

Relationship Between Perceived Parenting Styles and Spirituality Among Consecrated Women
in Kiambu County, Kenya.

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DECLARATION

I, declare that this thesis is my original work done through reading, research and reflection and to my knowledge has not been submitted to any other university or institution of learning for any academic work. All the used sources in this thesis paper has been appropriately cited and dully acknowledged.

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DEDICATION

I dedicate my work to the congregation of Little Servants of the Sacred Heart for the support accorded in my study, time given to study and my family for their moral support.

AKNOWLEDGEMENT

I appreciate the almighty God for according me the knowledge and wisdom which has helped me to complete this Thesis. I profoundly appreciate Dr. Daniel Kitonga and Dr. Phyllis Muraya, who have given me the guidance during this study for their patience and enthusiasm towards my work. I appreciate the lecturers of Counseling Psychology department, in the Institute of Youth Studies for their contributions to my knowledge. Most sincerely I thank NGLP fraternity for their financial support during my study may God bless them abundantly and never lack. Last and not least, my congregation, Banana Hill community for their support during my study, fellow students and any other persons unmentioned for their support and advice rendered during this research, know that your advice, presence is not taken for granted, God blessing be upon you always.

ABSTRACT

Parents play a vital responsibility in shaping their children's growth and future, as their behavior and interactions during upbringing significantly influence who their children become. Quantitative' method and a correlational survey design were used to investigate the relationship between the perceived parenting styles and spirituality among the consecrated women in Kiambu County, Kenya. The study used four objectives on the consecrated women first examined the perceived parenting styles, second investigated the levels of spirituality, third established the relationship' between the perceived parenting styles and levels of spirituality and lastly the relationship between 'demographic characteristics and level of spirituality of consecrated women. The study was supported by 'Baumrind's Parenting Styles theory and Spiritual Development Theory. To determine the sample size of this study the researcher used proportionate stratified random sampling and simple random techniques. The 'target population was' 547 'with a sample size of' 248 of consecrated women in Kiambu County. Parenting Style Inventory II (PSI-II) and Spiritual Well-Being Scale (SWBS) was employed in the study to gather information from the participants. The findings showed that authoritarian was the dominant parenting style with 78.2% followed by authoritative parenting of 55.5% and lastly permissive with highest of 43.7%. Level of spirituality showed low spirituality of 62.6% (149), moderate spirituality of 37.0% (88) and high of 0.4% (1). Relationship between parenting styles and spirituality showed permissive and authoritative parenting experienced negative correlations $r(238) = -.24, p < .001$ and $r(238) = -.21, p = .001$ respectively while authoritarian' parenting had no 'significant correlation with spirituality showing $r(238) = -.03, p = .67$. Further demographic characteristics showed no significant associations: *age*, $r(238) = -.06, p = .39$; *education*, $r(238) = -.10, p = .14$. The study recommended having workshop on parenting to help parent understand influence parenting styles have to children as they grow up facilitated by psychologists or consecrated women.

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ABBREVIATIONS AND ACRONYMS

BTP:	Balanced Time Perspective
CICL:	The Congregation for Institute of Consecrated Life
IYS:	The Institute of Youth Studies
KNBS:	The Kenya National Bureau of Statistics
NACOSTI:	The National Commission of Science and Technology Institute
NGLP:	The Next Generation Leadership Program
PANAS:	Positive And Negative Affect Schedule
PSI-II:	Parenting Style Inventory II
PYD:	Positive Youth Development
SA:	South Africa
SWBS:	Spiritual Well-Being Scale
TU:	The Tangaza University
TUISERC:	The Tangaza University Institutional and Scientific Ethics Review Committee

OPERATIONALIZATION OF CONCEPTUAL VARIABLE

Authoritative parenting: it is characterized by high responsiveness and high demandingness. Parents are nurturing, supportive, and communicative while also maintaining clear expectations and consistent discipline. They encourage independence but set firm boundaries and use reasoning rather than punishment to guide behavior.

Authoritarian parenting: It involves high demandingness but low responsiveness. Parents enforce strict rules, expect obedience without question, and often rely on punishment rather than dialogue. Emotional warmth is minimal, and children's opinions are rarely considered.

Perceived parenting styles: Parenting is how one viewed parental behaviors during their childhood and even how the parents treated them as they grew up. The study will look at the three parenting styles authoritative, authoritarian and permissive parenting style. The Parenting Style Inventory-II which consists of 15 items was be used. These parenting styles are evenly distributed across three subscales that reflect distinct dimensions of parenting. These subscales are Responsiveness (items: 2, 5, 11, 13, 15) , Autonomy-granting (items: 3, 4, 6, 9 and 10) and Demandingness (items: 1, 7, 8, 12, and 14).

Permissive parenting: It is characterized by high responsiveness but low demandingness. Parents are warm and accepting but provide few guidelines or rules. They avoid confrontation and allow children substantial freedom, often resulting in limited self-discipline and boundary issues.

Spirituality: This is our relationship and sense of connection with our God or how we see God in our life. In this study it was measured using Spiritual Well-Being Scale, which the experience people have with God. It has twenty items which are measured on a 6 – point Likert scale where

1 = Strongly Agree, 2= Moderately Agree, 3 = Agree, 4=Disagree, 5 = Moderately Disagree, 6 = Strongly Disagree.

OPERATIONAL DEFINATION OF KEY TERMS

Community superiors: These are consecrated women who are in charge of others or they see the welfare of the other sisters in the community. They are the point of reference by other sisters.

Congregation Institute of consecrated life: This is congregation responsible for all that concern consecrated life of both men and women in matters regarding their government, discipline, studies, goods, rights and privileges.

Consecrated women: These are women who are living their vowed life of chastity, poverty and obedience and live in community life.

Perceived parenting styles: Referred to how consecrated women interpreted or experienced their parents' approach to parenting.

Spiritual fathers/mothers: These are men or women who accompany consecrated women in their spiritual journey.

Spirituality: It is a sense of connection to God which gives meaning of life and purpose in life of consecrated women.

Vocation director: This is a consecrated woman who accompanies the girls who are in search of their vocation journey to consecrated life.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter includes background to the study, statement of the problem, research purpose, research questions and objectives, significance of the study, scope and delimitation and assumption of the study.

1.2 Background to the study

Parenting styles and spirituality are two critical psychosocial variables that significantly influence children's developmental outcomes. Parenting styles, as conceptualized by Baumrind (1967) and later expanded upon, represent the emotional climate and behavioral strategies parents use in supporting their children's growth, generally categorized as 'authoritative, 'authoritarian, 'permissive, and 'neglectful. Parenting styles' play a significant role in shaping the emotional, psychological, and spiritual development of individuals, including those who later pursue a consecrated life. Research shows that authoritative parenting which balances warmth, responsiveness, and structure fosters a strong sense of identity, emotional regulation, and openness to spiritual formation (Pinquart, 2017). In contrast, authoritarian or neglectful parenting styles, characterized by rigidity, emotional distance, or inconsistency, are linked to increased vulnerability to spiritual struggles such as scrupulosity, fear-based religiosity, or difficulty forming a secure relationship with God (Hardy et al., 2019). Many consecrated women who grew up in such environments report challenges in their spiritual journeys, including difficulty with trust, self-worth, and an overly legalistic approach to faith.

Concurrently, spirituality is viewed as a personal or collective feeling of belonging to a higher power, often expressed through values, beliefs, or practices which has emerged as an influential factor in shaping moral development, coping mechanisms, and adaptability in young people (Kim-Spoon et al., 2018). Despite being distinct constructs, parenting styles and spirituality often intersect in the family context, influencing one another and contributing jointly to child development. Understanding how these two variables interact can provide valuable insights for educators, psychologists, and policymakers in promoting holistic child and adolescent development.

The internalization of faith in consecrated women is deeply influenced by early relational experiences, particularly with primary caregivers. Secure attachments and nurturing relationships foster the development of intrinsic religiosity a deeply rooted a feeling of belonging to a higher power and personally meaningful faith while negative or distant parenting may contribute to extrinsic or obligation-based spirituality (Granqvist & Hagekull, 2019). For some consecrated women, religious vocation can serve as a space for healing and transformation, where they work through unresolved emotional wounds and deepen their spiritual maturity. However, the impact of early parenting remains significant, as it sets the foundational lens through which spiritual concepts like love, obedience, and surrender are understood. Thus, understanding the role of parenting styles is crucial for supporting the holistic formation and spiritual well-being of women in consecrated life. There is little study done specifically on relationship between parenting styles and spirituality among consecrated women, therefore, this remains a gap in this study whereby the researcher would like to investigate on this topic.

Parenting styles are typically classified into four main categories: authoritative, authoritarian, permissive and neglectful. Each category reflects unique attitudes and behaviors that influence a child's emotional and psychological growth. Studies show that authoritative parenting, which combines warmth and structure, is linked to higher levels of spiritual intelligence and overall well-being in children. Conversely, authoritarian and neglectful parenting styles are associated with poorer outcomes, such as diminished spiritual awareness and emotional resilience (Keerthika, 2024).

A study conducted by Walper and Spangler (2017) in Germany examined differences in parenting styles between migrant families and native ethnic German families. The study found that migrant parents particularly those from Turkish and Eastern European backgrounds were more likely to employ authoritarian and neglectful parenting styles compared to their native German counterparts, who were more likely to use authoritative approaches characterized by emotional warmth and consistent boundaries. The study involved over 1,300 adolescents and their parents and found that maternal warmth and responsiveness were strongly associated with lower levels of internalizing and externalizing problems, including reduced symptoms of anxiety and depression in adolescents. These findings support earlier research indicating that parenting styles significantly influence children's emotional and spiritual development. Where parenting is overly strict or emotionally distant, children later in life are more likely to experience spiritual difficulties, including feelings of alienation from God, unresolved guilt, and increased divine struggle (Exline et al., 2013).

In Poland a study done by Zarzycka (2018) on the psychology of religion, has established that religion leverages the attachment system and that believers often view their relationship with

God as a symbolic attachment relationship. Zarzycka (2018) investigated the connections between early caregiver experiences and religious/spiritual struggles, specifically examining whether perceptions of God as loving, distant, or cruel mediate these relationships. Utilizing the experiences in close relationship scale, God image scale, religious and spiritual struggle scale, and the study found correlations between parent-child attachment and religious/spiritual struggles. The findings indicate that a distant God mediates the relationship between avoidant attachment to parents and struggles related to divine issues, meaning-making and religious doubt. Additionally, a cruel God mediates the relationship between avoidant attachment to parents and interpersonal struggles.

Another study was done in Pakistan by Najam and Batool (2012), further exploring the relationship between perceived parenting styles, perceived Parental Acceptance Rejection (PAR) and perception of God among young adults. Young males and females participated (N=50 each). Perceived maternal authoritarian parenting was looked at males viewing God as authoritarian, while perceived paternal authoritarian parenting was associated with females viewing God as less friendly. Males who perceived paternal authoritative parenting viewed God as more friendly and those who perceived maternal permissive parenting viewed God as less protective. Overall, perceived parental rejection (from both mothers and fathers) was negatively associated with viewing God as benevolent and protective. Additionally, perceived parental hostility/aggression, indifference/neglect and general rejection were negatively related to viewing God as benevolent, friendly, and protective.

In Asia a study aimed to explore the relationship between religiosity, authoritative parenting style, and the meaningfulness of life among students at Universitas Ahmad Dahlan. The

research employed quantitative methods, with data collected through proportional cluster random sampling, representing 10% of the population (Mujidin & Muthmainnah 2022). The results revealed significant relationships between religiosity and life meaningfulness, as well as between authoritative parenting style and life meaningfulness. Study further found that life meaningfulness is achieved by understanding and adhering to the teachings of God. Religiosity reflects an individual's personality and early family upbringing; while an authoritative parenting style experienced during childhood often persists into college years. Both religiosity and authoritative parenting style encourage individuals to find meaning in various life experiences, whether positive or negative, and to strive for personal growth (Mujidin et al., 2022).

In Africa, a postcolonial approach has been used to discipline in rearing of children. A study done in South Africa (SA) by Davids et al. (2015), showed negative parenting approaches were associated with maladaptive behavior of children and adolescents. Also another report still in South Africa, found out that in parenting mothers are more authoritative than fathers (Roman 2014; 2015).

According to traditional African context, rearing of children was done in nuclear and extended family and it involved harmony existence, clarity of expectations and parental conformity to societal norms and strong system of participation (Wachege & Rugendo, 2018). Study further explored that parental responsibility involved giving warm, secure and comfortable environment where children learned the familial roles and expectations. Mothers spent more time with their children compared to fathers. Extended family members also spent time with their children providing care to the family, teaching societal norms and they set aside their ambitions in order to satisfy the needs of the society.

In Kenya similarly, as a collectivist country, many people still hold their traditions and customs (Insights, 2022). Society places value in conformity to close and long term commitments to ethnically based groups. The family remains the key aspect in society for socialization of children. Kenya like all other countries in the world is dynamic and complex in structures and changes with time (Ogihara, 2017). Kenyan cultures and families are dynamic due to globalization. A study done in ‘Kenya on spirituality as compensation for low quality social environments in childhood among young Kenyan men’ by Goodman et al. (2021), showed that human beings when are attached securely to a human figure are prone to have strong bonding to deity like figures. A study by Gumo (2017) in western Kenya highlighted that spirituality remains embedded in everyday life, influencing coping strategies among families, especially during adversity. More recent research by Obondy and Simatwa (2020) found that parenting styles in Kenyan families strongly influence adolescents’ character formation, discipline, and moral values, suggesting indirect implications for their spiritual development.

1.3 Statement of the problem

Parenting styles have long been recognized as critical determinants of children’s emotional, psychological, and spiritual development. Globally, studies show that authoritative parenting, which balances warmth, responsiveness, and firm boundaries, contributes to resilience, emotional regulation, and moral internalization (Pinquart, 2017; Skinner et al., 2021). In contrast, authoritarian and neglectful parenting styles are associated with poor psychosocial outcomes, including diminished spiritual awareness, rigid religiosity, and struggles in building trusting relationships (Hardy et al., 2019; Keerthika & Sekhar, 2024). Spirituality, as a dimension of human development, is nurtured in relational contexts where caregivers provide secure attachments and

model faith practices. When this foundation is missing, individuals may experience struggles in forming a deep and meaningful connection with God (Zarzycka, 2018).

Empirical evidence highlights this connection between parenting and spirituality. In Pakistan, Najam and Batool (2012) found that authoritarian parenting was linked to young adults perceiving God as distant or punitive. Similarly, a Polish study by Zarzycka (2018) revealed that avoidant parental attachment predicted religious struggles, mediated by negative God images. In Germany, Walper and Spangler (2017) showed that maternal warmth and responsiveness were associated with reduced symptoms of anxiety and depression in adolescents, underscoring the long-term importance of supportive parenting. These findings suggest that parenting does not only shape psychosocial development but also directly influences spiritual growth and struggles.

In the African context, parenting is undergoing significant shifts. Traditionally, child-rearing was communal and emphasized harmony, moral instruction, and secure attachment within the extended family (Wachege & Rugendo, 2018). However, modernization, urbanization, and globalization have disrupted these practices. In South Africa, Davids et al. (2015) found that negative parenting practices were linked to maladaptive behavior among youth, while Roman (2014; 2015) observed that mothers tended to be more authoritative than fathers. In Kenya, similar concerns are emerging. Okinda (2018) noted that challenges within modern marriages and shifting parenting roles are affecting children's upbringing. Achieng et al. (2018) further reported that parental neglect, absenteeism, and emotional detachment among busy parents contribute to youth experiencing spiritual coldness, difficulties in perceiving God as loving, and increased vulnerability to risky behaviors such as drug abuse and sexual immorality. Goodman et al. (2021)

also found that secure childhood attachments among Kenyan youth fostered stronger spiritual bonds, suggesting that parenting directly shapes how individuals connect with the divine.

For consecrated women, the ideal scenario would be one where nurturing and supportive parenting fosters emotional stability, self-worth, and a deep, enduring spirituality that enables them to fully embrace their vocation. However, empirical observations show a different reality. Many consecrated women report having grown up in families characterized by authoritarian, neglectful, or inconsistent parenting (Boyatzis, 2016). These early relational wounds often manifest in adulthood as struggles with trust, self-worth, unresolved guilt, and fear-based religiosity, which may impede spiritual growth and fulfillment. This suggests that the parenting styles experienced during formative years continue to exert a lasting influence on spiritual well-being, even in adulthood.

