Effect of Spiritual Well-Being on Eudaimonic Well-Being Among Members of the Catholic Women Association in Kenya: A Case of Athi River Deanery, Catholic Diocese of Machakos.

Ndambuki Magdalene Syombua, Rev. Dr. Henry Tucholski PhD., Dr. Daniel Kitonga, PhD.

Tangaza University, Nairobi

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ABSTRACT

This study examined the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association (CWA) in Athi River Deanery, Catholic Diocese of Machakos, Kenya. The study was anchored in the Spiritual Well-Being Model and Waterman's Theory of Eudaimonic Well-Being, which provided a complementary framework for explaining how spiritual resources influence psychological flourishing and human self-realisation. A quantitative cross-sectional survey design was adopted. Data were collected from 360 participants selected through proportionate stratified and simple random sampling techniques. The study utilised a structured questionnaire comprising the Spiritual Well-Being Scale and the Questionnaire for Eudaimonic Well-Being. Data analysis was conducted using IBM SPSS Statistics Version 25 through descriptive statistics, Pearson's product–moment correlation, and simple linear regression analysis.

The findings revealed that the majority of participants reported high levels of spiritual well-being (66.7%), while 33.3% demonstrated moderate levels. Similarly, 66.7% of respondents exhibited high levels of eudaimonic well-being, whereas 33.3% fell within the moderate category. Pearson's correlation analysis indicated a moderately strong, positive, and statistically significant association between spiritual well-being and eudaimonic well-being ($r = .591$, $p < .001$). More importantly, regression analysis showed that spiritual well-being was a significant positive predictor of eudaimonic well-being ($B = 0.383$, $\beta = 0.591$, $p < .001$), explaining meaningful variation in eudaimonic well-being among participants.

The study concludes that spiritual well-being significantly influences eudaimonic well-being among members of the CWA. The findings highlight the importance of strengthening spiritual formation programmes, enhancing existential well-being through structured community engagement, and integrating psychosocial and resilience-building interventions within CWA structures to promote holistic human flourishing.

Keywords: spiritual well-being, eudaimonic well-being, Catholic Women Association

INTRODUCTION

The Catholic Church has historically promoted the spiritual, social, and psychological well-being of women through various ecclesial associations and apostolic movements across the world. Among these are the Catholic Women Association (CWA) in Kenya, the Catholic Women's League in Canada and Australia, and the Catholic Women Organisation in Nigeria (CWL Canada, 2022; CWO Nigeria, 2021; Holy Family Utawala, 2023). These organisations support the Church's mission of evangelisation, compassion, and service by empowering women through prayer, retreats, Bible study, charitable outreach, leadership formation, and social justice initiatives. They further foster communal solidarity, social support, and a sense of belonging among women while promoting personal growth and spiritual maturity (Our Lady Queen of Apostles, 2021; St. Jude Donholm Parish, 2022; CWA, 2023; Wilkister, 2024). Through these activities, Catholic women's organisations contribute significantly to the holistic well-being of their members and create conditions that may enhance both spiritual and psychological flourishing.

Well-being has emerged as an important area of scholarly inquiry across disciplines such as psychology, theology, sociology, and health sciences. Scholars conceptualize well-being as a multidimensional and context-dependent construct encompassing psychological, emotional, social, existential, and spiritual dimensions (Levy, 2023). Aaron and Roache (2023) and Ruggeri et al. (2020) similarly describe well-being as a multidisciplinary phenomenon understood through diverse theoretical and operational frameworks. Existing literature associates well-being with happiness, flourishing, optimism, life satisfaction, and positive physical and mental health outcomes (Asano et al., 2020; Liu et al., 2023). Within positive psychology, increasing attention has been directed toward eudaimonic well-being, which emphasises purposeful living, self-realisation, personal growth, and the fulfilment of human potential. As a result, scholars have increasingly sought to identify factors that contribute to the development and enhancement of eudaimonic well-being across different populations and contexts.

Spiritual well-being constitutes a central dimension of holistic well-being and has increasingly been recognized as a potential contributor to human flourishing. It refers to an individual's relationship with God, self, others, and the environment, which fosters meaning, purpose, inner peace, and existential fulfilment (Lalani, 2024; Winahyu & Syah, 2024). According to Winahyu and Syah (2024), spiritual well-being involves connectedness with a divine being, participation in religious practices, adherence to faith traditions, and engagement in communal worship. Within Catholic spirituality, spiritual well-being is associated with virtuous living, inner harmony, social responsibility, and integration of physical, emotional, and spiritual health. Scholars further describe spirituality as a source of resilience, healing, coping, and empowerment that enables individuals to realize their full potential through a relationship with a transcendent God (Bozek et al., 2020; Moshashaei, 2025). Lalani (2024) additionally argues that spiritual well-being is nurtured through integrated relationships with God, self, others, community, and the environment, thereby promoting self-esteem and holistic flourishing. These attributes suggest that spiritual well-being may play an important role in fostering positive psychological outcomes, including eudaimonic well-being.

