978 by John Montfort Finney (born 1944).

2.2.1 Self-Determination Theory

Self-determination theory (SDT) is a theory of human motivation that focuses on an individual's capacity for or method of making their own decisions and taking charge of their own lives (Legault, 2016). The fundamental principles of this theory originated in 1985 from the co-authored work of Deci and Ryan on the subject of Intrinsic Coaching, albeit it has since grown and evolved (Deci & Ryan, 2008). The underlying assumption in this theory is that an individual

can motivate themselves to the full level according to their potential (Davids et al., 2017). This motivation comes from meeting psychological needs which are perceived as *competence*, *autonomy* and *relatedness*. Once these needs are met one attains fulfilment or satisfaction in life.

This theory holds that certain psychological demands are inborn and common to all people. Everyone has hopes and objectives because of these psychological demands. Only intrinsically motivated goals and aspirations can assist one in satisfying these fundamental psychological demands. One of the fundamental life objectives that leads to meaningful interactions and contributions to the community is personal growth. People who are intrinsically motivated engage in behaviours they perceive as naturally enjoyable, alluring, and satisfying, which leads to personal growth. Wealth, celebrity, and image are examples of extrinsic life aspirations.

The applicability of this theory to this study is that it helps to describe the key components of the behaviour of an individual and provides the basis for an assessment of behaviours that are intrinsically or extrinsically motivated. This theory will set a good platform because the assessments done in the seminaries are geared toward enabling the students to predict and choose behaviours that are in line with the ministerial priesthood. Furthermore, since the theory is so centred on motivation and determination, it can help in awakening the need to create an atmosphere in the seminaries where motivation is purified to lead to personal growth.

The SDT's approach takes into account the crucial role of aims and ambitions in the assessment of individual actions, which is one of the main strengths of the theory. This establishes the criteria to be applied in assessing the degree of personal progress, namely competence, autonomy, and relatedness. This idea will aid in determining whether pursuing priestly aspirations and exhibiting particular behaviour can foster personal growth. The fact that

this theory takes into account a person's goal content and the steps used to create that goal is another strength. By assessing the value placed on goal setting, this theory will assist in determining whether a person's aspirations and goals necessarily result in individual growth.

As intrinsic goals are believed to be connected to actions and behaviours that are deemed to be "self-determined," the emphasis of this theory is on the individual. SDT insists much on self-determined behaviours and actions which makes an individual the sole author of their fulfilment satisfaction and inner growth. The overemphasis on the innate and universal nature of intrinsic behaviours can be seen in the light of this study as a weakness. To mitigate this weakness in SDT which makes an individual the only producer of self-satisfaction and growth, this study will create a window of openness to other views that will protect the process of research. Due to its foundation in ritual practice, knowledge, understanding, conviction, and devotion, the Religious Commitment Theory (RCT), which encourages positive external behaviours, will thus be used in this study. The argument here is that the SDT leaves out the external behaviours that are positive and which can lead to personal growth. The introduction of RCT balances the lacking aspect by introducing the contribution of the community to personal growth through religious means. Religious Commitment Theory fills this gap by the consideration of "religious socialization" which is external.

2.2.2 Religious Commitment Theory

John Montfort Finney was born in 1944 in the USA and studied at the University of Puget Sound was a doctorate in 1971 in Sociology. John M. Finney created the Religious Commitment Theory in 1978 (Finney, 1978). The theoretical dimensions are ceremonial practice, knowledge, belief, and devotional practice, in that order. Finney's conviction was that the beginning of religious commitment lies in the way one practices rituals which are

characterized by public and observed behaviours. The most important example of the behaviours exhibited in a group is the attendance to activities called worship.

Finney in this theory argues that worship is not the product of individual needs but rather it is a must-do activity required by all individuals of the worship community. The activity is the fruit of the socialization that goes on in the church and it sees actions forming attitudes. Another way of putting it is that belief comes after one's experience in the process of religious expression. An individual through religious group rituals is led to discover what that organization is about, the public and private belief system and the expectations from both the group and the individual involved.

Religious Commitment Theory (RCT) is introduced since the Self-Determination Theory does not address the significance of the communal and ritualistic environments. This theory will help to enlighten the formation system of the Theology Students in that though the individual efforts are appreciated the collective effort is something to count on in the training process. Because of this, Finney is persuaded by this view that religious experiences are mostly shaped in groups rather than by individuals. As one decides to affiliate themselves with one religious group, they will find themselves having similar experiences with others. Essentially, RCT brings awareness that the maintenance of the group lies in the collective contributions of individual members because the group provides them with what they want and need.

2.3 Empirical Literature Review

The empirical literature review gives detailed information on what has lately been studied and the conditions under which that study was done (Randolph, 2019). In this manner, the researcher moves from the “known” to the “unknown” of the study, gradually, opening the door to identify research gaps. Therefore, the researcher, through empirical literature review, is

enabled to develop well the topic under study and avoid unnecessary and unintended duplication (Mugenda & Mugenga, 2003). As a result, this section presents the empirical studies while demonstrating their relevance to the study and its context. The results will be presented while taking into account the author(s), the target population, the study year, the sampling, and the methodology utilized.

In recent studies, there is an existing increase in interest in examining how the personal growth initiatives of students relate to their physical and mental health (Ayub & Iqbal, 2012). However, few researchers have taken an interest in considering personal growth initiative's level in association with religious commitment among Theology Students training for ministerial priesthood. As a result, this literature review uses a thematic approach to give empirical studies from the reviews that are connected to the study's research objectives.

2.3.1 Levels of Personal Growth among Candidates to Ministerial Priesthood

Personal Growth Initiative (PGI) is an engaging, deliberate process of change in which people work to better many domains of their lives (Robitschek, 2019). Focusing on increasing the levels of PGI in the training of candidates for priesthood might assist these candidates in being aware of the potential actions they can take in life to be more effective and increase their feeling of purpose, fulfilment, and life satisfaction (Doorn et al., 2020). Furthermore, PGI is so important in the lives of these candidates to spur themselves in the achievement and implementation of their transitory goals while remaining open to new experiences, transitions and challenges (Griep et al., 2022). This means that candidates who pay attention to their level of PGI will see themselves as a process and not the finished product.

A study was conducted at Midwestern University in the USA among 245 College students from different backgrounds (Robitschek, C et al, 2012). These students included 67.8%

women; Mean age = 20.13 (SD = 4.46); 73.5% White, non-Hispanic, 12.7% Latinos and 6.5% African Americans. The PGI-II was used as a scale for measuring the level of PGI. The PGI overall score was Mean (3.69) and the Standard Deviation was (0.72). As a result, the overall score on the scale, which had a maximum of 80 points, was 59.04, nearly bordering on the high PGI range. Although the total score analysis indicates how near a given PGI level is high on a 16-item scale, the author does not give a precise cutoff point for high, medium, or low PGI levels.

According to a survey conducted in Canada with 71 university students from Ontario, the degree of personal growth initiative was 49.5 (Pagavathsing, 2021). Additionally, emotional intelligence correlated with personal growth initiative ($r(70) = .52, p < 0.01$). The students focused on and finished the personal improvement initiative scale self-report. As a result, the students were classified as having a high level of personal growth initiative. Thus, this study demonstrated that the initiative for personal improvement raises emotional intelligence.

To determine the levels, statistically, of personal growth initiative in terms of the four aspects of personal growth initiative, a study was carried out in China (Yang & Chang, 2014b). 927 Chinese university students, 404 of whom were male and 502 of whom were female, were the study's population. They were drawn from five different universities. The four aspects, namely Intention of Behaviour, Planfulness, Using Resources, and Readiness for Change, were measured on the Personal Growth Initiative Scale. The results obtained showed the following mean (M), Readiness for Change ($M = 4.09$), Planfulness ($M = 4.14$), Using Resources ($M = 4.22$) and Intentional Behaviour ($M = 4.45$). Thus, the overall PGI mean was 4.14 for all students which translated to 66.16 points on a 16-item PGI scale which had the maximum possible value of 80. Though the study produced concrete results, these results cannot be comfortably

generalized to the five universities picked because there was no proper sampling technique used. The participants were conveniently recruited.

De Jager-van Straaten (2016) conducted a quantitative study, regionally, primarily in South Africa, to find out how prevalent the Personal Growth Initiative (PGI) was among 568 students majoring in Industrial and Organisational Psychology (IOP). By looking at the levels of the scores the study was able to determine whether there was a sincere desire to advance as an individual, the study chose different students concerning gender, age, ethnicity, and language. The female population represented 63% of participants and 51 percent of them were under the age of 19. White people made up the majority of the participants (74%), while Indian people made up only 0.5% of the participants. The overall PGI score for all the students was 37.34 on a 9-item PGI scale which had the maximum possible value of 54. The Mean for male students was 36.47 and the Standard Deviation was 7.36 while for female students the Mean obtained was 37.87 and the Standard Deviation was 7.43. Therefore, the female students showed slightly higher levels of PGI than male students and since the total is close to the maximum point of 54, it was concluded that there is a prevalence of PGI among these students. Though the examination of the overall score reflects the closeness to high levels of PGI on a 9-item scale, the author, just like in the cited foregoing study, does not provide an absolute cutoff for high/medium/low PGI levels.

Analyzing literature about the levels of personal growth among candidates for priesthood brings to light the fact that there is little existing empirical evidence of studies about measuring the levels of personal growth initiative. No global study has been done but the study at Midwestern University in the USA covered at least students of different backgrounds. Additionally, the study at five Chinese universities in China shows how students performed in

terms of level or score of PGI. In Africa, it is only at Industrial Psychology University in South Africa among the university students pursuing Organization Industrial Psychology. In all these studies the level of PGI was not graded as low, medium or high. Subsequently, there is no study done locally to establish the prevalence of levels of personal growth initiative among any targeted population.

2.3.2 The Level of Religious Commitment among Candidates for Priesthood

Religious commitment has been valued highly in all religions since the beginning of time, and the majority of religions define and encourage moral and virtuous behaviours within communities (Davis et al., 2012). Examining young people's level of religious commitment is crucial since they make up a large portion of the population in every community (Burney et al., 2017). Turning to the sacred and supernatural powers induces in many young people a sense of purpose, hopefulness, and resilience and leads to sharing formation and language of lived experiences (Owen et al., 2014). Religious commitment in the formation of priestly candidates must go as far as studying cognition, or religious ideas and reflections on the pursuit of meaning in life through religion (Owen et al., 2014). Hence, according to Stein et al (2021), religious commitment also entails seeing values in both the intrinsic and extrinsic nature in the daily living of the person.

Globally, longitudinal and quantitative research was carried out by the Pew Research Centre of 106 countries that showed different levels of religious commitment of different nations in the world (Hackett et al., 2018). This study established that in many countries, younger adults (ages 18 -39) are less religious than older adults. Thus, in terms of religious commitment, according to this study, the highest level was from Ethiopia (98%), followed by Pakistan (94%), Indonesia (93%), Honduras (90%), Nigeria (88%), Uganda (86%) and Zambia was not tagged

with the exact figure, but according to scale, this country fell in the range 80% to 100%. Though it is mentioned that the data was gathered in 2008 and 2017, how the sample size was determined is not explained.

A quantitative study was executed among 199 African-American students of Southeastern University in the United States to find out how the levels of religious commitment can affect life satisfaction (Ajibade et al., 2016). In this study 65 were males (32.7%), 133 were females (66.8%) and 1 was a gender queer individual (0.5%). The instrument used was a Religious Commitment Inventory (RCI). The results showed that the average mean score of 30.28, $SD = 6.99$. Though the study stated that most participants were Christian (73.4%), the score about the level of religious commitment was not given to just Christians.

The literature reviewed on religious commitment has a gap such that the studies encountered are related to other psychological variables and do not just focus on the levels of religious commitment and the particular religious dimensions scored by students. Also, the lack of the provision of theoretical frameworks in these studies prevents the development and improvement of concrete and testable theories regarding religious commitment among students. In essence, there is no research locally to find the levels of religious commitment among students preparing for ministerial priesthood. Therefore, this study will fill this gap by looking at religious commitment and personal growth initiative. Additionally, this study will provide a concrete theoretical framework by using Self-Determination Theory and Religious Commitment Theory because these two theories consider people's type of motivation for being religious.

2.3.3 The Potential Relationship between personal growth initiative and religious commitment of Candidates for Ministerial Priesthood

Religious commitment is a complex concept that is linked to fundamental truths which are about ritual practices, rites, knowledge and beliefs that are observed by communities of adherents (Zimmer et al., 2016). Devotion to a religion promotes a variety of social and personal behaviours that are consistent with the values of the community (Van Tongeren et al., 2011). According to Ajibade (2016), religious commitment promotes regular communal and personal interactions where people share experiences and receive support.

A study done in the southern region of the USA had a sample of 904 college students and targeted to figure out the potential relationship between self-control in the personal growth of students and religious commitment (Vazsonyi & Jenkins, 2010). The self-control Scale was utilised to measure self-control and the religious commitment inventory was used to measure the religious life of students. The two scales showed alpha reliability ($\alpha = .89$ and $\alpha = .85$) respectively. Pearson's correlation results showed that self-control in the personal growth of students correlated with religious commitment ($r = .45$, $p < 0.001$). The conclusion was that the ability of self-control involved in the personal growth of students enabled the college students to have religious motivation and thus refrain from oral or any form of sex at an early age.

An investigation of the relationship between psychological personal health and religious adherence was conducted in England among 60 Muslim undergraduate students at the Universities of Southampton and Birmingham (Burney et al., 2017). The participants were between the ages of 18 and 28. The religious commitment was assessed using the Strength of Spiritual Belief Scale and personal growth was measured on PGIS-II. The investigation revealed a high correlation between personal growth and religious commitment (existential

transcendence) which showed a correlation, ($r = .53$), $p < .05$. This implied that the student's personal growth helped them to have existential meaning that emanated from religious practices. This study is very authentic, but it is limited in the procedural approach. There is no indication of the duration of the length of time the students were to fill out the questionnaires before posting them back to the researcher. Without restrictions in terms of time allocated to participants, it becomes difficult to spare this study possible manipulation on the part of participants.

Researchers have pointed out a positive relationship between positive behaviours in the personal growth of young people and religious commitment (Libby et al., 2022). A study done in London, England among 205 students from different religious groups revealed a moderate positive correlation ($r = .410$, $p < 0.000$) (Ivtzan, 2014). An organizational religiosity scale was employed to measure religious commitment. The PGIS-II was used to measure personal growth initiative. The sample was made up of 144 men and 91 women. Thus, students who were highly religious manifested growth in personal growth initiative.

However, Stavrova (2015) revealed startling results in the findings that religious commitment is not always associated with beneficial outcomes. This author carried out a study that involved 85,748 individuals and the gathered data came from the online World Values Survey in the USA which is conducted every five years on human values since 1981. The results from 59 countries showed that in 37 countries religious commitment and self-rated health were not significant ($r = -.20$ ($p < .001$)). Therefore, the argument is that religious commitment does not always prevent delinquent behaviour in students, but it does so only in societies where religious commitment is a social norm. Nonetheless, these findings of the study that are perplexing can spur further research because there is a lack of benchmark or scale to be used to determine that a particular society takes religious commitment as the social norm.

There is a scarcity of literature that deals explicitly with religious commitment and personal growth. Most of the literature includes implicitly the dimensions of personal growth initiatives related to religious commitment. For instance, as aforementioned psychological well-being is the product of personal growth. The available studies also were done in the West but not in Africa. This current study will fill the gap because it will handle directly the relationship between religious commitment and personal growth in Africa, particularly in Zambia.

