The Effects of the Digital Culture on the Life of Consecrated Religious Women in Lang'ata, Nairobi, Kenya

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Abstract

The study examined the effects of digital culture on the life of consecrated religious women in Lang'ata, Nairobi, Kenya. It was guided by four research objectives: to examine the effects of addiction to television programmes on prayer life; to ascertain the consequences of the inappropriate use of smart phones on fraternal life; to investigate how excessive time spent on social networks affects preparation for pastoral ministry and its quality and to propose ways of mitigating challenges of digital culture on the lives of consecrated religious women. The targeted population of the study was 112 consecrated religious women from 9 different congregations living in Lang'ata South; out of which 87 participants were selected as sample size for the study using fisher's formula. Questionnaire and interview guide were used to collect data from participants. The quantitative data was coded and analysed using descriptive statistical techniques and inferential statistics were used to analyse the data, and presented in tables, frequencies and percentages. The qualitative data was analysed according to the emerging themes and presented in narrative form and direct quotations. The findings of both quantitative strands and qualitative data collected in line with the research objectives of the study showed that abuse of digital culture dependency affects prayer life, the fraternal life, and apostolate of consecrated religious women in Lang'ata, Nairobi Kenya. Also, it has eaten deep into some of the religious women that they find solace and happiness in socializing on social media. It has also become a maladaptive behaviour, bringing division and individualism in some religious communities. Results of the study also revealed that majority of the religious women are victims of addiction to their smartphone chatting with their smartphones even during community gatherings, or prayer time. The study concludes that majority of religious women who are cut in the web of this social network addiction lack focus and become less creative in their pastoral ministry due to lack of concentration.

Keywords: *Digital culture, consecrated religious women, Lang'ata, Nairobi, Kenya*

1.1 Introduction

Addiction to any form of technology use entails the overuse and misuse of some digital devices to the point of maladjustment. Such tendencies, ranging from attachment to some television programmes, mobile phone use and internet use, have significant influence or implications on an individual lifestyle, regardless of age, gender, physiological and psychological state. The modern generation, regardless of age, religion and gender, is prone to addiction to the convenience of the social network. According to Moors technology carries with it a habit-forming dependency which may easily make us unaware of its potential to eroding genuine relationships, empathy and formation.[1] Zivnuska et al. analyzed the effect of social media compulsion in work place in United State focusing on the job performance impacts on employee' social media addictions, and social media reactions through work. Zivnuska et al found a negative relationship between social media reactions.[2] The finding showed that social media negatively affect the performance of the employee's achievement. Sung, Kang, Lee, conducted an extensive online survey in the United States to explore some of the characteristics of adolescents who are binge-viewers.[3] The findings showed that a significant number of the participants were found to be light binge-viewers.

In Europe, Emin Alsoy carried out to determine the causes of social media addition of individuals in Europe in concrete way; 25 university students who perceive themselves as social media addicts were selected to participate in the study. The finding showed that participants' reasons for using social media were lack of friends, socializing in social media, feeling of unfulfilled life fear of missing out, intertwining of social media and daily life.[4] Alsoy adds that social media addiction has a beginning and continuity phase, which showed that the individuals who were in the beginning phase tended to start using media because they were unable to find friends, lack of socialization, and monotony of life.

More so, Alsoy e states that they use social media for fulfilling a duty, and protecting social relations that they had. Furthermore, the area of interest in relation to social medial friendship was determined by gender such that while the male participants were more interested in acquiring news friends, the females communicated more with their real life friends. Report from Vondrackova Petra and Gabrhelik Roman showed that out of a large number of studies on internet addiction and its prevention in Europe, only a few have been published.[5] However, study conducted on a systematic review of Science on the prevention of internet addiction revealed a need to introduce and implement new interventions for different at-risk populations, to conduct well-designed research, and publish data on the effectiveness of these interventions.

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[1] Elizabeth Moors J., *A Magazine for the Lasallian Family in the Lasallian of North America, Digital Timed; Teaching Technology;* (Published: North America, 2017) 24.

[2] Zivnuska Suzanne, Carlson John R., Carlson Dawn S., Harris Ranida B. and Harris Kenneth, Social media addiction and social media reactions: the implications for Job performance, online publication, United State, 01 March, 2019. https://doi.org/10.1080/00224545.2019.1578725

[3] Yoon Hi Sung, Eun Yeon Kang and Wei-Na Lee, *Why do we Indulge? 'Exploring Motivations for Binge Watching, Journal of Broadcasting and Electronic Media'*, 62:3,408-426, Retrieved from https://doi.org/10.1080/08838151.2018.1451851. accessed November, 18, 2019

[4] Alsoy, Mehmet Emin, *A Qualitative study on the reasons for Social Media Addiction*, (European Journal of Educational Research, 2018), v7n4pp861-8652018 Review 7/5/21.

[5] Petra Vondrackova and Roman Gabrhelik, '*Prevention of Internet addiction:' A systematic review in Europe, 2016, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5370363*. accessed November, 18, 2019

In Asia, Sharma, Manoji Kumar, Rao, Girsh, Benegal Vivek, and Thennarasu carried-out a cross-sectional survey in India to explore television addiction and its relationship with psychosocial variables.[6] The study sampled 2,755 participants, male and female in the age group of between 18 and 65 years. The findings reported addictive use of television in the Indian context among married and single men and women. The study discovered that the addictive use of television was higher among unmarried people. Chen conducted a study to determine the undergraduates' network communication and loneliness from the perspective of watching live webcasts in China[7]. The findings suggested that the number of undergraduates who watch online live broadcasts for more than two hours a day tend to choose online communication when they feel a strong loneliness. This is relevant to the study as it draws attention to the issues of decrease in social interaction and communal connectedness because of television addiction as a solution to loneliness.