Despite the evidence linking parenting styles and spirituality across global and local contexts, there is limited empirical research examining this relationship specifically among consecrated women in Kenya. Most local studies focus on adolescents or general family settings, leaving a gap in understanding how early parenting influences spirituality in women who have committed to consecrated life. This study therefore seeks to fill this gap by investigating the relationship between parenting styles and spirituality among consecrated women in Kiambu County, Kenya. By addressing this issue, the study aims to contribute to knowledge that can inform pastoral caregivers, religious formators, and policymakers in fostering holistic formation and spiritual well-being.

1.4 Objectives of the study

They were classified into two; general objectives and specific objectives.

1.4.1 General objectives

The general objective of this study was to investigate the relationship between perceived parenting styles and spirituality among consecrated women in Kiambu County, Kenya.

1.4.2 Specific objectives

The study sought to achieve the following specific objectives;

- i) Examined the perceived parenting styles experienced by consecrated women in Kiambu County, Kenya.
- ii) Investigated the levels of spirituality among the consecrated women in Kiambu County, Kenya.
- iii) Determined the relationship between parenting styles and spirituality among consecrated women in Kiambu County, Kenya.
- iv) Investigated the relationship between demographic characteristics and spirituality among consecrated women in Kiambu County, Kenya.

1.5 Research questions

The study sought to answer the following questions:

1. What were the perceived parenting styles experienced by the consecrated women in Kiambu County, Kenya?

2. Which levels of spirituality existed among the consecrated women in Kiambu County, Kenya?
3. What was the relationship between perceived parenting styles and spirituality among the consecrated women in Kiambu County, Kenya?
4. What was the relationship between demographic characteristics and spirituality among the consecrated women in Kiambu County, Kenya?

1.6 Significance of the study

Significance of a study is the value gotten from solving the research problem (Hiebert et al., 2022). This study was of benefit to different groups of people and institutions which include:

Consecrated women: significantly benefited from this study by deeper self-understanding which helped consecrated women reflect on how their upbringing and parental influences have shaped their spiritual development, religious vocation, and relational patterns within community life.

Formators: The study helped in development of formation programs to improve initial and ongoing formation by integrating psychological and spiritual development rooted in understanding early family experiences.

Spiritual fathers/mothers: The study helped the spiritual fathers/mothers on how to help their clients in their spiritual journey because they understand how they were parented.

Parents: Significantly helped parents on bringing up their children bearing in mind which parenting style is better in raising their children.

Counselling psychology practitioners: The study helped the psychologist to help their client identify the parenting style they received when growing up which helped them to work on their future life.

1.7 Scope/Delimitations of the study

Scope is “the disciplinary boundaries” under which the research was carried out and delimitation involve decisions made by the researcher to demarcate the boundary within which the study covered (Selvam 2017, p.22). The researcher carried out research among the consecrated women within Kiambu County, Kenya focusing on relationship between perceived parenting styles and spirituality. The researcher left out all the other consecrated women in other counties concentrating only on consecrated women in Kiambu County. The study worked only with women of vowed life who were from the age range of 22 to 76 years of Kiambu County, Kenya. The scale of Parenting Style Inventory-II (PSI-II) was used to assess how parenting of the consecrated women in Kiambu County was done during their upbringing. The scale on the Spiritual Well-Being Scale (SWBS) was designed because there was a growing need to measure spirituality as a distinct part of human health and psychological well-being. In relation to the study SWBS was used among the consecrated women of Kiambu County to establish their spirituality. The researcher had limited time and financial resources thus dealing only with consecrated women within Kiambu County and leaving out other consecrated women in other areas.

1.8 Assumptions

According to Theofanidis and Fountouki (2018), research assumptions are concepts, notions, or stances that exist throughout, the whole research process from the initial study design to the

concluding report. These ideas are often unquestioned and are considered rational and commonly embraced. The study held the following assumptions:

- i) That consecrated women of Kiambu County, Kenya gave accurate information on parenting style and spirituality in their life.
- ii) That consecrated women in Kiambu County, Kenya were a representative of all the other consecrated women in Kenya.
- iii) That the participants were interested in answering the questionnaire provided.

1.9 Chapter Summary

This chapter looked at the background of the study globally, regional, locally and identified the study gap. It also looked at the objectives and research questions. It further identified the beneficiaries of the study. The scope/ delimitations of the study were also looked at, highlighting the geographical location of the study, participants, limitations and assumptions.

In chapter two, the study will look at literature review.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter will focus on theoretical literature review and empirical literature review according to the objectives of the study and also the conceptual frame work.

2.2 Theoretical literature review

This study was guided by two theories: Baumrind's Parenting Styles Theory which explains the significance of perceived parenting styles and Theory of Spiritual Development which explains the development of spirituality among the consecrated women.

2.2.1 Baumrind's Parenting Styles Theory

Diana Baumrind introduced her influential parenting styles theory in the late 1960s, particularly through her seminal work, 'Child Care and Personality' published in 1966 (Bach et al., 2019). Her theory identifies three primary parenting styles, authoritative, authoritarian and permissive based on dimensions of responsiveness (warmth) and demandingness (control). Later researchers expanded this framework to include a fourth style, neglectful or uninvolved parenting (Maccoby & Martin, 1983). Baumrind (1991) argued that parental approaches significantly influence children's development psychological and social development, influencing their behavior, self-esteem, and interpersonal relationships.

The theory of Baumrind's posits that authoritative parenting is characterized by high responsiveness and high demandingness and is the most effective style, as it fosters children's independence, emotional regulation, and social competence (Baumrind & D, 1991). Children

raised up in authoritative homes are likely to be socially competent, self-reliant and psychologically well-adjusted. Authoritarian parenting is marked by high demandingness and low responsiveness and often results in obedience but can suppress emotional development and self-expression. Children in authoritarian family may exhibit low self-esteem, poor social skills and higher levels of anxiety.

Baumrind further argues permissive parenting, which is high in responsiveness but low in demandingness, may lead to poor self-discipline and difficulty respecting boundaries. Children with permissive parenting style might face challenges with self-regulation, impulse control and exhibit higher levels of behavioral issues. Neglectful parenting lacks both responsiveness and demandingness. It is associated with the most negative outcomes, including emotional insecurity, behavioral problems, poor academic performance and poor social skills (Baumrind, 1966).

Within the framework of consecrated women, Baumrind's work suggests that parenting styles significantly shape outcomes such as emotional regulation, the quality of interpersonal relationships, and the capacity for trust, all of which are foundational elements that can extend into one's spiritual life (Baumrind, 1991). Women raised in authoritarian households for instance may struggle with rigid views of authority, impacting their relationship with God and religious superiors. Conversely, an authoritative upbringing may equip consecrated women with a balanced approach to obedience and personal responsibility, essential for spiritual maturity and communal living.

The Baumrind's parenting style theory provides a clear framework for understanding how parenting influences child development, making it widely applicable in both research and practice. The promotion of authoritative parenting highlights the importance of balancing discipline with

warmth, fostering well-rounded individuals capable of emotional resilience and social competence. The theory has consistently demonstrated that authoritative parenting correlates with positive outcomes, including academic achievement, psychological health, and social skills (Steinberg, 2001).

One of the limitations of this theory is that it was developed in Western contexts, thus presenting cultural limitations and potentially lacking in fully accounting for cultural variations in parenting practices or values, such as those found in collectivist versus individualist societies (Chao, 1994; Rudy & Grusec, 2006). The theory also places an overemphasis on parenting styles, which may oversimplify the complex interplay of genetic, environmental, and societal factors in child development (Bornstein, 2012). Additionally, Baumrind's framework does not adequately address how external factors such as peer influence, socioeconomic conditions, or educational systems interact with parenting styles to shape developmental outcomes (Grusec & Davidov, 2010).

Baumrind's parenting styles theory continues to be fundamental in understanding the impact of parenting on child development. For consecrated women, the influence of parenting styles extends into their spiritual lives, impacting their ability to navigate community relationships, obedience, and personal spirituality. While the theory offers valuable insights on parenting styles, it could not cover spirituality of consecrated women, thus the researcher adopted the spirituality development theory to explain spirituality of consecrated women.

2.2.2 Spiritual Development Theory

Spiritual development theory was developed by James W. Fowler during the 1970s and 1980s, a period marked by significant advancements in psychology and human development. His work was notably influenced by the theories of Lawrence Kohlberg, who proposed stages of moral

development, and Erik Erikson, who formulated a model of psychosocial development consisting of eight stages. Both theorists emphasized the importance of developmental stages as a means to understand human growth, which Fowler adapted to the realm of spirituality (Karesh, 2023).

Fowler's approach was innovative because it framed spirituality as a fundamental aspect of human existence that evolves similarly to cognitive and emotional development. He posited that faith is not confined to any particular religion but is a universal quest for meaning that individuals engage in throughout their lives. This perspective allows for a broader understanding of spirituality that transcends traditional religious boundaries (Janse, 2024). Fowler's model was based on extensive qualitative research involving interviews with 359 individuals from diverse backgrounds. Through these interviews, he identified patterns in how people understood and related to their faith at different life stages. His findings revealed seven distinct stages of spiritual development, ranging from early childhood experiences to what he termed "mature" faith (Mallery, 2022).

Seven distinct stages of spiritual development were identified by Fowler. Fowler (1981) identifies a developmental stage often described as "Stage Zero: Primal or Undifferentiated Faith" which encompasses the period from birth to around 2 years of age (Karesh, 2023). This stage is characterized by an implicit, non-differentiated awareness of faith, setting a foundational basis for later, more structured stages of spiritual development. In this stage, infants develop a sense of trust based on their interactions with caregivers. The quality of these relationships significantly influences their initial understanding of the world and spirituality. Stage one is Intuitive-Projective Faith between 3 to 7 years. Children begin to use symbols and imagination, absorbing beliefs from their environment without critical reflection. Their understanding of faith is primarily experiential, shaped by stories and the influence of adults.

Stage two represents Mythic-Literal Faith between 7 to 12 years. This stage is characterized by a literal interpretation of religious narratives. Children start to form a more structured belief system, often influenced by cultural myths and stories (Edwards, 2022). Stage three is Synthetic-Conventional Faith (Adolescence). Individuals at this stage conform to the beliefs and values of their community. Their faith is largely shaped by external authority figures and societal norms. Stage four represents Individuate-Reflective Faith (Young adulthood). This stage involves a critical examination of one's beliefs, leading to a more personal and autonomous understanding of faith. Individuals often confront doubts and reassess inherited beliefs.

Conjunctive Faith (Mid-life) was identified as Stage five. Here, individuals acknowledge the complexity and paradoxes of faith. They become more open-minded and recognize that truth may not be easily articulated. This stage often involves integrating experiences from previous stages. Stage six is Universalizing Faith which is rarely achieved. In this final stage, individuals transcend specific religious boundaries and embody a deep commitment to universal values such as justice and compassion. Their spirituality is characterized by a profound sense of connection with all humanity (Janse, 2024). Fowler's model emphasizes that spiritual growth does not follow a straight path. People may encounter setbacks or periods of stagnation at different stages of life. Moreover, he posits that spirituality is a fundamental aspect of human existence that evolves alongside cognitive and emotional development.

Recent studies continue to explore Fowler's theory in various contexts, including its application to modern spiritual practices among religious communities (Troy, 2008). For instance, research indicates that many individuals, especially those in leadership roles within religious settings experience significant transitions between Stages 5 and 6 as they grapple with contemporary issues such as social justice, inclusivity and interfaith dialogue (Armstrong, 2020).

Moreover, scholars argue that Fowler's framework remains relevant today as it allows for an understanding of faith that transcends traditional boundaries, making it applicable to diverse spiritual journeys beyond organized religion (Wyk, 2023). This perspective resonates strongly with the experiences of consecrated women who often embody universal values in their service. James Fowler's theory provides a valuable lens for examining the spiritual development of individuals across different life stages. For consecrated women, navigating these stages involves a dynamic interplay between personal belief systems and communal values, ultimately leading to deeper spiritual fulfillment and commitment to service.

However, while the theory has notable strengths, it also has limitations when applied to specific cultural and vocational contexts, such as consecrated life in Africa. One major strength of spiritual development theory lies in its holistic perspective on human growth. Spirituality is conceptualized as a vital dimension of development alongside emotional, cognitive, and social aspects (King et al., 2021). This perspective is particularly relevant for consecrated women, whose lives are deeply embedded in spiritual practices and whose identity is centered on faith. The theory provides a foundation for understanding how the internalization of religious values in childhood can influence vocational choice, resilience, and religious satisfaction later in life.

Despite its usefulness, spiritual development theory has several limitations. First, the model is overly stage-based, assuming linear progression through faith stages. Empirical evidence shows that spirituality is often fluid, cyclical, and context-driven, with individuals regressing or leaping stages depending on life crises or experiences (Good & Willoughby, 2020). For consecrated women, spiritual struggles may resurface at different stages of religious life, challenging the notion of fixed developmental stages. Second, the theory has been critiqued for its cultural bias. Developed in Western contexts, it does not fully account for African communal parenting

practices, extended family systems, or cultural traditions that shape spirituality differently (Magesa, 2020). In many African contexts, spirituality is not only shaped by nuclear family parenting but also by the broader kinship and community systems. Applying the theory to consecrated women in Africa therefore requires contextual adaptation.

In applying spiritual development theory to the relationship between parenting styles and spirituality, it becomes evident that authoritative parenting (warm, supportive, and structured) fosters trust, moral internalization, and resilience, which align with positive spiritual trajectories. Conversely, authoritarian or neglectful parenting can create fear-based religiosity, struggles with trust in authority figures, and difficulties in prayer or community life (Keerthika, 2024). For consecrated women, such struggles may manifest as crises of faith, difficulties in communal adjustment, or challenges in sustaining long-term spiritual commitments.

2.3 Empirical literature review

The study carried out the empirical literature review according to the objectives of the study. First the study looked at the first objective on perceived parenting styles among the consecrated women, second objective was level of spirituality among the consecrated women and it also reviewed the third objective on investigating the relationship between demographic characteristics and spirituality among consecrated women and finally the fourth objective on correlation between perceived parenting styles on upbringing of children and spirituality among the consecrated women in Kiambu County, Kenya.

2.3.1 Perceived Parenting styles experienced by consecrated women

Parenting styles form a critical area of study in developmental psychology because they influence children's emotional, cognitive, social, and even spiritual development. According to

Baumrind's typology, parenting styles are categorized as authoritative, authoritarian, indulgent/permissive, and neglectful, based on the dimensions of warmth (responsiveness) and strictness (control) (Fan & Zhang, 2014). These styles create unique emotional climates within families and significantly shape how children perceive parental behaviors.

A study done to explore whether the authoritative parenting style combines parental warmth with clear expectations and guidance was successful in preventing adolescent substance use than other parenting approaches. Authoritarian parents are strict without warmth, indulgent parents are warm without strictness and neglectful parents are lacking both warmth and strictness (Calafat et al., 2014). Research from diverse cultural contexts, particularly in Southern Europe and Latin America, challenges the assumption that authoritative parenting is universally the highly effective style. The study employed multi-factorial MANOVAs. The sample included 7,718 adolescents (48.9% male), aged 11–19 years (mean age = 14.63, SD = 1.9), from Sweden, the United Kingdom, Spain, Portugal, Slovenia, and the Czech Republic. The study assessed dimensions of parenting styles (warmth and strictness) alongside adolescent substance use (alcohol, tobacco, and illegal drugs). Additionally, three other adolescent outcomes self-esteem, school performance, and personal disturbances were analyzed, as these are commonly linked to substance use in the literature. Overall, Calafat et al. (2014) concluded that while authoritative parenting is generally beneficial, the most effective parenting style may depend on cultural context with indulgent parenting being equally or even more protective in some European societies.

Calafat et al. (2014) found that, both indulgent and authoritative parenting styles were associated with better outcomes across all countries examined, outperforming authoritarian and neglectful styles. Notably, the indulgent parenting style was as effective as the authoritative style

in protecting against substance use and personal disturbances. Furthermore, adolescents with indulgent parents showed equal or better outcomes in self-esteem and school performance compared to those with authoritative parents. The relationship between parenting styles and adolescent outcomes, including substance use, was consistent across the countries studied. The findings suggest that the indulgent parenting style is equally effective as the authoritative style in preventing substance abuse and promoting positive outcomes in European contexts (Calafat et al., 2014).

Authoritative parenting style according to Fan and Zhang similarly found out that, it helped in student development for example in their self-worth, psychological well-being and academic performance (Fan & Zhang, 2014). On the contrary, neglectful parenting style was harmful to student development. Indulgent parenting styles brought about positive outcomes like self-confidence, social competence and also some negative outcomes like school misconduct and substance abuse. Authoritarian parenting style was found to bring negative outcomes in Western like low self-worth, negative self-awareness and poor skill with confrere whereas in Chinese it was not harmful to child growth especially in matters of educational attainment. However, Fan and Zhang did not look onto how parenting can affect the spirituality of the child. The proposed study will therefore look onto how the parenting styles influence the spirituality among the consecrated women.

