



Vol. 12 | Social and development concerns in Africa (c)

Vol. 12 Article 5 | September 2020

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(An International Publisher for Academic and Scientific Resources)

WOMEN AND MEN ENTERING RELIGIOUS LIFE: THE ENTRANCE CLASS OF 2017 IN KENYA

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Editing Oversight

Impericals Consultants
International Limited

Executive summary: *This report presents findings from a national survey of women and men who formally entered a religious congregation, province, or monastery based in Kenya 2017. To obtain the names and contact information for these women and men religious, the researcher contacted the Secretary General of the Association of Sisterhoods of Kenya (AOSK) who in turn provided the names of institutes of men and women religious in Kenya and their formation houses. Basically, the study was carried out through the collaboration of the researcher, AOSK leadership and that of the formatters of different religious institutes in Kenya. In addition, the Kenyan coordinator of the African Sisters Education Collaborative (ASEC) provided valuable assistance for this project. To begin with, the Leadership of AOSK invited the CARA researcher in Kenya to one of their major superiors' gatherings to sensitize them on the study. The superiors present, through their General Secretary, were each given several copies of this survey for their formation houses. To hasten the process, the AOSK executive secretary linked the CARA researcher in Kenya to the sister in charge of the formation program under the sisterhoods of Kenya. Schedules were then organized during which copies of the survey were distributed to those attending the program. For the rest, surveys were either emailed or dropped in person to formation houses through the help of research assistants. In total, 500 surveys were distributed through various means either to the respondents directly or through their formatters. Of these 500 identified women and men of the Entrance Class of 2017, 400 responded to the survey by December 31, 2017 and a few more surveys were received by end of January 2018. In total 407 surveys were fully completed and returned. This represents a response rate of 81 percent of the Entrance Class of 2017 in Kenya. The Entrance Class of 2017 is represented by 289 women and 118 men.*

***Women and Men Entering Religious Life:
The Entrance Class of 2017 in Kenya***

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August 2018

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Major Findings

Characteristics of Respondents

- For the Entrance Class of 2017 in Kenya, 407 respondents participated in the study. Out of the 407 respondents, 289 were women (71 percent) and 118 men (29 percent).
- Overall, half of the respondents were born between 1994 and 1999. Among these, just over half are women and just under half are men.
- Overall, a majority of respondents, more than seven in ten identify as Kenyans. Of those born outside Kenya, nearly one in ten identify as Tanzanians, and one in 20 as Ugandans. Of these, seven in ten are women and three in four are men.
- The majority of respondents were active in parish life and/or other religious programs or activities before entering their religious institute. Overall, just over nine in ten responding members of Entrance Class 2017 report participating in faith formation, catechetical mission, and PMC animation before entering religious life. Nine in ten participated in parish youth groups/YCS.

Vocational Discernment

- The average age of respondents of the Entrance Class of 2017 in Kenya is 28. More than half of the respondents considered a vocation at the age of 15 years or younger. The minimum age at which one first considered a vocation is 9 while 33 is the maximum age reported. On average, respondents were 18 years old when they first considered a vocation to religious life.
- Men and women entering religious life were asked how they first became acquainted with their religious institute. Overall, just over three in ten say their initial acquaintance was through contact with a vocation director/res or through the recommendation of a friend or mentor. A quarter became acquainted in an institution where members served.
- By comparison, men are more likely than women to report that prayer or prayer lifestyles of the institute and its geographic situation “very much” influenced their decision to enter the institute.

Experience of Religious Life, Attractions, and Challenges

- New entrants to religious life in 2017 were asked how important the following prayer practices are to them. Four in five report that daily Eucharist (84 percent) and Eucharistic Adoration are “somewhat” important to them, while three in four say these prayer practices are “very” important to them.
- New entrants to religious life in 2017 were also asked how much encouragement they received from others. Nearly nine in ten respondents entering religious life report being encouraged at least “somewhat” by people in their school or workplace (86 percent). Nearly four in ten report being “very” much encouraged by these people

1.1 Introduction

In 2016, in collaboration with the African Sisters Education Collaborative (ASEC), the Conrad N. Hilton Foundation entered into partnership with the Center for Applied Research in the Apostolate (CARA) at Georgetown University, to train at least three African sisters in Church oriented research for six months each. In this initiative, Sister Bibiana from Kenya became the pioneer trainee from January 15th to July 15th 2017. At the end of her six months, CARA requested the Conrad N. Hilton Foundation for a provision to enable her to carry out a study back in Kenya as a way of deepening her skills and knowledge acquired at CARA. By choice, she opted for a study on the new entrants to religious life in Kenya 2017. While at CARA, the center did a survey on the Entrance Class of 2016 in the US. On reading the stories and experiences of new entrants to religious life in America, Sr. Bibiana felt moved to do a similar study in Kenya to help learn about the state of vocations to religious life in Kenya as compared to the United States. Some areas of focus were factors attracting one to religious life, attractions to religious institutes, educational and faith backgrounds, Catholic education, activities and programs undertaken prior to joining religious life, and one’s current experience in their institute (both positive and negative). This study was carried out between September 2017 and early January 2018. The study targeted men and women in Kenya who were new entrants to religious life in 2017. For this project, the researcher adhered strictly to CARA questionnaire items and format. As such, the researcher gathered information about the characteristics and experiences of these men and women religious in a fashion similar to the survey of Entrance Class 2016 which CARA conducted in the U.S. religious

institutes. This report presents results of the survey on new entrants to religious life in Kenya in 2017.

To obtain the names and contact information for these women and men religious, the researcher contacted the Secretary General of the Association of Sisterhoods of Kenya (AOSK) who in turn provided the names of institutes in Kenya and their formation houses. Basically, the study was carried out through the collaboration of the researcher, AOSK leadership and that of the formatters of different religious institutes in Kenya. In addition, the Kenyan coordinator of the African Sisters Education Collaborative (ASEC) provided valuable assistance for this project.

To begin with, the leadership of AOSK invited the CARA researcher in Kenya to one of their major superiors' gatherings to sensitize them on the study. The superiors present, through their Secretary General were each given several copies of this survey for their formation houses. To hasten the process, the AOSK executive secretary linked the researcher to the sister in charge of the formation program under the sisterhoods of Kenya. Schedules were then organized during which copies of the survey were distributed to those attending the program. For the rest, surveys were either emailed or dropped in person to formation houses through the help of research assistants. In total, 500 surveys were distributed through various means either to the respondents directly or through their formatters. Of these 500 identified women and men of the Entrance Class of 2017, 407 responded to the survey by the end of January 2018. This represents a response rate of 81 percent of the Entrance Class of 2017 in Kenya.

This report is arranged in three parts: Part I discusses the characteristics of respondents which includes details of birth, country or region of origin, religion and education. Part II discusses vocational aspects and Part III describes their present experiences in their religious institutes and reports, in their own words, what is the best thing about their religious institute and the possible challenges being experience,

1.2 Interpreting this Report

Many of the questions on the survey use four-point response scales (for example, “not at all,” “only a little,” “somewhat,” and “very much”). In parts of the analysis in this report, these responses are combined to allow for clearer comparisons. Tables summarizing responses to questions that use these scales usually report the percentage of those who responded to the two most positive categories combined (e.g., “somewhat” and “very much”), followed by a column of the percentage of those who responded in the most positive category (e.g., “very much”), since the most positive response sometimes distinguishes important contrasts in level of support. This is especially useful for this survey since many respondents tended to give “positive” responses but not always the most positive responses.

Readers may also wish to compare the difference between the two extreme responses, say “Not at all” and “Very much,” to compare the level of intensity with which opposing opinions are held. These comparisons and others may be drawn by referring to the actual percentage responses given in Appendix I. That appendix shows the percentage responses for each item, calculated out of 100 percent, as well as the percentage of all respondents that did not respond to each question, separately calculated out of 100 percent for clarity of comparison.

In general, in making comparisons between various elements of this study, tables will show the percentage of each subgroup which provided a strong response. Whenever the difference in

percentages between these groups approaches or exceeds 10 percent, this difference is considered notable or important.

Part I: Characteristics of Respondents

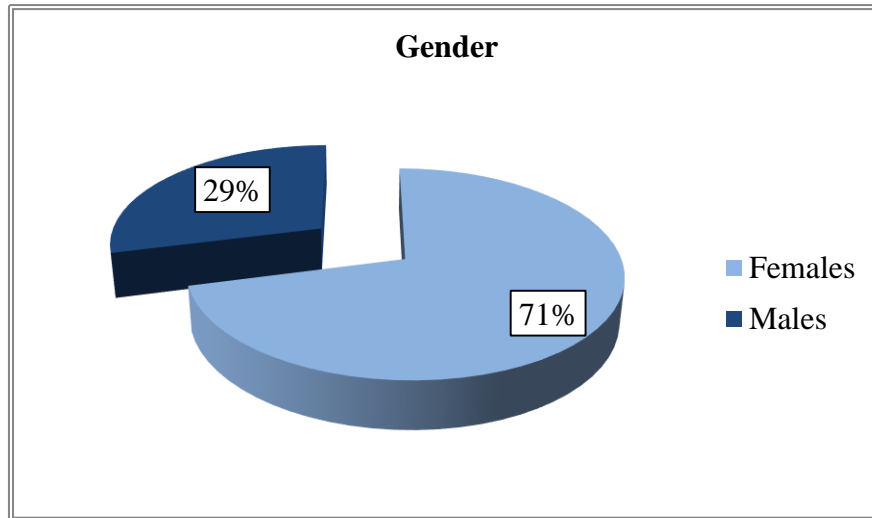


Figure 1: Gender of the respondents

Source: Field data, 2017

Out of the 407 respondents who entered religious life in Kenya in 2017 289 were women (71 percent) and 118 were men (29 percent). Results of this study indicate that female entrants were more likely than males to participate in the survey on new entrants to religious life in Kenya 2017.

Year of Birth

The years of birth of respondents were arranged in five year categories. Overall, half (50 percent) of the participants were born between 1994 and 1999.

Table 1: Year of birth

	Year Born		
	Overall	Women	Men
1994-1999	50%	52%	43%
1988-1993	36	34	42
1982-1987	9	10	6
1976-1981	4	3	6
1970-1975	1	<1	3

Source: Field data, 2017

- Nearly four in ten (36 percent) were born between 1988 and 1993. One in seven were born between 1970 and 1987.

- Responding women are more likely than men to report being born between 1994 and 1999 (52 percent for women and 43 percent for men), while men are more likely than women to report being born between 1988 and 1993 (42 percent for men and 34 percent for women).

