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## THE RELATIONSHIP BETWEEN RESPONSE STYLES TO RELIGIOUS SUPERIORS AND JOB SATISFACTION AMONG CATHOLIC CONSECRATED MEN AND WOMEN WITHIN SELECTED CATHOLIC RELIGIOUS COMMUNITIES IN KAREN- NAIROBI, KENYA

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### ABSTRACT

Consecrated life within the Catholic Church represents a distinct vocation through which individuals commit themselves to serving God profoundly and radically. This vocation encompasses not only the sanctification of the consecrated individuals themselves but also contributes to the spiritual welfare of humanity at large. Consequently, it is necessary that Catholic consecrated men and women derive a sense of fulfilment and satisfaction from their jobs. This study examined the relationship between response styles to religious superiors and job satisfaction among Catholic consecrated men and women within selected religious communities in the Karen area of Nairobi, Kenya, employing an embedded design. The research was theoretically anchored in two frameworks: Egunjobi's theory of child response styles to parenting and Affective Event Theory. The primary aim was to establish the relationship between these response styles to religious superiors and job satisfaction within the target population. Quantitative data were collected using the adapted Child Response Styles Scale (CReSS) and the Job-related Affective Well-being Scale (JAWS), complemented by qualitative data from semi-structured interviews with eight purposively selected respondents. The study population comprised 288 individuals, from which a sample of 167 respondents was drawn. Quantitative data collection was facilitated via Google Forms and

subsequently analyzed, incorporating both descriptive and inferential statistical techniques. Qualitative data were subjected to thematic content analysis. The results revealed a statistically significant, moderate positive correlation between response styles to religious superiors and job satisfaction. Based on these findings, it is recommended that Catholic religious communities place greater emphasis on cultivating genuine interpersonal relationships and effectively managing interpersonal conflicts to promote satisfaction in one's job.

**KEYWORDS:** job, job satisfaction, child response styles, positive and negative emotional responses, affective state, Catholic consecrated men and women, religious superiors, leadership style, evangelical counsels, apostolate, Karen-Nairobi, Kenya.

### INTRODUCTION

The dynamic between Catholic Consecrated men and women and their respective religious superiors has garnered increased attention and significance in the domain of Catholic consecrated life. There is a significant impact that the response styles to religious superiors (Ikechukwu et al., 2025) can exert on the well-being of Catholic consecrated men and women, and thereby on their job satisfaction. This could be supported by the findings of some researchers and professionals who have acknowledged the significant impact that a subordinate's response styles to superiors can exert on their job satisfaction (Farrington & Lillah, 2019), engagement, and productivity in an organizational setting (Rahim & Buntzman, 1989; Yukongdi, 2010).

According to the Code of Canon Law of the Catholic Church, 573 par. 1 and 2, The life consecrated through the profession of the evangelical counsels is a stable form of living by which the faithful, following Christ more closely under the action of the Holy Spirit, are totally dedicated to God who is loved most of all, so that, having been dedicated by a new and special title to His honor, to the building up of the Church, and to the salvation of the world, they strive for the perfection of charity in the service of the kingdom of God and, having been made an outstanding sign in the Church, foretell the heavenly glory. The Christian faithful freely assume this form of living in institutes of consecrated life canonically erected by competent authority of the Church. Through vows or other sacred bonds according to the proper laws of the institutes, they profess the evangelical counsels of chastity, poverty, and obedience and, through the charity to which the counsels lead, are joined in a special way to the Church and its mystery (Code of Canon Law, 1983).