In Africa, Oumaima Alaik, Nawal Doughmi, and Gherti Mohamed carried out a cross-sectional survey on social media addiction and its negative effects among students in the University of Morocco which sampled 104 students aged 22 years.[8] The result revealed that the most social networking sites used among the participants of the study were WhatsApp and Facebook. 73.5% of the students use internet daily for social networking for the last 7days with an average of more than four hours daily in 68.8%. 57% of the students had a Bergen social media Addiction scale (BSMAS) Score of 18 and above which signified that they may have developed an actual addiction to the use of social media. More so, half of the participants experienced negative impacts of the social media use in their job, relationship or study and well-being. Aroyewun and Osinowo, conducted a cross-sectional survey with an *Expost-facto* design which sampled 371smartphone users to examine depression, stress and obsessive-compulsive disorder as predictors of smartphone addiction in Ibadan, Nigeria.[9]. The result showed that smartphone addiction was on the increase in Nigeria, recommending that smartphone users should be educated on the possibility of addiction to smartphones, especially in the presence of an underlining psychological distress. This was relevant to the study as it drew attention to the possibility of obsession to the use of smartphones.

In Kenya, according to Njunge Caroline Numerous peers socialize online and some of them are addicted to the use of smartphones and laptops.[10] Baya conducted a study which employed a mixed method research design to evaluate the effects of television addiction on

[6]Sharma, Manoji Kumar, Rao,Girsh N., Benegal Vivek, Thennarasu K., '*Television addition, Implication for enhancing the Media literacy for healthy use of technology*', Indian: J. Soc Psychiatry,2018,(2018/21/14/235659).
8.*www.indjsp.org/article.asp?issn=09719962;year=2018;volume=34;issue=2;spage=147;epage=151;aulast=Sharma* accessed November, 18, 2019
[7]Danwen Chen, *4th 'International Conference on Contemporary Education, Social, Sciences and Humanities' (ICCESSH 2019), Study on the Relationship Between College Undergraduates' Addition to Webcasting and their Loneliness.* accessed November, 15, 2019.
8Oumaima Alaik, Nawal Doughmi, and Gherti Mohamed, *Social Media Addiction and Negative Effects Among Moroccan University Student*, (Published 03 April, 2020).e-health.panafrican-med-journey.com/content/article/1/4/full across sectional survey.
[9]Aroyewun, T. and Osinowo, H., *Depress users in Ibadan -Retrieved 29, 2019.* ajpssi.org/index.php/ajpassi/article/view/383, 2019. accessed November, 18, 2019
[10]Caroline Njunge, *Why digital era parents should be tech savvy,* (Nairobi: Daily Nation, Tuesday July 30, 2019), 12.

the psychosexual life of the youth at Jomo Kenyatta University, Kenya.[11] The study findings established a relationship between television viewing and sexual behaviour initiation among the youth. The research gap identified was in the sample used and area of focus. Maende and Nyambane used a case study design to investigate the impact of addiction to a Machachari local programme aired by Citizen Television among a sample of 220Dagoretti residents in Kenya.[12] The findings indicated that local programmes impacted positively on viewers by transferring positive messages to them; like good parentage, drug abstinence and responsible youth behaviour, among others.

The literature reviewed indicated that addiction to watching some television programmes has both negative and positive impacts on the viewers. While some studies established risky behaviours such as alcoholism, drug abuse, and sexual promiscuity among the youth, some findings indicated that local programmes impact positively on viewers by transferring positive messages such as good parentage, drug abstinence, hard work and responsible youth behaviours. This study aimed at investigating the attitude of Consecrated Religious Women towards digital culture in Lang'ata, Kenya. The study discerned deeply the topic to sensitize Consecrated Religious Women, Church and general public that the digital culture could be useful in strengthening the life of Consecrated Religious Women. The study also sought to obtain essential data and strategies on how digital culture could be used meaningfully by Consecrated Religious Women and the general public.

2.1 Literature Review

According to Griffiths, vulnerability to smartphone addiction among the youth is an issue of global concern. The digital culture revolution over the last two decades has brought some changes, providing more comfort in the day-to-day life, to the detriment of their social relationships.[13] Moors adds that technology carries with it a habit-forming dependency which may easily make us unaware of its potential to eroding genuine relationships, empathy and formation.[14] An investigation by Babaleye on the influence of television programmes on the cultural identity of the youths portrayed that pleasure and recreations are among the reasons majority of the youth engage in watching television in Nigeria. The responses showed that some television programmes have unhealthy behaviours like alcoholism, drug abuse, and promiscuity[15]. This finding was relevant to the present study in that it examined the effects of digital culture on the life of consecrated religious women, though the present

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[11]Sammy Yaah Baya, '*The Relationship between Television Viewing and Sexual Initiation among Kenyan, Jomo Kenyatta University of Agriculture and Technology'*, accessed November, 18, 2019.

