

Correlation between Psycho-Spiritual Wellbeing and Happiness among Consecrated Religious Women in Nairobi County, Kenya

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Abstract

Empirical studies associate psychological well-being with well-defined life satisfaction and high levels of spiritual wellbeing and happiness. Consecrated religious women with the purpose of serving humanity, are expected to have high levels of psycho-spiritual wellbeing and happiness yet some of them suffer from suicidal ideation, depression and other psychological complications. There is scarcity of empirical studies in Kenya especially on psycho-spiritual wellbeing and happiness among consecrated religious women. The present study investigated the correlation between psycho-spiritual wellbeing and happiness among consecrated religious women ($n=238$). The study employed a correlational design with systematic random sampling technique. Psychological wellbeing scale (PWB), spiritual wellbeing scale (SWB), subjective happiness scale (SHS) and satisfaction with life scale (SWL) were utilized in collecting data. Data were analyzed using Pearson correlation analysis. Results revealed a statistically insignificant positive correlation between psychological wellbeing and happiness ($r = .033, p > .01, n = 238$). The study further revealed a statistically significant positive correlation ($r = .247, p = < .01, n = 238$) between psychological wellbeing and spiritual wellbeing. Results also showed a notable statistical significant correlation between level of education and happiness ($r = .184, p = < .01, n = 238$). Ultimately, the current study underscored the need to focus on the psychological wellbeing, which could impact significantly on both spiritual wellbeing and happiness of the consecrated religious women.

Key words: wellbeing, psychological wellbeing, spiritual wellbeing, happiness.

Introduction and background

Until recently, psychology focused on the understanding, treating and preventing psychological disorders. However, positive psychology instead invites researchers and especially those in the helping profession to direct their efforts towards promoting people's positive affect, happiness

and wellbeing (Seligman, 2011). This was re-echoed by Kwiatek (2014) who asserts that shifting focus from simply fixing deficiencies and underlining what does not work to looking into what works is key in human life. Positive psychology looks into human qualities and character strengths with the aim of striving for people's wellbeing (Scorsolini-Comin, Fontaine, Koller, & Santos, 2013). Wellbeing is a concept that has been widely examined in positive and social psychology domain with a number of arguments on its definition and measurements (Tint & Weiss, 2016). Layard (2010) asserts that wellbeing embrace people's positive functioning due to the ability to obtain resilience in time of distress, strength, and attainment of health.

The notion of wellbeing is unquestionably composite such that, it is somewhat described than defined, since it is an ongoing deliberation (Dorge, Daly, huyton & Sanders, 2012). McMahon, Williams and Tapsell (2010) conceptualized wellbeing in terms of subjective wellbeing integrating cognitive and emotional assessments of an individual's life comprising of contentment and life satisfaction. Shinde (2017) regarded wellbeing as one's role in life, work engagement, sense of identity and belonging. In other words, individuals are left to define wellbeing in as far as their informed opinions in assessing their quality of life is concerned. Rabanipour, Roohafza, Feizi, Rabiei and Sarrafzadegan, (2018) describe health as an aspect related to wellbeing and, not merely the absence of illness but a state of wholeness, physical, psychological, social and spiritual wellbeing the definition of health concurs with description of wellbeing which comprises psychological wellbeing, physical and emotional. Health has recently added to spiritual wellbeing as one of these key dimension (Rowold, 2011).

This study adopted Ryff (1995) conceptualization and assessment of psychological wellbeing taking into account its key features namely, autonomy, self acceptance, purpose in life and environmental mastery. Cook Maher et al, (2017) describe psychological wellbeing as a psychological paradigm linked to personal interpretations of self and life. The interpretations of life are done based on the six facets of psychological wellbeing namely, autonomy which is the aptitude to decide on thoughts and individuals's own behavior without being coerced or depending much on others. It is also about setting and attaining life significant objectives. Competence, is a facet, which implies the understanding and the capability to resolve issues and manage life with its challenges. Positive relations with others is a facet which signifies people's ability to connect with others in a caring and trustworthy manner that in turn impacts on their

psychological health. On the other hand, self acceptance is self validation and acceptance of the challenges and issues of life without blaming self but finding meaning and fulfillment in what one does. Finally, environmental mastery is the skill for enabling individuals to cope with their lives and their external domain (Teneva, 2016).