2.3.4 Possible Relationship between Personal Growth Initiative and Demographic Characteristics among Candidates for the Ministerial Priesthood

The socio-demographic factors of age, gender, education and others have consistently been identified as important factors in research in explaining the variability in different constructs and variables (Di Milia, 2011). Thus, evaluating the relationship between personal growth initiative and related socio-demographic factors such as age, levels of education (Theology Class Year), religious affiliation and source of motivation is important. Despite the missing research on the direct moderating effect of these demographic variables on the prospects of personal growth initiatives, a substantial body of evidence indicates that these demographic variables have been linked to related constructs like psychological well-being, self-efficacy, and self-esteem (Sanders et al., 2016). As a result, social demographics have a moderating function in most study inquiries.

Many studies have shown different age ranges of seminarians, for instance according to Genesis (2020), in three seminaries in the Philippines the age range was 18 years to 24 years. In Italy, seminarians in their first five years had an age range between 18 years and 30 years (Gregorio et al, 2022). Regionally, the survey to determine growth among 2048 Nigerian seminarians from the three major seminaries showed that the range of age of seminarians from

philosophy to Theology was between 19 and 32 years (Adubale & Aluede, 2017). Therefore, the age range of seminarians from these different countries lies between 20 to 38 years which is the age range of most students in theological studies.

Furthermore, a relationship has been observed between age and personal development. In Krakow, Poland, 296 seminarians and lay students participated in a study to find out how they viewed life in their various age groups (Prusak et al., 2021). The average age of the diocesan candidates for the priesthood was 23, with a range of 19 to 28 years old in the sample. Conversely, the sample of religious seminarians ranged systematically in age from 19 to 31, with an average age of 26. The selected control group's age ranged from 20 to 38 years old, with an average age of 22. The age of the religious and diocesan seminarians differed significantly following the examination of variance that was performed among three groups, $F(2, 293) = 42.153, p < .001$. The observation of age brought about the effect on the attitude of each group (Wilk's $\lambda = .942; p < .01; \eta^2 = .058$). Thus, the age of the religious individuals must have made them respond better to the quality of life. Nonetheless, it becomes difficult to analyze the impact of the two sets of participants in this study who are said to have declined to declare their age and yet were included in the survey.

Age has an impact on personal growth, according to research conducted at the Taekwondo Training Centre in California, USA, to examine the connection between initiative and happiness (Kim et al, 2014). A convenience sampling technique was employed to obtain 167 students, 65 of whom were female and 102 of whom were male, between the ages of 18 and 35. For six years, these individuals trained in Taekwondo. To gauge personal growth, the Personal Growth Inventory was employed. Age and personal growth had a $r = .24, p < .001$ association. Thus, age was significantly related to personal growth. Nonetheless, the length of time of

training was too long which poses the difficulty of determining the consistency in growth among the participants.

Age may also be a moderating element in personal improvement initiatives, according to a study done in Leaven, Belgium, involving 551 students from several academic institutions (Luyckx et al, 2014). Students' ages ranged from 14 to 35 years old. To gauge personal growth initiative, PGIS-II was employed. The findings indicated that age and commitment to a student's personal development were positively correlated ($r = .16$, $p < .001$). Therefore, those who were 35 years old had the highest mean score ($M = 3.54$) compared to younger ones ($M = 3.49$). Notably, the sample of 551 was indeed a good representation of the status of personal growth of students.

Education is seen as a high form of rational process in that an individual gets involved using the intellect (Stanovich & West, 2014). Quantitative research with an experimental design was carried out among 84 participants from different professions in the Netherlands and education was taken as a demographic to see if it can strengthen personal growth (Woerkom & Meyers, 2019). The outcomes revealed that there were negative correlations for the control group ($r = -.09$) and experimental group ($r = -.16$). Thus, in this study, educational attainment has little bearing on personal development. However, it was believed that the sample size was insufficient to fully represent the process. According to Malik et al. (2015), a study conducted on 150 students in Pakistan found a negative association ($r = -0.07$, $p < .05$) between academic accomplishment and constructive personal growth initiative. Similarly, the Ghanaian study that looked at the connection between emotion and personal growth initiative revealed that there is no existing correlation between education level and personal growth initiative ($r = -0.08$, $p < 0.05$; Kugbey et al., 2018). Despite these results, the need for education is so cardinal that it is from this source that individuals depend on survival as they progress in life in different professions

(Durhan et al., 2021). Both personal growth and education are lifelong processes and need deliberate involvement (Genç & Fidan, 2018). Thus, though education is so important and needs deliberate effort to achieve it, it however does not automatically promote personal growth.

Religious affiliation in a strict sense means the different religions or denominations to which people belong for divine worship (Hall et al., 2015). Incidentally, the daily schedule for the priestly formation is the same for both religious and diocesan candidates even though the religious life is patterned with a special spirituality followed and oriented by a particular congregation (Pring, 2014). The other difference is that the religious profess vows towards a life of evangelical poverty, chastity, and obedience while a diocesan does not (Turina, 2011). A Chicago, USA study revealed that diocesan seminaries are more than religious seminaries because, of the 32 schools examined, 26 were for diocesan priests, and only five were associated with religious orders (Fastiggi, 2023). There are instances when it is difficult to distinguish between diocesan and religious seminarians. For example, research conducted in 16 Brazilian states in 2019 revealed that 8,041 seminarians studying Philosophy and Theology in Brazil were both diocesan and religious (Campos, 2021). Few seminarians from religious orders were among the 104 students from the 14 dioceses enrolled in the major seminary in Denver, Colorado (Harty & Sweeney, 2023). As a result, numerous Catholic seminaries have both diocesan seminarians and religious seminarians.

The decision to pursue priesthood as an individual comes from the personal experience of faith and the self-motivation that makes one choose priesthood for life (Wojtkun, 2018). There is a steady increase in motivation for the vocation to the ministerial priesthood in Africa and Asia, unlike Europe where there is a crisis of vocations (Jonveaux, 2019). There were roughly 134 seminarians in the three seminaries of the Surabaya diocese in the Philippines (Cahyon & Julom,

2015). At the seminary of the diocese of Bogor in Indonesia there were 142 seminarians in one academic studying philosophy (Sembiring et al, 2021). In 2021, the diocese of Machakos in Kenya had 79 seminarians in both philosophy and Theology (Muli et al, 2021). It is thus clear the motivation for priesthood is still booming in Asia and Africa.

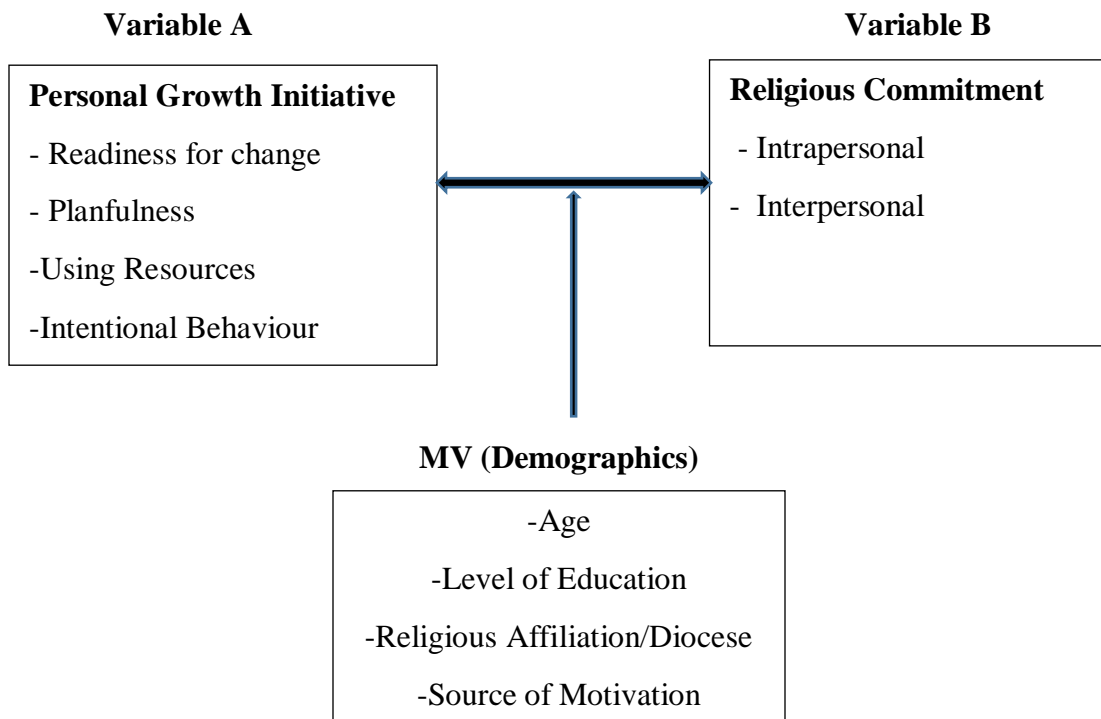
A correlation between motivation and personal growth initiative was found in a study conducted at two universities in Bucharest, Romania, including 400 undergraduate students (Negovan, 2013). The correlation coefficient was $r = .530$, $p < 0.001$. Conversely, a study conducted in the United States with 378 undergraduate students from public and private colleges revealed a $r = 0.84$, $p < 0.01$ strong correlation that existed between two constructs, personal growth initiative and hope (Shorey, 2017). In this study, hope was defined as the capacity to sustain pleasant emotions within oneself, hence promoting perseverance. Similarly, a study conducted among 297 psychology students at a major institution in Western South Africa revealed a link ($r = 0.43$, $p < .05$) between calling and vocation and personal growth initiative (Jurica, 2014). In summary, students' motivation is a significant aspect of their personal development. In the previously described research, the motivation was perceived primarily in terms of academic performance and did not encompass personal aspirations for the future.

The literature reviewed in the foregoing portrays that there are several studies done to establish the potential relationship between demographic characteristics of age, level of education, religious affiliation and source of motivation and personal growth initiative. Nonetheless, there is none done so far in Zambia. This validates the current study which endeavours to delve into establishing the correlations in question.

2.4 Conceptual Framework

A conceptual framework is described by Selvam (2017) as an image or symbolic representation of an abstract idea and is based on the operationalization of the theory. As a result, it illustrates the various factors and the presumptive path interactions in the research. This conceptual framework suggests a possible correlation between personal growth initiative (Variable A) and religious commitment (Variable B). Additionally, the structural layout includes the implication of the moderating variables (MV). Therefore, the framework is illustrated as:

Figure 1: Correlation between Personal Growth Initiative and Religious Commitment



Source: Researcher (2023)

Figure 1 indicates the study's variables. The main goal of this study was to ascertain how Variable A and Variable B related to each other; that is to determine whether a change in one variable's level impacted the level of the other variable. For that matter, the conceptual level of personal growth and religious commitment accounted for the internalization of attitudes or

dispositions. When a person internalized personal growth initiative the attitude was manifested by a personally chosen and owned path and thus exhibited attitudes of being active, ready to change, knowing useful resources and positive behavioural intentions leading to self-determination.

On the other hand, the internalized religious commitment created a foundation for the concrete disposition of the two dimensions: intrapersonal and interpersonal commitment. The arrow linking the two variables demonstrated that personal growth initiative was a proposed construct by which religious commitment led to expected outcomes informed of the healthy behaviours of students. Thus, the arrow was bidirectional to indicate that the four domains of PGI, depended on the level, strengthened by the components of religious commitment. The moderating variables which were demographics of age, level of education, religious affiliation/Diocese and source of motivation for ministerial priesthood moderated how variable A and variable B were related.

2.5 Chapter Summary

The primary goal of this chapter was to elaborate on the empirical literature review and the theoretical orientation in line with the variables of the research. In like manner, it offered the theoretical framework that highlighted the knowledge, advantages and disadvantages of the two theories that serve as the foundation for this study. By drawing attention to the knowledge gap from the considered literature, it has also shown the study's aim and its validation. Additionally, the chapter illustrated the conceptual framework by illustrating how variables interact with one another and follow one another as they are investigated for correlation.

CHAPTER THREE

Methodology

3.1 Introduction

This chapter presents the epistemology of the research, research design, research site, the target population, sampling procedures, and instruments used to conduct this research. It also provides the mode for pretesting to be done in this research. Additionally, the segment will discuss the gathering of data, research procedures, data analysis techniques, ethical issues, and validity, and eventually elaborate on the reliability of the research tools. The chapter ends by outlining the envisaged outcome originating from the investigations and providing a succinct summary of the entire chapter.

3.2 Epistemology

Epistemology is a deep exploration of knowledge and the opening through which the research is looked at from different angles (Arghode, 2012). Epistemology, therefore, underpins the research by giving guidelines that separate knowledge from preconceptions, opinions, and ideologies and place a priority on acquiring empirically generated knowledge. The scientific approach used in this study was positivism to learn more about the correlation between religious commitment and personal growth initiatives among Theology Students at Saint Dominic's Major Seminary in Lusaka, Zambia. Positivism was chosen for this as the philosophical framework because it helped to uncover the truth and thereby present it empirically. Finally, this positivist approach helps the study to systematically generate knowledge through the quantification of variables and by subjecting the hypotheses of this study to testing.

3.3 Research Design

The project used a quantitative approach, and data collection and analysis were done using this design. This process comprised a scientific system of quantification regarding the data collection, analysis, and reporting processes. The correlational survey methodology was used because the purpose of this study was to examine the relationship between the two variables. This design was chosen because it required linking or contrasting variables by measuring them to generate numerical or measurable data that is then analyzed using statistical techniques.

3.4 Location of the Research Study

This study was conducted at Saint Dominic's Major Seminary, situated in the Woodlands suburb of Lusaka district of Zambia's capital city. St. Dominic's Seminary was purposively sampled since it is the only Catholic national seminary in Zambia having Theology Students. There are 33 wards in the Lusaka Central District, and one of them, Kabulonga, has Woodlands. The District of Lusaka comprises seven constituencies: Lusaka Central at the Centre, Matero in the East, Munali in the South East, Chawama in the South, Kabwata in the West, and Kanyama in the East.

On the Central African Plateau, in the middle of Zambia, at a height of 1280 metres above sea level, stands the City of Lusaka (Chitonge & Mfuno, 2015). Lusaka's coordinates are 150 degrees south of the Equator and 280 degrees east of the Greenwich Meridian. The district spans 360 square km. The yearly rainfall in Zambia varies from 700 millimetres in the South to 1,400 millimetres in the North. The majority of the religious institutions are located in Lusaka, making St. Dominic's Major Seminary and it provides a convenient choice. Besides, it gathers all students from the 11 dioceses and religious congregations for the study of Theology. Bearing in

mind the reasons given, it justifies why, St. Dominic's Major Seminary is offered as the right location for the current study.

3.5 Target Population

According to Harkiolakis (2018, p. 29), population refers to entities made up of people, groups, organizations etc. which provide the context of the phenomenon to be studied or selected to participate as research subjects. Students studying Theology at Zambia's St. Dominic's Major Seminary in Lusaka made up the study's population. Given that Theology Students, as the subject of the study were targeted, the choice of this population is justified. St. Dominic's Major Seminary, according to the academic year 2023-2024, had a total number of 160 Theology Students. This population of Theology Students at St. Dominic's seemed to fit well into the objectives of this study because the population reflected the entire population of Catholic Theology Students in the country.

3.6 Sampling Design of the Research

According to Devi (2017, p. 77), sampling design is the method or process the researcher employs when choosing elements to fit the sample from a specific population of objects. This could be done using non-probability or probability methods. This section presents the sampling frame by providing the list of participants, the techniques of sampling and then the sample size determination.

3.6.1 Sampling Frame

According to Selvam (2017, p. 49), the sampling frame is the compiled list of units from which that sample is drawn. The complete list of all students from the 11 dioceses of Zambia as

well as the religious at Saint Dominic’s Major Seminary in Lusaka, Zambia served as the sampling frame for this study.