Empirical literature across global, regional, and local contexts indicates that spiritual well-being is generally enhanced through active engagement in religious practices, communal worship, supportive relationships, and participation in church-related activities. Studies conducted among Catholic women, university students, and other religious populations in North America, Europe, Africa, and Kenya consistently report moderate to high levels of spiritual well-being associated with prayer, retreats, communal support, and active involvement in faith communities (Egbiri, 2022; Iliško et al., 2024). Kenyan studies similarly demonstrate that strong communal bonds and participation in parish activities contribute positively to spiritual fulfilment among Catholic women (Kiplagat, 2021). These findings suggest that membership in church-based associations may strengthen spiritual well-being, which in turn could influence other dimensions of human flourishing.

The concept of eudaimonic well-being originates from Aristotle's notion of eudaimonia in *Nicomachean Ethics*, where human flourishing was understood as virtuous activity directed toward excellence and the realization of one's fullest potential (Sheldon et al., 2019). Contemporary scholarship conceptualizes eudaimonic well-being as a multidimensional state involving self-actualization, purpose in life, psychosocial integration, authenticity, and personal growth (Sheldon et al., 2019). Braaten et al. (2019) further explain that the eudaimonic perspective extends beyond subjective happiness by focusing on conditions that promote authentic human flourishing. Existing literature also associates eudaimonic well-being with positive psychological functioning, resilience, meaning in life, vitality, and reduced psychological distress (Zeng & Chen, 2020). Given these characteristics, understanding factors that may enhance eudaimonic well-being remains an important concern for both researchers and practitioners.

Research conducted across different socio-cultural settings indicates that active religious participation and community engagement contribute positively to eudaimonic well-being. Studies among Catholic women and other adult populations in Latin America, Europe, Asia, Africa, and Kenya consistently demonstrate that involvement in religious rituals, caregiving responsibilities, charitable outreach, and parish activities enhance life satisfaction, meaning in life, personal fulfilment, and psychosocial well-being (Silva et al., 2021; Akinmoladun & Oladipo, 2022; Padama & Azeez, 2024). Kenyan studies similarly associate participation in parish life and communal service with increased levels of well-being among Catholic women (Wainaina et al., 2025). These findings indicate that faith-related experiences may play a significant role in promoting dimensions of eudaimonic well-being.

A growing body of empirical literature further demonstrates that spiritual well-being may positively influence psychological and eudaimonic well-being. Studies conducted in the United States, Europe, Asia, and Africa consistently report moderate to strong positive relationships between spirituality and indicators of psychological flourishing such as resilience, life satisfaction, meaning in life, mindfulness, and positive affect (Yeh, 2022; Bożek et al., 2020; Akbayram et al., 2024; Bagereka et al., 2023). Several studies also establish spiritual well-being as a significant predictor of psychological well-being across different populations, including university students, older adults, medical students, and religious communities (Afolabi et al., 2018; Fadiji et al., 2023). Within the African and Kenyan contexts, studies similarly reveal positive associations between spirituality and psychological well-being among university students and consecrated religious women (Mbugua & Kinyanjui, 2020; Kiplagat et al., 2019). Collectively, these findings suggest that spiritual well-being may exert a meaningful effect on psychological flourishing by enhancing individuals' sense of meaning, purpose, resilience, and self-realization, all of which are central dimensions of eudaimonic well-being.

Despite the growing body of literature linking spirituality and well-being, several conceptual, contextual, and theoretical gaps remain. First, much of the existing literature has focused on populations such as students, patients, tourists, older adults, and consecrated religious persons, with comparatively limited attention given to lay ecclesial groups such as members of the Catholic Women Association. Second, although studies have been conducted in various global and African contexts, limited empirical research has specifically examined the effect of spiritual well-being on eudaimonic well-being within Athi River Deanery in the Catholic Diocese of Machakos. Third, while many previous studies have relied on psychological well-being frameworks, relatively fewer studies have employed Waterman's Theory of Eudaimonic Well-Being, which emphasizes self-realization and the expression of one's true potential. Therefore, the present study sought to examine the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association in Athi River Deanery, Catholic Diocese of Machakos, Kenya.

