

EMOTIONAL INTELLIGENCE AND ADJUSTMENT TO COMMUNITY LIVING AMONG
CONSECRATED WOMEN RELIGIOUS IN CHEM CHEMI YA UZIMA INSTITUTE -
KAREN, NAIROBI COUNTY- KENYA

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Requirements for the Award of a Master of Arts Degree in Counselling Psychology at The
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DECLARATION

I, the undersigned, declare that this research is my original work, achieved through my personal reading, experiences and research. This thesis has not been submitted to any institution for academic purposes. I also declare that it contains no material written or published by other people except where due reference is made and the author duly acknowledged.

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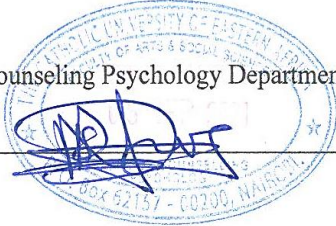
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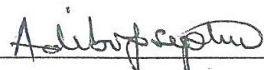


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DEDICATION

I dedicate this thesis to God for granting me strength and resilience to conduct this research. I equally dedicate this work to all those who have in one way or the other contributed to my emotional wellbeing especially my dear parents, Mr. and Mrs. Simon Mutuku and my siblings. In a particular way, I dedicate this thesis to the honor of Servant of God, Mother Maria Teresa Nuzzo, the Foundress of Daughters of the Sacred Heart whose spiritual path has impacted much on me especially through her Beatitudes.

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ABSTRACT

The study sought to examine the relationship between Emotional Intelligence and adjustment to community living among Consecrated Women Religious in Chem Chemi ya Uzima Institute, Karen, Nairobi County, Kenya. This study was guided by four objectives, namely: To identify the levels of Emotional Intelligence among Consecrated Women in Chem Chemi ya Uzima Institute, to assess the adjustment levels to community living among these Consecrated Women, to determine the relationship between Emotional Intelligence dimensions and adjustment to community living among them and to explore the possible strategies so as to enhance their adjustment to community living in Chem Chemi ya Uzima Institute. The study employed sequential explanatory mixed research design. The study population comprised of the entire population of 138 participants of different programs in Chem Chemi ya Uzima Institute as per 2020 enrollment via Census. This study was informed by cognitive behavior theory by Aaron Beck (1960), complemented by Emotional Intelligence theory by Daniel Goleman (1995). Quantitative data was collected using questionnaires, while the qualitative data was collected using an in-depth interview guide in order to capture rich personal experiences. A Modified Emotional Intelligence Questionnaire (MEIQ) based on Daniel Goleman's Emotional intelligence, as modified by Suzanne Farmer et al., (c.2013) was used to measure the level of EI. Adjustment level was measured through 3 modified subscales; Emotional Maturity, Satisfaction with life, and Self-Efficacy Scales. The Statistical Package for social sciences (SPSS. Version, 25) was used for data input for analysis. Descriptive statistics, Pearson Correlation and Hierarchical regression analysis were used to analyze quantitative data while thematic analysis was used for qualitative data. The findings reveal the overall Emotional Intelligence to have had a strong significant positive correlation with the overall adjustment to community living among Consecrated Women Religious. The finding implies that, an increase in Emotional Intelligence would lead to a corresponding increase in adjustment to community living. Emotional Maturity was found to be a significant function of self-Awareness and Self-Management while life satisfaction was also found to have a significant relationship with social-awareness. Linear regression findings indicate significant weak positive relationship between Adjustment to community living with Social Awareness. This reveals that Consecrated Women Religious need to improve their relational domain to enjoy smooth Adjustment to Community Living.

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ABBREVIATIONS AND ACRONYMS

ACWECA	Association of Consecrated Women of Eastern and Central Africa
AOSK	Association of Sisterhoods of Kenya
CBT	Cognitive Behavioral Theory
CCUI	Chem Chemi ya Uzima Institute
CICLSAL	The Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life
CWR	Consecrated Women Religious
EI	Emotional Intelligence
EMS	Emotional Maturity Scale
FPWR	Finally Professed Religious Women
IRS	Interpersonal Relationships
NSES	New Self-Efficacy Scale
SWLS	Satisfaction with Life Scale
TPWR	Temporary Professed Women Religious
UISG	International Union of Superior General

OPERATIONAL DEFINITION OF KEY TERMS

Adjustment: This is used to refer to adaptability of a woman religious into internal and external environment expressed through the levels of emotional maturity, satisfaction with life and self-efficacy.

Community Life: This is a life shared by Consecrated Women who live together interacting with various emotions that give them their unique identity in responding to their common activities and guidelines that bind them together.

Consecrated Women Religious: The term refers to Roman Catholic women who have chosen a particular way of life bound with evangelical Counsels while they dedicate their lives in serving God. Other people refer them to Nuns.

Emotional Intelligence: This refers to Consecrated Women's knowledge of one's emotional state of being, that allows her to adjust easily living in a balanced way with the self, others and environment.

Finally Professed: This refers to Consecrated Woman Religious in Chem Chemi who have successfully completed her last stage of initial formation, having taken their final commitment that enables them to be a full member of their institute with all the privileges it entails.

Sister: It is used to refer to a Consecrated Woman Religious. Consecrated Women use the term 'sister' to address one another as they believe in their new identity of being sisters to each other in their community.

Temporary Professed: Refers to a Consecrated Woman Religious in Chem Chemi who are still in their last stage of initial formation, yet to take their final Commitment in their religious institute.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

The following aspects of the study are discussed in this chapter: background of the study, statement of the problem, objectives of the study, purpose and research questions, significance of the study, scope and delimitations of the study, theoretical framework, and operational definition of terms.

1.2 Background of the Study

Emotional Intelligence (EI) is a very important aspect for any human being to be able to adjust to different life situations, progress and live a self-fulfilled and balanced life. This is even more so if one is living in a community such as the Consecrated Women Religious (CWR) in Chem Chemi ya Uzima Institute (CCUI). In the context of this study, Emotional Intelligence is viewed as the ability of a Consecrated Woman Religious to be self-aware, with ability to read situation objectively as they are connected with oneself, others and the environment, while adjusting and making meaning out of her experiences (Majawa, Kofler, & Ochieng, 2020).

Adjustment on the other hand, is viewed in context as the ability of CWR to adapt to demands of inner journey while coping with institutional policies and standards set according to their specific congregational rule of life that guide each individual CWR.

Community life for CWR is therefore described as the “Heart” (Pope John Paul 11, 2004) or the “Key-value” of religious life which provides the center for ‘interrelatedness,’ through which the CWR is called to live her life, develop and negotiate her sense of person while giving her a sense of belonging

Consecrated life is a historical and theological reality in the Roman Catholic Church (Appiah-Kubi, 2019). It is viewed by The Congregation for the Institute of Consecrated life and Societies of Apostolic life (CICLSAL, 2007) as a “gift of the Spirit”. The Roman Catholic Church regards certain elements as essential to Consecrated life, such as a stable form of community life, among others (Magisterium on Religious life, 1983). Those called to Consecrated life believe that they respond to God’s call, whom they believe is the initiator of the call. They consecrate themselves to Him through the profession of the evangelical counsels of Chastity, Poverty and Obedience by public vow and commit themselves to live in a community.

The Association of Sisterhoods of Kenya (AOSK) has established Chem Chemi ya Uzima Institute (CCUI) as one of its institutions that provide opportunities for CWR to nurture the vitality of their religious vocations. Consecrated Women Religious converge in CCUI for inter-congregational on-going formation and renewal programs, thus forming a dynamic intercultural community. In this community setup, CWR find themselves making necessary adjustments in order to create a sense of belonging despite the cultural diversities

All the Consecrated Women Religious in Chem Chemi Ya Uzima are known to have gone through a comprehensive religious formation from their respective congregations that provide necessary skills that help each one of them to live in harmony with the self and others in a multicultural and inter-congregational environment such as Chem Chemi Ya Uzima Institute. Failure to adjust may lead to anxiety related feelings such as frustrations, insecurity and fear of the unknown which can be disruptive thus affecting the quality of life lived together in community. These, at times, are observed to cause departures from Consecrated life.

In a global message to all religious men and women, The Congregation for the Institutes of Consecrated Life and Societies of Apostolic life (CICLSAL) viewed the issue of CWR abandoning religious life after initial stages of formation as an emotional crisis from remote disappointments caused by an inauthentic community living (Wineskin, 2017). This is a gap which need to be addressed to empower individual CWR with life coping skills that integrate their shadow self. Cardinal Donald Wueri's reflection during an opening Mass (Eucharistic celebration) for the year of consecrated life in the Archdiocese of Washington (February, 2015) supported the idea that religious life is a social unit, a family of its kind where challenges can emerge that could need a level of self-awareness and emotional management for smooth adjustments, if one has to enjoy communal life and the gift of her vocation. In some cases, some of the disappointments and frustrations arise with issues to do with equality.

In a study that examined social adjustment problems among mixed school-going academic achievers in India, Srivastava (2018) noted a need to promote gender equality and the provision of equal opportunities in matters pertaining to educational and emotional development. Along with these findings, is the issues of equality and provision of equal opportunities among Consecrated Women Religious. This is experienced as a very sensitive issue that create visible gaps between the highly educated and not highly educated, the 'Whites' and the 'Blacks,' the 'Senior sister and the Junior' between tribe 'A' and tribe 'B' and between who has 'authority over who?' These realities have been experienced to trigger different emotions depending on individuals past experiences. This is why the researcher assumes that EI could be a helpful tool to help CWR adjustment better in CCUI.

In a related qualitative study, Newsome and Cooper (2016) examined international students' cultural and social experiences in their institutional community in British universities away from their motherland. Data was collected through case studies and semi-structured, in-depth informant style interviews. The finding reflects frustrated initial expectations and serious cultural shock that required a lot of adjustments. The findings also showed that many students managed to adjust while others chose to drop out. These findings confirm the researcher's experiences while interacting with CWR in Chem Chemi ya Uzima Institute where CWR express how they never thought they will have struggle in dealing with themselves and how they struggle to accept the reality of their differences and the tensions it involves which at times frustrate their initial expectations of consecrated life.

In relation to the above study, CWR express how they least expected the kind of conflicts and unnecessary tensions they experience as they deal with their inner journey while embracing community life. Some CWR expressed the pains they go through adjusting to community life demands, which has left them with repressed unresolved issues, which the current study attempts to address by examining if EI could address maladjustment issues in religious women community living. In addition, Ahmad, Anwar and Khan, (2017) in their study in Pakistan confirmed the importance of having high self-efficacy levels for significant better social adjustment. Adjustment for a CWR with low self-efficacy in CCUI is likely to be challenging simply because her perception of her abilities is assumed to play a key role in her adjustment.

In examining the influence of family background on social adjustment of adolescents in Nigeria, Kpan-Idiok and Ackley, (2018) found out that family structures, family type, family size, and parental attitudes significantly influence social adjustment. Understanding CWR in a family context makes sense to the researcher in an attempt to understand their issues. The

religious community provides the context through which every CWR lives out her life commitment and remains central to any authentic form of religious lifestyle (Eze, 2012). Consequently, every CWR is a product of her family, which she leaves behind to join another social group identified in *Vita Consecrata* as a consecrated religious family (Paul II, 1996). In this new family, a process of individual integral development begins through intensive religious formation, to prepare CWR to live authentic community living, since religious life is a communal life lived in a community, and community life is central to any authentic form of religious lifestyle (Schrein, 2017). However, according to Chika, (2012), many religious suffer from sadness and depression caused by frustration from community life demands. In another study Eze, Lindegger and Rokoczy, (2016) found out that many young religious do not feel at home in religious communities in connection to personal interactions with others in the community which for the researcher is a sign of emotional immaturity.

The researcher has observed that most of the pains and frustrations experienced by individuals in the religious community trigger past experiences. This is supported by various studies on practical issues that affected Consecrated Women in their community living (Van Deusen, 2009; Nyawira et al., 1998; Okure, 2010; Eze, Lindegger & Rakoczy, 2016). As a result, the researchers reported that religious communities' structures seemed designed to make adults keep acting like children (Eze et al., 2016). This is why this study is considered important and assumed to be a useful tool to help CWR in their journey towards integration and homeliness.

Although community life issues have been addressed by major superiors in their respective assemblies globally on the need to improve fraternal life quality among Consecrated Women Religious communities, a study that was carried out through the initiative of Association

of Consecrated Women of Eastern and Central Africa (ACWECA, 2014) found out that some members have experienced deeper emotional wounds.

In their 17th plenary assembly held in Tanzania in 2017, the Association of Consecrated Women in Eastern and Central Africa (ACWECA, 2017) explored the causes of the high numbers of departure from consecrated life both after initial formation and in advanced age despite the intensive religious formation. In an attempt to look for the causes of this phenomenon, the women religious leaders noted that, apart from the affective crisis, the cognitive dissonance that existed between elderly and young Consecrated Women Religious, power-related issues, disappointments with community life without authenticity, seem to have contributed to emotional turbulence among CWR, thus affecting the quality of life together.

In a study that supported the assumption that Emotional Intelligence plays a key role in adjustment to community living, Ngari (2014) stated that 'employees' with a high level of Emotional Intelligence perform better and are satisfied in their job than those with low levels, which was also asserted by Mwathi (2010) and Omondi (2016). Similarly, high levels of Emotional Intelligence for a CWR could be a credit since she is likely to be very balanced in her awareness of self and of her environment. On the other hand, low levels of Emotional Intelligence could lead to a lack of sensitivity towards the emotions of other consecrated Women in her community, which may cause unnecessary conflicts. This study is important and is carried out to identify if there could be a relationship between Emotional Intelligence and adjustment to community living among Consecrated Women Religious in CCUI.

While working with the Association of Sisterhoods of Kenya (AOSK) in Chem Chemi ya Uzima Institute, the researcher had interacted with both happy and contented Consecrated Women Religious as well as unhappy, frustrated, and emotionally wounded CWR. The

researcher realized that when CWR leave their initial communities to join a formative institution identified with its unique heritage as CCUI, they joined with their different cultural backgrounds, with their own norms, value systems expressed through their own unique personalities. The nature of CCUI (community) is expected to provide quality interpersonal relationships while empowering its members to create a meaningful life out of their experiences as asserted by (Eze, et al.,2016).

In this context, an individual member requires skills to mold her behavior, values, attitudes, and core belief systems in order to achieve her desired goal of being in the institution which is transformative growth. From the researcher's experience, each of this CWR has received intensive formation in their respective religious congregations; some have no issues with adjustment while others have. The researcher is wondering what could be the cause of this difference, could it not be that those who adjust very well have high EI and those who do not, could be having low EI. Instead of remaining at the level of wondering, the researcher has investigated scientifically whether EI influences adjustments in community living among CWR in CCUI.

1.3 Statement of the Problem

Community life for Consecrated women Religious (CWR) in Chem Chemi ya Uzima Institute (CCUI) is expected to be a source of joy, happiness and fulfillment as it is also expected in their respective religious communities. Surprisingly, individuals in different programs are seen to struggle with a number of issues of adjustment at different levels. At times resistance to different issues surfaces Some resist to be trained as pastoral ministers, others struggle with their resistance to embrace formation ministry. They claim the formation Ministry to be demanding and full of criticisms. They are blamed especially when candidates they have formed leave the

congregation one after the other. Some other CWR feel compelled to attend sabbatical renewal programs in CCUI which may not have been their preference. Family backgrounds, wounded childhood, experience of rejection, issues of forgiveness, persecution complex, intercultural and personality differences that create apprehension because of the human tendency to evaluate one another through one's culture, are some of the issues that interfere with quality adjustment in community living. The researcher questions whether it could be a maladjustment issue where Sister (Sr.) "A" expects healthy dynamics from Sr. "B" which Sr. "A" herself cannot offer. This generally results in negative emotional relationship. In this issue the researcher notices a gap in knowledge and shows interest to investigate if adjustment issues could be due to lack of Emotional Intelligence (EI). The researcher also observes a gap in perception that affects attitudes in interpersonal relationships among CWR in CCUI. Most of the participants, express that they find their inner journey very tasking. This experience makes the researcher wonder why all these frustrations, anxieties, moods and withdrawals seem to be intensive despite the formation each receives in their respective congregations. This made the researcher embark on investigating scientifically if there could be a relationship between EI and adjustment to community living among CWR in Chem Chemi ya Uzima institute, Karen, Nairobi County, Kenya.

1.4 Significance of the Study (Rationale)

This study was envisaged to provide relevant information that would help individual Consecrated women in their self-formation for effective adjustment to life and improve the quality of life lived in the community. It was to inform religious formation programs on the role of Emotional Intelligence in quality life adjustment, which may influence religious formation policies. It was expected to help in reducing the number of drop outs in consecrated life through

sensitizing the value of Emotional Intelligence. The study's outcome intends to help Major Superiors understand issues surrounding community life adjustment to promote emotional wellness among their members through the ongoing formation programs. The study expects to inform the Ministry of Education (MOE) on the influence of Emotional Intelligence on adjustment in various life situations, which may influence policymaking.

Following the reviewed literature, the researcher could not find any other research that had been conducted on the relationship between Emotional Intelligence and adjustment in community living among CWR in CCUI. As such, this study is considered timely and is expected to provide baseline data for further research in this field.

1.5 Research Objectives

The specific objectives for the study were:

1. To identify the levels of Emotional Intelligence among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya.
2. To find out the adjustment levels to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya.
3. To establish the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya.
4. To explore possible strategies to enhance adjustment to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya.

1.6 Research Questions

The following questions guided the study.

1. What is the level of Emotional Intelligence among Consecrated Women Religious in Chem Chemi ya Uzima institute, Karen, Nairobi County-Kenya?
2. What is the extend of the level of adjustment to community living among Consecrated Women Religious in Chem Chemi ya Uzima institute, Karen, Nairobi County-Kenya?
3. To what extend is the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women Religious in Chem Chemi ya Uzima institute, Karen, Nairobi County-Kenya?
4. What are the possible intervention strategies to enhance adjustment to community living among Consecrated Women in Chem Chemi ya Uzima institute, Karen, Nairobi County-Kenya?

1.7 Theoretical Framework

This study was informed by cognitive behavioral theory (CBT) pioneered by Aaron Beck in 1960. Fern and Byrne (2013) presents the basic tenets of CBT as automatic thoughts, core beliefs and schema. The cognitive-behavioral theory posits that how we think, feel, and act determines the quality of social life (Beck, 2012).

The theory further opined that individual's perceptions are often distorted and dysfunctional when they are experiencing stress. According to this theory, individuals can recognize and evaluate their "automatic thoughts" and remedy their thinking to closely resemble reality. It is assumed that, when they do this, their distress declines and they are expected to begin to function normally. In this study, this theory was complemented by Emotional Intelligence Theory developed by Salovey and Mayer (1990). Emotional Intelligence is the

ability to process information about one's own emotions as well as other people's emotions and use it to guide one's thoughts and behaviour. This theory was deeply researched by Goleman (1995). Goleman (1995) posits that Emotional Intelligence is made up of key components including self-awareness, self-regulation, social awareness and relationship management.

1.8. The Scope and Delimitation of the Study

The study focused specifically on obtaining data on Emotional Intelligence and adjustment to community living only from Consecrated Women Religious participating in various programs in Chem Chemi ya Uzima Institute. Religious men in various programs in CCUI were not to be part of the study. The time and financial constraints could not allow the researcher to include other religious life elements such as a life of prayer and apostolic life. Therefore, this study focused on Emotional intelligence and adjustment to community living among CWR in CCUI since the population was considered to have had reliable community life experiences in religious life which was researchers' concern.

1.9 Assumptions of the Study

This study was based on the assumption that respondents will have had reliable community life adjustment experiences. The study assumed that respondents were to give unbiased responses to the study instruments.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter presents critical review of theories that guided the study, review of empirical studies, conceptual framework, and summary of the literature reviewed and the identification of the gap. The review of empirical studies is presented in line with the study questions and objectives namely; to identify the levels of Emotional Intelligence (EI) among Consecrated Women Religious (CWR) in community living in Chem Chemi ya Uzima Institute CCUI); to find out adjustment levels of Consecrated Women in community living in CCUI; to establish the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women in community living in CCUI and to explore possible strategies to enhance adjustment to community living among Consecrated Women in CCUI, Karen, Nairobi County-Kenya.

2.2 Critical Review of Theories

This section presented a critical review of Cognitive behavioral theory and Emotional Intelligence Theory and their relationship to the study.

2.2.1 Cognitive Behavioral Theory

The idea of Cognitive Behavioural Therapy took root when Aaron Beck, its proponent, began to notice that his patients with depression often verbalized thoughts were lacking in validity and noted characteristic cognitive distortions in their thinking (Chand, Kuckel & Huecker, 2020). According to this theory, people's perceptions about situations influence their emotional, behavioral and psychological reactions. This theory further explained that when

individuals are going through stress, their ability to perceive things gets impaired to the extent of becoming distorted and dysfunctional. However, they are still able to correct their thinking to closely resemble reality. When this happens, their stress reduces to the extent that they can behave more functionally. If they are suffering from anxiety, their physiological arousal declines.

This study examines adjustment using cognitive behavioral theory (Hollon & Beck, 2012) to better understand factors affecting attitudes and behavior within religious communities as experienced by CWR studying in CCUI. Life in the community for Consecrated Women can be depressing at times, and a CWR who finds herself as a loner among others in the community life may have cognitive distortions with self-defeating statements like ‘I am nobody,’ ‘my childhood experiences was the worst’, ‘they hate me’ which reflects underlying emotions of anger, rejection and painful feeling which cognitive behavioral therapy could process. The theory informs this study in a sense that; when Consecrated Women in CCUI entertain irrational thoughts they trigger negative emotions leading to maladjustment in community living.

The model of the relationship among cognition, emotion and behavior (Janse, Bleijenberge & Knoop, 2019) is what makes CBT an effective intervention to treat anxiety related issues. When Automatic thought of a Consecrated Women in CCUI become habitual they are likely to affect relationships especially when accompanied by negative attitudes stemming from prejudice and underlying feeling of rejection. Core beliefs are the fundamental beliefs that influence responses to situation, since for Beck, human thoughts determine human feelings and behavior (Fenn & Byrne, 2013). Some common toxic core beliefs that some CWR in CCUI could be wrestling with at times are; ‘I am not the best for the task,’ ‘my needs are never met,’ ‘I am a loser,’ ‘I am a failure,’ and ‘I am not good enough.’ These generate feelings of discomfort thus limiting relationship with self and others. (Fenn & Byrne, 2013) describe Schema as a

cognitive framework that serves as a basis for screening, organizing and interpreting situations based on past experiences. For instance, a CWR in CCUI who has experienced emotional deprivation or rejection is experienced to struggle with cognitive distortions such as ‘no one who cares’ or ‘everyone hates me’. Some of this negative belief about self that have their roots in childhood can lead to self-sabotage, low self-esteem, psychological issues even illness.

Strengths of Cognitive Behavioral Theory (CBT)

The cognitive-behavioral theory is known to be an effective approach to therapy due to its emphasis on helping an individual with self-management skills and techniques for restructuring one's thoughts (Corey, 2008). Various studies have that CBT is an effective treatment to many stress and anxiety related issues (Carpenter, Andrews, Witcraft, Powers, Smits, & Hofmann, 2018). The theory suggests the importance of dealing with and treating one's thoughts in order to manage one's emotions in the process of modifying one's behaviors. This theory explains best how an individual Consecrated Women Religious' behavior results from emotions that may be triggered by a cognitive experience from their community environment. With self-awareness and appropriate skills, one can lead to self-directed behavior. (Carlbring et al., 2018) considers CBT to be as effective as face-to-face therapy.

According to Rush and Beck (1978), as cited by Anclair, Lappalainen, Muotka & Hiltunen, (2018) CBT seeks to help individuals relieve themselves from psychological stress by studying and identifying faulty beliefs and thoughts for healthy living. CBT is known to be action-oriented since an individual is expected to take an active role in response to tasks that have to be accomplished. According to the researcher's view, awareness of the impact of a dysfunctional belief system will help a Consecrated Women Religious in CCUI in making judgments and choices of their behavior. In its therapeutic approach, Cognitive behavioral

therapy theory blends cognitive and behavioral concepts and techniques, which makes it very practical in its nature in addressing the reality experienced between thoughts, feelings, and behavior in order to achieve the desired goal, which is behavior change.

Among the key ideas of this approach are that negative thoughts reflect underlying dysfunctional beliefs and assumptions, which, when triggered by a situation or event, a depressive pattern is put in motion (Corey, 2001). Cognitive intervention coping skills will help CWR in navigating through the challenges, making them regulate their lives for effective relationship management. When a CWR is faced with cognitive deficiency or cognitive distortion, she is likely to have a misguided way of processing information leading to adjustment issues. CBT therefore seeks to modify and replace distorted thoughts and behavior with acceptable ones.