Nationality

Overall, more than seven in ten respondents (72 percent) identify as Kenyans. Of those born outside Kenya, nearly one in ten identify as Tanzanians (7 percent), and one in 20 as Ugandans (6 percent). Of these, seven in ten are women and three in four are men (71 percent for women and 74 for men).

Table 2: Nationality of the respondents

<i>What best describes your nationality?</i>			
<i>Percentage in each category</i>			
	Overall	Women	Men
Kenyan	72%	71%	74%
Tanzanian	7	9	5
Ugandan	6	7	2
Zambian	3	2	4
Congolese	2	1	3
Nigerian	1	<1	0
Rwandese	1	1	3
Malawian	<1	<1	0
Ethiopian	1	0	2
Togo	1	0	3

Source: Field data, 2017

- Outside Kenya, Tanzania and Uganda are the most frequently mentioned countries of birth.
- Outside East Africa, male respondents report they are Zambian (4 percent), Congolese (3 percent) Rwandese (3 percent), Ethiopian (2 percent) and from Togo (3 percent).
- On average, the oldest entrant to religious life in 2017 is from Zambia, while the youngest respondents (five of them) are from Kenya.

Family Background

Two in three members of the Entrance Class of 2017 have more than four siblings (66 percent). Slightly less than four in ten have between four and six siblings (37 percent). Two in ten have between seven and nine siblings (20 percent), two in ten have three siblings and below (20 percent) and one in ten have ten siblings or more (11 percent),

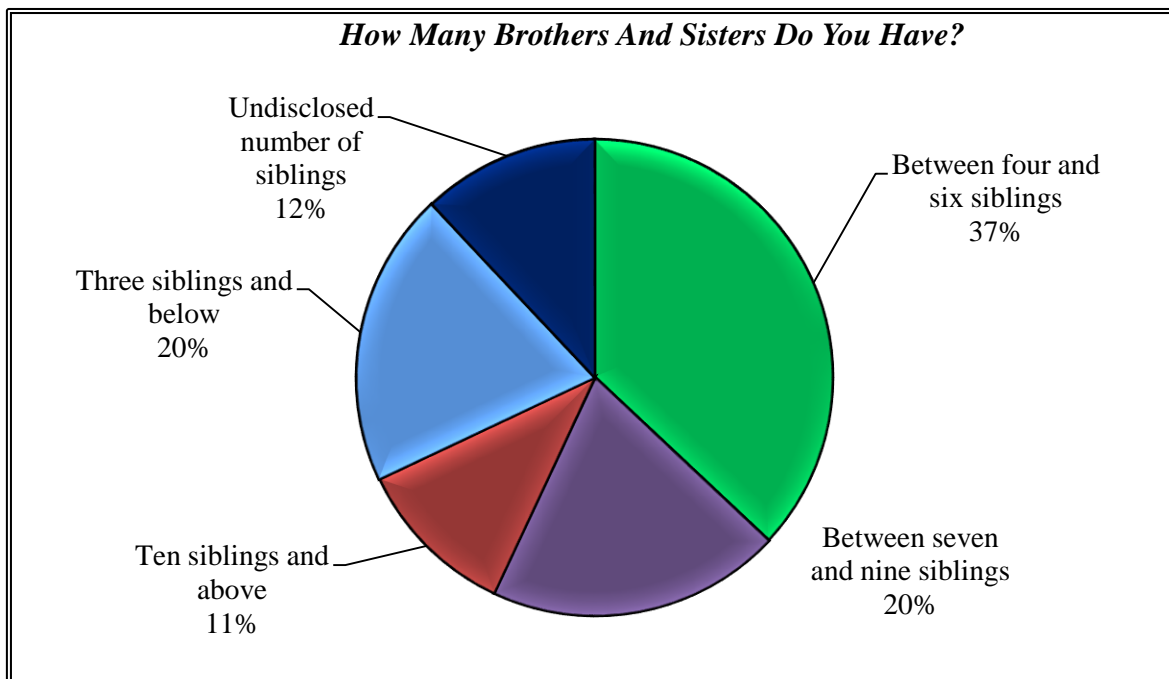


Figure 2: Number of siblings

Source: Field data, 2017

- The minimum number of siblings respondents have is one and the maximum is 15 siblings. Nearly seven in ten have at least four siblings or ten and above (67 percent).
- On average, respondents have six siblings. Eleven percent from the Entrance Class of 2017 report being an only child, meaning they have no siblings.
- While the most common response to this question is four or nine siblings (58 percent), the CARA based study reports one or two siblings (50 percent).¹ The report indicates that respondents of the Kenyan based study have more siblings than those of the CARA based study.

Birth Order

Overall, nearly half of members of the Entrance Class of 2017 are one of the middle children (47 percent), a quarter is the youngest child in their family (25 percent), one in six are the eldest child (18 percent), and one in ten are the only child (11 percent).

¹ Entrance Class of 2016, p. 13

Table 3: Birth Order

What is your birth order?			
Percentage in each category			
	Overall	Women	Men
Somewhere in the Middle	47%	46%	52%
Youngest	25	25	24
Eldest	18	18	17
Only child	11	11	9

Source: Field data, 2017

- Overall, respondents with siblings are a little more likely to be one of the middle child in their family (47 percent) than either the youngest or the eldest child (25 percent and 18 percent). This report is coherent with the U.S. study which reports that the middle child in the family is more likely to report having siblings.²

Education

Overall, slightly above half of the responding Entrance Class of 2017 report that the highest education completed before entering religious life was high school or less (52 percent). Just over four in ten report completing some college (43 percent) before entering religious life.

Table 4: Education level

What was the highest level of education you completed before you entered religious life?			
Percentage responding			
	Overall	Women	Men
High school or less	52%	52%	53%
Some college	43	43	42
Bachelor’s degree	4	4	4
Master’s degree	0	0	0
Doctoral degree	0	0	0
Other	1	1	1

Source: Field data, 2017

- One in twenty reports having completed a bachelor’s degree (4 percent). Those who have other qualifications other than what is reflected on the table are 1 percent.
- This report demonstrates a correlation in levels of education completed by both women and men before entering religious life (High school or less 52 percent for women and 53 percent for men, some college 43 percent for women and 42 percent for men, bachelor’s degree 4 percent for both women and men, none record for postgraduate degrees in both and “other” 1 percent for both women and men. Most indigenous congregations accept

² CARA, 2016, p. 14

high school leavers with a C+ or its equivalent. For Kenyans this is the minimum university entry grade. Other congregations require candidates to attend some college before entering religious life.³

Comparison by Country

By level of education, the study done at CARA on new entrants to religious life in the US in 2016 as compared to a similar study done in Kenya in 2017 reveals that those entering religious life in Kenya are more likely than those entering religious life in the United States to have completed high school or less (52 percent for Kenya as compared to 8 percent for the United States). In addition, the Kenyan study reveals that new entrants to religious life in Kenya are more likely than U.S. entrants to have completed some college.

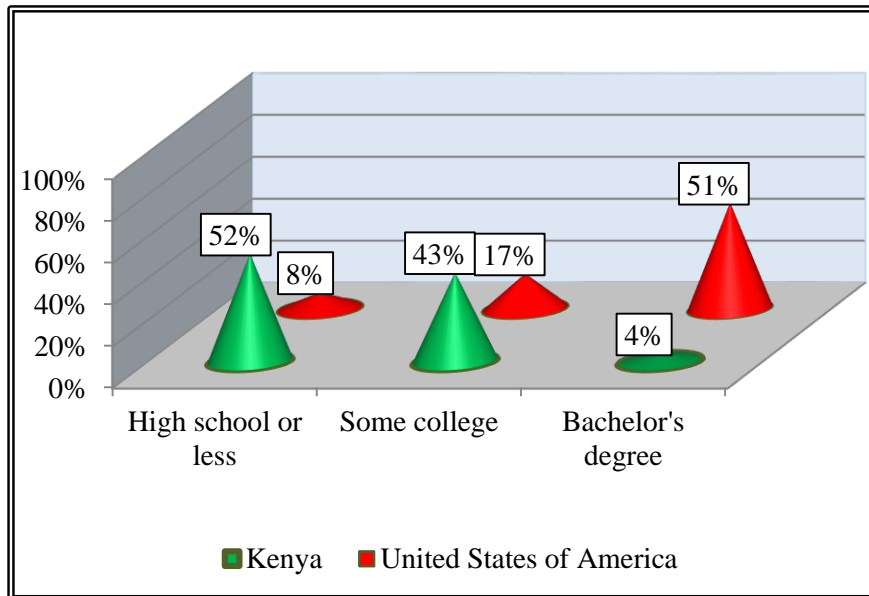


Figure 3: Comparison by Country

Source: Field data, 2017

- The CARA based study shows that half of those responding to the study in 2016 are more likely than the respondents of the Kenyan based study to report having acquired a bachelor's degree before entering religious life (51 percent for the US as compared to 4 percent for Kenya).⁴
- The two studies point to achievement of higher education levels for men and women entering religious life in the US. For the US entrants, half of them have bachelor's degrees already while half of entrants from Kenya have a high school certificate or less. The two studies clearly show that those who entered religious life in the US in 2016 were more educated than those entering religious life in Kenya in 2017, meaning that they had a higher possibility of having been professionally placed before joining as compared to their

³ For Kenyans, these requirements apply to all diocesan seminaries as well as to men and women entering religious life.

⁴ Cf. Center for Applied Research in the Apostolate (CARA), *Women and Men entering Religious Life: Entrance Class of 2016*, p. 14.

counterparts in Kenya. In a special report on women religious in Africa, (CARA, 2017), the report points out the low education levels among African sisters.⁵

Level of Education and Birth Order

Comparisons by Gender

Men who are the eldest child are more likely than women in the same birth order to report having attained a bachelor's degree before entering religious life (80 percent for men compared to 30 percent for women). Likewise, men who are a middle child are more likely than women in the same birth order to report having attended some college (64 percent for men as compared to 54 percent for women).