The jobs of these Catholic consecrated men and women are a significant vocation originating from the grace of baptism and further reinforced by religious commitment and the individual's dedication to fully align with the divine will. In this present work, job represents any payable and unpayable work, task, duty, mission, function, and apostolate, either executed or expected to be done by an individual. While job satisfaction is a complex psychological state that encompasses an individual's feelings and attitudes towards their job (Alonderiene et al., 2016; Li et al., 2016), it is characterized by a pleasurable emotional state resulting from the evaluation of one's job experiences (Locke, 1976; Van Katwyk, 2000). Catholic consecrated men and women ought to properly approach their job with caution, reverence, and a sense of awe (Ikechukwu et al., 2025). Their respective jobs are to be viewed as a form of evangelical service that contributes to their spiritual perfection and facilitates the spread of the kingdom of Christ everywhere for all men and women to share Christ's saving redemption (Saecularibus, 1983). To enhance satisfaction and effectiveness in their jobs, Catholic consecrated men and women must demonstrate a proactive and appropriate commitment to their calling by adhering to a life of sacred obedience towards their designated religious superiors (Francis, 2014) – who, according to this present work, represent those Catholic consecrated men and women who exercise executive and spiritual authority over the members of a given Catholic religious communities -, and fostering a constructive and harmonious rapport with them.

The behavioural attitude and responses, expressed by Catholic consecrated men and women to their respective religious superiors, are designated as response styles to religious superiors in this present work (Egunjobi, 2025; Ikechukwu et al., 2025). Previous research within organizational contexts has revealed that these response styles are not homogeneous (Egunjobi, 2021; Ikechukwu et al., 2025); rather, they are influenced by the broader organizational framework in which individuals operate (Limerick, 1976). The literature on response styles is extensive, with various factors identified as influencing these styles, including demographic status, organizational structure, relational dynamism, cultural values, and individual differences (Ikechukwu et al.). Nolen-Hoeksema (1991), in her response style theory of depression, propounded three child response styles - rumination, distraction, and problem solving - associated with mood depressive disorder. In a similar vein, Özcan (2014) identified four response styles of employees towards superiors - obedient, silent, recommender, and objector—within an organizational context. Furthermore, Leijtan et al. (2018) categorized children's responses to parenting into four styles: compliance, defiance,

withdrawal, and aggression, termed child behaviour styles. Additionally, Egunjobi proposed a framework consisting of four response styles: adherer, rejecter, falser, and nonchalant, about children's responses to parenting, which he termed child response styles to parenting (Egunjobi).

Drawing upon the researcher's experiences as a consecrated person, the four response styles identified by Egunjobi (2021) in children are considered directly applicable to the behaviours exhibited by Catholic consecrated men and women in their interactions with religious superiors (Ikechukwu et al., 2025). This correlation underpins the rationale for employing Egunjobi's model to analyze the response patterns of Catholic consecrated men and women within the present study. It is critical to note, however, that this application does not equate these adults with children (Ikechukwu et al.), as Egunjobi's framework originally targeted a juvenile demographic (Egunjobi). Rather, it acknowledges that behavioural tendencies and experiences established during childhood may persist into adulthood (Daines et al., 2021), a concept supported by continuity theory, which posits the relative stability of personality traits and behavioural patterns throughout one's lifespan (McCrae & Costa, 2024). Moreover, an adult today is still the child of his/her parents.

Additionally, several determinants influence the response styles of Catholic consecrated men and women toward their religious superiors. These include the dynamic interplay between nature and nurture (Baumrind, 1967; Egunjobi, 2006, 2021; Uchenna et al., 2022), personality traits (Jeong et al., 2012; Musambai et al., 2023), self-identity (Eze et al., 2016), leadership approaches (Yunarsih et al., 2020; Knight, 2024), and the lived experiences associated with the evangelical counsels, particularly the vow of obedience (Allen, 2022). Notably, the vow of obedience represents the evangelical counsel most directly linking Catholic consecrated men and women to their religious superiors (Ikechukwu et al., 2025). The conciliar document on the principles for the adaptation and renewal of religious life within the Church, *Perfectae Caritatis*, par. 14, states that in professing obedience, Catholic consecrated men and women "offer the full surrender of their own will as a sacrifice of themselves to God and so are united permanently and securely to God's salvific will. Consequently, in the spirit of faith and love for the divine will, they should humbly obey their superiors according to their rules and constitutions" (Flannery, 1996).