A study was carried out in five randomly chosen schools in Southern India to evaluate the psychological well-being of adolescents, their perception of parenting styles, and the relationship between the two (Francis et al., 2021). The study involved 554 students from 8th and 9th grades. Interestingly, the results showed that the majority (51%) of adolescents exhibited high

psychological well-being, while 49% reported low psychological well-being, with no significant gender differences. Most participants (95.5%) reported having a sense of meaning in life and positive relationships with others. Additionally, 93.2% of the adolescents recognize their parents as adopting an authoritative parenting style.

However, the results indicated a moderately positive link between psychological well-being and both authoritarian and permissive parenting styles, while neglectful parenting showed a negative correlation. The study concluded that parenting styles play a significant role in shaping adolescents' psychological well-being. Amongst the four parenting styles, authoritative parenting, characterized by warmth and consistency, contributed most positively to adolescents' psychological development. Francis (2021) concluded that, adolescents who viewed their parents as authoritative, maintained positive relationships and a clear sense of purpose. However, those perceiving their parents as authoritarian experienced reduced autonomy, while those with permissive parents demonstrated diminished personal growth.

Moosa and Ali (2011) carried a study in Iran aimed to explore the connection between parenting styles and spiritual intelligence among high school students. The sample consisted of 160 randomly selected high school students from Bandar Abbas. The research hypotheses were tested using multiple regression analysis. Data were collected through questionnaires on spiritual intelligence and parenting styles. The findings revealed that parenting styles serve as predictors of spiritual intelligence. Specifically, the authoritative parenting style demonstrated a positive and significant association with spiritual intelligence, while authoritarian and neglectful parenting styles showed negative and significant associations. However, the permissive parenting style did not exhibit any significant relationship.

A research done in South Africa showed differences in gender, where the mothers are dependable in their upbringing as compared to the fathers (Roman, 2014; Roman et al., 2015). The study investigated how and the fulfillment of basic diverse parenting practices psychological needs influence the goals and aspirations of learners, as well as their psychological wellbeing, positive and negative affect in a South African context. The research employed a cross-sectional design and included 853 learners from public schools in the Western Cape (57% female, average age 16.96 years, SD = 1.12). Data were gathered using the 'Parenting Style and Dimensions Questionnaire (PSDQ)', the 'Psychological Needs Scale', the 'Aspiration Index, and the Positive and Negative Affect Schedule' (PANAS'). The findings indicate that both authoritative' and 'authoritarian parenting styles play a role in shaping adolescents' life goals and 'psychological well-being, 'with negative parenting' by father' potentially diminishing adolescent wellbeing.

Makwakwa and Lakante (2016) did a research in South Africa, specifically across multiple universities in the Gauteng Province, there was a great difference of fathers of various cultures where black African fathers had attained very low on authoritative and authoritarian parenting styles than whites. Data was collected using the Parenting Style and Dimension Questionnaire. The final sample included 746 participants with an average age of 20.48 years (SD = 1.96); 36% were male and 64% were female. Results showed that the maternal authoritative parenting style was the most common both overall and within specific groups, though notable differences existed both between and within groups. This could be in history and cultures of black African fathers were not participating in their children upbringing because of apartheid where fathers were working far away from their families.

In in Kenya, as Wachege and Rugendo (2018) put it that fathers' should provide an affectionate environment in the family, guaranteed powerful leaders at home and enforces society

custom and codes of regulations. Wachege and Rugendo continue to find out that, this is not the case since the fathers are always away from the family to seek for material things to provide for the family. In most cases the mothers are at home with children and sometimes are forced to multitask by playing the responsibility of both parents at the same time.

Oburu (2024) similarly indicated that mothers' and fathers' individualism, communalism and conformance whether were important related to parenting behaviors, it showed that parents with stronger collectivist values demonstrated greater warmth and held higher expectations for their children's family responsibilities, whereas conformity values of parents were favorably related to motherly and fatherly warmth solicitation of parental knowledge and assumption for children's family obligations. Individualism of both parents was negatively related to expectations regarding children's family accountability.

The predominant parenting style in Kenya is authoritative (Gatere et al., 2022'). Gatere and colleagues proceed to say that most parents do not take into consideration of their children's wish before they give them responsibility. The results indicate that most teenagers view their parents as using an 'Authoritative parenting style, with 59% responding "Always." This is compared to 27% for Authoritarian, 17.2% for Permissive, and 13.3% for Neglectful parenting. In Kenya children are expected to obey and mostly without questioning which culturally is a sign of respect to the elders and this make the parents to be authoritative to their children. This affects how children still behave also in their relationship with God, whereby they will not be able to question God in their relationship with him. Parenting style studies typically focus on children in lower grades or university/college students. However, the study also noted that Kenyan cultural norms often equate obedience with respect, meaning that children are expected to comply with parental authority without question. This dynamic, while reinforcing parental authority, may limit

children's ability to critically engage in relationships, including their relationship with God. Thus, while authoritative parenting is predominant, its practice in Kenya may differ in subtle but significant ways from Western models. However, there are no studies examining how parenting styles influence the lives of consecrated women.

2.3.2 Levels of spirituality among consecrated women

A global study by Kim-Prieto and Miller (2018) examined the relationship between religion and subjective well-being in the USA. The study found that religion offered individuals a chance to engage with others and share their problems, which in turn boosted their happiness and fostered positive living. Over 62% of participants' indicated that religiosity significantly enhanced their happiness and positive living by alleviating distress. Furthermore, the study reported that the positive effects of religiosity were more pronounced in participants experiencing distress from recent unavoidable life events, with a weighted mean correlation ($r = -.152$) for severe life stress, compared to ($r = -.071$) for minimal life stress.

Consecrated person however need time to grow in deeper relationship with God, which will lead to transformation physically, psychologically, socially, emotionally and spiritually. According to Pinto et al. (2015), the 'Assessment of Religious Meaning' was conducted both before and after the program's implementation. A total of 60 consecrated women were randomly assigned to either the control or experimental groups. Data analysis involved mean scores, paired sample t-tests, MANOVA and Cohen's. Pinto concludes that if a consecrated person does not grow spiritually, this can lead to distress, disturbances, depressive moods and more so to lack of religious meaning. It can lead to the consecrated person experiencing crises, struggles in life which can hinder her from achieving the goal of her call, becoming like God and being a living testimony to the world. Pinto et al. (2015) continue to state that consecrated person are being influenced by the

changes in development of technology which affect the spiritual life of the consecrated person, community life, prayer life and lead the person into crises. Psycho spiritual crises lead to decrease in mental and psychological well-being of the consecrated person and when the consecrated person feel angry with God due to problems experienced and this will come when she feels that she has failed in life and she is not fulfilled in her personal life. This will come when one as consecrated person has no relationship with God or her spiritual life has failed.

On one hand, spiritual struggle will occur when religion or spirituality turns out to be a source of ill feeling, ideas or interpersonal struggle (Exline, 2013). In Exline et al. (2014), spiritual struggle scale, there are six areas in which spiritual fights occur in a human person and which can also occur in a consecrated woman. One is divine struggles which have to do with our relationship with God. Second is the demonic where the struggle involves fear of evil power may attack a person and cause difficulties in one's life. This is fear mostly of the consecrated person and that is why a consecrated person should always have strong relationship with God. Thirdly, is interpersonal struggle which is conflict between one who had different spirituality. This can happen where the parents have different spirituality with that of the spouse or even the children. Fourth is the intrapersonal struggle which concern interior conflict of a person. This has three areas: moral dilemmas which are strains within ethical norms or concern about our sins. Doubt a struggle which is difficulty in understanding one's own beliefs and finally the ultimate meaning struggles which is our in depth meaning and focus in our life (Exline et al., 2014). On the other hand, spiritual struggle can also be equipped with mental health in different ways which can be increased depressive symptoms, general anxiety, anger and loneliness (Exline et al., 2014). However this can be dangerous to consecrated women who are called to live life of prayer and community living.

Research done in Canada to examine the complex interaction of gender, religion and spirituality in the identity development' of the 12 women who graciously shared their stories and the significance they found in their journeys (Richey et al., 2019). Participants described their spiritual development as an evolving journey influenced by generational shifts. They navigated inherited religious traditions while seeking personal spiritual authenticity, often re-evaluating and redefining their beliefs over time. Ultimately, the women sought to integrate their redefined spiritual beliefs into their identities authentically. This integration often led to a more personalized and meaningful spiritual practice, distinct from traditional religious frameworks. Overall, the study highlights that the participants' levels of spirituality were dynamic and deeply personal, shaped by ongoing reflection, critical engagement with religious institutions, and a desire for authentic spiritual expression.

A study conducted by Nor Hidayah Mohamed and Siti Raba'ah Hamzah in 2018 investigated how youth religiosity mediates the relationship between psychosocial factors and Positive Youth Development (PYD) among Malaysian community college students. 677 community college students in Malaysia, aged between 18 and 23 years (Mean age = 19.47; SD = 3.59) were involved in the study. The study found that youth religiosity, encompassing ritualistic practices and prosocial behavior, significantly contributed to positive youth development. Specifically, religiosity fully mediated the relationships between parental attachment and PYD, as well as peer attachment and PYD. Additionally, religiosity partially mediated the relationship between institutional social bonding and PYD. These findings suggest that higher levels of religiosity among youth are associated with enhanced positive development outcomes, highlighting the pivotal role of spirituality in adolescent growth.

A research done in Pakistan by Khan et al. (2019), on 280 children (36% girls), aged 12 to 18 years (mean age = 14.60 years), and their parents (175 fathers and 113 mothers), the participants were recruited from various schools, and data were collected through assessments of parents' prejudices and children's religious orientations. The study examined how parents' prejudices and their children's own religious orientations contributed to the development of prejudices against the opposite gender and different sects among children. It found that parents' prejudices were significantly associated with similar prejudices in their children, which in turn influenced the children's religious orientations. This relationship was linked to increased levels of depression and anxiety in children, suggesting that rigid religious commitment, shaped by parental prejudices, can negatively impact children's mental health.

Sangawi et al. (2015), study titled the effects of parenting styles on behavioral problems in primary school children: A cross-cultural review was conducted by researchers Hoshiar Sangawi, John Adams, and Nadja Reissland. This comprehensive review analyzed 21 studies from 12 countries, including the USA, Canada, UK, Spain, Portugal, Netherlands, Finland, Croatia, Iran, China, Taiwan, and Pakistan. The focus was on primary school children, examining how different parenting styles influence behavioral outcomes. While the review primarily addressed behavioral problems associated with various parenting styles, it noted that authoritarian parenting characterized by high demands and low responsiveness was linked to increased behavioral issues in children. Although the study did not explicitly discuss spirituality, it implied that the rigid and controlling nature of authoritarian parenting could hinder the development of autonomy and self-regulation in children. These factors are essential for personal spiritual growth, suggesting that such parenting styles might indirectly affect a child's spiritual development by limiting their ability to explore and internalize spiritual beliefs independently.

A Longitudinal Study of Spirituality, Character Strengths, Subjective Well-Being, and Prosociality in Middle School Adolescents was conducted by Kor et al., (2019) in Israel among 1,352 middle-school adolescents (655 girls and 696 boys), aged 13 to 17, from eight schools across Israel. The majority were Jewish (85%), with the remainder identifying as Christian or Muslim. Participants were assessed at three time points over a 14-month period, completing measures of character strengths, spirituality, subjective well-being (positive emotions, life satisfaction), and prosociality. Spirituality emerged as a distinct and stable character strength over the 14-month period, showing higher temporal stability compared to other character strengths. Higher levels of spirituality were associated with increased subjective well-being and prosocial behaviors, both cross-sectionally and longitudinally. Adolescents with high and increasing spirituality reported the highest life satisfaction, positive emotions, and prosocial behaviors.

Ogu et al. (2022) further examined how interpersonal relationships affect the psychosocial well-being of Consecrated Catholic Religious Women in the Ibadan Archdiocese, Nigeria. The well-being of an individual is crucial for fostering healthy interpersonal relationships. Furthermore, individuals with stable psychosocial health tend to be strong in physical, psychological, professional, cultural and spiritual aspects. The research utilized a descriptive quantitative design and targeted a population of 110 consecrated female religious women. Using Stovin's formula for simple random sampling, a sample size of 86 respondents was selected, consisting of 61 fully professed sisters and 25 temporarily professed sisters from 16 different congregations. The study found out that counseling and religious guidance were important by impacting happiness and life satisfaction of vowed religious women in catholic church and which also strengthen the interpersonal relationship. This shows that a consecrated person who is integrated spiritually will also have a good relation with other people. They further recommended

that consecrated women should be able to seek psych spiritual therapist whenever they feel stressed and spiritual direction services to enhance their spiritual exercises in their life. This will help in strengthening their relationship with God and their spiritual life will be strong.

Kiplangat et al. (2019) did a study in Nairobi County, Kenya, which showed that mental well-being is connected to contentment which is most important on increased spiritual satisfaction. This shows that if the consecrated person is spiritually rooted will be happy and will also be psychologically fit. Therefore, spirituality of the consecrated person is the root determinant of her life. It also went ahead to state the important relationship between mental wellness and religious well-being among vowed women in church. Kiplangat et al., (2019) they further emphasized that spiritual well-being and happiness of the consecrated women is impacted by psychological wellbeing.

Kweyu et al. (2023) further explored the relationship between positive living and social support among perpetually professed consecrated women in Nairobi, Kenya. The study examined relationship between positive living and social support among perpetually professed consecrated women in the Archdiocese of Nairobi, Kenya, with a sample size of 320 participants. A correlational research design was employed, utilizing 'proportionate stratified random sampling and simple random' sampling techniques. The Positive Living Scale and Berlin Social Support Scale were used for data collection and analysis was conducted 'using SPSS version 25'. Results showed that 54.8% (n = 176) of respondents had a high level of positive living, 34.6% (n = 110) had a moderate level, and 10.6% (n = 34) had a low level. Regarding social support, 48.4% (n = 151) of participants reported a high level, 44.6% (n = 144) had a moderate level, and 7% (n = 25) had a low level. The study found a 'weak positive' correlation between positive living and social support among the participants ($r = .104$; $P = .042$). The results indicated a weak positive

relationship between social support and positive living outcomes', suggesting that while social networks are present, they may not be robust enough to significantly impact overall well-being. This finding underscores the necessity for more structured support systems within religious communities to enhance both social interaction and spiritual growth.

The relationship between parenting styles and spirituality remains an under explored area, despite the potential influence of early familial experiences on religious commitment, spiritual development, and overall well-being in consecrated women. Understanding how different parenting styles impact the spiritual journey of consecrated women in Kiambu County could provide deeper insights into their faith formation, resilience, and religious fulfillment. Addressing this gap would contribute to a more comprehensive understanding of the factors shaping spirituality in religious life.

2.3.3 Relationship between perceived parenting styles' and level of spirituality

A study by Williams et al. (2019) examined the connection between perceived parenting styles and religious/spiritual (r/s) struggles among 464 Catholic college students in United State. Independent sample t-tests revealed significant differences in mean scores between men and women on two specific subscales. Findings were men reported higher levels of perceived fear of sin ($M = 1.97$, $SD = .69$) compared to women ($M = 1.82$, $SD = .74$; $t(449) = 2.09$, $p < .05$), with a small effect size ($d = .21$). Additionally, men reported significantly lower levels of perceived warmth from their fathers ($M = 5.73$, $SD = 1.20$) compared to women ($M = 6.00$, $SD = 1.11$; $t(331) = -2.00$, $p < .05$), with a small effect size ($d = .23$). The study found that increased parental warmth, involvement, and autonomy support were associated with decreases in overall religious/spiritual struggles among the students. Specifically, maternal warmth emerged as the strongest unique predictor of reduced r/s struggles across various subscales, except for the

"Demonic" subscale. These findings suggest that supportive and nurturing parenting styles, particularly from mothers, play a significant role in mitigating spiritual struggles in emerging adults.

Students reported high levels of moral struggles, low levels of interpersonal and divine struggles, and intermediate levels on all other subscales (Williams et al., 2019). The findings indicate that higher levels of parental warmth, involvement and autonomy support are associated with lower levels of overall r/s struggle. Regression analyses revealed that maternal warmth was the most significant predictor of overall r/s struggle and each subscale, except for Demonic struggles. Further analyses of Moral struggles showed that increases in both subscales of scrupulosity (fear of God's punishment and fear of having sinned) independently predicted greater moral struggle. On spiritual struggle and perceived parenting styles in church school age sampled, concluded that students whose parents were affective and sensible, concerned and sovereign complained of less spiritual difficulty. This can be carried in life if these students join consecrated life their spirituality will be high as compared with those of whom their parents were not emotionally responsive. When mother's emotional responsiveness contributes to more strong and healthy adaptive it can lead to strong interpersonal interactions in one's religious community. Further in the same study paternal autonomy support did not have effect on the divine struggle of the students. Still the more unloving and strict a male parent was, the more struggle there was in the belief of divinity. This showed that for male parents who were unloving and domineering, their children experiences more double in their spirituality (Williams et al., 2019). Similarly, students with positive upbringing showed less spiritual struggles.