A correlational study carried out by Garcia-Alendete (2015) in Spain involving 180 undergraduates established that significance in life and mental health were considerably statistically related, $p < .01$. A regression analysis showed that, meaning in life, predicted mental wellbeing with a range of 17.5% to 56% variation. Another, cross-sectional study carried out among 800 University students in Thailand with regard to mental wellbeing demonstrated that dependence on the smart phone was correlated to low psychological wellbeing especially in males. Compared to the male counterparts, females scored an average of 1.24 points, which was higher than males ($p < 0.001$) on psychological wellbeing. This study revealed that individuals who experienced low life satisfaction in their families had reduced psychological wellbeing (Tangmunkungyorakul et al., 2019).

Spiritual wellbeing was conceptualised in this study according to the Paloutia and Ellison (1979) where existential and religious wellbeing viewed as aspects of importance in measuring spiritual wellbeing that are associated with improved physical, psychological wellbeing and resilience (Hosseini & Amiranzadeh, 2018). Spiritual wellbeing is characterized by comfort, life satisfaction and peace which implies the status of congruence in a person. Spiritual wellbeing imply purpose and significance in religious life and a rapport human beings and the supernatural being enjoy (Pong, 2017). Rowold (2011) stated that, spiritual well-being is the inner connections regarding valuable, meaningful and interpersonal relationships at a community level. Spiritual involvements, implication in life and ability to pardon were also found to be related to decreased levels of spiritual struggle (Park, Lim, Newlon, Suresh, & Bliss, 2014).

It is evident that stressors in life situations destroy psychological wellness and increase spiritual confusion. Spiritual wellbeing instead offers an opportunity for personal satisfaction and finding meaning in life, which is paramount for psychological wellbeing (Taliaffero, Rienz, Pigg, Miller, & Dodd, 2009). Life meaning denotes awareness of self and its implication (Steger & Shin, 2010).

Although both psychological and spiritual aspects are interconnected, Chirico (2017), pointed out that spiritual wellbeing focuses on the core of a person while psychological wellbeing centers on thought. Related to this, is study done by Panahi, Suraya Yunus and Roslan (2013) with a sample of 534 graduate students in Malaysia which confirmed that general psychological wellbeing accelerated with increase in age in females. Concerning the aspects of positive relationships with others, females had elevated psychological wellbeing, life purpose and self-worth than males.

Happiness is another variable which this study examined. This is a variable that psychologists in the recent past have given more attention. It has been described in two key aspects, the hedonic, which looks at affective states and the eudaimonic, which focuses on aspects of mental health, development and individual's relation with real self (Tint & Weiss, 2016). Happiness multi-dimensional construct comprised of life satisfaction, positive affect and deficient of negative affect (Princy & Kang, 2014; Anderson & Lolle, 2016). Happiness is also described as a psychological state of positive affective states that comprises of gratification and delight, a distinguishing factor of wellbeing. Every human person struggles to attain happiness through their families, friends and communities because happiness is enhanced by these groups or individuals (Kumar, Bhati & Sharma, 2017; Ashu, Singh & Devender, 2015). Apart from the service they offer to humanity, consecrated religious women live together in communities, a factor that Kumar, Bhati and Sharma, 2017; Ashu, Singh and Devender (2015) points out as a lead to happiness. Rettger et al. (2015) in as far as women suffering from breast cancer are concerned, underlined that as happiness increased, the quality of their lives improved. Additionally, the changes in happiness and quality of life were correlated to individual definitions of spiritual and religious orientations as well as their psychological wellbeing. Consequently, happiness was noted to increase as individual health assessment increased (Marcinko, 2015).