Nevertheless, the concept of obedience to religious superiors within the framework of Catholic consecrated life poses considerable challenges in the context of modern society

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(Ikechukwu et al., 2025). In Kenya, for example, Souci et al. (1998) carried out among 278 young Kenyan religious, among other things, found that young African Catholic consecrated men and women do not feel at home in Catholic religious communities due to the vows, particularly the vow of obedience, which they found to be a huge challenge, particularly when there is no constructive dialogue or the dialogue remains dialogue without change. They emphasize that religious superiors and/or formators under the discourse of religious obedience do not respect others but rather treat others as children, who must obey all instructions given. This kind of obedience, the researchers pointed out, is contrary to African culture, where the young are expected to respect the elders or authority figures, but in turn, the young expect the elders to respect and listen to them. Consequently, this unhealthy approach to authority by the religious superiors would lead to the manifestation of different response styles, which in turn could deter satisfaction in the job among these Catholic consecrated men and women.

In recent times, the conduct, commitment, and status of these Catholic consecrated men and women have come under considerable scrutiny and debate. The researcher has observed that certain Catholic consecrated men and women are not satisfied in their jobs (Ikechukwu, 2025), a phenomenon that could be attributable to various factors such as communication, work pay, appreciation, and response styles to their respective religious superiors (Ikechukwu et al., 2025). Several detrimental dynamics, such as accusations, animosity, misconduct, and discord, manifest between these Catholic Consecrated men and women and their respective religious superiors in relation to their jobs (Ikechukwu). In extreme cases, some Catholic consecrated men and women have chosen to dissociate from their religious communities, seeking independent employment as a form of disobedience to their religious superiors' authority. Otherwise, due to their commitment to evangelical obedience, these Catholic consecrated men and women face the risk of severe canonical sanctions, including expulsion, suspension, or loss of the clerical state, should they overtly defy the directives of their superiors (Code of the Canon Law, 1983, can. 1371); which may warrant low levels of engagement and satisfaction associated with their new roles, should they ultimately choose to undertake these positions that are met with disapproval. Such negative attitudes are often perceived as scandalous by the broader Catholic and Christian communities and present obstacles to the noble mission of promoting the Kingdom of God on earth. A lack of job satisfaction could affect psycho-spiritual well-being. It could lead to dissatisfaction, meaninglessness, and a lack of fulfilment in one's religious vocational life (Ikechukwu). This

research seeks to elucidate the complex relationships between response styles to religious superiors and job satisfaction within this particular demographic. The exploration of this relationship remains insufficiently addressed, warranting further investigation.

### Literature

The Catholic consecrated men and women's response styles to religious superiors can significantly affect their overall job satisfaction. Existing literature suggests that, within organizations, the manner in which supervisors/superiors wield their authority can profoundly influence the job satisfaction levels of their subordinates. Superiors who exhibit care and consideration for the needs of their employees, rather than exploiting the inherent power dynamics, are more likely to foster positive compliance from their staff, thereby enhancing overall job satisfaction (Cialdini & Goldstein, 2004). Conversely, Cialdini & Goldstein demonstrated that superiors who predominantly utilize harsh or coercive approaches have been shown to negatively correlate with the job satisfaction ratings of their subordinates. However, there is a notable absence of empirical research specifically addressing the relationship between response styles to religious superiors (Egunjobi, 2025; Ikechukwu et al., 2025) and job satisfaction. Only a limited number of studies, which are somewhat anachronistic, make partial references to this relationship. Consequently, the scarcity of research on this topic indicates that the present study may lack prior studies to contextualize its eventual findings. Nevertheless, there is a substantial body of literature concerning leadership styles and their impact on job satisfaction.

García-Cabrera et al. (2023) undertook a comprehensive research study across Europe to examine the influence that different supervisor supportive behaviours have on subordinate job satisfaction, while also taking into account the gender of both supervisors and subordinates. The study was informed by social exchange and social role theories. The empirical data, derived from a sample of 29,833 subordinates across 35 European countries - where the representation varied from 7.6% in Spain to 1.7% in Albania, with a gender distribution of 46.3% male and 53.7% female - was collected by Eurofound through the European Working Conditions Survey. The findings of the study indicated that subordinate job satisfaction is significantly influenced by their perceptions of the supportive behaviours demonstrated by their supervisors, which include respect, recognition for accomplishments, work coordination, assistance in task completion, and encouragement of professional development. Even though this research was conducted in a European context and does not

extend to Africa or Kenya, nor does it address the relationship between response styles to religious superiors (Ikechukwu et al., 2025) and job satisfaction (Ikechukwu, 2025), it suggests that it is desirable for religious superiors of consecrated men and women in Karen, Nairobi-Karen, to actively exhibit supportive behaviours towards their members.