Weakness of Cognitive Behavioral Theory

Although Beck (1960) helped his patients in reevaluating their thoughts as a focus on reducing the presence of negative emotion (Miller, Collins & Brief, 2010) and (Miller, 2019), however, observes that "the reduction of negative emotions does not create the presence of positive emotion." This could be so most probably because of unique personalities and unique past experiences which CBT does not seem to address. CBT opponents have frequently argued that the approach is too mechanistic and fails to address the 'whole' patient (Gaudiano, 2008). According to Miller (2019), CBT seems to focus on specific present problems associated with irrational thinking and fails to address possible underlying causes of negative emotions. From the researchers' point of view, mental health conditions, especially those that are deeply rooted in unresolved childhood depressive episodes, may need a longer time in treatment, which contradicts Miller's statement that CBT can be completed in a relatively short period.

On the other hand, the cognitive behavioural theory focuses on the individual's ability to work on her thoughts, feelings, and behavior and fails to look at individuals as part of systems or community that has an impact on the wellbeing of an individual. Besides, CBT's effectiveness is limited as it is primarily dependent on the patient's commitment to therapy and ignores external life factors such as one's living conditions, such as an experience of loss and grief which may influence the client's underlying issues (Smith, 2016). This is the reason why the researcher uses Emotional Intelligence theory as a complementary theory to fill up some of these gaps.

2.2.2 Emotional Intelligence Theory

According to Salovey and Mayer (1990), Emotional Intelligence is the ability to process information about one's emotions as well as other people's emotions to guide one's thoughts and behaviour. According to these two authors, emotionally intelligent people must have the ability to perceive and correctly express their emotions and other people's; possess the ability to; have the capacity to understand emotions, emotional language and emotional signals and; have the ability to manage their emotions in order to achieve goals and use emotions in a way that facilitates thinking.

Goleman (1995) describes the dynamic influence between the four components of Emotional Intelligence, according to his model; self-awareness, self-regulation, social awareness, and social skills (relationship management). Self-awareness is the ability to identify and comprehend personal moods, emotions and drives and how they affect other people. Self-awareness relies on one's capacity to check one's emotional state and to accurately recognize and name one's emotions. Self-awareness improves one's level of social awareness hence influencing relationship management. Self-awareness is viewed to impact self-regulation or self-management, leading to healthy relationship management, which is likely to strengthen

attachment bonds among CWR. Emotional Intelligence is assumed to lead to better decision making (Afza, Raja & Bhagya, 2019).

According to Goleman (1995), self-regulation is the capacity to control or redirect one’s disruptive impulses and feelings. It is also the ability to postpone judgement and to think before acting. Social awareness is the ability to manage relationships, build networks, and find common ground and rapport. Relationship management is about team-building capacities, ability to manage power and work together with others.

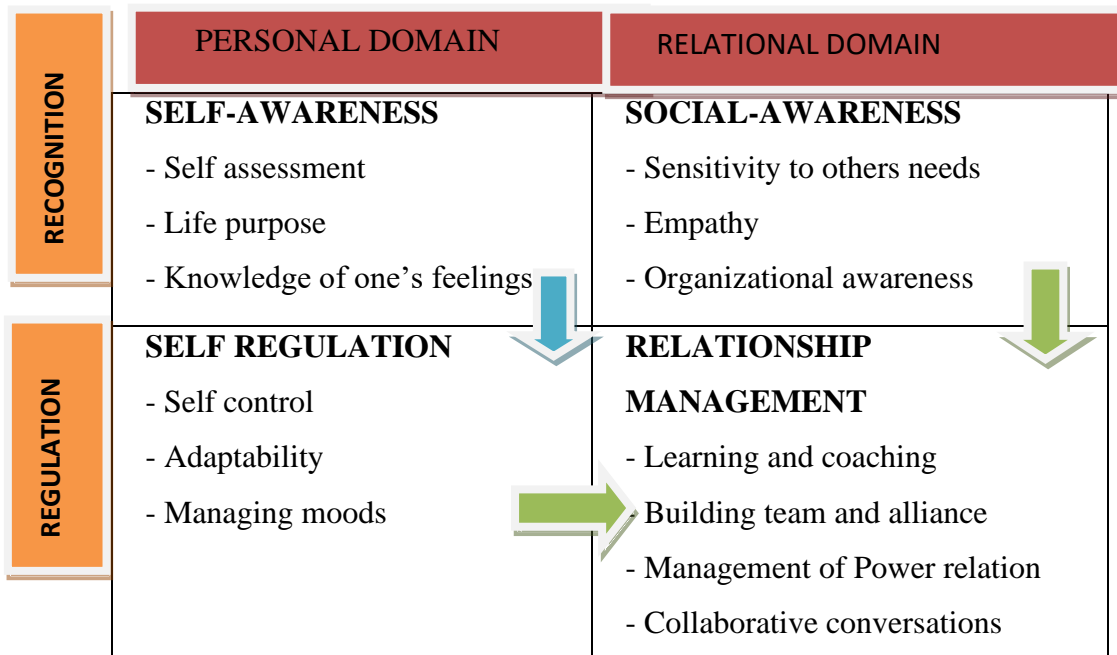


Figure 1: The Goleman’s Emotional Intelligence Grid

Source : <https://positivepsychology.com/emotional-intelligence-tests/>

The theory informed the study in the assumption that; when Consecrated Women grows in the four components are likely to have high level of Emotional Intelligence and high adjustment levels.

Strengths of Emotional Intelligence

One of EI strength is to empower an individual with the ability to read situations objectively as they are to connect with self, others and her God, while confronting her irrational thinking reflected in automatic negative thoughts as Beck (2011) puts them. According to (Afza et al., 2019) Emotional Intelligence aids in self-motivation in facing challenges and frustrations which in most cases are experienced to weigh down CWR morale. This kind of intelligence provides ability to manage one's life leading to life satisfaction (Liu, Wang, Dou & Zhang, 2015) while setting the mood and maintaining clear thinking with ability to empathize (Abe, Niwa, Fujisaki & Suzuki, 2018)

Emotional self-awareness involves knowing what one is feeling at any given time and understanding the impact of the feeling and their associated moods on others (Goleman, Boyatzis & McKee, 2002) which can be a useful tool in processing root causes of some cognitive distorted thoughts. Goleman (1995) indicated that Emotional Intelligence is more important to an individual's success in life compared with cognitive intelligence, as it plays an important role in the success in work, study and social life (Katani, 2018). This is why the researcher uses EI theory to compliment CBT. Emotional Intelligence helps in managing relationships, promoting good managers of self and others (Al-Tamimi & Al-Khawaldeh, 2016)

Weaknesses of Emotional Intelligence

Research has identified the dark side of EI. In the view of Davis and Nichols (2016), Emotional Intelligence was used in occupational setting as a tool for emotional manipulation of others. In their findings especially in some context, high levels of emotional awareness and management were found to be related to poorer psychological health and impact upon an individual's capacity to deal with emotionally resilient situations.

Other Studies especially by Van Huynh (2018), Elipe et al., (2015) and (Lizeretti et al., 2012) propose that an imbalance in constituent components of EI may characterize vulnerability. For instance, an excessive awareness of negative emotions coupled with lack of competency to repair these emotional state may result in greater psychological discomfort (Davis & Nichols, 2016). In the view of Lobaskova, (2015), different psychologists possess different views regarding the components of EI and its definitions and implications (Mayer & Salovey, 2004; Goleman 1995; Petridies, 2011). However, Murphy (2014) presents scientific non credibility argument to be a major debate concerning Emotional Intelligence Theory even though scientists pose different views regarding the components of Emotional Intelligence (Mayer & Salovey, 2004; Goleman, 1998; Petrdies, 2011) as well as its definitions and implications, the major debate, though, has been going around its scientific credibility.

2.2.3 Application of the Theories

Cognitive behavioral theory was assumed to contribute to wellbeing of CWR in CCUI in many ways. According to CBT, any negative thought which is triggered in a CWR reflect underlying dysfunctional beliefs and assumptions, which, when triggered by a situation or event, a depressive pattern is put in motion (Corey, 2001). When CWR entertains irrational thoughts, emotions are triggered and intrapersonal and interpersonal relationships get affected. Automatic thoughts as addressed by Beck (1995) form part of an internal communication system, enhancing or distorting self-concept in the life of an individual as experienced by in CCUI, thus affecting quality of life all together.

Distorted beliefs and self-defeating statements such as; ‘I am not good for formation ministry;’ ‘I am trapped in my wounded childhood;’ I cannot forgive him/her; ‘I am stupid and slow in understanding concepts; formation attracts criticisms and I fear being criticized.’ These

are some the cognitive distortions that are likely to cause a lot of turbulence to self and others, affecting the quality of life among CWR living together. These thoughts are likely to give birth to unpleasant emotions that result in maladaptive behavior in a community set up. This can be improved and restructured through cognitive formation that promotes deeper self-knowledge and better social skills. This study calls for an attitude and behavior change that involves the restructuring of distorted thoughts.

Emotional Intelligence is to offer to a CWR in CCUI a better knowledge and management of the self, others, their environment and God, in order to adjust to the world and its happenings in a meaningful way (Majawa et al., 2020). Emotional Intelligence theory informed the study in the assumption that; when a CWR grows in the four components of EI namely; self-awareness, self- management, social awareness and relationship management is likely to have high levels of EI and adjustment.

In an earlier study, Wilks (1998) views emotions like a see-saw; when one side is up, the other side is down, this is why Emotional Intelligence gives a CWR a chance to balance the 'see-saw' of her life. This requires extra effort through self-awareness to discover the secret in the hidden part of oneself concealed in the opposite. The researcher assumes that, a Consecrated Woman requires Emotional Intelligence to live in a balance between the force of emotions and its opposite, to avoid being one-sided.

The dynamic interaction between the four components of EI; self-awareness, self-management, social awareness and relationship management (Goleman,1995) is what the researcher assumed its likelihood to move CWR from distorted automatic thoughts to thoughts that are likely to lead one to desirable behavior. In cases of transference, which may involve transferring some of the negative emotions from unresolved past or childhood experience such

as anger and rejection to wrong people, Carl Rogers confirms empathy and positive regard (Mercier, 2016) as a very important skills in helping individuals.

A Consecrated Woman Religious who is self-aware and aware of her surrounding understands what drives her thoughts emotions and behavior as well as the effect her behavior has on others. She will be self-confident and constantly engage in healthy self-assessment (Axelrod, 2017). Awareness and management of challenges that emerge from personality and intercultural differences in CCUI, is assumed to enhance level of adjustment among CWR in their life together.

Jain (2015) holds that by managing emotions well, individuals can easily face challenges in their lives and find satisfaction in life. This is assumed to be so for CWR in their community living. Therefore, the theories helped CWR to realise that, solutions to their problems lie upon their positive cognitions, Emotional Intelligence and commitment to behavior change as asserted by (Miller, 2019). These theories are useful tools for participants of various programs in CCUI where participants actively interact intra-personal and inter-personal (Kofler, 2011). When a CWR in any program in CCUI entertain irrational thoughts, they are likely to trigger negative emotions which may have a high possibility of affecting interpersonal and intrapersonal relationships in community living. This is why CBT plays a big role in restructuring some of these beliefs which requires personal commitment and skill of self-management which Emotional Intelligence offers.

Majawa et al., (2020) noted that, emotions give one the chance to update the past, restore vitality to the present, and gives a new direction to the future. For a CWR in a community set up to move in a new direction, she is to become aware of her emotions and beliefs, knowing how her beliefs affect her emotions. It is a helpful tool that moves her to modify her thinking

that may have led to a particular emotional state. This is why Beck's cognitive behavioral therapy complements well with Emotional Intelligence. As asserted by Serrat (2017), if CWR emotional abilities are not at hand, if they do not have self-awareness, if they are not able to manage their distressing emotions, if they cannot have empathy and have effective relationships, then no matter how smart they are, they are not likely to get very far with the demands and goals of their calling.

2.3 Review of Empirical Studies

This section focused on empirical studies of literature related to the study, 'the relationship between Emotional Intelligence and adjustment to community living.' The objectives of the study are; to identify the levels of Emotional Intelligence among Consecrated Women Religious CWR in CCUI. To assess adjustment levels among Consecrated Women Religious in CCUI, to examine the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women Religious in CCUI and the fourth objective; to explore possible strategies to enhance adjustment to community living among Consecrated Women Religious in CCUI, Karen, Nairobi County-Kenya, and finally gives the summary of literature review and identified gaps.

2.3.1 Levels of Emotional Intelligence among Consecrated Women.

Emotional Intelligence is considered to be one of the most important abilities and an avenue for creating purpose in life (Rainey, 2014; Dezutter, Casalin, Wachholtz, Luyckx, Hekking & Vandewiele, 2013), which is assumed to help a CWR, giving her life meaning and a sense of direction.

In a related study done in Vietnam, (Van Huynh, 2018) examined the reality of self-awareness and responsible decision-making of students in grades 4 and 5 and the correlation between the two variables. He used random sampling to obtain a sample of 1004 students. The findings reflect a strong and close correlation between social awareness and responsible decision-making with a significant level of $0.000 < 0.05$. This finding showed that the clearer one's social awareness is, the better one is responsible for making a decision and vice versa. Unlike that study, which examined reality of self-awareness on grade 4 and 5 students, the current study examines self-awareness of Consecrated Women Religious. The current study used census to include every CWR participating in CCUI programs because the researcher assumes that the diversity of age differences and life experiences would bring richness to the study.

In China, (Liu et al., 2015) explored the relationship between self-control as a component of Emotional Intelligence and employees' initiative behavior: the intermediary role of emotional burnout. The researchers sampled 189 participants (85 male and 104 female) organization employees from Guangdong and Henan provinces. Findings shown that self-control, emotional burnout, and employees initiative behaviour all had a significant correlation ($r = -0.410$, $p < 0.01$), supporting hypothesis 1; self-control and emotional burnout had a significantly negative correlation ($r = -0.423$, $p < 0.01$) supporting hypothesis 2; emotional burnout and initiative behaviour was found to have a significantly negative correlation ($r = -0.405$, $p < 0.01$) supporting hypothesis 3. The researchers found the results of this study consistent with their theoretical expectations. They noted that individuals with a higher sense of self-control seem to possess more psychological resources compared to those with lower self-control. However, this study did not show if having Emotional Intelligence would influence the level of self-control that helps in reducing emotional burnout. Consequently, the current study investigated level of EI especially

self-control or self-management among CWR in Kenya. The findings of current study were expected to reflect African dynamics since it was carried in Kenya.

Hajibabae, Furahini, Ameri, Salehi & Hosseini, (2018) conducted a cross-sectional, descriptive co-relational study to determine the relationship between empathy as a social awareness skill and Emotional Intelligence among Tehran University nursing students in Iranian. A sample of 320 students was selected using stratified random sampling. Data was collected using the Jefferson Scale of Empathy and the Schutte Self-report Emotional Intelligence Test and analyzed using Statistical Package for the Social Sciences (SPSS). The results showed a strong positive correlation between empathy and Emotional Intelligence, indicating that with an increase in Emotional Intelligence scores, empathy scores also increase ($r=0.499$, $p<.001$). It was noted that individuals with high Emotional Intelligence have better empathetic skills and better at dealing with their emotions. This study was done in Iran among nursing students while the current study was be done in Kenya among Consecrated Women Religious, where the researcher adopts sequential explanatory research design to carryout data collection in two phases for intensive investigation of adjustment issues among CWR and their remedies.

Ward, Cody, Schaal and Hojat, (2012) contradict the above findings in their longitudinal study that was designed to examine changes in empathy during an academic year among 214 undergraduate nursing students who completed the Jefferson Scale of Empathy at the beginning and the end of the 2006-2007 academic year. Statistical analysis showed a statistically significant decline of empathy for nursing students who were exposed more than others to patient encounters during the study period ($F(2,211) = 4.2$, $p < 0.01$). Findings are consistent with those found among medical students in that nursing students' encounters with the patient, which ironically are supposed to strengthen engagement, have shown a decline in student empathy. It

was noted that empathy scores decrease with an increase in the number of college years. One would expect a medic to grow more in social awareness according to years of experience. The researcher looked forward to find out if the number of years in religious life will lead to decline of empathy or reflect a high level of emotional intelligence among consecrated women religious. In other related studies, (Abe et al. 2018), (Bertram, Randazzo, Alabi, Levenson, Doucette & Barbosa, 2016) and (Ferreira-Valente, Monteiro, Barbosa, Salgueira & Costa, 2017), a found weak association between EI and empathy.

Al-Tamimi & Al-Khawaldeh, (2016) examined the correlation between EI, social skills, and religious behavior among Dammam University female students in Saudi Arabia. This study was done to respond to a need observed that there was an escalation in the frequency of some behavioral and emotional problems highlighted by the researchers as vandalism, aggression, social withdrawal, and poor social relations, among others. A purposive sampling procedure was used to obtain a sample of 338 female students of university Islamic Studies and Arabic language departments. The findings reflect a high level of Emotional Intelligence among female students with an average of 3.611. The researchers attribute the above results to the fact that the students had reached an advanced stage of maturity and the capacity to understand themselves, control their feelings, and understand the feelings of others. The relationship is also attributed to society's expectations, which may have encouraged them to behave with sobriety as expected from them. This study was done among Muslim women in Arabia while the current study examined those variables among Consecrated Women Religious in Kenya.

In a qualitative study, (Igbafe, 2016) explored the coping strategies of Nigerian Universities to identify the way emotional intelligence has helped in the adaptation, adjustment and sustenance. The study investigated how 12 Nigerian University lecturers coped with

professional, academic and institutional challenges posted to their emotion's intelligence. Semi structured interview was used to generate data. In their findings, personal competencies such as emotional awareness and self-assessment provided adequate information on emotional messages. Relational competencies were linked with successful application of EI. This study is carried out among university lecturers while the current study explored EI levels among participants of CCUI programs.

In Kenya, Mwathi (2010) investigated the relationship between Emotional Intelligence and job performance among service providers in rehabilitation schools in Kenya in a study that adopted a correlation research design. Stratified proportionate sampling was used to obtain a sample of 81 service providers from a target population of 103 service providers in rehabilitation schools. Emotional Intelligence was assessed using an adapted version of items borrowed from the tests of Emotional Intelligence developed in terms of the relationship between the two variables. The findings indicated a significant, moderate, and positive relationship between Emotional Intelligence and job performance among service providers in rehabilitation schools, accepting the alternative hypothesis at the .05 level. However, these were people working under special conditions, and so findings may not be generalized beyond the sample. Unlike this study, the current study will respond to the needs of CWR, though done in Kenya, the current study was done in a different setting, in a religious institution not in a rehabilitation school.

Similar findings were obtained by Gitonga (2012) in a study that examined the relationship between EI and leader effectiveness: an analysis of Kenya's banking sector. The researcher found a positive and significant relationship between Emotional Intelligence and the leaders' effectiveness. Each of the four clusters of Emotional Intelligence, self-awareness, self-

regulation, social- awareness, and relationship management were found to be significantly correlated to leaders' effectiveness.

Gautier and Ngundo (2017), carried out further research through the center for Applied Research in the Apostolate (CARA), where CWR reported that they found community living the most challenging aspect of religious life experiences. In responding to a question on 'what they found most challenging about religious life, the respondents expressed their struggles in living with members from different cultural background, with different opinions, age gaps, personality, and preferences. Current researchers attempted to determine whether empowering these CWR with social competence skills such as Emotional Intelligence could enhance self-knowledge and awareness of one's surroundings that may improve the quality of community living.

From the reviewed literature, most of the studies were done in various disciplines other than religious life. There is, therefore, scarcity of research literature both internationally and locally on levels of Emotional Intelligence of CWR. Different studies used different sampling procedures and adopted different research designs from the current study. The reviewed literature has provided conflicting findings, which prompted the researcher to explore these variables in a different environment such a religious set up.

2.3.2 Adjustment Levels to Community Living among Consecrated Women

The process of adjustment starts right from birth all through human developmental stages. Since no two individuals, Consecrated Women Religious, are alike in responding to life challenges, their adjustment levels differ from one individual to another hence confronted with a challenge to cope with each other's differences. Adjustment levels in this study will be assessed in terms of women's religious level of emotional maturity, life satisfaction, self –efficacy as integrated indicators of adjustment. An emotionally mature and adjusted CWR is assumed to be

indifferent towards certain kinds of stimuli that affect the mood of an individual (Jain and Pasrija, 2014), affecting community adjustment while Self efficacy in a woman religious is hypothesized to influence her psychological adjustments, giving her cognitive abilities that help her belief in self, develop self-confidence and control over her inner motivation, behaviour and her environment leading to life satisfaction. Adjustment in this context is the process by which CWR maintains a balance between her needs and the circumstances that influence the satisfaction of these needs, as asserted by Sharma, Kumar & Joshi (2012) in their study on self-efficacy and adjustment among adolescents.

In a related study, Mohammadyari and Khodabakhshi-Koolae (2017) explored the effect of emotional maturity and self-discrepancy on the religious attitude of pre-college adolescent girls in Tehran. The statistical population consisted of all pre-college girls' students who were sampled using the Morgan table and multi-stage cluster sampling method. Data collection tools were the emotional maturity questionnaire, self-discrepancy questionnaire, and religious attitude questionnaire. The findings show that the emotional maturity factor (beta-0.31) has the greatest impact on religious attitudes ($p < 0.01$), and real-ideal self-discrepancy with (0.11) is the second-factor influencing religious attitude. He concluded that emotional maturity and self-discrepancy variables play an important role in the religious attitude, thus influencing the level of adjustment. The participants of this study were pre-college adolescents who were still in their early human developmental stages while this current study aimed at exploring emotional maturity among adult Consecrated Women Religious not only in a learning environment but also in a multicultural diversity.

Jain and Pasrija (2014) explored the level of emotional maturity and adjustment of senior secondary school students in relation to the type of school (government or private school) and gender. Tools used to collect data were the Emotional Maturity Scale developed by Singh and Bhargava (1984) to measure EI and Bell adjustment Inventory Development by Mohsin and Hussain (1934) to assess the adjustment of students. The study found no significant difference between emotional maturity and adjustment levels of senior secondary school students in relation to the type of school and gender. The study used Emotional Maturity Scale by Singh and Bhargava (1984) and Bell adjustment Inventory Development by Mohsin and Hussain (1934) to assess the adjustment of students while this in study adjustment will be measured using three scales namely Emotional maturity scale by Singh and Bhargava, (1991), The Satisfaction with Life Scale by Diener et al., (1985) and New Self Efficacy Scale by Chen, et al., (2001).

In addition, Sharma et al. (2012) found no significant difference in adjustment and Emotional maturity in both boys and girls, and no significant correlation between students' adjustment and emotional maturity was found either. Their descriptive study examined the relationship between adjustment and emotional maturity for secondary school students; the researchers sampled 100 students (50 Boys and 50 Girls) of class X of 4 government schools. Singh and Bhargava (1984) developed the emotional maturity Scale and adjustment inventory to collect the data. According to the findings, t-value (1.1) reveals that there is no significant difference in the emotional maturity of students of government and private schools. It is also noted that t-value (1.1) exhibits that there exists no significant difference in the emotional maturity of boys and girls taken understudy, which leads to the conclusion that boys and girls are having the same level of power to control their emotions in various situations.

Srivasta (2002) examined job satisfaction and work adjustment of workers in public sector personnel. A sample of 100 employees participated in the study, and findings reveal the presence of a positive and significant correlation between overall work adjustment and job satisfaction at a 0.01 level of significance. Adjusted workers were noted to have higher scores on job satisfaction than maladjusted ones. An adjusted Consecrated Women Religious is assumed to reflect joy and satisfaction in their day-to-day activities in response to their calling. The study examined these variables among workers in the public sector, while the current study aimed at examining whether life satisfaction has a relationship with CWR community life adjustment.

In Germany, Janotík, (2016) investigated life satisfaction in female Benedictine monasteries from the perspective of happiness in economics. The researcher sampled 154 nuns from 54 different monasteries. The main objective was to identify the most important determinant of happiness and to empirically evaluate the hypothesis that these Nuns have very high subjective satisfaction with life. The results indicate that satisfaction with work is one of the determinants of well-being in both samples; that it is statistically significant at the 5% level, and a one-unit increase in work satisfaction on a scale between 1 and 10 leads to an increase in the probability of higher life satisfaction of 38% in the case of German Socio-Economic Panel (SOEP) women and 32% in the case of the Nuns. Regression analysis findings reveal that the variables' autonomy, competence, and relatedness, which are considered key elements in enhancing adjustment, have a very strong impact on life satisfaction. Benedictine Nuns indicated much higher life satisfaction levels with reported lower frequencies of negative emotions and higher frequencies of positive emotions. The study was done among Benedictine Nuns from their different monasteries in a European setting in Germany while the current study examined life

satisfaction among active Consecrated Women Religious from 47 different congregations in a Kenyan setting.