The study was guided by the following research questions:

1. What are the levels of spiritual well-being among members of the Catholic Women Association?
2. What are the levels of eudaimonic well-being among members of the Catholic Women Association?
3. What is the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association?

THEORETICAL FRAMEWORK

This study was anchored in the Spiritual Well-Being Model (SWBM) developed by Paloutzian and Ellison (1982) and Waterman's Eudaimonic Well-Being Theory (EWBT) (Waterman, 1993). The two frameworks were integrated to provide a theoretical explanation of how spiritual well-being influences eudaimonic well-being among members of the Catholic Women Association (CWA). The SWBM was used to conceptualise spiritual well-being as the independent variable, while EWBT provided the framework for understanding eudaimonic well-being as the outcome of interest. Together, the theories explain the mechanisms through which spiritual resources may promote human flourishing.

The Spiritual Well-Being Model (SWBM) defines spiritual well-being as comprising two core dimensions: religious well-being and existential well-being. Religious well-being refers to one's relationship with God, while existential well-being captures meaning in life, purpose, and connectedness with others and the environment (Paloutzian & Ellison, 1982). The model is relevant to this study because it explains how religious involvement and faith-based practices foster meaning, inner peace, and psychological stability within faith communities such as the CWA. Empirical evidence shows that stronger religious and existential well-being is associated with higher life satisfaction, emotional stability, and reduced psychological distress (Mabasa et al., 2023; Przybyła-Basista et al., 2024). These outcomes suggest that spiritual well-being may function as an important antecedent of broader psychological flourishing. However, the SWBM is limited in explaining how spiritual resources influence deeper processes of self-realisation, authenticity, and personal expressiveness that characterize eudaimonic well-being.

To address this limitation, Waterman's Eudaimonic Well-Being Theory (EWBT) was incorporated. EWBT conceptualizes well-being as the realization of one's true self through meaningful engagement, personal growth,

and purpose in life (Waterman, 1993; Waterman et al., 2010). It emphasizes self-discovery, effortful engagement, and authenticity as core pathways to flourishing. The theory is relevant to this study because it explains the dimensions through which eudaimonic well-being is manifested among individuals. Within the context of the CWA, women who possess stronger spiritual resources may be more likely to experience meaning-making, identity development, personal growth, and self-realization, which are central indicators of eudaimonic well-being.

The integrated framework assumes that spiritual well-being serves as a foundational resource that influences eudaimonic well-being. Specifically, religious well-being and existential well-being provide faith, meaning, purpose, and connectedness that facilitate the development of eudaimonic outcomes such as purpose in life, personal growth, self-realization, and authentic functioning. Accordingly, the framework posits that higher levels of spiritual well-being are likely to enhance higher levels of eudaimonic well-being among members of the Catholic Women Association. This integrated theoretical perspective was therefore appropriate for examining the effect of spiritual well-being on eudaimonic well-being within the CWA context.

METHODOLOGY

This study was guided by the positivist research paradigm, which assumes that knowledge is best generated through objective observation, measurement, and empirical verification (Mandal, 2024). Within this epistemological orientation, emphasis is placed on the systematic quantification of variables and the examination of empirical patterns that explain variations in observed outcomes (Jaja & Idoniboye, 2022). Accordingly, the study adopted a quantitative approach and employed a cross-sectional survey design. This design was considered appropriate because it allowed for the measurement of spiritual well-being and eudaimonic well-being as naturally occurring variables and facilitated the examination of the extent to which spiritual well-being predicts variations in eudaimonic well-being among members of the Catholic Women Association. Data were collected at a single point in time, providing a cross-sectional snapshot of the respondents' experiences and characteristics.

The study was conducted in Athi River Deanery within the Catholic Diocese of Machakos, Kenya. The area is characterized by a blend of rural and semi-urban settings and hosts an active Catholic Women Association (CWA), making it suitable for investigating the influence of spiritual well-being on eudaimonic well-being within a faith-based context. The target population comprised 3,610 registered members of the CWA across five parishes within the deanery. A sample of 396 respondents was determined to be adequate for representation. Proportionate stratified random sampling was first used to ensure equitable representation of participants across the five parishes, followed by simple random sampling within each stratum to select individual respondents.

To strengthen methodological rigor and ensure the credibility of the data collected, clear inclusion and exclusion criteria were developed to guide participant selection. These criteria were used to define eligibility for participation and to enhance the consistency and reliability of the study findings. The specific criteria are presented in Table 1.