Table 1: The Targeted Population of the Research Study

Name of the Diocese	Number of students	Percentage (%)
1. Mpika Diocese	149	
2. Solwezi Diocese	138	
3. Livingstone Diocese	106	
4. Lusaka Diocese	20	12
5. Ndola Diocese	14	9
6. Kasama Diocese	11	7
7. Mansa Diocese	9	5
8. Monze Diocese	10	6
9. Mongu Diocese	7	4
10. Chipata Diocese	16	10
11. Kabwe Diocese	11	7
12. Religious Students	2517	
Total	160	100

3.6.2 Sampling Techniques and Sample Size Determination

According to Davies (2007, p. 53), sampling techniques refer to the meticulous and honest process of trying to assess the extent to which the targeted population would yield genuine study participants. The sample size determination, according to Walliman (2020, p. 384), is the deliberate action taken to choose a subset of the selected population that faithfully

represents the entire population. This research used the census technique to gather data. Census is one of the techniques used to determine sample size and it entails using the entire population as the sample (Ajay & Micah, 2014). Thus, due to the small population, neither sampling techniques nor sample size calculations were used in this investigation. There were only 160 students enrolled at the seminary, therefore the data gathered was from all enrolled seminary students of the academic year. There were four classes of Theology Students, and these classes were distributed as follows: (the first year is 53, the second is 36, the third is 26, and the fourth is 45). These Theology Students came from 11 dioceses of Zambia and Catholic religious congregations. The Theology Students were aged between 21 and 37 years.

The reasons for the decision to include the entire population are (a) The fact that there was only one Catholic national seminary in Zambia where students from all dioceses and religious congregations undertake Theological studies. (b) The number of students from each diocese was very small. (c) Seminarians were free to individually decide not to participate in the research exercise. (d) The fact that some dioceses and religious congregations send students out of the country for Theological studies led to a small number of students of Theology at the seminary. Therefore, these reasons justified the decision to consider the entire population of students for the study.

3.7 Research Instruments

In quantitative research, research instruments are tools used to collect the necessary information that is tabulated statistically (Mugenda & Mugenga, 2003). Standardized questionnaires were used in the study to gather information on the two variables. The choice of these two standardized instruments was because the researcher desired to get valid and reliable data about the various levels of religious commitment and personal growth initiative of the

Theology Students at Saint Dominic's Major Seminary, Lusaka Zambia. The questionnaires had two cardinal sections. The first section collected participant demographic information which consisted of inquiry items: age, religious affiliation, Theology class, source of motivation for priesthood and views about seminary life. The two instruments used were: the standardized Religious Commitment Inventory (RCI-10) and the standardized Personal Growth Initiative Scale (PGS-II).

The religious commitment, as a variable, was screened using the Inventory About Religious Commitment (RCI-10) which was developed by Worthington et al (2003). RCI determines closely how an individual clings to given religious convictions, ideals, and practices and if they apply them to daily life.

The second instrument that was employed was the scale of Personal Growth Initiative (PGI) which was used to gauge the level of personal growth initiative and this was developed by Robitschek and his colleagues in 2012. 16 items make up the multidimensional PGIS-II which offers an evaluation of one's receptivity to development experiences and self-improvement (Robitschek, C. et al., 2012). This measure has four subscales: use of resources (three items), preparedness for change (four items), planfulness (five pieces), and finally intentional behaviour which has four unique items.

3.8 Pre-testing of Research Instruments

Pre-testing of instruments is a preliminary study survey done by the researcher to help detect any deficiencies and difficulties to be avoided during the actual study survey (Mvumbi & Ngumbi, 2015, p.89). It is in this light that the researcher undertook pre-testing of the instruments to make sure that the items found in the instrument were clear and that they meant the same thing to all respondents. The instruments of measurement were pre-tested using

Cronbach's Alpha Reliability test method to determine their validity and consistency. As a result, the information gleaned from the research helped in ascertaining whether the scales needed some adaptation or not.

This pre-testing was done among 16 students of Theology from Tangaza University College, Nairobi, Kenya, in particular students from the Society of African Missions (SMA) Formation house. The SMA formation had 30 Theology students and the selection of the 16 students was based voluntarily. The rationale behind this was that the SMA Theology students had almost the same characteristics as the students at Saint Dominic's Seminary because they were all candidates for the ministerial priesthood. The 16 candidates represented the 10% of the sample size.

3.8.1 Scoring of Scales

Scoring of scales entails finding out through systematic calculations of the measurements in terms of figures generated from the gathered data (Malhotra et al, 2013). This study used standardized scoring to obtain the results in line with guidelines provided by the developer of the instrument.

Religious Commitment Scale (RCI)

RCI-10 assesses both intrapersonal (six items) and interpersonal (four) commitments. A Likert scale of 5 options is used to evaluate religious commitment inventories, with 1 denoting "not at all true of me," 2 representing "somewhat true of me," 3 "moderately true of me," 4 "mostly true of me," and 5 denoting "totally true of me." The maximum score for the entire test would be 50. Bearing in mind that the lowest score for each question is 1, the lowest possible score for the test would be 10. Thus, Religious commitment can be evaluated as low (1 – 25), Normal (26-37) and high (38 -50).

Personal Initiative Scale (PGIS-II)

Personal growth initiative is a variable that is evaluated using a 6-point Likert scale, where 0 represents "strongly disagree," 1 represents "somewhat disagree," 2 represents "a little disagree," 3 represents "a little agree," 4 represents "somewhat agree," and 5 represents "strongly agree." Every item is positively worded on the scale. With the following ranges: low (0 to 56), average (57 to 63), and high (64 to 80), the lowest possible score is zero (0) and the highest possible score is 80. High scores often indicate more positive self-evaluations; the overall mean scores fall between 0 and 80.

3.8.2 Validity

Consideration of validity is cardinal because it ensures that the findings are correct and true and that one can depend on the results generated and the same results may be applied to the general targeted population. Tromp & Kombo (2011, p.97) say that a test's validity is a measurement of how well it assesses that which is intended to be investigated. The original Personal Growth Initiative Scale (PGSI-II) has been utilised in both its original and modified forms in several research, where it has established itself as a crucial and reliable tool.

The validation evidence of PGIS-II is based on studies on its psychometric properties among 300 students whose ages ranged from 21 to 52 years in Pakistan (Namood-e-Sahar & Naqvi, 2022). The results showed that Cronbach's Alpha was .96 meanwhile other statistical considerations were: $M = 40.36$ and $SD = 18.7$. A study done among 960 postgraduates from three universities in Haryana, India showed the Cronbach Alpha for PGIS-II was 0.741 (Sharma & Rani, 2014). Thus, confirmation of this instrument made it a valid instrument to be used among the diverse population of students including this present study of Theology students.

The research was conducted among Pomak households in Greece to determine the validity of the translated Greek version of the Religious Commitment Inventory-10, and the findings supported its validity (Satsios, 2016). There were 600 people in the survey's sample, 410 of whom were men (68%) and 190 of whom were women (32%) – their ages ranged between 18 and 85 ($M = 30.2$, $SD = 11.5$). The Greek RCI-10's Cronbach's Alpha was .869. This provided compelling evidence that RCI was a valid instrument for this current study.

3.8.3 Reliability

Tromp and Kombo (2011, p. 97) state that the consistency of test results is a measure of reliability and thus reliability indicates that the results would remain the same even if the measurements were repeated. Therefore, the researcher used the scale's index of Cronbach's Alpha to examine the reliability and this was to ensure the high levels of dependability of the research instruments.

The procedure of carrying out a Confirmatory Factor Analysis (CFA) among students from the University of Silesia and Silesia in Poland verified the reliability of the Religious Commitment Inventory (Polak & Grabowski, 2017). This Polish translation of the RCI scales had Cronbach's Alpha which ranged from .82 to .95. The CFA's findings demonstrated an adequate fit for the empirical data as well as acceptable reliability coefficient values. RCI-10 can therefore be employed across many student groups.

Additionally, a study conducted on a population of 2149 Brazilians revealed the reliability test of the scale for personal growth (PGIS-II) was Cronbach's alpha value of .70 (Koller., 2018). Likewise, the Indian sample showed Cronbach's Alpha at 0.78 (Bhattacharyya & Mehrotra, 2014). Thus, PGIS-II will be reliable too for this study as well.

3.9 Data Collection Procedure

After successfully defending the proposal, the researcher first sought clearance from the following departments: authorization letters from both the director of programmes in the Counselling Psychology Department which is positioned under Youth Studies (IYS) and the Director of the Post-Graduate program at Tangaza University College. The researcher submitted this authorization letter and a copy of the proposal to obtain an institutional clearance letter granting permission from Tangaza University Research Ethics Committee College (TUREC). After that, the researcher asked Zambia's Ethics Committee for Humanities and Social Sciences (HSSREC) for its clearance as well. With this HSSREC permit the researcher requested a written letter to the Lusaka Provincial Education Office for permission to conduct research at Saint Dominic's Major Seminary, Lusaka with the Theology students. Finally, out of courtesy, the Bishop Director of Seminaries in Zambia was informed about the involvement of students in this study.

After establishing all bureaucratic logistics, the researcher spoke with the seminary's Rector about the timings for collection of data, and the Rector informed respondents about the timings for assembling. The sampled students were informed about the study during the gathering in the seminary hall to get them ready to participate in the exercise. The respondents sought clarifications and the researcher addressed them. Then signed consent (informed consent) was solicited from the participants and the questionnaires were subsequently given for answering by participants.

3.10 Data Analysis

Since the data collected was quantitatively analysed, the Descriptive Research Method and Inferential Statistics Method were employed. Table 2 illustrates a detailed data analysis:

Table 2: Data Analysis

Data analysis of:	Variable type	Purpose of the test	Type of the test
Collected Data	Data	Normality of Data	Skewness & Kurtosis
Scales	Two Scales	Reliability of Scales	Cronbach
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	Two Scales	Test relationship between two scale variables	Pearson Correlation Coefficient
Objective four	Categorical scale and one scale	Test the relationship between categorical scale variables and one scale variable	Pearson Correlation Coefficient, ANOVA & T-Test
Hypotheses H ₀₁	Two scales	Test relationship between two scale variables	Pearson's Correlation
Hypotheses H ₀₂	Four categorical and one scale	Test the relationship between categorical and one-scale	Pearson, ANOVA & T-Test

According to Table 2, the normality of the gathered data was checked by Skewness and Kurtosis. Then by using descriptive statistics the sample percentages, the mean and frequencies of the demographic characteristics were obtained. Concerning the study's two first objectives on the degree of religious commitment and personal growth initiative, the levels were obtained using descriptive statistical scores, bearing in mind the criteria of interpretation of the scoring of each scale. The third objective was analysed by Pearson's Correlation. The fourth objective was

handled and analysed by the use of Pearson's Correlation, One-way ANOVA and t-test. The first null hypothesis was tested using Pearson's Correlation and the second null hypothesis was tested by Pearson's Correlation, One-way ANOVA and t-test. The SPSS IBM Statistics 25 Version, through its variable and data view, was employed in the statistical analysis of the data.

3.11 Ethical Research Considerations

In research, ethical considerations refer to the set code of conduct that regulates the way professionals carry out research work. According to Kumar (2005, p.282), this code accommodates the rights, values and expectations of those involved in research and their participants. The two codes of ethics, the American Psychological Association (APA, 2017) and Kenyan Psychology and Counselling Association (KCPA, 2015) which call for psychologists to respect the rights and dignity of every individual, have been upheld by this study. Knowing the ethical standards for research, the researcher obtained a permit from Zambia's Ethics Committee for Humanities and Social Sciences (HSSREC), Tangaza University College Research Ethics Committee (TUCREC), and the Lusaka Provincial Education Office.

The participants were aware that the study's findings would be held with the utmost confidentiality, used only for academic purposes, and that no names were mentioned in the outcome of the research. The researcher made sure that the consent of every respondent was solicited with respect and dignity. From the very start of every data-gathering exercise, the researcher made sure to state the purpose of the research and give the necessary information to the people involved. The respondents were accorded an open forum where they made any inquiries before getting involved in the exercise. Moreover, participation was voluntary and freedom to pull out was observed on the part of the involved students.

The researcher ensured safety on the part of the respondents so that any harm was avoided physically, psychologically or legally. The researcher was ready to offer the necessary interventions in the event of experiencing psychological disturbance on the part of participants during the research exercise. The researcher adhered to academic etiquette concerning citations or references that have been used in the work. Finally, as required the work was subjected to a plagiarism test.

3.12 Chapter Summary

In this chapter, the researcher presented the various methodologies that were used in the study. The researcher explained the research design, the study location and the study population. The researcher further discussed the sampling techniques and procedures and explained the research instruments applied in the study. The chapter also outlined the data collection process, data analysis, and ethical considerations.

CHAPTER FOUR

Results

4.1 Introduction

This chapter presents the overview of the study's statistical findings which was carried out using the SPSS Software (Version 25). This section will show the results of the reliability of the scales and endeavour to present the results of the acquired Skewness and obtained Kurtosis which were used to check the normality of data. The results presented here were derived from the analytical process of the gathered data for the four objectives of the study. These objectives were: To first, investigate the levels of personal growth of Theology students at St. Dominic's Major seminary, Lusaka, Zambia. Second, to empirically examine the level of religious commitment of the same group. Third, to numerically find out the possible relationship between personal growth initiative and religious commitment. Lastly, to establish the possible relationship between the demographic characteristics and personal growth initiative.

4.2 Response Rate

This section presents the return rate of the questionnaires given to the respondents. The questionnaires were given at once and after respondents answered the questionnaires were returned and counted to find out how many were returned. The analysis of the completed questionnaires is shown in Table 3.

Table 3: Response Rate

Sample size	Distributed	Returned	Invalid	Valid	Percentage (%)
All Students	160	160	0	160	100

In the current investigation, the sample size was determined to be (N = 160). After being distributed, all 160 completed questionnaires were returned. Out of 160, four had missing variables which were replaced using SPSS analysis and hence 160 were considered for overall data analysis. Therefore, the response rate was at 100%.

4.3 The Reliability of the Scales

In this study, there were two variables considered which were measured on two independent and standardized scales: The Religious Commitment Inventory (RCI) was used to measure religious commitment, while the Personal Growth Initiative Scale, Second Version (PGIS-II), was used to measure personal growth initiative. The SPSS version 25 was used to carry out this investigation. Therefore, the inter-rater reliability carried out of the two scales generated results that were summarized and presented in Table 4.

Table 4: Scales

No.	Scale	Items	Cronbach's Alpha	Skewness	Kurtosis
1	PGIS-II	16	0.782	-0.558	0.102
2	RCI	10	0.668	-0.615	-0.023

According to Adamson and Prion (2013) scales used in the medical clinical setting should have a minimum alpha (α) at 0.90, however, scales outside this area are acceptable with an alpha (α) as low as 0.70. Thus, the results of PGIS-II, (α) = 0.782 and RCI, (α) = 0.668 showed internal consistency of the instruments since the two scales were used in non-medical clinical settings and therefore were good to be used among students in Zambia as indicated by the results.

Skewness and Kurtosis were used to check the normality of the designated data set and in principle to check if the Skewness is between -0.5 and 0.5, the data are said to be symmetrical

and if the Kurtosis is close to 0, then a normal distribution is often assumed (mesokurtic)(Hatem et al., 2022). According to Table 4, the Skewness and Kurtosis of both scales fall within the stated range which confirmed that the data of both scales were of normal distribution.

4.4 Demographic Details of Respondents

The researcher used the descriptive method to analyse the five demographic variables generated from the demographic profiles of the respondents. The analysis was done on the five variables: age, level of education, religious affiliation, source of motivation and contribution to the seminary's personal growth. Thus, the social demographic characteristics were summarized and presented accordingly in Table 5.