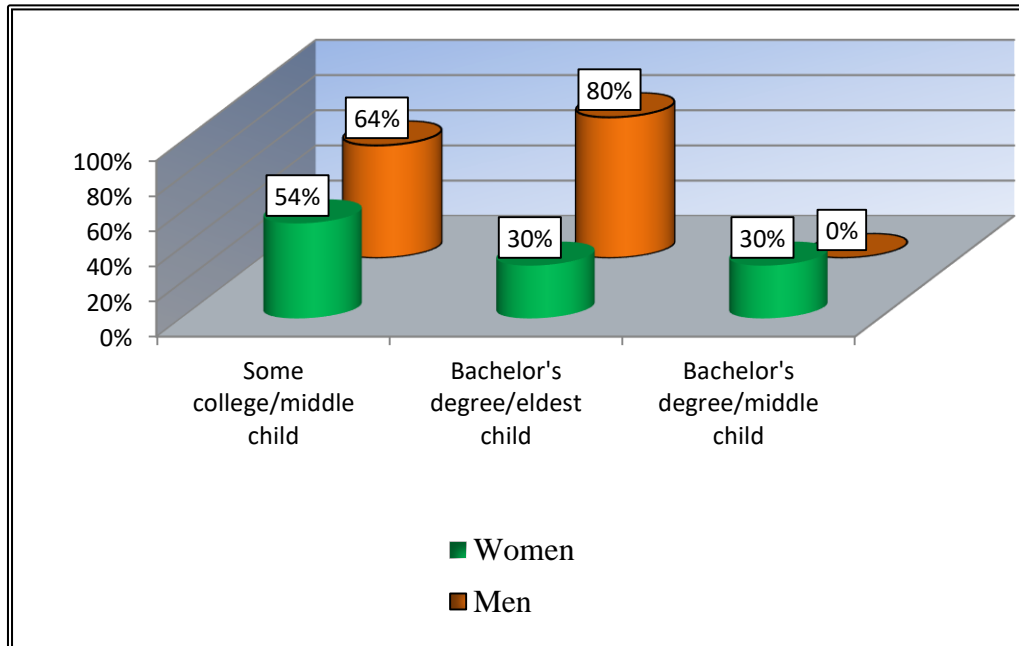


Figure 4: Comparisons by Gender

Source: Field data, 2017

- Women who are a middle child are more likely than men in the same birth order to have acquired a bachelor's degree prior to joining religious life (30 percent for women as compared to none for men).

Participation in Religious Programs, Activities, or Ministries

The current report indicates that nearly all respondents were active in parish life and/or other religious programs or activities before entering their religious institute. Overall, just over nine in ten responding members of 2017 Entrance Class report participating in faith formation, catechetical mission, and PMC animation (93 percent) before entering religious life. Nine in ten

⁵ Many women religious communities are still well below the required standard of education to serve effectively in a world that is digital and highly competitive. Towards this effort, the Conrad N Hilton Foundation has helped to ensure that African women religious are being well prepared to serve the people of God in Africa. ASEC through its HESA program is doing its best on this whereby many sisters have graduated with Bachelor's and Master's degrees, (Bibiana and Wiggins, Special Report on Women Religious in Africa, CARA 2017, p.17.

participated in parish youth groups/YCS (91 percent). Nearly nine in ten, report participating in parish ministry (choir, small Christian community) (88 percent). Just over eight in ten report participating in retreats (82 percent), six in ten participated in pro-life activities/seminars/march (59 percent), and two in ten participated in national youth conferences and workshops (20 percent).

Table 5: Participation in Religious Programs, Activities, or Ministries

<i>Other than parish based religious education, did you participate in any of these before entering?</i>			
<i>Percentage Responding</i>			
	Overall	Women	Men
Faith formation, catechetical mission, PMC animation	93%	92%	94%
Parish youth groups/YCS	91	91	91
Parish ministry (Choir, Small Christian Community)	88	89	86
Retreats	82	85	75
Pro-life activities/seminars/march	59	63	50
National Catholic youth conferences/workshop	20	21	18

Source: Field data, 2017

- Women are more likely than men to report participating in retreats before entering religious life (85 percent for women and 75 percent for men).
- Likewise, women are more likely than men to say they participated in pro-life activities/seminar/march (63 percent for women and 50 percent for men).

Concerning their participation in other parish based religious education activities prior to entering religious life, both studies report a high percentage of respondents who participated in retreats (82 percent for Kenya and 77 percent for the U.S).⁶

Attraction to Religious Life

Nearly all respondents report that a desire to be of service to the Church (97 percent) “somewhat” or “very much” attracted them to religious life. Nine in ten say this element “very much” attracted them. Nine in ten report that a sense of call to religious life (90 percent), a desire to reach out to the poor (89 percent), and a desire for prayer and spiritual growth (89 percent) at least “somewhat” attracted them to religious life. Between seven in ten and eight in ten say these elements “very much” attracted them.

⁶ Cf. CARA 2016, p. 18.

Table 6: Attraction to Religious Life

How Much Did the Following Attract you to Religious Life?		
Percentage checking each response		
	“Somewhat or “Very much”	“Very much” Only
A desire to be of service to the Church	97%	89%
A sense of call to religious life	90	78
A desire to reach out to the poor	89	72
A desire for prayer and spiritual growth	89	76
A desire to be part of a community	78	52

Source: Field data, 2017

- Nearly eight in ten report at least “somewhat” being attracted to religious life by a desire to part of a community (78 percent). Slightly more than half say this element attracted them “very much”.

Attraction to a Religious Institute

Those entering religious life in Kenya in 2017 were asked how much each of several aspects of religious life attracted them to their religious institute. To this question, respondents most frequently say the spirituality of the institute (90 percent), the prayer life of the institute (90 percent), and the mission of the institute (89 percent) at least “somewhat” attracted them to their religious institute. Between half and nearly eight in ten say these aspects of religious life “very much” attracted them.

Table 7: Attraction to a Religious Institute

How Much Did the Following Attract You to Your Religious Institute?		
Percentage checking each response		
	“Somewhat” or “Very” much	“Very much” Only
The spirituality of the institute	90%	50%
The prayer life of the institute	90	78
The mission of the institute	89	68
The institute’s fidelity to the Church	88	59
The life and works of founder/res	82	62
The ministries of the institute	81	50
The community life of the institute	80	59
The example of members of the institute	77	29
Welcome and encouragement of members	77	48
A personal invitation by a member	67	30

Source: Field data, 2017

- More than eight in ten say the life and works of the founder/ress (82 percent), the ministries of the institute (81 percent), and the community life of the institute (80 percent) at least “somewhat” attracted them to their religious institute. Between half and slightly more than six in ten say these elements “very much” attracted them.
- Between two-thirds and three-quarters report being at least “somewhat” attracted to their religious institute by the example of members of the institute (77 percent), the welcome and encouragement of members (77 percent), and by a personal invitation by a member (67 percent). Between three in ten and just under half say these elements “very much” attracted them.

Comparisons by Gender

In this item, men are more likely than women to report that the community life of the institute (70 percent for men and 54 percent for women) and the ministries of the institute (57 percent for men and 47 percent for women) “very much” attracted them to their religious institute.

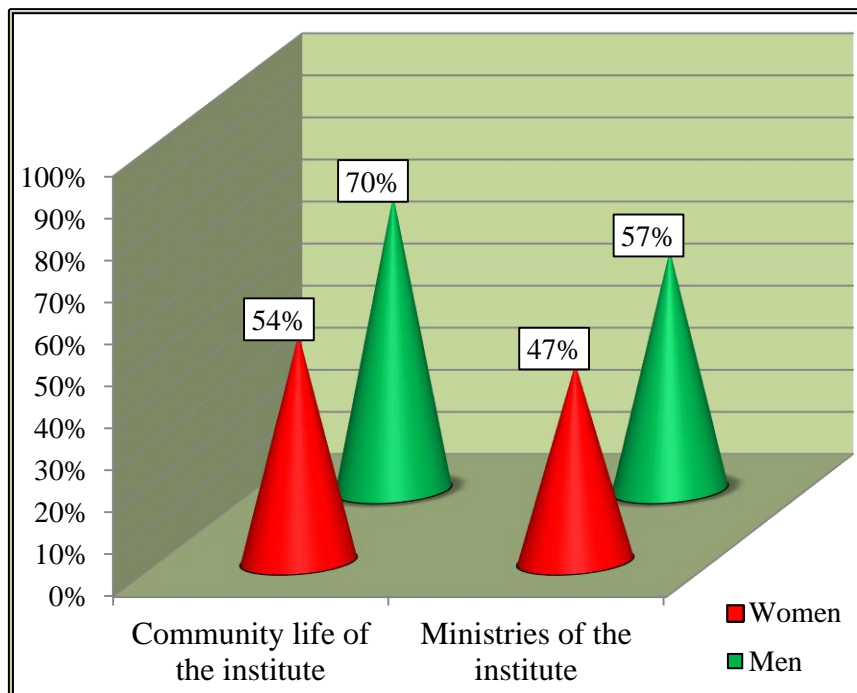


Figure 5: Comparisons by Gender

Source: Field data, 2017

Acquaintance with the Religious Institute

Men and women entering religious life were asked to state how they first became acquainted with their religious institute. Overall, a third say their initial acquaintance was through contact with vocation director/res (32 percent) and a quarter say it was through the recommendation of a friend or mentor (26 percent), or in an institution where members served (24 percent).

Table 8: How first did you become acquainted with your Religious Institute?

How first did you become acquainted with your Religious Institute?			
Percentage checking each response			
	Overall	Women	Men
Contact with the vocation director/res	32%	31%	34%
Through the recommendation of a friend or mentor	26	25	29
In an institution where members served	24	22	39
Through a live-in experience	21	22	18
Through contact with institute members	18	17	25
Through a relative or a friend in the institute	17	15	28
Visits to local communities	17	16	23
Through the reputation or history of the institute	15	15	14
Through working with a member of the institute	14	10	34
Through news story about the institute or member	10	9	15
Own internet search	6	4	9
Through an event sponsored by the institute	4	4	6
Through the web or social media promotional materials	3	6	12
Through The Seed Magazine	1	2	0
Faith week workshops	1	1	1
Other	7	7	6

Source: Field data, 2017

- Two in ten respondents report becoming acquainted with their religious institute through a live-in experience (21 percent).
- Nearly two in ten say their first acquaintance with their religious institute was through a relative or a friend in the institute (17 percent) or through visits to local communities (17 percent).
- About one in ten say they became acquainted with their religious institute through the reputation or history of the institute (15 percent) or through working with a member of the institute (14 percent).
- Between one in 20 and one in ten say they became acquainted with their religious institute through a news story about the institute or member (10 percent), through their own internet search (6 percent), or through an event sponsored by the institute (4 percent).
- Between 1 percent and 3 percent say they became acquainted with their religious institute through the web or social media promotional materials (3 percent), through the Seed Magazine (1 percent), and through Faith Week Workshops (1 percent).