Impett, Gere, Kogan, Gordon and Keltner (2014) recommends sacrifice as an element that relates to greater satisfying relationships. Individuals who are mutually concerned of the other in relationships, experience happiness being altruistic. A study carried out among 80 couples of Chinese, American and Mexican origin demonstrated that positive emotions were related to

increased relationship with others and reduced related conflicts. Negative emotions were also found to mediate between avoidance of sacrifice and lower relationship satisfaction.

Kally and Rus (2014) assert that promotion of people's wellbeing and happiness are paramount due to the drastic societal alterations, growing human struggles and increased strive for quality in life, in the contemporary world. These are struggles also affect consecrated religious women's wellbeing and especially happiness. Catholic consecrated religious women take part in programs that cater for human needs, self-knowledge, spiritual and emotional maturity, and religious principles that touch on faith and transcendence. However, they seldom focus on psychological aspects of wellbeing (Purayidom 2010).

Wellbeing has attracted the interest of scholars in terms of the relationship between happiness and health. For instance, a study carried out by Straume and Vitterso (2015) revealed that happy nuns live longer lives. This was supported another study carried out by Marcinko (2015) on the nuns who joined religious life in their emerging adulthood years. The levels of wellbeing from their real life history notes kept showed that positive emotive contents of their life after sixty years were greatly associated with their degree of persistence in their old age. However, Kyallo (2017) asserts that lack of integration of spiritual values results to individuals who develop some destructive behaviors. These behaviors include, bitterness expressed in abusive language, anger outbursts and indulging in alcohol use disorders among other issues, which denote unhappiness in such individuals.

Consecrated religious women may generally be expected to have high levels of psycho- spiritual wellbeing and happiness because of the nature of their life style. This notion is borne out of the belief that, they live in communities, and go through programs focusing on human, spiritual, intellectual and pastoral dimensions with little attention on psychological dimension (Cheruparampil, 2015). These assumptions tend to ignore that people enter religious life with their different personalities and background experiences. For example, traumatic experiences, issues of dysfunctionality in their family of origin and unidentified personality disorders (Kwiatek, 2014). These unattended problems in religious life may lead to depression, anxiety, suicidal ideation remaining in such kind of life and yet hurting to self and humanity (Crea, 2007). A study carried out by Griffins (2010) showed that clergy, religious women, and seminarians do

suffer from different types of addictions just like every other person. However, this study focused on wellbeing and happiness, which are positive aspects that may be preventive in addressing identified issues in the life of consecrated religious women and other populations. Therefore, this study sought to examine the correlation between psychological wellbeing and happiness, and investigate the correlation between psychological wellbeing and spiritual wellbeing among consecrated religious women in Nairobi County, Karen Ward.

Methodology

This study employed a correlational design which allowed the investigator to use statistics to describe and evaluate the link between two or more variables or sets of scores (Creswell, 2014). The focus of the study was on 238 consecrated religious women between ages 20 and 60. Informed consent was sought preceding collection of data and individuals who expressed unwillingness to participate were excluded from the study. The study utilized systematic random sampling technique. The sampling frame made using data from the administration office - ASEC (African Sisters Education Collaborative) for consecrated religious women studying in the three Catholic institutions (Tangaza University College, Catholic University of Eastern Africa, Chemi Chemi ya Uzima). The sample size was calculated according to Krejcie and Morgan (1970) method.