As well, Moura et al. (2020) in Brazil executed a research study to assess the relationship between Coaching Leadership practices employed by nursing coordinators and job satisfaction, as perceived by both the coordinators themselves and the nursing technicians within the Mobile Emergency Care Service. A descriptive, correlational research design was used to evaluate the perceptions of 155 nursing technicians. Job satisfaction was measured using the Job Satisfaction Questionnaire for both groups. The findings indicated a positive correlation between Coaching Leadership and job satisfaction, characterized by mutual trust, ongoing interaction between nurses and nursing technicians, and a commitment to both professional and personal development. These findings may offer valuable insights into the most effective leadership styles that could be adopted by various religious superiors to elicit positive responses from their consecrated members, thereby enhancing overall job satisfaction.

Again, in Indonesia, Holbert et al. (2021) conducted a study to examine the impact of leadership and job satisfaction on employee performance. A sample of 160 employees from a public organization was utilized for this study. Descriptive and inferential statistics were employed to conduct linearity and regression analyses. The findings revealed a positive correlation between leadership and performance. Similarly, a positive correlation was observed between job satisfaction and performance. Furthermore, the study demonstrated a positive correlation between leadership, job satisfaction, and performance, with a coefficient of determination of 0.756. The findings of this study indicate that these factors should be considered when striving to improve performance among Catholic consecrated men and women in Kenya. Nonetheless, it does not provide information regarding the relationship between responses to religious superiors and job satisfaction.

Similarly, Khoza et al. (2020), in their study, explored the influence of management styles on the intention to leave among radiographers working in tertiary hospitals in the Gauteng province, South Africa. The research utilized a quantitative cross-sectional survey methodology and was carried out in four public tertiary hospitals within the province. The study population consisted of 292 radiographers employed in these hospitals, with 181

radiographers completing the questionnaire. The sample comprised 60% females and 40% males, with 80% being Millennial, 31% Generation X, and 19% Baby Boomers. The racial distribution of respondents was 68% Black, 17% White, 7.7% Indian, 5.5% Coloured, and 1% other. The study findings revealed a negative correlation between intention to leave and supervision ( $r = -.344$ ,  $p = .000$ ), and demonstrated that management styles in tertiary hospitals have an impact on job satisfaction and the intention to leave among radiographers. This study is valuable as it advocates for the evaluation of management styles employed by religious superiors to enhance the retention and satisfaction of Catholic consecrated men and women in Kenya.

Further, in a study conducted by Mwakasangula and Mwita (2021) in Tanzania, the researchers examined the correlation between leadership styles and job satisfaction within the public sector. The study aimed to examine the relationship between transformational and transactional leadership styles and employee job satisfaction. Data was collected from 92 respondents using a closed-ended questionnaire at Morogoro Municipal Council, serving as a case study for the research. The study employed both descriptive and inferential statistics to analyze the data, and the findings indicated that the average job satisfaction level among respondents was 3.04. Notably, the mean value for transactional leadership style (4.14) was higher than that of transformational leadership style (3.28). Regression analysis revealed that both transactional leadership style ( $\beta=0.585$ ,  $p=0.000$ ) and transformational leadership style ( $\beta=0.032$ ,  $p=0.001$ ) were significant predictors of job satisfaction. Furthermore, the findings suggested that the transformational leadership style exhibited a stronger correlation with job satisfaction compared to the transactional leadership style.