Other:

Other ways of acquaintance with one's religious institute mentioned were:

- *In a conference speech*
- *Read an advert*
- *I met a sister a sister in a shopping mall*
- *My parish priest directed me to these sisters*
- *I saw a portrait of the founder in a Church*
- *I did a search by talking to others about my future*
- *Attended one of their professions and silver jubilee celebrations*
- *Came across pictures of some institute members*

- My brother chatted with the superior general about me and he visited me
- I did a search
- Through Faith Week Workshops

Comparisons by Gender

Men are more likely than women to state that their initial acquaintance with their current religious institute was in an institution where members served (39 percent for men as compared to 22 percent for women), through working with a member of the institute (34 percent for men as compared to 10 percent for women), or through a relative or a friend in the institute (28 percent for men as compared to 15 percent for women).

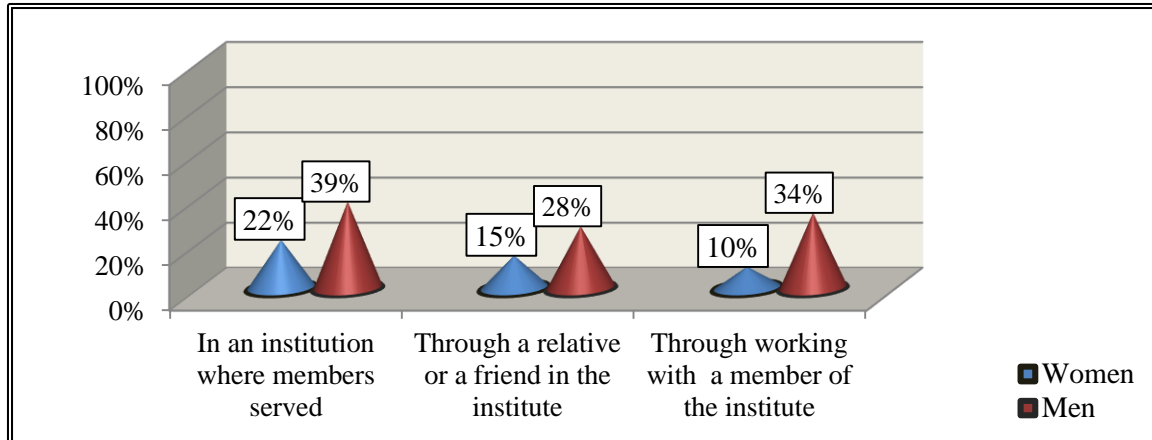


Figure 6: Comparisons by Gender

Source: Field data, 2017

Influence to Enter the Institute

To the question about factors influencing one’s decision to enter the institute nine in ten new entrants report being at least “somewhat” influenced by the prayer life or prayer styles of the institute (91 percent). More than three in four say this element “very much” attracted them to their religious institute.

Table 9: Influence to Enter the Institute

	How Much Did These Influence Your Decision to Enter the institute? Percentage checking each response	
	“Somewhat” or “Very” much	“Very Only”
Prayer life or prayer styles in the institute	91%	76%
Community life in the institute	84	60
The types of ministry of its members	71	50
Its practice regarding a religious habit	69	56
Its internationality	64	39
The lifestyle of the members	64	40
The geographic location(s)	41	18
The size of the institute	36	16
The racial/ethnic background of members	34	18
The ages of members	26	18

Source: Field data, 2017

- Just over eight in ten say the community life in the institute at least “somewhat” influenced their decision (84 percent) while six in ten report that this element “very much” influenced them.
- About seven in ten report at least being “somewhat” influenced by the institute’s practice regarding a religious habit (69 percent). More than half say this element “very much” influenced them.
- More than six in ten report at least “somewhat” being influenced by its internationality (64 percent) and the lifestyles of members (64 percent). Four in ten say a these elements “very much” influenced their decision to enter the institute.
- Between a quarter and a third report being at least “somewhat” influenced by the racial/ethnic background of members (34 percent) and by ages of members (26 percent). One in six say these elements “very much” influenced their decision.

Part III: Experiences of Religious Life, Attractions, and Challenges

Prayer Practices

New entrants to religious life in 2017 were asked how important the following prayer practices are to them. Four in five report that daily Eucharist (84 percent) and Eucharistic Adoration are at least “somewhat” important to them while three in four say these prayer practices are “very” important to them.

Table 10: Importance of prayer types

<i>How Important to You are These Types of Prayer?</i>		
	“Somewhat or “Very” important	“Very” Only
Daily Eucharist	84%	74%
Eucharistic Adoration	84	74
Faith sharing	82	68
Private personal prayer	81	71
Common meditation	80	70
Liturgy of the Hours	79	69
Other devotional prayers (e.g. the Rosary)	77	69
Non-liturgical common prayer	63	37

Source: Field data, 2017

- Between eight in ten and just over eight in ten report that faith sharing (82 percent), private personal prayer (81 percent), common meditation (80 percent), Liturgy of the Hours (79 percent), and other devotional prayers e.g. the Rosary (77 percent) are at least “somewhat” important to them. Seven in ten say these prayer practices are “very” important to them.
- Just over six in ten (63 percent) report that non-liturgical common prayer is “somewhat” an important prayer practice to them. Nearly four in ten say this prayer practice is “very” important to them.

Comparisons by Gender

Women are more likely than men to report that the following types of prayer are “very” important to them: Eucharistic Adoration (87 percent for women and 42 percent for men), daily Eucharist (86 percent for women and 44 percent for men), private personal prayer (82 percent for women

and 44 percent for men), meditation (82 percent for women and 42 for men), and Liturgy of the Hours (79 percent for women and 44 percent for men).

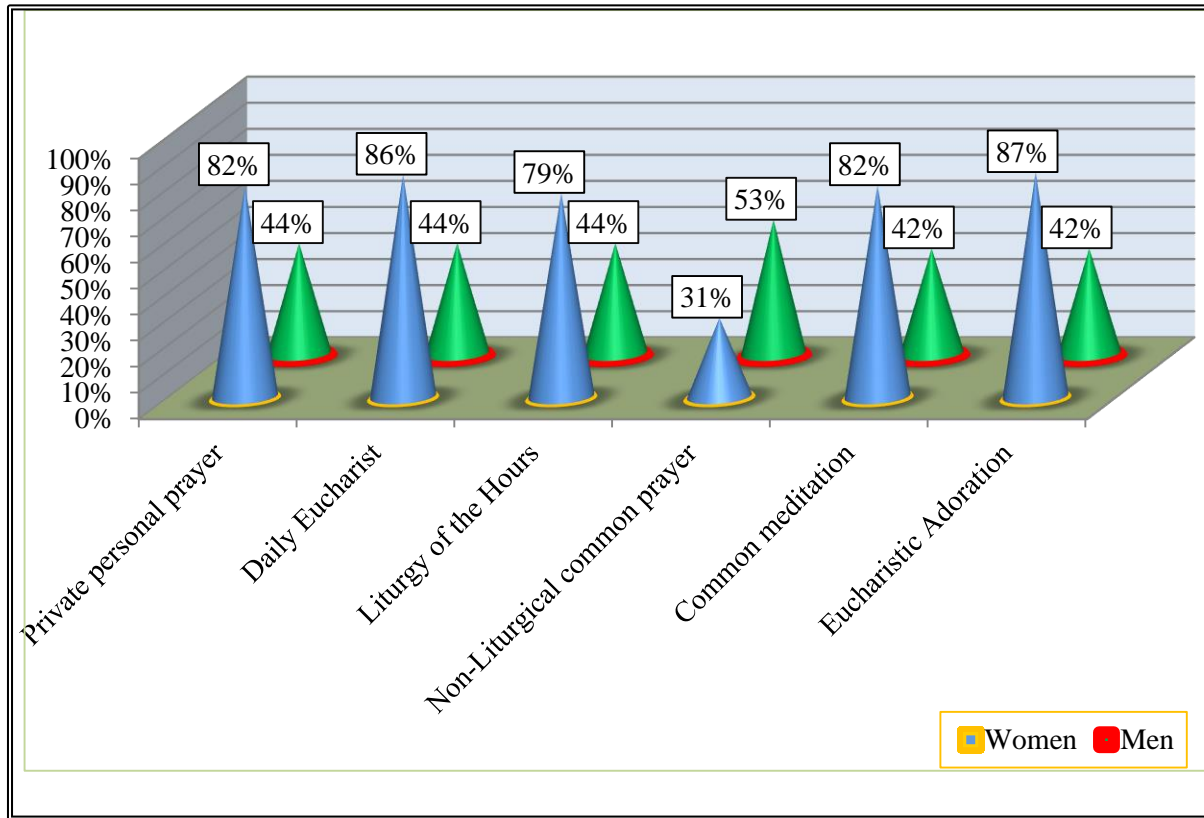


Figure 6: Comparisons by Gender

Source: Field data, 2017

- Men are more likely than women to report that non-liturgical common prayer (53 percent for men and 31 percent for women) are “very” important types of prayer to them.

Community Life

Religious life calls for common living whereby resources are shared in common. Concerning community life, nearly three in ten respondents of the Entrance Class of 2017 report that praying with other members (86 percent), and socializing with other members (85 percent) are at least “somewhat” important aspects of community life to them. Nearly eight on ten and three in four report that these aspects of community life are “very” important to them.

Table 11: Importance of different aspects of community life

<i>How Important to You are These Aspects of Community Life?</i>		
	“Somewhat Important or “Very” important	“Very” Only
Praying with other members	86%	75%
Socializing/sharing leisure time together	85	77
Living with other members	84	74
Sharing meals together	84	77
Working with other members	79	70

Source: Field data, 2017

- Just over eight in ten say living with other members (84 percent), and sharing meals together (84 percent) are “somewhat” important aspects community life to them. Nearly eight in ten and three in four say these aspects are “very” important to them.
- Eight in ten report that working with other members (79 percent) is “somewhat” important to them while seven in ten say this element is “very” important to them.

Comparisons by Gender

In religious life, prayer and community consciousness are regarded as very important elements. In this regard, the study compared private personal prayer which is the basis for personal spiritual growth with various aspects of community life. The report indicates that women are more likely than men to indicate that sharing meals together (81 percent for women and 71 percent for men, socializing/sharing leisure with others (81 percent for women and 69 for men), and praying with other members (79 percent for women and 67 percent for men) are “very important” elements.