Table 1: Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
Catholic women who are members of the Catholic Women's Association (CWA)	Catholic Women who are not enrolled members of the CWA
CWA members within Athi River Deanery	CWA members who do not belong to the Athi-River Deanery
Quantitative data collected through two standardised tools	Qualitative data

Ethical Considerations

This study obtained ethical clearance from the Tangaza University Institutional Scientific and Ethical Review Committee (TU-ISERC) and was subsequently approved by the National Commission for Science, Technology and Innovation (NACOSTI). The research was conducted in accordance with established ethical guidelines governing human subjects' research, with particular emphasis on respect for persons, beneficence, and confidentiality.

Informed consent was obtained from all participants before their involvement in the study. The researcher clearly explained the purpose of the study, the voluntary nature of participation, the right to withdraw at any stage without any penalty, and the measures put in place to ensure anonymity and confidentiality of responses. Participants were assured that their information would be used strictly for academic purposes and reported in aggregate form to prevent identification of individual respondents. The researcher further confirms that no conflict of interest existed in the design, implementation, or dissemination of the study findings, and that no personal, financial, or professional relationships influenced the research process.

Data Availability

Data for this study were collected using a structured questionnaire composed of three sections: demographic information, the Spiritual Well-Being Scale (SWBS) (Paloutzian & Ellison, 1982), and the Questionnaire for Eudaimonic Well-Being (QEWB) (Waterman et al., 2010). The SWBS consists of 20 items measured on a six-point Likert scale assessing religious and existential well-being, while the QEWB comprises 21 items measured on a five-point Likert scale assessing dimensions such as purpose in life, personal growth, and self-realization. Both instruments have demonstrated acceptable validity and reliability across diverse research contexts (Genia, 2001; Schutte et al., 2019).

Content validity was ensured through expert review and the use of standardized, previously validated instruments. Reliability was assessed using Cronbach's alpha following a pilot study conducted among 40 members of the Catholic Women Association at Our Lady of Visitation Makadara Parish, Catholic Archdiocese of Nairobi, representing approximately 10% of the target sample (n = 396). The SWBS demonstrated strong internal consistency ($\alpha = .868$), while the QEWB showed acceptable reliability ($\alpha = .694$).

Data analysis was conducted using IBM SPSS Statistics Version 25. Descriptive statistics, including frequencies and percentages, were used to summarize demographic characteristics and levels of spiritual and eudaimonic well-being. Inferential analysis involved Pearson's product–moment correlation to examine the association between spiritual well-being and eudaimonic well-being. In addition, simple linear regression analysis was employed to determine the extent to which spiritual well-being predicts eudaimonic well-being among members of the Catholic Women Association.

RESULTS

This section presents the empirical findings of the study in line with the research objectives. The results are organized into thematic sub-sections beginning with the sociodemographic characteristics of the participants, followed by analyses of differences in eudaimonic well-being across demographic variables. It further presents the post hoc analysis for educational level, descriptive findings on the levels of spiritual well-being and eudaimonic well-being, and finally the results of the regression analysis examining the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association (CWA) in Athi River Deanery.

Sociodemographic Characteristics of Participants

This section presents the demographic characteristics of the participants, focusing on marital status, age, level of education, and duration of membership in the Catholic Women Association. The detailed results are summarised in Table 2.

Table 2: Demographic Characteristics (n = 360)

	Frequency	**Percentage**
Marital Status		
Married	248	68.9
Single	74	20.6
Other	38	10.5

Age		
20 to 30 Years	19	5.3
31 to 40 years	106	29.4
41 to 50 years	137	38.1
51 years and above	98	27.2
Level of Education		
Primary or High school	147	40.8
Certificate	50	13.9
Diploma	85	23.6
Undergraduate	47	13.1
Masters/PhD	31	8.6
Membership in CWA		
5 years and below	119	33.1
6 to 10 years	142	39.4
11 years and above	99	27.5

Table 2 presents the key demographic characteristics of the 360 participants, highlighting the most relevant features for the study. The majority of respondents were married (68.0%), indicating that most members of the Catholic Women Association (CWA) are drawn from stable family settings. In terms of age, the sample was predominantly composed of middle-aged and older women, with 38.1% aged 41 – 50 years, 29.4% aged 31 – 40 years, and 27.2% aged 51 years and above. Only a small proportion (5.3%) were aged 20–30 years, suggesting limited participation of younger women. In terms of educational attainment, 40.8% had primary or secondary education, 23.6% held diplomas, 13.9% had certificates, and 13.1% possessed undergraduate degrees. A smaller proportion, 8.6%, had postgraduate qualifications. These findings indicate that the participants were predominantly characterized by basic to mid-level educational attainment.Regarding membership duration, most participants had sustained involvement in the association, with 34.9% reporting 6 – 10 years of membership, 31.9% reporting 1 – 5 years, and 27.5% reporting over 11 years. This reflects a relatively stable and experienced membership base within the CWA.

