

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

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**Abstract:** Parents play a crucial role 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 the researcher used proportionate stratified random sampling and simple random techniques. The target population was 547 with a sample size of 248 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.

**Keywords:** Parenting Styles, Spirituality, Consecrated Women.

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## I. INTRODUCTION

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 affective and guidance, is linked to higher levels of spiritual intelligence and overall well-being in children. Conversely, authoritarian and neglectful parenting styles are related with poorer results, such as diminished spiritual awareness and emotional resilience (Keerthika, 2024).

Parenting styles play a significant role in shaping the emotional, psychological, and spiritual development of individuals, including those who later pursue consecrated life.

Parenting styles, as conceptualized by Baumrind (1967) and later expanded upon, represent the emotional climate and behavioral strategies parents use in bringing up their children, generally categorized as authoritative, authoritarian, permissive, and neglectful. Authoritative parenting which balances warmth, responsiveness, and structure fosters a strong sense of identity, emotional regulation, and openness to spiritual formation (Pinquart, 2017). In contrary, 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).

Concurrently, spirituality is understood as a personal or collective recognition of being part of something larger than personal existence, often expressed through values, beliefs,

or practices which has emerged as an influential factor in shaping moral development, coping mechanisms, and endurance in children and teenagers (Kim-Spoon et al., 2018). 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 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. 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.

## II. LITERATURE REVIEW

### ➤ *Perceived Parenting Styles Experienced by Consecrated Women*

A study done to explore whether the authoritative parenting style is blended by a balance of warmth and discipline, is more 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). 'Calafat et al., 2014 found that, both indulgent' and authoritative parenting styles were related with better result 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. 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 aspects of parenting styles (warmth and strictness) alongside teenage drug abuse (alcohol, tobacco, and illegal drugs). Additionally, three other teenage outcomes self-esteem, academic results, and inner conflicts were analyzed, as these are commonly linked to substance use in the literature.

Parenting styles is termed as a set of ways of regarding the child that are conveyed and collectively shape the emotional environment in which parental behaviors are demonstrated (Fan & Zhang, 2014). The study was conducted

with 341 'university students from a comprehensive university' in 'Shanghai, 'China, included 151 males and 190 females, aged 16 to 21 years old (mean age = 18.94). The findings mostly confirmed the main hypothesis that perceived' parenting styles significantly influence students' thoughts, with some hypotheses being validated while others were not. 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 teenagers recognize their custodians as adopting an authoritative' parenting style.

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 different parenting styles and the fulfillment of basic intrapersonal challenges influence the objectives and ambitions of students, together with their mental wellbeing and their experiences of positive and negative emotions, within the South African context. The research employed a cross-sectional design and included 853 students from government schools in the Western Cape (57% female, average age 16.96 years, SD = 1.12). Information was 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 objectives and emotional well-being, with negative parenting by father' potentially diminishing adolescent wellbeing.

In Kenya, the predominant parenting style is authoritative (Gatere et al., 2022'). Gatere et al. 2022 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 perceive their caregivers 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.

### ➤ *Levels of Spirituality Among Consecrated Women*

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. Overall, concepts of God were primarily self-referenced. However, gender differences emerged where women viewed God as compassionate, directive, and detached and were mostly self-referenced. Men also looked God as loving was influenced by maternal attachment; God as controlling was linked to parental attachment as well as attachment to divine as distant was compared to both self-perception and parental attachment difficulties especially with the father.

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 who are different in 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 comprehending one's own faith and finally the deep existential struggles which our in depth is 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 elevated depressive indicators, nervousness, agitation and isolation (Exline et al., 2014). However this can be dangerous to consecrated women who are called to live life of prayer and community living.

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 caregivers (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 parental biases and their children's individual religious orientations contributed to the development of biased views against the opposite gender and different sects among children. It found that parents' prejudices were significantly related with similar prejudices in their children, which on the other hand influenced the children's religious orientations. This relationship was related to increased levels of depression and anxiety in young ones, suggesting that rigid religious commitment, shaped by parental prejudices, can negatively impact children's mental health.