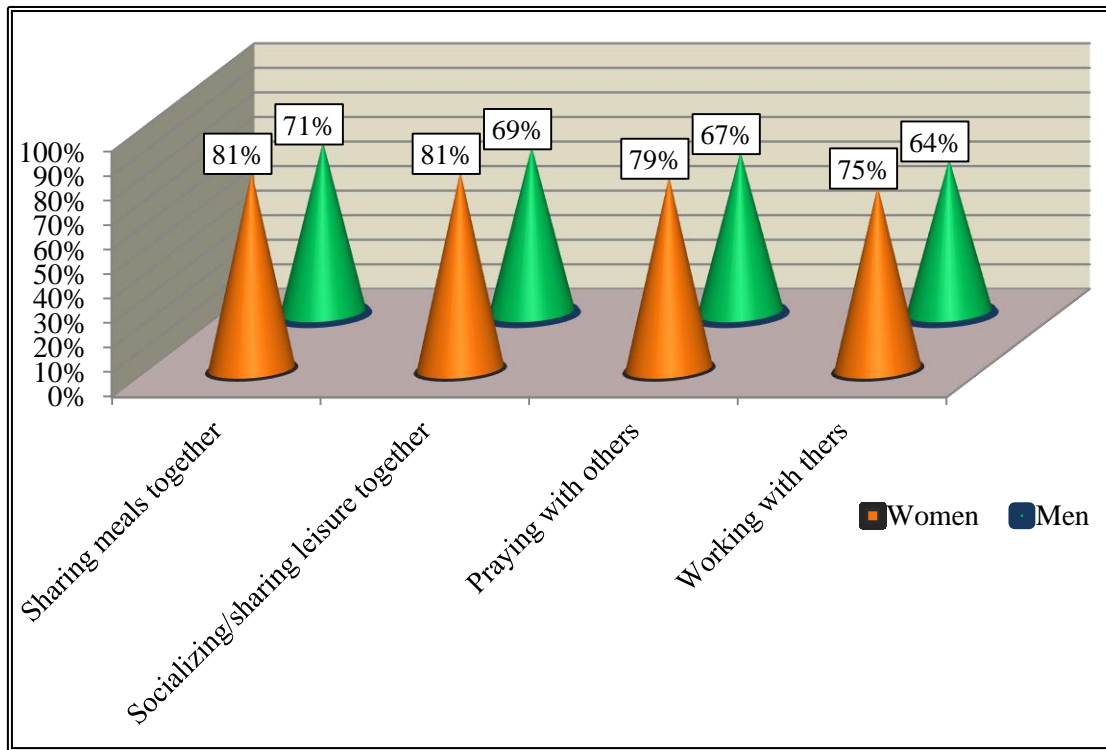


Figure 7: Comparison by gender

Source: Field data, 2017

- About working with other members, women are more likely than men to report that these elements are “very important” (75 percent for women and 64 percent for men).

Rating the Institute

In Religious life, members belong to a variety of institutes and congregations. Each religious institute differs from the other in relation to charism, mission and vision of the founder, dressing, and the general way of life for members. When asked to rate their institutes in relation to various aspects of life, nine in ten responding members of the Entrance Class of 2017 rate their institute as at least “good” in communal prayer experiences (91 percent) and in their welcome and support of newer members (89 percent). Slightly less than half rate their institute as “excellent” in these two elements.

Table 12: Rating the Institute

<i>How would you rate the following in the institute?</i>		
	“Good” or “Excellent”	“Excellent” only
Communal prayer experiences	91%	47%
Welcome and support of newer members	89	47
Commitment to apostolates	88	58
Fidelity to the Church and its teachings	87	51
Educational opportunities	86	51
Focus on mission	86	53
Opportunities for spiritual growth	86	56
Formation/incorporation programs	84	45
Relationships with one another	83	30
Preparation for ministry	82	41
Quality of community life	82	43
Faithfulness to prayer and spiritual growth	82	57
Sense of identity as religious	81	44
Effort to promote vocations	79	33
Sense of identity as institute members	77	39
Response to the needs of our time	77	39
Efforts to promote social justice	75	30
Opportunities for ongoing formation	73	41

Source: Field data, 2017

- Slightly less than nine in ten rate their institute as at least “good” in its commitment to apostolates (88 percent), fidelity to the Church and its teachings (87 percent), educational opportunities (86 percent), focus on mission (86 percent), and opportunities for spiritual growth (86 percent). Between six in ten and half rate their institute as “excellent” in these elements.
- Just over eight in ten rate their institute as at least “good” in its formation/incorporation programs (84 percent), relationships with one another (83 percent), faithfulness to prayer and spiritual growth (82 percent), preparation for ministry (82 percent), and quality of community life (82 percent). Between three in ten and nearly six in ten rate their institute as “excellent” in these elements.
- Three in four and nearly eight in ten rate their institute as at least “good” in its sense of identity as institute members (77 percent), response to the needs of our time (77 percent), and efforts to promote social justice (75 percent). Four in ten and three in ten rate their institute as “excellent” in these two elements.

Comparisons by Gender

Women are more likely than men to rate their religious institute as “excellent” in its preparation for ministry (44 percent for women and 33 percent for men), in its provision of opportunities for spiritual growth (61 percent for women and 46 percent for men), and in its fidelity to the Church and its teachings (53 percent for women and 46 percent for men). On the other hand, men are more likely than women to rate their institute as “excellent” in its focus on mission (61 for men as compared to 50 percent for women).

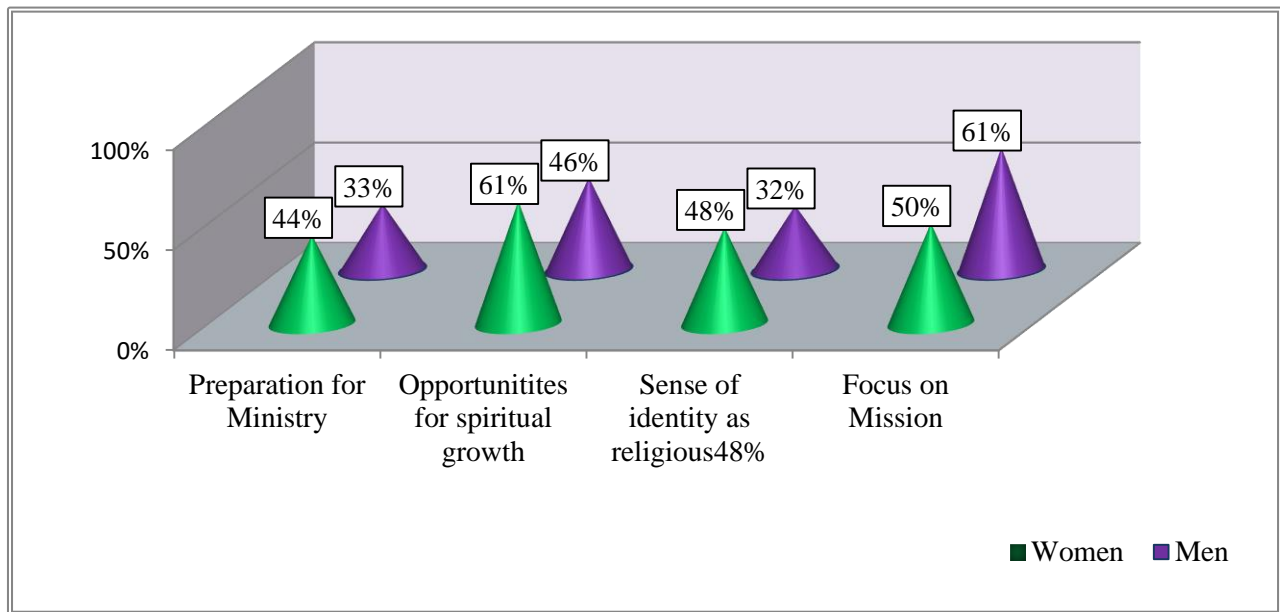


Figure 8: Comparisons by Gender
Source: Field data, 2017

Encouragement from Different Persons

New entrants to religious life in 2017 were also asked how much encouragement they currently receive from some selected persons. Nearly nine in ten respondents entering religious life report being encouraged at least “somewhat” by people in their school or workplace (86 percent). Nearly four in ten report being “very” much encouraged by these people.

Table 13: Encouragement from key persons

How Much Encouragement Do You Currently Receive From These Persons?		
	Percentage responding	
	Somewhat” or “Very much”	“Very Much” Only
People in your school or workplace	86%	36%
Members of your institute	85	55
Superiors in general	83	63
Other men and women religious	81	50
Vocation director/team	78	57
People in your parish	74	45
Spiritual director, if applicable	73	53
Your siblings	71	49
Other family members	70	43
Others in my ministry	68	39
Your parents	68	65
Friends outside the institute	66	41

Source: Field data, 2017

- Just under nine in ten report receiving at least “somewhat” encouragement from members of their institute (85 percent).
- Nearly eight in ten and just over eight in ten report at least “somewhat” receiving encouragement from superiors in general (83 percent), other men and women religious (81 percent), and vocation director/team (78 percent).
- Nearly seven in ten say they were at least “somewhat” encouraged by others in their ministry (68 percent), their parents (68 percent), and from friends outside the institute (66 percent).

Comparisons by Gender

Men are more likely than women to report receiving “very much” encouragement from their vocation director/team (75 percent for men as compared to 50 percent for women), from parents (72 percent for men as compared to 62 percent for women), from other men and women religious (67 percent for men and 43 percent for women), and from institute members (67 percent for men as compared to 51 percent for women).