The instruments employed in the study were Psychological Wellbeing Scale, Spiritual Wellbeing Scale, Subjective Happiness Scale and Satisfaction with Life Scale. Psychological wellbeing scale PWBS (Ryff, 1995) measured psychological wellbeing with Cronbach's alpha's from 0.86 to 0.93 (Bayani, Koocheky, & Bayani, 2008). On the other hand, Spiritual wellbeing scale (SWBS), (Ellison, 1983) which is twenty-item scale assessed spiritual wellbeing. The consistency levels were established to range from .89 to .94 (Bufford, Paloutzian, & Ellison, 1991). Both Subjective happiness scale (Lyubomirsky & Lepper 1999) and satisfaction with life scale Pavot and Diener (1993) were utilized to measure happiness. The reported internal consistency which was found to be stable across all samples ranging from .79 to .94 in subjective happiness scale (SHS) and .79 to .89 in the satisfaction with life scale.

The study utilized descriptive and inferential statistics in the analysis of data. Descriptive statistics were used to present the mean and summaries in frequencies, percentages and standard deviation of the sample studied. Inferential statistics were applied to make predictions on the sample that was studied (Selvam, 2017). The study used correlational analysis, which aimed to examine the covariance in the variables of the study. Correlational coefficient was used to envisage the association of variables using Pearson's r . Jackson (2012).

Results

The socio-demographic characteristics from the participants are presented below. They included the age, level of education and years spent in religious life. The descriptions are summarized in Table 1 below.

Table 1: Socio-demographic categorization of the participants

Demographic variables	Frequency (n)	Percent (%)
Age		
19-30	71	29.8
31-40	112	47.1
> 40	54	22.7
Missing	1	.4
Total	238	100.0
Level of education		
Certificate	36	15.1
Diploma	78	32.8
BA	78	32.8
MA	35	14.7
PhD	9	3.8
Missing	2	0.8
Total	238	100.0
Years spent in religious life		
1-9	100	42.0
10-20	85	35.7
> 21	52	21.8
Missing	1	.4
Total	238	100.0

(n=238)

The results in Table 1 revealed that the majority of the respondents were in the age category 31-40 (112, 47.1%) followed by those within the age ranges of 19 -30 (71, 29.8%) and lastly, those above 40 years were (54, 22.7%). The respondent's levels of education was also investigated and the results show that the majority had a Diploma (78, 32.8) % with undergraduate degree holders

at 32.8% (78,). This was followed by Certificate holders (36, 15.1%) and Masters holders (35, 14.7%), and lastly, Doctoral degree holders (9, 3.8%). Two (0.8%) of the respondents did not indicate their academic level. With regard to the years spent in religious life, the findings showed that the majority (100, 42.0%) had spent 1-9 years, followed by 85 (35.7%) respondents who had spent between 10 -20 years and, 52 (21.8%) who had spent more than 21 years. One (0.4%) of the respondents did not provide a response.

Using Pearson’s r correlation psychological wellbeing was tested to establish how it related to age, level of education and years spent in religious life. The results of the correlation tests carried out are obtainable in a summary on Table 2.

Table 2: Correlation between psychological wellbeing and demographic features

		Age	Level of Education	Years spent in religious life	Psychological wellbeing	M	SD
Age	Pearson Correlation	1	.308**	.720**	-.045	1.92	.733
	Sig. (2-tailed)		.000	.000	.490		
	N	238	238	238	238		
Level of Education	Pearson Correlation	.308**	1	.362**	-.041	2.57	1.060
	Sig. (2-tailed)	.000		.000	.527		
	N	238	238	238	238		
Years spent in religious life	Pearson Correlation	.720**	.362**	1	-.090	1.79	.784
	Sig. (2-tailed)	.000	.000		.168		
	N	.238	238	238	238		
Psychological wellbeing	Pearson Correlation	-.045	-.041	-.090	1	4.7442	.607
	Sig. (2-tailed)	.490	.527	.168			
	N	238	238	238	238		

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

M = Mean SD = Standard Deviation

The Pearson correlation for psychological wellbeing ($M = 4.74$ SD 0.60) and age ($M = 1.92$ SD 0.73) resulted to an insignificant correlation ($r = -.045$, $p = > .01$, $n = 238$, n.s.). The correlation between psychological wellbeing and level of education was not significant with a value ($r = -.041$, $p = > .01$, $n = 238$, n.s.) and finally, correlation for psychological wellbeing and years spent in religious life was also found to be insignificant ($r = -.090$, $p = > .01$, $n = 238$, n.s.). This implies that psychological wellbeing of the sample studied does not depend on either education level, or number of years spent in religious life or age.