A study by Duane F. Reinert & Carla E. Edwards (2014) examined on attachment Theory and concepts of God on parent referencing versus self-referencing at United States on university

students. Reinert and Edwards examined 223 university students on whether individuals' concepts of God are more influenced by their self-concept or by their attachment to parents. The findings revealed that individuals with secure attachments to their parents tended to perceive God as loving, caring, and supportive, whereas those with insecure attachments either anxious or avoidant were more likely to view God as distant, punitive, or controlling. However, statistical analyses indicated that self-concept variables such as self-esteem and self-image were more strongly associated with individuals' concepts of God than parental attachment variables. This suggests that while early parental relationships may shape initial images of God, as individuals mature, their self-concept becomes a stronger determinant of how they perceive and relate to God. Additionally, no significant gender differences were found in the relationship between attachment, self-concept, and God concepts. Overall, the study concluded that individual's transition from parent-referencing to self-referencing in forming their understanding of God.

Greenwald et al. (2018) investigated the relationship between attachment orientations and religious change among 280 Israeli Jews who had undergone either apostasy (abandonment of religion) or conversion. Greenwal et al discovered that adults with secure attachment were more likely to undergo religious changes that aligned with the level of religiosity their parents exhibited during their childhood. Conversely, attachment anxiety was linked to more abrupt shifts, greater rejection of their parent's religiosity, and themes of emotional compensation. Meanwhile, attachment avoidance was associated with less emphasis on exploration and socialization. Additionally, a short-term prospective study on adolescent religious development revealed that secure attachment to parents predicted a later reaffirmation of their parent's faith. The study examined how attachment styles influence the process of religious apostasy (leaving one's religion') and compared these patterns to those observed in religious conversion. A group of 280

Israeli Jews who had experienced a change in their religious identity either through apostasy or conversion completed assessments measuring attachment orientations, motivations and themes related to their religious transition, and overall well-being (Greenwald et al., 2018).

Barrow et al. (2020) carried a study at Brigham Young University to examine the relational dynamics and processes involved when parents aim to transmit their religious beliefs to their children while respecting their children's personal religious choices. In a nonclinical sample of religious families, the study explored the significance parents place on faith transmission and their perception of their children's autonomy in making personal religious decisions. Parental desired continuity refers to parents' wish for their children to stay committed to the family's faith, while parental perceived agency refers to parents' recognition of their children's freedom and capacity to choose their own religious beliefs. Their study found that parents who respected their children's autonomy while transmitting religious values fostered stronger spiritual development. This aligns with Cahyono and Julom's (2015) findings in the Philippines, where perceived parental bonding significantly correlated with seminarians' emotional intelligence and spiritual well-being. Specifically, maternal care predicted stronger spiritual outcomes, while overprotection from parents diminished both emotional and spiritual well-being. Together, these studies underscore the importance of balanced, supportive parenting in nurturing spirituality.

A study by Cahyono and Julom (2015), conducted in the Philippines explored the connections between 'perceived parental bonding, Emotional Intelligence (EQ), and spiritual well-being' among 'seminarians in the diocese of Surabaya, Indonesia'. The research also aimed to assess the impact of perceived parental bonding on the seminarian's emotional intelligence and spiritual well-being. The study included 134 male seminarians from three different seminaries

within the diocese of Surabaya. The findings indicated a significant correlation between parental bonding and both emotional intelligence and spiritual well-being. However, emotional intelligence was not significantly linked to spiritual well-being. Additionally, the study found that 7.6% of the variance in the seminarians' emotional intelligence was significantly influenced by perceived maternal overprotection, while 3.7% was influenced by perceived paternal overprotection. Furthermore, 5.9% of the variance in spiritual well-being was significantly affected by perceived maternal care. Overall, perceived parental bonding was shown to significantly correlate with and impact both emotional intelligence and spiritual well-being.

Granqvist et al. (2023) examined the interplay between attachment styles and religiosity within the Læstadian revival movement, a conservative Lutheran community in Finland. The study found that individuals reporting secure attachment histories with both parents were more likely to adopt and internalize the religious standards of their congregation, aligning with the "socialized correspondence" model. This model suggests that secure early attachments facilitate the transmission of parental and communal religious values. Conversely, those with histories of insecure attachment were more prone to experiencing religious changes during periods of emotional turmoil, supporting the "compensation hypothesis." This hypothesis posits that individuals with insecure attachments may turn to religion or spirituality as a means to fulfill unmet emotional needs, viewing God as a substitute attachment figure (Cherniak et al., 2024). They found that secure attachment histories supported the "socialized correspondence" model, whereby individuals adopted their parents' religious values. Conversely, insecure attachments were associated with the "compensation hypothesis," in which individuals turned to God as a substitute attachment figure during times of emotional distress.

An investigation into the relationship between attachment, primary emotions, and positive or negative spirituality, conducted by Freund et al. (2024), took place in Austria with participants recruited through various Austrian institutions. The study investigated how fundamental emotions and attachment insecurity influence individuals' experiences of spirituality. The study involved 340 participants (68.5% female), average age of 36 years, with 65% identifying as religious or spiritual. The study found that primary emotions such as sadness and lust indirectly led to increased religious/spiritual (r/s) struggles through their association with attachment insecurity. These results suggest that individuals with insecure attachment styles are more susceptible to experiencing negative aspects of spirituality, such as struggles or distress, especially when influenced by certain primary emotions.

A study by Michael et al., (2021) titled spirituality as compensation for low-quality social environments in childhood among young Kenyan men explored the relationship between childhood attachment experiences and spirituality was carried out in Kenya among young men. The study found that higher levels of spirituality were associated with better self-rated health and lower suicide ideation among participants who reported low relational warmth and safety in childhood. This suggests that spirituality can serve as a compensatory mechanism for individuals who experienced insecure attachments during their formative years. However, the study also noted that higher spirituality was linked to lower collective self-esteem in the context of low childhood relational warmth, indicating a complex relationship between spirituality and social identity.

A large mixed-method project supported by the Conrad N. Hilton Foundation investigated the experiences of 621 Catholic sisters across Malawi, Tanzania, Uganda, Zambia, and Kenya, representing 79 congregations and achieving a response rate of approximately 76%. Using thematic content analysis of survey responses, discussion groups, and workshops, the study

highlighted key empirical themes such as the influence of community life, quality of spiritual formation, family expectations, and modern social changes on the sisters' spiritual flourishing. Although the study did not directly quantify parenting styles, it underscored that family structures and early family expectations play a significant role in shaping the spiritual lives of consecrated women. Many participants reported that weakened family bonds, shifting parental expectations, and inadequate formation support posed risks to long-term spiritual sustainability. These findings provide empirical justification for examining how parenting practices and perceived parental support influence vocation choice, attachment, and resilience among consecrated women in African contexts outside Kenya (Conrad N. Hilton Foundation, 2018).

In Kenya, religiosity is deep-seated, genuine and comprehensive outgrowth of other bonding, whereby the relationship between religiosity and infancy bonding environments expected in each one way of life can be replicated in another one (Michael et al., 2021). A study done in 'Kenya on spirituality as compensation for low quality social environments in childhood among young Kenyan men' by Goodman et al., (2021) showed that human beings when attached securely to a caregiver are prone to have strong bonding to deity-like figures. This shows their spirituality will be high and they will have strong beliefs. Similarly, those humans who have insecure attachment to earthly persons are likely to have insecure bonding even to mystic figures thus their spirituality becoming weak. Men who felt loved, had high connections, felt listened to and were held in high esteem during infancy, had the tendency to be strong in religiosity. Similarly, when their surrounding environments improved, their spirituality also improved. This was also agreed with those who were affirmed in their childhood their spirituality were also high. Spirituality was also looked at as making the destitute more destitute and wealthy wealthier which is associated

with infancy compassion and collective self-regard. Granqvist et al. (2010), states religiosity does not give output which moderate increased spirituality.

Limited research has been conducted on the relationship between parenting styles and the level of spirituality among consecrated women. This lack of existing studies represents a gap in the literature, as the researcher was unable to identify sufficient prior work on this topic.

2.3.4 Relationship between demographic characteristics and spirituality

The connection between demographic traits and spirituality in consecrated women is a complex subject that spans psychology, sociology, and religious studies. This literature review seeks to combine recent empirical research on this topic, emphasizing how different demographic elements like age, education, socio-economic status, and cultural background impact the spiritual experiences and practices of consecrated women.

Smith et al. (2024) investigated the connection between spirituality and successful aging among older adults in Portugal, using a sample of 58 individuals aged 65 to 89. The results show that participants exhibit high levels of spirituality and psychological well-being. A significant correlation is found between spiritual beliefs and hope/optimism, underscoring spirituality's positive impact on emotional well-being. Furthermore, spirituality is linked to greater autonomy, illustrating its role in promoting independence in older age. The thematic analysis uncovered central themes such as participants' relationship with a higher power, personal well-being and the enduring importance of spirituality. These findings highlight spirituality as a vital coping mechanism and a source of purpose and meaning in later life.

Focusing on healthy aging within religious congregations, Teodorczyk et al. (2025) examined lifestyles and health behaviors among consecrated women in Poland and other countries,

involving 463 participants from 22 nationalities serving across 34 countries. The respondents frequently said a balanced diet, rest, and activity are important for good health. On average, 57% of the participants ($n = 264$) said their lifestyle was healthy, with the most responses coming from women aged 65 and over (73%). This could be due to a positive attitude towards healthy behaviors, regular exercise, better stress coping, and lower depression symptoms. These differences were statistically significant ($p < 0.05$). Participants of non-Polish nationality who live outside Poland perceived their lifestyle as healthy significantly more often than Polish nationals and those living in Poland. The study shows that religiosity and spirituality may improve subjective health assessments, especially among the elderly, which could be the basis for research on wider populations.

Exploring the inner world of emotional intelligence, faith, and time perspective, Ugarte et al. (2024) conducted research in Italy involving 283 nuns aged between 28 and 89 years ($M = 52.29$). The study aimed to examine whether emotional intelligence and intrinsic religious orientation positively influence a Balanced Time Perspective (BTP) among Italian consecrated women. A BTP refers to an individual's ability to integrate past, present, and future perspectives in a balanced manner, which is associated with greater psychological well-being. The study encompassed a broad age range of participants; it did not explicitly analyze the impact of age on spirituality. However, the findings imply that life experiences, which often correlate with age, may influence the development of emotional intelligence and intrinsic religiosity, thereby affecting one's time perspective. The study also found Emotional intelligence and intrinsic religiosity were positively associated with a *Balanced Time Perspective (BTP)*, which reflects the ability to integrate past, present, and future orientations for greater well-being.

Increased religiosity can be attributed to various factors, including a heightened awareness of mortality, the search for existential meaning, and the social support provided by religious communities (Levin, 2013). The study was done in Israel to examine the influence of religiousness on mental health indicators within 'a sample of Israeli Jews aged 50 and older. The data were drawn from the Israeli segment of the Survey of Health, Ageing, and Retirement in Europe (SHARE-Israel), conducted between 2005' and 2006. Among the 1,287 Jewish participants, 473 (36.8%) were native-born Israelis, while 814 (63.2%) were born in the diaspora. Religious measures included participation in synagogue activities over the past month, regular prayer, and having received a religious education. The findings revealed that religious education was linked to higher levels of optimism. Overall, the study highlights a modest positive impact of religious involvement on well-being among middle-aged and older adults, contributing valuable insights into these dynamics within Israeli and Jewish populations' Religious education and participation (e.g., synagogue attendance, prayer) correlated with greater optimism and modest improvements in mental well-being. The implication is early religious upbringing and ongoing religious engagement are protective factors for well-being in later life. (Levin, 2013).

In Nigeria, Ogu et al. (2022) focused their research on a target population of 110 consecrated female religious women. Using Stovin's formula, a sample size of 86 respondents was selected through a simple random sampling technique. The sample included 61 finally professed sisters and 25 temporary professed sisters from 16 different congregations. The research employed Self-determination theory. The study found that most of these women in the Ibadan Archdiocese had' opportunities for further studies, which seemed to improve their lives and relationships compared to their counterparts in other regions. Additionally, the study highlighted that counseling

and spiritual direction were crucial in enhancing the psychosocial well-being of most consecrated Catholic women religious, serving as a catalyst for reinforcing healthy interpersonal relationships.

Similarly, age is an important demographic factor affecting spirituality among consecrated women. Research indicates that younger consecrated women frequently encounter different spiritual challenges than their older peers. Kiplagat et al. (2022), for example discovered that younger women are more likely to grapple with existential questions about their vocation and purpose, potentially leading to a crisis of faith or spiritual disillusionment. In contrast, older women generally report a greater sense of peace and fulfillment in their' spiritual lives, which is often attributed to their years of experience and maturity in their faith journey. The study examined the relationship between psycho-spiritual well-being and happiness among 238 consecrated religious women using a correlational design and systematic random sampling. Various scales were employed for data collection, including the Psychological Wellbeing Scale, Spiritual Wellbeing Scale, Subjective Happiness Scale, and Satisfaction with Life Scale. Analysis revealed a statistically insignificant positive correlation between psychological well-being and happiness ($r = .033, p > .01$). However, there was a significant positive correlation between psychological well-being and spiritual well-being ($r = .247, p < .01$), as well as a notable correlation between education level and happiness ($r = .184, p < .01$). The findings highlight the importance of enhancing psychological well-being to positively influence both spiritual well-being and happiness among consecrated religious women.

The study done by Muraya et al., (2024) in Kenya, found that satisfaction levels in interpersonal relationships varied based on several demographic variables. Gender differences were noted, with males ($M=26.6889, SD=3.24302$) and females ($M=26.3673, SD=3.29400$) showing slight variations. The stage of religious life also played a role, with perpetually professed

individuals ($M=27.0000$, $SD=3.05273$) reporting higher satisfaction than those temporarily professed ($M=26.3578$, $SD=3.3578$). Age was another factor, with participants aged 40-46 years ($M=27.1818$, $SD=2.83912$) showing higher satisfaction. Those with PhD degrees had a high mean satisfaction ($M=27.0000$, $SD=.00000$). Additionally, individuals who had been in religious life for 11-20 years reported higher satisfaction ($M=27.5455$, $SD=2.99052$). The study concluded that demographic variables significantly influence satisfaction in interpersonal relationships among consecrated religious individuals.

Findings by Muraya et al. (2024) indicated that interpersonal satisfaction among consecrated persons differed according to various demographic and vocational factors. Gender differences were observed, with men ($M = 26.69$, $SD = 3.24$) reporting slightly higher satisfaction compared to women ($M = 26.36$, $SD = 3.29$). The stage of religious life also played a significant role, as perpetually professed individuals ($M = 27.00$, $SD = 3.05$) reported greater satisfaction than those temporarily professed. Age influenced the results, with participants aged 40–46 years demonstrating higher levels of satisfaction ($M = 27.18$, $SD = 2.84$). Educational attainment further contributed, as those holding PhD degrees reported the highest satisfaction ($M = 27.00$). Additionally, years spent in religious life were significant, with individuals who had served for 11–20 years showing greater satisfaction ($M = 27.55$, $SD = 2.99$). These findings suggest that both demographic attributes and vocational experiences are central to shaping interpersonal satisfaction within consecrated life.

Analyzing literature about the relationship between demographic characteristics and spirituality among consecrated women little existing empirical literature globally, only in Portugal and Malta there is little information mentioned. In Africa, research on the relationship between

demographic characteristics and spirituality among individuals in consecrated life has been conducted mainly in Nigeria, with limited studies carried out locally.

2.4 Research gap

Parenting style means how parents engaged with, discipline, communicate with and react to their child's behavior while guiding them to integrate into their social group. This parenting plays a great role in development of spirituality in consecrated women. However, many consecrated women were not aware of how their upbringing by their parents influenced their spirituality.

Most research focused on secondary school and university students, with little studies conducted on consecrated women. To address this gap, the present study explored the relationship between parenting styles and levels of spirituality among consecrated women in Kiambu County.

Other studies looked at positive living and support among professed consecrated women, other psycho-spiritual well-being and happiness among consecrated women. While these studies provided valuable insights into the spiritual and psychological dimensions of consecrated life, they did not address the potential relationship between parenting styles and spirituality among consecrated women. This study therefore, sought to fill this gap by examining the relationship between parenting styles and spirituality among consecrated women.