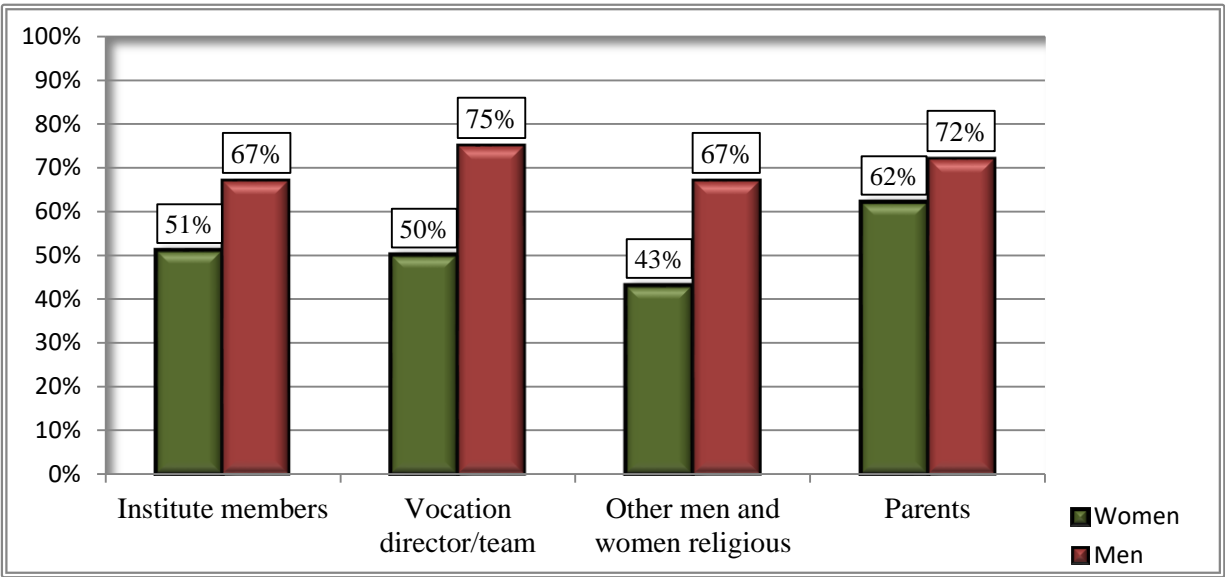


Figure 9: Comparison by gender

Source: Field data, 2017

In addition, men are more likely than women to report receiving “very much” encouragement from their parish (74 percent for men and 34 percent for women), workplace (69 percent for men as compared to 23 for women), Siblings (65 percent for men and 42 for women), and from other family members (56 percent for men and 38 for women).

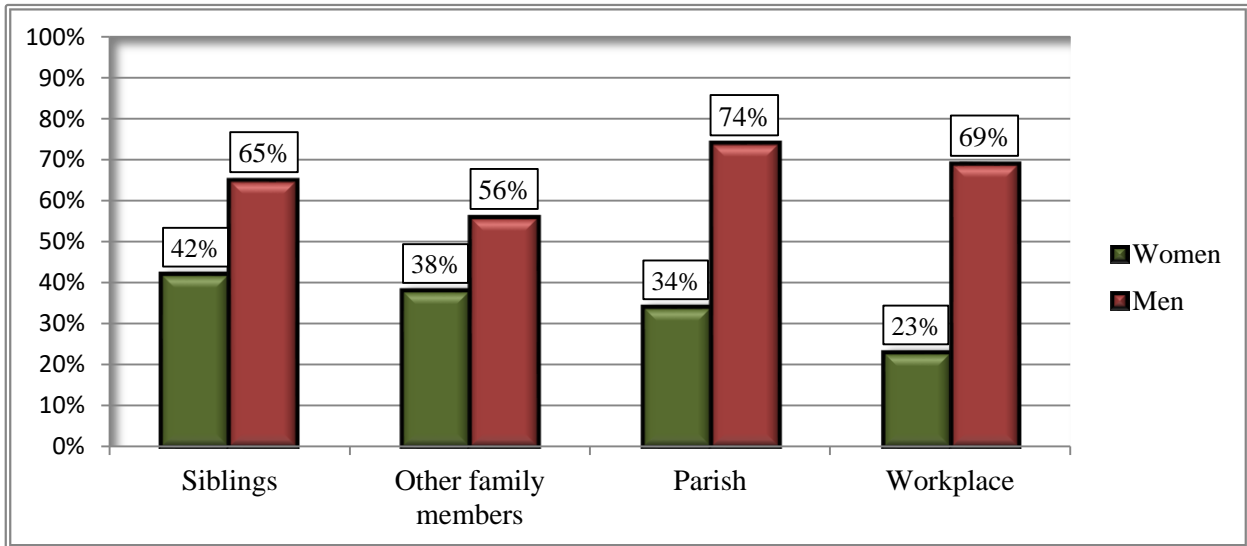


Figure 10: Encouragement from others

Source: Field data, 2017

Practices of Religious Habit

New entrants were asked if members of their institute wear a habit. Overall, nearly eight in ten agree that members of their institute wear a habit (76 percent) and one in six say they do not wear a habit (16 percent).

Table 14: Do members of your institute wear a habit?

Do members of your institute wear a habit?			
Percentage responding "Yes"			
	Overall	Women	Men
Yes	76%	81%	66%
No	16	9	22

Source: Field data, 2017

- Women are more likely than men to say that members of their institute wear a habit (81 percent for women as compared to 66 percent for men).
- Analysis by gender indicates that men are more likely than women to state that members of their institute do not wear a habit (22 percent for men and 9 percent for women).

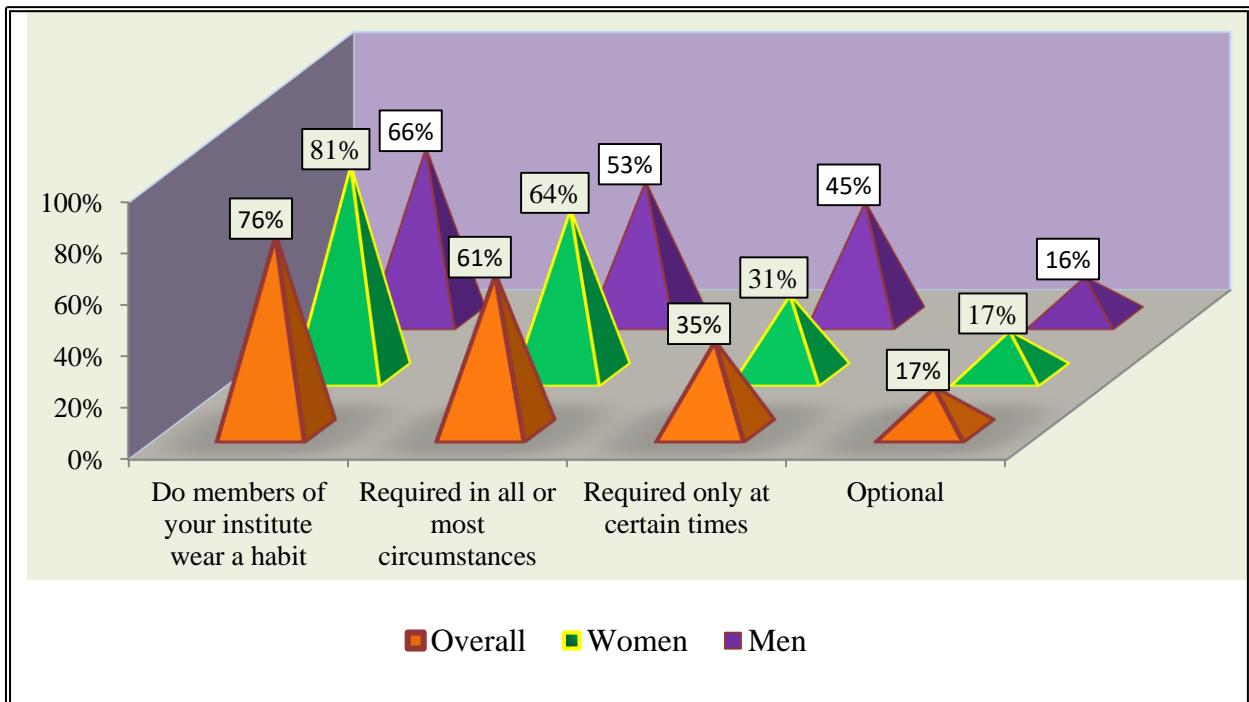


Figure 11: Circumstances when a habit is worn

Source: Field data, 2017

- To the question whether wearing a habit is required in all or most circumstances, women are more likely than men to report that it is a requirement (64 percent for women and 53 percent for men).
- About whether wearing a habit is required only at certain times e.g. at prayer, men are more likely than women to say that it is a requirement (45 percent for men and 31 for women).

The researcher further wanted to establish whether wearing a habit is optional in the respondents' institutes. To this question, the report shows a low response from both male and female respondents whereby 17 percent and 16 percent women say "yes" and "no" respectively, and 16

percent and 11 percent of men say “yes” and “no” respectively. It may be an indication that the majority of respondents were either postulants or aspirants.⁷

Other responses on the habit were:

- I am not sure at all
- I have not stayed long enough with them to know this
- Some brothers look serious with their habit but for others it looks optional
- Some sisters in the house wear no habit at all
- I need to understand first what I see before making a conclusion about my brothers and the habit
- I think one should be free to wear or not to wear a habit
- The young generation seems to have a problem wearing the habit daily and everywhere
- The habit seems to be in the heart of older people
- Many Africans have no problem with the habit

What is the Best Thing You Like about Your Religious Institute?

New entrants to religious life in Kenya, the Entrance Class of 2017, were invited to respond in their own words to an open-ended question about what is the best thing they like about their religious institute. Respondents shared many aspects of life in their religious institutes that they like, such as the community life and unity of members, the charism and spirituality of the Founder/res, community life and unity of members, prayer and prayer life of the institute, religious formation and the open joyful spirit of members. A summary of their comments is provided here below while a full transcript of all open-ended responses on the same question is included in an appendix at the end of this report.

Community Life of the Institute

Community life and unity of members are some of the most common elements respondents say they like about their religious institute. They identify the quality of life in the community, cooperation, and the sense of togetherness as expressed in their faith and work. Some of their responses include:

- *I like community life lived by these members. They show love to people even if you are new to them.*
- *Fraternal living in the community and genuineness of members. Prayer life is one that I like.*
- *Community life is good. Members do things together. I like the way they share meals and how they eat happily with jocks to one another.*
- *I like the community life of the members, their faith sharing, eating together, working together and keeping one another in mind.*
- *I am attracted by the hard working spirit of the sisters. Both young do some kind of work in order to help the community with its upkeep.*
- *Communal life, prayer life, different people from different countries living together is my joy in this institute.*

⁷ This question only applies to novices, as postulants do not wear a habit and do not have the option to do so. Some institutes have some kind of uniform but this is not a habit.