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 teenagers (655 females and 696 males), aged 13 to 17, from eight schools across Israel. The majority were Jewish (85%), with the remainder identifying as Christian or Muslim. Over a 14-month period, participants were evaluated at three intervals using instruments that measured character strengths, spirituality, subjective well-being (including positive emotions and life satisfaction), and prosocial behavior. Spirituality emerged as a distinct and stable character strength over the 14-month period, showing higher temporal stability compared to other personal assets. Greater spirituality was related with enhanced subjective well-being and prosocial behavior in both cross-sectional and longitudinal analyses. Teenagers demonstrating high or growing levels of spirituality reported the greatest life satisfaction, positive affect, and prosocial tendencies.

A study carried by Kiplagat et al. (2022), investigated the 'correlation between psycho-spiritual well-being and happiness among consecrated women in Nairobi County, Kenya. The study revealed a statistically significant positive correlation between spiritual well-being and psychological well-being ( $r = .247$ , ' $p < .01$ '), suggesting that' higher levels of spiritual engagement are associated with better mental health outcomes. Furthermore, this research highlighted that despite their spiritual commitments, many consecrated women experience psychological distress, including depression and suicidal ideation. This paradox indicates a need for greater support systems within religious communities to address mental health issues while fostering spiritual growth.

#### ➤ *Relationship Between Perceived Parenting Styles and Levels of Spirituality Among Consecrated Women*

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. 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 elevated parental warmth, engagement, and encouragement of independence were associated with low levels in religious/spiritual struggles among the students. Specifically, maternal warmth emerged as the leading unique determinant of reduced r/s struggles across various subscales, except for the "Demonic" subscale. These results suggest that supportive and nurturing parenting styles, particularly from mothers, play a significant role in mitigating spiritual struggles in emerging adults.

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 influence of

perceived parental attachment on the seminarian's emotional competence and spiritual wellness. 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 competence and spiritual well-ness. However, emotional competence was not significantly linked to spiritual well-ness. Additionally, the study found that 7.6% of the variance in the seminarians' emotional awareness was significantly influenced by experienced maternal over control, while 3.7% was influenced by perceived paternal over safeguarding. Furthermore, 5.9% of the variance in spiritual well-ness was significantly affected by perceived maternal care. Overall, perceived parental care-giving was shown to significantly correlate with and impact both emotional awareness and spiritual well-ness.

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 are attached securely to a human figure 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.

#### ➤ *Relationship Between Demographic Characteristics and Spirituality*

A study on 'Healthy Aging in a Religious Congregation', which examined lifestyles and health behaviors among consecrated women in Poland and other countries', involved '463 religious women representing 22 nationalities and serving in 34 countries' (Teodorczyk et al., 2025). The participants frequently emphasized the importance of a balanced diet, rest, and physical activity for maintaining good health. Overall, 57% (n = 264) reported that they considered their lifestyle healthy, with the highest proportion among women aged 65 and older (73%). This trend may be attributed to their positive attitudes toward healthy practices, engagement in regular exercise, effective stress management, and lower levels of depressive symptoms. These differences were found to be 'statistically significant ( $p < 0.05$ )'. Furthermore, non-Polish participants residing outside Poland were significantly more likely to perceive

their lifestyle as healthy compared to Polish nationals and those living in Poland. The findings suggest that religiosity and spirituality can enhance subjective health evaluations, particularly among older adults, and may provide a valuable foundation for further research in broader populations.