A potential research gap emerged in the existing studies on psycho-spiritual well-being and happiness among consecrated women, as well as on positive living and social support among perpetually professed consecrated women. While these studies provided valuable insights into the psychological, spiritual, and social dimensions of consecrated life, they overlooked the critical relationship between parenting styles and spirituality among consecrated women.

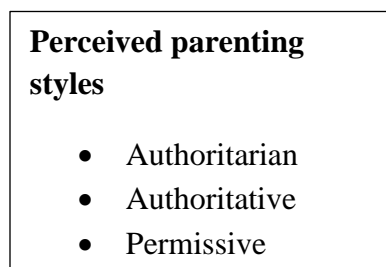
Most studies on parenting styles have primarily focused on pupils and students, examining how different parenting approaches influence their academic performance, social behavior, and psychological well-being. These studies provided valuable insights into the role of parenting in shaping children's educational and developmental outcomes. However, there was limited research on relationship between parenting styles and spirituality among consecrated women. While research had explored the impact of parenting on children and adolescents, the long-term effects of parenting styles on individuals who choose a consecrated life remained largely unexplored.

2.5. Conceptual framework

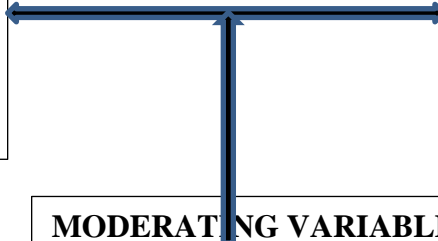
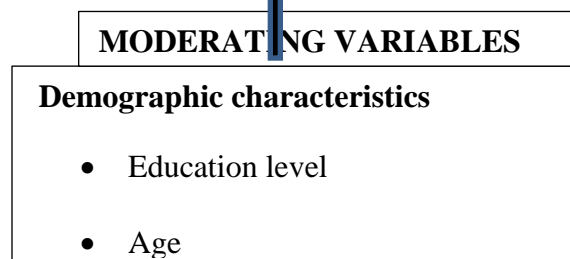
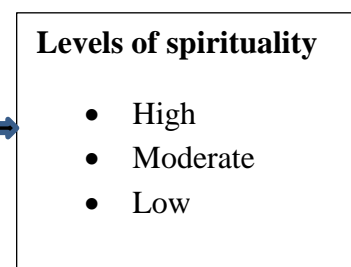
McGaghie et al., (2001) describe conceptual framework as an organized model that outlines the central concepts or variables of a study and the assumed connections among them. It functions as a roadmap for the research, showing how the main constructs are anticipated to relate to one another. Similarly, Shikalepo (2020) explains that a conceptual framework offers a clear and systematic account of the phenomenon under investigation, supporting the structuring of ideas, directing data collection, and guiding the interpretation of results.

Figure 1.
Conceptual Framework

VARIABLE A



VARIABLE B



MODERATING VARIABLE

Source: Researcher (2025)

Figure 1, the conceptual frame work which has variable A as perceived parenting styles and variable B which is levels of spirituality looked if they have any relationship and at the same time looked at the likelihood influence of moderating variables like education level and age have on both variable A and variable B.

Child-rearing refers to the behaviors, beliefs, and approaches that caregivers adopt while raising children. These methods authoritarian, authoritative, or permissive play a significant role in shaping a child's future character. On the other hand, spirituality pertains to one's connection with God and one can be at different level of spirituality high, moderate or low.

2.6. Chapter summary

This section focused on the theoretical literature review whereby the researcher reviewed on Baumrind's parenting styles theory and spirituality development theory. The chapter also reviewed the empirical literature review together with its four objective; objective one as perceived parenting styles, objective two as levels of spirituality, third objective relationship between the perceived 'parenting style and' levels of spirituality and lastly relationship between demographic characteristics and level of spirituality among consecrated women. It further analyzed the conceptual framework. Chapter three will focus on methodology used in the study.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The methodology accomplishes the goals of the research described in this chapter. The chapter looks more on epistemology, research design, location and population targeted by the researcher. It explains also on the sampling design and sample frame and how the technique and sample size was determined. Instruments and pretesting of instruments explains the study trustworthiness. The chapter also covers method of collecting and analyzing data, how it is managed, interpreted, ethical considerations and envisaged outcome. Lastly chapter presents the summary.

3.2 Epistemology

Garrow and Hasenfeld (2015) explained that epistemology refers to the set of rules that distinguish knowledge from prejudice, beliefs from ideology, and determine what qualifies as educational knowledge and how it is acquired. Epistemology serves as the foundation for the research by providing guidelines that distinguish knowledge from preconceptions, opinions and ideologies, prioritizing the acquisition of empirically derived knowledge. For this study, positivism

was selected as the philosophical framework, recognizing that knowledge can be obtained through objective observation and measurement of variables, thus allowing the findings to be presented empirically. This positivist approach facilitated the systematic generation of knowledge by quantifying variables and rigorously testing the study's hypotheses.

3.3. Research design

Walliman (2017) stated research design is a map which is accustomed by researcher's to achieve their goals in their studies. In this study, quantitative method was employed because the study used human experiences which can be easily converted to numbers. By using this method, it helped this research instruments to use software as SPSS 25 to realize the objectives of the study.

This research employed a correlational survey design to facilitate the measurement of quantitative data. The research problem and collected data then analyzed using statistical methods. The survey design is appropriate as it aimed to explore the relationships between perceived parenting styles, demographic characteristics, and levels of spirituality among consecrated women in Kiambu County, Kenya.

3.4. Location of the study

Research was conducted in Kiambu County, which covers an area of 2,449 km². It had a population of 2, 417,735 and 796,241 households with average of 3 persons per household and population density of 952 people/km² (Census 2019). Its headquarters is Kiambu and it largest town is Thika town. The county borders Nairobi and Kajiado counties to the South, Machakos to the East, Murang'a to the North and North East, Nyandarua to the North West and Nakuru to the West (Kenya National Bureau Statistics [KNBS] 2019).

The county is 40% rural and 60% urban. Kikuyu is the dominant tribe in the county. It is an economic and political powerhouse in Kenya due to its rambling population, urban and educated population. It was subdivided in 2007 into Kiambu East and Kiambu West. The county had an average annual rainfall of 1,200 millimeters and temperature of 26°C (79°F) and temperatures can be as low as -7°C (19°F) in upper highlands of Limuru. The long rains start in March and end in May and thereafter cold season which start in mid-June to early August. It has two major rivers, Thika and Chania Rivers which are major source of water in Thika and Nairobi. There is also fourteen falls which is major attraction site in Kiambu County (KNBS 2019).

According to the 2019 Kenya Population and Housing Census, Kiambu County had approximately 590,000 Catholics. As one of the counties within the Archdiocese of Nairobi, Kiambu comprised 8 deaneries out of the 15 deaneries in the archdiocese. Major urban centers in this region included Kiambu, Ruiru, Juja, Karuri, and Limuru (Kenya National Bureau of Statistics [KNBS], 2019).

3.5. Target population

Target population is population which is to be investigated and has similar characteristic (Walliman, 2017). The target population was 547 of all the consecrated women in Kiambu County. These consecrated women who took part in this study, came from different parts of the world, some were Kenyans, Italians, Nigerians, Congolese, Zambian, Tanzanians and Ugandans among others. Within them some were students while others were serving people in different apostolates like teaching, nurses, doctors, social workers, accountants, catechists among others. Their ages ranged between 25 years to 95 years of consecrated women (Office for Institutes of Consecrated Life and Societies of Apostolic Life).

3.6. Sampling design

According to Devi (2017), sampling design refers to the method or process a researcher uses to select items or individuals from a defined population to form a sample. This can involve either probability or non-probability methods. The selection of a sampling design was determined prior to data collection and it was crucial to ensure that the chosen design was suitable for the research. This section outlined the sampling frame, detailing the participant list, the sampling techniques used, and the process for determining the sample size.

3.6.1. Sampling technique

The study used multi-stage sampling technique. It involved proportionate stratified random sampling technique because researcher had a representative sample from various sub groups which was from Kiambu County subdivided into clusters of deaneries. These clusters were consecrated women of Kiambu County according to the deanery they came from which included Limuru, Ruiru, Kikuyu, Githunguri, Thika, Mangu, Gatundu and Kiambu deaneries.

Simple random sampling method was employed. Each stratum which was community within each deanery, the members of the communities were randomly selected to participate in the study where each member had an equal chance of participating in the study. Simple random sampling was commonly utilized in quantitative research as it allowed the researcher to obtain a representative sample that was appropriate for conducting statistical analysis.

To identify the participant from each deanery, the researcher used simple random sampling whereby a lotto method was used that is papers were tossed according to the number of the members in each deanery written 'yes' or 'no' and each consecrated woman (respondent) was given opportunity to pick one from the basket. If one picked the paper which was written 'yes'

was given the opportunity to answer the questionnaire and if one picked the paper with 'no' did not participate in filling the questionnaire.

3.6.2. Sample size

Kothari (2004) indicates that a sample size should not be too large or too small but should be enough for confident result to be acquired. The study employed Krejcie and Morgan (1970) formula to come up with sample size. The formula applied a 95% confidence interval and an approximate error of 5%.

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

Where:

S = the required sampling size

X² = the table value of chi-square for 1 degree of freedom at the desired confidence level (i.e. 1.96²)

N = the populations size (547)

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

1-P = estimated proportion of failures (1-0.5)

d² =square of the maximum allowance for error between the true proportion and sample proportion (in this study, it is set at 5%).

According to the study a population of 547 was used and 95% confidence was applied with an approximate error of 0.05 as follows:

$$S = \frac{1.96^2 \times 547 \times 0.5(1-0.5)}{0.05^2 \times 547 + 1.96^2 \times 0.5(1-0.5)} = \frac{525.12}{2.33} = 225.37 \approx 225$$

The study rounded up the sample size to 225 respondents.

3.6.3 Attrition

To account for potential attrition in the sample size during data collection, an additional 10% of participants and questionnaires were included. As defined by Mugenda and Mugenda (2013), attrition refers to the loss or withdrawal of participants, or the misplacement or damage of research questionnaires during data collection or analysis. Mugenda and Mugenda (2013), recommend adding 10% to the sample size to address this issue adequately. In this study, the initial sample size is 225 participants. To accommodate for attrition, an additional 10% equivalent to 23 participants was included. Therefore, the sample size for this research was 248 participants.

3.6.4 Sampling frame

Kumar, (2014) refers to sampling frame as items or people forming a population from which sample is taken. Therefore table 1 shows the population of consecrated women in Kiambu County as they were in their deaneries, sample size and percentile.

*Table 1.
Proportionate Stratified Random Sampling Technique*

Deaneries	Target population	Sample	Percentile
Limuru	64	29	11.7%
Ruiru	114	52	20.97%
Kikuyu	68	31	12.5%
Githunguri	38	17	6.85%

Thika	56	25	10.08%
Mang'u	54	24	9.68%
Gatundu	21	10	4.03%
Kiambu	132	60	24.19%
Total	547	248	100%

The sample size distribution within each stratum in table 1 is calculated using the following formula:-

$$S = TSS \times \frac{Z}{Y}$$

Where S = Sample size

TSS = Total Sample Size

Z = Target population

Y= Total Population

As shown by the formulae above, the target population was the consecrated women within Kiambu County where there were eight deaneries that was Limuru 64 (sample size 29) with 11.7%, Ruiru 114 (sample size 52) with 20.97%, Kikuyu 68 (sample size 31) with 12.5%, Githunguri 38 (sample size 17) with 6.85%, Thika 56 (sample size 25) with 10.08%, Mangu 54 (sample size 24) with 9.68%, Gatundu 21 (sample size 10) with 4.03% and finally Kiambu 132 (sample size 60) with 24.19%.

3.7. Research Instrument

A research instrument refers to a tool used by researchers to collect data aimed at addressing specific research questions (Flick, 2017). In this study, a questionnaire incorporating various measuring scales was employed to gather information from participants. The research utilized a socio-demographic questionnaire, the Parenting Style Inventory-II (PSI-II), and the Spiritual Well Being Scale (SWBS).

The researcher developed socio-demographic questionnaire which captured details such as participants' ages and educational levels. The Parenting Style Inventory-II (PSI-II), a set of self-report questionnaires initially developed by Darling and Steinberg in 1993 and later revised by Darling and Toyokawa in 1997, consists of 15 items. Respondents rated their agreement on these items using a 5-point Likert scale, ranging from "Strongly Agree" (5) Agree (4) I'm in between (3) disagree (2) or "Strongly Disagree" (1) to describe their feelings about their parents' behavior's that cut into various aspects of their general parenting style (acceptance/involvement, strictness/supervision and psychological autonomy). The total score was obtained by summing responses across all 15 items, with scores ranging from 1 to 75. The Parenting Style Inventory-II consists of 15 items, evenly distributed across three subscales that reflect distinct dimensions of parenting. These subscales are 'Responsiveness (items: 2*,5*, 11, 13, 15) , Autonomy-granting (items: 3*, 4, 6, 9* and 10) and Demandingness (items: 1, 7*, 8, 12, and 14*). Note, Asterisks indicate reversed items. Darling and Toyokawa (1997) reported reliability coefficients for each subscale as follows: demandingness = .72, responsiveness = .74 and autonomy granting = .75.

Ray Paloutzian, along with his colleague Craig W. Ellison, developed the Spiritual Well-Being Scale (SWBS) between 1979 and 1982. This tool consists of 20 items and measures two key

dimensions: Religious Well-Being (RWB) and Existential Well-Being (EWB), each represented by 10 items. The RWB subscale specifically includes references to "God," while the EWB subscale focuses on broader concepts such as life purpose, satisfaction, and interpersonal relationships, avoiding explicit religious terminology. To mitigate response bias, roughly half of the items are negatively worded, meaning that a disagreement with these statements indicates higher well-being. Respondents rated each item using a 6-point Likert scale ranging from "strongly agree" to "strongly disagree," deliberately designed without a neutral midpoint. Responses were scored from 1 to 6, with higher scores reflecting greater well-being. Individual scores were calculated for both RWB and EWB (ranging from 10 to 60), and these can be combined to create a total SWB score ranging from 20 to 120 (Paloutzian & Ellison, 1982).

3.7.1. Validity of the instruments

Validity is the consistency of result it measure (Tromp & Kombo, 2011). This shows that even if the research is repeated the result will remain the same. There are different types of validity. In this study the research used construct validity. Construct validity refers to how accurately a test measures the intended concept. It plays a key role in determining the overall validity of a research method. Evaluating construct validity is particularly essential when studying abstract concepts that cannot be directly measured or observed, such as intelligence, self-confidence, or happiness. To accurately assess these constructs, researchers must rely on multiple observable or measurable indicators; otherwise, they risk introducing bias into their study.

A study by Dakers and Guse, (2020) explored the connection between different aspects of parenting style and self-compassion among adolescents in South Africa, also assessing parenting style as a predictor of self-compassion. The participants (n = 188, Mage = 14.4 years) completed

the Self-Compassion Scale and the Parenting Style Inventory II. The Parenting Style Inventory-II (PSI-II) has shown acceptable internal consistency in previous research. For instance, Bastaitis et al. (2015) reported Cronbach's alpha values of .82 for the support subscale and .77 for the control subscale for fathers, while the corresponding values for mothers were .82 and .68. Similarly, Nijhof and Engels (2007) found alpha coefficients of .77 for support and .63 for control. Darling and Toyokawa (1997) also reported internal consistencies of .74 for the support subscale and .70 for the control subscale. In the present study, Cronbach's alpha coefficients were .79 for Mothers' Responsiveness and .83 for Fathers' Responsiveness, while Mothers' Demandingness and Fathers' Demandingness yielded alpha values of .56 and .71, respectively. One item on the Mother Scale—"My mother points out ways I can do better" (Item 7)—had a notably low item-total correlation (.09) and was therefore excluded from further analysis. To ensure consistency, this item was also removed from the Father Scale. After this revision, the alpha coefficients for the Demandingness subscales improved to .62 for mothers and remained at .71 for fathers. (Dakers & Guse, 2020).

3.7.2. Reliability of the instruments

Reliability tests whether the instrument will yield same results after being applied severally (Pratt and Yeziarski, 2018). It is expected to measure the consistency, similarity and precision of the result. Cronbach's Alpha Test of co-efficiency was used to measure the reliability and determine the consistency of the scale. Acceptable Cronbach Alpha was be 0.70 and above, whereas Cronbach's alpha (α) was 0.7 and above which was acceptable to measure internal consistency.