- *To share with others, to work with others and to help the communication of good news is what I like among us.*

Prayer and Prayer Life of the Institute

Among the respondents of Entrance Class of 2017 in Kenya, prayer is another common element that respondents say they like about their religious institute. They were attracted by prayer as generally practiced in their institute, the communal prayers and various types of prayers, including daily Mass, Liturgy of the Hours, Eucharistic Adoration, and daily rosary. Some of their responses about prayer included:

- *Prayer life is good and attractive. I came to the institute so as to pray deeply and be united with my God in my heart.*
- *I very much like their prayer life. They attend Mass daily and they attend Adoration every time.*
- *Daily celebration of the holy Eucharist and Adoration of the Blessed Sacrament attracted me every time I visited the sisters. Even after joining I am still enjoying what I used to see.*
- *As a young boy in school I watched the members spending a lot of time in prayer together in the community and I was attracted by this. The way they recited and sang the psalms was great. Prayer life and spiritual growth of the members are my source of attraction. .*
- *Their devotion to the Eucharistic Lord and unity among community members in my institute especially the communities I managed to visit is what I like.*

Founder/res, Charism and Spirituality of the Institute

The Founder/res, the spirituality, and the charism of the institute are other factors that respondents say they like about their religious institute. They report how much the charism and spirituality of their institute's founder/res inspired them and led to their decision to enter their religious institute. Some of their responses included:

- *Members are committed to the spirituality of Mother Foundres. They follow the way of the Founder with zeal and dedication. What Mother did they emulate and teach it to the new members of the institute.*
- *Our institute is international by nature and our way is be with the underprivileged people in society. I am attracted by the faithfulness of members to the charism of the institute. I saw members very committed to the needs of the Church. I saw members spending a lot of time in the Church with Christian groups, teaching them and listening to them.*
- *There is good communication among members. It is a very joyful institute living a simple life without considering degrees or diplomas of education but God's call. Moreover this is based on our charism which is to renew the joy of the risen Lord*
- *I find members of this institute faithful to their way of life, doing simple works, treating the sick and following the commitment spirit of the Founder. I liked their self-sacrifice just like the founder preached and wrote down for them.*

Welcoming, Open and Joyful Spirit of Members

Respondents also described their experiences with the institute members in relation to what attracted them to their religious institute. They say:

- *There is a joyful spirit among members. Laughter is what we enjoy together.*
- *Welcoming spirit especially if one is visiting the one receiving you is even smiling and you feel happy.*
- *Brothers are welcoming and open hearted to new people. They receive you well to the point of serving you a cup of tea.*
- *They are open to those who want to join their congregation even at older age. They don't make you feel you are too old to join them.*

Religious Formation

In addition, respondents expressed a number of sentiments concerning their experience of formation in their religious institute, the process and its nature: initial and ongoing. Some of their comments include:

- *Those in formation are given good formation and sisters are serious with their apostolates.*
- *The mode of formation and transparency. Being one's own formater. Allowing one to accept self and guide them to maximize on their strength and help them conger their weaknesses.*
- *Journeying with formatters in my discernment especially through prayer has been my source of strength and happiness so far. Whether things will change tomorrow or so at least I am happy at present.*
- *What I like about the formation here is that they give us chance to meet other aspirants of other congregations. When we share I find my congregation is doing very well in the way they teach us and live with us.*

Sense of Mission and Ministries of the Institutes

Respondents also recognize the sense of mission and ministries of the institute as other attractive aspects that they like about their religious institute. Some of their responses include:

- *I like the pastoral activities in the institute. It specializes in taking care of the sick and the poor. I also feel this is my call.*
- *Members attract me by their dedication and sense of commitment to their mission as a congregation. When I see the way they do their apostolates, they are people understand the mission they are called to fulfill. Their faithfulness to the vows they take and the history of the order brought me here. For example when they live the vow of poverty, they keep something to give to the poor whom they visit during pastoral work.*
- *I like my religious institute because of our Mother Founder's initiative, who had in mind the poor young girls. Its ministries.*

Other Elements They Like

Other elements attracting men and women to their religious institutes are:

- *Well known congregation and with a large number of members who are perpetually professed. Many sisters are in high level apostolates and they do their best.*

- *The institute is very popular institute in my country and I am happy it is my congregation now. It has many members and it is well known.*
- *The numbers of those in formation and even those professed is very encouraging and I want to remain one of them.*

What Do You Find Most Challenging As A Member of This Institute?

New entrants to religious life in Kenya, the Entrance Class of 2017, were further invited to respond in their own words to an open-ended question about what they find most challenging as members of their institutes. Respondents shared many challenges including community living, language barrier, adapting to new way of life, and religious formation, among others. A few of their comments relative to each of these aspects are listed below.

Community Life

To the question about what was challenging about the religious life, the respondents most commonly report that they find community life the most challenging aspect of their religious life experience. Although they have not lived long with members of their institute, they still report experiencing some difficulties related to living with each other. They particularly report difficulty living with the members who have different cultural backgrounds, opinions, ages, temperaments, personalities, and preferences. Some of their responses include:

- *People from different environs are bound to be different from others not from the same environment, different personalities, cultures, diverse characters, behaviors and a way of living with others. This reality is a challenge.*
- *Living together in community and understanding people of different cultures is proving to be a challenge.*
- *Community living and cultural diversity is a reality which cannot be ignored. At times people in the formation are treated as though they were angels with no personal needs.*
- *According to my observation, I feel that we need to accept and understand each person, no matter from which country or personality. We are all children of God and of one family, the Church.*
- *Staying with different people and trying to understand them is hard work for me. I also understand it's a biblical demand so I don't have much choice but to live positively.*

Adapting to Religious Life

Respondents mentioned different elements in their religious institutes that placed on them new demands. They mention prayer, diet, and communication setbacks. Some of their responses are:

- *Change of diet and even language from speaking mother tongue to daily English is not pleasant. Some of us find it difficult to cope.*
- *Prayer life of the institute, the styles of prayer and the manner of praying is all new to me. Adjusting will take some time since I have never prayed like this before.*
- *Lack of proper financial support making the sisters depend much on family and friends. This is dangerous to the vocation of the sisters especially those who depend on friends. Some may not be good to the life of celibacy for the sisters.*
- *Strict rules: for example, if I am sick I have to join others at wok because no one believes that I am actually sick.*

Language Barrier

Other respondents report difficulties of language. For some of them, English is not a language commonly spoken in their countries. They report that this situation inserts a new barrier in their communication with one another and those they serve. Responses include:

- *The institute language is English yet not all of us are English speakers. Communicating with others is difficult.*
- *Language is at times a problem. Some brothers do not have good command of English and so they suffer in communicating with others. The challenge is to learn a new language for those postulants who come from other countries. It is expected that we learn and speak with others. If one does not know the language it is a problem. I speak French and the rest English and so communication is a challenge.*
- *Languages from different nationalities are confusing. French is my language and some don't know it. Language to enable me communicate with people being served is a challenge. The local community uses mother tongue which most of us don't know.*

Religious Formation

Other respondents expressed experiencing challenges in the area of formation. Their responses include:

- *The formation process is not defined and is unnecessarily long. The formation years are too long especially we take two years and a half before visiting our family members. It is very stressful sometimes.*
- *I have a challenge with how the institute forms its members. Sometimes and especially young sisters who have started formation are not treated equally with others in the formation. Also prolonged formation years leads to loss of interest in the vocation. The formation process is not defined and is unnecessarily long.*
- *There are several things that I find difficult to cope with, such as discrimination by formatters i.e. being separated from others, some are cared for while others are assumed, use of harsh corrective language by some our formatters is out of place. Prolonged period of formation (2 years) in the first stage is not appealing. Our formatters are not enough. When one needs someone to talk to no one is available in most cases and so personal consultation session is not well taken care of.*

Other Challenges:

Other types of challenges that respondents experienced in responding to the new life style in their religious institutes are:

- *There is lack of good financial aid to members. Sometimes it is like vocation is equated to money that aspirants bring with them from home. It is challenging not to have good financial support. Sometimes some sisters become a burden to their families and friends which is not proper way of living.*
- *Sunday apostolates that each member is expected to be involved in are a challenge to me.*
- *Bad role model from among those whom we are to emulate is quite discouraging to one's vocation. Sometimes leaders have no concern over sisters who are far from the community. May struggle to come to the sisters and no one is near to help them.*

- *Other things that I find challenging are lack of freedom to correct others. In religious formation it seems like only those being formed are the only ones who can make mistakes and be corrected.*

1.3 Conclusion

In this research project, quite substantial information about religious life in general has been revealed. Different elements concerning religious life have been discussed. The study is aimed at creating awareness of the experiences of young men and women joining religious life in Kenya in the year 2017. This study focuses on the Kenyan situation while taking into consideration the international nature of a number of congregations founded in Kenya or elsewhere. Those congregations founded elsewhere and have their formation houses in Kenya were included in the study along with indigenous congregations in the country. Most important in this study is the stories shared by entrants of 2017 from different congregations. The study invites experiences and knowledge of the life voluntarily chosen and being lived. The following are key areas focused on: family background, vocation, aspects of life in religious life such as prayer and community life, education and positive and challenges experienced. Responses from closed ended questions are the main sources of information (quantitative items) while the two open ended questions (qualitative items) give room for self-expression and more detailed explanations. The two open ended questions give us a summary of both the positive and negative experiences. On a positive note, respondents say in their institutes members are welcoming and they provide freedom to those undergoing formation and that they are open to those who want to join their congregation even at older age. According to some respondents those in formation are given good formation and that sisters in their institute are serious with their apostolates. Others assert that their congregations are well known and they have a large number of members who are perpetually professed. This is due to the fact that many sisters are in high level apostolates such as teaching and nursing and they to do their best. The study has shown that those entering religious life in Kenya either join local or international congregations. Some congregations such Precious Blood are old congregations in Kenya and quite famous. This is because of the high rank schools they run in the country such as Precious Blood Liruta and, Precious Blood Kilungu among others. Among the challenges mentioned by these young entrants to religious life are missing family members, lack of communication, emphasis on poverty where financial needs are suppressed, language barrier especially in congregations that are international in nature and lack of understanding of one another. The African saying that “axes placed in the basket are bound to make conflicting sounds comes true in religious congregations. Many people from different races, nationalities and ethnic backgrounds will need the grace of God to live in peace. This explains why in this study many respondents alluded to the fact that they face the challenges of conflict due to diversity of characters emanating from what has just been underlined.



APPENDIX 1: RESEARCH INSTRUMENT

THE ENTRANCE CLASS OF 2017 IN KENYA

CENTER FOR APPLIED RESEARCH IN THE APOSTOLATE

N=407

The percentage of each response category is below or beside its respective number, calculated out of 100 percent. The percentage of non-response (NR) for each item follows, separately calculated out of 100 percent.

How did you first become acquainted with your religious institute? Check all that apply.