[12]Maende J. and Makori. M. Nyambane, '*International Journal of Science and Research (IJSR) ISSN (Online): 2319-7064 Index Copernicus Value: 6.391The Impact of Locally Generated Television Programmes on the Kenyan Television Viewers'*: A Case Study of Citizen Television B (2014). Volume 4, Issue 5, May 2014   1 ISSN 2250-3153 https://pdfs.semanticscholar.org/7ed7/2a371c94740dbc38d470776eac3c7c2453dd.pdfwww. accessed November, 18, 2019

[13]Griffiths, *Does Internet and Computer Addiction exist.* Some case 2000

(htt://irep.ntu.ac.uk/id/eprint/9434/1/185492_3185 Griffiths Publisher.pdf).

[14]Elizabeth Moors J., *A Magazine for the Lasallian Family in the Lasallian of North America, Digital Timed; Teaching Technology;* (Published*:* North America, 2017) 24.

[15]Samuel, Babaleye Oloruntobi Taye, '*Western Television Programmes and the African Cultural Identity of Nigerian Youths, International Journal of Media, Journalism and Mass Communications' (IJMJMC*) Volume 2, Issue 2, 2016, PP 40-47 ISSN 2454-9479 http://dx.doi.org/10.20431/2454-9479.0202010 www.arcjournals.org. accessed November, 15, 2019

study was focused on a different population. Olatz Lopez-Fernandez carried out assessment on scientific evidence concerning internet-use-related addiction problem at an individual level, which showed that for past two decade there has been a much rapid increase in the use of internet.[16] Additionally, since 2013, internet gaming has been included in the appendix of America Psychiatric Association's fifth Diagnostic and statistical manual of mental disorders, and gaming disorder has been included in the eleventh International Classification of Diseases published by the World Health Organization. The study includes a detailed critical literature review on generalized internet addiction, online gaming, and gambling addiction in Europe. The research based on scientific database, 19 empirical studies with both community and clinical samples were selected from Denmark, France, Germany, Greece, Italy, the Netherlands, and Spain. The findings showed that majority of individuals with internet-use-related addictions were found to be educate adolescents and young males.

Starcevic adds that smartphone dependency among users is a challenging behaviour among adults globally.[17] In adults, the use of phones while concurrently engaged in other tasks like driving is a manifestation of a form of habit of dependency on the phones. In line with this, consecrated religious women are not exempted from the use of the same digital technology. However, the problem comes in when consecrated religious Women begin substituting social media relationships for interpersonal relationship, or mistaking social network relationships for one-on-one relationship. This behaviour does not promote communal living among consecrated religious women. As shown by studies, the use of phones as means of escape from problems or as devices for relief of bad moods is being practiced by more than half of the fresh Alabama State University students in the United States of America.[18] Other investigations have shown how the use of the iPad and smartphones creates social isolation. It was underscored that technology is beginning to transform everyday lives of individuals in the modern context. Different Smartphones and Tablets are increasingly becoming popular all over the world.[19]

On the other hand, there could be reduction in the level of concentration in the life and commitment of consecrated religious women in Lang'ata South West in terms of life of prayer, fraternal life and ministry/apostolate. Again, inappropriate use of smartphones by some religious women who engage in some long chats with friends on Facebook and Twitter, make some of them become less committed to community meals, recreation and sharing with other members of the Community. They are more at home chatting with their friends and strangers than associating with their community members. They spend more time chatting with their friends on social media than spending quality time with their community members. This kind of behaviour does not promote communal life expected of religious sisters. Excessive use of electronic-gadget creates a sense of social isolation.

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[16]Lopez-Fernandez Olatz, Department of Psychology at NTU, STUDY *Panel for the Future of Science and Technology EPRS* (European Parliamentary Research Service Scientific Foresight Unit (STOA) PE 624.249 United Kingdom (UK), January 2019). EPRS_STU(2019)624249_EN.pdf (europa.eu)

[17]Starcevic Ausan, university Balgrade *verified email at fon.bg.ac.rs.* 2013 (https://**scholar.google.com**/citations?).

[18]Emanuel et el, *On the truth about smart phone addiction,* Alabama State University students: America, 2015. (https://www.nature.com/articles/540345a,), accessed November, 18-2019, 2.

[19]Muhammad, Schneider, Hill and Yau, *How the use of iPad and Smart phone.*
2019, social Isolation (https://www.learntechlib.org/primary/p/207776,) accessed November,18-2019.

A comparative study by Kizilhan Taner, Elciyar Kemal and Simsek Ali, on social media addiction among High School and University students revealed addiction to social media among University and High School students in Turkey. This could be attributed to the vast expansion of cyberspace which has led to several negative experiences of individuals[20]. Mingle Jeffrey and Adams Musah, carried out a study on the influence of social media on academic performance in High Schools in Ghana. Using mixed method for data collection, the study identified sites of social media networks among the Headteachers and the students' user.[21] The findings of the study showed that the use of WhatsApp and Facebook is prevalent for chats and making friends among the users. They further stated that the academic performances of majority of the respondents were adversely affected due to social media dependency. There was also a high addiction rate among students in the usage of the social media network.