Demographic Differences in Eudaimonic Well-Being

A one-way Analysis of Variance (ANOVA) was conducted to determine whether mean scores of eudaimonic well-being differed significantly across selected demographic categories. This analysis is appropriate for comparing the means of a continuous dependent variable across three or more independent groups (Pallant, 2020). In this study, eudaimonic well-being was treated as the dependent variable, while marital status, age, education level, and years of membership in the Catholic Women Association (CWA) were treated as grouping (independent) variables. The results are presented in Table 3.

Table 3: One-Way ANOVA Results for Differences in Eudaimonic Well-Being Across Demographic Characteristics

ANOVA test					
Demographics	Sum of Squares	Df	Mean Square	F	Sig.
Marital Status	79.027	2	39.514	.462	.630
Age	328.425	3	109.475	1.286	.279
Education Level	811.519	4	202.880	2.416	.049
Years in CWA	86.529	2	43.264	.506	.603

Table 3 presents the results of the one-way ANOVA examining differences in eudaimonic well-being across demographic categories. The findings indicate that there were no statistically significant differences in eudaimonic well-being based on marital status, $F(2, 357) = 0.462$, $p = 0.630$. Similarly, no significant differences were observed across age groups, $F(3, 356) = 1.286$, $p = 0.279$, or years of membership in the Catholic Women Association, $F(2, 357) = 0.506$, $p = 0.603$. However, education level showed a statistically significant difference in mean eudaimonic well-being scores, $F(4, 355) = 2.416$, $p = 0.049$. This suggests that eudaimonic well-being varies across different levels of education among members of the Catholic Women Association.

Post Hoc Analysis of Differences in Eudaimonic Well-Being by Educational Level

Following the ANOVA results, a post hoc analysis using Tukey's Honestly Significant Difference (HSD) test was conducted to identify specific differences between educational categories in mean eudaimonic well-being scores. As Pallant (2020) notes, post hoc tests are appropriate follow-up procedures when an overall ANOVA indicates statistically significant differences among groups, as they help determine which specific group means differ significantly.

In this study, post hoc analysis was conducted exclusively for educational level because it was the only demographic variable that showed a statistically significant overall difference in eudaimonic well-being in the ANOVA results. The other demographic variables, marital status, age, and years of membership in the Catholic Women Association, did not yield statistically significant F-values; therefore, no further pairwise comparisons were warranted for those variables, as post hoc tests are only appropriate when an overall significant group effect has been established.

The ANOVA results indicated that eudaimonic well-being differed significantly across levels of education; however, the specific groups responsible for these differences were not identified. Therefore, the Tukey HSD test was applied to establish where the significant differences occurred among the educational categories. The results of this analysis are presented in Table 4.

Table 4: Differences in Eudaimonic Well-being by Education level

Multiple Comparisons						
Dependent Variable: Total Eudaimonic Well-being						
Tukey HSD						
(I) Level of education of participant	(J) Level of education of participant	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
Primary and high school	Certificate	-1.39946	1.50025	.884	-5.5129	2.7140
	Diploma	-1.83946	1.24868	.581	-5.2631	1.5842
	Bachelors	-4.25648*	1.53557	.046	-8.4668	-.0462
	Master's and PhD	-3.41365	1.81111	.327	-8.3795	1.5522
Certificate	Primary and high school	1.39946	1.50025	.884	-2.7140	5.5129
	Diploma	-.44000	1.63323	.999	-4.9181	4.0381
	Bachelors	-2.85702	1.86177	.541	-7.9617	2.2477
	Master's and PhD	-2.01419	2.09484	.872	-7.7579	3.7296
Diploma	Primary and high school	1.83946	1.24868	.581	-1.5842	5.2631
	Certificate	.44000	1.63323	.999	-4.0381	4.9181
	Bachelors	-2.41702	1.66573	.595	-6.9842	2.1502
	Master's and PhD	-1.57419	1.92271	.925	-6.8460	3.6976
Bachelors	Primary and high school	4.25648*	1.53557	.046	.0462	8.4668
	Certificate	2.85702	1.86177	.541	-2.2477	7.9617
	Diploma	2.41702	1.66573	.595	-2.1502	6.9842
	Master's and PhD	.84283	2.12028	.995	-4.9707	6.6563
Masters and PhD	Primary and high school	3.41365	1.81111	.327	-1.5522	8.3795
	Certificate	2.01419	2.09484	.872	-3.7296	7.7579
	Diploma	1.57419	1.92271	.925	-3.6976	6.8460
	Bachelors	-.84283	2.12028	.995	-6.6563	4.9707

The post hoc analysis using Tukey's HSD, as presented in Table 4, revealed that participants with a bachelor's degree (M difference = 4.26, p = .046) reported significantly higher mean eudaimonic well-being scores compared to those with primary or secondary (high school) education. No other pairwise comparisons among the remaining education categories showed statistically significant differences in mean eudaimonic well-being scores.

