



Strathmore
UNIVERSITY

Strathmore University
SU+ @ Strathmore
University Library

[Electronic Theses and Dissertations](#)

2019

A Philosophical commentary of happiness among Kawangware and Kibera youth using Spitzer's theory

Cynthia A. Oyugi
School of Humanities and Social Studies (SHSS)
Strathmore University

Follow this and additional works at <https://su-plus.strathmore.edu/handle/11071/6656>

Recommended Citation

Oyugi, C. A. (2019). *A Philosophical commentary of happiness among Kawangware and Kibera youth using Spitzer's theory* (Thesis, Strathmore University). Retrieved from <http://su-plus.strathmore.edu/handle/11071/6656>

This Thesis - Open Access is brought to you for free and open access by DSpace @Strathmore University. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of DSpace @Strathmore University. For more information, please contact librarian@strathmore.edu

**A PHILOSOPHICAL COMMENTARY OF HAPPINESS AMONG
KAWANGWARE AND KIBERA YOUTH USING SPITZER'S THEORY**

CYNTHIA ACHIENG OYUGI

S. No. 94710

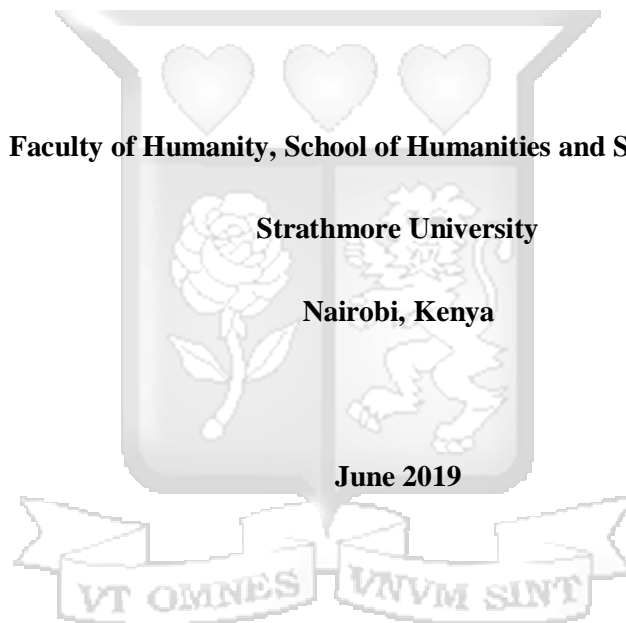
**Submitted in partial fulfilment of the requirements for the Degree of Masters in
Applied Philosophy and Ethics (MAPE) at Strathmore University**

Faculty of Humanity, School of Humanities and Social Studies

Strathmore University

Nairobi, Kenya

June 2019



**This Thesis is available for Library Use on understanding that it is copyright
material and that no quotation from thesis may be published without proper
acknowledgement**

Declaration

I declare that this work has not been previously submitted for the award of a degree by this or another university. To the best of my knowledge and belief the thesis contains no material previously published or written by any other person except where due reference is made in the thesis itself.

No part of this thesis may be reproduced without of the author and Strathmore University

Cynthia Achieng Oyugi

30th May 2019



Abstract

What is happiness? This concept has plagued man from the ancient times; and even today in the contemporary 21st Century. This is because there are different ways of understanding what happiness is. Youth are the future; their concept of happiness is therefore vital for creating a happy society.

Spitzer ranks pleasure as level one of happiness and achievement as level two of happiness; however, Spitzer argues that the fulfilment of the desires of pleasure (H1) and achievement (H2) does *not* yield true happiness in man. Spitzer ranks contribution and transcendence respectively as level three of happiness (H3) and level four of happiness (H4). Spitzer emphasizes that true happiness in man includes 'contribution' and 'transcendence' as well as 'pleasure' and 'achievement' because 'none of the levels should be neglected'. The main aim of this MAPE research study was to determine Spitzer components of happiness among Kawangware and Kibera youth.

The MAPE researcher therefore administered a questionnaire to 100 Kawangware youth and 560 Kibera youth; the questions were based on Spitzer's theory of happiness and were analysed using SPSS. The research study findings confirmed Spitzer's theory that true happiness for man comprises 'pleasure', 'achievement', 'contribution' and 'transcendence' because *all four aspects of happiness* were exhibited by Kawangware and Kibera youth. The researcher argues that the inclusion of 'contribution' and 'transcendence' is important because they are both compatible with ethical actions; since 'contribution' embraces virtue as well as the common good, and 'transcendence' embraces God.