Besides, Njoroge et al. (2021) conducted a research study in Kenya to examine the impact of leadership on job satisfaction within specific government institutions in Nairobi County. The study was based on Locke's Value Theory, Maslow's Hierarchy of Needs Theory, and Herzberg's Two Factor Theory. Employing a descriptive research design, the study targeted a population of 5850 employees across managerial and non-managerial roles in the Teacher Service Commission, Kenya National Examination Council, and Higher Education Loans Board. A sample size of 400 respondents was selected, and data were gathered through structured questionnaires. In the analysis of the data, the study involved both descriptive and inferential statistical methods, with a response rate of 80.2%. The results revealed that leadership qualities, knowledge, and experience of supervisors significantly influenced job

performance and motivation among employees. The study found a strong positive correlation ( $r = 0.642$ ) between leadership and job satisfaction, emphasizing the crucial role of effective leadership in enhancing employee satisfaction within government organizations. The study suggests that Catholic religious superiors should prioritize exemplary leadership practices to foster job satisfaction among the subordinate Catholic consecrated men and women.

Moreover, in a study conducted by Muga (2022) in Kenya, the research aimed to investigate the relationship between principals' leadership styles and teachers' job satisfaction in public secondary schools located in Siaya, Kisumu, and Kajiado Counties. The study was based on the Full Range Leadership theory and Herzberg's two-factor theory. Employing a correlation research design, the study targeted a population consisting of 397 principals, 389 deputy principals, 1,190 heads of departments, and 2,208 teachers in the specified counties who had a minimum of two years of service in the same school. A sample of 39 secondary school principals, 35 deputy principals, 97 heads of departments, and 181 secondary school teachers was selected using proportional stratified and simple random sampling techniques, resulting in a total of 352 respondents. Data were collected using the Teacher Job Satisfaction Survey Questionnaire to assess both intrinsic and extrinsic factors influencing job satisfaction. Additionally, the Multifactor Leadership Questionnaire Form 5X was employed to categorize principals' leadership styles as either laissez-faire, transformational, or transactional. The study's findings revealed a positive and significant correlation between transformational leadership style and teachers' job satisfaction. In contrast, no significant correlation was found between transactional leadership style and teachers' job satisfaction. Conversely, a negative, significant correlation was identified between the laissez-faire leadership style and teachers' job satisfaction. Consequently, the study concluded that the leadership style adopted by principals significantly impacts teachers' job satisfaction.

The reviewed literature emphasized the relationship between leadership styles and job satisfaction grounded in different theories, across diverse populations and contexts, different from the area of interest of this present study, the relationship between response styles to religious superiors (Ikechukwu et al., 2025) and job satisfaction (Ikechukwu, 2025) in Karen, Nairobi County, Kenya, as a result of the scarcity of literature in this domain. This serves as a knowledge gap which the present study seeks to fill.

### Methodology

The study employed an embedded design, wherein qualitative data played a supplementary role to the principal quantitative framework (Creswell, 2013; Kanga et al., 2015). The sample size comprised 167 Catholic consecrated men and women, drawn from a target population of 288 individuals (193 men and 95 women) who had made either temporary or perpetual religious profession across eight randomly selected religious communities within Karen in Nairobi. Karen was chosen as the study site due to its high concentration of Catholic religious communities (Ikechukwu et al., 2025). The inclusion of these eight communities facilitated efficient data collection and ensured that the sample was representative of the broader population, thus enhancing the generalizability of the findings and the reliability of statistical analyses (Ikechukwu, 2025). A mixed sampling method was implemented, combining probability sampling (proportional stratified random sampling) and non-probability sampling (voluntary sampling) approaches (Etikan & Bala, 2017; Suresh & Srinivasan, 2017). Initially, proportional stratified random sampling was utilized by segmenting the population into strata corresponding to their proportional representation, followed by simple random sampling within each stratum (Trochim, 2006). Voluntary sampling was subsequently employed within these strata to complete the sample, with data collection instruments disseminated via Google Forms through platforms such as WhatsApp and Email, allowing participants to self-select (Hassan, 2023; Egunjobi, 2024). Quantitative data were collected using standardized, self-administered questionnaires, namely the Child Response Styles Scale (CReSS) developed by Egunjobi (2021), adapted for the study's population of Catholic consecrated men and women, and the shortened 20-item Job-related Affective Well-being Scale (JAWS) by Van Katwyk et al. (2000). For the qualitative aspect, purposive sampling identified eight participants (four men and four women) for semi-structured interviews. The data analysis adhered rigorously to ethical guidelines appropriate for mixed methods research, with necessary approvals obtained from the Director of the Psycho-Spiritual Institute, the Kenyan National Commission for Science, Technology, and Innovation (NACOSTI), religious superiors of the participating communities, and the respondents themselves. Stringent measures were adopted to ensure confidentiality, prevent harm, avoid plagiarism, and uphold the dignity and rights of all participants (Ikechukwu et al.).