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 delivered in the diaspora. Religious variables consisted of participation in temple duties over the past month, regular prayer and the experience of formal religious instruction. 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 quality of life in midlife and late adulthood contributing valuable insights into these dynamics within Israeli and Jewish populations (Levin, 2013). A study done in Nigeria by Ogu et al. (2022) focused 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 later research, which seemed to improve their lives and relationships compared to their counterparts in other regions. Additionally, the study highlighted that counseling and spiritual guidance proved significant in enhancing the 'psychosocial health of consecrated 'Catholic women religious, fostering and reinforcing constructive '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 youthful 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 used systematic random sampling and a correlational research design; data were collected from 238 consecrated religious women to explore psycho-spiritual well-being and happiness. Various scales were employed for data collection, including the Psychological Wellbeing Scale, Spiritual Wellbeing Scale, Subjective Happiness Scale, and Satisfaction with Life Scale. Analysis showed a statistically insignificant positive correlation between psychological



well-being and happiness ( $r = .033$ ,  $p > .01$ ). However, there was a strong positive association 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 flourishing and subjective happiness among consecrated female religious.

### III. METHODOLOGY

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. The 'study employed' a correlational 'survey design to facilitate the measurement of quantitative data. The design was suitable since the study looked the correlation between perceived parenting styles and spirituality among' the consecrated women. This study was done in Kiambu County, Kenya. The total population was 547 whereby proportionate 'stratified random sampling technique

was employed to determine' the sample size' of 248 participants.

The researcher adopted two scales for parenting styles and spirituality. Parenting Styles Inventory II (PSI-II) by Darling and Steinberg, 1993 with 15 items was adopted to measure the parenting styles experienced among the consecrated women of Kiambu County, Kenya. On the other hand, 'Spiritual Well-Being Scale (SWBS)' by 'Craig W. Ellison and Raymond F. Paloutzian', 1982 was used with 20 items to measure the spirituality of consecrated women in Kiambu County, Kenya. The socio-demographic captured age and education of consecrated women.

### IV. RESULTS AND DISCUSSION

#### ➤ Socio-Demographic Characteristics of Participants

The research investigated the association between perceived 'parenting styles and spirituality among the consecrated women in Kiambu County, Kenya. This section presents the 'socio-demographic characteristics' of participants followed by the objectives of the study.

Table 1: 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
<b>Total</b>	<b>238</b>	<b>100</b>

The participants in the study had varying levels of education as indicated in table 5. The majority 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.