- 24 1. In an institution where members served, e.g., school
- 14 2. Through working with a member of the institute
- 17 3. Through a relative or a friend in the institute
- 26 4. Through the recommendation of a friend or mentor
- 15 5. Through the reputation or history of the institute
- 32 6. Contact with the vocation director/res
- 18 7. Through contact with institute members
- 4 8. Through an event sponsored by the institute
- 10 9. Through a news story about the institute or member
- 6 10. Through your own Internet search
- 21 11. Through "Live in" experience
- 17 12. Visit(s) to local communities
- 3 13. Through web or social media promotional materials
- 14. Other:

- 6 13 22 59 1 24. The community life of the institute
- 4 15 32 50 1 25. The ministries of the institute
- 2 9 29 59 1 26. The institute's fidelity to the Church
- 7 16 48 29 0 27. The example of members of the institute
- 20 12 37 30 1 28. A personal invitation by a member
- 9 12 29 48 2 29. Welcome and encouragement by members

How much did these influence your decision to enter the institute?

- | | 1 | 2 | 3 | 4 | NR | |
|----|----------|----------|----------|----------|-----------|---|
| 46 | 18 | 19 | 16 | 1 | 1 | 30. The size of the institute |
| 35 | 20 | 24 | 18 | 4 | 4 | 31. Its geographic location(s) |
| 19 | 13 | 29 | 38 | 2 | 2 | 32. Its internationality |
| 6 | 3 | 15 | 76 | <1 | <1 | 33. Prayer life or prayer styles in the institute |
| 9 | 8 | 23 | 60 | 1 | 1 | 34. Community life in the institute |
| 20 | 15 | 25 | 40 | 1 | 1 | 35. The lifestyle of members |
| 41 | 24 | 16 | 11 | 8 | 8 | 36. The racial/ethnic background of members |
| 42 | 31 | 8 | 18 | 1 | 1 | 37. The ages of members |
| 17 | 11 | 21 | 50 | 1 | 1 | 38. The types of ministry of its members |
| 21 | 10 | 14 | 56 | <1 | <1 | 39. Its practice regarding a religious habit |

Please use these responses for items 15-39.

- | | |
|-------------------------|---------------------|
| 1= None | 3= Somewhat |
| 2= Only a Little | 4= Very Much |

How much did the following attract you to religious life?

- | | 1 | 2 | 3 | 4 | NR | |
|----|----------|----------|----------|----------|-----------|--|
| 3 | 7 | 13 | 78 | 4 | 15 | 15. A sense of call to religious life |
| 4 | 6 | 13 | 76 | 1 | 16 | 16. A desire for prayer and spiritual growth |
| 4 | 17 | 26 | 52 | 1 | 17 | 17. A desire to be part of a community |
| <1 | 3 | 8 | 89 | 1 | 18 | 18. A desire to be of service to the Church |
| 2 | 8 | 17 | 72 | 1 | 19 | 19. A desire to reach out to the poor |

How much did these attract you to religious institute?

- | | 1 | 2 | 3 | 4 | NR | |
|---|----------|----------|----------|----------|-----------|---------------------------------------|
| 9 | 6 | 20 | 62 | 3 | 20 | 20. The life and works of founder/res |
| 2 | 7 | 21 | 68 | 2 | 21 | 21. The mission of the institute |
| 1 | 8 | 6 | 84 | 1 | 22 | 22. The spirituality of the institute |
| 1 | 9 | 13 | 78 | 1 | 23 | 23. The prayer life of the institute |

Please use these responses for items 40-52

- | | |
|-------------------------|------------------------------|
| 1= Not important | 3= Somewhat important |
| 2= Important | 4= Very important |

How important to you are these types of prayer?

- | | 1 | 2 | 3 | 4 | NR | |
|----|----------|----------|----------|----------|-----------|---|
| 2 | 17 | 10 | 71 | 0 | 40 | 40. Private personal prayer |
| 2 | 15 | 10 | 74 | 0 | 41 | 41. Daily Eucharist |
| 3 | 18 | 10 | 69 | 0 | 42 | 42. Liturgy of the Hours |
| 14 | 23 | 26 | 37 | 0 | 43 | 43. Non-liturgical common prayer |
| 3 | 16 | 10 | 70 | <1 | 44 | 44. Common meditation |
| 3 | 12 | 10 | 74 | 1 | 45 | 45. Eucharistic Adoration |
| 21 | 9 | 69 | 1 | 0 | 46 | 46. Other devotional prayer, e.g., rosary |
| 1 | 17 | 14 | 68 | <1 | 47 | 47. Faith sharing |

How important to you are these aspects of community life?

1 2 3 4 NR
 3 12 11 74 <1 48. Living with other members
 1 13 10 75 1 49. Praying with other members
 1 18 9 70 2 50. Working with other members
 1 14 8 77 <1 51. Sharing meals together
 4 11 8 77 <1 52. Socializing/sharing leisure time together

Please use these responses for items 53-71

1=Fair 2=Fair 3=Good 4=Excellent

How would you rate these in the institute?

1 2 3 4 NR
 7 14 46 33 0 53. Efforts to promote vocations
 2 10 41 47 <1 54. Welcome and support of newer members
 4 13 39 45 <1 55. Formation/incorporation programs
 2 13 32 41 12 56. Opportunities for ongoing formation
 1 11 34 51 3 57. Educational opportunities
 4 13 42 41 0 58. Preparation for ministry
 2 11 30 56 1 59. Opportunities for spiritual growth
 1 12 32 53 2 60. Opportunities for personal growth
 2 13 37 44 4 61. Sense of identity as religious
 5 13 39 39 4 62. Sense of identity as institute members
 1 9 37 50 3 63. Fidelity to the Church and its teachings
 1 6 35 57 2 64. Faithfulness to prayer and spiritual growth
 0 10 34 53 3 65. Focus on mission
 2 7 30 58 3 66. Commitment to apostolates
 7 11 37 39 5 67. Response to the needs of our time
 3 20 46 30 3 68. Efforts to promote social justice
 4 11 38 43 4 69. Quality of community life
 3 6 44 47 1 70. Communal prayer experiences
 5 11 53 30 1 71. Relationships with one another

Family background

72. Was your father Catholic when you joined the institute?
 83 1. Yes 17 2. No

If not what religion?
 Christian but Protestant: 9
 Muslim: 5
 African Traditional Religion: 2
 None: 2

73. Was your mother Catholic when you joined the institute?
 98 1. Yes 2 2. No If not what religion?
 Christian but Protestant: 1
 Muslim: <1
 African Traditional Religion: 1

None: <1

Please use the responses for items 74-75.

1=Not important 2=Only a little 3=Somewhat important 4=Very important

1 2 3 4 NR
 6 19 25 45 0 74. How important was religion to your father when you were growing up?
 1 7 13 74 0 75. How important was religion to your mother when you were growing up?

Yes No NR

53 44 3 76. Overall, was starting a discussion with your family easy for you?
 40 60 0 77. Do you have a relative who is a priest or a religious brother or sister?
 80 17 3 78. Outside of family members, while you were growing up did you ever get to know a priest or a sister or a brother?
 52 48 <1 79. Did your mother ever speak to you about a vocation?
 32 65 3 80. Did your father ever speak to you about a vocation?
 52 48 <1 81. Did another family member ever speak to you about a vocation?

Yes No NR

76 16 8 82. Do members of your institute wear a habit?
If yes, is wearing a habit:
 61 20 19 83. Required in all or most circumstances
 35 39 26 84. Required only at certain times e.g. ministry, prayer
 17 15 69 85. Optional
 0 2 92 86. Other _____

Please use these responses for items 87-99.

1=None 2=Only a Little 3=Somewhat 4=Very Much

How much encouragement do you currently receive from these persons?

1 2 3 4 NR
 3 11 30 55 2 87. Members of your institute
 6 10 21 57 5 88. Vocation director/team
 11 6 19 53 11 89. Spiritual director, if applicable
 3 15 31 50 2 90. Other men and women religious

- 4 6 23 65 2 91. Your parents, if applicable
- 10 14 23 49 5 92 Your siblings, if applicable
- 9 17 27 43 5 93. Other family members
- 4 17 29 45 6 94. People in your parish
- 14 20 30 36 <1 95. People in your school or workplace
- 2 8 20 63 7 96. Superiors in general
- 8 19 25 41 8 97. Friends outside the institute
- 6 12 29 39 14 98. Others in my ministry

About you

99. Are you 71 Female 29 Male

100. Year you were born?

- 1994-1999: 50
- 1988-1993: 36
- 1982-1987: 9
- 1976-1981: 4
- 1970-1975: 1

101. Age when you first considered a vocation

- 15 years or younger: 53
- 16-20 year: 34
- 21-25 years: 11
- 16 years and older: 2

102. How many brothers and sisters do you have?

- Three siblings or less: 20
- Between 4-6 siblings: 37
- Between 7-9 siblings: 20
- Ten and above: 11
- Undisclosed 12

103. What is your birth order?

- 11 1. Only child 25 3. Youngest
- 18 2. Eldest 47 4. Somewhere in the middle
- NR: <1

104. What best describes your nationality?

- 72 1. Kenyan
- 1 2. Nigerian
- 6 3. Ugandan
- 7 4. Tanzanian
- 3 5. Zambian
- <1 6. Malawian
- 7. **Other:**
- 2 Congolese
- 1 Togo
- 1 Ethiopian
- 1 Rwandese
- 8 NR

Did you attend any of the following before you entered? Check all that apply

- 22 105. Pastoral program instruction (PPI)
 - 99 106. Catholic primary school
 - 72 107. Catholic high school
 - 32 108. Catholic college or university
 - 67 109. Catholic formation program (e.g. church leadership, justice and peace)
 - 71 110. Youth formation program (e.g. Youth alive)
- Other than parish-based religious education, did you ever participate in any of these before entering? check all that apply***
- 91 111. Parish youth group/YCS
 - 88 112. Parish ministry (choir, small Christian community)
 - 93 113. Faith formation, catechetical mission, PMC animation
 - 82 114. Retreats
 - 20 115. National Catholic youth conferences/workshops
 - 59 116. Pro-life activities/seminars/march

117. What is your current highest level of education?

- 52 1. High school or less 0 4. Master's degree
- 43 2. Some college 0 5. Doctoral degree
- 4 3. Bachelor's degree 1 6. Other

119. What do you find most challenging as a member of this congregation?

Thank you for taking the time to complete this survey.

CARA/Center for Applied Research in the Apostolate at Georgetown University

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