On the other hand, happiness was also tested against socio-demographics of age, education level and years spent in religious life and the results are presented on Table 3 below.

Table 3: Correlation between happiness and demographic features

		Age	Level of Education	Years spent in religious life	Happiness	M	SD
Age	Pearson Correlation	1	.308**	.720**	-.045	1.92	.73
	Sig. (2-tailed)		.000	.000	.490		
	N	238	238	238	238		
Level of Education	Pearson Correlation	.308**	1	.362**	-.041	2.57	1.06
	Sig. (2-tailed)	.000		.000	.527		
	N	238	238	238	238		
Years spent in religious life	Pearson Correlation	.720**	.362**	1	-.090	1.79	.78
	Sig. (2-tailed)	.000	.000		.168		
	N	.238	238	238	238		
Happiness	Pearson Correlation	.069	.184**	.103	1	5.26	1.70
	Sig. (2-tailed)	.291	.004	.112			
	N	238	238	238	238		

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

M = Mean SD = Standard Deviation

The Pearson correlation for happiness ($M = 5.26$ SD 1.70) and demographic variables were analyzed. They resulted to a negative and insignificant correlation value between happiness and age ($r = .069$, $p = > .01$, $n = 238$, n.s.) and happiness and years spent in religious life ($r = .103$, $p = > .01$, $n = 238$, n.s.). On the other hand, there was a significant correlation between happiness and level of education ($r = .184$, $p = < .01$, $n = 238$). These results suggest that happiness is not influenced by age but the level of education has some effect on an individual's happiness.

Finally, psychological wellbeing was tested to find out its association with happiness and the results are as specified in Table 4 below.

Table 4: Correlation between psychological wellbeing and happiness

		Psychological wellbeing	Happiness	M	SD
	Pearson Correlation	1	.033	4.74	.60
Psychological wellbeing	Sig. (2-tailed)		.618		
	N	238	238		
	Pearson Correlation	.033	1	5.26	1.70
Happiness	Sig. (2-tailed)	.618			
	N	238	238		

Using Pearson correlation coefficient, the correlation between psychological wellbeing ($M = 4.74$ SD 0.60) was done to examine how strongly it relates to happiness ($M = 5.26$ SD 1.70), which revealed ($r = .033$, $p > .01$, $n = 238$, n.s.). This result showed a moderate positive correlation which infer that when the value of one variable increases, the value of the other decreases at the same time the correlation is not significant.

A test was also subjected to spiritual wellbeing to check how it related with the socio-demographic variables of the study (see Table 5).

Table 5: Correlation between spiritual wellbeing demographic features

		Age	Level of Education	Years spent in religious life	Spiritual wellbeing	M	SD
Age	Pearson	1	.308**	.720**	-.045	1.92	.733
	Correlation						
	Sig. (2-tailed)		.000	.000	.490		
	N	238	238	238	238		
Level of Education	Pearson	.308**	1	.362**	-.041	2.57	1.060
	Correlation						
	Sig. (2-tailed)	.000		.000	.527		
	N	238	238	238	238		
Years spent in religious life	Pearson	.720**	.362**	1	-.090	1.79	.784
	Correlation						
	Sig. (2-tailed)	.000	.000		.168		
	N	238	238	238	238		
Spiritual wellbeing	Pearson	-.022	-.001	-.024	1	3.75	.453
	Correlation						
	Sig. (2-tailed)	.730	.991	.709			
	N	238	238	238	238		