Habte, Yikealo, Tekie and Gebregergis, (2019) explored the relationship between self-efficacy, self-esteem, and psychological adjustment variables of depression and life satisfaction. Researchers sampled 328 International University students studying in China in Hubel Province, Wuhan. Data collection was done through a self-report questionnaire. Hierarchical multiple regression analyses were performed to explore the relationship between variables under study. Regression output indicated that both self-efficacy and self-esteem were positively related to life satisfaction and negatively related to depression. Pearson's correlation results indicated that self-efficacy shown a significant negative relationship with depression ($r = -0.29$, $p < 0.01$) and a strong relationship with self-esteem ($r = 0.43$, $p < 0.01$) and life satisfaction ($r = 0.43$, $p < 0.01$). Likewise, self-esteem was found to have a strong negative association with depression ($r = -0.47$, $p < 0.01$) and a positive association with life satisfaction ($r = 0.29$, $p < 0.01$). A significant negative correlation between students' life satisfaction and their depressive symptoms was noted ($r = -0.34$, $p < 0.01$). The findings encourage the nurturing of self-efficacy and self-esteem to help students deal with psychological adjustment difficulties (Habte et al., 2019).

Ahmad, Anwar and Khan (2017) examined the relationship between social adjustment and self-efficacy of Sargodha university students in Pakistan. A multi-stage random sampling procedure was used to sample 550 students in different departments. Students Adaptation to college questionnaire (SACQ) by (Baker & Siryk, 1984), General Self-Efficacy Scale (GSES) and social adjustment scale were adapted with permission to measure the self-efficacy and social adjustment of students. Findings indicate that students with high Self-efficacy have significantly better Social Adjustment than all other students with moderate and low Self-efficacy levels as

indicated by mean difference 3.76, 10.02 respectively with p-value 0.001, and $0.000 < \alpha=0.05$ respectively. Students of the 8th semester had better social adjustment than 2nd-semester students, which indicates that demographic variables of years experienced in life influence adjustment. In an earlier study on the relationship between perceived social self-efficacy and depression, (Ahmad et al. 2017) associated low self-efficacy with higher stress, depression, and poor psychological well-being. In this study, the researcher explored self-efficacy among Consecrated Women in a religious institution where they live in a community setup.

Research has documented the complexity of experiences that cause maladjustment among CWR such as issues around power relations, identity construction, issues with interpersonal relationships, and struggle with the wounded self. In a qualitative interpretive study, (Eze, Lindegger & Rakoczy, 2016) examined how power relations influence Catholic religious women's identity construction. A purposive sampling procedure was used to sample 18 participants from two different Congregations, one a Diocesan, and the other an international missionary Congregation. The major dilemma arises from the issues surrounding religious obedience within the context of living religious community life. Many participants reported that the main challenges they encounter emerge from an interpersonal relationship with their leaders. Results show that a good number presented themselves as angry as well as disappointed in/with religious life as a result of their inter-subjective experiences with superiors/formators and senior/older Consecrated Women Religious.

In the above study, Eze et al., (2016) presents a narrative of one of the professed woman religious who claim to have been forcibly removed from office as school principal construct identity through anger:

I was in my office in the school when the phone rang, and that was my superior calling...she commanded me to leave the office immediately and get ready for my reporting that another sister is on her way to take over from me. I was angry... what?... I took it that way... but I was really angry, and I avoided the superior. (p.111)

This woman's religious' construction of identity reflects 'her as angry' when she was given obedience to leave the office without prior notice. This reflects a conflict with authority. In a related study, Passini and David (2009) examined the psychological processes triggered in obeying and disobeying the authority. Obedience to authority was noted to be an important aspect of social life, which is likely to require adequate emotional and relationship management between the leader and subject as a way of maintaining social order and healthy adjustments. In their view, obedience has been studied in terms of its disruptive aspects and notices how researchers have overlooked the role of disobedience in authority relationship.

However, other studies show an element of lack of satisfaction with obedience to authority in religious community living that reflects adjustment challenges as experienced by women religious. In her study that examined identity construction of Roman Catholic women religious in Nigeria, Eze (2012) noted that some participants voiced their concern that, in contrast to the ideals of a happy family and communion with one another, they find the reality of community life marked with constant humiliations and that individuals find themselves forced by circumstances to choose either to be submissive or resistant to authority. At times, this relationship is marked with heavy emotions, especially when authority feels disrespected and the subject feels demoralized (Eze, 2012). Such a scenario raises serious concerns about community living among CWR and a cause for further research.

Fattori, Curly, Jorchel, Pozzi, Mihalit and Alfieri, (2015) investigated the social representations young adults use to define and to co-construct knowledge about obedience and disobedience in Austria. From a sample of 154 respondents, 106 female, 68.8% young Austrian

adults (Mean age =22.9; SD=3.5) completed a mixed-method questionnaire comprising of open-ended questions and free word associations. Findings reveal that obedience and disobedience are respectively defined as conformity and non-conformity to regulations, ranging from implicit social norms to explicit formal laws. Mannath (2014) noted that leaders in religious life today are 'less listened to' but 'watched.' He challenges leaders to respond to a call to lead by example and states that, "If what is seen in religious women is genuine mutual love, without groups and power games, community life can bring something life-giving to the world.

In a related study that examined customer relationship management as a strategy to sustain the organization, Zamil, (2011) reiterated the need for effective leadership, which requires healthy relationships management. Further research confirms that emotionally intelligent managers have been found to be better able to resolve workplace conflicts and have proven to be better negotiators and leaders (Ngari, 2014).

The above-reviewed literature concentrates more on participants who are non-religious women, confirming the scarcity of literature related to the topic under study. Many studies on emotional maturity, life satisfaction, self-efficacy, empathy, and obedience to authority in relation to adjustment were based on various disciplines, especially among students in their learning environment. Very limited studies have been done among Consecrated Women Religious in community living. Most of the above studies were done outside Kenya. This study was carried out at Chem Chemi ya Uzima Institute in Karen, Kenya. The study seeks to explore whether similar findings of a positive relationship between EI and adjustment exist among CWR in response to their calling in community living.

2.3.3 The Relationship between Emotional Intelligence Dimensions and Adjustment to Community Living among Consecrated Women Religious.

Emotional Intelligence as a factor that influences adjustment is emerging to be of interest within various disciplines and in religious life as a way of life. In this context, Emotional Intelligence is the ability of a Consecrated Women Religious to be emotionally self-aware, with the ability to be in-charge and manager of her strong emotions, while being sensitive and emphatic to others for healthy relationship management as they cope with standards, values, and needs of a society in order to be accepted (Kumar, 2018). Therefore, the EI dimensions of self-awareness, self-regulation, social awareness and relationship management are assumed to be key if a CWR has to adjust well in her community.

In Poland, Smieja, Mrozowicz-wronska, and Kobylinska, (2011) explored whether people with different levels of EI apply different strategies of emotional regulation in a study that sampled 349 undergraduate students (220 women and 122 men). He used the Emotional Intelligence test (EIT) (Smieja et al., 2007) to collect data, and the (ERQ) emotional regulation questionnaire (Gross and John, 2003) to test emotional regulation. Findings show a significant relationship between emotional abilities and emotional regulation. However, analysis of the interaction between gender and Emotional Intelligence reveal that men seem to use suppression more often than women and this difference was highly significant $t(343) = 5.62, p < .0001$ and emotionally unintelligent men are noted to suppress emotion more than women and compared with men with high levels of EI. The findings supported the assumption that emotional self-regulation plays a key role in adjustment.

Similar findings were obtained in a study by Almajali et al. (2016) done in Jordan university that persons with high levels of Emotional Intelligence have self-confidence, purpose in life, adjusts and adapts easily in their environments. Katanani (2018) and Jain (2015) noted that one who is aware of herself is able to pay attention to how others influence her emotions, thus making it easier to form healthy interpersonal relationships consequently able to set life goals.

Sharma (2019) explored adjustment in relation to Emotional Intelligence, spiritual intelligence, and life satisfaction among professional and non-professional working and non-working women of Punjab. A systematic sampling procedure was used to sample 280 professionals and 250 non-professionals. Data was collected with Bell adjustment inventory adapted by the investigator, Emotional Intelligence scale, and spiritual intelligence and life satisfaction scale. The coefficient of correlation of adjustment with Emotional Intelligence as well as spiritual intelligence is negative and significant ($r = 0.127$, $p < 0.01$) for the professional group (280) and ($r = 0.180$, $p < 0.01$) According to the findings, the researchers noted that an emotionally adjusted woman could handle the stress, depression, anxiety and other mental tensions in a better way as compared to emotionally mal-adjusted women. The researcher pointed out the role of proper use of psychological variables such as emotional self-awareness on improving women's adjustment levels (Sharma, 2019).

However, the current researcher assumes that emotionally adjusted women religious will be able to cope better in stressful situations. In relation to this Porunthur (2014) describes a case of a young stressed Consecrated Woman Religious;

A certain sister is only six months into her vows. She has had two transfers already. Problems in community living are cited for change of place. She was recommended to take personal therapy... when she traced back the root causes of her behaviour in the community; she managed to modify her attitudes and behavior that irritated everyone. (p. 87)

The Consecrated Woman in Porunthur's study may have lacked self-awareness skills and ability to manage her irrational beliefs that influenced and caused frustrations that may have accompanied the transfers, thus advocating for Emotional Intelligence among Consecrated Women. In a study by (Balakrishnan and Raju, 2015), emotional competency was noted to help in better adaptation and that a person with high emotional competency was capable of responding suitably to pressure at the workplace and increasing job satisfaction and performance that helps in adjustment.

In another related study by Khokhar (2017) investigated the relationship between Emotional Intelligence and social adjustment of adolescents in a school community in Tika Ram College of Education in Sonipat, India. He used the Mangal Emotional Intelligence Inventory and Social Adjustment inventory to collect data. According to the findings, the mean of Emotional Intelligence of adolescents (boys and girls) is 210.35, and the mean of social adjustment of adolescents (boys and girls) is 17.7, 't'-value is 125.44, which is significant at 0.05 and 0.01 level of significance. The researcher concluded that there was a significant difference between the Emotional Intelligence and social adjustment of adolescents and that there was no relationship or correlation between Emotional Intelligence and social adjustment of adolescents.

This finding contradicts other researchers who contend that individuals who have high social awareness levels adjust well in their social lives (Van Huynh, 2018 & Roffey, 2011) because they possess qualities such as empathy and sensitivity towards other's feelings. Nevertheless, (Khokhar, 2017) still considers EI as an important component of the educational domain, which plays a big role in the achievement and success of the individual. He

recommended the need for teachers to be trained to measure the EI of their students as a way of extending social support.

Igbo, Nwaka, Mbagwu & Mezieobi (2016) carried out a study in Nigeria to investigate how Emotional Intelligence correlates with first-year university students' social and academic adjustments. They sampled 200 first-year students from four functional faculties of education in federal Universities in Nigeria's South-east geo-political zone.

Pearson product-moment correlation was used in analyzing the data and answering the research question. Regression analysis for testing the hypotheses at a 0.5 level of significance was used. Findings show that the correlation coefficient obtained was 0.65, indicating the existence of a medium positive relationship between Emotional Intelligence and social adjustment of students. According to findings of regression analysis, an F-ratio of 7.089 with an associated probability value of 0.00 was compared with 0.05, and it was found to be significant. The researchers concluded that Emotional Intelligence correlated positively with social and academic adjustment of first-year university students and that Emotional Intelligence significantly predicted first-year students' social and academic adjustment in school.

In Zimbabwe, Julia and Veni (2012) conducted a study that examined factors affecting students' adjustment at a university community. The researchers adopted a descriptive research design and stratified random sampling procedure to obtain a sample of 115 students. Structured and unstructured questionnaires were used to gather information from respondents. The findings indicated that, to a larger extent, students were failing to adjust to college demands due to the socio-economic conditions prevailing in the country. In rating their personal-emotional adjustment, 56% of the respondents indicated that it has not been easy to take responsibility for themselves at Campus, which the current researcher interprets as a deficiency of self-

management skills. The remaining 44% reported that it was not an issue for them to stay on their own for the first time, which reflected emotional maturity. It was also noted that the freedom at Campus and not having anyone to tell them about the time they go home sometimes led to confusion as they failed to have absolute boundaries on acceptable behaviour.

In a similar study, Mudhovozi (2012) found new students anxious as they adjust to academic, social, and personal challenges that the university environment presents. He found that some students clearly handle adjustment issues while others fail to cope with this challenge, which calls for concern. However, the researcher noted that most of the time, modification is based on how emotionally intelligent the individual is. In his book *“Are you weak enough to follow Christ,”* Treacy (2014) presents a spirituality of imperfection as he highlights some of the difficulties experienced in CWR community living as experienced by Sr. Therese. In her narrative, Sr. Therese states:

We do not have many enemies in my congregation without doubt, but at the same time, we do have our feelings! You can feel attracted to one sister, whereas with regard to another you would make a long detour in order to avoid meeting her! ...some sisters have a lack of good judgment and good manners, some are very touchy and hot-tempered... all those things that make life difficult for others. (p.19)

The above narrative reflects the presence of maladjustment in the community and a state that is likely to make members' adjustment to a fulfilling community life very difficult. Sr. Therese continues to say: "...I know that in many cases like this there is no hope of cure ...the sickness is chronic. I began to realize that these are 'wounded people'..." (p.19)

Many times, CWR are tempted to lose hope in each other and forget that every wounded sister has the potential to be a wounded healer. Community living is meant to be a healing environment, although, at times, it is experienced as a wounding environment when individuals lack self-knowledge, sensitivity, empathy, and mutual love (Treacy, 2014).

In a study that raised concern on maladjustments in religious communities, the Association of Consecrated Women of Eastern and Central Africa (ACWECA, 2014) secretariat examined the influence of African cultural values and practices among CWR in community living in a meeting that took place in Tanzania. The study adopted a mixed research method. Findings reflect a gap of integration between those Consecrated Women Religious who want to live their lives well and those who seem to be struggling with their identity construction. Further findings indicate the challenges faced by CWR who faithfully practice expected values. Respondents pointed out that such CWR experience rejection from other community members who do not uphold the values. They are thought to be holier than others, and many times branded names and mocked (ACWECA,2014) leading to bitterness and hurtful feelings. Nevertheless, CWR who practiced these values could be ridiculed by others, considered as cowards, old-fashioned, often misunderstood, despised, and even rejected (ACWECA,2014).

However, the majority argued that those who do not practice these values are seen as rude and may bring the conflict in the religious community (ACWECA,2014) They were observed to live a very unhappy life; others were reported losing their vocation and seen by society as failures in life. The above challenges motivated this study that aims at examining the relationship between Emotional Intelligence and adjustment to community living among Consecrated Women, to find out whether empowering them with EI skills would improve in any way quality of adjustment.

The above-reviewed studies concentrated on issues related to EI and adjustment in academic environments and other disciplines different from religious life as a way of life. It highlights challenges religious women go through in their community living seems to point out issues related to interpersonal relations and the emotional state of sisters. Scarcity of literature is

experienced both locally and internationally on Emotional Intelligence and its relationship with community living adjustment. This study aimed at examining the relationship between Emotional Intelligence and adjustment to community living among Consecrated Women Religious while assuming that sisters empowered with Emotional Intelligence skills could improve levels of their adjustment leading to satisfaction in their life together.

2.3.4 To Explore Possible Strategies to Enhance Adjustment to Community Living

Among Consecrated Women

In this study, the researcher explored a number of strategies that could enhance adjustment to community living among CWR in CCUI. These strategies included; Interculturality, Group therapy, Human Resource Management and Spiritual Wellbeing of consecrated Women religious.

i) Interculturality

In a study that sought to explore intercultural learning among community development students in Australian Universities, Fozdar and Volet, (2012) noted how students simultaneously recognized the importance of cross-cultural understanding. One of the students shared;

I was happy to be working with a Multiculturally mixed group... it is interesting to get others perspectives...it really challenged my thoughts as well. I always viewed myself as non -racist. I still am, but I found that multi-cultural thing really hard to overcome. It was hard to communicate... I was worried about making them feel insulted if I told them what was wrong. (p.372)

This quote demonstrates a positive attitude towards intercultural induction especially among those living in a multicultural diversity as found in Chem Chemi ya Uzima Institute and other religious communities.

In an annual measurement, evaluation and learning report from the Centre for Religion and Civic Culture (CRCC,2018) that was done in University of Southern California, the issue of *interculturality* was addressed as an area that needed to be emphasised among religion. The importance of *interculturality* was noted as a key factor in enriching one another and managing better their mental wellbeing. In the context of community living among CWR , *Interculturality* would promote adequate adjustment to community life especially if every member would appreciate and value members despite their cultural differences.

CRCC (2018) further opined that the concept of *interculturality* challenges has adequately challenged majority of the main paradigms in the Church and societies in the Western world. This is because the Church and the society still grapple with effects of colonialism and racism. This report further explained how racism has been experienced as a reality, where some individuals do not consider their colleagues as equals but caregivers which at times is experienced in religious Community life and many time lead to emotional outburst.

ii) Group Therapy

The second strategy that the researcher considers to explore that may enhance adjustment to community living among Consecrated Women is use of group therapy as one of the psychological intervention. In a study that investigated the effect of group therapy using cognitive behavioural approach to improve social adjustment of sojourner students at University of Indonesia (Amalia, Hanum and Sukarlan, 2018) found out that psychological interventions were required to solve adjustment issue by increasing social self-efficacy of the students. These students happen to have had issues with social self-efficacy which had developed to severe psychological problems. In this study, group therapy was found to be a very effective psychological intervention to solve adjustment issue by increasing social self-efficacy of the

students. Amalia et al. (2018) conducted this study in Europe among university students, while the current study was designed to explore the strategies among Consecrated Women Religious in Kenya. Further findings reveal that participants were able to dispute their negative thoughts for more rational responses in their social interaction and were able to take more initiative to make healthy social contacts which the researcher assumed will help CWR. In another study, Haslam, Haslam, Jetten, Bevins, Ravenscroft and Tonks, (2010) confirms the effectiveness of social treatment especially on the benefits of group intervention in residential care setting. In this study, the researchers noted that after intervention participants shown greater improvement in their general cognitive abilities and enhanced wellbeing.

iii) Human Resource Management

Nabi, Abu, Tareq and Rahma, (2017) examined the relationship between Human resource management practices with the job satisfaction and employee Turnover at Investment Corporation of Bangladesh. They used an exploratory research method and sampled executives, Middle level Manager and Managers of ICB Investment Bank. 40 respondents were issued questionnaire and 30 of them returned their responses. The findings revealed that, empowerment and recognition have positive effect on employee motivation. A positive relationship between employee motivation and organizational effectiveness was found. This implies that increase in level of empowerment and recognition lead to higher level of motivation. In this context, if members lack human resource management it is likely to cause maladjustments in interpersonal relationships.

Participants in CCUI were prepared to be professionals in various fields. They were therefore human resources that require to be skillfully managed as they represent dynamics in community life as experienced in religious life. On the one hand, when they were managed

well, they found fulfillment in their duties, when they were poorly managed or forced to work in areas where they were not skilled, such arrangement resulted in resentment and low morale. They felt devalued and not appreciated and considered the assignment as a punishment (CRCC, 2018). This may result in undesirable outcomes in their work.

CRCC (2018) further elucidates that the increased administrative work and few skilled personnel can make a CWR to feel overworked. This can greatly interfere with her adjustment to community living. Cognizant that CCUI is a dynamic organization, the researcher intends to explore how managers in various fields within the organization can have the relevant human resource management skills that can help them to become effective leaders.

iv) Spiritual Wellbeing

Another aspect the researcher explored that may enhance adjustment to community life was the Spiritual wellbeing in the lives of Consecrated Women Religious which was particularly vital in their calling. This was a useful tool in handling differences which caused unharmonious living. In their journal, Kiplagat, Tucholski and Njiru, (2019) investigated correlation between psycho-spiritual wellbeing and happiness among Consecrated Women in Nairobi County, Kenya. The researchers noted that increased psychological wellbeing impact positively on happiness and spiritual wellbeing of every individual Consecrated Women. This implies that matters related to psychological health such as emotional and mental wellness need to be enhanced so that, spiritual wellbeing may be heightened which is particularly expected to be in the heart of CWR community life.

2.4 Research Gap

The preceding literature review indicates that there is a relationship between Emotional Intelligence and social adjustment. Several studies have shown that persons with high Emotional Intelligence levels perform better and seem to be happy in their environments (Ngari, 2014). However, these studies have fallen short of investigating Emotional Intelligence variables on adjustment of Consecrated Women Religious in community living. It is more puzzling that empirical studies that address challenges and maladjustment experienced in Consecrated women religious communities did not recommend Emotional Intelligence as an intervention for the challenges experienced.

In addition, scarcity of research literature on the topic "Emotional Intelligence and Adjustment to Community Living among Consecrated Women Religious" was experienced and related literature concentrated on the relationship of the variables with either student's adjustments, employee's performance and job satisfaction and non-examined directly Emotional Intelligence and its relationship to adjustment in community living among Consecrated Women. As such, the current researcher assumes the presence of a relationship between the independent variable 'Emotional Intelligence' and the dependent variable 'adjustment to community living.' Hence there was a need to investigate the relationship between these selected correlates among Consecrated Women Religious to make more conclusions on the relationship between Emotional Intelligence and adjustment to community living.

Findings of the related studies on Emotional Intelligence and adjustment are not convincing. Rajeswari and Eljo (2013) noted a low level of Emotional Intelligence among adolescent students. In another study, Wu, Garza and Guzman (2015) did not show whether EI could remedy emotions or stress and feelings of isolation in adjusting to a college community. In

aspects of adjustment, some studies found that individuals with high levels of Emotional Intelligence were found to adjust easily in their community environments than those with low levels of EI.

However, Khokhar, (2017) found no relationship or correlation between EI and social adjustment of adolescents in a school community. Other studies reflect the influence of demographic variables on levels of EI and adjustment, such as age and experiences (Ahmad et al., 2017; Wu et al., 2015). Other Studies done on adolescent students reflected inconsistency in determining the influence of Emotional Intelligence on adjustment in their environment, assumed to be affected by their stage in human development "identity vs. role confusion."

Previous studies revealed that there had been challenges in community living among Consecrated Women (Nyawira et al., 1998; Eze et al., 2018; Gautier and Ngundo, 2017). In one of the studies by Nyawira et al. (1998), 138 participants were found not feeling at home in religious communities and expressed that at times they felt like strangers in their communities and yet little is explored on the influence of Emotional Intelligence in improving adjustments and quality of life lived together among Consecrated Women Religious.

Most of the sample characteristics of reviewed studies related to Consecrated Women religious way of life and maladjustments experienced were conducted in foreign countries; Sister Inigo's narrative of her experience was done in India in a study conducted by Amalados (2011). Eze et al. (2016) and Eze (2012) conducted their study on power relations and identity construction in Nigeria. Most of these studies were done in relation to the sister's identity construction and power relations that triggered emotional turbulence and maladjustments.

In conclusion, Studies related to Emotional Intelligence and adjustment variables were conducted in learning institutions and workplaces setting. It has been clear that literature on Emotional Intelligence and adjustment to community living among Consecrated Women Religious is minimal. Since no one has researched on this topic, this research was intended to bridge that gap and hopefully contribute to the body of existing knowledge. Therefore, it was the researcher's interest to conduct such a study with participants of Chem Chemi Ya Uzima Institute, who are Consecrated Women Religious from different programs belonging to different religious institution.

2.5. Conceptual Framework

The Conceptual Framework of this study is represented in diagram figure: 1 below, where the independent variable is Emotional Intelligence while the dependent variable is an adjustment to community living among Consecrated Women Religious. In this study, Emotional Intelligence involves the dynamic collaboration of its four components; self-awareness, self-management, social awareness, and social skills as presented by Goleman (1995), where self-awareness includes emotional self-awareness, self-assessment, and self-confidence; self-management includes self-control, adaptability, self-motivation, achievement orientation; social awareness includes empathy, service-oriented, and organizational awareness. Social skills include management of relationships, leadership, influence, developing others, communication, conflict management, building bonds, teamwork, and collaboration (Mwathi, 2010)

These components and their contributions could enhance effective adjustment to religious life and community living realized in following indicators; having emotional maturity, Satisfaction with life, and self-efficacy as key indicators of an adjusted Consecrated Woman Religious in this study. A CWR who has adjusted well to community living is likely to

demonstrate the above qualities. However, some demographic features like age, experience in religious life, education level, and life integration may enhance or impede the realization of the dependent variables and therefore act as intervening variables.