75.5% of study participants reported happiness is always found when contributing positively to society; since they want to make a difference in the world and because it is a moral duty; this is consistent with Spitzer's component of contribution. Finally 97.9% of study participants reported happiness is always found in God which is compatible with Spitzer's component of Transcendence. According to the researcher, these research findings are encouraging since it implies a willingness of Kawangware and Kibera youth to constantly engage in virtuous actions.

Table of Contents

Table of Contents

DECLARATION	II
ABSTRACT	III
TABLE OF CONTENTS	IV
LIST OF FIGURES	VI
LIST OF TABLES	VIII
DEFINITION OF TERMS	IX
CHAPTER ONE: OVERVIEW OF RESEARCH	12
1.1-Introduction	12
1.2 - Background to the Study	12
1.3- Statement of Problem.....	16
1.4 - Research Aims and Objectives.....	16
1.5 - Hypothesis	17
1.6 - Significance of the Study.....	17
1.7 - Scope of the Study	18
1.8 - Limitations of Study	18
CHAPTER TWO: LITERATURE REVIEW	20
2.1 - Empirical Review	20
2.2 - Background to the Study.....	24
2.3 - Theoretical Review	26
2.4 - Conceptual Framework	30
2.5 - Research Gaps	33
2.6 - Conclusion	33
CHAPTER THREE: RESEARCH METHODOLOGY	34
3.1 - Introduction.....	34
3.2 - Research Design.....	34
3.3 - Study Population	34
3.4 - Description of Study Sample and Sampling Procedures	35
3.5 - Steps Taken by Researcher for Authorization of Kawangware and Kibera Data Collection.....	39
3.6 - Description of Data Collection Instrument.....	42
3.7 - Description of Data Analysis Procedure	44
3.8 - Research Quality	44
3.9 - Ethical Issues	45
3.10 - Conclusion	45
CHAPTER FOUR: RESEARCH FINDINGS	46
4.1 - Introduction.....	46

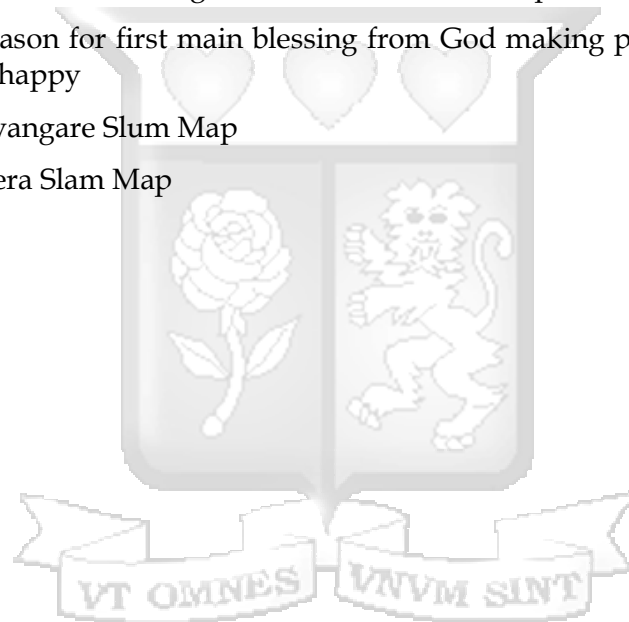
4.2 - Basic Interview Information.....	46
4.3 - Study Participants Demographic Information	50
4.4 - Majority Perceived Happiness among Kawangware and Kibera Youth Using Spitzer's Theory	53
4.5 - Gender Difference on Perceived Happiness among Kawangware and Kibera Youth Using Spitzer's Theory	74
4.6 - Relationship of Education and Perceived Happiness among Kawangware and Kibera Youth.....	79
CHAPTER FIVE: CONCLUSION & RECOMMENDATIONS	85
5.1 - Statement of Research Questions.....	85
5.2 - Statement of Key Findings.....	85
5.3 - Statement of Key Conclusions.....	87
5.4 - Statement of Key Recommendations.....	89
5.5 - Future Recommendations	90
REFERENCES.....	91
APPENDIX A	94
APPENDIX B.....	95
APPENDIX C	96