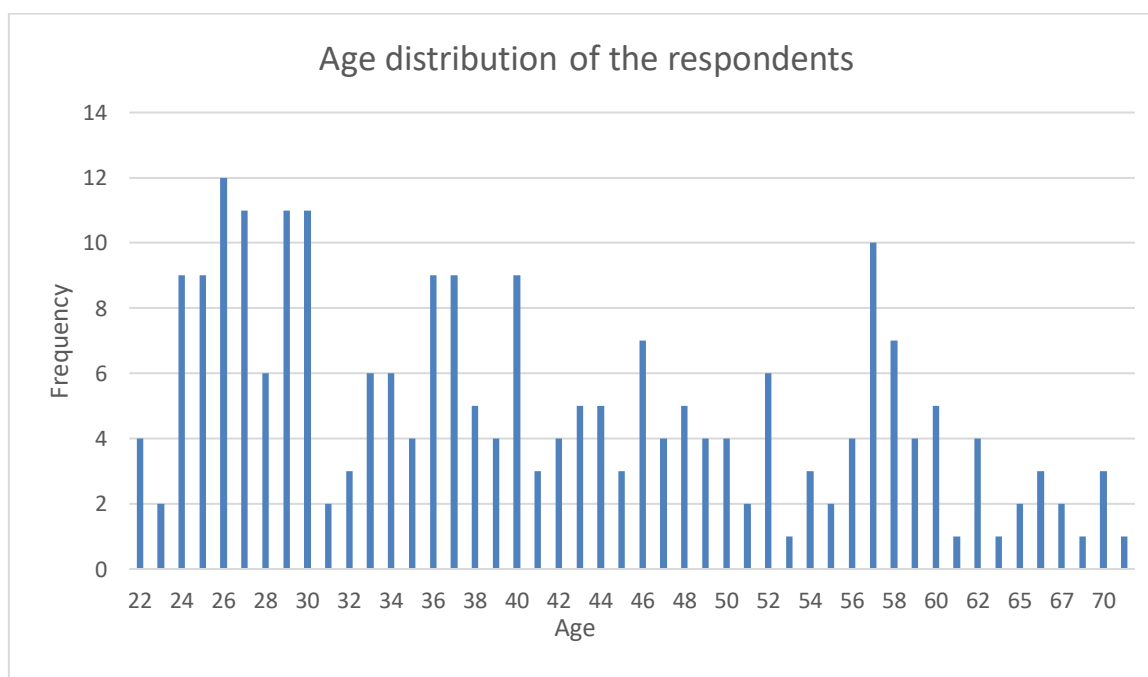


Fig 1: Age of the Respondents

Participants' ages were between from 22 to 76 years ( $M = 40.90$ ,  $SD = 13.13$ ), the sample reflecting a broad age distribution across younger and older adults.

➤ *Perceived Parenting Styles Experienced by Consecrated Women*

The first objective determined the parenting styles experienced by the consecrated women in Kiambu County, Kenya. Results are illustrated in Table 2.

Table 2: Parenting styles

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

Descriptive statistics were computed to examine the perceived parenting styles among consecrated women in Kiambu County. The results in Table 2 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 majority 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.

➤ *Levels of Spirituality Among Consecrated Women*

The second objective was to establish the levels of spirituality among consecrated women in Kiambu County, Kenya. The result is presented in table 3.

Table 3: Levels of Spirituality Among the Consecrated Women

Levels of spirituality	Frequency	Percentage (%)
Low	149	62.6
Moderate	88	37.0
High	1	0.4
<b>Total</b>	<b>238</b>	<b>100</b>

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. The phenomena of low religious spirituality is captured by (Pinto et al. 2025; Richey et al., 2019) who opines 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. Ultimately these are struggles that can lead to a crisis in religious life and low levels in spiritual growth. The consecrated are called to become like God and being a living testimony to the world. The spirituality of consecrated women in Kiambu may evolve over time as they deepen their vocation, due to interplay of many factors that can shape their journey.

➤ *Relationship Between Perceived Parenting Styles and Levels of Spirituality Among Consecrated Women*

The third objective looked at the relationship between parenting styles and spirituality among consecrated women in Kiambu County, Kenya. Table 4 shows the results.

Table 4: 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 results indicated that permissive parenting was found to be significantly and inversely related to 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,  $r(238) = -.03, p = .67$ . 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 nurturing, interactions, and encouragement of independence (permissive) support were associated with minimal 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 associated with spiritual well-being,  $r = -.205, p = .001$ . Referring to the Baumrind's 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 observed that both indulgent and authoritative parenting styles were linked to more favorable outcomes across all countries examined, outperforming authoritarian and neglectful styles. Notably, the indulgent parenting style was as effective as the authoritative style serve as protector 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.

#### ➤ Relationship Between Demographic Characteristics and Spirituality Among Consecrated Women

Table 5: 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 last and fourth objective established 'the relationship between demographic characteristics and spirituality' among consecrated women in Kiambu County, Kenya. Table 5 represents the results. 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 research, he investigated the association 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. 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. 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 results of this research 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 noteworthy positive correlation between psychological well-being and spiritual well-being. On the other hand 'Kiplagat et al. (2022), showed a notable association 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 was standardized thus limiting the responded from explaining further their views on 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.

## V. CONCLUSION

The study concluded that the consecrated women of Kiambu County, Kenya experienced authoritarian parenting as dominant and low levels of spirituality. Parenting styles both authoritative and permissive were negatively correlated with spirituality while authoritarian had no significant relationship with spirituality. Age and education as demographic characteristic also had no significant relationship with spirituality. The study concluded that there could be other underlying factors leading to low spirituality among consecrated women.

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