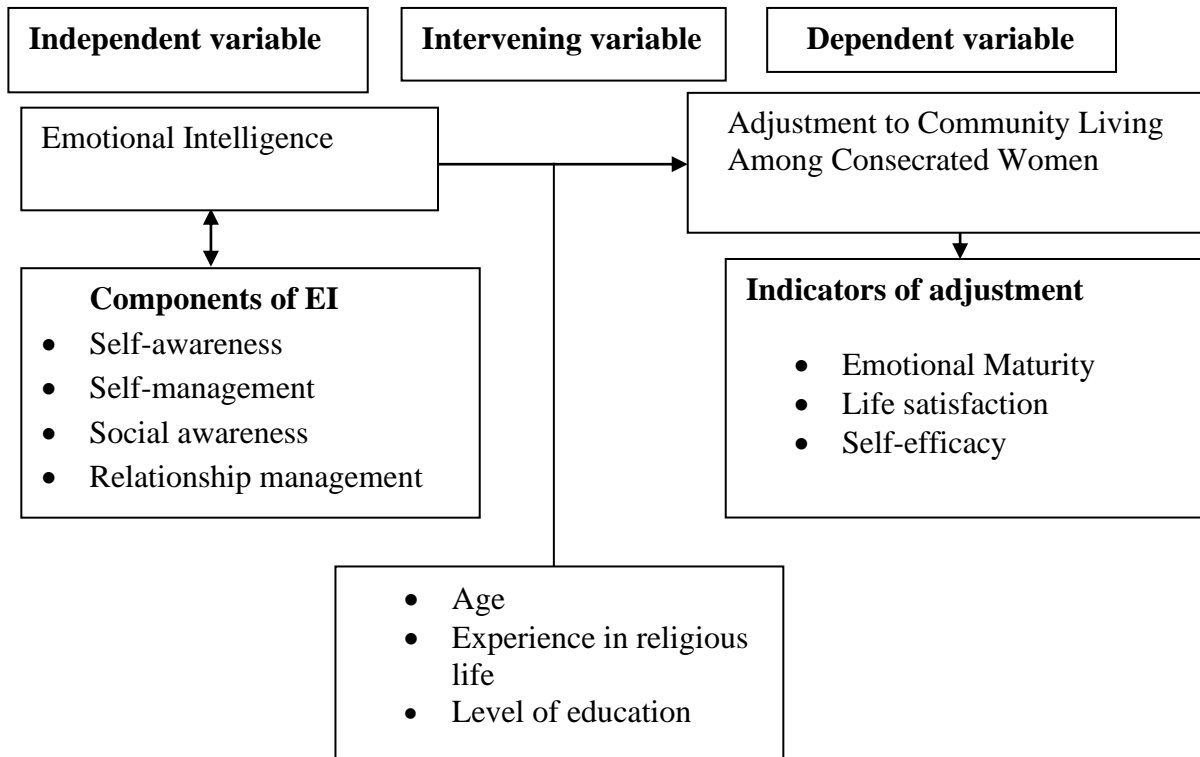


Figure 2: Relationship among Variables in the Conceptual Frame Work

Self-awareness of a Consecrated Woman religious (CWR) leads her towards emotional maturity through self-acceptance, which is likely to lead to clarity of personal purpose in life. Having a sense of purpose in life carries with it self-inner drive, self-motivation, and clarity of personal goals, as asserted by (Teques, Carrera, Ribeiro, Teques & Ramon, 2016). A CWR who understands her emotions is likely to have a healthy personal-emotional adjustment that improves her perceptions and self-knowledge (Almajali et al., 2016). Clear purpose and direction in life will help CWR to restructure difficulties into opportunities for growth and renewed motivation.

Self-management skills involve self-control, in a community life setting, these skills help even in managing one's tongue, moods, strong emotions like anger and striving towards a personal transformation that requires self-discipline. In this conceptual framework, self-management is likely to improve one's mental wellness, thus influencing interpersonal relationship adjustment among CWR in their community. Being in charge of one's actions allows a positive inner drive towards building healthy community living with the ability to forgive hurts.

Being aware of one's surrounding is a good sign of possessing social awareness skills. A CWR with social awareness is likely to have empathy, likely to be sensitive towards others' emotions, and aware of her needs in relation to her community members. She is likely to give and seek forgiveness since she is likely to treat members according to their emotional needs, hence having the capacity to cope and adapt to strenuous environmental conditions. She is likely to interact in a less stressful manner with power relations and interpersonal relationships leading to life satisfaction.

Emotional Intelligence transcends social skills, which involve collaborative conversations and building team and alliances. This involves relationship management, which plays a key role in power relations adjustment and adjustment to a community ministry. In this context, relationship management is the ability to influence other CWR positively with conflict management skills, with healthy networking and team-building abilities. When a CWR who is a leader or a member of the community can understand her emotion, she is likely to identify their impact on her and those she interacts with, hence respond with empathy and exercise respect towards others' opinions.

This interaction between EI and adjustment to community living will also be influenced by the age and the years of experience in religious life as well as the individual's exposure in education. This acts as intervening variables. If the influence is negative, negative results are expected. If positive, the results will be positive. This may depend on the integration and maturity of an individual Consecrated Woman Religious.

2.6 Chapter Summary

In this chapter, relevant literature was reviewed. In doing so, the researcher critically reviewed Behavioural and Emotional Intelligence Theories as well as their strengths and weaknesses and how these theories could be applied. The researcher also reviewed empirical studies that are relevant to the research. Levels of Emotional Intelligence of Consecrated Women and how they adjust to community living as well as the relationship between their Emotional Intelligence dimensions and adjustment to community living were also reviewed. The researcher explored strategies that enhance adjustment to community living among Consecrated Women Religious in CCUI. Research gaps were identified, conceptual framework established and the relationship among variable in it discussed.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

The focus of this chapter was to discuss the research design and the methodology employed for the study. It included the explanation of the research design, target population sample and sampling procedures. The chapter also presented the research instruments used for data collection and the method used in administering the tools, research instruments' validity and reliability, ethical consideration as well as the procedures adopted for data analysis and interpretation.

3.2 Research Design

The study adopted an explanatory sequential mixed research method design. This means, a combination of quantitative and qualitative method which was done in two phases. The rationale for this approach is that, more analysis specifically through qualitative data collection was needed to refine, extend and explain the general picture of the problem that the quantitative data results provided (Subedi, 2016). Research design is a type of inquiry within a research approach that provides direction for procedures in a particular method used to gather data (Ishtiaq, 2019; Creswell, 2014). In the context of this study, the researcher intended to investigate possible relationship between EI and adjustment to community living among CWR in two phases to get well refined and reliable picture of the situation in the community that helps to determine the type of interventions. Qualitative data comes in to explain reality from a different perspective. The mixed research method is known for its rigorous procedures in conducting both quantitative and qualitative research. The method is also known for its integration of findings from quantitative results and qualitative findings (Creswell, 2014). The process of data collection

involved first collecting quantitative data, analyzing the data, and then building on the obtained results to plan the second phase, which was be a qualitative phase (Ishtiaq, 2019).

In phase one, questionnaire for collecting quantitative data were distributed by researcher to all the 138 participants who were given one week to respond to it. This data was analyzed by the researcher and obtained results were explained further through qualitative phase. Ten (10) Consecrated Women Religious were purposely selected using maximum variation methodology of age, religious profession and levels of education to ensure heterogeneity in the responses. In phase two, qualitative data was collected through the individual’s in-depth interviews to explain further the results from phase one. It was sequential because the initial quantitative phase was followed by a qualitative phase (Subedi, 2016). It is called explanatory because initial quantitative data results were explained further through qualitative data. The figure below explains the process that explanatory sequential mixed research design took.

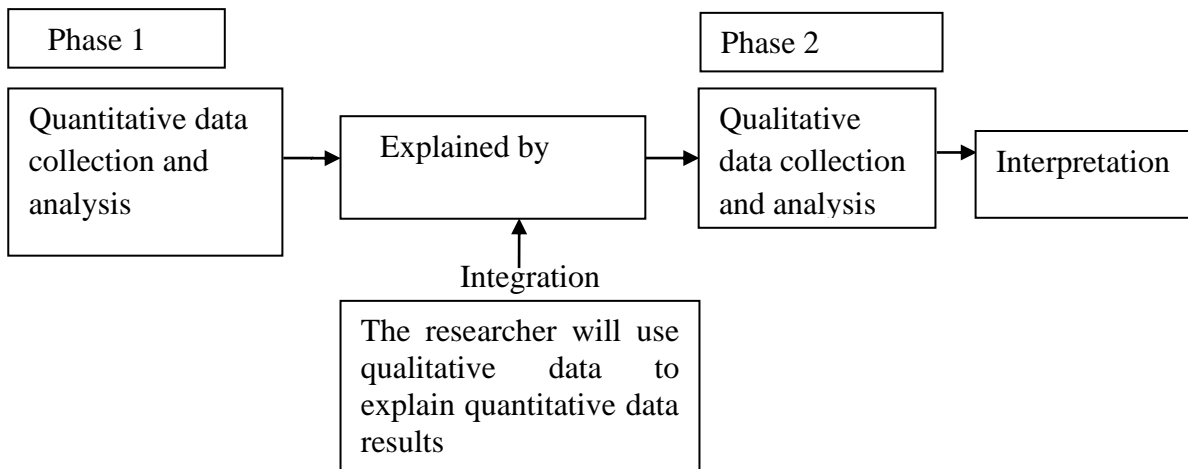


Figure 3: Explanatory Sequential Design

Source: (Creswell, 2014) The advanced mixed method

Quantitative approach provided hard data needed to explain the frequencies presented in numbers and it included closed –ended responses while a qualitative approach provides a more in-depth explanation with more open-ended responses. Both paradigms were needed in this study to support the validity and reliability of the study and to have the qualitative data help explain in more details the initial quantitative results (Creswell, 2014). In this mixed method, the researcher aimed at explaining how Emotional Intelligence (EI) effects adjustment in community living among Consecrated Women Religious by obtaining personal experiences. The use of qualitative data helped the researcher in explaining better the situation in community set up especially feelings, perceptions, beliefs, attitudes and experiences of the target group (Kumar,2011).

3.3 Location of the Study

The research was conducted in AOSK- Chem Chemi ya Uzima Institute (CCUI) located in the Suburb of Karen in Lang’ata constituency, Nairobi County. Chem Chemi ya Uzima is an institute ran by the AOSK (Association of Sisterhoods of Kenya). Students in this institution are drawn from all over the world and most of these students are Consecrated Women Religious (CWR). The institute therefore has a multicultural and multi-congregational nature providing a unique space for exposure and a growing appreciation of unity in diversity. Chem Chemi ya Uzima institute was founded to respond to the needs of CWR for solid holistic formation and education at all levels for authentic witness. The institute consists of three different categories of programs namely: Academic programs, Formation of formators program and Psycho-Spiritual Sabbatical program. This institution was considered to have a very high representation of CWR from different religious communities. The institution equally offered a good representation of the different categories of population of CWR in terms of diversity in age range, adjustment experiences both in personal life and in the religious community life. It was thus the estimation

of the researcher that CCUI was a fair representation of Consecrated Women Religious congregations in the Catholic Church.

3.4 Target Population

The target population for this study was the entire population of CWR participating in different programs in AOSK Chem chemi Ya Uzima Institute, Karen, Nairobi County Kenya. According to (Babbie, 2017) a population is described as a group of individuals or institutions from which the researcher intends to draw some conclusions.

The target Population of the study was a total of 138 participants according to 2020 academic year enrolment statistics. The study targeted participants who were categorized in three groups according to the nature of their programs, 57 formators under training, 58 participants of academic programs, and 23 participants of the psycho-spiritual renewal (sabbatical) program. The categorization of the group was employed because the population did not constitute a completely homogeneous group. Their diversity of experiences and unique disposition to be in the program was considered to have an added advantage. Participants were known to come from 22 different nationalities and from 47 different women religious congregations. The choice of the entire population was because of its size, which was small, manageable and equally offered a high diversity of internationality which provides reliable adjustment to community life experiences.

In choosing this target population for study, the researcher noted the diversity of age variation of participants ranging from 20 years to 70 years of age. The researcher looked at age differences as very key in exploring the relationship between Emotional Intelligence and adjustment in community living, especially the experiences of sisters in their various stages of

life. The nature of the programs offered in this institution is an added advantage since there is a great focus on an inner journey and personal transformation.

Table 1: Target Population Frame

Category of sisters	Number of respondents	Percentage of total Population
Sister's training to be formators	57	41%
Sisters undergoing academic program	58	42%
Sisters in psycho-spiritual renewal program	23	17%
Total	138	100%

Source: Enrollment records of Chem chemi Ya Uzima, 2020 academic year.

3.5 Description Sampling Procedures and Sample Size

This section of study explored the sampling procedures and sample size of the population in the study.

3.5.1 Sampling Procedures

The researcher used the entire population Consecrated Women Religious participating in various programs in Chem Chemi ya Uzima by census. A census is a study of every unit, everyone in a population; it is an enumeration of people in a particular area (Odimayo, 2018), Census ensured that all Consecrated Women Religious from various programs in CCUI participated in this study; CWR training to be formators, CWR undergoing academic program and CWR in psycho-spiritual renewal sabbatical program. Purposive sampling procedure was used to select respondents using maximum variation methodology of age, religious profession and levels of education to ensure heterogeneity in the responses The population was equally represented in the interview.

3.5.2 Sampling Size

138 Participants of the study were acquired via census. Purposive sampling procedure was used to select 10 participants to participate in qualitative data collection.

3.6 Description of Research Instrument

Emotional intelligence was measured through a modified Emotional Intelligence questionnaire by Suzanne Farmer et al., (2013), while adjustment to community living was measured through 3 modified subscales: Emotional Maturity Scale (EMS), Satisfaction with Life Scale (SWLS), and New Self Efficacy Scale (NSES), which were developed by Singh and Bhargava (1991), Diener et al. (1985) and Chen et al. (2001) respectively. These are identified to be the key indicators of adjustment in a community living in this study. An interview guide with five open-ended questions was developed by the researcher and used to elicit information from respondents. In addition, a short questionnaire on demographic information was included.

3.6.1 Questionnaires

Questionnaire that contained both open ended questions and closed ended questions were used in the first phase of data collection to solicit information for the quantitative aspect of the study. Questionnaire remain one of the most widespread and dominant tool in research (Bebell, Dwyer, Russel & Hoffmann, 2010), and was used in this study because they are straight-forward in data collection (Kombo and Tromp, 2013). There were three sections A, B and C. Section A took into consideration the demographic data, namely the age, whether a temporary professed or finally professed, their level of education and their category in the institution.

Section B contained items seeking information about levels of Emotional Intelligence among Consecrated Women Religious in CCUI. This was measured through a Modified Emotional Intelligence Questionnaire (MEIQ) based on Daniel Goleman's Emotional

intelligence, as modified by Suzanne Farmer et al., (.2013). The questionnaire was divided in two sections namely: personal domain self-assessment and relational domain self-assessment. Section 1: The personal domain self-assessment comprises of 15 items. 7 items were to measure the level of self-awareness while 8 items measured self-management levels. Section II: Relational domain self-assessment had 15 items, with 8 items measuring level of social awareness and 7 items measured relationship management levels. The items were scored on a five-point Likert Scale of 1= Strongly Agree and 5= Strongly Disagree. The scores were calculated by adding up the scores out of either 35 or 40 for each domain in sections I and II. This was to inform if one was high or low in Emotional Intelligence within each of the four domains addressed in this study as the four components of Emotional Intelligence namely: self-awareness, Self-regulation, social awareness and Relationship management. The items comprised descriptions of typical day-to-day situations in which one would be expected to respond with Emotional Intelligence. Answers were neither “good” nor “bad” but rather were to inform a woman religious of her strengths and where she needs to improve.

Section C sought information on the level of adjustment among Consecrated Women Religious. Adjustment was measured using 3 modified subscales namely; Emotional Maturity scale (EMS) developed by Signh and Bhargava (1991), The Satisfaction with Life Scale (SWLS) created by Diener et al. (1985) and New Self Efficacy Scale (NSES) by Chen, Gulley, and Eden (2001). There were five items from each scale adding up to 15 items that were to measure level of adjustment. This was scored on a five Likert scale of Strongly agree, Disagree, neither disagree nor agree, Agree and Strongly Agree. The scoring on the sub scales would be done by adding scores from each item. The score range was between 5 to 25 where a score of 5 will imply low level of adjustment, and that of 25 would imply high level of adjustment to

community living. Section D contained interview statements that sought opinion of respondents on what they considered as possible interventions to improve quality of adjustment in community living among Consecrated Women Religious.

3.6.2 Interview Guide

Interviews are informal and conversational to help informants to open up, while the researcher takes the responsibility to stimulate an informant to produce more information (Kombo and Tromp, 2003). For qualitative data collection in this phase, face-to face oral interviews were conducted with 10 respondents who were purposely sampled from among those who participated in phase one quantitative data collection. An interview guide with five open-ended questions each with 3 sub-themes to guide the flow of the discussion was developed by the researcher and used in phase two for qualitative aspects of the research to elicit information from respondents. The five questions explored the levels of Emotional intelligence, adjustment issues in the self, community, Congregation, and explored possible interventions. The purpose of interviews was to collect further “in depth data” which questionnaire might not have provided (Adams et al., 2010). It was the ability to use both quantitative and qualitative data that makes mixed method approach the best approach for this study. Results from the interview helped the researcher to refine results from quantitative data.

3.7 Pre- Testing of Research Instrument

To check the suitability of the study instrument, a pre-test was conducted using 12 Consecrated Women Religious who were members of staff living in CCUI, to facilitate detection of any deficiencies and challenges respondents are likely to encounter when responding to the items (Mvumbi and Ngumbi, 2015). These were purposively sampled from a group which was not part of the study, but had the same characteristics with the population chosen for study as

asserted by Orodho (2014). Pre-testing was conducted by the researcher herself and was used to determine the validity and reliability of the research instruments. It also helped in eliminating biases, assisting the researcher to assess the probable responses.

3.8 Data Quality Control

3.8.1 Validity and Reliability of Research instruments

Validity

To ensure the quantitative research instrument's accuracy, the researcher subjected the instruments to face and content validity. Face validity is the degree to which a measure appears to be related to a specific construct (Taherdoost, 2016). There was a connection between research instruments and the objectives of the research (face validity). To test face validity, opinion of experts was sought to ensure the items in the instrument measured the concept intended to measure in relation to study objectives. (Heale and Twycross, 2015). Their comments were used to refine the instruments. This confirmed the presence of the connection between the instruments and the research objective.

Content validity refers to how much the research measure covers the range of meaning included in the concept (Babbie, 2016). As asserted by Kumar (2011), the researcher ensured that, in developing the instrument, all the issues, attitudes, adjustment concerns are covered by all the instruments of the study. According to Heale and Twycross, (2015), content validity looks at whether the instrument adequately covers all the content that it should with respect to the variables. Experts' judgement was obtained from the two supervisors to ensure that the instruments covered the components of Emotional Intelligence and adjustment as addressed in this study. Opinions from examiners during presentation of research proposal helped a great deal in enhancing content validity.

Validity in this study was heightened by sampling participants for phase two from the sample of phase one since using different samples for each phase may invalidate results (Ishtiaq, 2019). On the other hand, Creswell (2014) affirms that validity of a behavioural measure depends on its ability to achieve what it was intended to measure. In this context, it was the degree in which results obtained after the analysis of data represent the phenomenon under study which is a significant relationship between Emotional Intelligence and adjustment in community living among Consecrated Women.

Reliability

Reliability is a measure of the degree to which a research instrument yields consistent results after repeated trial (Creswell, 2014). Reliability of measurement is the extent to which measurement of a phenomenon provide a stable and consistent result, and examines if a repeated measurement made by it under constant conditions would give the same results (Taherdoost, 2016).

Cronbach's alpha was used to measure internal consistency of the data collected. Since each participant was seen independent from all others, Cronbach's alpha was calculated for the scale and the sub scales. The Cronbach's alpha (α) generated from SPSS (V22) for the Emotional Intelligence scale was 0.874 whereas that of the Adjustment to Community Living scale was 0.780 as shown in Table 4.2. Since all the scales had Cronbach's alpha more than 0.7, the scales had above acceptable levels of internal reliability (Cronbach, 1951). The more consistent and stable a research instrument is, the greater its reliability (Umeozor, 2018)

Reliability for the qualitative data was enhanced by utilizing open ended in the interviews and through provision of opportunity to clarify responses from interviewees. Reliability is established through repetition of responses reflecting similar conditions and issues in line with the objectives of the study confirmed the reliability qualitative data.

3.8.2 Trustworthiness of Qualitative Data

According Lincoln and Guba (1985) Trustworthiness is one-way researchers can persuade themselves and readers that their research findings are worthy of attention. For them, this is done through developing standards of quality which involves four criteria, namely; Credibility, Transferability, dependability and confirmability.

Credibility is viewed as the established confidence in the truth of the findings from informants (Mwangi, 2018). To ensure credibility of the discussion, the researcher discussed any relevant content that emerged after probing the discussions with relevant questions according to the interview guide that explored research objectives. The researcher used peer debriefing and supervisor's critique that provided external check on the research process these also assessed preliminary findings and interpretations against the data.

Transferability refers to generalizability of inquiry (Penland, 2010) showing that the findings could be applied to other context and setting depending on the degree of similarity between the original situation (Mwangi, 2018). In this study, the researcher presented the findings to other readers for assessment who confirmed that findings from the current study could be applied to other CWR who were not in Chem Chemi ya Uzima.

Dependability shows that the findings would be steady if the study would be applied repeatedly (Prochaska,2013). Dependability ensured that there was consistency in what different CWR presented in their narratives. To achieve dependability, researcher ensured that the process was traceable and clearly documented as supported by (Tobin and Begley 2004).

Finally, Confirmability is the objectivity of data. According to Guba and Lincoln (1989) Confirmability is established when Credibility, transferability and dependability are all achieved. Confirmability is concerned with establishing that the researcher's interpretations and

findings are clearly derived from the data, requiring the researcher to demonstrate how conclusions and interpretations have been reached (Tobin & Begley, 2004) this was ensured by scrutinizing the data from three different participants from three different categories in the institution and sharing the conclusions and interpretations with supervisors.

3.9 Description of Data Collection Procedures

Data collection procedures refer to the steps designed by the researcher for gathering pertinent information (Mvumbi and Ngumbi, 2015). Before collecting any information, the researcher obtain permission from relevant authorities, an introduction letter from Catholic University of Eastern Africa and a research permit from Kenya's National Commission of Science, Technology and Innovation (NACOSTI). The researcher acquired authorization document from the director of Chem Chemi ya Uzima institute where the research was to be carried out

After clearance and authorization was done, the researcher organized to meet religious women in their designated categories to explain the purpose of research and its hoped advantages in examining relationships between Emotional Intelligence and adjustments in community living. Likert scaled questionnaires was distributed to the respondents which solicited the degree of respondent's attitude on how they agreed or disagreed on a particular issue (Umeozor, 2018). Responded were given two days to fill the questionnaire, after which they were sorted out for analysis. Part of the data was collected online through google forms. This was in respond to the government regulations of closing the institutions in observance of Covid-19 regulations.

In this study, Data collection was done in two distinct phases with rigorous quantitative sampling in first phase and purposive sampling in second qualitative phase. The first phase involved collecting quantitative data, analyzing data and following it up with qualitative

interviews to help explain the survey responses (Creswell, 2014). In this case, the qualitative sample was respondents that participated in the initial quantitative sample who were identified through purposive sampling from each category to ensure that each category was represented.

The aim and the goal of this interview was explained to them so that those who completed questionnaire and are sampled for interview would understand why the interview was needed. They were encouraged to be free and open. The idea of explaining the mechanism of how the variables interact in more depth through a qualitative follow-up was the key strength in this design (Ishtiaq, 2019). This complementarily would enhance integration clarification of results from one method with the other method (Schoonenboom & Johnson, 2017).

3.10. Description of Data Analysis Procedures

In this study, quantitative and qualitative data was analyzed separately. Collection of data was followed by a data organization, to elimination unusable data. This is what Kombo and Tromp (2006) refers to as orderliness in research data. The researcher therefore ensured that there was a progressive order in analyzing the data, where raw data was put to some order, from raw data to a kind of information and from information to facts and lastly from facts to knowledge that is termed as new information (Kombo and Tromp, 2006).

Data analysis involved formulation of coding systems. Coding and scaling responses from the respondents made summarizing and analysis of the responses easy. According to Kothari (2011), coding is the process of assigning numerical numbers to a response. Well organized data led to effective data analysis as affirmed by (Mvumbi and Ngumbi, 2015). Data analysis involved examining the database to see how it addresses the research questions that guided the study (Hanson et al., 2005). Mvumbi and Ngumbi (2015) explain data analysis as the process of organizing the data collected into meaningful and useful information, which

responded to the research questions. Since the research used a mixed research method, the researcher used quantitative methods to analyze quantitative data and qualitative methods to analyze qualitative data, as asserted by Creswell (2014).

Quantitative data involved descriptive and correlation analysis. The researcher used the Statistical package for social sciences (SPSS. Version 25), which is statistical software for data analysis in social sciences (Creswell and Clark, 2007). In this package, Values were assigned to different responses, the value assigned yielded a score which determined whether the respondent had a positive or negative attitude towards a particular point of view (Kothari, 2011) as cited by (Umeozor, 2018).

Descriptive analysis involved the development of tables, frequencies, mean, and standard deviations (Kombo and Tromp, 2006). Pearson product-moment correlation Coefficient developed by Pearson (1948). It is a measure of the strength and direction of association that exist between two variables measured on at least an interval scale (Humphreys et al., 2019). Correlation Coefficient is a number that ranges from 1(a perfect positive correlation through 0(no relationship between variables) to -1(a perfect negative correlation) (Kombo and Tromp, 2006).