Table 5: Social Demographics of Respondents

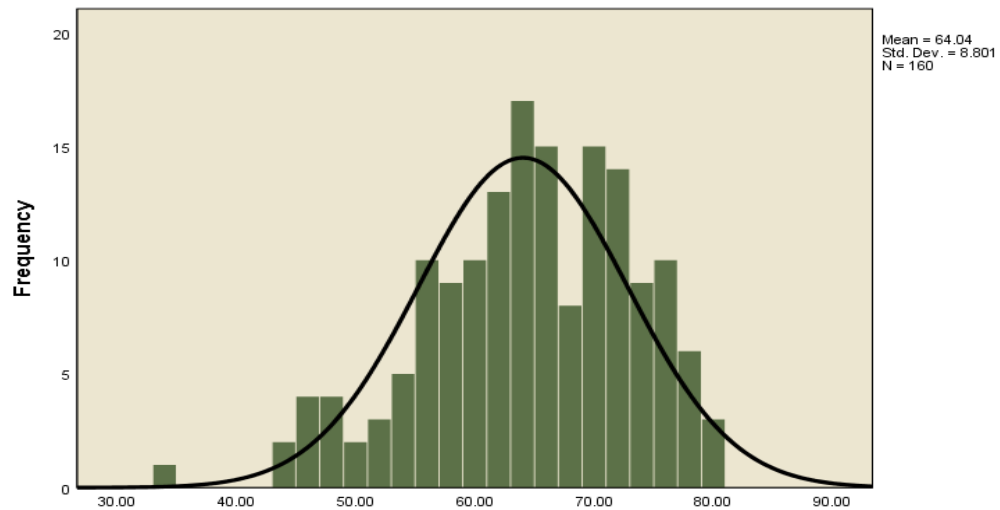
Variables	Frequency	Percentage
	Age	
21 - 25	70	43.8
26 - 30	64	40
31 - 37	26	16.2
	level of education	
Theology year one class	53	33.1
Theology year two class	36	22.5
Theology year three class	26	16.3
Theology year four class	45	28.1
	Religious Affiliation	
Diocesan students	135	84.4
Religious Students	25	15.6
	Source of Motivation for Priesthood	
Nuclear Family	10	6.3
Relatives	1	0.6
Friends	5	3.1
Self- Motivation	144	90
	Contribution of the Seminary to Personal Growth	
Yes	150	93.7
No	10	6.3

As indicated in Table 5, concerning the age distribution, data showed that the frequency of the respondents aged 21-25 years was higher at ($n = 70$) 43.8% as opposed to 26-30 years at ($n = 64$) 40% and 31 – 37 years at ($n = 26$) 16.2%. Regarding classification of the level of education, the first-year Theology class contained the highest number of participants, 53 (33.1%) followed by the fourth-year class who were all deacons, 28.1% ($n = 45$). Concerning religious affiliation, the data showed that 84.4%, ($n = 135$) were diocesan students and 15.6%, ($n = 25$) were religious students and this was so because the seminary in principle is for diocesan students. Concerning motivation for pursuing the priesthood, 90%, ($n = 144$) indicated that they were self-motivated to pursue the ministerial priesthood. Additionally, 93.7% ($n = 150$) agreed that the seminary contributed to their personal growth while 6.3% ($n = 10$) responded in the negative.

4.5 Levels of Personal Growth Initiative (PGI) and Levels of Religious Commitment.

The first objective was to find out the levels of personal growth initiative of Theology students at Saint Dominic's Major Seminary, Lusaka, Zambia. The first statistical test aimed at displaying the total personal growth initiative of participants. The total level of personal growth initiative calculated is presented in Figure 2.

Figure 2: Total Personal Growth Initiative of Respondents



There were 160 participants in all. Participants' overall scores on the personal growth initiative varied from 34 to 80 ($M = 64.04$, $SD = 8.80$). With a Skewness of $-.558$, the overall personal growth initiative was somewhat skewed to the right. The high Mean ($M = 64.04$) of the total personal growth initiative suggested that the study's participants thought highly of themselves when it came to personal growth initiative.

The second statistical goal of the research was to ascertain the levels of the Theology students at Saint Dominic's Major Seminary in Lusaka, Zambia in terms of personal growth initiative. The highest possible score is 80, while the lowest is 0. The overall personal growth initiative scores of the respondents ranged from 34 to 80. The developers of the instrument offered recommendations for the interpretation of the levels of personal growth initiative. Three levels of personal growth initiative are identified by Robitschek, C. et al. (2012) as low (0 - 56), average (57 - 63), and high (64 - 80). The levels were then scored, and the outcomes are shown in Table 6.

Table 6: Levels of Personal Growth Initiative (PGI) of all Students

	Descriptions	Range	Frequency	Percentage
Valid	low level of Personal Growth Initiative	0 - 56	31	19.4
	The average level of Personal Growth Initiative	57 - 63	40	25.0
	High level of Personal Growth Initiative	64 - 80	89	55.6
Total			160	100.0

Table 6 presents the levels of personal growth initiative among Theology students of Saint Dominic's Major Seminary. Following the criteria of scoring of the creators of the scale, the data interpretation showed that there were 31 (19.4%) respondents who scored between 0 to 56, these belong to the category of low level of personal growth initiative. There were 40 (25%) respondents who scored between 57 to 63, these belong to the category of the average level of personal growth initiative. 89 respondents (55.6%) fell into the category of high-level personal growth initiative with a score between 64 and 80. According to this study, the vast majority of respondents (n = 89) indicated a high degree of initiative for their personal development.

To go one step further, this study employed descriptive analysis to calculate frequency scores and the Chi-Square test to see if there was any correlation at all between the levels of personal growth initiative and the research demographic characteristics. Table 8 presents the results, which were compiled.

Table 7: Levels of Personal Growth Initiative with Demographic Characteristics

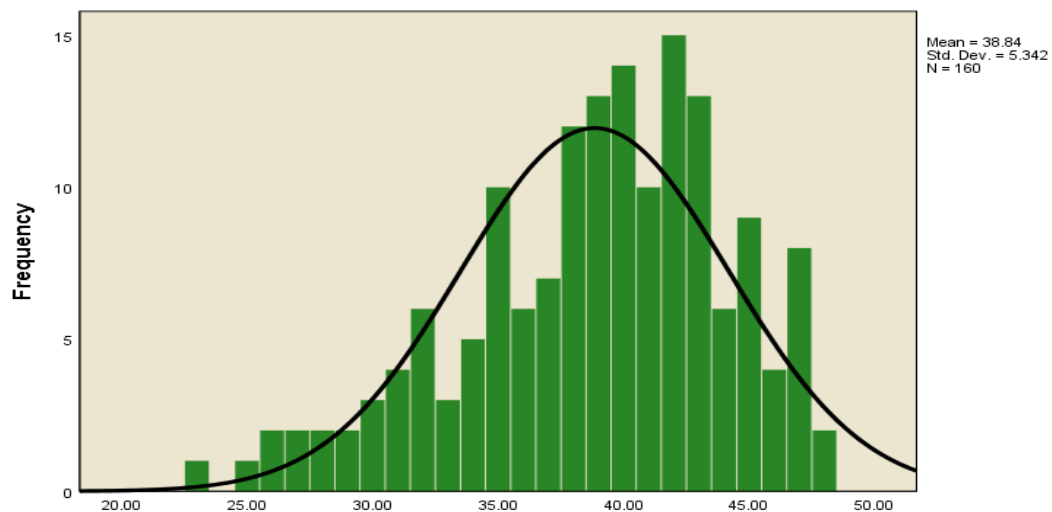
Variables	Total	Levels of Personal Growth Initiative			Chi-Square test		
		Low	Average	High	X ²	df	Sig
Respondents' Age							
21 - 25	69 (43.1)	14 (8.8)	18 (11.3)	37 (23.1)	6.918	4	0.14
26 - 30	65 (40.6)	13 (8.1)	20 (12.5)	32 (20.0)			
31 - 37	26 (16.3)	4 (2.5)	2 (1.3)	20 (12.5)			
level of education							
Theology year one class	53 (33.1)	11 (6.9)	17 (10.6)	25 (15.6)	8.508	6	0.203
Theology year two class	36 (22.5)	6 (3.8)	7 (4.4)	23 (14.4)			
Theology year three class	26 (16.3)	2 (1.3)	9 (5.6)	15 (9.4)			
Theology year four class	45 (28.1)	12 (7.5)	7 (4.4)	26 (16.3)			
Religious Affiliation							
Diocesan students	135 (84.4)	23(14.4)	36 (22.5)	76 (47.5)	3.468	2	0.177
Religious Students	25 (15.6)	8 (5.0)	4 (2.5)	13 (8.1)			
Source of Motivation for Priesthood							
Nuclear Family	10 (6.3)	2 (1.3)	1 (0.6)	7 (4.4)	3.633	6	0.726
Relatives	1 (0.6)	0 (0.0)	0 (0.0)	1 (0.6)			
Friends	5 (3.1)	0 (0.0)	2 (1.3)	3 (1.8)			
Self- Motivation	144 (90.0)	29 (18.1)	37 (23.1)	78 (48.8)			
Contribution of the Seminary to Personal Growth							
Yes	150 (93.8)	27 (16.9)	37 (23.1)	86 (53.8)	3.708	2	0.157
No	10 (6.3)	4 (2.5)	3 (1.9)	3 (1.9)			

Table 7 presents the distribution of sociodemographic characteristics and levels of a personal growth initiative. Concerning the age distribution, data showed that the frequency of high levels in terms of personal growth initiative was higher among the respondents aged 21-25 years at 23.1% as opposed to 26-30 years at 20% and 31-37 years at 12.5%. Coincidentally, the highest number of respondents with low personal growth initiative was also among the respondents aged 21-25 years at 8.8%, followed by aged 26 – 30 years at 8.1% and 31 – 37 years at 2.5%. The Chi-square test analysis showed that there was no significant difference in the distribution of the respondent’s age, level of education, religious affiliation, source of motivation for priesthood, and contribution of the seminary to personal growth and

personal growth initiative's levels. This was evident from the generated p-values ($p = 0.14, 0.20, 0.18, 0.72, 0.16$) respectively. This meant that data was almost evenly distributed with no significant difference.

The analytical study undertakings proceeded to find out the levels of religious commitment among Theology students at Saint Dominic's Major Seminary, Lusaka, Zambia. The first statistical test aimed at displaying the total realized from the calculated levels of religious commitment of participants. The total level of religious commitment is presented in Figure 3.

Figure 3: Total Religious Commitment of Respondents



The overall number of participants was $N = 160$. The total score of religious commitment of participants ranged from 23 to 48 ($M = 38.84, SD = 5.34$). The total score for religious commitment was insignificantly skewed to the right, with skewness $-.615$. The high mean ($M = 38.84$) of the total score of religious commitment indicated that respondents of this study considered themselves highly religiously committed.

The Descriptive Analysis was employed to find out the levels of religious commitment following criteria for interpretation. The maximum score for the entire test would be 50. The lowest possible test score would be 10, as the lowest possible score for each question is 1. The interpretation of levels of religious commitment was done according to the proposed criteria of the developers of the instrument and as such it was evaluated at a low level of religious commitment (1 – 25), the normal level of religious commitment (26 - 37) and the high level of religious commitment (38 -50) (Worthington et al., 2003). The results are presented in presented in Table 7.

Table 8: Levels of Religious Commitment of Theology Students

	Descriptions	Range	Frequency	Percentage
	low level of Religious Commitment	1 - 25	2	1.3
	The normal level of Religious Commitment	26 - 37	52	32.4
Valid	High level of Religious Commitment	38 - 50	106	66.3
	Total		160	100

Table 7 presents the levels of religious commitment among Theology students of St. Dominic’s Major Seminary. Following the criteria of scoring of the creators of the scale, the data interpretation showed that there were 2 (1.3%) respondents who scored between 1 to 25 and these are in the category of low level of religious commitment. There were 52 (32.4%) respondents who scored between 26 to 37 and these are the category of normal level of religious commitment. There were 106 (66.3%) respondents who scored between 38 and 50 and these are the category of high level of religious commitment. According to this study, a significant proportion of respondents (n = 106) expressed a high degree of religious commitment.

Additionally, frequency scores were calculated using descriptive analysis, and the Chi-Square test analysis was utilised to assess whether there was a significant correlation between demographic characteristics and religious commitment. Table 8 presents a summary of the findings.

Table 9: Levels of Religious Commitment with Demographic Characteristics

Variables	Total	Levels of Religious Commitment			Chi-Square test		
		Low	Normal	High	X ²	df	Sig
Respondents' Age							
21 - 25	69 (43.1)	1 (0.6)	19 (11.9)	49 (30.6)	2.303	4	0.68
26 - 30	65 (40.6)	1 (0.6)	25 (15.6)	39 (24.4)			
31 - 37	26 (16.3)	0 (0.0)	8 (5.0)	18 (11.3)			
level of education							
Theology year one class	53 (33.1)	1 (0.6)	17 (10.6)	35 (21.9)	2.816	6	0.832
Theology year two class	36 (22.5)	0 (0.0)	10 (6.3)	26 (16.3)			
Theology year three class	26 (16.3)	0 (0.0)	11 (6.9)	15 (9.4)			
Theology year four class	45 (28.1)	1 (0.6)	14 (8.8)	30 (18.8)			
Religious Affiliation							
Diocesan students	135 (84.4)	2 (1.3)	41 (25.6)	92 (57.5)	2.046	2	0.36
Religious Students	25 (15.6)	0 (0.0)	11 (6.9)	14 (8.8)			
Source of Motivation for Priesthood							
Nuclear Family	10 (6.2)	0 (0.0)	5 (3.1)	5 (3.1)	2.272	6	0.892
Relatives	1 (0.6)	0 (0.0)	0 (0.0)	1 (0.6)			
Friends	5 (3.1)	0 (0.0)	2 (1.3)	3 (1.8)			
Self- Motivation	144 (90.0)	2 (1.3)	45 (28.1)	97 (60.6)			
Contribution of the Seminary to Personal Growth							
Yes	150 (93.8)	2 (1.3)	47 (29.4)	101 (63.1)	1.564	2	0.458
No	10 (6.2)	0 (0.0)	5 (3.1)	5 (3.1)			

Table 9 presents the distribution of sociodemographic characteristics and levels of religious commitment. Concerning the age distribution, data showed that the frequency of high levels of religious commitment was higher among the respondents aged 21-25 years at 30.6 % as opposed to 26-30 years at 24.4% and 31-37 years at 11.3%. However, the

respondents with the lowest religious commitment were among the respondents aged 31-37 years at 0.0%, followed by aged 26 – 30 years and 21- 25 with the same level at 0.6 %. The Chi-square test analysis showed that there was no significant difference in the distribution of the respondent's age, level of education, religious affiliation, source of motivation for priesthood, and contribution of the seminary to personal growth and levels of religious commitment. This was evident from the generated p-values ($p = 0.68, 0.82, 0.36, 0.89, 0.46$) respectively. This means that data was almost evenly distributed with no significant difference.

4.6 Relationship between Personal Growth Initiative and Religious Commitment

Pearson's Correlation Analysis was employed to address the third aim, which concerned the relationship between theological students' initiative and their religious commitment. The first hypothesis was examined using the same technique. The outcome of Pearson's correlation coefficients is summarized and presented in a Scatterplot in Figure 4 and Table 10 respectively.

Figure 4: Correlation between Personal Growth Initiative and Religious Commitment.