Pearson correlation analysis was also done to the spiritual wellbeing construct ($M = 3.75$ SD 0.45) to examine its correlation with the demographic variables. The results indicate that there is no significant correlation between spiritual wellbeing and age ($r = -.022$, $p > .01$, $n = 238$, n.s.); no significant correlation between spiritual wellbeing and the level of education ($r = -.001$, $p > .01$, $n = 238$, n.s.). Likewise, there was no significant relationship between spiritual wellbeing

and years spent in religious life ($r = -.024, p > .01, n = 238, n.s.$). The results indicated that the demographic variable do not have an effect on spiritual wellbeing in as far as this study is concerned.

** Correlation is significant at the 0.01 level (2-tailed). $M = \text{Mean}$ $SD = \text{Standard Deviation}$
 $n = 238$.

Lastly, a check was done based on the third objective of the correlation between psychological wellbeing and spiritual wellbeing constructs, which generated the results on Table 6 below.

Table 6: Correlation between psychological wellbeing and spiritual wellbeing

		Psychological wellbeing	Spiritual wellbeing	M	SD
Psychological wellbeing	Pearson Correlation	1	.247**	4.74	.60
	Sig. (2-tailed)		.000		
	N	238	238		
Spiritual wellbeing	Pearson Correlation	.247**	1	5.26	1.70
	Sig. (2-tailed)	.000			
	N	238	238		

Pearson correlation for psychological wellbeing ($M = 4.74$ SD 0.60) and spiritual wellbeing ($M = 3.75$ SD 0.45) was analyzed and the results indicated a highly significant correlation value ($r = .247, p < .01, n = 238$). Given the significant results, it is evident that this particular correlation does exist in the population studied, suggesting that as psychological wellbeing increases the spiritual wellbeing increases considerably.

Discussion

According to the demographic analysis of this study, the results pointed out that psychological wellbeing is insignificantly associated with age, education level and years spent in religious life. Furthermore, the study also revealed that psychological wellbeing showed positive influence on happiness but this was not statistically significant ($r = .033, p > .01, n = 238, n.s.$ The study

findings concurs with Burrow, Sumner and Ong (2014), which underlined that psychological wellbeing does not impact on happiness. Instead, it impacts on purpose in life, a facet of psychological wellbeing which has a greater significance on happiness and enhances individual stability. Another study by Tangmunkungvorakul, et al. (2019) re-echoes the same results by asserting that an individual experience of low life satisfaction suggests a decreased psychological wellbeing in their lives. Life satisfaction, a dimension that measures happiness is confirmed to impact on psychological wellbeing.

Interestingly, the study also showed that happiness is significantly associated with the level of education but not significantly associated with age and years spent in religious life. The influence of education on happiness may mean that, as individual religious consecrated women acquire knowledge through further studies, they explore their potentials, become aware of self and their environment, and effective in their ministry. The study suggests that for the consecrated religious women to be contented, education should be one of the key factors of focus in their lives. Therefore, they experience happiness, which corroborates with Gerstenblunch, Rossi and Triunfo (2008) who opined that connections together with level of education achieved heightens levels of happiness in a person. Purpose in life is also theorized to promote happiness by providing a sense of personal stability, which may buffer the negative consequences of perceived change (Burrow, Sumner, & Ong, 2014). Emmons (2005) asserts that happiness leads to attaining of objectives, wants and one's desires. People's priorities, ambitions, and concerns are also key factors for their overall excellence in the life of consecrated religious women.