Hierarchical regression analysis involving linear regression from analysis of covariance (ANCOVA) was used to check the impact of EI on adjustment to community living factoring in the intervening variables. Qualitative data was analyzed thematically. Themes refer to topics or major subjects that come up in discussion (Ishtiaq, 2019). The researcher used a phenomenological strategy in which the researcher identifies human experiences about a phenomenon, which in this study is "adjustment in community living" as described by women religious.

3.11 Ethical Consideration

This research was conducted observing certain ethical guidelines in relation to (Mvumbi and Ngumbi, 2015). In this study, permission was sought from relevant authorities to allow the researcher to carry out the study effectively. According to (Marshall and Rossman, 2011), ethical guidelines bind every researcher, a practice that increases the trustworthiness of the study. After permission was obtained, the researcher explained to the respondents the purpose and the benefit of the research. Before administering the measurement tools, the researcher obtained informed consent from the respondents in all categories as well as from the director of the institution, i.e., their participation was on a voluntary basis, and they were not to expect payments for contributing their ideas.

The researcher ensured that respect for the respondents was observed, and anything that would put any one of them at risk was carefully guarded against (Creswell, 2009). Participants were promised confidentiality, especially towards the information they gave while maintaining a cordial relationship. The researcher maintained the integrity and presented the findings and interpretations objectively and with great honesty (Kombo and Tromp, 2006). All the documents used were acknowledged to avoid plagiarism, as asserted by Creswell (2009). Coding of response was employed to assure anonymity, and the respondents were not expected to disclose their identities.

Respondent's privacy was protected and confidentiality observed. CWR were treated with respect and the researcher was sensitive to the participants who found it difficult to go through the interview. Participants were encouraged to share what they were comfortable to share, and transcripts handled with confidentiality.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

This chapter presents the study findings which main objective was to assess the effect of Emotional Intelligence on adjustment to community living among consecrated women Religious (CWR) in Chemi Chemi ya Uzima Institute in Karen, Nairobi County, Kenya. The four specific objectives were: to identify the levels of Emotional Intelligence among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya; to find out the adjustment levels to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya; to establish the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya; to explore possible strategies to enhance adjustment to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya. The chapter equally highlights the findings of the study and provides the discussions that align the findings with the literature to explain the occurrences.

4.1.1 Response Rate

The study targeted 138 respondents. A total of 120 questionnaires were filled and returned. The distribution of the questionnaires returned involved, 42(30.4%) formators under training questionnaires, 55 (39.9%) students in academic program questionnaires and 23 (16.7%) psycho-spiritual sabbatical programs questionnaires were successfully completed giving a response rate of 87%. Questionnaires that were not returned were 18 (13%).

As evidenced in Table 2, response rates were above 70%. According to (Mugenda & Mugenda, 2013) above 70% response rate is very good for analysis and reporting. According to the same Mugenda and Mugenda (2013), a non-response rate of 30% and above would cause concerns about the results of the study.

Table 2: Response Rate by Different Respondent Categories

Category of respondents	No. Distributed	No. Returned	Response Rate (%)
Formators Under Training	57	42	73.7
Academic Programs	58	55	94.8
Psycho-Spiritual Sabbatical Program	23	23	100
Total	138	120	87.0

In this study, the non-response rate from the entire population was 13%, which is less than 30%. Hence, the response rate of 87% is acceptable as a good representative of the entire population for meaningful generalization. The impressive return could be attributed to the fact that there was a rapport between the researcher and the respondents.

4.1.2 Reliability of the Scales used in the Study

Cronbach's alpha was used to measure internal consistency of the data collected. Since each participant was seen independent from all others, Cronbach's alpha was calculated for the scale and the sub scales. The Cronbach's alpha (α) generated from SPSS (V22) for the Emotional Intelligence scale was 0.874 whereas that of the Adjustment to Community Living scale was 0.780 as shown in Table 4.2. Since all the scales had Cronbach's alpha more than 0.7, the scales had above acceptable levels of internal reliability (Cronbach, 1951).

Table 3: Reliability of Questionnaire Scales

Scale	Sub-Scale	Number of items	Cronbach's Alpha
Emotional Intelligence		30	0.874
	Personal Domain	15	0.775
	Relational Domain	15	0.804
Adjustment to community living		15	0.780
	Emotional maturity	5	0.702
	Life satisfaction	5	0.795
	Self-efficacy	5	0.873

Note: According to Cronbach (1951), an alpha (α) in the range $0.7 \leq \alpha < 0.9$ indicates good internal consistency of the data collection instrument

4.1.3 Distribution of Days, Dates, Month and Year for the In- depth Interviews

Table 4 indicates the number of Consecrated Women Religious who provided the qualitative data that explained further the findings of quantitative data. The table also provides the dates, the day of the week, the month and the year of the interview. All the ten CWR targeted for interview were interviewed.

Table 4: Days, Dates Months and Year of the Interviews

Respondent	Number of CW Interviewed	Day of the week	Date	Month	Year
A &B	2	Saturday	1	May	2021
C	1	Sunday	2	May	2021
D & E	2	Monday	3	May	2021
F &G	2	Tuesday	4	May	2021
H	1	Wednesday	5	May	2021
I	1	Thursday	6	May	2021
J	1	Friday	7	May	2021
Total	10				

4.1.4 Socio-Demographic Characteristics of the Participants

The demographic profiles of the respondents were analysed using frequencies across the four (4) variables: Age, religious profession, level of education and category in the institution. Table 5. indicates that among 120 participants, 13.3% were aged between 20-30 years, 30.8% were between 31-40 years, 32.5 % ranged between 41-50 years, 15.8% were between 51-60 years while 7.5% were above 60 years. In terms of religious profession, majority of the participants (75.8%) were perpetually professed while 24.2% were temporary professed. The study also revealed that most of the participants (33.3%) had Bachelor's degree while 28.3% had diploma as the highest level of education. It is also noted that 20% were certificate holders, 7.5% had advanced diploma while 10% had a master's degree and 0.8% PhD holder.

Table 5: Breakdown of the Socio-Demographic Characteristics of the Participants

Demographic profiles		Frequency	Percent
Age	20-30 years	16	13.3
	31-40 years	37	30.8
	41-50 years	39	32.5
	51-60 years	19	15.8
	60 and above	9	7.5
Religious profession	Finally Professed	91	75.8
	Temporary Professed	29	24.2
Level of education	Certificate	24	20
	Diploma	34	28.3
	Advanced Diploma	9	7.5
	Bachelor's Degree	40	33.3
	Master's Degree	12	10
	PhD	1	0.8
Category in the Institution	Formator under training	42	35
	Academic program	55	45.8
	Psycho-Spiritual Renewal Sabbatical program	23	19.2

Note: Sample size (n) = 120

Table 5 also provides a snapshot of the category of the consecrated women in the institution; showing that 35% of the participants were formators under training; 45.8% were in the academic program whereas 19.2% were in the Psycho-Spiritual Renewal Sabbatical program. It was also realised that the distribution of the demographic profiles was similar to that of the population under the study. This discovery shows that there is minimum error due to sampling hence the distribution of the respondents' socio-demographic characteristics does not affect the results of the objectives being examined.

4.1.5 Categories of Consecrated Women Religious Interviewed

Table 6. Show the results of the distribution of the categories of the interview respondents.

Table 6: Categories of the Interview Respondents in the Institution

Categories of interviewed respondents	No. of respondents	Percentage (%)
Formators under training	3	30%
Academic programs	4	40%
Psycho-spiritual renewal Sabbatical program	3	30%
Total	10	100%

The table show the categories of respondents who participated in phase two in collection of qualitative data. The formators under training were 3 (30%), participants from academic programs were 4 (40%) while 3 (30%) were participants of psycho- spiritual renewal sabbatical program were interviewed. This were purposely chosen to represent the entire target population of the study and believed to have had experience in community living in their respective congregations. As Such they were considered to have had first –hand information of the facts needed with reference to the study.

4.2 Levels of Emotional Intelligence among Consecrated Women Religious in Chem

Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya

The first objective of the current study was to identify the levels of Emotional Intelligence among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya.

Table 7: Descriptive Analysis showing the Level of Emotional Intelligence, Domains and Sub-domains

Descriptive Statistics	Level (Score out of 5)		Level (Score into percent)
	Mean (M)	Std. Deviation (SD)	%
Overall Emotional Intelligence level	3.97	0.39	79.32
Personal Domain Self-Assessment	3.98	0.41	79.66
1. Self-Awareness	4.08	0.46	81.64
2. Self-Management	3.91	0.47	78.29
Relational Domain	3.95	0.44	78.98
1. Social Awareness	3.87	0.47	77.31
2. Relationship Management	4.03	0.51	80.64

Note: Sample size (n) = 120; the items used had 5-point Likert scale;

The overall level of Emotional Intelligence on a 5-point scale was 3.97 (SD = .39). When the level is converted into percentage, the overall Emotional Intelligence is 79.32 (SD = 7.73) points out of the possible optimum 100 points. This seems to be a high level of Emotional Intelligence since it is greater than 75.0 per cent. The Skewness coefficient (Skewness=-.761, SE=.221) and the kurtosis coefficient (Kurtosis=1.760, SE=.438) indicates that the data was normally distributed with a leptokurtic peak. When Ali and Mohammed (2020) studied the influence of Emotional Intelligence on academic achievement among students at secondary

schools in Babylon City; they ranged students with average scores of 1-2.33 (<47%) as low Emotional Intelligence; 2.34-3.66 (47-73%) as moderate emotional quotient; while the average scores between 3.67-5 (\geq 74%) meant high Emotional Intelligence. Based on the same analogy, the present study organized the data using the average scores and ranges and summarized the findings in Figure 4.

The result indicates that overall, 80% of the consecrated women in Chem chemi Ya Uzima Institute had high Emotional Intelligence while 20% had moderate Emotional Intelligence. The study found none of the women to have low Emotional Intelligence. Analysis by category found majority (83.3 percent) of formators under training to have higher Emotional Intelligence compared to 69.6 percent of those in psycho-spiritual renewal Sabbatical program that had high Emotional Intelligence.

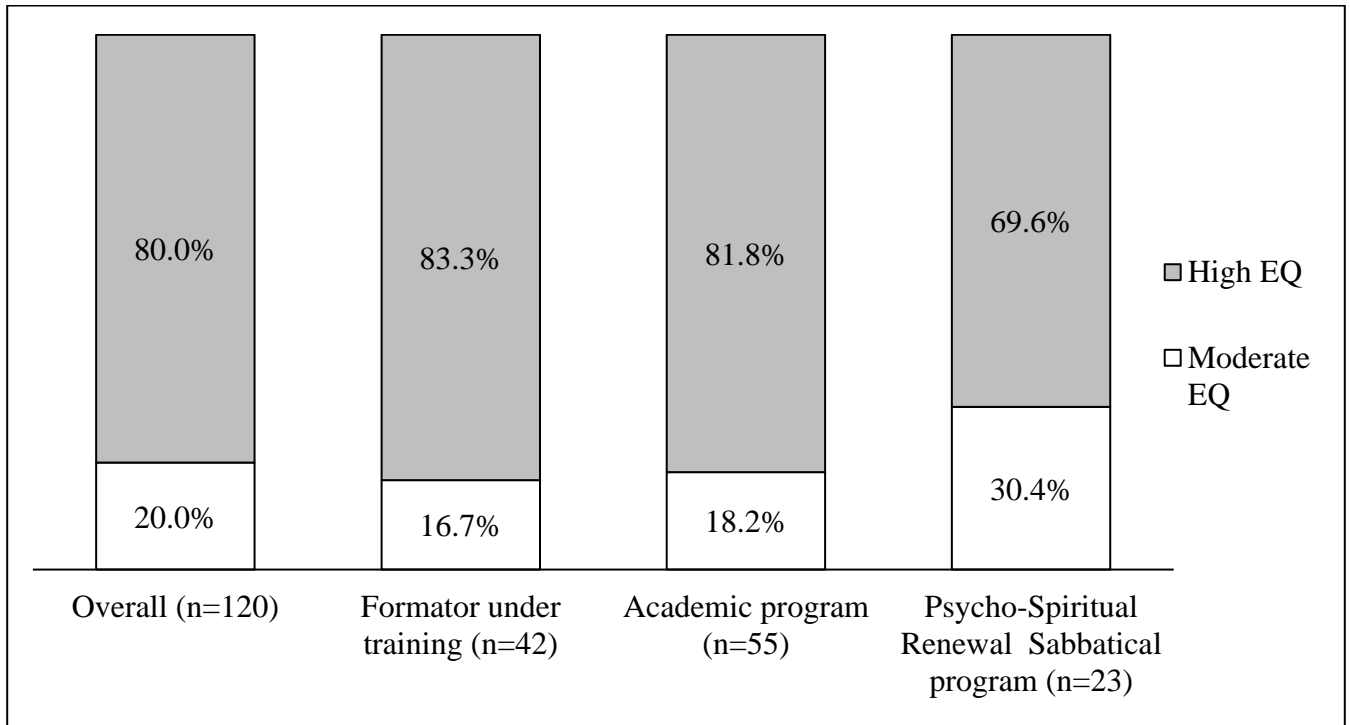


Figure 4: The distribution of the Prevalence of Emotional Intelligence among Different Categories of Consecrated Women in Chem Chemi Ya Uzima Institute

A quick deep-dive into the data indicates that formators under training have high Emotional Intelligence because overall, they have high levels of self-awareness and social awareness compared to the other categories. This overall high Emotional Intelligence among Consecrated Women Religious in CCUI can be attributed to a number of reasons; the nature of CCUI programs curricula, teaching method, activities that focus on inner journey such as one on one counselling, growth groups and spiritual accompaniment. Lack of these services in their community life is noted by Almajali et al., (2016) to have a possible impact in reducing the development of Emotional Intelligence. Another possible reason for Formators having the highest level of EI could also be attributed to the nature of their ministry, which calls for training them to be very self-aware. These future formators are to prepare their members with quality formation which requires a certain level of self-awareness, self-knowledge and social skills. This is highlighted by Umeozor (2019) in her emphasis on importance of quality training for Formators.

Jane (2020) studied Emotional Intelligence and academic self-efficacy as predictors of academic achievement among form four students in Kiambu county, Kenya. In her study, Jane found 20.5% of the students to have high levels of Emotional Intelligence. The finding implies that majority of the sampled students had average emotional skills to deal with academic issues to achieve desirable academic outcomes. This discovery indicates that the consecrated women in the study had significantly high levels of Emotional Intelligence compared to secondary school students. The overall findings agree with Kumar's (2018) study which found a significant relationship between Emotional intelligence and social adjustment of adolescent students.

To explain further the qualitative findings of Objective 1 that sought to identify the levels of Emotional Intelligence among Consecrated Women Religious in their community living, Interview question one, shed more light in understanding levels of Emotional Intelligence as experienced by the CWR in their respective communities.

4.2.1 Levels of Emotional Intelligence as Experienced by Consecrated Women Religious in their Day-to-Day Community Life. RQ 1 (qualitative)

Qualitative results show that 80% of the respondents interviewed affirmed Emotional Intelligence especially the dimension of self-awareness to have helped them in understanding themselves better. They expressed that self-knowledge motivated them thus giving ‘purpose in their lives. Ten (10) Consecrated Women Religious were purposely selected using maximum variation methodology of age, religious profession and levels of education to ensure heterogeneity in the responses. During the interview, it was noticed that, none of them shared experiences about Chem Chemi Ya Uzima Institute but their experiences of community life in their respective religious communities. The fact that it seemed very clear to them that, they were intimately connected with their communities enriched their responses. The interview results were analyzed, organized in to themes according to frequencies of the responses in relation to the components of Emotional Intelligence Table 4.3.1 shows the frequency and the percentages with which the themes emerged to be dominant as expressed through different concerns during the interview.

Table 8: Qualitative Research Themes Explaining the Factors Influencing the Levels of Emotional Intelligence

Themes	No of responses	Percentage
Self-awareness	8	80%
Self-Management	7	70%
Social awareness	5	50%
Relationship management	6	60%

4.2.2 Consecrated Women Religious' Level of Self-Awareness (qualitative)

Majority of the CWR interviewed (80%) affirmed that self -awareness is very important to them. This came out strongly in support quantitative findings which was 81.6%, an indication that CWR in Chem Chemi ya Uzima receive quality self-awareness programs. One of the Consecrated Woman Religious interviewed had the following to say;

Before I became more aware of myself, my way of thinking, feeling and my behaviour, I always found myself over sensitive and hurt because I never accepted my shadow self... I realized that I expected a lot from others which I am not able to offer myself and therefore lack of self -awareness can mess one up... Now I am more self-aware and things are different (Sr. A, personal communication, May 1st, 2021).

Another interviewee shared how becoming aware of her past unresolved issues has helped her in coping with her everyday life experiences. She had this to say;

I have realized that many of my issues are connected with my painful childhood experiences. ...powerful automatic thoughts of rejection overwhelm me. I don't believe in myself. I always feel rejected in whichever environment I find myself which was not addressed in initial formation. ...Although I feel comfortable alone, this present awareness is helping me in sorting out my issues ...” (Sr. B, personal communication, May 1st, 2021).

According to Table 7, the level of self-awareness among the consecrated women Religious interviewed was 81.6 percent; which is classified as high according to Ali and Mohammed (2020). Whilst having high self-awareness levels, the 6 in 10 CWR admitted to have had harsh

family backgrounds, hence finding it difficult to integrate other cultures. One of the CWR in appreciation of the psycho-spiritual sabbatical programme shared her story;

I was not in touch with what was happening within me and around me before I came to Chem Chemi ya Uzima for my renewal program, ... I am realising that I have not been at home with myself ... I have been playing games in my community, no one would catch me with mistakes which I hid behind my laughter's ... but at the end of the day I remained miserable and wounded. I am now aware of my unfinished business, the inner childhood trauma (Sr. E, personal communication, May 3, 2021).

The above narrative conforms with the finding of Tisssaa (2019) that understanding of self and one's emotions builds faith in oneself and this gradually leads them to time-tested practises or ideologies; which helps consecrated women to evolve into better individuals. Thus, awareness of the various emotions and analysing and managing them before acting or reacting to circumstances or people can transform stressful lives into peaceful and add bliss to life.

Interviews' responses revealed a presence of a strong interaction between Cognitive behavioural skills. It is clear to the researcher that the level of self –awareness among CCUI is a fruit of CBT. This is in agreement with (Morin, 2011) study when he stated that Cognitive processes ,use of self-talk and imagery are likely to participate in self-awareness. These narratives reveal that an increase in self-awareness has led to corresponding increase in adjustment in the lives of the individual CWR.

4.2.3 Consecrated Women's Level of Self-Management (Qualitative)

Seven (70%) interviewed respondents expressed the importance of Self-regulation as an effective tool in keeping disruptive emotions and impulses in check, to maintain one's effectiveness. This finding confirms that CWR had become aware of their need to manage their emotions. These narratives are in line with quantitative findings of self-management scoring 78.29% which reflects the value CWR give to self- management. A good number of participants interviewed were very concerned about the importance of self -management especially in

relation to emotions. One of the participants interviewed shared her personal experience in relation to self- management. She said:

At times I experience loneliness in community and irritation from very petty things. ...I have experienced episodes of depressive moods, lost initiative in many things including prayer life. I have been bursting to people even the innocent ones until I realised that I have a lot to manage in my life if I have to be a happy religious.... a word from a facilitator of workshop on stress management, ‘happiness is an inside job’ hit me hard. I now know the importance of managing my life as I stop blaming others for my unhappiness. (Sr. I, personal communication, May 6th, 2021).

Further findings reveal the importance of managing tensions and frustrations in relation to demands from Consecrated Women Religious’ families of origin. It was clearly discovered that some of the CWR come from needy families with a lot of expectations from their daughters who is expected to live faithfully her vow of poverty. Sr. C shared this dilemma:

I am first a born in my family. I hate how my needy family keeps nagging for my financial support. They don’t seem to understand the vow of poverty. ... I feel frustrated by the reality that I cannot educate my siblings. ... I don’t feel free to share this with Superiors. ...I cannot show in community that I have such a dilemma. I fear to be the talk of the day. ... the most painful part of the story is when I remember the amount of money I use to pay school for children in the project I manage when I know my sibling have been sent home for school fees. I am yet to grow in dealing with the emotions triggered by this dilemma especially emotion of anger, frustration and the temptation to use project money for my family (Sr. C, personal communication, May 2nd, 2021).

The above findings give a picture of reality of some of the experiences CWR go through in their community life as they respond to their calling. With the high levels of self-awareness, CWR interviewed demonstrated a realization of the value of self-management which involves degree of self-control in coping with stressing issues. It clearly noted that Content of Chemi Chemi Ya Uzima programs seem to empower CWR with skills that enable them to manage their internal and external conflicts.

The implication for these findings were that when Consecrated Women finds themselves in stressful situations and tasks that involve emotions, these individuals can take advantage of their self-control resources and avoid negative emotional distress, and reduce emotion burnout or experience less emotional depletion. The participants of this study appreciate their ability to solve their problems through self-management skills received in the institution. These results are consistent with the research findings in the reviewed literature that have indicated that individuals with higher sense of self-control seem to possess more psychological resources, compared to those with lower self-control(Liu et al., 2015).

4.2.4 Consecrated Women's Level of Social Awareness

The qualitative results revealed the importance of social awareness as a factor which makes CW live better in their community living. From the interviewed respondents, 50% considered social awareness as a very important aspect in community living. The issue of empathy, which is component of social awareness was noticed as a subject that is beginning to gain its momentum if sisters have to enjoy their life together. In reference to the value of empathy, Sr H shares:

I lost one of my parents two months ago and I was impressed by the way each member of my community responded to my loss and bereavement. I could feel that a good number of my community entered into my situation... the closeness... active presence and effective accompaniment. ...A member accompanied me home... Until the whole process was over, I was the centre of attention...I felt good and loved, encouraged and belonging to a family that cares (Sr. H, personal communication, May 5, 2021)

To another Consecrated Women Religious, community life was experienced as a 'lesser home'.

Sr. J, expressed this chock in pain:

...Some of us are very malicious, they befriend you to gather data about another to circulate gossip and dump you after receiving what they needed to hear from you. ...This leaves one very broken and vulnerable.... Last week I was a victim of this experience, I am realising how much we lack sensitivity, empathy and skills that promote sense of belonging (Sr. J, personal communication, May 7th, 2021).

Another interviewee who found herself struggling with low self-esteem had this to say;

when I discovered that my young sisters had started outshining me in apostolate, I started entering in to mild depression and developed a very negative attitude towards her and towards myself... jealousy within me just frustrated me and I began to see myself a failure which ended up making me fail even in small duties...my community members never understood what I was going through. I received medication for the wrong diagnosis, I feel challenged to accept myself as I am as I manage my feelings towards others. (Sr. A, personal communication, May 1st, 2021).

The participants' responses revealed CWR community life to be just like any other community where members are expected to live in harmony despite their differences and unique past experiences. This has proven that CWR struggle with their human limitations and those participating in Chem chemi have had an opportunity to revisit their unresolved issues to cultivate inner freedom. This awareness confirms quantitative finding that the overall Emotional Intelligence of CWR following different programs in CCUI to have a score of 79.32% which is reflected in most of the narratives.

4.2.5 Consecrated Women Religious' level of relationship management

Qualitative findings for the question that sought information level of relationship management among CWR, 60% of respondents expressed that they value relationships in community. Some respondents affirmed themselves to have acquired this skill with time while other found themselves struggling with relationships. One of the participants interviewed had this to say:

Relationships are key in a consecrated women community. ...I receive energy from healthy relationships. I am happy with my relationships in community and I actually look forward to meeting my sisters in the evening". (Sr. E, personal communication, May 3, 2021).

Contrary to this experience, Sr. D had a different experience all together following her statement;

For me, I find interpersonal relationships in community very tensing. At times I experience a lot of negative energy, ...I hate perceptions and interpretations of some of us which leave me feeling judged and condemned. This is why I find skills of managing one's emotion and relationships to be very important.". (Sr. D, personal communication, May 3, 2021).

During the interview, issues were raised in relation to power and carrying out of authority. Every responded accepted that there can be no religious community without a leader and directives to follow. Although most of the respondents had good experiences with authority figure, one of the responded interviewed had this to share:

My superior hates me for whatever reason which I cannot explain. ... She provides others with finances for holiday and leaves me behind saying that there is no money. I have lost my inner drive because this has happened twice, I began asking myself... is it because my home is far? ... Is it because I don't belong to her tribe or because I am less educated and I do not earn money for the congregation? ...I realised my anger and frustrations began to affect my health. Chem Chemi programs have improved the level of self-knowledge and realization of the need to style up and manage my relationships. (Sr. B, personal communication, May 1st, 2021).

Another participant interviewed challenged groupings in the community living. She states;

"In my community, groupings and unhealthy competition remain a challenge. ... I see a trend coming up...community members grouping according to tribes, level of education and set mates ... we are struggling with culture superiority complexes and members from minority of cultures perceive themselves unrecognized even in major responsibilities. ...one will always realise there is an issue through undesirable behaviours such as reactions and confrontations. ... (Sr. F, personal communication, May 4, 2021).