It is clear that significant efforts have continued to be made in discovering ways of mitigating problems caused by the digital culture and enhancing the interpersonal relationship and physiological state of the user. An experimental study carried out in China by Hou, and Xiong, et al, examined the effect of social media addiction, mediation, and intervention among college students.[22] The study suggested that addiction to social media could be managed through cognitive reconstruction and supporting techniques which create awareness of the consequences in the individual as well as the potential benefits of reducing social media usage. The use of cost-effective self-help is another area to explore for helping college students to gain a better understanding of the adverse effects of social media addiction. Apuke, Oberiri carried out a study which explored social media usage and addiction among African students studying in a foreign country.[23] Sampling 25 African students studying at one public university in Northern Cyprus, a qualitative investigation group focus was used for discussion. The findings portrayed Facebook and WhatsApp as the most used and preferred networks of social media by students. Furthermore, chatting, commenting and posting materials, reading news feed, dating and academic purposes were revealed among the other activities carried out by students on social media.

The study claimed that social media usage affects students' health more than their academic goals. According to the study, social media utilisation may affect students' academic skills as they focus so much on it, hence, it suggested that students who are addicted to social media should spend less time on it.

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[20]Ali Simsek, Taner Kizilhan, Kemal Elciyar, *A Comparative Study on Social Media Addiction of High School and University students,* *https://www.researchgate.net/publication/332457632,* April 2019. accessed November, 18, 2019

[21]Jeffrey Mingle and Musah Adams, *Social Media Network, Participation and Academic Performance in Senior High Schools in Ghana impact,* *Digital.commons@university of Nebraska Lincoln Library philosophy and practice (e-journal,* 2015. accessed November, 18, 2019

[22]X Hou, Xiong, Jiang, Song, and Wang, Yubo Hou1, Dan Xiong1, 2, Tonglin Jiang1, 3, Lily Song4, & Qi Wang5. '*Social Media Addiction: Its impact, mediation, and intervention',* Peking University, China, The University of Hong Kong, Institute of Psychology, The USA, 2019. Cyberpsychology*: Journal of Psychosocial Research on Cyberspace, 13(1), article 4. http://dx.doi.org/10.5817/CP2019-1-4.* accessed November, 18, 2019

[23]Apuke Oberiri Destiny, '*Exploring Social Media usage and addiction among African students studying in a foreign country',* *Taraba State University*, Jalingo: Nigeria, 2018, 71, *volume 7, issue 2, Asian Journal of Applied Communication.* accessed November, 18, 2019

3.0 Methodology

Langata, the location where the study was carried out is one of the seventeen constituencies in Nairobi County, Kenya, and consists of Southern and South-western areas of Nairobi. Langata constituency has common boundaries with Kibera Division of Nairobi. The entire constituency has an area of 223km (86.1Sqm). The choice of the location of this study is based on the statistics that there is a high concentration of religious congregations in Langata compared to other places in Nairobi County.

The study used a convergent parallel mixed method design, which involves the use of questionnaires and interviews. This design is appropriate to this study because it involves asking questions to get the subjective experience of the participants. The total targeted population of the study involved 112 consecrated religious women from 9 different congregations living in Langata South. The study used random sampling techniques to select 87 participants for the study using Fisher's formula. The research questionnaires and interview guide was used to collect data from participants. Data was analysed using the SPSS's version 21. Quantitative data was coded and analysed using descriptive statistical techniques involving frequencies, percentages and mean. It was tabulated and presented in frequencies and percentages. Qualitative data was summarised according to the emerging themes and presented in narrative form and precise quotations.

4.0 Data Analysis

Data analysis entailed demographic results and descriptive statistics. Descriptive statistics comprised frequencies, percentages and standard deviation. The results were presented in tables.

4.1 Demographic Information of the Participants

The demographic background information was sought in relation to their age and year of religious profession. The results of the analyses were presented in table 1.

Table 1: *Demographic Information of the Participants*

Categories	Years	Frequency (f)	Percentage (%)
Age of the participants	20-25	3	3.4
	26-35	14	16.1
	36-45	40	46.0
	≥50	30	26.0
Year of Religious Profession	1-5	10	11.5
	6-9	13	14.9
	≥10	64	73.6

Table 1 illustrated the age and year of religious profession of the participants in this study. The findings showed that most of the participants in the study were between the ages 36-45 years (46%) while 26% aged 50 years and above. The lowest participation 16.1% and 3.4% were realized from those ranging between the ages of 26-35 and 20-25 years respectively. This demonstrated that all the participants in the study cut across the various age brackets.

The findings equally showed that majority of the participants (73.6%) have spent 10 years and above in religious life, 14.9% have spent between 6-9 years while 11.5% have

spent between 1-5 years in religious life. The data showed that greater numbers of those who participated in the study had more years of experience in religious life. Year of religious profession of the participants was equally sought based on the perception that the number of years spent in religious life could be associated with lived experience in self-discipline and balanced life.

4.2 Hours Spent on Watching Television

The study sought to establish the number of hours consecrated religious women spent on watching television. The findings are presented in table 2.

Table 2: Hours Spent on Television

No of Hours	Frequency (f)	Percentage (%)
1-2	57	65.5
3-4	21	24.1
≥4	9	10.3

The findings in table 2 showed that religious women who spent between 1-2 hours on television were 57 which accounted for 65.5%. Religious Women with 3-4 hours on watching television were 24.1% and 10.3 % indicated Religious Women who spent 4 hours and above on television. This showed that greater number of Religious Women spent less hours on television programmes. However, the issue of addiction to television programmes varied from one religious' community to another living together with people of different personalities. Findings from qualitative study indicated that some religious women spent more than 3hours watching television programmes. One of the participants who narrated her experience confirmed this:

"It depends on the individual, some spend 3 hours, again some spend 8 to10pm during recreation or once it is time for compline (night prayer) they close watching of the television for the day. However, for those who have formed the habit or are addicted spend the whole day on television, they can start in the morning watching until evening because they have nothing else to do. Television is their companion and life" (Participants E: 20th March, 2021).