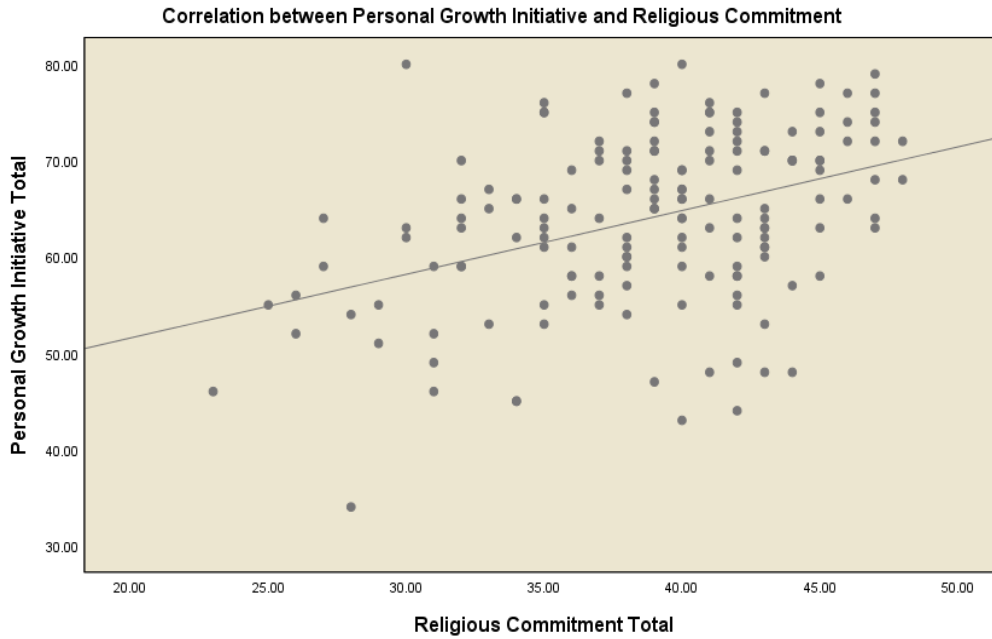


Figure 4 showed that the data was scattered and posed a low degree of relationship between personal growth initiative and religious commitment. The scatter plot alone could not establish whether the two variables were positively or negatively correlated, and establish the significance of that relationship. Pearson’s Correlation Coefficient was computed and statistical data generated by that test was presented in Table 10.

Table 10: Correlation between Personal Growth Initiative and Religious Commitment

		Total Personal Growth Initiative	Total Religious Commitment
Total Personal Growth Initiative	Pearson Correlation	1	.402**
	Sig. (2-tailed)		.000
	N	160	160
Total Religious Commitment	Pearson Correlation	.402**	1
	Sig. (2-tailed)	0	
	N	160	160

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

Table 10 showed that, in terms of strength, there existed a medium positive relationship ($n = 160$, $r = .402$, $p = .000$) between personal growth initiative and religious commitment of Theology Students of St. Dominic's Major Seminary. These results showed that the intention to embrace personal growth among respondents correlated moderately with their commitment to religious life. In terms of significance, Table 10 indicates the existence of a significant relationship between personal growth initiative and religious commitment ($p = .000$). The additional information attached to Table 10 explained that the Correlation was significant and was at 0.01 level (2-tailed). Since $p = .000$ is smaller than $p = .01$, thus the medium positive correlation ($r = .402$) was significant because it was based only on 0.0 % chance. In the light of these results, the null hypothesis that stated that there was no relationship between personal growth initiative and religious commitment was not supported, therefore this hypothesis was rejected.

Additionally, the current study created a prediction model by using simple linear regression. In this case, the prediction was done on religious commitment total units which were taken as a dependent or "y" valuable. To make the prediction the personal growth initiative total units were used as an independent "x" variable. The Linear Regression test generated an R-squared value ($R^2 = .161$). This test revealed that only 16.1 % of change within religious commitment can predict the change in personal growth initiative. Table 11 shows the outcome of the prediction model.

Table 11: Coefficients of Linear Regression

Model	Coefficients						
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound
(Constant)	23.23	2.858		8.128	0.000	17.584	28.875
Personal Growth Initiative	0.244	0.044	0.402	5.514	0.000	0.156	0.331

a. Dependent Variable: Religious Commitment Total

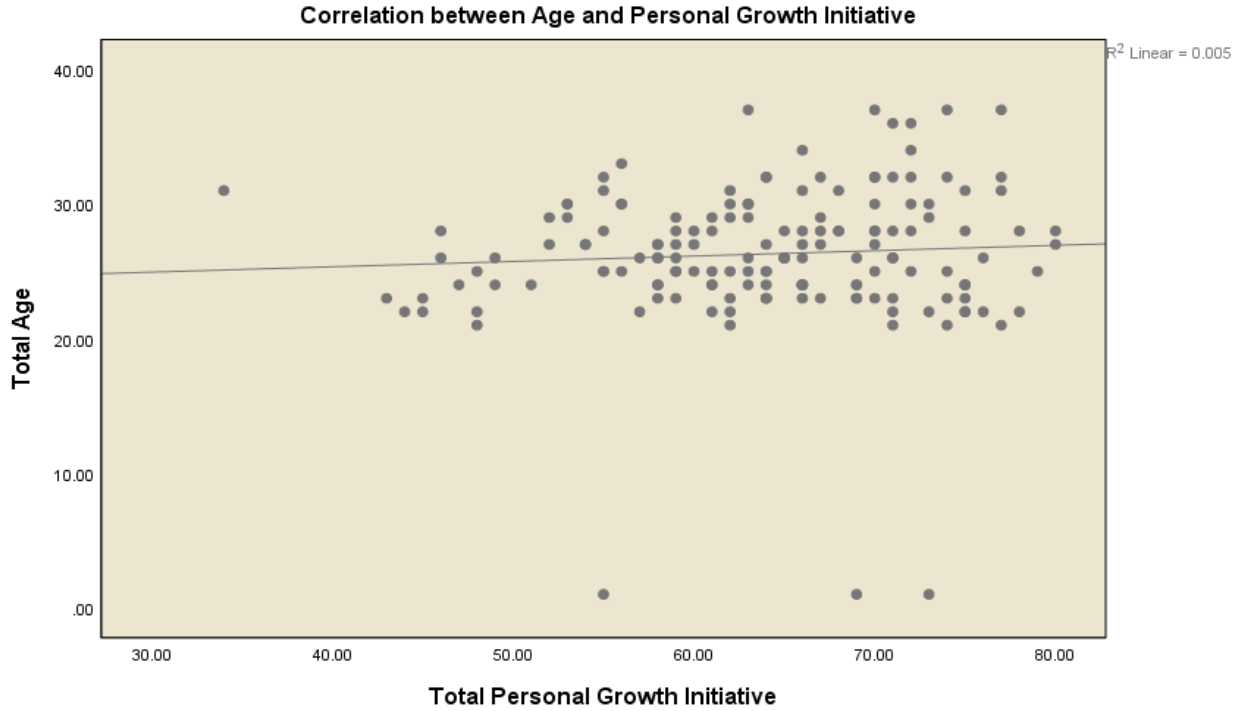
The ANOVA results generated by Linear Regression statistical tests indicated that the model ultimately explained only 16.1 % ($R^2 = .161$) of the variance and the model was significant, $F(158) = 30.405$, $p = .402$. Table 11 summarises the predictive model that aimed at revealing the degree of change in personal growth initiative based on change in religious commitment. The proportion of religious commitment influencing personal growth initiative was $\beta = 23.230 + (- \text{personal growth initiative. } \beta=0.244)$. In other words, the prediction equation was $y = 0.244x + 23.230$. Therefore, it means that for every increment of one unit in the independent variable (personal growth initiative), the dependent variable (religious commitment) increases by 24.4%. In this case, if personal growth initiative (x) was increased by 1 unit then the religious commitment (y) would increase by $y = 0.244(1) + 23.230$ thus $y = 23.474$ units. Therefore, it is worthwhile investing in the personal growth initiative because of the considerable increase in religious commitment by the increase in personal growth initiative.

4.7 The Possible Relationship between Personal Growth Initiative and Demographic Characteristics

To cater to the fourth objective about the possible relationship between personal initiative and demographic characteristics (age, level of education, religious affiliation and source of

motivation), Pearson’s correlation, ANOVA and t-tests were done. In this section, the statistical tests that were done also covered the second null hypothesis. The tests were done by considering the overall score of the personal growth initiative. The yielded results from tests were summarized and presented in Figure 5 and Table 12.

Figure 5: Correlation between Age and Personal Growth Initiative



The analysis through Pearson's correlation between age and the personal growth initiative generated the results presented in Table 12.

Table 12: Correlation between Age and Personal Growth Initiative

		Age	Personal Growth Initiative
Age	Pearson Correlation	1	0.069
	Sig. (2-tailed)		0.387
	N	160	160
Personal Growth Initiative	Pearson Correlation	0.069	1
	Sig. (2-tailed)	0.387	
	N	160	160

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

The bivariate analysis results as presented in Table 12, showed that there is a correlation between age and personal growth initiative which was at Pearson's $r = .069$, $p < .04$, $n = 160$ and the probability value of was at $p < 0.01$.

To determine whether the levels of education and sources of motivation were statistically related to personal growth initiative, an ANOVA test was done. The results are presented in Table 13:

Table 13: Relationship between Levels of Education, Sources of Motivation and Personal Growth Initiative

	Sum of Squares	df	Mean Square	F	Sig.
Levels of Education and PGI					
Between Groups	49.318	3	16.439	0.209	0.89
Within Groups	12266.457	156	78.631		
Total	12315.775	159			
Sources of Motivation and PGI					
Between Groups	44.482	3	14.827	0.188	0.904
Within Groups	12271.293	156	78.662		
Total	12315.775	159			

Looking at Table 13, it was observed in the last column (Sig.) that *the* p -value of religious commitment was $p = .890$. Since $p \geq .05$, then there was subsequently no significant difference in means between education levels and personal growth initiative among Theology students of St. Dominic's Major Seminary as analysed by one-way ANOVA [$F(3, 156) = 0.209$, $p = .890$].

To verify if the difference in mean scores between religious affiliation, seminary help and personal growth initiative was statistically significant statistical t-test analysis was employed and the results were presented in Table 14:

Table 14: Group Statistics and Independent Sample Test of T-Test

Group Statistics										
SMEAN (Q2, Religious Affiliation)			N	Mean	Std. Deviation	Std. Error Mean				
Personal Growth Initiative Total	Diocesan		135	64.25	8.83	0.76				
	Religious		25	62.88	8.72	1.74				
SMEAN (Q5 Seminary help)										
PGI Total	Yes		150	64.34	8.72	0.71				
	No		10	59.5	9.22	2.91				
Independent Samples Test										
		Levene's Test for Equality of Variances			t-test for Equality of Means					
Religious Affiliation and PGI		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
PGI Total	Equal variances assumed	0.10	0.754	0.71	158	0.476	1.37	1.92	-2.41	5.16
	Equal variances not assumed			0.72	33.77	0.476	1.37	1.9	-2.5	5.24
PGI Total	Equal variances assumed	0.07	0.801	1.69	158	0.092	4.84	2.86	-0.8	10.48
	Equal variances not assumed			1.61	10.10	0.137	4.84	3.00	-1.84	11.52

Table 14 showed that the final findings from the t-tests suggested that there was no significant difference in the scores for personal growth initiative between Diocesans (M = 64.25,

SD = 8.83), and religious participants (M = 62.88, SD = 8.72) at conditions $t(158) = .715, p = .754$. In the same light, it was observed in the last column (Sig.) that *the p-value* of personal growth initiative was $p = .904$. Since $p \geq .05$, that indicated a nonexistent significant difference in means between groups of sources of motivation and personal growth initiative among Theology students of St. Dominic's Major Seminary as analysed by one-way ANOVA [$F(3, 156) = .0188, p = .904$]. In the same vein, a significant difference was not there in the scores for personal growth initiative between those who got help from the seminary in their personal growth (M = 64.34, SD = 8.72), and the students who felt they did not receive any help from the seminary about their personal growth (M = 59.50, SD = 9.21) at conditions $t(158) = .007, p = .801$.

4.8 Testing of Hypothesis

Two null hypotheses formed the basis of this investigation. The first hypothesis which was the negative postulated that there was no correlation between religious commitment and personal growth initiative. The second null hypothesis postulated that there existed no correlation between personal growth initiative and the demographic characteristics of Theology Students.

The null hypothesis was not supported by the tests and findings of the third objective, which examined the possible relationship between religious commitment and personal growth initiative ($r = .402, p < .000, n = 160$). Consequently, the initial hypothesis was disproved.

On the second null hypothesis on the potential relationship between personal growth initiative and demographic traits, the obtained data showed that there was a clear correlation ($r = 0.069, p < 0.387, n = 160$) between personal growth initiative and age. As a result, the second null hypothesis was disproved because it lacked evidence and was untrue.

4.9 Limitations of the Study

As with any other study, this study too was not spared limitations even though there were minimal. The first limitation was due to the inability of the researcher to be alone with respondents to ensure that the freedom to participate was maximized with the respondents. However, the rule of the seminary states that a visitor has to be accompanied by a seminary staff member when having an audience with the students of that seminary. The presence of that staff member probably instilled fear that the one who would have decided to leave would have been spotted by that staff member. Nonetheless, the explanation to the respondents about confidentiality and the fact the names were not going to appear on the questionnaires gave them confidence and removed the fear.

The second limitation was the lack of sufficient time for respondents to think about their participation in the research. This was because time was only allocated once for explanations, questions and administering of the questionnaires. Maybe an interlude of a day or week after explanations and questions would have given ample time for reflection and adequate preparation before the actual day of answering questionnaires. Despite this, many respondents answered as if they had been prepared and this could be attributed to the clear information about the research that the Rector had given the respondents before meeting the researcher.

The researcher also noted that there were in general some suspicions on the part of participants about the use of the gathered information which brought about taking a long time for clarification. This could have also compromised the answers given though it cannot be conclusive as to the extent of the compromise. However, the assurance of confidentiality and the non-use of actual names restored the confidence of the participants.

This study's methodological approach of collecting data at once was constrained by its reliance on self-reports obtained through questionnaires, which are subject to bias. However, the guidance through detailed explanations that were given was seemingly enough to instill a receptive attitude in participants thereby leading to genuine results of the research.

4.10 Chapter Summary

This chapter presented the findings of the study by first looking at the response rate and showed the manner of the distribution of the data by subjecting data to Skewness and Kurtosis analysis. The Cronbach test results were done to find out the reliability of the two scales used in the study and then the presentation of the demographic details of participants was done systematically. Further, the outcome of the research about the four objectives of the study was presented in the given Tables. The two hypotheses of the study were viewed from the tests done and finally, the limitation of the study was clearly and genuinely indicated.

CHAPTER FIVE

Discussion

5.1 Introduction

Within the framework of the current study's four aims, this chapter discusses the research findings that have been discovered. Measuring the levels of religious commitment and later the personal growth initiative's levels was the first goal of the objectives. Furthermore, among theology students at Saint Dominic's Major Seminary in Lusaka, Zambia, the goal was to assess whether there was any possible relationship between personal initiative and religious commitment as well as between personal initiative and demographics. This main body of the discussion, therefore, interprets the results, reviews how results answer research questions, compares results to existing research and presents the implication of the current study. This section also handles the theory's improvement, revisits the conceptual framework and finally gives the chapter summary.

5.2 Demographic Characteristics of Candidates for Ministerial Priesthood at Saint Dominic's Major Seminary, Lusaka, Zambia.