A recent study by Malinakova et al. (2017) evaluated the psychometric properties of a shortened version of the Spiritual Well-Being Scale (SWBS) among Czech adolescents. This study

involved a nationally representative sample of 4,217 adolescents and found that a revised seven-item version of the SWBS supported a two-factor model corresponding to the Religious and Existential well-being subscales. The shortened scale demonstrated satisfactory internal consistency, with a Cronbach's alpha of 0.814 and a Mean Inter-Item Correlation (MIIC) of 0.379. These findings suggest that the abbreviated SWBS is a reliable and valid instrument for assessing spiritual well-being in secular contexts (Malinakova et al., 2017).

3.7.3. Scoring of scales

The scoring of the instruments is discussed in the following sub-sections.

3.7.3.1. Parenting Style Inventory II (PSI-II)

Parenting Style Inventory II (PSI-II) has fifteen items with a 5 – point Likert scale for screening how the children thought about their parent’s upbringing. This 5- point Likert scale range it scale as 1 as strongly disagree, 2 as disagree, 3 as I’m in between, 4 as agree and 5 as strongly agree. The highest score can be 75 and lowest can be 15. Researcher calculated total scores for each parenting style subscale. Higher scores on a subscale indicated a stronger presence of that particular style. Sometimes, a parent can exhibit high scores in more than one style; researchers interpreted it as dominant style based on relative scores or classify parents as "mixed style" if there's no clear dominance.

3.7.3.2. Spiritual Well-Being Scale (SWBS)

The SWBS had 20 items in total. 10 items measure Religious Well-Being (RWB) and contain the word “God” while other 10 items measure Existential Well-Being (EWB) and has no religious wording. Each item was rated on a 6-point Likert scale: 1 = Strongly agree, 2 = Moderately agree, 3 = Agree, 4 = Disagree, 5 = Moderately disagree, 6 = Strongly disagree and

had no neutral midpoint. A higher total score on the Spiritual Well-Being Scale (SWBS) indicated stronger spiritual health, while the subscale scores reflected both an individual's connection with God or the divine and their perceived sense of meaning in life. The results were interpreted based on the person's self-assessed spiritual quality of life, acknowledging that spirituality may be viewed through both religious and non-religious, existential perspectives. Spiritual Well-Being Scale measured the levels of spirituality that was low (20 to 40 scores), moderate (41 to 99scores) and high (100 to 120 scores) spirituality.

3.8 Pre- testing of instruments

To ensure the reliability and validity of the research instruments, a pretest was conducted prior to the main data collection. Pretesting, as defined by Faux, (2010), involves administering a set of questions or a questionnaire to a subset of the target population to identify and address potential issues in clarity, structure, and content. For this study, the pretest was carried out among a purposively selected group of consecrated women within Central Deanery (Nairobi County). A total of 25 participants representing 10% of the overall sample size of 248 was involved in the pretesting phase. This aligns with the recommendation by Mugenda and Mugenda (2013), who suggest that a pretest sample comprising 1% to 10% of the total sample is appropriate for refining research tools. Feedback from the pretest was used to revise and improve the questionnaire to ensure its effectiveness for the main study.

3.9. Data Collection Procedure

Flick (2017) suggests that gathering incorrect data may result in deceptive or unreliable study outcomes. When the proposal was defended and successfully given the go ahead for database, the researcher sought permission from the following authorities; from the director of

department of Counseling Psychology which is in Institute of Youth Studies (IYS) and the director of post-graduate students of Tangaza University Institutional and Scientific Ethics Review Committee (TU-ISERC). A copy of proposal together with these letters was forwarded to the Tangaza University Institutional and Scientific Ethic Review Committee (TU-ISERC) to be given a letter to authorize the researcher on the continuation with the data collection. The researcher also requested permission from National Commission of Science Technology and Information (NACOSTI).

After all this procedure the researcher approached the superiors of the each community with a letter explaining to them about the study and to request for permission from them. The researcher organized with the superiors from Monday to Wednesday any day from 9.00 am to 11am to meet the consecrated women in the community on agreed day and time. On the days agreed the researcher explained to the sampled members who had picked ‘yes’ from the tossed papers on how to fill the questionnaire and answered any question which was raised. The researcher waited for the participant to fill the questionnaires and collected them immediately for data analysis.

3.10 Data analysis

According to Mvumbi and Ngumbi (2017), data analysis is a method of analyzing data systematically and offering content of acquired data. The quantitative data collected was analyzed using descriptive and inferential statistics. Table 2 explains how the data was to be analyzed.

*Table 2.
Data Analysis*

Data analysis of:	Variable type	Purpose of the test	Type of the test
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Demographic characteristics	Categorical	Gathered information about the demographic characteristic	Frequencies, percentages
Objective one	One scale	Measured types of parenting styles	Descriptive statistical score
Objective two	One scale	Measured levels of spirituality	Descriptive statistical score
Objective three	Two scale	Tested the relationship of the two scales variables	Pearson's Correlation Coefficient
Objective four	Two scale	Tested the relationship of the two variables	Pearson's Correlation Coefficient

Source: Researcher (2025)

In Table 2, the demographic characteristic was analyzed through frequencies, percentages by the use of descriptive statistical. The first two objectives, the perceived parenting styles and the level of spirituality were measured through the descriptive statistical scores (percentage, mean, average and total scores). The third objective was analyzed by bivariate analysis which determined the relationship between the perceived parenting styles and the level of spirituality using Pearson's Correlation. Lastly, the fourth objective was analyzed by bivariate analysis to determine the relationship between demographic characteristics and types of spirituality. SPSS IBM Statistics 25 Version, its variable and data view, was employed for the interpretation of data through use of percentages, frequencies and averages which was displayed in tables, figures and graphs.

3.11. Ethical Considerations

Following ethical approval from the Tangaza University Research Institutional and Scientific Ethics Review Committee (TU-ISERC) and authorization from the National Commission for Science, Technology and Innovation (NACOSTI), as well as obtaining letters of permission from religious superiors and informed consent from the participants, the researcher commenced data collection. Key ethical principles were upheld throughout the study included voluntary participation, informed consent, anonymity, participant protection, confidentiality, and the avoidance of deception.

Participants were fully informed about the study's purpose, procedures, risks, benefits, and their rights before agreeing to participate. Respondents were provided with informed consent form which they were explained on its importance to sign to show they have agreed to participate in the research. Respondent were allowed to ask questions in the process to understand better at any time of research. The researcher sensitized the respondents on the right to cease participation at any step of the data collection process. Researcher maximized benefits and minimized harm by identifying potential harms and vulnerabilities associated with the data and the research process itself. The researcher hired two research assistants with university degrees to assist in distributing the questionnaires. Participants had 20 minutes to complete the questionnaire, followed by a debriefing session conducted by the researcher.

Confidentiality and anonymity of participants was provided by providing ID codes to the participants to ensure their information remain confidential. After the study the information was securely stored in a locked cabinet and the unnecessary data was destroyed like data collected during the pilot phase that was not intended to be included in the main analysis. Also names,

contact details, or other identifying information that is not necessary for analysis and must be anonymized or discarded for ethical reasons. Respondents were treated fairly avoiding vulnerable exploitation and after the study, findings were shared honestly as reported by the respondent. The researcher minimized risks by ensuring safe procedures and ensured benefits outweighed the risks. The researcher also explained to the respondents the benefits of the research like contribution to scientific knowledge and the respondents also benefited by knowing how they were brought up and the influence it had on their spirituality.

3.12. Envisaged Impact of the Study

The study was anticipated to have several significant impacts. First, it benefitted the researcher by enhancing her understanding of the relationship between perceived parenting styles and the spirituality of consecrated women. Additionally, the findings were expected to provide valuable insights to superiors of consecrated women, consecrated women themselves, psychologists, formators, vocation directors, and the Commission for the Implementation of Consecrated Life (CICL). Through its exploration of this relationship, the study sought to contribute new knowledge to an area that has received limited scholarly attention. It was envisaged that the results would deepen understanding of how early parental influences may shape spiritual development and practice among consecrated women, thereby informing formation programs, psychological guidance, and pastoral interventions within religious communities.

3.13 Chapter summary

This chapter detailed the various methodologies employed in the study. It covered the research design, study location and target population. Additionally, the researcher discussed the sampling techniques and procedures, along with the research instruments utilized. The chapter also

outlined the processes of data collection and analysis, ethical considerations, anticipated study impact, as well as the benefits and dissemination of findings. The following chapter will present the study's results.

CHAPTER FOUR

FINDINGS

4.1 Introduction

This chapter presents the results of the study on the relationship between perceived parenting styles and spiritual well-being among consecrated women in Kiambu County, Kenya. The findings outline the response rate, reliability of the research instruments, demographic characteristics of the participants, descriptive statistics on parenting styles and levels of spirituality, and the relationships between the key variables. The data is analyzed using descriptive

and inferential statistics, and results are presented in tables and figures for clarity. These findings are presented being guided by the four research objectives.

4.2 Response Rate

*Table 3:
Response rate of distributed questionnaires*

Respondents	Targeted	Returned	Not Returned	Used in Study	Response Rate %
Questionnaires	248	238	10	238	96.0%

A total of 248 questionnaires were distributed to the targeted respondents. Out of these, 238 were completed and returned, resulting in a response rate of 96.0%. This high response rate indicates strong participant engagement and provides a reliable basis for data analysis.

4.3 Reliability of the Tools

*Table 4:
Reliability test*

Tool	Number of Items	Cronbach's Alpha
Parenting Style Inventory	15	.561
Spiritual Wellbeing Scale	20	.880

This study used two types of standardized scales, which were the Parenting styles Inventory II (PSI-II) and Spiritual Well-Being Scale (SWBS). The PSI-II was used to gauge different parenting styles that were Authoritative (high responsiveness and demandingness), Authoritarian

(low responsiveness and demandingness) and Permissive (high responsiveness and low demandingness) whereas on the other hand the Spiritual Well-Being Scale measured the levels of spirituality that is low (20 to 40 scores), moderate (41 to 99scores) and high (100 to 120 scores) spirituality within the consecrated women.

Reliability of the instruments was assessed using Cronbach’s alpha. The Parenting Styles Inventory II (15 items) yielded an alpha of .561, indicating relatively low internal consistency and suggesting caution in interpreting results based on this scale. In contrast, the Spiritual Well-Being Scale (20 items) demonstrated excellent reliability, with an alpha of .880.

4.4 Participants’ socio-demographic characteristics

*Table 5:
Age of the respondents*

Age Range	Frequency	Percentage
22-30	75	31.5
31-40	57	23.9
41-50	44	18.5
51-60	44	18.5
61-70	17	7.2
71-80	1	0.4
Totals	238	100

The researcher analyzed the socio-demographic characteristics of the consecrated women as provided in the questionnaires. The characteristics included age and level of education. The analyzed socio-demographic details imply that the sample was representative of the population because it cut across varied consecrated women. Participants' ages ranged from 22 to 76 years ($M = 40.90$, $SD = 13.13$), the sample reflecting a broad age distribution across younger and older adults as shown in table 5 above.

*Table 6:
Education levels of the respondents*

Level Of Education	Frequency	Percentage (%)
Secondary Education	36	15.1
Certificate	22	9.2
Diploma	78	32.8
Degree	79	33.3
Masters	18	7.6
PHD	5	2.1
Total	238	100

The participants in the study had varying levels of education as indicated in table 6. Most held a degree (33.3%) or a diploma (32.8%), indicating that most respondents had attained post-secondary education. A smaller proportion had completed secondary education (15.1%), while others held a certificate (9.2%), a master’s degree (7.6%), or a PhD (2.1%) qualification. As shown in Table 6 above.

4.5 Perceived Parenting Styles Experienced by the Consecrated Women

*Table 7:
Parenting styles experienced by consecrated women*

Parenting Style	Frequency	Percentage (%)
Permissive Parenting Style	Low 8	3.4
	Moderate 126	52.9
	High 104	43.7
Authoritative Parenting Style	Low 19	8.0
	Moderate 87	36.6
	High 132	55.5
Authoritarian Parenting Style	Low 3	1.3
	Moderate 49	20.6
	High 186	78.2

The first objective looked at the perceived parenting styles experienced by consecrated women in Kiambu County. The Parenting Styles Inventory II was employed to measure the parenting style experienced by consecrated women within Kiambu County. The PSI – II assessed the three parenting styles that are the authoritative, authoritarian and permissive.

Descriptive statistics were computed to examine the perceived parenting styles among consecrated women in Kiambu County. The results in Table 7 above present the distribution of respondents according to the three parenting styles: permissive, authoritative, and authoritarian, classified into low, moderate, and high levels. For the permissive parenting style, the findings

revealed that most of respondents (52.9%) demonstrated a moderate level, followed closely by 43.7% who showed a high level of permissiveness. Only 3.4% of respondents scored low on this dimension. This indicates that while some level of leniency is common among parents, excessive permissiveness is relatively less frequent.

In the case of the authoritative parenting style, which is generally associated with balanced and responsive parenting behaviors, more than half of the respondents (55.5%) scored high, while 36.6% demonstrated a moderate level, and only 8.0% fell into the low category. Conversely, the authoritarian parenting style characterized by strictness and control showed the highest concentration at the high level (78.2%), with 20.6% reporting moderate levels and only 1.3% low levels. This finding indicates that a substantial proportion of respondents exhibit high authoritarian tendencies, emphasizing discipline and obedience over flexibility. Overall, the data suggest that while authoritarian parenting was dominant, a notable portion of parents also demonstrate high levels of authoritative behavior. This mix may reflect cultural or contextual influences that value both structure and authority in parenting.

4.6: Levels of Spirituality Existed Among the Consecrated Women

*Table 8:
Levels of spirituality among the consecrated women*

Levels of spirituality	Frequency	Percentage (%)
Low	149	62.6
Moderate	88	37.0

High	1	0.4
Total	238	100

A frequency distribution was conducted to assess the levels of spirituality among consecrated women in Kiambu County. Results indicated that most participants reported low levels of spirituality ($n = 149, 62.6\%$), followed by moderate levels ($n = 88, 37.0\%$). Only one participant (0.4%) reported high spirituality as shown in Table 8 above.

4.7: Relationship between perceived parenting styles and spirituality among the consecrated women

Table 9:
Correlation between perceived parenting styles and spirituality among the consecrated women

Variable	1	2	3	4
1. Spiritual well-being	—	-.24**	-.21**	-.03
2. Permissive		—	—	
3. Authoritative			—	
4. Authoritarian				—

Note. ** $p < .01$.

The third objective established the relationship between perceived parenting styles and levels of spirituality among consecrated women in Kiambu County, Kenya. A Pearson product-moment correlation was conducted to examine the relationships between perceived parenting styles and spiritual well-being among consecrated women in Kiambu County. The results indicated that permissive parenting was significantly negatively correlated with spiritual well-being, $r(238) = -.24, p < .001$. Authoritative parenting was also negatively correlated with spiritual well-being, $r(238) = -.21, p = .001$. However, authoritarian parenting was not significantly correlated with spiritual well-being, $r(238) = -.03, p = .67$.

4.8 Relationship between demographic characteristics and spirituality among the Consecrated Women

*Table 10:
Correlation between demographic variables and spirituality wellbeing among consecrated women in Kiambu County, Kenya*

Variable	Age	Education	SWB
Age	—		-.06
Education Level		—	-.10
Spiritual Well-Being			—

Note. SWB = Spiritual Well-Being. None of the correlations were statistically significant.

The details included age and education. A Pearson product-moment correlation was conducted to examine the relationships between spiritual wellbeing (SWB), age of participants, and level of education among consecrated women in Kiambu County. To examine the relationship between demographics and spiritual well-being, Pearson correlations were conducted for age and education level. Results showed no significant associations: *age*, $r(238) = -.06$, $p = .39$; *education*, $r(238) = -.10$, $p = .14$ as shown in Table 10 above.

4.9 Chapter summary

This chapter discussed the relationship between perceived parenting styles and levels of spirituality among the consecrated women in Kiambu County, Kenya. The researcher presented various analyses starting from socio-demographic characteristics, self-administered questionnaires on standardized scale on Parenting Styles Inventory –II which assessed the three parenting styles authoritative, authoritarian and permissive. On the other hand Spiritual Well-Being Scale was analyzed looking at levels of spirituality which were low, moderate and high levels of spirituality. Lastly, the four objectives were also analyzed. The next chapter will present discussion of the study findings.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

This chapter discusses the study findings in relation to existing literature and revisits the conceptual framework to interpret the relationships among variables. The researcher discusses the four objectives which are perceived parenting styles, levels of spirituality, relationship between parenting styles and spirituality and finally association of demographic characteristics and spirituality. Further, the conceptual framework is revisited to assess the relationship of variables of this study.