This showed that in the era of the digital culture, some of the Consecrated Religious Women are prone to digital dependency. This behaviour does not promote communal living among them. Moors accentuated that technology carries with it a habit- forming dependency which may easily make us unaware of its potential to eroding genuine relationships, empathy and formation.[24]

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[24]Elizabeth Moors J., *A Magazine for the Lasallian Family in the Lasallian of North America, Digital Timed; Teaching Technology; (Published: Christian Brother,* North America, 2017 24.

4.3 Effects of Addiction to Some Television Programmes on the Prayer Life

The first objective of the study sought to examine the effects of addiction to some television programmes on the prayer life of Consecrated Religious Women in Lang'ata. To ascertain this aspect of the study, the questionnaire designed using Likert scale (Strongly disagree, Disagree, Neutral, Agree, Strongly agree) was administered to the participants and the data generated was summarized in Table 3.

Table 3: *Descriptive Statistics of Effects of Addiction to Some Television Programmes*

Statement	SA %	A %	N %	D %	SD %
Watching television sometimes interferes with the prayer life of consecrated Religious Women.	14	42	21	10	0
	(16.1)	(48.3)	(24.1)	(11.5)	0
Some Religious sometimes find it difficult to join community activity when their favorite television programme is showing.	20	44	12	10	1
	(23.0)	(50.6)	(13.8)	(11.5)	(1.1)
Addiction to some television programmes poses a challenge on personal commitment to ministry of a religious women	22	35	15	14	1
	(25.3)	(40.2)	(17.2)	(16.1)	(1.1)

Table 3 showed that majority of the participants (64.4%) who participated in the study agreed with the statement that watching television sometimes interferes with the prayer life of Consecrated Religious Women. However, the percentage of the participants who 'disagreed' with the statements was low (11.5%) compared with those who agreed.

The aspect of finding it difficult to join community activity when their favourite television programme is showing, 73.6% agreed with the statement while 12.6% disagreed with the statement. Further analysis on addiction to some television programmes poses a challenge on personal commitment to ministry of religious women, 65.5% agreed with the statement while 16.1% disagreed with the statement. In all, the overwhelming responses were an indication that addictions to some television programmes do have effects on the prayer life of Religious Women.

4.4 Consequences of the Inappropriate Use of Smartphones on the Fraternal Life

The second objective of the study sought to ascertain the consequences of the inappropriate use of smartphones on the fraternal life of consecrated religious women in Lang'ata. To ascertain this aspect of the study, the questionnaire designed using Likert scale (Strongly disagree, Disagree, Neutral, Agree, Strongly agree) was administered to the participants and the results were summarized in Table 4.

Table 4: *Participants' views on Inappropriate Use of Smartphones*

Statement	SA	A	N	D	SD
	%	%	%	%	%
Some religious do chat with their smartphone during community gatherings, or prayer time.	28	44	7	5	3
	(32.2)	(50.6)	(8.0)	(5.7)	(3.4)
Some consecrated persons spend more time chatting on phone than initiating a conversation with others in the community.	38	35	10	4	0
	(43.7)	(40.2)	(11.5)	(4.6)	0
Some Sisters spend excessive time on smartphone, thereby affecting quality time for preparation for their ministry	20	46	16	5	0
	(23.0)	(52.9)	(18.4)	(5.7)	0

According to the research findings displayed in table 4, cumulatively, more than 82.8% of the participants agreed with the statement that some religious do chat with their smart phone during community gatherings, or prayer time. However, the percentage of the participants who disagreed with the statements was less than 10% compared with that agreed. Again, 83.9% of the participants cumulatively agreed that some Consecrated Religious Women spend more time chatting on phone than initiating a conversation with others in the community, while 4.6% disagreed with the statement. These findings were in line with the study which argued that addiction to smartphones has entered deep into people's lives at a fast rate, regardless of religion, age group and social status.[25] The study found out that smartphone usage could result into psychological and behavioural maladaptive dependency, causing a negative problem.

Participant's observable responses on the statement that some Sisters spend excessive time on smart phone, thereby affecting quality time for preparation for their ministry indicated that 75.9% agreed with the statement while 5.7% disagreed with the statement. Participants' response was an indication that inappropriate use of smart phones raised a concern on fraternal life of some Religious Women. Participant's responses were an indication that inappropriate use of smartphones raised a concern on the fraternal life of some religious women leading to maladaptive dependency. Smartphone usage has both positive and negative effects and this is where religious women need to be careful and balance its

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[25]Kem Z. K. Zhang, Sesia J. Zhao, Christy M. K. Cheung, Matthew K. O. Lee,*Examining the influence of online reviews on consumer's decision-making: A heuristic-system model* 2014 (First Published: 1 November 2014)*https://www.semanticscholar.org/paper/Understanding-the-Role-of-Motives-in-smartphone-Zhang-Chen/31b0d1154aa8e11bbcd98fd25fc2f296fdda831e.* accessed November, 18, 2019

usage. Those who have been in the religious life for long need to be role model to the younger generation on the negative effects or abuse of smartphone.