## RESULTS

The response rate was 60%, and it is deemed acceptable for an online survey, consistent with Egunjobi's (2024) assertion that a 50% response rate is satisfactory for online surveys,

irrespective of the sample size. This study aimed to examine the relationship between response styles to religious superiors and job satisfaction among Catholic consecrated men and women within selected Catholic religious communities in Karen-Nairobi. It employed Egunjobi's (2021) Child Response Style Scale (CReSS) to measure the respondents' response styles, comprising four subscales: Adherer, Rejecter, Falser, and Nonchalant, and the Job-related Affective Well-being Scale (JAWS) to measure the level of job satisfaction, with more concentration on the affective state rather than the external factors of job. Then, to examine the relationship between the two variables, a correlation analysis was conducted using the Pearson correlation coefficient to establish the correlation of response styles to religious superiors and job satisfaction, and a comparison of means was also carried out utilizing the means difference along with one-way ANOVA to determine which of the response styles to religious superiors had more job satisfaction.

**Table 1- Prevalence of Response Styles to Religious Superiors.**

<b>Response Styles</b>	<b>Frequency</b>	<b>Percent</b>
Falser	85	85.0
Nonchalant	7	7.0
Adherer	0	0
Total	100	100

The data presented in Table 1 depict the distribution of different response styles exhibited by Catholic consecrated men and women toward their religious superiors in selected communities in Karen-Nairobi (Ikechukwu et al., 2025). These response styles are classified into Rejecter, Falser, Nonchalant, and Adherer categories (Egunjobi, 2021). The results reveal that the Falser style is predominant, adopted by 85.0% of the respondents, indicating that a majority of the consecrated individuals outwardly comply with their religious superiors while potentially harbouring internal disagreement (Ikechukwu et al.). A smaller proportion of participants are identified as Rejecters and Nonchalant, and notably, no respondents were categorized as Adherers, demonstrating the absence of complete alignment with religious superiors among the sample group.

**Table 2 - Level of Total Job Satisfaction**

	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
Positive	100	1.80	5.00	3.5860	.62523
Negative	100	1.00	5.00	2.1950	.75363
Total Job Satisfaction	100	1.55	3.80	2.8905	.38004

The data in Table 2 provide the emotional reactions and overall job satisfaction levels of Catholic consecrated men and women in selected religious communities in Karen-Nairobi, highlighting both positive and negative emotional responses related to their job (Ikechukwu, 2025). Utilizing Egunjobi's (2024) interpretation of mean scores by levels, the findings indicate a high mean score for positive emotional responses (3.5860), contrasted with a low mean score for negative emotional responses (2.1950), suggesting that respondents generally experience more positive than negative emotions concerning their jobs. Additionally, the Total Job Satisfaction mean score of 2.8905 reflects a moderate level of overall job satisfaction, indicating that while positive emotional reactions prevail, there remain areas that could benefit from improvement (Ikechukwu).

**Table 3 - Correlation of Response Styles and Job Satisfaction.**

		<b>Response Styles</b>	<b>Job Satisfaction</b>
Response Styles	Pearson Correlation	1	.269**
	Sig. (2-tailed)		.007
	N	100	100
Job Satisfaction	Pearson Correlation	.269**	1
	Sig. (2-tailed)	.007	
	N	100	100

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

As shown in Table 3, the results reveal a significant yet moderate positive correlation between response styles to religious superiors and job satisfaction among the respondents ( $r =$

.269,  $p < .01$ ). This finding implies that an increase in adherence to or positive engagement with religious authorities is associated with a corresponding rise in job satisfaction, albeit the relationship is modest. Since the correlation coefficient ( $r = .269$ ) indicates a moderate positive relationship between the two variables (Meyers et al., 2013), implying that other factors, such as demographic characteristics and psycho-spiritual elements, likely play a stronger role in shaping satisfaction. So, the significance level ( $p < .01$ ) being statistically significant (Egunjobi, 2025) means that the observed relationship is unlikely to occur by chance (Field, 2018).