This study considered age, levels of education, religious affiliation, motivation for priesthood and help from the seminary as the main features of the demographic characteristics of Theology students at St. Dominic's Major Seminary, Lusaka, Zambia. Concerning the age distribution, data shows that the frequency of the respondents aged 21-25 years was higher at 43.8 % ($N = 70$) as opposed to 26-30 years at 40 % ($N = 64$) and 31 – 37 years at 16.2 % ($N = 26$). Regarding the classification of the level of education, the first-year Theology class contained the highest number of participants, 53 (33.1%) followed by the fourth-year class who were all deacons, 28.1% ($N = 45$). Regarding religious affiliation, the data showed that 84.4%,

($N = 135$) were diocesan students and 15.6%, ($N = 25$) were religious students and this was like this because the seminary in principle is for diocesan students. Concerning motivation for pursuing the priesthood, 90%, ($N = 144$) indicated that they were self-motivated to pursue ministerial priesthood. Additionally, 93.7% ($N = 150$) agreed that the seminary contributed to their personal growth while 6.3% ($N = 10$) responded in the negative.

The age range of the Theology students at St. Dominic's was 21 to 37 years, for seminarians in their fifth and eighth year of formation, which is nearly similar to the age ranges of the other seminaries. In Nigeria, 2048 seminarians from the three major seminaries showed that the range of age of seminarians from philosophy to Theology was between 19 and 32 years (Adubale & Aluede, 2017). In Italy, seminarians in their first five years had an age range between 18 years and 30 years (Gregorio et al, 2022). According to Genesis (2020), in three Philippine seminaries age range was 18 years to 24 years for seminarians in their first three years. Therefore, the age range of seminarians from these different countries falls between 21 to 38 years which is the range of the age of the current study of most students who are at this stage of Theological studies. The age range similarity in all these seminaries is therefore a confirmation that there are seminarians in many places who go to the seminary very late and these students are referred to as "late vocations" students.

In terms of religious affiliation distribution, St. Dominic's Major Seminary had the highest number of diocesans ($n = 135$) compared to religious students ($n = 25$). This distribution in this current study reflects the situation in many places. For instance, a study done in Chicago, USA showed that out of 32 seminaries involved in the study, seminaries for diocesan students were 26 and only 5 seminaries were affiliated with religious orders (Fastiggi, 2023). Likewise, in Brazil because of the small number of religious seminarians the figure of both was clustered

together and the study reported as if there was no distinction: in 2019 Brazil had 8041 total major seminarians, both diocesan and religious (Campos, 2021). In the same vein, at a major seminary in Denver, Colorado in 2023 the study established that there were 104 seminarians from the 14 dioceses and religious congregations (Harty & Sweeney, 2023). Therefore, many seminaries in the Catholic Church have both diocesan seminarians and religious seminarians, but the number of diocesans is always high because these are local students who become local clergy.

Regarding motivation for priesthood, the current study revealed that at St. Dominic's Major Seminary, 90% (n=144) were self-motivated to pursue priesthood and 93.7% (n =150) indicated that they received help from the seminary in terms of personal growth. These results bear a lot of resemblance to the studies of seminarians in different countries in Asia and Africa, for instance in the Philippines, in the diocese of Surabaya there were about 134 seminarians from the three seminaries (Cahyon & Julom, 2015). At the seminary of the Diocese of Bogor in Indonesia there were 142 seminarians in one academic year studying philosophy (Sembiring et al, 2021). In 2021, the diocese of Machakos in Kenya had 79 seminarians in both Philosophy and Theology (Muli, 2021). The results of the current study and other studies mentioned here indicate that there was overwhelming motivation among young men in Asia and Africa to join the priesthood. Moreover, many stay in the seminaries because of the benefits they receive in different dimensions of life.

5.3 Levels of Personal Growth among Candidates to Ministerial Priesthood at St. Dominic's Major Seminary, Lusaka, Zambia.

The first objective of this present study was to assess the levels of personal growth initiative among Theology students of St. Dominic's, Lusaka, Zambia. The investigation showed that 31 (19.4%) of the participants were low in terms of level of personal growth initiative, 40

(25%) were average in personal growth initiative and 89 (55.6 %) had high level of personal growth initiative. The results in principle indicate that more than half of the Theology students showed a high level in the measured personal growth initiative.

Incidentally, the findings about the high levels of personal growth of Theology students of the current study were similar to the study in South Africa of students of Industrial Psychology whose total score of 37.34 was on the first version of PGI (De Jager-van Straaten, 2016). Therefore, in the light of this confirmatory study in South Africa, it can be deduced that the levels of the scores of the study of Theology students of Saint Dominic's Major seminary, Lusaka suggested that there was a considerable number of students who had a sincere desire to advance as individual persons in their growth.

Similarly, the study done in China among Chinese students showed the score of the mean (*M*) in the actual four dimensions of personal growth initiative which brought the total to 66.14 points which was considered a high level of PGI (Yang & Chang, 2014b). In essence, a high level of PGI entails being ready for positive change which is seen in the capacity to figure out the amendments needed for the self and to know when one has to make those particular changes (Borowa et al., 2020). This is further stretched to having the ability to set up steps to take that lead to this change. To achieve positive change, one needs also the ability to use resources by searching for external available means that can be utilized for optimal personal growth.

A study done in Canada among 71 students from Ontarian universities showed that 49.5 was the level of personal growth initiative (Pagavathsing, 2021). These students too scored high in PGI-II and this helped them to boost their emotional intelligence. Looking at all these studies it can be deduced that PGI permeates the main domains of the human person and thus efforts in checking the levels of PGI cannot be underestimated. Therefore, gauging the levels of personal

growth initiative is important also for candidates for the priesthood because it pervades vast domains of life if well appropriated. This will consequently bring about the desired positive change and growth and effectively prepare them for their role as future priests with balanced personalities in their ministries.

5.4 The Levels of Religious Commitment among Candidates for Priesthood at Saint

Dominic's Major Seminary, Lusaka, Zambia.

The objective was second aimed at measuring the levels of religious commitment of Theology students at St. Dominic's Major Seminary, Lusaka., Zambia. According to the results, 2 students representing 1.3% were low, 52 representing 32.4% were normal and 106 representing 66.3% were high in level of religious commitment. In principle, students of Theology manifested a considerable high level of religious commitment.

The score of religious commitment of all Theology students which is 66.3% which falls in the category of high level is not consistent with findings of the Pew Research Centre which had the global range for Zambia at 80% - 100% (Hackett et al., 2018). In essence, this global study anticipated the population of Zambia to score more than 80% in religious commitment. The students' scores in Theology were lower than the anticipated figure. The possible explanation is that this range by Pew Research Centre included the general population of Zambia and not just young adults or a particular age range as in this case of Theology students. Thus, the attained results of the current study did not directly oppose the findings of the previous global study. The results of this study implied that the younger generation is less religious than the older generation which possibly made the global range higher.

Subsequently, the finding of the current study showed a higher score than that of the study among African-American students whose results showed an average mean score of 30.28, SD = 6.99 (Ajibade et al., 2016). The score indicated a normal level of religious commitment on the religious inventory scale even though the score is lower than that of the Theology students of St. Dominic's Major Seminary. These results reflected the religious commitment not of one religion but from many though most participants were Christian (73.4%). Again, the possible explanation for the difference is that Theology students who belong just to one religion live the same kind of life and have the same pattern of prayer, unlike the population of African-American students. Additionally, Theology students are expected to score higher than these lay African-American students because of the seminary discipline when it comes to regular prayers and private prayers (Massawe, 2013). The seminary discipline is seen in scheduled times of prayer and deep study of the religion of Christianity with its creed and practices.

Essentially, there are a lot of benefits associated with levels that are high in religious commitment. Students who have high levels of commitment to religious life are not likely to cheat in academics (Onu, 2021). Students, who have high levels of commitment have intrinsic motivation, participate in regular devotions and have a sense of purpose and meaning in their life (Wilson et al, 2022). According to Emmons (2005), people who have high religious commitment strive to characteristically attain the typical spiritual goals they wish to accomplish in their lives.

5.5 The Possible Relationship Between Personal Growth Initiative and Religious Commitment of Candidates for Ministerial Priesthood at St. Dominic's Major Seminary, Lusaka, Zambia.

The third research objective or aim was to find out the correlation between personal growth initiative and religious commitment. The analysis reveals that there was a moderately

significant positive correlation between personal growth initiative and religious commitment among Theology students of St. Dominic's Major Seminary ($r = .402^{**}$; $p < .000$), $n = 160$ at 0.01 level of significance. The positive correlation is an indication that the two variables, personal growth initiative and religious commitment were changing constantly in a positive direction together. In other words, the gradual change in one variable automatically implied a change in the other variable.

The outcome of the current study about the correlation was consistent with the obtained results of the study done in the southern region of the USA among 904 college students, $r = .45$, $p < 0.001$ (Vazsonyi & Jenkins, 2010). This correlation results were an indication that the ability of self-control involved in the personal growth of students enabled the college students to have religious motivation and thus refrain from oral sex at an early age. It can be further explained that exercising restraint among Theology students at St. Dominics was a result of the steady increase in both personal growth and religious commitment. Exercising restraint is a special component of personal growth initiative which is intentional behaviour.

Another study that revealed consistent results was an investigation conducted in England among 60 Muslim undergraduate students at the Universities of Southampton and Birmingham (Burney et al., 2017). The investigation revealed a high correlation between personal growth and religious commitment (existential transcendence) which showed a correlation, ($r = .53$), $p < .05$. This implied that the students' personal growth helped them to have existential meaning emanating from religious practices. There were high spiritual and behavioural demands in Islam as a religion (Zaman & Naqvi, 2020). The similarity in the correlation lies in the fact that Theology students adhere to prayer life and religious practices like Muslims.

A study done in London, England among 205 students from different religious groups revealed a moderate and positive correlation ($r = .410$, $p < 0.000$) which was also consistent with the current study (Ivtzan, 2014). This consistency was clear evidence that when students who were highly religious manifested growth in personal growth initiative. Thus, the components making up religious commitment and personal growth were seen as worthy to be promoted in the life of the candidates for the ministerial priesthood.

5.6 Relationship between the Demographic Characteristics and Personal Growth Initiative among Candidates for Ministerial Priesthood at St. Dominic's Major Seminary, Lusaka, Zambia

The fourth objective was to find out the relationship between personal growth and demographic characteristics (age, level of education, religious affiliation and source of motivation) among Theology students of Saint Dominic's Major Seminary, Lusaka, Zambia. The correlation here entailed that the changes that occurred in terms of one demographic item also brought about changes in personal growth initiatives. Therefore, this study found that age was significantly and positively correlated to personal growth initiative.

The current study found a positive and moderate correlation between age and personal growth initiative which was at Pearson's $r = .069$, $p < .04$, $n = 160$ and the probability value of was at $p < 0.01$. This finding was consistent with the study done in Poland among seminarians which indicated that those who were advanced in age responded positively to the high quality of life embedded in values, $r = .42$, $p < .001$ (Prusak et al., 2021). Other studies that follow this trend are: A study done in the USA that revealed a correlation between age and personal growth was at $r = .24$, $p < .001$ (Kim et al, 2014). Additionally, a study in Belgium showed also that age had a positive relationship with commitment in the personal growth of an individual student, $r =$

.16, $p < .001$, (Luyckx et al, 2014). Thus, age is a determining factor in the personal growth of individuals.

Regarding the relationship existing between the levels of education and personal growth initiative, the current study revealed that there was no significant difference in the means between education levels and personal growth initiative among Theology Students [$F(3, 156) = .0209$, $p = .890$]. The findings of the study were consistent with the study done in the Netherlands among professional student employees whose education level didn't correlate with personal growth, $r = -.16$, (Woerkom & Meyers, 2019). Thus, education as important as it, did not influence how Theology Students handled their personal growth as they pursued ministerial priesthood. Likewise, a study in Pakistan had a negative correlation between academic achievement and personal growth initiative, $r = -0.07$, $p < .05$ (Malik et al, 2015). Similarly, a study in Ghana revealed that the level of education does not correlate with personal growth initiative, $r = -0.08$, $p < 0.05$ (Kugbey et al, 2018). This meant that the changes in the level of education did not have an impact on the personal growth initiative.

Concerning the relationship between religious affiliation and personal growth initiative, the t-tests indicated that the non-existent significant difference in the scores for personal growth initiative between Diocesans ($M = 64.25$, $SD = 8.83$), and religious participants ($M = 62.88$, $SD = 8.72$) at conditions $t(158) = .715$, $p = .754$. Essentially, religious affiliation in this current study meant that the participants either belonged to a religious congregation or diocesan. In the study, 135 (84.4%) constituted diocesan students and only 25 (15.6%) were the composition of the religious students. Thus, the changes in personal growth initiative did not depend on whether one was a diocesan student or a religious student. This was a unique finding of the study because the literature reviewed so far none has endeavoured to determine whether being a religious

seminarian or diocesan affected personal growth initiative. Therefore, this finding gave new insight that though places and types of centres of formation may differ growth could take place as long as there was deliberate engagement by an individual towards growth.

Further, this current study discovered that there was no presence of a significant difference in means between groups of sources of motivation and religious commitment among Theology Students of St. Dominic's Major Seminary as determined by one-way ANOVA [$F(3, 156) = .0188, p = .904$]. Thus, the sources of motivation did not have an impact on personal growth initiative. The source of motivation entailed the support or encouragement received to pursue priesthood either from the nuclear family or relatives or friends or from oneself. In the same vein, there was no observed significant difference in the scores for personal growth initiative between those who got help from the seminary in their personal growth ($M = 64.34, SD = 8.72$), and the students who felt they did not get help from the seminary about their personal growth ($M = 59.50, SD = 9.21$) at conditions $t(158) = .007, p = .801$. This meant that getting help from the seminary was independent of personal growth initiative.

Subsequently, the finding of this study is not consistent with the studies that were done elsewhere for instance, on the contrary, the study in Romania revealed that there was an obtained correlation between achievement motivation and personal growth initiative, $r = .530, p < 0.001$ (Negovan, 2013). The study carried out in the USA also showed a correlation between hope in motivating oneself and personal growth initiative, $r = 0.84, p < 0.01$ (Shorey, 2017). Similarly, the study done in South Africa correlated personal growth initiative and motivational calling and Vocation, $r = 0.43, p < .05$ (Jurica, 2014). The possible explanation for this inconsistency was the fact that motivation was seen, in the aforementioned studies, in terms of intrinsic motivation. Nonetheless, in this study motivation was conceived as outside help which is extrinsic. The

finding is just a confirmation of the assertion by the theory of self-determination used in this study that states that intrinsic motivation helps in personal growth. Thus, the Theology Students didn't exhibit extrinsic motivation.

5.7 Suggested Improvement of Theory

This present study was grounded and supported by two existing theories which were self-determination theory (SDT) developed between the 1970s and 1980s and religious commitment theory (RCT) developed in 1978. Self-determination theory (SDT) considers human motivation that focuses on an individual's capacity for or method of making their own decisions and taking charge of their own lives (Legault, 2016). The observation of the real world of the theology students and statistical findings of their levels of personal growth initiative led to the following suggestions as regards the improvement of the theory: This theory is centred on motivation and determination in the attainment of a personal goal and the conviction is that as long one is intrinsically motivated one can be satisfied in life. The self-determination theory has also the underlying conviction that an individual can motivate themselves to the full level (Davids et al., 2017). These psychological needs help one in the attainment of fulfilment or satisfaction in life or personal growth, however, this process may be conditioned by the age and level of education of an individual.

According to Sand (2016), another theory can be employed if the primary theory in its explanatory power leaves out important aspects needed for the study. As such, religious commitment theory was employed to cover what was lacking in the Self-determination theory. Religious commitment brought in the importance of external constructive influences observed in positive communal rituals and practices which also enhance the personal growth initiative of Theology Students.

This research investigated the possible relationship between personal growth initiative and religious commitment based it's on the self-determination theory and religious commitment theory. The results emanating from the hypothesis formulated showed that the two variables were related and showed moderate correlation. The outcome of the correlation ($r = .402^{**}$; $p < .000$), $n = 160$ at 0.01 level of significance) was positively significant among Theology Students. In light of the findings of this quantitative correlational study, the theoretical framework of this study remained unchanged. As a result, the employment of these two theories in this study was pertinent and appropriately informed this investigation.