The participants responses reveal that a good number of CWR interviewed have grown into managing their relationships through confronting their perception. However, it is coming out clearly that a good number of CWR are realising the power of positive thinking. Issues to do with power relations came up as a challenge for some members. It is clear that either authority figures need to revisit their leadership styles or the subject need to challenge their ego and deal with unresolved childhood issues with authority.

The above communications reveal the importance of relationship management among Consecrated women Religious especially with authority. The findings reveal that a good number of CWR struggle with irrational beliefs that leave them hurt and CBT comes in to treat some of the dysfunctional beliefs and perceptions towards one another. Responses from interview confirm a wish from the CWR to be listened to by their Superiors and the importance of having leaders who are empowered with social skills to improve their relationships with their members.

4.3 Adjustment levels to community living among Consecrated Women Religious in

Chem chemi Ya Uzima Institute, Karen, Nairobi County-Kenya

The second objective of the current study was to determine the adjustment levels to community living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya. The overall level of adjustment to community living was found to be 77.1 percent out of a possible 100 optimal points. This means that the overall level of community adjustment was fairly high (>74.0%) indicating that the level among this group is generally high. The study also found high scores for the level of emotional maturity (82.1 percent) and self-efficacy (79.6 percent) but a daunting level of life satisfaction (69.7 percent) out of a possible 100 percentage point.

Table 9: Descriptive Analysis showing the Level of Adjustment to Community Living, Domains and Sub-Domains

Descriptive Statistics	Level (Score out of 5)		Level (Score into percent)
	Mean (M)	Std. Deviation (SD)	%
Adjustment to Community Living	3.86	0.45	77.1
Life Satisfaction	3.49	0.65	69.7
Emotional Maturity	4.10	0.46	82.1
Self-Efficacy	3.98	0.55	79.6

As a result of the disproportionate levels of life satisfaction, emotional maturity and self-efficacy, the study explored further prevalence of adjustment to community living as summarized in Figure 4.2. The analysis found formators under training to have high prevalence of those with high adjustment to community living (71.4 percent) while psycho-spiritual renewal Sabbatical program had the lowest prevalence of CWR with high adjustment to community living (60.9 percent).

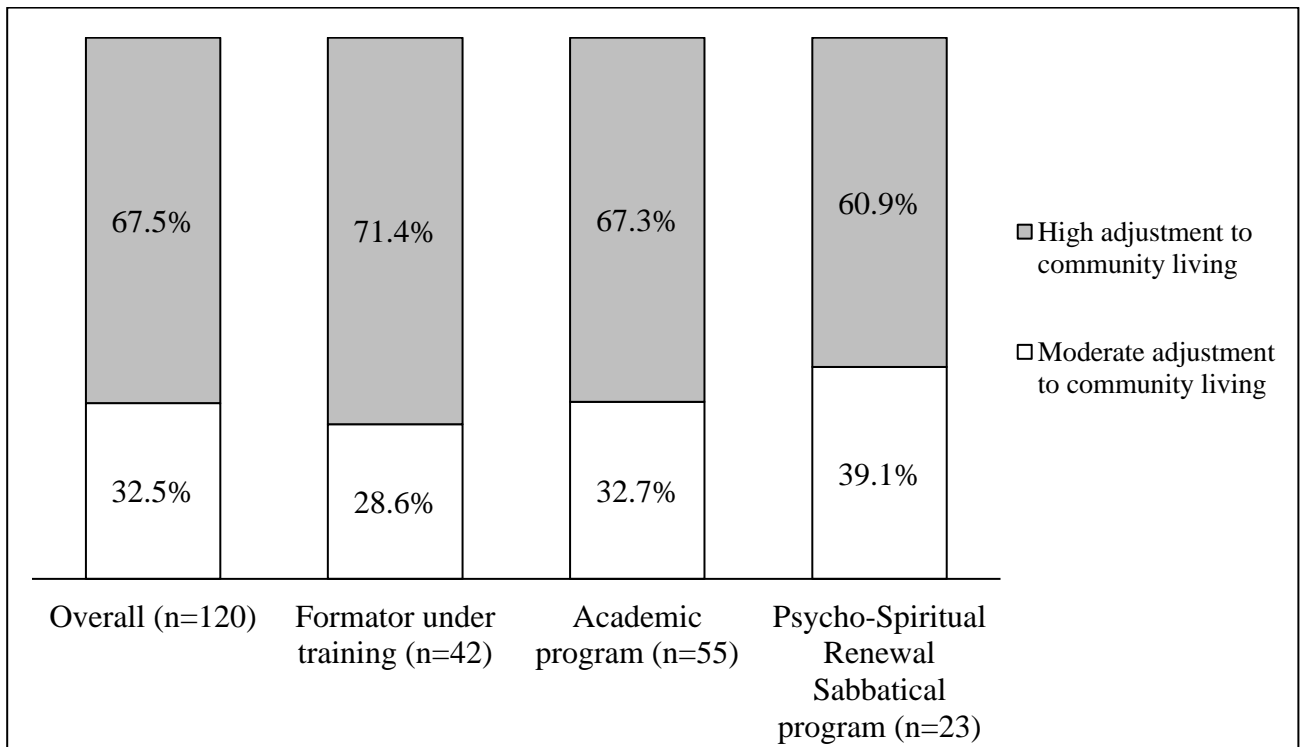


Figure 5: The Distribution of the Prevalence of Adjustment to Community Living among Different Categories of Consecrated Women in Chem chemi Ya Uzima Institute

The findings on the prevalence of adjustment to community living that found formators under training to have higher frequency of 71.4% compared with participants of psycho-spiritual sabbatical program who had 60.9% and academic program 67.3% could be attributed to various reasons. One of the reasons was that, in relation to the ministry formators were being trained

for, they are expected to have a higher level of adjustment because they are known to be mentors of their institutions and expected to be role models.

Low levels of adjustment to community living for Sabbatical students could be attributed to the fact that a good number of them enrol in sabbatical program for renewal purposes and some could have been struggling with past community unpleasant experiences, fatigue from active ministry and one can recognise that this are individuals with a lot to revisit. Their experiences were considered very relevant to the study. This is an indication that they are still in the process of inner journey.

The level is moderately low for participants in academic programs 67.3%. This could also be attributed to various reasons, one being the pressure of the academic requirement. Communities expect them to study hard to utilize the resources well and therefore find themselves torn between community expectations and academic expectations.

Qualitative findings come in to explain further the level of adjustment as presented in the quantitative findings. The major themes that came up were analysed in relation with the community living parameters as components of depended variable namely; emotional maturity, satisfaction with life and Self-efficacy. The issues that came up as affecting levels of adjustment to community living were; prolonged unresolved conflicts, lack of life satisfaction, poor emotional management, misuse of academic achievements, experience of rejection, character assassination, cognitive distortions, discrimination, power relation issues, poor interpersonal relationships, financial issues, poor self-concept among others. These were analysed and thematised further into the following themes according to their frequencies. The themes are summarised in the Table 10.

Table 10: Themes that Emerged from the Question that addressed the Level of Adjustment to Community Living as Experienced by Consecrated Women Religious Q2 (qualitative)

Themes	No of responses	Percentage
Low life satisfaction	7	70%
Weak Emotional maturity	6	60%
Low Self-efficacy	4	40%

4.3.1 Low life satisfaction

Among the consecrated women Religious interviewed 7(70%) affirm that there are issues CWR are not satisfied with. Some of the expressions used by the interviewees were; “community life is not easy.” “Leaders can harass you.” “It is the centre of our religious life.” “Obedience is difficult.” “Some needs are not met.” Thus, the low satisfaction of life was attributed to the following factors: prolonged unsolved conflicts within the community; lack of empathy among the CWR; discrimination in the community; and poor emotional management among them.

To probe effective discussion during the interview that addressed the second objective that sought the level of adjustment to community living among CWR, the interviewer took a 3-pronged approach, evaluating CWR on self, among community members and at congregational levels. Talking about the factors that affect adjustment to community living one of the interviewed participants had the following to say;

My previous life experiences of rejection make me feel that no one understands me. I feel at times lost and very lonely though surrounded by many sisters. I have very weak bonds in the community and many times I feel lacking sense of belonging yet I feel I have a vocation. ...This experience has created in me a sense of insecurity and I struggle with my interpersonal relationship...” (Sr. F, personal communication, May 4, 2021).

It was noted that some CWR are not contented with their academic level and seemed to associate their sense of worth with who they wish to be academically despite knowing that their grades were low. One of them shared her struggles with self-esteem:

“... I feel inferior when I perceive myself to be less educated ... I struggle to convince myself that I am good enough for the task without higher education because I feel I cannot fit in ‘their social class’...” (Sr. I, personal communication, May 6, 2021).

Another interviewed responded recognized her struggle with cognitive issues that affect satisfaction in life.

“...Our issues are rooted in our unique perceptions and interpretations. I personally struggle with distorted belief that I am a rejected child and many times I withdraw because I perceive that everyone does not like me...” (Sr. J, personal communication, May 7, 2021).

From the three CWR, it is clear that low self-esteem and feeling of rejection makes the consecrated women in Chemi Chemi Ya Uzima Institute to develop weak social bonds with each other in their communities hence creating lack of sense of belonging. This feeling evokes high levels of disillusionment among the CWR and hence the low satisfaction in life. Adiwena, Suvianita and Hartanti (2016) introduced two aspects to the low satisfaction with life among the CW. In their study, Adiwena *et al.* (2016) attributed the challenges faced by Catholic priests to urban lifestyle. The authors argued that urban lifestyle complicates the social lifestyle of priests; making the younger priests to be susceptible to modern values, hence less connected to priesthood values making them lonely compared to elderly priests (Ajiboye, 2014). It is not clear if the same applies to the CWR. However, what is clear is that just like the priests, the CWR need competence, relatedness and autonomy to lead a happy life in the community. For instance, it bothers the nuns that they are not financially free and such find the pocket money to be little compared to their needs. This makes them to seek financial freedom through businesses and other avenues of making money. These respondents had the following to say:

“...My biggest struggle is how to cope with the pocket money which is given to me. Although I know my superiors may be struggling for finances, I find the pocket money is very little to cater for my needs. At times I find myself tempted to look for sponsors from my family, and at times from friends. This at times leaves me wounded emotionally than being helped. At times demands from my needy families cause emotional maladjustments...” (Sr. G, personal communication, May 4, 2021).

Another participant expressed her frustrations. She says;

“...At times i do not understand obedience... life at times become miserable ... last year I received an appointment letter to report in one of our schools as an administrator. I am a trained nurse, I tried to explain my fears but was never listened to. ... Apostolate in a field one was never trained for is humiliating. ... I am not happy and fulfilled at al... at times i contemplate leaving” (Sr. C, personal communication, May 2, 2021).

From the findings, it is clear that some CWR are not satisfied in their religious life especially in relation with their personal life, the community living and in relation with congregational norms. According to the responses one gets a feeling that, misplacement in ministry and lack of adequate financial support seem to negatively affects some CWR commitment to their congregational and church activities due to their low satisfaction with life in the community. CWR may need to be aware of their developmental stages and the crisis involved which may affect their life satisfaction.

During the interview few responded were found struggling. Cases were observed of a temporary professed sister who felt insecure and not sure of her fate in being accepted for perpetual vows, A consecrated woman who found herself in midlife crisis and not sure of the direction she wanted to take found herself misunderstood and unsatisfied with life, and those who were battling with health challenges.

This findings concurred with (Janotík, 2016) study whose results suggested a positive relationship between age and satisfaction with life among Nuns in a monastery. He has noticed that, as age of CWR increases, so does their life satisfaction.

4.3.2 Weak emotional maturity

Though Consecrated Women Religious seem to have commendably high level of self-awareness as reflected in the quantitative findings, qualitative findings reveal that some CWR have low level of emotional maturity. One of the respondents interviewed expressed her complain as follows:

There is always a gap between perpetually professed and temporary professed... at times I feel denied my rights such as opportunity to complete my studies before my perpetual vows... I don't like when some of my leaders express their fears of me leaving after my degree program...I don't feel trusted. This makes me hate them, I feel treated unfairly.” ((Sr. A, personal communication, May 1, 2021).

The same idea was experienced by a perpetually professed CWR who raised her concern on the gap that existed for her between community members and community animator. She grumbled of the following:

...when you are a leader, you have access to money, to the extent of mishandling community finances. I find asking for money very humiliating and I don't like the idea of being followed how I have used every coin. ... there are a good number of superiors I find it difficult to forgive them... they punished me with money issues.” (Sr. D, personal communication, May 3, 2021).

The CWR complaining seems to have issues which are not yet addressed. Her challenge in asking for money reflects an inner struggle with something she needs to face. This findings agree with (Eze et al., 2016) who noted that a good number of Consecrated Women Religious presented themselves as angry and disappointed in/with their inter-subjective experiences with leaders or elder congregational members.

In attempt to cater for the needs of their members, most leaders of the congregations try to offer the best environment for their members according to their Charisms. The qualitative findings indicate the presence of some wounded members of community. It is very unfortunate that some of them do not make use of the opportunities offered to them to heal from their

wounded past. One of the participants interviewed expressed her observation especially in relation to fraternal correction which is considered as a value in their community. She says:

I hate the exercise of fraternal correction, it used to be very easy thirty years ago. ... with the current generation, I find most of sister overly defensive. ...they don't like feedback. ... some of them consider themselves to be always right when the others are wrong. This makes community life challenging. I am now learning how to manage my emotions in relation to this and I hope for the best. (Sr. A, personal communication, May 4, 2021).

On a similar issue, another interviewee expressed how she found formation of cliques destructive. She states:

It is like some of us have no backbone and they have to hook themselves on someone... it is worse when in a community a good number of members behave like they have no backbone to stand on their feet. I find this very destructive in community because many times it divides a community. (Sr. B, personal communication, May 1, 2021).

Participants' responses reveal that, community life for CWR cannot be enjoyed fully when some members are behaving in an immature manner. The implication for these findings is that, when CWR fail to strive towards emotional maturity they are likely to cause problems in community because it becomes very difficult for them to own mistakes and when they mess up, in most cases they don't take responsibility for their actions. Although Consecrated Women Religious in Chem chemi have the opportunity for their inner journey through selected inputs intended to form their participants, the greatest responsibility depends on the individual.

4.3.3 Low self-efficacy

Findings that related to self-efficacy of CWR reveal that 4(40%) found low self-efficacy to affect level of adjustment to community living. A good number of respondents agreed that a Consecrated Woman Religious belief in herself especially in her capacity to perform required duties add motivation and taste to her life. One of the participants interviewed shared her personal experience. She shares:

I don't like what I go through when I am assigned new responsibility which I am not familiar with. I tend to see those tasks as a threat to my self- image because I perceive myself a failure even before I begin. I am discovering that I don't like setting goals because I don't want to commit myself. ...I find myself always in conflict with other members of community. They call me laissez-faire and I don't like it." (Sr. H, personal communication, May 5, 2021).

Another interviewee shared her experiences with her poor academic performance.

"Many times, I struggle with very poor self-confidence. When I have to perform an activity, I flash back to my childhood when I hear 'those voices' telling me 'You are not capable', 'you are stupid' and 'you will always fail'. These self-defeating voices have blocked me for many years but now I have begun the journey towards redemption." (Sr. I, personal communication, May 7, 2021).

Sr 'B' appreciated the efforts of her formators in her journey to deal with fear in her life.

"...I am brought in an environment where fear under the umbrella of respect is experienced in relation to authority figures. One of the issues I struggle with is seeing my mother in my formators/superiors which at times suffocates the real me from coming out due to fear of authority. ...shouts from my mother makes me not belief in myself. I realized that my emotional needs were not met and I find it difficult to get it from the authority..." I disclosed to my formator and I am working on it (Sr. B, personal communication, May 1, 2021).

One of the participants expressed how hard it is for her to receive affirmations from members of her community. In her attempt to answer a question on what made it difficult for her to receive affirmation, she answered:

"...I feel that my upbringing made me timid in responding to some issues especially having brought up in a situation where there was no affirmation, no appreciation. It affects me in a sense that, instead of bringing out my talents, I hold them back. This affects my belief in myself..." (Sr. C, personal communication, May 2, 2021).

These discoveries indicates that such Consecrated Women Religious operate in silos for fear of expressing self; since they were brought up in an authoritarian set-up where they were always forced to fear the authority. These CWR seem to have a long way in their growth towards emotional maturity. Throughout history, the church has always acknowledged the presence and special and unique role of the state of consecrated life. Evidence of some form of

religious life can be traced from the time of the early Christian community where some members embraced the evangelical perfection exhorted by Christ (1Cor 7:32-35) The apostolic works carried out by the religious communities are also powerful means of witnessing holiness of the church.

4.4 Relationship between Emotional Intelligence Dimensions and Adjustment to Community Living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya

The third objective of the present study was to determine the relationship between Emotional Intelligence dimensions and adjustment to community living among Consecrated Women in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya. Pearson correlation analysis, hierarchical regression (both linear regression and ANCOVA) were used to assess the association among the variables as summarized in Table 11 Table 12 and Table 13. Pearson's correlation analysis assessing the relationship between emotional Intelligence dimensions and adjustment to community living

4.4.1 The Pearson's Correlation

The Pearson's correlation matrix summarized in Table 11. Shows that there are significant correlations among all the dimensions of emotional intelligence and adjustment to community living at $\alpha = .05$ For instance, the study found the overall Emotional Intelligence to have a strong significant positive correlation with the overall adjustment to community living ($r=.598, p<.01$). Self-awareness($r=.454$) and self-management ($r=.434$) were found to have a weak significant positive correlation with adjustment to community living while social awareness ($r=.541$) and relationship management ($r=.526$) were found to have a strong significant positive correlation with adjustment to community living. The findings reveal clearly

relational domain ($r=.593$, $p<.001$) to have a strong significant positive correlation with adjustment to community living than personal domain self –assessment ($r=.490$, $p<.001$). The overall findings imply that an increase in emotional intelligence would lead to a corresponding increase in adjustment to community living.

However, Emotional Maturity was found to have a moderately weak significant positive correlation with self-management ($R=.470$, $p<.001$) compared to Self-Awareness ($r=.508$, $p<.001$), Relationship Management ($r=.527$, $p<.001$), and Social Awareness ($r=.520$, $p<.001$) which have a strong significant positive correlation, as summarized in Table 2. This implies that growth in the various dimensions of Emotional Intelligence would lead to emotional maturity.

Table 11: Pearson's Correlation Matrix showing the Association between Emotional Intelligence Dimensions and Adjustment to Community Living

	EQ	PDSA	SA	SM	RD	SoA	RM	ACL	LS	EM	SE
Emotional Quotient	1										
Personal Domain Self-Assessment	.903*	1									
Self-Awareness	.788*	.870*	1								
Self-Management	.829*	.899*	.615*	1							
Relational Domain	.914*	.650*	.570*	.616*	1						
Social Awareness Relationship Management	.802*	.556*	.488*	.537*	.892*	1					
Adjustment to Community Living	.846*	.623*	.548*	.580*	.905*	.631*	1				
Life Satisfaction	.598*	.490*	.454*	.434*	.593*	.541*	.526*	1			
Emotional Maturity	.354*	.278*	.274*	.238*	.364*	.391*	.264*	.818*	1		
Self-Efficacy	.625*	.551*	.508*	.470*	.584*	.520*	.527*	.776*	.430*	1	
	.514*	.405*	.358*	.381*	.526*	.420*	.527*	.816*	.445*	.549*	1

Note¹: Sample size (n) = 120; * means correlation is significant at $\alpha = .05$; ** means correlation is significant at $\alpha = .01$

¹ The following abbreviations mean: EQ - Emotional Quotient; PDSA - Personal Domain Self-Assessment; SA - Self-Awareness; SM - Self-Management; RD- Relational Domain; SoA-Social Awareness; RM - Relationship Management; ACL - Adjustment to Community Living; LS-Life Satisfaction; EM- Emotional Maturity; SE - Self-Efficacy.

The finding confirms how emotions are important aspects of human behavior and it is closely related to quality of adjustment lived by CWR in their unique personality. The findings further confirm that individuals Consecrated Woman's experience of emotions differ from each other and some have emotional maturity with the ability to adapt to community life challenges while others seem to suffer and struggle adapting to social issues of their surroundings. The results in this study indicating the presence of a significant correlation among all dimensions of EI and adjustment to community living can be attributed to a variety of reasons. It may be attributed to the emotions, whether positive or negative and their level of self-management and awareness of their need for social skills that motivate her in managing her relationships for healthy adjustments.

Consequently, availability of emotional intelligence for a CWR therefore helps her to embrace basic and important values which will help her in adjustment to community living set of norms for a satisfying consecrated life. This agrees with (Jain, 2015) study on relationship between Emotional Intelligence and Life satisfaction which revealed a significantly positive relationship between the two variables. It is therefore clear that, managing their emotions well, CWR will easily face a number of challenges in their community life and move towards life satisfaction. (Kadiyono & Hafiar, 2017) concurred with this findings in their discovery that, persons with high levels of emotional intelligence adjust better and possess the ability to adapt easily in their environment.

4.4.2 Hierarchical Regression Analysis

A hierarchical regression analysis involving linear regression and likelihood parameter estimation (Model 2) from the analysis of covariance (ANCOVA) was used to check the impact of Emotional Intelligence on the adjustment to community living (factoring in the

intervening variables – age, category of religious, level of education and category in the institution). The first step involved linear regression analysis (model 1) to check the relationship between emotional quotient and adjustment to community living ($B=.689$, $p<.001$). The study also found that emotional intelligence explained 35.2% of the total variations in the adjustment to community living (Adjusted $R^2 = .352$); which is a highlight of the importance emotional intelligence on adjustment to community living. All the linear regression assumptions for normality, multicollinearity and autocorrelation were tested as shown in Table 12. The results of the linear regression indicates that, increase in emotional intelligence increases self-motivation when facing challenges and frustrations while setting the mood and maintaining clear thinking with ability to empathize (Abe, Niwa, Fujisaki & Suzuki, 2018). In other words, the results of Model 1 of Table 12. show that the consecrated women with high emotional intelligence tend to be self-motivated hence adjust adequately to community living while the converse is true as well.

To check the effects of the demographic variables in the relationship between emotional intelligence and adjustment to community living, analysis of covariance (ANCOVA) was used. Likelihood parameter estimation was used to unearth the effect and significance of different demographic variables. The study revealed that among the four demographic variables examined (age, category of religious, level of education and category in the institution), only age had partial significant impact on the relationship between Emotional Intelligence and adjustment to community living. In other words, young consecrated women (age 20-30 years) tend to have significantly struggle to adjust to community compared to other age groups ($B=-2.489$, $p<.05$). Although age as a factor does not have a significant impact on the relationship between the two variables, it has a

moderately large combined effect ($\eta^2 = .184$). This may mean that the CWR who are finally professed are likely to be settled in their developmental stages and tend to feel belonging more than the young ones who could be struggling with identity crisis. The results are consistent with the findings of Marcinko (2015) who found out that consecrated Women religious had poor adjustment to community living during the younger ages below 30 years. Kyallo (2017) asserts that lack of integration of into the spiritual values results makes the young nuns to develop resistive and destructive behaviours. The author identified the destructive behaviours among the young CWR to include bitterness expressed in abusive language, anger outburst and issues of inequality, denoting unhappiness among the Consecrated Women to accept their consecrated lifestyle.

The other three (3) demographic factors had no significant impact on the relationship between emotional intelligence and adjustment to community living, $p > .05$. However, level of education had some small effect on the relationship ($\eta^2 = .08$). For instance, the results of Table 12. tend to indicate that CWR with lower levels of education e.g., certificate ($B = 1.025$, $p > .05$) and diploma levels (-1.345 , $p > .05$) display struggles to adapt to consecrated lifestyle compared to those with higher education levels such as advanced diploma ($B = -.298$, $p > .05$) and Bachelor's degree ($B = -.457$, $p > .05$). The small influence of the level of education on the adjustment to community living may mean that consecrated women religious with higher education tend to be aware of self and their environment as they explore their potential (Burrow, Sumner & Ong, 2014). Whilst the demographic factors examined had no significant effect on the relationship between emotional intelligence and adjustment to community living. The result of the hierarchical regression analysis shows an increased regression coefficient of the relationship between emotional intelligence and adjustment to community living by 10.9%

(from $B=.689$ in model 1 to $B=.764$ in model 2). This indicates the high intervening effects of the demographic variables on the relationship.