4.5 Excessive Time Spent on Social Networks and Effects on Pastoral Ministry

Objective three sought to find out how excessive time spent on social networks affects preparation for and quality of the pastoral ministry of Consecrated Religious Women in Lang'ata. The responses submitted by participants using Likert-scale items (Strongly disagree, Disagree, Neutral, Agree, Strongly agree) were summarized and presented in table 5.

Table 5: *Descriptive Statistics on Excessive Time Spent on Social Networks and Effects on Pastoral Ministry*

Statement	SA %	A %	N %	D %	SD %
Focus on use of social network often affects the pastoral ministry of the religious due to lack of concentration	14	47	18	8	0
	(16.1)	(54.0)	(20.7)	(9.2)	0
Some religious find time spent on a social network more enticing to engage in than time spent on prayer.	14	39	16	16	2
	(16.1)	(44.8)	(18.4)	(18.4)	(2.3)
Sometimes some religious get more engrossed in the use of social media than fraternal relationship in the community	34	43	5	5	0
	(39.1)	(49.4)	(5.7)	(5.7)	0

This finding portrayed that majority of the participants (70.1%) cumulatively agreed that focus on use of social network often affects the pastoral ministry of the religious women due to lack of concentration. Mingle Jeffrey and Adams Musah indicated this on the effects of social network addiction on the student's academic.[26] Majority of the respondents experienced some negative effects such as poor grammar and spelling, late submission of assignments, less study time and poor academic performance due to the heavy participation in social media networks.

The study showed that most of the participants (60.9 %) agreed that some Religious Women find time spent on a social network more enticing to engage in than time spent on prayer while 18.4% disagreed with the statement. The result also found that 88.5% of the participants agreed that sometimes some Religious get more engrossed in the use of social media than fraternal relationship in the community while 5.7% disagreed with the statement.

One of the participants ascertained this and said:

"They are more connected to people outside; it will not help the community to grow because physical presence is essential when community is together. Take responsibility of using social network. People should take initiative. Sometimes, it is

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[26]Jeffrey Mingle and MusahAdams, *Social Media Network, Participation and Academic Performance in Senior High Schools in Ghana impact,Digital.commons@university of Nebraska Lincoln Library philosophy and practice (e-journal*, 2015. accessed November, 18, 2019

important to share with the community what takes them away from the community. Although, it needs certain level of trust" (Participants A: 24th March, 2021).

This was clearly indicated by Pope Francis who warned that a society dominated by media and internet could stifle human relationships and dull the mind.[27]

Further findings indicated that 55.2% of the participants came out strongly and suggested that self-discipline and balance in the use of social network would help religious women minimize addiction to social network. Further, 23% suggested psycho-education and awareness through seminar as another way of controlling addiction to social network among religious women. Lastly, 21.8% of the participants suggested the need for religious community to organize community re-orientation and policy and make it a priority as a means of helping their members control the use of social network. From the oral interview one of the participants said:

"Self- discipline, discourage putting on television during working hours to keep their phones at home when going to mass and not use a phone during retreat. Again, the leaders of the congregations have to discipline themselves leading by example. For instance; Novice mistress has to use phone when necessary because those she/he is training or forming is observing. Again, we should not allow the digital culture to control us rather we should control our phones" (Participants G: 24th March, 2021).

Views of some of the participants confirmed addiction to social network. Again, 70% of the people use a mobile device as if it was a new-born child.[28]Moors adds that technology carries with it a habit- forming dependency which may easily make us unaware of its potential to eroding genuine relationships, empathy and formation.[29]

Consecrated Religious Women are not expected to be different to this phenomenon of addiction to social network. From the study findings, it showed that some of the religious women have problems with addiction to social media. Some of them find comfort and happiness in socializing through social network especially when they are faced with challenges and do not want to share with their community members. This was similar with Kizilhan, and Simsek's study on social media addiction to High School and University students.[30] The findings revealed that both University students and High School students have a problem with addiction to social media. One of the oral interviews conducted equally confirmed this:

"It affects communal life. Some Sisters run away because people know that when community engages in talking there will be an opportunity for themselves to discuss some of things that are not life giving, so they cover up and run away, they don't want to know or open for discussion. For example; a Sister in the community may not be

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[27]Pope Francis '*Warns That Social Media Produces 'Mental Pollution'*
https://www.breitbart.com/national-security/2015/06/19/pope-francis-warns-that-social-media-produces-mental-pollution/. accessed November, 18, 2019

[28]Sophia Tomalin, *What effect is Social Media having on Society?* 24/11/2019. https://umidigital/blog/affect-social-media-society. accessed November, 18, 2019

[29]Elizabeth Moors J., *A Magazine for the Lasallian Family in the Lasallian of North America, Digital Timed; Teaching Technology; (Published:Christian Brother Conference,* North America, 2017, 24.

[30]Ali Simsek, TanerKizilhan, Kemal Elciyar, *A Comparative Study on Social Media Addiction of High School and University students,* *https://www.researchgate.net/publication/332457632,* April 2019. accessed November, 18, 2019

happy but she can never give an opportunity for a Sister or community to interact with her to know what the problem is, rather she chats on the phone because interacting with the community she reveals everything about herself" (Participants D: 24ᵗʰ March, 2021).

When Consecrated Religious Women begin to find solace on social network, it should become a serious concern for the community and the congregation. Some of the suggestions put across by majority of the participants if effectively implemented could help mitigate this social network dependency were addressed in the next objective.