**Table 4 - Means Difference Report.**

<b>Job Satisfaction</b>			
RespStyle1	Mean	N	Std. Deviation
Rejecter	2.6188	8	.54178
Falser	2.8953	85	.35779
Nonchalant	3.1429	7	.27451
Total	2.8905	100	.38004

On another note, Table 4 compares job satisfaction across three response styles to religious superiors – namely, rejecter, falser, nonchalant - among Catholic consecrated individuals. The results reveal that Nonchalant respondents reported the highest average job satisfaction ( $M = 3.14$ ), followed by Falsers ( $M = 2.90$ ) and Rejecters ( $M = 2.62$ ). This suggests a possible relationship between response style and job satisfaction, indicating that job satisfaction varies by response style, with the nonchalant style being associated with the highest job satisfaction, while the rejecter style is associated with the lowest job satisfaction. However, the small sample sizes for Rejecter ( $N = 8$ ) and Nonchalant ( $N = 7$ ) groups may reduce the generalizability of these results. Additionally, when examining the variability of responses, Rejecters showed the highest variability ( $SD = 0.54$ ), indicating inconsistent satisfaction levels, while Nonchalant respondents had the lowest variability ( $SD = 0.27$ ), reflecting more consistent satisfaction. Nevertheless, further analysis with one-way ANOVA was conducted to determine if there are statistically significant differences in mean job satisfaction among the three response styles: rejecter, falser, and nonchalant.

**Table 5 - One-Way ANOVA Report.**

<b>Job Satisfaction</b>					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.039	2	.519	3.799	.026
Within Groups	13.260	97	.137		
Total	14.298	99			

As presented in Table 5, the F-value ( $F=3.799$ ) and p-value ( $p = 0.026$ ), which is less than 0.05, indicate that the differences in job satisfaction across the three response styles are statistically significant. This suggests that at least one group's mean job satisfaction is significantly different from the others.

## **DISCUSSION OF THE RESULTS**

It is crucial to contextualize the study's findings. The positive correlation between response styles to religious superiors and job satisfaction may indicate that respondents who show greater adherence to the authority of their religious superiors tend to report higher levels of job satisfaction. This observation may appear contradictory to the data presented in Table 1, which indicates that a majority of respondents exhibit a falser response style and a non-adherent response style. However, this can be understood in light of the fact that individuals categorized as Falsers often display a dualistic approach, behaving as adherers at times and as rejecters at others, yet not fully aligning with either category (Opara, 2023). Consequently, it is plausible that these consecrated men and women adopt an adherer style in the presence of their religious superiors, thereby supporting the trend observed in Table 2.

This fact corroborates the qualitative data obtained from the semi-structured interview, which reveals a prevalent falser tendency among the majority of respondents, particularly during the initial stages of their assignments. For instance, Respondent 5 articulated, "It's a bit tricky. Because actually, what he has assigned me to do wasn't what I wanted to do. I felt inclined to pursue something different. Initially, I was disappointed and unconvincing. However, since he recognized my capabilities, I accepted the task" (R5, January 6, 2025). Similarly, Respondent 8 noted, "At first, I felt overwhelmed, but over time, I adapted and found calmness and joy in

working in various areas of interest" (R8, December 17, 2024). Respondent 6 remarked on the challenges faced at the outset, stating, It was not easy considering that this is a new environment. It is more different from where I am coming from. So, it was so challenging, especially in terms of language, interacting with people here. The language is new, so it was very hard. But with time, I was able to adjust and also open myself so that I could learn how to communicate with so far, it is going on well. (R6, December 17, 2024)

Additionally, Respondent 3 mentioned feeling compelled by the vow of obedience:

... I have been taken to do education. But according to me, I was not supposed to do education, but now you have been assigned to do that. So just your obedience. So, I just obeyed to do that. Even though, to some extent, that's not my career [...]. I wanted to do these things over like an electrician, but now the congregation, now they can't accept that. Okay, it's good because I'd stayed for long before being taken to school. So, to me, it was an opportunity. I said thanks to God, at least now I have been taken. So, I feel good, at least I'm in school. (R3, January 8, 2025)