Table 12: Hierarchical Regression Analysis involving Linear Regression (Model 1) and Likelihood Parameter Estimation (Model 2) showing the Impact of the Predictor Variables on the Adjustment to Community Living (dependent variable)

Predictor variables	Model 1		Model 2		
	B	p-value	B	p-value	η^2
Intercept	1.123	0.001	1.413	0.26	0.02
Emotional Quotient	0.689	<.001	0.764	<.001	0.374
Age	20-30 years		-2.489*	0.016	0.089
	31-40 years		-1.575	0.068	0.052
	41-50 years		0.409	0.721	0.002
	51-60 years		-0.583	0.106	0.041
	60 and above		Reference	.	.
Category of Religious	Finally Professed		0.002	0.999	0.001
	Temporary Professed		Reference	.	.
Level of Education	Certificate		-1.025	0.264	0.020
	Diploma		-1.345	0.075	0.049
	Advanced Diploma		-0.298	0.737	0.002
	Bachelor's Degree		-0.457	0.459	0.009
	Post graduate (Masters/PhD)		Reference	.	.
Category in the Institution	Formator under training		0.538	0.64	0.004
	Academic program		1.536	0.136	0.035
	Psycho-Spiritual program		Reference	.	.
R ²	0.357				
Adjusted R ²	0.352				
Collinearity statistic (VIF)	1.000				
Durbin Watson Statistic	1.570				

Note: Dependent variable: Adjustment to Community Living; η^2 is partial eta squared showing the effect size of the demographic variables (small=.01, medium=.05, high=.10).

The study further assessed the relationship between the dimensions of emotional Intelligence and dimensions of adjustment to community living. The results of table 9. Confirm Emotional Intelligence to have a strong significant positive correlation with the overall adjustment to community living ($r=.598$, $p<.001$). Table 13. indicate significant positive relationship between adjustment to community living with social awareness ($B=.282$, $p<.05$) and relationship management ($B=.198$, $p<.05$). These two dimensions are the relational domains of Emotional Intelligence. This means that religious consecrated women need to improve their relational domain to enjoy smooth adjustment to community living.

Life satisfaction was also found to have significant moderate positive relationship with social-awareness ($B=.484$, $p<.05$). This implies that CWR with high levels of social-awareness tend have high life satisfaction. Moreover, emotional maturity was found to be a significant function of self-awareness ($B=.226$, $p<.05$) and social-awareness ($B=.227$, $p<.05$). Lastly, the study found self-efficacy to be significantly influenced by relationship management ($B=.423$, $p<.05$) as summarized in Table 13. The general findings imply that an increase Emotional Intelligence would lead to a subsequent increase in life satisfaction, emotional maturity and self-efficacy. These findings contradicted the findings of Sharma et al., (2012) and Pasrija (2014) who found a no significant correlation between students' adjustment and emotional maturity.

Table 13: Linear Regression Analysis indicating the Impact of the Dimensions of Emotional Intelligence on Adjustment to Community Living and its Dimensions

Predictor variables	Adjustment to Community Living		Life Satisfaction		Emotional Maturity		Self-Efficacy	
	B	p-value	B	p-value	B	p-value	B	p-value
(Constant)	1.173	0.001	1.068	0.065	1.240	<0.001	1.210	0.007
Self-Awareness	0.151	0.116	0.17	0.295	0.226*	0.021	0.058	0.641
Self-Management	0.045	0.648	-0.021	0.899	0.083	0.401	0.072	0.574
Social Awareness	0.282*	0.003	0.484*	0.003	0.227*	0.019	0.137	0.271
Relationship Management	0.198*	0.035	-0.016	0.919	0.184	0.052	0.427*	0.001
<i>Assumption tests</i>								
R ²	0.371		0.162		0.385		0.296	
Adjusted R ²	0.349		0.133		0.364		0.272	
Collinearity statistic (VIF)	1.891		1.891		1.891		1.891	
Durbin Watson Statistic	1.535		1.851		1.645		1.641	

Note: Dependent variable: Dimensions of Adjustment to Community Living; B is the unstandardized regression coefficient representing the amount of change in the dependent variable due to a change of 1 unit of the independent variable; * means significant at $\alpha=.05$. Durbin-Watson test statistic between 1.5-2.5 indicates no autocorrelation of the residuals. The $VIF < 10$ indicates no multicollinearity among the predictor variables.

Qualitative findings explaining further the quantitative results confirm the presence of a correlation between emotional intelligence and adjustment to community living. Interview responses revealed a presence of a relationship between self-awareness, emotional maturity in a sense that, before a Consecrated Woman's move towards emotional maturity, she is expected to demonstrate a balance between the components of EI. One of the participants interviewed shared her process of growth;

For ten years I have been a bitter religious woman. ... when someone challenges me i feel furious, fuming with anger to an extend of breaking items like flasks and cups in my community. Through the inputs on self-awareness and guided reflections on self-assessment, I have become aware of my defence mechanisms, projections and displacements of my anger. I remembered my childhood tantrums... although i am 34 years I have been behaving like that child of three years. Through CCUI counselling services I have received self-management skills. ... My reactions have reduced. I have noticed community members can now accommodate me. (Sr. A, personal communication, May 1, 2021).

Another interviewee revealed that one of the beautiful experiences in community is experienced when each member of the community accepts her limitations.

“... In one of the communities I lived, I noticed how we bonded so well. It is like we had no vaults because each felt accepted as she was, hardly one could hear one condemning the other yet all of us confronted issues when we needed to. None of us felt victimised, or judged. No one had issues in accepting her mistakes, we lived in harmony, contented and the four of us approached community issues in a very positive way (Sr. G, personal communication, May 4, 2021).

The researcher found this response to be very unique. This kind of environment could have been contributed by many various realities. It could be possible that the four members had undergone a thorough inner process of their issues. The level of maturity and sense of responsibility has grown. This is a clear indication that the higher the level of EI the higher the adjustment levels.

The above narratives confirm the increasing level of self-awareness among CWR as confirmed in quantitative findings with self-awareness ($r=.454$, $<p .001$) and Self management ($r=.434$, $<p .001$) having a significant positive weak relationship with adjustment to community living. When CWR confirm their struggles and the meaning they give to their experiences it reflects a sign of growth. Most of the narratives give light to the quantitative finding where social awareness ($r=.541$ $p < .001$) was found to have a significant strong positive correlation with adjustment to community living. This is in line with findings of (Hajibabae et al., 2018) that indicated that with an increase in EI scores empathy scores ($r=0.499$, $p < .001$). The findings also agree with (Cobos-Sánchez et al., 2017) study that emotional intelligence correlates well with psychological adjustment.

4.5 Strategies to Enhance Adjustment to Community Living among Consecrated

Women Religious in Chem Chemi Ya Uzima Institute, Karen, Nairobi County-Kenya

The strategies to enhance adjustment to community living among consecrated women Religious are built around a statement that was made by one of the interviewed Consecrated Woman:

“...I think if empowered with self-awareness for deeper self-knowledge, I will be able to monitor and assess what is going on in my thoughts, feelings and withdrawal behaviours and I may adjust better...” (Sr. D, personal communication, May 3, 2021).

The qualitative study sought to know from the interviewees, possible strategies to enhance adjustment to community living among Consecrated Women. Table 14. reflect the frequencies and percentages according to respondent’s responses. The qualitative findings of Table 14. revealed five strategies among which three were prominent: Emotional intelligence in religious formation syllabus 9 (90%), spiritual intelligence for integration

7(70%) and self-sustaining projects 6(60%). Other areas of concern were, empowerment through education 2 (20%) and human resource management 2 (20%).

The five (5) strategies were viewed as starting point of empowering the CWR to adapt to their community living by improving their emotional intelligence. Otherwise, the study found that if their Emotional Intelligence is not improved, they seem to begin to lack sensitivity to community rules and develop carefree attitude full of gossips, conflicts, lack of respect, self-pity, sense of guilt and unmet high expectations (reduced productivity).

Table 14: Strategies to Enhance Adjustment to Community Living among Consecrated Women Religious Q4 (Qualitative)

Interviewees Opinion	F	%
Emotional intelligence in religious formation syllabus: To strengthen and heal relationships, the communities should devise ways of ensuring that the CWR improve on their self-acceptance; empowered in self-awareness through personal reflections/openness with the self; understanding of others' cultural and family backgrounds, hence devising one-on-one talks especially with young members who are new in the community to enhance emotional self-care	9	90%
Spiritual Intelligence for integration: Consecrated Women Religious ought to revisit their spiritual sources to discover their real identity and needs. Recognition of one's inner values, explore new values as they search for meaning in their lives and the main purpose for being in a religious community. Consecrated Women Religious to explore and use their inner spiritual sources to obtain flexibility and tolerance with challenging community issues. Ability to give meaning to events seeking higher level of satisfaction.	7	70%
Financial sustainability: To address major gaps, that is the fear to be innovative and creative. Investments and networking among congregations. Let each member of the community understand their financial constrain. Let leaders think together with members on the best strategy deal with financial challenges. Members to educate their families on their limitations in supporting them financially. Dealing with donor dependency frustrations.	6	60%
Empowerment through education: Let superiors empower sisters through education as a way of boosting their self-esteem and to enhance financial status in community.	2	20%
Human resource management: Empower leaders on management of human resource since member are reliable resources.	2	20%

From the statements, it is clear that the consecrated women Religious are willing to change their situation and develop high emotional intelligence that will lead to high adaptation to community living. As such, the communities should devise ways of ensuring that the CWR improve on their self-acceptance; empowered in self-awareness through personal reflections/openness with the self; understanding of others' cultural and family backgrounds, hence devising one-on-one talks especially with young temporary professed who are new in the community.

Some of the interviewees expressed how they would wish community members to be exposed to self-awareness, self-management, social awareness and relationship management as early as they join the religious community to enhance self-knowledge and emotional self-care. In support of the above expressed wish, one of them stated,

“This will create an opportunity to face one’s realities early especially those related to unresolved childhood issues” (Sr. A, personal communication, May 1, 2021)

From the interview, a gap in self- awareness was noticed to exist between those who had an opportunity to go through self-awareness programs and the rest of members and yet they live in the same community. One of them expressed;

“there is a need to realise that community members are not at the same level and that is why we crush in ideas and perception, this is why we need to learn to offer understanding and empathy to each other” (Sr. I, personal communication, May 7, 2021).

It was noted that during the interview the respondents shared their personal experiences in detail and referred as well to experiences of community members that affected their live together. This is supported by a statement made by one of the interviewees. She voiced;

“Sisters have really issues, but they don’t know how to address them, they fear being betrayed” (Sr. A, personal communication, May 1, 2021).

This kind of fear may require restructuring of one's thoughts through a cognitive behavioural approach which (Corey, 2008) considers to be an effective approach to therapy due to its emphasis on helping an individual with self-management skills.

Another point proposed that will mitigate adjustment issues in community is for sisters to make use of spiritual intelligence resources to discover their real identity and needs. Out of 10 interviewees, 8 (80%) proposed spiritual intelligence for integration. One of them voiced her observation, She says;

“I have observed that many of us are carried away by work and most of the time go for prayer to fulfil the duty since it is in the timetable when the body cannot concentrate. Such a person will either be seen restless because the body communicates a different need or is asleep throughout meditation.” (Sr. C, personal communication, May 2, 2021).

It is quite clear that such a CWR need to revisit her religious values and seek for assistance to ensure she does not compromise her prayer life.

A good number of participants articulated these statements at different times in attempt to respond to possible strategies to enhance adjustment in community living; ‘there is a need to search for meaning in my life’, ‘is my value in doing or being?’ ‘Un-reflected life is not worth living’. ‘...I think my spiritual life will give meaning to my life crisis’. This is supported by an experience from one of the participants interviewed. Sr. D expressed her struggle that makes her realise her need for spiritual intelligence,

I am one of those who have not been happy in my religious community, I have always blamed others for my miserable state of being. I realised how I compromised my religious values. Until I attended a workshop on spiritual discernment that hit me hard’. I thought I was okay. One of the respondents expressed to concur with the words of St Augustine when he stated ‘our hearts are restless until they rest in God (a higher being)’ who gives meaning to our experiences” (Sr. A, personal communication, May 1, 2021).

Among the responses from the interview was the cry for CWR to remind themselves of the core of being in religious community lives, the value in living together in community despite their differences. One of the participants noted how search for meaning and main purpose in one's life can be a tool in managing personal life issues for a CWR. This may require revisiting one's vocation and spiritual resources to discover their real identity. A good number expressed the need for a psycho-spiritual accompanier with the skills that help in processing their psychological and spiritual issues for better integration of life experiences.

According to Cole and Conner (1997), the consecrated women Religious should be made aware that consecrated life involves dedication to God for His honour, the up building of His Church, and the salvation of the world, built upon the foundational consecration of baptism. As such the authors believe that nuns should always pray the following prayer that was initiated by Mother Agnes Mary Donovan, S.V. & Sister Mary Elizabeth Wusinich, S.V (Cole & Conner, 1997):

“...Come, Holy Spirit. Come and open my mind and heart to the wonder and mystery of my baptism. Light a new fire in me to respond to the call to holiness. And as I reflect on my call to be consecrated and entirely conformed to Jesus, my Lord, I ask You to bring it about. Reproduce the countenance of Jesus in me that His face would be seen on earth again through me and through all religious consecrated for a closer following of Him. Amen...”

Although Consecrated Women Religious are aware of the impact of spiritual accompaniment on their lives. One of the interviewees stated; ‘It is so unfortunate that a good number of CWR do not have spiritual accompaniers who can journey with them in recognizing one's inner values, as an opportunity to explore new values while searching for meaning in their lives. ...Some CWR express to have experienced spiritual abuse and felt mishandled in spiritual direction creating fear and sense of insecurity. In relation to this another responded expressed how it is difficult to get spiritual directors and considers the service expensive.

Consequently, leaders are to create opportunities to respond to the need to have a greater emphasis on spiritual intelligence and if possible, train more CWR as spiritual directors.

Another strategy proposed for enhancing adjustment to community living among CWR is 'financial sustainability'. Out 10 interviewees 6 (60%) gave the opinion of the need to address financial issues. A participant shared her experience and observation of, sisters fearing to be innovative and creative. The six expressed the need for Consecrated Women Religious to be helped to think 'outside the box' and think of new ways to make themselves financially stable and stop expecting the 'Major Superior' to solve every community's financial problem.

From the responses, there was a felt need to deal with financial literacy among CWR. One of the participants expressed: "Sisters are very ignorant to know financial status of the economy, a good number of them are not interested to know common market prices, not even aware the kind of items on the market". Another interviewed participant proposed the need to have investment on farming, poultry and fixed deposits among others, She says:

There is a need for Consecrated women to network with other congregations to find out what they do to sustain themselves... instead of doing this, at times you find a community member complaining that her needs are not met without making efforts towards taking care of a kitchen garden or taking care of the few chicken in the compound'(Sr. I, personal communication, May 7, 2021).

Further discussion in the interview revealed that; some of the sisters expect money to come from the common pool, some with the mentality of their community to have a lot of money. This was felt to come from lack of discussion about financial matters. Those who are not involved in such a discussion they are not aware of the status of the community and therefore expect more. One of the participants says:

Community members want money but they are not interested to know where the money comes from... This attitude adopted by sisters towards community finances needs to be reviewed and changed ... leaders need to involve members in decision making for community expenditure where necessary to avoid statements like; 'Superior is eating our money', 'Bursar is misusing our money' (Sr. A, personal communication, May 1, 2021).

Concerning issues of helping families of CWR, an interviewee made this contribution. She said that consecrated Women Religious living in community need to educate their families on their calling to live the vow of poverty and their limitations in supporting them financially. Community leaders are to provide what is necessary without discrimination, and while addressing financial issues Superiors to address donor dependency frustrations. (Sr. E, personal communication, May 3, 2021).

Another solution offered by few participants highlighted the need to empower CWR in education. One participant expressed her understanding of empowerment of Consecrated Women through education as one way of enhancing financial sustainability since a good number will be employed or work in congregational projects and their salaries will be a boost. In relation to this was human resource management proposed by 2 (20%) out of 10 participants. one of this responded stated how some of the leaders will need empowerment on human resource management to enhance level of adjustment.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the research findings and the conclusions drawn from the research. It equally gives policy recommendation to individuals and institutional leaders as well as recommendations for further research.

5.2 Summary of Findings

The study aimed at assessing the effect of Emotional Intelligence on adjustment to community living among consecrated women Religious in Chem Chemi ya Uzima Institute in Karen, Nairobi County, Kenya. The study had planned to engage 138 Consecrated Women Religious from communities but studying at Chem Chemi ya Uzima Institute. The study employed Modified Emotional Intelligence Questionnaire (MEIQ) based on Daniel Goleman's Emotional intelligence, as modified by Suzanne Farmer et al., (.2013); and 3 modified adjustment subscales: Emotional Maturity Scale (EMS), Satisfaction with Life Scale (SWLS), and New Self Efficacy Scale (NSES), which were developed by Signh and Bhargava (1991), Diener et al. (1985) and Chen et al. (2001) respectively. A total of 120 questionnaires were filled, returned and used for analysis; producing an impressive response rate of 87%. The study found the two questionnaires to have high reliability ($>.7$), indicating good internal consistency. The questionnaires were further analyzed by each specific objective as summarized in the progressive paragraphs.

The first objective of the study sought to identify the levels of Emotional Intelligence among Consecrated Women Religious in Chem Chemi ya Uzima Institute. It was found that 80 percent of the women had high Emotional Intelligence, especially Formators under training and those in academic programs. However, only 69.6 percent of the Consecrated Women Religious in the 'Psycho-spiritual Renewal Sabbatical' program had high Emotional Intelligence. The high level of Emotional Intelligence is attributed to the high levels of self-awareness, self-management, relationship management and social awareness among the consecrated women. On the flipside, while the Consecrated Women Religious indicate high level of Emotional Intelligence, majority admitted to have had harsh family backgrounds, hence finding it difficult to integrate other cultures and differences.

The second objective of the current study was to determine the adjustment levels to community living among the Consecrated Women Religious in Chem Chemi Ya Uzima Institute. The study found 67.5 percent of the Consecrated Women Religious had high adjustment levels to community living. The low levels of adjustment to community living for Sabbatical students could be attributed to the fact that a good number of them enroll in sabbatical program for renewal purposes and some could have been struggling with past community unpleasant experiences, fatigue from active ministry and one can recognize that these are individuals with a lot to revisit. Their experiences were considered very relevant to the study. This is an indication that the Consecrated Women Religious are still in the process of inner journey.

Moreover, the third objective of the study was to establish the relationship between Emotional Intelligence dimensions and adjustment to community living among the Consecrated Women Religious. Hierarchical regression analysis involving both linear

regression analysis and likelihood parameter estimation was used to check the relationship. The study found strong and significant relationship between Emotional Intelligence and adjustment to community living among the Consecrated Women Religious. Similarly, the study found only age (in comparison to other demographics tested: category of religious; level of education and category in the institution) to have a moderation effect in the relationship between Emotional Intelligence and adjustment to community living among the Consecrated Women Religious. In other words, young consecrated women Religious (aged 20-30 years) tend to have significant struggle to adjust to community living compared to other age groups; which is consistent with the finding of a study by Marcinko (2015). Kyallo (2017) attributes the struggle to the weak level of integration into the spiritual values which makes the young CWR to develop resistive and destructive behaviours connoting bitterness expressed in abusive language, anger outburst and issues of inequality, denoting unhappiness among the Consecrated Women Religious to accept their consecrated lifestyle.

Lastly, the fourth objective of the study was to explore possible strategies to enhance adjustment to community living among consecrated women. The study found that Emotional Intelligence should be strengthened in the religious formation syllabus as well as integrating the psycho-spiritual intelligence dimensions into adjustment to community living. Financial stability and human resource management should also be addressed to ensure that Consecrated Women Religious are not only empowered through education but also through innovation. The strategies shall enhance restructuring of women's thoughts through a cognitive behavioural approach which (Corey, 2008) considers to be an effective approach to therapy due to its emphasis on helping an individual with self-management skills.

5.3. Psycho-Spiritual Implication of the Findings on Adaptation to Community Living among Consecrated Women Religious in Chem Chemi Ya Uzima Institute

While the study found fairly high levels of both Emotional Intelligence and adjustment to community living among the Consecrated Women Religious, the level of life satisfaction among the Consecrated Women Religious seemed fairly low (less than 70%). According to Ajiboye (2014), younger Consecrated Women Religious tend to be susceptible to modern values hence less connected to community values making them lonely compared to elderly consecrated women.

Using the results of the present study to develop effective Cognitive Behavioural Therapy Theory, the study found out that Emotional Intelligence has high influence on the adjustment to community living. As such, the need for self-awareness, competence, emotional maturity and self-efficacy were found to be important ingredients to a happy community living; which was consistent with the findings of a study by Molix and Nichols (2013). In a nutshell, the present study advocates cognitive behavioral therapy to develop the Consecrated Women Religious' self-management skills. The following steps would therefore help out in development of adjusting therapy:

(a) Meditation

The role of spirituality as personal connection with God or Higher power has been found as vital in management of role-related stress. (Elder et al., 2014) did a study on effect of transcendental meditation on employee stress, depression and burnout and found that this kind of programs were effective in reducing psychological distress. The programs were found to have vital implications for job performance as well as their mental wellness.

Spirituality in this context is an attitude of openness to all of reality that helps one look beyond pressing demand's role expectations. When God was preparing Joshua (Joshua 1:8), it is written that *“Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful”*.

(b) Peer Group Support

Peer support group is another psycho-spiritual intervention that has been found to reduce psychological stress among Consecrated Women Religious. For instance, (Lindholm et al., 2014) did a study on Methodist clergy, and showed that clergy men who were regular attendees at the support group meetings experienced weakening psychological distress. Such friendly group among the Consecrated Women Religious could enable them to come together and share experience and discuss with each other viable coping strategies in their context. This could provide adequate cognitive behavioral therapy to guide young Consecrated Women Religious who are struggling with adjusting to community living.

5.4 Conclusion

Overall, this study contributes to the understanding of the efficacy of cognitive behavioral therapy theory and emotional intelligence theory and their impact to improving the levels of adjustment to community living among Consecrated Women Religious. The findings of the present study add to the literature that Emotional Intelligence significantly predicts adjustment to community living. Moreover, social factors such as age and levels of education had some effects to the development of cognitive behavioral therapy theory (adjustment to community living) and positive psychology (emotional intelligence) among the Consecrated Women Religious in Chem Chemi ya Uzima Institute. Therefore, this study

should raise awareness to mental health specialists and superiors of the Catholic religious communities that adjustment to community living can be improved by improving the Emotional Intelligence of the Consecrated Women Religious. Preventive measures and early diagnostics would be the most important course of action. The Association of Sisterhoods of Kenya (AOSK) through Chem Chemi ya Uzima Institute ought to continue developing support programs through organizing on-going formation programs to help Consecrated Women Religious with issues in adjusting to community living.

5.5 Recommendations

In the light of the findings of this study, the following recommendations are made for Individual CWR, religious institute policy makers charged with responsibility of ensuring that Consecrated Women Religious enjoy authentic community living and effectively achieve their goals as consecrated persons.

1. In light of the teaching of Pope John Paul II (1992), Authorities of religious institutes are to endeavor to give priority to quality formation of its members, that focuses on the basic four dimensions; Human, spiritual, intellectual and pastoral formation, while every Consecrated Woman Religious take initiative towards her personal growth (self-formation) through deepening her self-knowledge and promoting mental wellness
2. The present study found the importance of strengthening religious formation syllabus as well as integrating the psycho-spiritual intelligence dimensions into initial and on-going formation of its members in a more personalized guidance.
3. Leaders of Religious institutes to think together with members on how to be innovative to enhance their financial stability, while each member of religious

community takes initiative to understand their financial constrain and to educate her family on their limitations in supporting them financially, while embracing her free choice to take the Vow of poverty to avoid unnecessary frustrations

4. On-going formation institutions like Chem Chemi ya Uzima to organize capacity building programs for CWR on human resource management to empower the leaders with skills that help them in managing their congregational members who are very important resources in the institutions.

5.5 Recommendations for Further Research

The primary objective of the present study was to find if there could be a relationship between Emotional Intelligence and adjustment to community living among the Consecrated Women Religious. It is hoped that the study could be replicated for female religious institutes in a wider population in Kenya or in other countries that have the same characteristics of the population that was studied. Future research could also assess other intervening variables such as “Personality Traits of the CWR. Similarly, other social factors such as “Religious Experience”, “Family Religiosity” and “Parental Overprotection” would be examined in future studies. The same research could be carried out for male consecrated religious in Karen or within Nairobi County. This study could be carried out also in formation houses for candidates of religious life. Future research should involve drawing of a larger sample needs from diverse geographical locations and cultures. This will yield results that examine adjustment to community living on a wider perspective. The list of recommendations is not exhaustive since there could be more areas.

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APPENDICES

APPENDIX 1: QUESTIONNAIRE FOR ALL RESPONDENTS

Dear Respondents,

I appreciate your acceptance to participate in answering this questionnaire. I am Sr Lucia Mwikali .K. Mutuku, a student at the Catholic University of Eastern Africa, pursuing a Master's degree in counseling psychology. I am conducting research on "Emotional intelligence and Adjustment in community living among religious women" –A case of Chem chemi ya Uzima Institute. It is researchers hope that this study will offer suggestions and interventions to address the issues that can be a helpful guide to the people concerned.