5.8 Revisited Conceptual Framework

This study was premised initially on the proposition of a possible relationship between personal growth initiative (variable A) and religious commitment (variable B). Thus, enlightened by the findings of the study, the researcher was prompted to revisit and revise the conceptual framework. The revised conceptual framework is presented in Figure 6.

Figure 6: Revised Conceptual Framework (Source: Researcher, 2024).

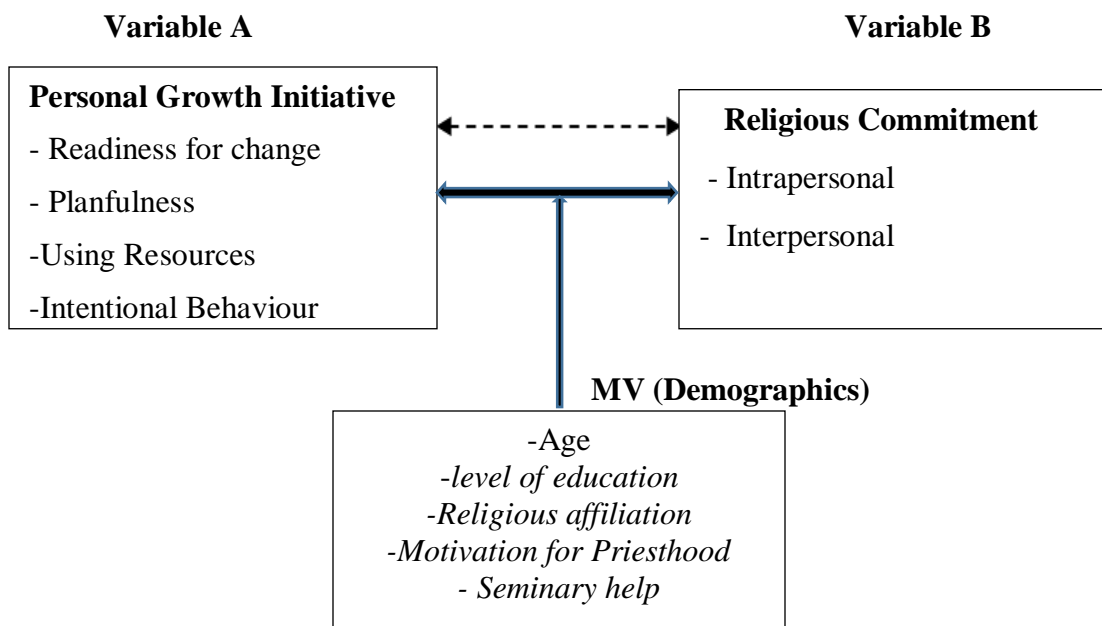


Figure 6 which was the revised conceptual framework indicated that: This study was premised on the bidirectional hypothesis that variable personal growth initiative would not have a relationship with religious commitment. Nonetheless, Pearson's correlation showed there was evidence of the relationship existing between identified variable A and variable B ($r = .402^{**}$; $p < .000$). Statistically, variable A and B had a significant positive relationship and thus the bidirectional arrow was maintained and now represented by the dotted lines. Only demographic characteristics and age had a significant positive relationship with variable A at Pearson's $r = .069$, $p < .04$, at = 0.01 correlation significant level. Nonetheless, other demographic variables, levels of education, religious affiliation, source of motivation and seminary help had an insignificant relationship with variable A and thus, presented in italics. This study established also by the analysis of correlational prediction that for an increment of one unit in variable A (personal growth initiative) variable B (religious commitment) increased by 24.4%. Thus, it was discovered that it was beneficial to invest in the personal growth initiative because of the considerable increase in religious commitment by the increase in personal growth initiative.

5.9 Chapter Summary

This current chapter discusses the findings of the study about the four objectives of the study. The interpretation and explanations were given in the light of the existing literature. Further, the same was done to the significant positive relationship that was discovered between personal growth initiative and religious commitment. How the demographic characteristics related to initiative in personal growth were explained by looking at the indications of the results. The outcome from the analysis of the hypothesis revealed that the two theories used were appropriate and informed significantly the research. Lastly, the conceptual frame was revisited and guided by the current findings, it was revised.

CHAPTER SIX

Summary, Conclusions, and Recommendations

6.1 Introduction

This chapter presents the summary of the whole research study conducted and refers once again to the initial purpose of the study, the objectives that were involved and the obtained outcome of this current study. This chapter also gives the conclusion that reviewed the statement problem to see how the problem was solved and then delves to look at how the literature review gap was filled. Further, it makes specific recommendations to candidates for the priesthood, formation staff, church policymakers and psychologists. Finally, it presents the proposed recommendation for future research.

6.2 Summary of Key Findings

This research was about investigating the possible relationship between the personal growth initiative and religious commitment among Theology Students of Saint Dominic's Major Seminary, Lusaka, Zambia. The quantitative approach with correlation survey design was utilised in the process of the investigation and the census technique was used in sampling the targeted population. The considered size of the sample for this study was 160 Theology Students. Two scales were used: Personal Growth Initiative (PGIS-II) and Religious Commitment Inventory (RCI). Data analysis was carried out on SPSS version 25.

The research outcome had a 100% ($n = 160$) response rate as per the intended sample size of the study. The data showed that the frequency of the respondents aged 21-25 years was higher at 43.8 % ($N = 70$) as opposed to 26-30 years at 40% ($N = 64$) and 31 – 37 years at 16.2 % ($N = 26$). Concerning the classification of the level of education, the first-year Theology class contained the highest number of participants, 53 (33.1%) followed by the fourth-year class

28.1% ($N = 45$). Regarding religious affiliation, the data showed that 84.4%, ($N = 135$) were diocesan students and 15.6% ($N = 25$) were religious students and this was like this because the seminary in principle is for diocesan students. Concerning motivation to pursue priesthood, 90% ($N = 144$) indicated that they were self-motivated to pursue ministerial priesthood. Additionally, 93.7% ($N = 150$) agreed that the seminary contributed to their personal growth while 6.3% ($N = 10$) responded in the negative.

The first research objective was to find out the levels of personal growth initiative (PGI) of the Theology students at Saint Dominic's Major Seminary, Lusaka, Zambia. Statistical analysis revealed that 31 students represented by 19% ($N = 160$) had low levels, 40 students represented by 25% ($N = 160$) and 89 students represented by 55.6% ($N = 160$) of Theology students had high levels of personal growth initiative.

The second research objective undertook to measure the levels of religious commitment among Theology students at St. Dominic's Major Seminary, Lusaka, Zambia and the results showed that 2 students standing for 1.3% ($N = 160$) were low, 52 students standing at 32.4% ($N = 160$) was normal and 106 students standing for 66.3% ($N = 160$) had high levels of religious commitment.

The third objective positioned itself to investigate the relationship between personal growth initiative and religious commitment of the Theology students at Saint Dominic's Major Seminary, Lusaka, Zambia. The analysis revealed a positive correlation between the relationship between personal growth initiative and religious commitment ($r = 0.402$; $p < 0.000$, $N = 160$). The strength of the correlation showed that it was a moderate correlation.

The fourth objective was to investigate the possible relationship between Personal Growth Initiative and demographic characteristics. The bivariate analysis showed a positive

correlation between demographic characteristics of age and Personal Growth Initiative which was at Pearson's $r = .069, p < .04 (N = 160)$. Additionally, the ANOVA test revealed that there was no significant relationship between demographic characteristics of levels of education and personal growth initiative at $[F (3, 156) = .0209, p = .890]$. The conducted t-tests revealed that there was no existing significant relationship between personal growth initiative and demographic characteristics of religious affiliation at conditions $t (158) = .715, p = .754$. One-way ANOVA determined that there was no significant relationship between demographic characteristics of sources of motivation and personal growth initiative at $[F (3, 156) = .0188, p = .904]$. Similarly, the t-test revealed that there was no significant relationship between help from the seminary and personal growth initiative at conditions $t (158) = .007, p = .801$.

6.3 Conclusions

The research was undertaken to identify the relationship between personal growth initiative and religious commitment of Theology Students at St. Dominic's Major Seminary, Lusaka, Zambia. Based on the quantitative approach applied in answering the four objectives of the study, the study outcomes prompted the conclusions that were based on the meaning and the understanding of the selected phenomenon of the study.

Concerning the levels of initiative in personal growth, the study found that the levels were high for Theology Students. This research set out to find out the answer to the problem of the discrepancy between the present system of formation and the outcomes among Theology Students in general after priestly ordination. There has been a considerable manifestation of psychological imbalances after ordination. The study premised that this was due to a lack of proper attention to personal growth initiatives by mentors. Nonetheless, this study revealed high levels of both personal growth initiative which was contrary to expectations. This discovery was

an indication that Theology Students were able to design their lives by being ready to change, plan their lives by having personal goals, using available resources and having the ability to embrace intentional behaviour. It was therefore concluded that the psychological imbalances may not be seen after ordination among these Theology Students who had high levels of personal growth initiative.

The study showed that a considerable number of students manifested high levels of religious commitment. The study posited that the imbalance in the clergy after seminary formation was due to a lack of enough attention to religious commitment. Nonetheless, the results that showed high levels of commitment led to the conclusion that religious commitment was an important factor that received adequate attention. Looking at the results, it was therefore concluded that Theology Students aspired to religious ideals that gave them knowledge and led them to concrete beliefs through the practice of communal religious rituals.

This research clearly illustrated that there was a significant relationship between personal growth and religious commitment. This entailed that the changes in the levels of personal growth initiative brought about the changes as well in religious commitment. Additionally, the prediction model attested that an increase of units in religious commitment brought about considerable change in personal growth and thus it was found worthwhile investing in personal growth initiative. Nonetheless, the findings of the study raised questions as to why there was this relationship which can plunge one into probing into the causality which was outside the scope of the study.

In terms of the existence of a possible relationship between demographic characteristics and personal growth, the findings revealed that there was a variance among the different demographic items which brought new and additional insights such as proper mentoring. Since

age correlated with personal growth initiative among Theology Students, it was thus concluded that in the sample group age was an important factor in determining personal growth initiative. Therefore, as one aged the expectation was that that person would be able to manifest acceptable levels of personal growth initiative. However, it was concluded that there was little expectation to achieve personal growth by considering demographic characteristics, levels of education, religious affiliation, seminary help and source of motivation for the priesthood which did not cumulatively correlate with personal growth initiative. In like manner, whether one was a religious or Diocesan Theology Student this aspect did not influence personal growth initiative. Additionally, the source of motivation for the priesthood was independent of what happened to the level of one's personal growth initiative. As such whether one got the motivation to pursue priesthood from family or friends or relatives or self-motivation, this had nothing to do with what happened to individual growth.

The choice of the two theories was appropriate because the self-determination theory and religious commitment theory guided the study as expected. Moreover, the literature reviewed showed that there was a scarcity of studies done in Zambia among Theology Students preparing for ministerial priesthood in the Roman Catholic Church. This was identified as a gap because many studies focused on lay students and not those preparing for the priesthood. Therefore, a study of Theology Students at St. Dominic's in terms of their levels of the two constructs, personal growth initiative and religious commitment and the relationship between the two study variables became a unique one. As such this discovery validated the undertaking of this study which revealed significant results which filled in the gap and the findings added new knowledge in the field of psychology.

Lastly, this process of carrying out this study coupled with the findings has made the researcher a person who views life and situations differently. The process has brought about the emphasis on how human beings should be handled with respect and dignity which was done diligently during research. Additionally, the study brought about openness to understanding the style of life of any population of people. Finally, the researcher was made aware of the importance of guarding against presumptions before the scientific investigation.

6.4 Recommendations

Based on the conclusions in the foregoing, the following were the recommendations that this study prompted for different institutions:

Candidates for Priesthood: This research generated results that brought self-knowledge to the candidates for ministerial priesthood. This study therefore recommended that the candidates for the ministerial priesthood look keenly at the dimensions of both personal growth and religious commitment to devise new ways that nurture human and spiritual formation while initiating a life at the seminary. The study results were to be seen as an effective guide to spur candidates for the priesthood to concentrate more on gaining continuous psychological balance stemming from personal growth and religious commitment.

Formation Staff: This study recommended to the formation staff that more vigorous attention was needed to those who were low and average in personal growth initiative and as well to those who were low and average in religious commitment. Though these figures seemed low, drastic measures in the form of more psychological accompaniment were seen to be important to be taken to boost the levels of personal growth initiative and religious commitment.

Church Policy Makers: This study showed that a considerable number of Theology Students had scored high in levels of both personal growth initiative and religious commitment.

In this regard, this study recommended to church policymakers involved in designing programs for the formation of ministerial to specifically identify the contributors to consolidate and maintain these levels.

Psychologists: The findings of this study contributed to the field of psychology by establishing a correlation between personal growth initiative and religious commitment among the candidates for priesthood. Therefore, this study recommends the opening of psychology departments in seminaries so that psychologists can help seminarians in their human development.

6.5. Recommendations for Further Studies

This study investigated the possible relationship between personal growth initiative and religious commitment among Theology Students of St. Dominic's Major Seminary and suggested the following areas for future research:

Firstly, since study clearly showed that there was an existing relationship between personal growth and religious commitment. Accordingly, it is recommended that a similar study be carried out in other seminaries following the findings of this analysis. This will enable the results of this study to be replicated in other seminaries through the new investigation. The methods and tools used in the current study may be used in the future. The new study might be carried out in a different country or a different geographic area.

Lastly, this quantitative study established score levels which were high in both personal growth initiative and religious commitment among theology students of St. Dominic's Major Seminary, Lusaka, Zambia. Therefore, this study recommends that a new study be done that can adopt a mixed method of research, and thus collect quantitative as well as qualitative data. In this way, the perception of theology students about ministerial

priesthood and the cause of these levels can be captured as well. Such a study would reveal why some students are high and others low in both personal growth initiative and religious commitment.