4.6 Strategies to Mitigating Challenges of the Digital Culture on the Lives

This section presents strategies to mitigate addiction to television, abuse of Smartphone and addiction to Social Network in the life of consecrated religious women.

4.6.1 Strategies to Mitigate Addiction to Television

Further analysis to explore some strategies to mitigating addition to television programmes on the lives of Consecrated Religious Women in Lang'ata. The findings produced through the data generated were disclosed in table 6.

Table 6: *Descriptive Statistics on Excessive Time Spent on Social Networks and Effects on Pastoral Ministry*

Statement	Frequency(f)	Percentage (%)
Self-Discipline and Moderation	17	19.5
Commitment to Community recreation, Policy and Schedule	46	52.9
Gentle Reminder and Accompaniment	12	13.8
Creating Awareness through Seminar and workshop	12	13.8

Table 6 demonstrated the emerging themes from the participant's suggestions on ways to control addition to television programmes among religious women. According to the research findings, most participants (52.9%) suggested commitment to community recreation, adherence to community policy and schedule. 19.5% of the participants suggested self-discipline and moderation as ways of controlling addition to television programmes. 13.8% of the participants suggested accompaniment and use of polite language in reminding Religious Women who seem to be getting addicted to television programmes and creating awareness through seminar and workshop.

These finding concurred with Xing Zhang on the factors affecting addiction to video programmes in China,[31] the findings revealed that attachment to watching videos results into less social interactions. In line with the finding, one of the participants expressed her observable experience:

"In the community, some people are too much attached to television for example; there is a sister in the community she watches television at any little time she has when she is eating and if there is no television, she will use her laptop. For example; watching of Zee world and Soap Opera" (Participants A: 20ᵗʰ March, 2021).

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[31]Xing Zhang, You W and Shanliu, '*Exploring short-form video application, Socio-technical and Attachment perspectives',* Retrieved from *(https//doi.org/10.1016/j.tele.2019.10124),* 2019. accessed November, 18, 2019

Religious women require regular psycho-education to create an awareness on the effects of addiction to television programmes coupled by adequate supportive accompaniment and feedback from
the Community. The study findings affirmed Chen's study to determine the relationship between network communication and loneliness from the perspective of watching live webcasts in China,[32] found that the number of people who watch online live broadcasts for more than 2 hours a day tends to choose online communication when they feel a strong loneliness.

One of the participants gave her suggestion on one of the ways, a community member who has formed the habit of digital dependency could be helped:
"Congregations should make it a point of duty to educate their members on the benefits and effects of digital culture when it is abused. To place policy and rules that are applicable to all the members on how to use digital culture. The leaders and finally professed Sisters should lead by example on how to use these gargets" (Participants I: 24th March, 2021).

4.6.2 Strategies to Mitigate Abuse of Smartphone

Questions were designed to seek the opinion of the participants on better ways to control the abuse of smartphone among religious women in Lang'ata. The themes that emerged from participants responses are shown in table 7.

Table 7: *Strategies to Mitigate Abuse of Smartphone*

Statement	Frequency(f)	Percentage (%)
Workshop and Seminar to Psychoeducation Sisters	13	14.9
Moderation, Self-Discipline and self-awareness	49	56.3
Respect Community rules and Policy	25	28.7

Table 7 indicated that most of the participants 56.3% found moderation to the use of smart phone, self-discipline and self-awareness as effective ways of controlling the abuse of smartphone. Another theme that emerged was respecting community rule and policy accounting to 28.7% of the participants. 14.9% of the participants believed that organizing workshop and seminar for psycho-education religious women would help reduce the abuse of smartphone among them. In this study, the qualitative findings affirmed the qualitative result as expressed by one of the participants:
"Self- discipline, discourage putting on television during working hours, to keep their phones at home when going to mass and not use a phone during retreat. Again, the leaders of the congregations have to discipline themselves leading by example. For instance; Novice mistress has to use phone when necessary because those she/he is training or forming is observing. Again, we should not allow the digital culture to control us rather we should control our phones" (Participants G: 24th March, 2021).

One of the participants also expressed her opinion:

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[32]Danwen Chen, *4th 'International Conference on Contemporary Education, Social,*
Sciences and Humanities' (ICCESSH 2019), Study on the Relationship Between College
Undergraduates' Addition to Webcasting and their Loneliness. accessed November,15-2019.

"Each congregation must have guiding principles and rules that guide the use of television in the community. Fix time on when to watch television and when not to watch. They must set a time limit on when to stop watching television programme in the Community. Rules, keep your smartphone in your room, no answering of call during community prayer, meal and activities" (Participants H: 24th March, 2021).

A study to examine stress and obsessive-compulsive disorder as predictors of smartphone addiction in Ibadan in Nigeria[33] recommended the need to educate users on their vulnerability to addiction, especially if they have some level of underlining psychological distress.

4.6.3 Strategies to Mitigate Addiction to Social Network

Participants were asked to suggest better ways in which addiction to social network could be addressed among religious women in Lang'ata. The themes that emerged from participants' responses were presented in table 8.

Table 8: Strategies to Mitigate Addiction to Social Network.