Therefore, I request you to help me complete this questionnaire to enable my collection of data for my study. Every information from you will be handled with confidentiality and will solely be used for the purpose of this study. You are not expected to write your name or the name of your religious congregation. Thank you very much for accepting to participate in this study.

SECTION A: DEMOGRAPHIC INFORMATION

Under which of the following age ranges do you fall?

(i) 20-30 years (ii) 31-40 years (iii) 41-50 years

(iv) 51-60 years (v) over 61 years

Which category of religious profession do you belong?

(i) Finally professed (ii) Temporary professed

Indicate your highest level of education?

Certificate (i) Diploma (ii) Advanced diploma

(iv) Bachelor’s Degree v) Master’s Degree vi) PhD vii) any other?

Which category are you in the Institution?

Formator under training ii) Academic program iii) psycho-Spiritual renewal program

SECTION B: LEVELS OF EMOTIONAL INTELLIGENCE AMONG ROMAN CATHOLIC WOMEN RELIGIOUS

A: EQ PERSONAL DOMAIN SELF-ASSESSMENT

Consider each of the behaviour below, and indicate how much you agree with each statement. Level of Agreement (1=Low. 5=High)

	BEHAVIOUR	1	2	3	4	5
1	I sense when my energy is low, and take a break to “recharge.”					
2	I pay attention to the physical signs of an emotional response.					
3	I admit my mistakes and apologize.					
4	I wait until I have all the pertinent information before expressing my opinion.					
5	I let go of sadness, anger, or fears from the past and I can move on.					
6	I realize that as a person, I have strengths and weaknesses.					
7	I take time for quiet reflection.					
8	I know I am not perfect, but I value who I am.					
9	I can usually identify the emotion I am feeling when an event occurs.					
10	I know my values and goals.					
11	I can stop long enough to consider my emotions before acting.					
12	I often “reframe” my initial interpretation of an emotion.					
13	I am good at managing my moods, and try not to bring negative emotions to work.					
14	I regulate how much I “open up with people, both allowing an emotion and curtailing it when necessary.					
15	I neither bury my anger nor let it explode.					

B. EQ RELATIONAL DOMAIN SELF-ASSESSMENT

Consider each of the behaviour below, and indicate how much you agree with each statement.

Level of Agreement (1=Low. 5=High)

	BEHAVIOR	1	2	3	4	5
1	I am interested in discovering the emotional make up of others.					
2	I generally have an accurate idea of how another person perceives me during a particular interaction.					
3	I create environment where people can say what is on their mind					
4	I can easily meet and initiate conversation with new people					
5	I have a number of people I can turn to and ask for help when I need it					
6	I am interested in helping people grow and develop					
7	I can engage with a person in a way that helps me “size up” that person’s mood based on non-verbal signals					
8	I can deal calmly and sensitively with others when they are in an emotional state					
9	People usually feel inspired and encouraged after talking with me					
10	I can show empathy and match my feelings with those of another person in an interaction.					
11	I’m comfortable expressing my viewpoints without being pushy.					
12	I focus my full attention when I listen to another					
13	People generally like me, even if they don’t always agree with me.					
14	I can effectively persuade others to adopt my point of view without coercing them.					
15	I believe that people can find common ground and work out problems together.					

**SECTION C: ADJUSTMENT LEVELS TO COMMUNITY LIVING AMONG
ROMAN CATHOLIC WOMEN RELIGIOUS**

Instructions: Indicate the extent to which each item applies to you using the following scale:

1= Strongly Disagree, 2= Disagree 3= Neither Disagree nor Agree 4=Agree 5= Strongly

Agree

	STATEMENTS	1	2	3	4	5
1	So far I have gotten the important things I want in life					
2	I easily admit my mistakes and try to find ways of rectifying them					
3	When facing difficult tasks, I am certain that I will accomplish them					
4	The conditions of my life are excellent					
5	Instead of complaining about circumstances, I prefer to be action oriented					
6	In most ways, my life is close to my ideal					
7	I am confident that I can perform effectively on many different tasks					
8	I am satisfied with my life					
9	I believe I can succeed at almost any endeavor to which I set my mind					
10	I approach life by doing as much as I can and support those around me					
11	Even when things are tough, I can perform quite well.					
12	I will be able to achieve most of the goals that I have set for myself.					
13	Setting healthy boundaries is a form of self-love and respect					
14	If I could live my life over, I would change almost nothing					
15	I have no problem in opening up to share my struggles so others feel less alone					

APPENDIX 2: INTERVIEW GUIDE FOR PHASE TWO

Dear Sr,

I would like to conduct an interview with you for the purpose of collecting information on the relationship between emotional intelligence and adjustment in community living among women religious. The interview will take 45 minutes to an hour. I therefore request that you answer all the questions and to allow me to use the responses for my study. In case you do not feel comfortable to respond to a particular question for any reason, feel free to do so. Feel free to stop me at any given time during the course of the interview for any clarification. In case you have any question to ask me before the interview that is equally welcome. The information you will give will be treated confidentially and will be used for the purposes of this study only. Thank you for your cooperation.

1. How would you describe levels of emotional intelligence as experienced by Consecrated women in their day today community living?
2. How would you assess levels of self-awareness, self-management, social awareness and relationship management in your life and as it is experienced in your community?
3. What is it that affects quality adjustment in; Self, among community members, and at a congregational level?
4. From your experience as a community member, what do you think affects quality of life lived together in community among women religious?
5. Would you describe how emotional intelligence affects level of adjustment in community living
6. What are some of the possible strategies to enhance adjustment to community living among Consecrated Women?

APPENDIX 3: WORK PLAN

Time /Activity	Sep 2020	Oct 2020	Nov 2020	Dec 2020	Jan 2021	Feb 2021	Mar 2021	April 2021	May 2021	June 2021	July 2021	Aug 2021	Sept 2021
Proposal development													
Departmental defense													
Correction of proposal													
Faculty defense													
Correction and submission													
Pilot study													
Data collection													
Data Analysis													
Thesis writing													
Thesis defense													
Thesis correction													
Thesis Submission													

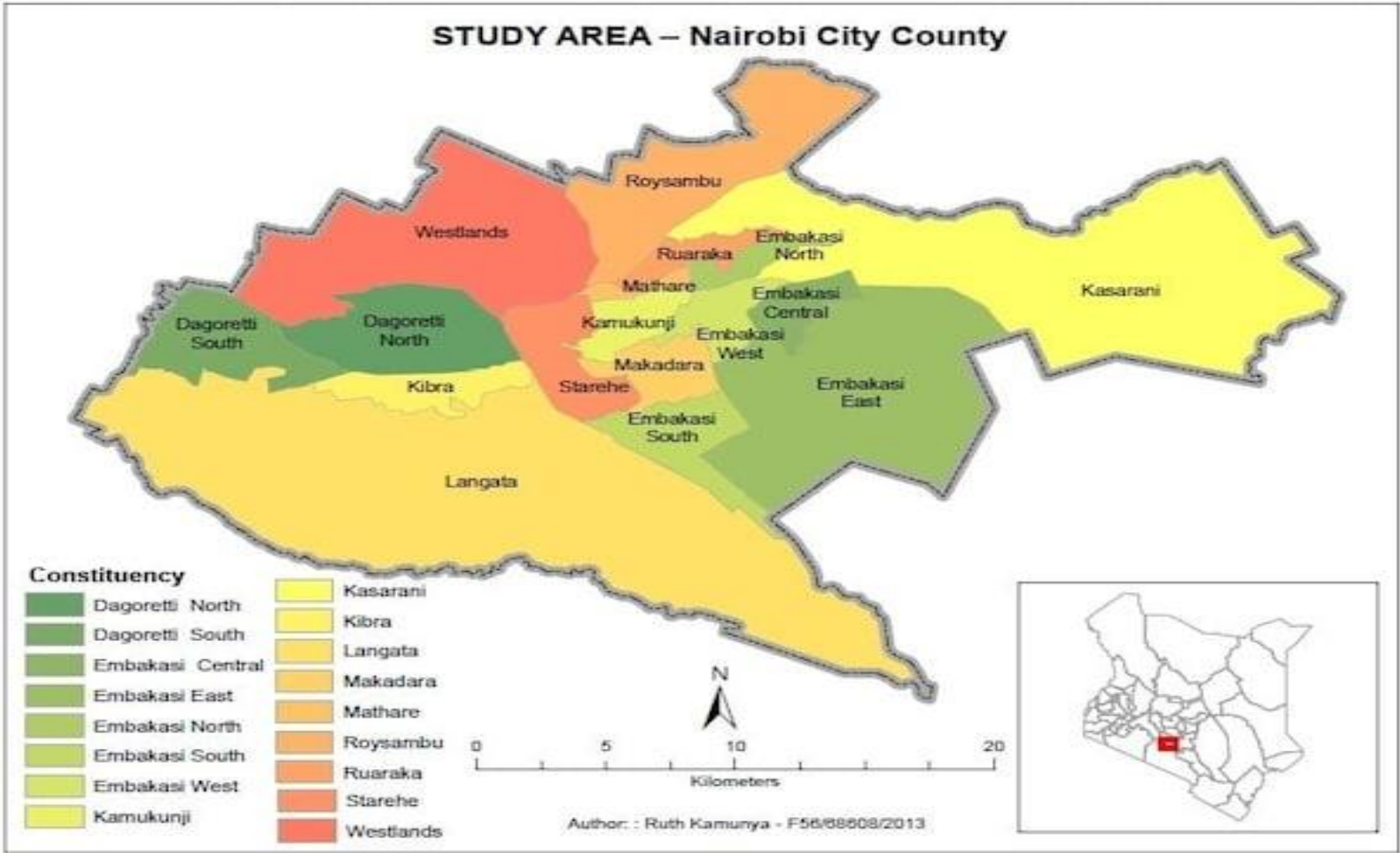
APPENDIX 4: BUDGET

Activity	Quantity	Unit Cost in Ksh.	Total cost in Ksh.
Proposal development			
i) Stationery			
Printing papers	6 reams	500	3,000
Flash drive	1	2,000	2,000
Pens	100	30	1,000
ii)	200	3	3,000
iii) Type setting and printing	5	200	600
iv) Photocopy for pilot study	600hrs	30	10,000
v) Binding			18,000
vi) Internet			6,000
vii) Pilot study			12,000
viii) Telephone bundles			5000
Sub Total			60,600
Data collection			
i) Questionnaire	1000	20	20,000
ii) Research assistants	2x 10 days @1,000	2,000	20,000
iii) Transport	people 10 days	400	16,000
iv) Telephone		-	5,000
Sub-total			61,000

Data Analysis				
i)	Data coding and entry	600	25	15,000
ii)	Transport			5,000
iii)	Type setting	150 pgs.	20	3,000
iv)	Printing	200 pgs.	20	4,000
v)	Photocopy	200pgs	4	600
vi)	Binding	6copies	100	600
vii)	Telephone			4,000
Sub total				32,200

Thesis Writing				
i)	Typesetting and printing	200pgs	30	6,000
ii)	Photocopy	200x6=1200	3	3,600
iii)	Hardbound copies	6	800	4,800
iv)	Travelling			10,000
v)	Miscellaneous			10,000
vi)	Telephone and internet			10,000
Sub total				44,400
Total cost				198,200
Contingency 10%				19,820
Grand Total				218,020

APPENDIX 5: MAP OF NAIROBI COUNTY



Source: <https://www.google.com/search?q=map+of+nairobi+county&tbm>

APPENDIX 6: MAP OF KAREN



Source: <https://www.google.com/search?q=map+of+karen&tbm>

APPENDIX 7: MAP OF CHEMCHEMI YA UZIMA INSTITUTE



Source: Chem Chemi Ya Uzima Archives

**APPENDIX 8: LETTER FROM THE CATHOLIC UNIVERSITY OF EASTERN
AFRICA**



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Faculty of Arts and Social Sciences

Department of Counseling Psychology

Our Ref: CUEA/DVC-ACAD/FASSc/Psychology/NACOSTI/003/March 2021

Date: 1st March 2021

The Director
National Commission for Science, Technology and Innovation
NAIROBI

Dear Sir/Madam,

RE: LUCIA MWIKALI K. MUTUKU REG.NO. 1025046

I am writing to introduce to you **Lucia Mwikali K. Mutuku** who is a final year Master's Degree student at The Catholic University of Eastern Africa, Nairobi – Kenya, and to request you to assist her to accomplish her academic research requirements.

Lucia's Master's Degree specialization is in Counseling Psychology. She has completed all course work requirements for this programme. However, every student in the programme is required to conduct research and write a report/thesis submitted during the final years of studies.

Accordingly, Lucia's research topic has been approved. She will conduct research on the following topic:

**“Emotional Intelligence and Adjustment to Community Living among
Consecrated Women in Chemi Chemi Ya Uzima Institute-Karen, Nairobi
County, Kenya”**

Thanking you in advance for any assistance you give to Lucia.

Sincerely,

**Dr. Stephen Asatsa,
HOD, PSYCHOLOGY**



THE CATHOLIC UNIVERSITY OF EASTERN AFRICA (CUEA) P.O. BOX 62157 00200 Nairobi – KENYA
Tel: 020-2525811-5, 8890023-4, Fax: 8891084, Email: psychology@cuea.edu, Website: www.cuea.edu
Founded in 1984 by AMECEA (Association of the Member Episcopal Conference in Eastern Africa)

**APPENDIX 9: LETTER FROM THE NATIONAL COUNCIL FOR SCIENCE AND
TECHNOLOGY**


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 756989 Date of Issue: 17/March/2021

RESEARCH LICENSE



This is to Certify that Sr.. Lucia Mwikali.K. Mutuku of Catholic University of Eastern Africa, has been licensed to conduct research in Nairobi on the topic: EMOTIONAL INTELLIGENCE AND ADJUSTMENT TO COMMUNITY LIVING AMONG CONSECRATED WOMEN IN CHEM CHEMI YA UZIMA INSTITUTE, KAREN, NAIROBI COUNTY for the period ending : 17/March/2022.

License No: NACOSTI/P/21/9357

756989
Applicant Identification Number


Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



**NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.**

APPENDIX 10: LETTER FROM DIRECTOR CHEM CHEMI YA UZIMA INSTITUTE



**AOSK CHEMCHEMI YA UZIMA
CENTRE**

P.O Box 24105-00502 Karen Nairobi Tel: 051 8011 675
E-mail: chemchemi@aokenya.org aoskchemenrolment@gmail.com

Sr Lucia Mwikali K Mutuku
Catholoc University of Eastern Africa
Faculty of Arts and Social Sciences
Department of Counseling Psychology
P.O BOX 62157-00200
Nairobi-Kenya

19th March, 2021

REF: RESEARCH PERMISSION

Following your application dated 17, March, 2021, to be allowed to conduct a research on Emotional Intelligence and Adjustment to community living among Consecrated Women in Chem Chemi ya Uzima Institute, I am glad to inform you that your request has been received with a positive response. The staff and students of various programs have been made aware of your request to collect data in this institution. It is left for you to organize with them the convenient time for both of you. I believe they will give you the cooperation you would need as you carryout this activity.

Yours

Sr Luciana Wanyahoro
Director: AOSK Chem Chemi Ya Uzima Institute

AOSK CHEMCHEMI YA UZIMA
P. O. Box 24105-00502,
KAREN, NAIROBI. ☎
Tel: +254 714 874335

APPENDIX 10: PLAGIARISM REPORT

PlagScan

Filename: 1025046 Lucia Mutuku.docx Date: 2021-07-22 06:52 UTC
Results of plagiarism analysis from 2021-07-22 10:43 UTC
This report is in the account of kilonzipaul@gmail.com

140 matches from 51 sources, of which 9 are online sources. Plagiarism level: 3%

Showing best match per source - click on match to display all matches or on URL to show source.

6 matches from <https://cmwv.org/wp-content/uploads/foundations-religiouslife-studyguide-20064.pdf>

- Reproduce the countenance of Jesus in me that His face would be seen on earth again through me and through all religious consecrated for a closer following of Him ...
- And as I reflect on my call to be consecrated and entirely conformed to Jesus my Lord I ask You to bring it about ...
- Come and open my mind and heart to the wonder and mystery of my baptism ...
- Light a new fire in me to respond to the call to holiness ...
- Sister Mary Elizabeth Wushich S ...
- Come Holy Spirit ...

6 matches from a PlagScan document dated 2019-11-12

- background of the ... of the study ... the study statement of the problem ... objectives of the study purpose ... and research questions ... significance of the study ... delimitations of the study theoretical framework and ... framework and operational definition of ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- The objectives of the study ...
- ... as shown in Table 4 ...
- 1 Introduction This chapter presents ... the summary of ... summary of the ... of the research findings ... from the research ...
- Qualitative data was analyzed ...

4 matches from http://ir.jkuat.ac.ke/bitstream/handle/123456789/1220/Nzioki_SUSAN-MSc_HRM-2013.pdf?sequence=1&isAllowed=y

- ... is a measure of the degree to which a research instrument yields consistent results ... data after repeated trials ... Saunders Lewis Thornhill 2007 ...
- During the pre-testing the researcher assessed the clarity of instruments ... eased the use of ...
- Saunders Lewis and Thornhill 2007 ... helps to refine the questionnaire ... respondents have no problem in answering the questions and ... no problem in recording the data ... on which the instruments ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...

5 matches from a PlagScan document dated 2018-06-20

- background of the study statement of the problem ... objectives of the study ... significance of the study scope and delimitations ... of the study ... theoretical framework and ...
- The study also ... study also revealed that most of the participants ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- The objectives of the study ... the study are ...
- ... Introduction This chapter presents the ... the summary of the ... of the research ... research findings and ... conclusions drawn from the ...

7 matches from https://repository.up.ac.za/bitstream/handle/2263/56934/lgbafe_Emoational_2016.pdf?sequence=1

- ... a qualitative study ... the coping strategies of Nigerian ... of Nigerian Universities to ... to identify the way emotional intelligence has helped in ... adaptation adjustment and sustenance ...
- self-awareness self- management social awareness and relationship management ... relationship management is ... is likely to have ...
- The study also ... also revealed that most of the participants ...
- ... objectives of the study are ...
- ... as shown in Table 4 ...
- possess the ability to ...
- ... had this to say ...

5 matches from a PlagScan document dated 2019-03-07

- Reliability Reliability is a measure of the degree to which a research instrument yields consistent results ...
- ... Reliability is a measure of the degree to which a research instrument yields consistent results ... data after repeated trials ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the ... summary of the research findings ... the conclusions drawn from the ... from the research ...
- ... as shown in Table 4 ...

3 matches from a PlagScan document dated 2018-08-06

- Reliability Reliability is ... is a measure of ... measure of the degree ... degree to which a research instrument yields consistent results after repeated ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the ... presents the summary of the ... of the research ... the research findings ... findings and the conclusions drawn from the ... from the research ...

5 matches from a PlagScan document dated 2018-06-21

- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the ... the summary of ... summary of the ... of the research ... drawn from the ... from the research ...
- ... as shown in Table 4 ...
- The study also revealed that ... revealed that most of the ... of the participants ...
- ... data was analyzed thematically ...

4 matches from a PlagScan document dated 2018-06-21

- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the ... the summary of ... summary of the ... of the research findings ... findings and the conclusions ... drawn from the ... from the research ...
- The study also revealed that ... revealed that most of the ... of the participants ...
- ... needs are not met ...

5 matches from a PlagScan document dated 2018-06-18

- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the ... the summary of ... summary of the ... of the research ... drawn from the ... from the research ...
- ... as shown in Table 4 ...
- The study also revealed that ... revealed that most of the ... of the participants ...
- ... data was analyzed thematically ...

5 matches from a PlagScan document dated 2018-06-29

- Quantitative data was analyzed using the Statistical Package for ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- 1 Introduction This chapter presents the summary ... summary of the ... of the research ... the research findings ... findings and the ... drawn from the ...
- Qualitative data was analyzed ...
- ... of the participants expressed ...

4 matches from a PlagScan document dated 2018-06-14

- In this study ... permission was sought from ... to allow the researcher to carry out ... out the study ...
- CHAPTER FIVE SUMMARY CONCLUSIONS AND RECOMMENDATIONS 5 ...
- The objectives of the study ...
- 1 Introduction This chapter presents ... summary of the ... of the research ... the conclusions drawn ... drawn from the ...

4 matches from a PlagScan document dated 2018-08-15

- ... was used to ... used to measure internal consistency of the data collected ...
- ... Reliability of the ... used in the study ... was used to ... used to measure internal consistency of the data collected ...
- The study adopted a mixed research ... mixed research method ...
- ... objectives of the study are ...

4 matches from a PlagScan document dated 2018-08-01

- ... was used to ... used to measure internal consistency of the data collected ...
- ... Reliability of the ... in the study ... was used to ... used to measure internal consistency of the data collected ...
- The objectives of the study ...
- ... as shown in Table 4 ...

3 matches from a PlagScan document dated 2018-09-26

- ... Reliability is a measure of the degree to which a research instrument yields consistent results ... data after repeated trials ... Saunders Lewis Thornhill 2007 ...

Emotional Intelligence and Adjustment to Community Living Among Consecrated Women Religious in Karen, Nairobi, Kenya

Lucia Mwikali. K. Mutuku, Stephen Asatsa (PhD), Josephine Adibo (PhD)
Department of Psychology, The Catholic University of Eastern Africa

Abstract: The Congregation for the Institutes of Consecrated Life and Societies of Apostolic life (CICLSAL) views the issue of Consecrated Women abandoning religious life after initial stages of formation as an emotional crisis from remote disappointments caused by an inauthentic religious community living. Failure to adjust is experienced to cause anxiety related feelings among other mental health related challenges. The study used sequential explanatory mixed research design. The study equally used census to collect data from all the 138 participants of various programs in AOSK-Chem Chemi ya Uzima Institute as per 2020 enrollment. The study was guided by cognitive behavior theory by Aaron Beck, (1960), complemented by Emotional Intelligence theory by Daniel Goleman, (1995). A Modified Emotional Intelligence Questionnaire (MEIQ) based on Daniel Goleman's Emotional intelligence, as modified by Suzanne Farmer et al., (c.2013) was used to measure the level of Emotional Intelligence. Adjustment to community living was measured using modified sub-scales; Emotional Maturity, Satisfaction with life, and Self-Efficacy Scales. Data were analyzed using correlation and regression analysis in order to establish the extent to which each of the variables contributed to adjustment in community living. The findings reveal the overall Emotional Intelligence to have had a strong significant positive correlation with the overall adjustment to community living among Consecrated Women Religious. The finding implies that an increase in emotional intelligence would lead to a corresponding increase in adjustment to community living. Emotional Maturity was found to be a significant function of Self-awareness and self-management while Life satisfaction was also found to have a significant relationship with social-awareness. Linear regression findings indicate significant weak positive relationship between adjustment to community living with social awareness. This reveals that Consecrated Women Religious need to improve their relational domain to enjoy smooth adjustment to community living.

Key Words: Emotional Intelligence; Consecrated Women Religious; Community Living

I. BACKGROUND

Consecrated life is a historical and theological reality in the Roman Catholic Church (Appiah-Kubi, 2019). It is viewed by The Congregation for the Institute of Consecrated Life and Societies of Apostolic Life (CICLSAL, 2007) as a "gift of the Spirit". The Roman Catholic Church regards certain elements as essential to Consecrated life, such as a stable form of community life, among others (Magisterium on Religious life, 1983). Those Women called to Consecrated life

referred in this context as 'Consecrated Women Religious (CWR)' and understood in layman's language as 'Nuns' believe that they respond to God's call, whom they believe is the initiator of their call. They consecrate themselves to Him through the profession of the evangelical counsels of Chastity, Poverty, and Obedience by public vow and commit themselves to live in a community.

In a global message to all religious men and women, The Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) views the issue of Consecrated women abandoning religious life after initial stages of formation as an emotional crisis from remote disappointments caused by an inauthentic community living (New wine in new wineskin, 2017). This is a gap that need to be addressed to empower individual Consecrated Women with life coping skills that integrate their shadow self. Cardinal Donald Wueri's reflection during an opening Mass (Eucharistic celebration) for the year of consecrated life in the Archdiocese of Washington (February, 2015) supported the idea that religious life is a social unit, a family of its kind where challenges can emerge that could need a level of self-awareness and emotional management for smooth adjustments, for one who has to enjoy communal life and the gift of her vocation. In some cases, some of the disappointments and frustrations arise when issues to do with equality and provision of equal opportunities arise among Consecrated Women Religious.

In a study that examined social adjustment problems among mixed school-going academic achievers in India, (Srivastava, 2018) noted a need to promote gender equality and the provision of equal opportunities in matters pertaining to educational and emotional development. Along with these findings, are the issues of equality and provision of equal opportunities among Consecrated Women Religious. This is experienced as a very sensitive issue that create visible gaps between the highly educated and not highly educated, the 'whites' and the 'Africans,' the 'Senior sister and the Junior' between tribe 'A' and tribe 'B' and between who has 'authority over who?' In another study, (Ahmad, Anwar & Khan, 2017) confirms the importance of having high self-efficacy levels for significant better social adjustment. In reference to this adjustment for a CW with low self-efficacy in community is likely to be challenging simply because her perception of her