On the other hand, the study revealed that psychological wellbeing showed greater significance on spiritual wellbeing ($r = .247$, $p = < .01$, $n = 238$). Spiritual wellbeing is an aspect of importance in consecrated religious life more importantly to every individual consecrated. It is also an aspect that is given priority in the formation and training of persons who desire to be part of this kind of lifestyle. This finding therefore, implies that as psychological wellbeing is heightened, there is a possible increase in spiritual wellbeing. This results contradicts with Hosseini and Amirianzadeh (2018) who opined that the facets of spiritual wellbeing namely, existential and religious wellbeing independently correlate significantly with psychological wellbeing. Sanders, et al., 2015 argues that the most consistent, frequently repeated finding is

that religious devoutness in adolescents and adults tends to be positively associated with positive psychological functioning. Instead, Ghoshal and Mehrotra, (2017) highlighted that spiritual wellbeing is significant predictor of psychological wellbeing. Spiritual wellbeing concern purpose in life, connecting with others and the divinity (Eudes 2009).

Spiritual wellbeing is a sacred seeking progression which purposes at improving, solidifying, shielding and transforming a person's involvements in life (Park, Sacco, 2017). Human drive to be involved, self-determined and congruent therefore plays a significant role in an individual's life (Eksi & Kadrass, 2017). In as far as Preschools- Bell, Yang, Toth, Corbitt Rivers and Carder, (2014) is concerned, view spiritual wellbeing as the halfway point of anthropological life. It guides the attitude of life quest for purpose as in effects on the actions of humanity with the focus on human inner assets and close values. Consequently, the attention in finding meaning in what each individual consecrated woman does and the strengthening relationships with others and God may elevate spiritual wellbeing.

In view of Self-determination theory which this study anchored on, emphasized on relatedness being one important psychological need that requires to be satisfied in a human person, therefore, for a person to be grateful or forgive, learning altruism is essential. The aspect of connectedness can easily be lessened by social marginalization. SDT shades light and affirms that such an affiliation is important to self, others and is enhanced when one is thoughtful about others and has the assurance of reciprocity (Ryan, & DeHaan, 2014). It is also the satisfaction key facets of SDT need namely, autonomy, competence and relatedness as a universal requirement for psychological wellbeing. By promoting the fulfillment of these psychological needs will no doubt increase individual motivation and actualization of self hence wellbeing (Church, et. al. 2013).

The recent emergence of positive psychology emphasizes on wellbeing, human flourish and the dynamics that underwrite them. This cuts across different disciplines such as religious life. Flourishing is the individual prime functioning expressed through self-actualization and quality of life (Ryan, Current & Deci, 2013). According to DeeHan, Hirai and Ryan (2016) wellness should provide to each person the occasion to trail the paths of life that are beneficial to them. This means that instead of a focus on matters to do with loss, difficulties and issues in life,

individuals learn to focus on things that add value to them such as life skills and also improve their wellbeing.

Conclusion

This study investigated correlation between psycho-spiritual wellbeing and happiness among consecrated religious women. According to the study findings, it was established that psychological wellbeing is significantly associated with both happiness and more importantly an increased spiritual wellbeing. Therefore, the study concludes that increased psychological wellbeing impacts positively on happiness and spiritual wellbeing of every individual consecrated religious woman. This implies that matters related to psychological health need be enhanced so that, spiritual wellbeing may be heightened. Spiritual wellbeing is particularly vital in the lives of consecrated religious women.

Additionally, it was interesting to find out that education level impacts significantly on the happiness of the population studied. This implies that promoting further studies improves individual happiness and satisfaction with life.

Recommendations

Superiors of female religious congregations and those in charge of policy making need to consider psychological support and opportunities for sabbatical years as key for purposes of general renewal of self. Administering psychological tests to enhance psychological wellbeing, during recruitment of candidates to religious life and continued counselling support during discernment and entire life of individual members is equally critical. Further, study opportunities to be created for individual consecrated religious in order to safeguard satisfaction in life and more importantly individual happiness.

The study utilized a correlation design, which calls for future researchers to center on an investigation using cross-sectional and longitudinal studies, qualitative studies and comparative studies. Future scholars may also employ larger samples than the sample size used in this study. Employing systematic random sampling may permit a more representative sample so that the results can be generalized.

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