Statement	Frequency(f)	Percentage (%)
Psycho-education and awareness through Seminars	20	23.0
Self-discipline and Balance the use of Social network	48	55.2
Community re-orientation and Policy as Priority	19	21.8

Findings from table 8 indicated that 55.2% of the participants came out strongly to suggest that self-discipline and balance in the use of social network would help religious women minimize addiction to social network. Further, 23% suggested psycho-education and awareness through seminar as another of controlling addiction to social network among religious women. Lastly, 21.8% of the participants suggested the need for religious community to organize community re-orientation and policy and make it a priority as a means of helping their members control the use of social network.

The emerging themes from the responses of the participants on the strategies to mitigating challenges of the digital culture on the lives of Consecrated Religious Women showed that commitment to Community recreation, adhering to community policy and schedule could be an effective way of helping a community member who is addicted to television programmes. Some of the participants suggested self-discipline and moderation as a way of controlling addition to television programmes. While some of the participants suggested accompaniment and use of polite language in reminding religious women who exhibits behaviour of television dependency, others said, creating awareness through seminar and workshop would help to control this behaviour. The findings were equally in agreement with Brevers and Turel's study results regarding social media addiction in the USA.[34] The study found out that self-control and self-regulation on social networking sites exert some influence on reducing social media addiction and symptoms.

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[33]Aroyewun, T. and Osinowo, H., *Depress users in Ibadan -Retrieved 29, 2019.*
ajpssi.org/index.php/ajpassi/article/view/383, 2019. accessed November, 18, 2019
[34]Damien Brevers and OfirTurel, '*Strategies for Self-Controlling Social Media Use, Classification and Role inPreventingSocialMediaAddictionSymptoms*:'USA, 2019, *ttps://akjournals.com/view/journals/2006/8/3/article-p554.xml* accessed November, 18, 2019

In terms of abuse of smartphone, the emerging themes from the responses of the participants in the study suggested moderation to the use of smartphone, self-discipline and self-awareness as effective ways of controlling the abuse of smartphone. Another theme that emerged was respecting community rule and policy. Participants believed that organizing workshop and seminar on psycho-education for religious women would help reduce the abuse of smartphone among them.

In terms of addiction to social network, participants had strongly suggested self-discipline and balance in the use of social network to help religious women minimize addiction to social network. Some participants suggested the need for religious community to organize community re-orientation and policy and make it a priority as a means of helping their members control the use of social network.

These strategies were in conformity with XHou et al study in China.[35] The study suggested that an individual who is addicted to social media could be helped through cognitive reconstruction and supporting techniques like helping him or her to realize the negative consequences of his or her addiction to social media as well as exposing him or her to potential benefits of reducing social media usage.

5.0 Conclusion

The study aimed at investigating the effects of the digital culture on the life of Consecrated Religious Women in Lang'ata, Nairobi, Kenya. The research objectives for the study included, examining the effects of addiction to some television programmes on the prayer life of consecrated religious; ascertaining the consequences of the inappropriate use of smart phones on the fraternal life of consecrated religious women; to investigate how excessive time spent on social networks affects preparation for and quality of the pastoral ministry of Consecrated Religious Women; and to suggest/recommend some intervention strategies to mitigating challenges of the digital culture on the lives of Consecrated Religious Women.

On the first objective, the study concluded that a significant proportion of religious women confirmed that addiction to some television program has eaten deep into some religious communities. Findings from the qualitative study revealed that some religious women prefer to watch their favourite programs than to being at the prayer place earlier. It has become a maladaptive behaviour, which has brought division and individualism in some religious communities.

On the second research objective, the study concluded that although there are some religious women who discipline in the use of social media. The findings from this study revealed that majority of the religious women are victims of addiction to their smartphone. It

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[35]XHou, Xiong, Jiang, Song, and Wang, Yubo Hou1, Dan Xiong1, 2, Tonglin Jiang1, 3, Lily Song4, & Qi Wang5. '*Social Media Addiction: Its impact, mediation, and intervention',* Peking University, China, accessed November, 18, 2019

The University of Hong Kong, Institute of Psychology, The USA, 2019. Cyberpsychology*: Journal of Psychosocial Research on Cyberspace, 13(1), article 4. http://dx.doi.org/10.5817/CP2019-1-4.* accessed November, 18, 2019

was confirmed by many participants that Sisters do chat with their smartphone during community gatherings, or prayer time.

The third research objective sought to establish how excessive time spent on social networks affects preparation for and quality of the pastoral ministry of Consecrated Religious Women. Major conclusions drawn from the study findings from the participants revealed that majority of religious women who are cut in the web of this social network addiction lack focus and become less creative in their pastoral ministry due to lack of concentration.

The fourth objective of the study sought to suggest some of the intervention strategies to mitigating challenges of the digital culture on the lives of Consecrated Religious Women in Lang'ata. Majority of the participants equivocally suggested psycho-education on the effect of this dependency on social network. Again, creating awareness and sensitization on the effects of addiction to television and social network, so they help each other is important. It is obvious that no one wants to talk about social media or see it as problem creeping in into different religious communities because everyone is a social media user. The quantitative study and the oral interview revealed that there is a need to find a better way of curtailing the excessive use of social network that does not promote fraternal genuine relationship, presence during prayers and lack of concentration at place of work.

Declaration of Interest

There is no conflict of interest among the authors. The authors are fully in charge for the content and writing of this paper. Each one of author made a considerable contribution to the conception and design of the study and were full involve in drafting reviewing the manuscript. All authors have read and approved the final manuscript.

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