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APPENDICES

APPENDIX: A

Informed Consent Form for Participants

Informed Consent Form for Participants CUEA – Tangaza University College
Title of Research: Relationship between Personal Growth Initiative and Religious Commitment in the Ministerial Formation to Priesthood: A Case of Theology Students at St. Dominic’s Major Seminary, Lusaka, Zambia
<ul style="list-style-type: none">• Tangaza University College's MA Proposal in Counselling Psychology programme requires the completion of this project as a requirement.• It has been approved by the supervisors (contact: iysba@tangaza.org) This study involves no known risk to participants and contains no deception. It takes approximately 45-60 minutes to take part in the present phase of the study.• The task requires a participant to answer a series of questions.• All respondents are treated as strictly confidential. No participant’s results will be presented individually but only in aggregate form.• Participation in this study is voluntary and there is no monetary or any other kind of compensation. Withdrawal from participation in the study will not lead to any individual being penalized in any way, and all participants have the right to withdraw themselves and their data from the study at any time.
Name of the researcher: Don Phiri.
Position of the researcher: M.A. student in Counselling psychology.
Address of the University College: Tangaza University College, 15055 -00509, Langata South Rd, Kenya. Tel: +254 722204724 Contact/s of the Program Leader:
Signed by researcher Date
Statement to be signed by the participant
I confirm that the organizer has explained fully the nature of the project and the range of activities which I am asked to undertake and that I have received an information sheet. I confirm that I have had an adequate opportunity to ask questions about this project. <ul style="list-style-type: none">• understand that my participation is voluntary and that I may withdraw at any time during the project. without having to give a reason• I agree to take part in this project, by participating in the interviews
Signed by participant Date

APPENDIX B:

Questionnaires

Section A: Demographic Details of the participants

You are required to tick (✓) the most appropriate answer to the following question

1. Age []
2. Which Religious Affiliation are you?
 - i. Diocesan []
 - ii. Religious []
3. 3. Theology Class: Year One []
Year Two []
Year Three []
Year Three []
4. My decision to pursue ministerial priesthood is due to the influence of:
Family [] Friends []
Relatives [] Self-motivation []
5. Seminary formation gave rise to my personal growth.
Yes []
No []

Section B- Personal Growth Initiative Scale – II

For each statement, please mark how much you agree or disagree with that statement. Use the following scale:

0 = Disagree Strongly, 1 = Disagree Somewhat, 2 = Disagree a Little, 3 = Agree a Little, 4 = Agree Somewhat, 5 = Agree Strongly

6	I set realistic goals for what I want to change about myself.	0	1	2	3	4	5
7	I can tell when I am ready to make specific changes in myself.	0	1	2	3	4	5
8	I know how to make a realistic plan to change myself.	0	1	2	3	4	5
9	I take every opportunity to grow as it comes up.	0	1	2	3	4	5
10	When I try to change myself, I make a realistic plan for my personal growth.	0	1	2	3	4	5
11	I ask for help when I try to change myself.	0	1	2	3	4	5
12	I actively work to improve myself.	0	1	2	3	4	5
13	I figure out what I need to change about myself.	0	1	2	3	4	5
14	I am constantly trying to grow as a person.	0	1	2	3	4	5
15	I know how to set realistic goals to make changes in myself.	0	1	2	3	4	5
16	I know when I need to make a specific change in myself.	0	1	2	3	4	5
17	I use resources when I try to grow.	0	1	2	3	4	5
18	I know steps I can take to make intentional changes in myself.	0	1	2	3	4	5
19	I actively seek out help when I try to change myself.	0	1	2	3	4	5
20	I look for opportunities to grow as a person.	0	1	2	3	4	5
21	I know when it's time to change specific things about myself.	0	1	2	3	4	5

Personal Growth Initiative Scale – II

© Dr. Christine Robitschek, 2008

22. I am committed to the vocation of ministerial priesthood: Yes [] No []

Section B-Religious Commitment Inventory (RCI)

Instructions: Read each of the following statements. Using the scale to the right, CIRCLE the response that best describes how true each statement is for you.

Not at all **Somewhat** **Moderately** **Mostly** **Totally**
 true of me true of me true of me true of me true of me
 1 2 3 4 5

23	I often read books and magazines about my faith.	1	2	3	4	5
24	I make financial contributions to my religious organization.	1	2	3	4	5
25	I spend time trying to grow in understanding of my faith.	1	2	3	4	5
26	Religion is especially important to me because it answers many questions about the meaning of life.	1	2	3	4	5
27	My religious beliefs lie behind my whole approach to life.	1	2	3	4	5
28	I enjoy spending time with others of my religious affiliation.	1	2	3	4	5
29	Religious beliefs influence all my dealings in life.	1	2	3	4	5
30	It is important to me to spend periods in private religious thought and reflection.	1	2	3	4	5
31	I enjoy working in the activities of my religious affiliation.	1	2	3	4	5
32	I keep well informed about my local religious group and have some influence on my decisions.	1	2	3	4	5

© E. Worthington and colleagues (2003)

Appendix C:
Scale Use Authorization

Personal Growth Initiative Scale – II

RE: Permission to use your Instrument (PGIS-II)
Yahoo/Inbox

Robitschek, Chris <chris.robitschek@ttu.edu>

To: donphiri

Mon, Jun 12 at 9:12 PM

You have my permission to use the measure in your research.

Christine Robitschek, Ph.D.
Associate Professor
Department of Psychology
Texas Tech University
MS 42051
Lubbock, TX 79409-2051
email: chris.robitschek@ttu.edu
phone: 806-742-3711 x235
fax: 806-742-0818

From: don phiri<donphiri2003@yahoo.com>
Sent: Monday, June 5, 2023 1:48 PM
To: Robitschek, Chris <Chris.Robitschek@ttu.edu>
Subject: Permission to use your Instrument (PGIS-II)

Dear Dr. Robitschek,

My name is Fr. Don Phiri, and I'm a second-year counselling psychology master's student at Tangaza College University in Nairobi, Kenya. I would like to use and modify your Personal Growth Initiative Scale-II instrument. For my research thesis, which examines the association between seminarians' personal development and religious commitment, I would like to employ this instrument. Thank you in advance for considering this request.

Sincerely,

Don Phiri

donphiri2003@yahoo.com

Sent from [Mail](#) for Windows

Religious Commitment Inventory (RCI)

Re: Permission to use your instrument (RCI-10)

Yahoo/Inbox

Everett Worthington <eworth@vcu.edu>

To: donphiri

Mon, Jun 5 at 9:53 PM

Of course, you can! Here are some things that might help.



Ev

On Mon, Jun

5, 2023 at 2:50 PM Don Phiri <donphiri2003@yahoo.com> wrote:

Dear Dr. Everett L Worthington,

My name is Fr. Don Phiri, and I'm a second-year counselling psychology master's student at Tangaza College University in Nairobi, Kenya. I would like to use and modify the Religious Commitment Inventory-10 that you and your colleagues created. For my research thesis, which examines the connection between seminarians' personal development and religious commitment, I would like to employ this instrument. I appreciate your consideration of this request in advance.

Sincerely,

Don Phiri

Everett L. Worthington, Jr.

Commonwealth Professor Emeritus

Department of Psychology
(mail) 2701 Comet Road
Henrico, VA 23294
(location) 916 W Franklin St (Room 306)--OFFICE LOCATION
Cell Phone: 804-366-3967

"My salary has retired--I have not."

Neal E. Miller, the eighth most cited psychologist in the 20th century [Download all attachments as a zip file](#)

APPENDIX D:

Ethics Clearance by Tangaza University College



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

OFFICE OF THE DIRECTOR OF RESEARCH & POSTGRADUATE STUDIES

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

Website: www.tangaza.ac.ke

OUR Ref: DPGSRUER/09/2023

Date: 15th September 2023

Don Phiri
Institute for Youth Studies
School of Arts & Social Sciences
Tangaza University College

Dear Don,

RE: ETHICS CLEARANCE FOR DON PHIRI, REG. NO. YS79/00003/2021

Reference is made to your letter dated 4th September 2023 requesting for ethical clearance of your research proposal to carry out a study on *"Relationship between personal growth and religious commitment: A case of Theology students at St. Dominics Seminary, Lusaka - Zambia"*.

I am pleased to inform you that, your research proposal has been reviewed and you can apply for research permit from the authorised body as regards research involving human subjects in Zambia. 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 16th September 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 & Postgraduate Studies – Tangaza University College for records purposes.

Yours sincerely,



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

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

APPENDIX E:

Introduction Letter from Tangaza University College



TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

OFFICE OF THE DIRECTOR OF RESEARCH & POSTGRADUATE STUDIES

E-mail: dirresearch@tangaza.ac.ke Website: www.tangaza.ac.ke

OUR Ref: DPGSR/ER/09/2023

Date: 18th September 2023

To Whom It May Concern

Dear Sir/Madam,

Re: Research Permit for Don Phiri

This is to confirm that the person named in this letter is a student at Tangaza University College (TUC). He is registered in the Institute of Youth Studies (Reg. No. YS79/00003/2021) and he is pursuing M.A degree in Counselling Psychology.

Don has met all our provisional academic requirements leading to data collection. However, he cannot proceed to the field before getting a Research Permit from the relevant body in-charge of research ethics in Zambia where he intends to undertake his study. Kindly assist him to process the permit for data collection for his M.A. Thesis.

Thanking you in advance for your cooperation

Yours sincerely,



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

Director, Research & Postgraduate Studies

CC:

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

APPENDIX F:

Ethical Clearance from HSSREC



THE UNIVERSITY OF ZAMBIA DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Great East Road Campus | P.O. Box 32379 | Lusaka 10101 | Tel: +260-290 258/291 777
Fax: (+260) 211 290 258/253 952 | Email: director.drgrs@unza.zm | Website: www.unza.zm /directorates/drgrs

APPROVAL OF STUDY

IORG No. 0005376
HSSREC IRB No. 00006464

14th November, 2023.

Fr. Don Phiri
Tangaza University College,
P.O. BOX,
Kenya.

REF NUMBER: 2023 OCT - 028

Dear, Fr. Don Phiri,

RE: "THE RELATIONSHIP BETWEEN PERSONAL GROWTH INITIATIVE AND RELIGIOUS COMMITMENT IN THE FORMATION TO MINISTERIAL PRIESTHOOD: A CASE OF THEOLOGY STUDENTS AT ST. DOMINICS MAJOR SEMINARY IN LUSAKA, ZAMBIA"

Reference is made to your submission of the protocol captioned above. The HSSREC resolved to approve this study and your participation as Principal Investigator for a period of one year.

REVIEW TYPE	ORDINARY REVIEW	APPROVAL NO. HSSREC:- 2023 - OCT - 028
Approval and Expiry Date	Approval Date: 14 th November, 2023	Expiry Date: 13 th November, 2024
Protocol Version and Date	Version - Nil.	13 th November, 2024
Information Sheet, Consent Forms and Dates	<input type="checkbox"/> English.	To be provided
Consent form ID and Date	Version - Nil	To be provided
Recruitment Materials	Nil	Nil
Other Study Documents	Questionnaire.	

Towards Improving Service and Excellence in High Education Beyond Fifty Years

- Filing a closing report (rather than just letting your approval lapse) is important as it assists HSSREC in efficiently tracking and reporting on projects. Note that some funding agencies and sponsors require a notice of closure from the IRB which had approved the study and can only be generated after the Closing Report has been filed.
- A reprint of this letter shall be done at a fee.
- All protocol modifications must be approved by HSSREC by way of an application for an amendment prior to implementation unless they are intended to reduce risk (but must still be reported for approval). Modifications will include any change of investigator/s or site address or methodology and methods. Many modifications entail minimal risk adjustments to a protocol and/or consent form and can be made on an Expedited basis (via the IRB Chair). Some examples are: format changes, correcting spelling errors, adding key personnel, minor changes to questionnaires, recruiting and changes, and so forth. Other, more substantive changes, especially those that may alter the risk-benefit ratio, may require Full Board review. In all cases, except where noted above regarding subject safety, any changes to any protocol document or procedure must first be approved by HSSREC before they can be implemented.

Should you have any questions regarding anything indicated in this letter, please do not hesitate to get in touch with us at the above indicated address.

On behalf of HSSREC, we would like to wish you all the success as you carry out your study.

Yours faithfully,



Dr. J. I. Ziwa

DR. J. I. Ziwa

**CHAIRPERSON
THE UNIVERSITY OF ZAMBIA HUMANITIES AND
SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE - IRB**

CC: Director, Directorate of Research and Graduate Studies
Assistant Director (Research), Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies

APPENDIX G:

Research Permit from the Provincial Education Officer

All communications should be addressed to:
The Provincial Education Office and not
To any individual

Telephone: +260-2117260885/281220
Fax : +260-281009



REPUBLIC OF ZAMBIA

MINISTRY OF EDUCATION

OFFICE OF THE PROVINCIAL EDUCATION OFFICER
LUSAKA REGIONAL HEADQUARTERS
PRIVATE BG 3W 211
LUSAKA

PECyLR/101/28/2

No: _____

27th October, 2023

The District Education Board Secretary
Lusaka District
LUSAKA

**REQUEST TO CONDUCT RESERCH IN LUSAKA DISTRICT: FR. DON PHIRI,
SMA**

Reference is made to the above subject matter.

This serves to introduce to you Fr. Phiri a student pursuing Master of Arts in
Counselling Psychology at Tangaza University College in Nairobi, Kenya.

Permission has been granted by this office to conduct this research at St. Dominic's
Major Seminary in your district.

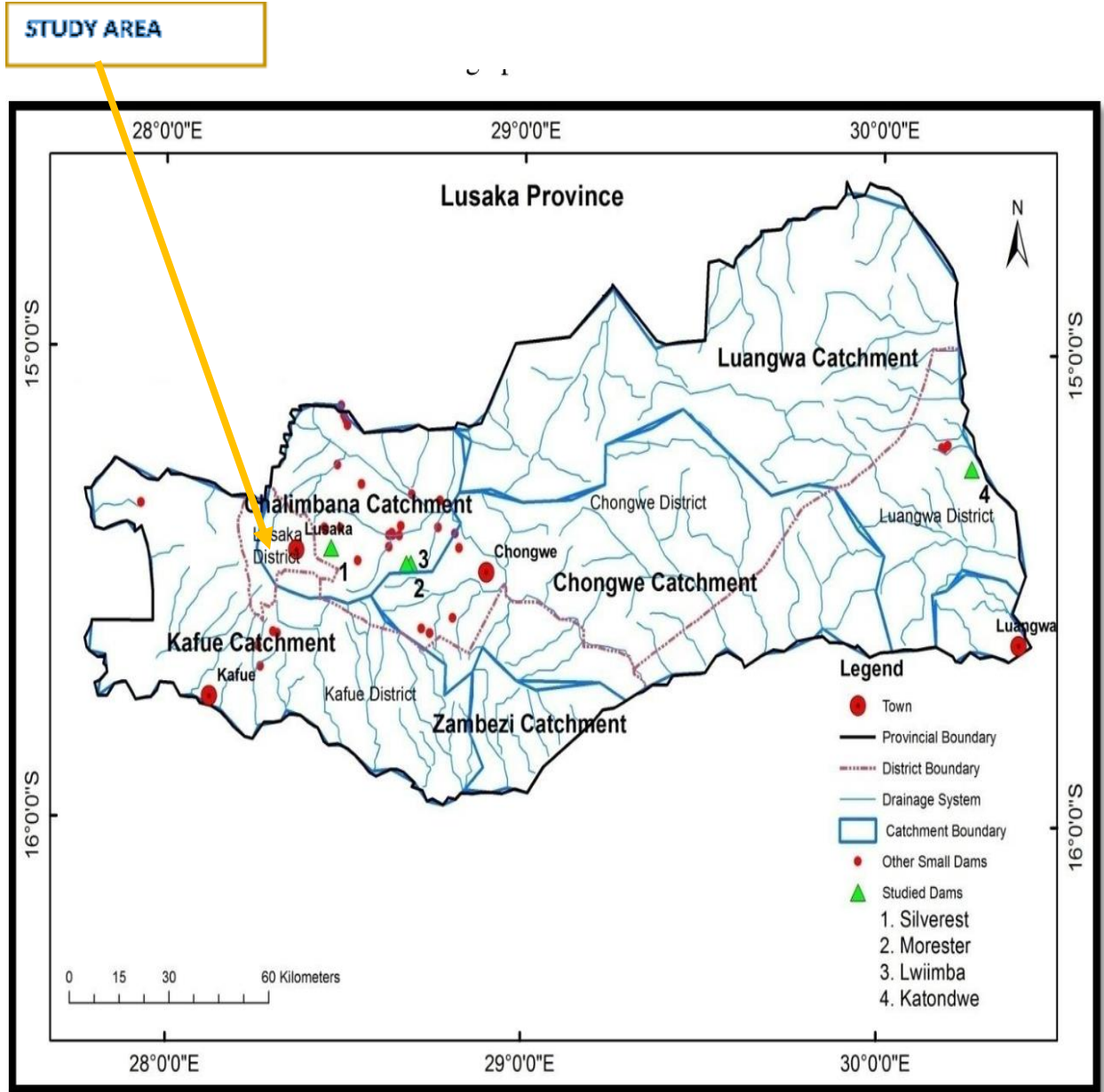
Be informed accordingly.

Ngoma Felix Z.
PROVINCIAL EDUCATION OFFICER
LUSAKA PROVINCE

/mp

APPENDIX H:

Map of Lusaka Province, Zambia



APPENDIX K

Plagiarism Report

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