5.2 Perceived parenting styles among consecrated women

The first objective examined the perceived parenting styles experienced by consecrated women in Kiambu County. Using the Parenting Styles Inventory II (PSI-II), the study assessed the three parenting dimensions authoritative, authoritarian, and permissive. The descriptive results revealed that the authoritarian parenting style was the most prevalent, 78.2% at high levels,

suggesting a cultural inclination toward discipline and obedience. This was followed by authoritative with 55.5% of respondents reporting a high level, followed by 36.6% at a moderate level. Similarly, permissive style appeared moderately common 52.9%, indicating that some parents were lenient but within acceptable limits. These findings point to a parenting landscape in which structure and authority coexist with warmth and support traits often emphasized in collectivist societies like Kenya.

The results align with Baumrind's (1991) typology and subsequent research by Fan and Zhang (2014) and Calafat et al. (2014), which emphasize that authoritative parenting marked by warmth and control positively influences emotional and moral development. However, the co-existence of high authoritarian tendencies in this study mirrors findings by Gatere et al. (2022) and Wachege and Rugendo (2018), who observed that Kenyan parents often balance affection with strictness due to cultural expectations of respect and obedience. Such duality may explain the elevated authoritarian scores, as Kenyan parents emphasize discipline as a sign of responsible upbringing.

Comparable results were reported in Francis et al. (2021), where adolescents perceiving their parents as authoritative displayed higher psychological well-being. Likewise, Moosa and Ali (2011) found a significant relationship between authoritative parenting and spiritual intelligence, supporting the notion that balanced parenting promotes both emotional and spiritual maturity. The strong authoritarian presence among the respondents could also be attributed to traditional African family structures, as shown by Makwakwa and Lakante (2016) in South Africa, where historical and cultural factors influenced parental participation and discipline approaches.

Furthermore, Oburu (2024) emphasized that collectivist parenting values characterized by conformity, warmth, and family responsibility strongly influence parenting behaviors in Kenya. These findings resonate with the current study's results, showing that consecrated women from such backgrounds perceive parenting as both guiding and controlling. This may have contributed to their spiritual discipline and vocational commitment, as obedience and conformity are also valued in religious life.

Overall, the results reveal that authoritarian parenting is the most prevalent style among the respondents, followed by authoritative, while permissive is the least dominant. This trend aligns with previous findings in African and collectivist societies, where parenting is often characterized by hierarchy, obedience, and high parental expectations (Davids et al., 2015; Roman, 2014). Such an environment tends to value discipline and respect for elders as essential aspects of moral upbringing.

5.3 Levels of spirituality among consecrated women

In this second objective the study established the levels of spirituality among consecrated women in Kiambu County, Kenya. Spiritual Well-Being Scale was used to establish the levels of spirituality which were low, moderate and high. SWBS is a 6-likert scale which has 20 items with lowest score being 20 and highest being 120 scores.

The findings revealed that the majority of consecrated women in Kiambu County exhibited low levels of spirituality (62.6%), followed by moderate levels (37.0%), and only one participant (0.4%) reporting a high level of spirituality. These results suggest that while consecrated women demonstrate some degree of spiritual engagement, few experience deep spiritual fulfillment or integration. This low spiritual vitality may indicate challenges in maintaining a consistent

relationship with God, managing vocational stress, and adapting to contemporary influences that hinder spiritual growth.

This outcome aligns with Pinto et al. (2015), who emphasized that consecrated persons require ongoing spiritual renewal to sustain religious meaning and psychological balance. Pinto observed that when consecrated women fail to deepen their spiritual life, they are more likely to experience distress, depressive moods, and spiritual crises, particularly due to modern distractions such as technology and diminished community prayer life. Similarly, Exline et al. (2014) noted that spiritual struggles such as doubt, moral dilemmas, and loss of meaning can result in anger, anxiety, and loneliness, which may explain the low spirituality observed among many participants in this study.

In addition, Richey et al. (2019) described spirituality as an evolving and deeply personal journey influenced by generational change, where individuals often reassess inherited religious traditions to seek authentic spiritual meaning. This could suggest that some consecrated women may be navigating periods of redefinition or questioning, leading to lower reported spirituality levels. This can also be attributed to the many consecrated women being of young age which could be they are still navigating their life and have not fully made their decision. Moreover, the study by Reinert and Edwards (2014) found that attachment to parents influences one's concept of God where difficulties in parental attachment, especially to the father, may lead to viewing God as distant or controlling. This dynamic could partly account for why some consecrated women in the current study struggle with intimacy in their relationship with God, reflecting attachment-related barriers formed earlier in life.

Conversely, Kim-Prieto and Miller (2018) found that religiosity positively correlates with happiness and well-being, particularly during distress. Therefore, the low spirituality levels observed here may correspond to reduced well-being or limited engagement in communal and personal religious activities. Supporting this, Ogu et al. (2022) reported that consecrated women with strong spiritual integration demonstrated better psychosocial health and interpersonal relationships, emphasizing the need for continuous psycho-spiritual formation. Similarly, Kweyu et al. (2023) found that social support positively influences positive living among consecrated women, indicating that lack of strong support networks may contribute to low spirituality.

In sum, the findings of low spirituality among consecrated women suggest a need for renewed emphasis on spiritual direction, counseling, and community-based support to foster deeper religious commitment. The results reflect broader global patterns showing that spirituality is a dynamic, evolving process, often challenged by modern influences and unresolved emotional or attachment-related issues. Strengthening spiritual formation programs and promoting psycho-spiritual well-being could therefore enhance both the personal fulfillment and the collective witness of consecrated women in religious life.

5.4 Relationship between perceived parenting styles and level of spirituality among consecrated women

The third objective of the study examined the relationship between perceived parenting styles and the spiritual well-being of consecrated women in Kiambu County, Kenya, using Pearson's correlation coefficient. According to the study permissive parenting was significantly negatively correlated with spiritual well-being, $r = -.244$, $p < .000$, suggesting that higher perceptions of permissiveness during upbringing were associated with lower levels of spiritual

well-being. This goes in line with study done by Williams et al., (2019) which examined the connection between perceived parenting styles and religious/spiritual (r/s) struggles among 464 Catholic college students in United State. Williams found that increased parental warmth, involvement, and autonomy (permissive) support were associated with decreases in overall religious/spiritual struggles among the students. Being brought up by the permissive parent gives the individuals reluctance of not feeling the struggle of what they are doing or believing in thus making them not to struggle believing in God.

Similarly, authoritative parenting was also negatively correlated with spiritual well-being, $r = -.205$, $p = .001$. Referring to the Baumrinds parenting style theory (1991), authoritative upbringing may equip consecrated women with a balanced approach to obedience and personal responsibility, essential for spiritual maturity and communal living. Calafat et al., (2014) found that, both indulgent and authoritative parenting styles were associated with better outcomes across all countries examined, outperforming authoritarian and neglectful styles. Notably, the indulgent parenting style was as effective as the authoritative style in protecting against substance use and personal disturbances. Furthermore, adolescents with indulgent parents showed equal or better outcomes in self-esteem and school performance compared to those with authoritative parents. The relationship between parenting styles and adolescent outcomes, including substance use, was consistent across the countries studied. The findings suggest that the indulgent parenting style is equally effective as the authoritative style in preventing substance abuse and promoting positive outcomes in European contexts (Calafat et al., 2014).

However, authoritarian parenting showed no significant correlation with spiritual well-being, $r = -.028$, $p = .670$. A study by Cahyono and Julom (2015), conducted in the Philippines

explored the connections between ‘perceived parental bonding, Emotional Intelligence (EQ), and spiritual well-being’ among ‘seminarians in the diocese of Surabaya, Indonesia. The results showed that a significant correlation between parental bonding and both ‘emotional intelligence and spiritual well-being’. However, ‘emotional intelligence’ was ‘not significantly’ linked to ‘spiritual well-being’. Additionally, the study found that 7.6% of the variance in the seminarians' emotional intelligence was significantly ‘influenced by perceived maternal’ overprotection, while 3.7% was influenced by perceived paternal overprotection. Furthermore, 5.9% of the variance in spiritual well-being was ‘significantly affected by perceived maternal care’. These findings differed with authoritative parenting style of this study that there was no significant correlation with spiritual well-being among consecrated women in Kiambu County. It also differed with parenting bonding and spiritual well-being was positively correlated among the seminarians in the diocese of Surabaya.

5.5 Relationship between demographic characteristics and spirituality among consecrated women

The last objective established the relationship between demographic characteristics and spirituality among consecrated women in Kiambu County, Kenya. The demographic characteristics considered were age and education in relation to spirituality. Results revealed that spiritual wellbeing was not significantly correlated with age ($r = -.056, p = .392$) or level of education ($r = -.096, p = .139$), indicating no meaningful association between these demographic factors and levels of spiritual well-being.

Kiplagat et al. (2022), in his study examined the relationship between ‘psycho-spiritual well-being and happiness among 238 consecrated religious women’ using a ‘correlational design

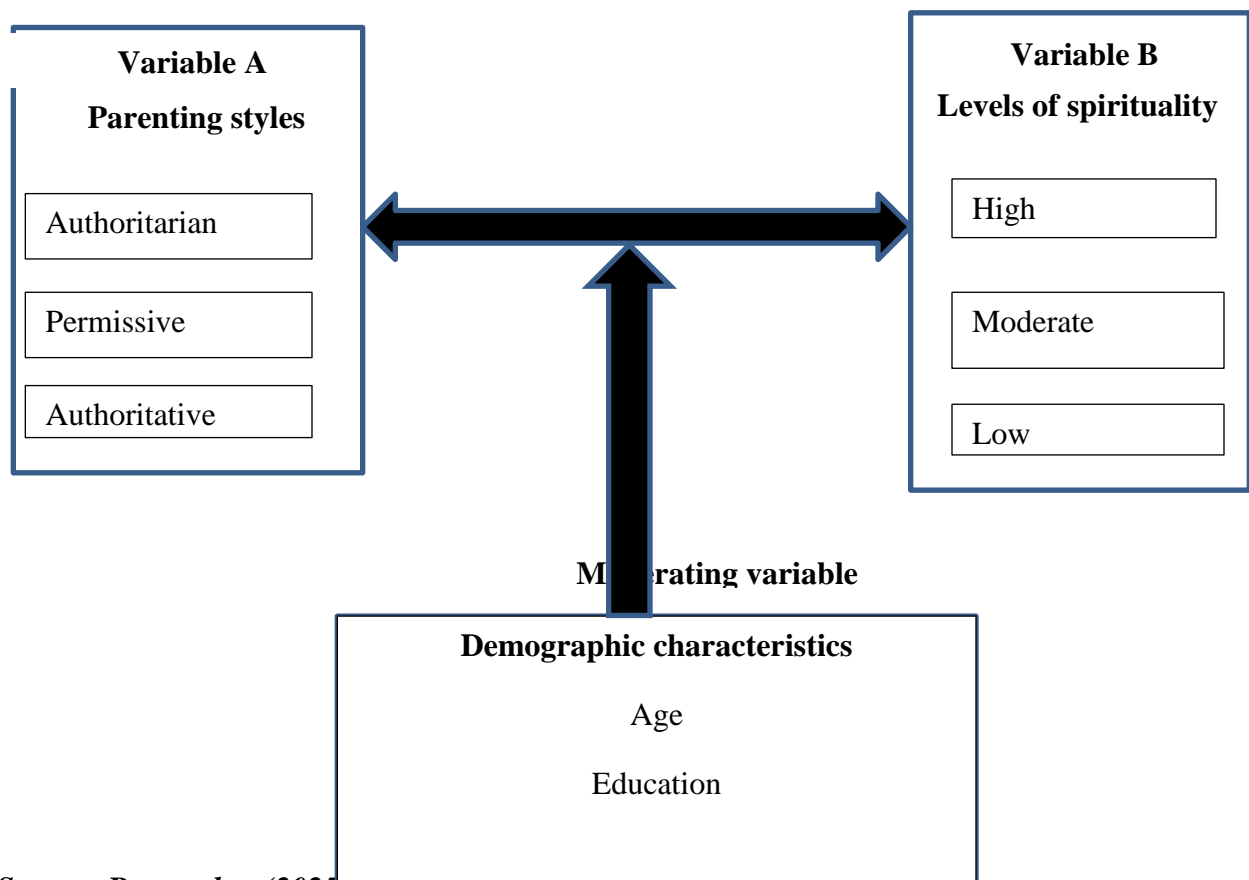
and systematic random sampling'. Kiplagat et al. (2022) found that age significantly influenced spirituality, with younger women facing more existential challenges and older women reporting greater peace and fulfillment. Research indicated that younger consecrated women frequently encounter different spiritual challenges than their older peers. Kiplagat discovered that 'younger women are more likely' to grapple with existential questions about their vocation and purpose, potentially leading to a crisis of faith or spiritual disillusionment. In contrast, older women generally report 'a greater sense of' peace and fulfillment 'in their' spiritual 'lives, which is often attributed to their years of experience and maturity in their faith journey. However, 'there was' a 'significant positive correlation between' psychological well-being and spiritual 'well-being' ($r = .247, p < .01$), as well as a notable correlation between education level and happiness ($r = .184, p < .01$).

The key findings of this study revealed that spiritual wellbeing was not significantly correlated with age ($r = -.056, p = .392$). This is contrary to the finding of Kiplagat et al. (2022) which showed significant positive correlation between psychological well-being and spiritual well-being. On the other hand Kiplagat et al. (2022), showed a notable correlation between education level and happiness ($r = .184, p < .01$). In this study the level of education ($r = -.096, p = .139$), indicated no meaningful association between these demographic factors and levels of spiritual well-being which was also contrary to the findings of Kiplagat et al, (2022). These contradiction of finding could be influenced may be by the sample size used in the study. It could also be influenced by the tools used which were standardized thus limiting the respondents from explaining further their views about their spirituality. These findings suggest that spirituality may not be strictly determined by demographic characteristics but could be influenced by personal conviction, religious commitment, and individual experiences of faith.

5.6 Revisiting conceptual framework

The study revisited the conceptual framework to examine whether the hypothesized relationships between perceived parenting styles and levels of spirituality among consecrated women in Kiambu County were supported by the empirical findings. The purpose of this reconstruction was to determine how the tested variables interacted in practice and whether the moderating demographic factors (age, education) influenced these relationships. Figure 2 presents the revised conceptual framework based on the study's findings.

Figure 2:
Revisited conceptual framework



Source: Researcher (2025)

The analysis revealed mixed results regarding the association of parenting styles on spirituality. Specifically, permissive parenting style showed a significant negative correlation with spiritual well-being ($r = -.24, p < .000$), indicating that higher perceptions of permissiveness during upbringing were associated with lower levels of spirituality. Similarly, authoritative parenting style was also negatively correlated with spirituality ($r = -.21, p = .001$), suggesting that while authoritative parenting is often linked with positive outcomes in other domains, within this context it appeared to hinder rather than promote spiritual well-being. In contrast, authoritarian parenting style demonstrated no significant relationship with spirituality ($r = -.03, p = .67$), and thus its position in the framework remained unchanged.

The moderating demographic characteristics (age, education) were also examined in relation to spirituality. Results indicated that age ($r = -.06, p = .39$) and education level ($r = -.10, p = .14$) were not significantly correlated with spiritual well-being. This suggests that, contrary to expectations, demographic characteristics did not play a meaningful role in shaping the relationship between parenting styles and spirituality among the respondents.

The overall conclusion of the revised conceptual framework is that the hypothesized positive associations between parenting styles and spirituality were not supported. Instead, permissive and authoritative parenting styles were negatively associated with spiritual well-being, authoritarian style showed no relationship, and demographic factors did not moderate these relationships. These findings point to the possibility that spirituality among consecrated women in Kiambu County is less dependent on early parental influences or demographic characteristics, and more shaped by individual choice, vocational commitment, and communal religious practices.

5.7 Chapter summary

In this chapter the study discussed the findings of the research whereby it looked on the introduction to the chapter, discussed perceived parenting styles, levels of spirituality, relationship between perceived parenting styles and spirituality and relationship between demographic characteristics and spirituality among consecrated women in Kiambu County, Kenya. Lastly, revisiting of conceptual framework was done which showed permissive and authoritative parenting styles were negatively associated with spiritual well-being, authoritarian style showed no association, and demographic factors did not moderate these relationships. The next chapter six will give a summary, conclusion and recommendation.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary of study findings, conclusion and recommendations derived from the research study. The chapter also makes recommendations for future research.

6.2 Summary

The study investigated the relationship between perceived parenting styles and spirituality among the consecrated women of Kiambu County, Kenya. The research was a quantitative research which employed correctional research design. The study used multi-stage sampling technique and proportionate stratified random sampling technique because researcher had a representative sample from various sub groups. Data was collected using parenting styles inventory II and spiritual well-being scale to collect data from the respondents and data was analyzed using SPSS 25.