Levels of Spiritual Well-Being

The first objective of this study was to determine the levels of spiritual well-being among members of the Catholic Women Association in Athi River Deanery, Catholic Diocese of Machakos. This assessment aimed to establish the distribution and extent of spiritual well-being within the study population. The findings are presented in Table 5.

Table 5: Levels of Spiritual Well-being (n = 360)

Levels of SWB	Range	Frequency	Percentage (%)
High SWB	100 – 120	240	66.7
Moderate SWB	41 – 99	120	33.3
Low SWB	20 – 40	0	0
Total	**20 – 120**	**360**	**100.0**

The findings presented in Table 5 indicate that the majority of respondents (66.7%) reported high levels of spiritual well-being, while the remaining 33.3% fell within the moderate category. Notably, no participants were classified within the low spiritual well-being category. These results suggest that members of the Catholic Women Association generally experience elevated and consistently positive levels of spiritual well-being within the study population.

Levels of Eudaimonic Well-Being

The second objective of this study was to determine the levels of eudaimonic well-being among members of the Catholic Women Association in Athi River Deanery, Catholic Diocese of Machakos. This assessment sought to establish the distribution of eudaimonic well-being within the study population. The findings are presented in Table 6.

Table 6: Levels of Eudaimonic Well-being (n = 360)

Levels of SWB	Range	Frequency	Percentage (%)
High EWB	57 – 84	240	66.7
Moderate EWB	29 – 56	120	33.3
Low EWB	0 – 28	0	0
Total	**0 – 84**	**360**	**100.0**

Table 6 presents the distribution of participants' levels of eudaimonic well-being. The findings indicate that 66.7% (n = 240) of respondents reported high levels of eudaimonic well-being, while the remaining 33.3% (n = 120) were classified within the moderate category. Notably, no participants fell within the low-level category. These results suggest that, overall, the respondents exhibited relatively strong levels of eudaimonic well-being. However, the presence of a substantial proportion within the moderate category implies that a segment of participants may not be experiencing optimal levels of psychological flourishing.

Effect of Spiritual Well-Being on Eudaimonic Well-Being

A linear regression analysis was conducted to examine the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association (CWA) in Athi River Deanery. This analysis was appropriate for estimating the extent to which spiritual well-being predicts variations in eudaimonic well-being as a continuous outcome variable (Han et al., 2024). In this model, spiritual well-being (measured using the SWBS) was treated as the independent variable, while eudaimonic well-being (measured using the QEWB) was treated as the dependent variable. The results of the regression model are presented in Tables 7 and 8.

Table 7: ANOVA Table (Model Summary of Fit)

ANOVA[a]						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	10709.910	1	10709.910	192.547	.000[b]
	Residual	19912.745	358	55.622		
	Total	30622.656	359			

Table 7 presents the ANOVA results assessing the overall fit of the regression model. The findings indicate that the model is statistically significant, $F(1, 358) = 192.547$, $p < .001$. This demonstrates that spiritual well-being significantly predicts eudaimonic well-being among participants. The result further indicates that the regression model provides a meaningful explanation of variation in eudaimonic well-being, suggesting that spiritual well-being is an important explanatory factor in the observed differences in eudaimonic well-being scores among members of the CWA.

Table 8: Regression Coefficient

Coefficients[a]						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	21.298	2.877		7.404	.000
	Total SWBS	.383	.028	.591	13.876	.000

Table 8 presents the regression coefficients for the model predicting eudaimonic well-being from spiritual well-being. The results indicate that spiritual well-being is a statistically significant positive predictor of eudaimonic well-being. The unstandardized coefficient shows that a one-unit increase in spiritual well-being is associated with a 0.383 increase in eudaimonic well-being ($B = 0.383$, $SE = 0.028$), and this relationship is statistically significant ($t = 13.876$, $p < .001$).

The standardized coefficient ($\beta = 0.591$) indicates a moderately strong positive predictive effect, suggesting that increases in spiritual well-being are associated with substantial increases in eudaimonic well-being. The constant ($B = 21.298$) represents the expected level of eudaimonic well-being when spiritual well-being is zero; however, this value has limited substantive interpretation within the present context.