List of Figures

Fig. 1.1 Spitzer's Four Levels of Happiness	13
Fig. 2.1 Slums of Nairobi County, including Kawangware and Kibera (KDI, 2015)	18
Fig. 2.2 Spitzer's Four Levels of Happiness	28
Fig. 3.1 Map of Nairobi West	33
Fig. 3.2 Krejcie and Morgan Sample Size Formula	35
Fig. 3.3 Sample Size for A Given Population according to Krejcie & Morgan	36
Fig. 3.4 Villages in Kibera	38
Fig. 3.5 Administrative Map of Kawangware 40	
Fig. 4.1 Number of Visits by Research Assistant	44
Fig. 4.2 Result of Interview Conducted by Research Assistant	45
Fig. 4.3 Language of Interview	45
Fig. 4.4 Duration of Interview by Research Assistant	46
Fig. 4.5 Participant was Eldest Youth of the Household	47
Fig. 4.6 Age of Study Participants	48
Fig. 4.7 Level of Education of Study Participants	48
Fig. 4.8 Specified Post-Secondary Level of Education of Study Participant	49
Fig. 4.9 Occupation of Study Participant	50
Fig. 4.10 Specified Occupation for Non-Student Study Participant	50
Fig. 4.11 Happy When Seeking Pleasure	51
Fig. 4.12 Happy when avoiding pain	51
Fig. 4.13 Happiness comes from Material Objects	52
Fig. 4.14 Happiness when only focus on self	52
Fig. 4.15 First main material object that makes study participant most happy	54
Fig. 4.16: Reason that first material object makes study participant most happy	55
Fig. 4.17 Happy when attain best mark in school exam	56
Fig. 4.18 Happiness is winning	57
Fig. 4.19 - Happiness is being better than others	57
Fig. 4.20 First main personal achievement that make study participant most happy	59
Fig. 4.21 Reason first personal achievement makes study participant most happy	59

Fig. 4.22 Happy when helping a friend	61
Fig. 4.23 Happy when helping one's family	61
Fig. 4.24 Happiness is being kind to others	62
Fig. 4.25 Happiness is contributing positively to society	62
Fig. 4.26 First main contribution to society that makes participant most happy	64
Fig. 4.27 Reason first contribution to society makes respondent happy	65
Fig. 4.28 Happy to search for truth and believe truth is important	67
Fig. 4.29 Happy to search for Justice and believe Justice is important	67
Fig. 4.30 Happiness is love	68
Fig. 4.31 Happiness is God	68
Fig. 4.32 First main blessings from God that make respondent happy	70
Fig. 4.33 Reason for first main blessing from God making participant most happy	70
Fig. 5.1 Kawangare Slum Map	92
Fig. 6.1 Kibera Slum Map	93



List of tables

Table 3.1 Youth Distribution in Nairobi West	34
Table 3.2 Questions/Questionnaire Matrix	41



Definition of Terms

Achievement - The second level of happiness according to Spitzer because it is the second most in pervasiveness, endurance, and depth

Contribution - The third level of happiness according to Spitzer because it is the third highest in pervasiveness, endurance, and depth

Depth - The degree with which one uses their intellectual, creative, and psychological power with the activities associated with the level of happiness

Endurance - The duration of effects of activities associated with the level of happiness

Pervasiveness - The degree to which the activity associated with the level of happiness extends beyond self

Pleasure - The first level of happiness according to Spitzer because it is the least in pervasiveness, endurance, and depth

Transcendence - The fourth level of happiness according to Spitzer because it is the highest in pervasiveness, endurance, and depth

Youth - This refers to an individual that is aged between the ages of 15 and 30 years old because this takes into account the physical, psychological, cultural social, biological and political aspects that explain the Kenyan youth situation

DEDICATION

I dedicate this research study to my parents, Boniface and Elizabeth Oyugi, who have always encouraged me to be the best version of myself; and who have inspired me to appreciate the importance of education both professionally and personally.