The first objective on perceived parenting styles on consecrated women in Kiambu County showed that authoritarian parenting was dominant among the consecrated women with 78.2% followed by authoritative with 55.5% and followed closely by permissive with 43.7% high scores. Although the authoritative style is present and considered healthy, the dominant parenting style according to these findings showed authoritarian was dominant, characterized by strict control, discipline, and emphasis on obedience.

Second objective on level of spirituality indicated that consecrated women in Kiambu County, Kenya showed they had low level of spirituality ($n = 149$, 62.6%). A smaller portion reported moderate levels ($n = 88$, 37.0%), while only one participant reported a high level of spirituality ($n = 1$, 0.4%). This was an indication that there could be other factors contributing to spirituality apart from parenting.

The third objective indicated permissive parenting was significantly negatively correlated with spiritual well-being, $r = -.24$, $p < .000$, suggesting that higher perceptions of permissiveness during upbringing were associated with lower levels of spiritual well-being. On the other hand authoritative parenting style also indicated low levels of spirituality showing $r = -.21$, $p = .001$. However, authoritarian parenting showed no significant correlation with spiritual well-being, $r = -.03$, $p = .670$. To conclude permissive and authoritative parenting styles were negatively associated with spiritual well-being, authoritarian style showed no influence, and demographic factors did not moderate these relationships.

The last objective on relationship between demographic characteristics and spirituality was established. A Pearson product-moment correlation was conducted to examine the relationships between spiritual wellbeing, age of participants, and level of education among

consecrated women in Kiambu County. Results revealed that spiritual wellbeing did not moderate these relationships indicating no meaningful association between these demographic factors and levels of spiritual well-being.

6.3 Conclusion

The conclusion was drawn from the key findings of this study on the relationship between perceived parenting styles and spirituality among the consecrated women.

Looking at the first objective on the perceived parenting styles the study can conclude that majority of consecrated women in Kiambu County experienced authoritarian parenting style whereby the parent were low responsiveness and high demandingness. This was followed by authoritative parenting and permissive parenting

The second objective it can be concluded that majority of consecrated women in Kiambu County experienced low levels of spirituality. Grounded on the third objective perceived parenting styles and levels of spirituality also showed that both authoritative and permissive experienced negative relationship while authoritarian had no influence on spirituality.

Lastly, objective on the relationship between demographic characteristics and spirituality among consecrated women of Kiambu County showed there was no relationship between age and education thus concluding they did not moderate spirituality meaning there could be other factors like personal conviction, religious commitment, and individual experiences of faith.

6.4 Recommendations

Following the study findings the researcher came up with recommendations to consecrated women, spiritual fathers/mothers, parents and counseling practitioners.

Consecrated women could engage in matters that will enhance their level of spirituality to help them in living their life of consecration better. Consecrated women should be able to establish other factors leading to low spirituality so that they can be able to live their life. When the consecrated women improve their spirituality, this will also improve their connectedness with their God hence improving their life of consecration. The researcher recommends that the consecrated women work to improve their level of spirituality to help them in their connectedness with their God.

Counseling practitioners/psychologists could help parents to understand different parenting styles and how they influence the life of their children as they are growing up and life time impact they can also have in their future life. They may also be able to assist individuals who were affected by the parenting styles they experienced while growing up to let go of the negative influences they acquired, enabling them to better adapt and cope with life in the future. The findings have added literature to existing knowledge of counseling on the relationship between perceived parenting styles and levels of spirituality among the consecrated women.

Parents can be given workshop/seminars on parenting styles to help in their parenting and to understand the impact the different parenting styles have on children as they grow up. These seminars/workshops can be offered by psychologist/counselors, consecrated women or other consecrated person with knowledge on parenting.

Spiritual fathers/mothers could get enlightened on other factors which can contribute to the low spirituality among the consecrated women to be able to help the consecrated women on how they can improve their spirituality in the future so that they can have a better connectedness with their God. They can also help consecrated persons process family-of-origin influences on

their faith life by offering workshops or retreats on integrating psychological well-being with spiritual growth. The spiritual fathers/mothers could attend ongoing training in both spiritual direction and human psychology and remain rooted in Scripture, church teaching, and personal spiritual renewal to help the consecrated persons improve their spirituality.

6.5 Recommendations for future studies

Despite the findings of this study, some limitations were encountered which can be addressed in future research. First, the researcher used quantitative research which limited the research in finding more information from the respondents. The current research used structured tools which were interpreted into numeric data. Therefore, in future a qualitative research can also be explored which will give the respondents chance to express their opinions further to help discover other factors which could be contributing to the relationship between perceived parenting styles and levels of spirituality among consecrated person.

Secondly, this study employed a correlational survey design, which examined whether the variables varied together, without allowing for an assessment of the causal effect of one variable on another, as all variables were measured without manipulation. Future research could adopt an experimental survey design, enabling the researcher to manipulate a single independent variable, such as perceived parenting styles and assess its effect on the dependent variable levels of spirituality among consecrated women in the region. Also use of self-report data and sample being limited to one county gave inadequate information on connectedness of parenting and spirituality. In future open ended questionnaires can be used to enable the participants to give more views on their parenting and spirituality and involve more areas of study to have adequate information.

Thirdly, the study was conducted exclusively with female consecrated persons. Future research could include parents, significant others, as well as both male and female consecrated individuals to provide a broader perspective on how perceived parenting influences spirituality levels among consecrated persons, and to capture parents' viewpoints on the upbringing of their children.

6.6 Chapter summary

In this chapter the researcher focused on the summary of the two variables which showed that authoritarian parenting had the highest dominance among the consecrated women, followed by authoritative and permissive. The second variable showed low levels of spirituality among the respondents who were consecrated women in Kiambu County, Kenya. Recommendations were given to the consecrated women, spiritual fathers/mothers, parents and counselors/psychologists. Lastly, the researcher gave recommendations for future research on topic which can further be explored like using qualitative method rather than quantitative method, using a different research design and finally including other respondents like parents and both male and female consecrated.

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APPENDICES

Appendix A

Introduction Letter

Teresia Wanjiku Mburu,

MA Student,

Tangaza University,

Institute of Youth Studies,

11/2/2025

Dear Participants,

Am Teresia W. Mburu, a student in Tangaza University Nairobi, Kenya pursuing MA 'Counseling Psychology.' I am carrying out a study on relationship between perceived parenting styles and spirituality among the consecrated women in Kiambu County. 'This research' is a partial fulfillment of a degree in Masters' of Arts' in counseling psychology.

Am kindly requesting you to take some times and participate in responding to a number of questions. It will take you approximate 30 minutes to respond to the questions. Kindly read and understand the questions before answering. It is voluntary to respond to this questionnaire and no any kind of reward will be given thereafter. Information given will be treated confidentially and your identity will not be revealed. Participants are free to withdraw any time during the research process.

Thanks for taking time to respond to the questionnaire.

Yours sincerely,

Teresia Mburu

Appendix B

Informed consent

Dear participant,

Am Teresia Wanjiku Mburu, a student at Tangaza University, Institute of Youth Studies. Am carrying out a research for partial fulfillment of a degree in master's degree in counseling psychology on "Relationship between perceived parenting styles and the types of spirituality on consecrated women in Kiambu County, Kenya".

I am therefore requesting you to participate in this research by filling the questionnaires provided below. This will take you approximately 30 minutes to carry out the task. Participation in this study is voluntary and there will be no rewards in either kind. Confidentiality will be held and no information will be disclosed to any body and you are also free to withdraw from participating or withdraw any information at any time without feeling coerced.

Signed by.....Researcher DateTel. +254 0794 227307

To be signed by participant

The researcher has explained and I have understood about the research and questions which I should respond to. 'I understand that my participation' in this research is voluntary and I can withdraw' any time' from participating 'without giving any reason.' I therefore, agree to take part in this study.

Signed byParticipant Date

Appendix C

Questionnaires for participant

Section A: Demographic characteristics of the participant

This questionnaire will have three sections whereby in section A it will be the demographic characteristics of the participant, section B is the Parental Assessment Inventory II and section C is the Spiritual Well Being Scale. The information provided will be held with the highest confidentiality. I humbly request you answer all the questions.

Please put a tick (✓) in the box provided.

1. Age []

2. Level of education:
 Primary' { }
 Secondary { }
 Certificate { }
 Diploma { }
 Degree { }
 Masters { }
 PHD' { }

Section B

Parenting Style Inventory II (PSI-II)

‘EXPLANATION: Different styles related to parenting are stated below. Read carefully each statement and tick (√) on the one that applies most to the parenting you passed through.’		Strongly disagree	Disagree	I’m in between	Agree	Strongly agree
3.	My parent really expects me to follow family rules.	1	2	3	4	5
4.	My parent doesn’t really like me to tell her my troubles.	1	2	3	4	5
5.	My parent tells me that her ideas are correct and I shouldn’t question them.	1	2	3	4	5
6.	My parent respects my privacy.	1	2	3	4	5
7.	My parent hardly ever praises me for doing well.	1	2	3	4	5
8.	My parent gives me a lot of freedom.	1	2	3	4	5
9.	My parent really lets me get away with things.	1	2	3	4	5
10.	If I don’t behave myself, my parent will punish me.	1	2	3	4	5
11.	My parent makes most of the decisions about what I can do.	1	2	3	4	5
12.	My parent believes I have a right to my own point of view.	1	2	3	4	5
13.	I can count on my parent to help me out if I have a problem.	1	2	3	4	5
14.	My parent points out ways I could do better.	1	2	3	4	5
15.	My parent spends time just talking to me.	1	2	3	4	5
16.	When I do something wrong, my parent does not punish me.	1	2	3	4	5
17.	My parent and I do things that are fun together.	1	2	3	4	5

Source: Darling and Steinberg, 1993

Section C

Spiritual Well-Being Scale (SWBS)

EXPLANATION: Different statements on how people relate with God are described below. Please read carefully the statement and tick (√) according to how you relate with your God. Please answer all the statements.		Strongly Agree	Moderately Agree	Agree	Disagree	Moderately Disagree	Strongly Disagree
18.	I don't find much satisfaction in private prayer with God.	1	2	3	4	5	6
19.	I don't know who I am, where I came from, or where I'm going.	1	2	3	4	5	6
20.	I believe that God loves me and cares about me.	1	2	3	4	5	6
21.	I feel that life is a positive experience.	1	2	3	4	5	6
22.	I believe that God is impersonal and not interested in my daily situations.	1	2	3	4	5	6
23.	I feel unsettled about my future.	1	2	3	4	5	6
24.	I have a personally meaningful relationship with God.	1	2	3	4	5	6
25.	I feel very fulfilled and satisfied with life.	1	2	3	4	5	6
26.	I don't get much personal strength and support from my God	1	2	3	4	5	6
27.	I feel a sense of well-being about the direction my life is headed in.	1	2	3	4	5	6
28.	I believe that God is concerned about my problems.	1	2	3	4	5	6
29.	I don't enjoy much about life.	1	2	3	4	5	6

30.	I don't have a personally satisfying relationship with God.	1	2	3	4	5	6
31.	I feel good about my future.	1	2	3	4	5	6
32.	My relationship with God helps me not to feel lonely.	1	2	3	4	5	6
33.	I feel that life is full of conflict and unhappiness.	1	2	3	4	5	6
34.	I feel most fulfilled when I'm in close communion with God.	1	2	3	4	5	6
35.	Life doesn't have much meaning.	1	2	3	4	5	6
36.	My relation with God contributes to my sense of well-being.	1	2	3	4	5	6
37.	I believe there is some real purpose for my life.	1	2	3	4	5	6

Source: Craig W. Ellison and Raymond F. Paloutzian, 1982

Appendix D

Work plan

Task	Components	Duration
Concept paper	Research topic	9 th Sept.. to 12 th Sept 2024
	Research problem	13 th Sept. to 18 th Sept. 2024
	Writing concept paper	19 th Sept. to 30 th Sept. 2024
	Correcting concept paper	7 th Oct. to 11 th Oct. 2024
	Submission of concept paper	14 th Oct. 2024
Proposal	Correction of concept paper	21 st Oct to 29 th Oct 2024
	Literature review	4 th Nov. to 29 th Nov. 2024
	Correction of literature review	13 th Dec. to 20 th Dec. 2024
	Methodology	2 nd Jan. to 19 th Jan. 2025
	Correction of methodology	27 th Jan. to 2 nd Feb. 2025
	Submission of proposal	3 rd Feb. 2025
	Defense of proposal	27 th Mar. 2025
	Correction of proposal	30 th Mar. to 21 st Mar. 2025
Permit	NACOSTI	24 th April. to 8 th May. 2025
	Data collection	15 th May to 9 th July 2025
	Data analysis	10 th July to 30 th August. 2025
Thesis	Presentation of finding	7 th Sept. to 14 th Sept 2025
	Thesis defense	October 2025
Total	Period of time	12 Months

Appendix E

Proposed budget for the research

The table below shows a tentative budget for proposal in Kenyan shillings

1 USD – KSH. 129.00

Item	Quantity	Cost in KSH	Cost in US Dollars
Printing concept	3 copies	400	3
Printing proposal	3 copies	1,170	9
Printing consent	250 copies	8,750	68
Binding	4 copies	1,800	14
Nacosti		3,000	23
Printing pretesting	10 copies	350	3
Printing thesis	4 copies	2,000	15
Publishing	1 copy	20,000	154
Miscellaneous	Others	2,000	15
TOTAL		39,470	304

Appendix F

Community Superiors

TERESIA WANJIKU MBURU

TANGAZA UNIVERSITY

EMAIL: mburuterry90@gmail.com

TEL. 0794227307

TO THE COMMUNITY SUPERIORS

REF: REQUEST TO COLLECT DATA FROM THE CONSECRATED WOMEN

Am Teresa W. Mburu a student at Tangaza University pursuing masters in Counseling Psychology. Am writing my thesis on relationship between perceived parenting styles and spirituality among the consecrated women in Kiambu County, Kenya. Am therefore requesting to collect data from your sisters in your community. The questionnaires are already developed and it will take about 30 minutes to fill in. Sisters have the right to accept to participate or refuse to.

Your assistance in my academic research will be highly appreciated.

Thanks in advance.

Kind regards,

Teresia Mburu



TANGAZA UNIVERSITY

Teaching Minds, Touching Hearts, Transforming Lives.....

**OFFICE OF THE CHAIRMAN
TANGAZA UNIVERSITY
INSTITUTIONAL SCIENTIFIC AND ETHICS REVIEW COMMITTEE**

E-mail: iserc@tangaza.ac.ke **Website:** www.tangaza.ac.ke

OUR Ref: TU/ISERC2025/01/0078

Date: 15th May 2025

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

Dear Sir/Madam,

Re: Recommendation for Research Permit – Teresia Wanjiku Mburu

This is to confirm that **Teresia Wanjiku Mburu** is a PI in a researcher protocol which was submitted to TU-ISERC for review. The protocol was reviewed and approved for research permit.

Teresia wishes to carry out research under the title *"Relationship between Perceived Parenting Styles and Spirituality among Consecrated Women in Kiambu County, Kenya"*.

I strongly recommend Teresia Wanjiku Mburu to the Kenya National Commission for Science, Technology and Innovation (NACOSTI) for the issuance of a research permit. The permit will enable her to proceed to data collection for her study. Thanking you in advance for your cooperation.

Yours sincerely,

Dr. Daniel M. Kitonga (Ph.D., MBA)
Chairperson, TU-ISERC



Appendix H: Approval letter from Tangaza University



TANGAZA UNIVERSITY

Teaching Minds, Touching Hearts, Transforming Lives.....

REF: TU/ISERC2025/01/0078

14th May 2025

To: Teresia Wanjiku Mburu

Reg. No. YS79/00040/2023

Dear Teresia,

Re: *"Relationship between Perceived Parenting Styles and Spirituality among Consecrated Women in Kiambu County, Kenya"*.

This is to inform you that TU-ISERC has reviewed and approved your above research proposal. Your application approval number is *TU/ISERC2025/06/0078*. The approval period is **14th May 2025 – 15th May 2026**. This approval is subject to compliance with the following requirements;

1. Only approved documents including (informed consents, study instruments, MTA) will be used
2. All changes including (amendments, deviations, and violations) are submitted for review and approval by TU-ISERC.
3. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to TU-ISERC within 72 hours of notification.
4. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to TU-ISERC within 72 hours
5. Clearance for export of biological specimens must be obtained from relevant institutions.
6. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
7. Submission of an executive summary report within 90 days upon completion of the study to TU-ISERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely

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

Chair, TU - ISERC



Appendix I: NACOSTIC permit



Signature



Appendix J: Kiambu County Map