Overall, the findings indicate that spiritual well-being is a strong and statistically significant predictor of eudaimonic well-being among members of the Catholic Women Association in Athi River Deanery. This suggests that higher levels of spiritual well-being are associated with higher levels of eudaimonic well-being, particularly in relation to meaning in life, personal growth, and self-realization.

DISCUSSION

The first objective of the study examined the levels of spiritual well-being among members of the Catholic Women Association (CWA) in Athi River Deanery, Catholic Diocese of Machakos. The findings indicated that 66.7% of participants reported high levels of spiritual well-being, while 33.3% fell within the moderate category, with no respondents reporting low levels. These results demonstrate that the study population generally experiences elevated spiritual well-being, reflecting strong religious engagement, meaning-making, and faith-based connectedness.

Comparable empirical evidence from African contexts reveals similarly high levels of spiritual well-being among Catholic women. For instance, Ogu and Kagwe (2022) reported that approximately 90% of Catholic women in Nigeria exhibited high spiritual well-being, while Kiplagat (2021) found that about 85% of Catholic women in Kenya demonstrated high levels of spiritual well-being linked to active participation in church life. Although slightly higher than the current findings, these studies converge in showing a consistently strong prevalence of high spiritual well-being among Catholic women engaged in structured ecclesial activities. In contrast, studies conducted in more secular contexts report comparatively lower proportions of high spiritual well-being; for

example, Bozek et al. (2020) found that around 60–75% of Catholic women across European and Latin American samples reported moderate to high spiritual well-being, suggesting contextual variation influenced by cultural and religious environments.

Within Kenya, Egbiri (2022) similarly observed that CWA members exhibited high spiritual well-being associated with retreats, prayer groups, and parish engagement, reinforcing the present findings. Collectively, these trends support the Spiritual Well-Being Model (Paloutzian & Ellison, 1982), which emphasises the integration of religious and existential dimensions of spirituality in fostering meaning, purpose, and inner stability.

The second objective assessed levels of eudaimonic well-being. The findings showed that 66.7% of respondents reported high eudaimonic well-being, while 33.3% were in the moderate category, with no low levels observed. This indicates generally strong psychological flourishing among participants, although the presence of a moderate group suggests variability in optimal functioning.

Comparable studies report similar but slightly varying levels of eudaimonic well-being. Silva et al. (2021) found that approximately 70–80% of Catholic women in Latin America reported high levels of meaning in life and personal growth. In Sub-Saharan Africa, Akinmoladun and Oladipo (2022) reported that about 75% of Catholic women demonstrated high life satisfaction and purpose in life linked to active church involvement. Conversely, studies in more heterogeneous populations have reported lower proportions; for example, Benedicto et al. (2021) found that only about 55–65% of younger European Catholic women reported high levels of personal fulfilment, suggesting generational and contextual differences in eudaimonic outcomes.

These findings align with Waterman's Eudaimonic Well-Being Theory (1993), which conceptualises well-being as arising from self-realisation, purposeful engagement, and authentic living. In the context of this study, the relatively high levels of eudaimonic well-being suggest that participation in religious, caregiving, and communal service activities within the CWA provides meaningful pathways for personal growth and fulfilment.

The third objective examined the effect of spiritual well-being on eudaimonic well-being among members of the Catholic Women Association (CWA). The findings revealed a moderately strong, positive, and statistically significant association between spiritual well-being and eudaimonic well-being ($r = .591$, $p < .001$), indicating that higher spiritual well-being is associated with higher levels of eudaimonic well-being among participants.

More importantly, the linear regression analysis provided stronger evidence of this effect. The model was statistically significant, and spiritual well-being emerged as a significant positive predictor of eudaimonic well-being ($B = 0.383$, $\beta = 0.591$, $p < .001$). This indicates that for every one-unit increase in spiritual well-being, eudaimonic well-being increases by 0.383 units, holding the model constant. The standardized coefficient ($\beta = 0.591$) further demonstrates a moderately strong predictive influence, suggesting that increases in spiritual well-being are associated with substantial increases in eudaimonic well-being among members of the CWA. These results confirm that spiritual well-being is not only associated with, but also a meaningful predictor of eudaimonic well-being within the study context.