However, it is also important to note that the correlation coefficient in Table 3 is not extremely high, indicating that other factors may also influence job satisfaction among the respondents. Future studies could explore these factors, such as demographic and personal characteristics, work environment, and organizational culture (Hackman & Johnson, 2013), a deep community bonds, support networks (Riotimesonline, 2024), a sense of respect, trust, and support from their superiors (Eisenberger, Huntington, Hutchison, & Sowa, 1986) to gain a more comprehensive understanding of the relationship between response styles to religious superiors and job satisfaction.

It is noteworthy that these findings, which reveal a relatively moderate job satisfaction across the three response styles, align with the findings in Table 2, where the mean score of 2.8905 indicates an overall moderate job satisfaction among respondents. This is not inconsistent with the qualitative data obtained from the semi-structured interviews, where nearly all respondents reported high or very high levels of job satisfaction, with the exception of one respondent who indicated a moderate level of satisfaction. This respondent characterized her job satisfaction as partial, stating, "It's not what I needed in life, so it is partially. But, though sometimes it is satisfying, because I needed to go to school, but it's not fully." (R3, January 8, 2025).

A critical examination of the impact of response styles on job satisfaction reveals that the nonchalant style may have reported the highest average job satisfaction among other response styles. This may be attributed to the fact that individuals with a nonchalant response style tend to be unconcerned with the authorities' attitudes or not worried about the authorities' way of handling matters (Opara, 2023), which may lead to emotional detachment and reduced stress. Conversely, the rejecter style exhibited the lowest job satisfaction, potentially due to interpersonal friction or unresolved conflicts with superiors, as rejecters are characterized by their open opposition to authority (Egunjobi, 2021). Furthermore, job satisfaction is influenced by various factors, including leadership style (Govender et al., 2013), work environment, and personal attitudes (Armstrong, 2006; Fikire, 2021). The ANOVA results in Table 5 suggest that response styles significantly impact job satisfaction; however, other factors such as community support and spiritual fulfilment likely play substantial roles (Armstrong; Fikire).

While response styles correlate with job satisfaction, the relationship is nuanced. Religious communities should prioritize fostering authentic obedience and addressing interpersonal conflicts. Additionally, cultural and spiritual factors that may influence these dynamics, such as retreats, spiritual guidance, mutual respect, and collaboration, should also be taken into account.

## **CONCLUSION**

The study established the relationship between response styles to religious superiors and job satisfaction among Catholic consecrated men and women within selected Catholic religious communities in Karen-Nairobi. It collected data from 100 respondents out of a sample size of 167 individuals from eight distinct Catholic religious communities in the area (Ikechukwu et al., 2025; Ikechukwu, 2025), facilitated by using the Child Response Style Scale (Egunjobi, 2021) and the Job-related Affective Well-being Scale (JAWS), complemented by qualitative data from semi-structured interviews with eight purposively selected respondents. Based on the result obtained, using the Pearson correlation coefficient, the means difference, and one-way ANOVA, there is a significant yet moderate positive correlation ( $r = .269$ ,  $p < .01$ ) between the two variables, suggesting that an increase in positive or good engagement with religious superiors correlates with an increase in job satisfaction. However, the modest nature of this relationship indicates that other factors may exert a more substantial influence on overall satisfaction. Besides, the nonchalant style reported the highest job satisfaction ( $M =$

3.14), followed by Falsers ( $M = 2.90$ ) and Rejecters ( $M = 2.62$ ). Based on these findings, it is recommended that Catholic religious communities place greater emphasis on cultivating genuine interpersonal relationships and effectively managing interpersonal conflicts to promote satisfaction in one's job. They should strive to create a nurturing environment that supports the development of those they mentor. Such an approach to formation is likely to enhance satisfaction among candidates. Considering that response styles to authority are a relatively new construct, it is suggested to undertake longitudinal studies to investigate the persistence of response styles within individuals, thereby determining their stability, adaptability, or potential for modification over time.

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