This finding is consistent with a broad body of empirical research reporting similar positive associations, although the strength of relationships varies across studies. For instance, Yeh (2022) reported a correlation of $r = .52$ between spiritual well-being and psychological well-being among nursing students in the United States. Bożek et al. (2020) found a correlation of $r = .51$ among Polish university students, while Akbayram et al. (2024) reported $r = .48$ among Turkish medical students. In African contexts, Fadiji et al. (2023) found a correlation of $r = .46$ among students in Kenya and South Africa, and Mbugua and Kinyanjui (2020) reported $r = .421$ among university students in Nairobi County. Compared to these studies, the present study's correlation ($r = .591$) suggests a relatively stronger association between spirituality and flourishing within the CWA context.

Additional evidence further supports this pattern. Bagereka et al. (2023) reported correlations ranging from $r = .48$ to $r = .52$ between spiritual well-being and resilience-related outcomes among patients in East and Southern Africa. Similarly, Adibe et al. (2024) found that intrinsic religiosity was positively associated with eudaimonic well-being ($r = .38$), while extrinsic religiosity showed weaker or negative associations.

From a theoretical perspective, these findings strongly support both the Spiritual Well-Being Model (Paloutzian & Ellison, 1982) and Waterman's Eudaimonic Well-Being Theory (1993). The regression results provide empirical grounding for the proposition that spiritual well-being serves as a foundational psychological and existential resource that enhances meaning-making, personal growth, and self-realisation, which are central components of eudaimonic well-being. Accordingly, higher levels of spiritual well-being significantly enhance the likelihood of experiencing higher levels of eudaimonic well-being among members of the CWA.

CONCLUSIONS

The study concludes that the majority of members of the Catholic Women Association (CWA) in Athi River Deanery experience high levels of both spiritual well-being and eudaimonic well-being, with a smaller proportion reporting moderate levels and no cases of low well-being observed. This indicates generally strong spiritual engagement and psychological flourishing within the study population.

The findings further establish that spiritual well-being has a statistically significant positive influence on eudaimonic well-being. The regression results ($B = 0.383$, $\beta = 0.591$, $p < .001$) demonstrate that increases in spiritual well-being are associated with corresponding increases in eudaimonic well-being among participants. This indicates that spiritual well-being is a meaningful predictor of variations in eudaimonic well-being within the CWA context.

Overall, the results provide empirical evidence that spiritual well-being plays an important explanatory role in shaping eudaimonic well-being among members of the Catholic Women Association, particularly in fostering meaning in life, personal growth, and self-realisation.

RECOMMENDATIONS

In light of the study findings, which established that spiritual well-being significantly predicts eudaimonic well-being among members of the Catholic Women Association (CWA), it is recommended that efforts be directed toward strengthening spiritual formation as a pathway for enhancing personal growth, meaning in life, and self-realisation among members. Specifically, CWA members in Athi River Deanery should be encouraged to sustain and deepen their engagement in structured spiritual practices, including prayer meetings, retreats, and pilgrimages, given their role in strengthening spiritual well-being which, in turn, enhances eudaimonic well-being.

In addition, members should be encouraged to actively participate in parish-based associations such as the Legion of Mary and choir ministries, as well as other communal faith activities that reinforce religious and existential well-being. Since the findings demonstrate that higher spiritual well-being is associated with higher eudaimonic well-being, such participation is likely to indirectly contribute to improved psychological flourishing, including enhanced purpose in life and personal development.

Further, the study recommends strengthening engagement in service-oriented and socially meaningful activities such as visiting the sick, elderly, widowed, orphaned, and imprisoned, as well as involvement in community-based and income-generating initiatives such as SACCOs and cooperative projects. These activities are important in reinforcing existential meaning, which contributes to eudaimonic well-being as evidenced in the study findings.

Members experiencing psychosocial or spiritual distress should be encouraged to seek integrated pastoral and psychological support. Such combined support systems are likely to enhance coping mechanisms, resilience, and meaning-making, thereby strengthening both spiritual and eudaimonic well-being outcomes.

For CWA leadership, it is recommended that existing spiritual formation programmes be strengthened with a clearer emphasis on their contribution to members' psychological flourishing. Leadership should also consider integrating structured initiatives aimed at enhancing existential well-being, including workshops on mental health awareness, emotional regulation, work–family balance, stress management, and self-care, all of which support the development of eudaimonic well-being as demonstrated in the study.

For Church leadership, including bishops, parish priests, and chaplains, it is recommended that they continue to actively support and participate in CWA activities such as prayer meetings, retreats, and formation programmes, given their contribution to strengthening spiritual well-being and, consequently, eudaimonic well-being. Collaboration between clergy and CWA leadership should also be enhanced in designing and implementing programs that promote holistic human flourishing. Furthermore, the Church should promote wider participation in the CWA, highlighting its demonstrated contribution to enhancing both spiritual well-being and eudaimonic well-being among women.

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