ACKNOWLEDGEMENTS

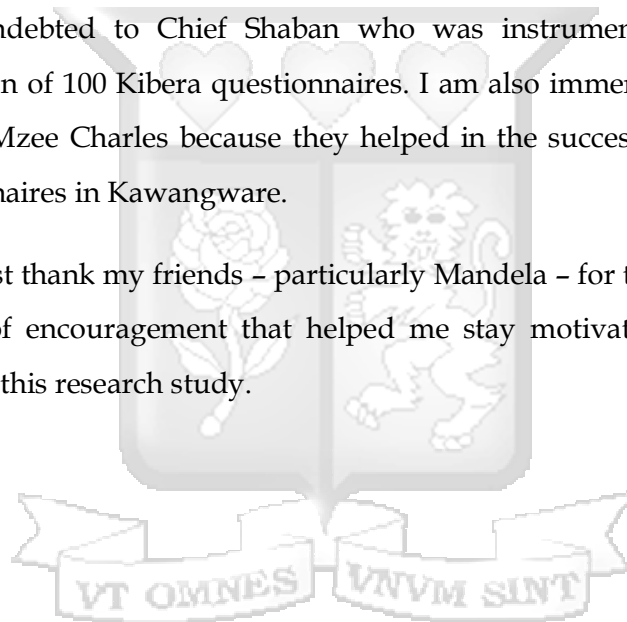
I thank God for His Grace and His Mercy that helped me persevere because I have learned that research demands hard work, discipline, patience, and humility.

I also am immensely grateful to my family – particularly my Dad Boniface Oyugi, my Mom Elizabeth Oyugi, and my cousin Eunice Odhiambo – because they made a lot of sacrifices and also greatly encouraged me. Without you, it would have been genuinely impossible to complete this research study.

I must also thank my supervisor Dr Branya for his invaluable insight and feedback that helped me through the entire process of this research study.

I am also indebted to Chief Shaban who was instrumental in the successful administration of 100 Kibera questionnaires. I am also immensely grateful to Mzee Patrick and Mzee Charles because they helped in the successful administration of 560 questionnaires in Kawangware.

Finally, I must thank my friends – particularly Mandela – for their unfailing support and words of encouragement that helped me stay motivated through each and every step of this research study.



CHAPTER ONE: OVERVIEW OF RESEARCH

1.1-Introduction

This chapter begins with the background to the study. The statement of the problem, research aims and objectives, research questions, as well as the hypothesis are also highlighted. The chapter concludes by elaborating on the scope and significance of the MAPE research study.

1.2 - Background to the Study

Happiness is a universal issue of concern for all human beings regardless of age, gender, race, ethnicity, creed, nationality, socio-economic status, among others.

According to the UN World Happiness 2017 Report, the following countries are the happiest in the world: 1) Norway; 2) Denmark; 3) Iceland; 4) Switzerland; 5) Finland; 6) Netherlands; 7) Canada; 8) New Zealand; 9) Australia and Sweden (Moynihan, 2017). Moynihan moreover clarifies that factors such as income, employment, education, lifestyle of the family, physical health and mental health were included in determining happiness of citizens; furthermore, Moynihan emphasizes that in all countries, citizens regarded mental health as more important than physical health with regards to their notion of happiness (Moynihan 2017).

It is noteworthy to mention that no African country features in the top ten happiest countries in the UN World Happiness 2017 Report. This MAPE research study therefore aims to investigate happiness in Kenya since it is an East African country and will particularly focus on happiness among Kenyan youth.

The term youth in this MAPE research study refers to a person aged between the ages of 15 years and 30 years of age because this is the age bracket that according to the Kenya National Youth Policy; 'takes into account the physical, psychological, cultural, social, biological, and political aspects' and hence 'explain the Kenyan youth situation' (Kenya National Youth Policy 2006, 6).

The MAPE research study limits itself to the youth population of Kenya. This is firstly because according to the 2016 Kenya Youth Survey Report, the median age of

Kenyan youth is estimated at 19 years and four out of every five Kenyans are aged below 35 years (Awiti & Scott 2016, 1). Secondly, the focus on Kawangware and Kibera youth is representative of the reality that a vast majority of Kenya's youth live in Nairobi's informal settlements such as Kibera and Kawangware because they are struggling with poverty and unemployment. It is fair to state that Kawangware and Kibera have been assumed to be representative of other similar slums in Nairobi.

What is happiness? This question lacks a clear answer because the concept of 'happiness' is typically understood as follows: i) Happiness is firstly understood as 'a positive state of mind' which in this case makes happiness a psychological issue; ii) Happiness is secondly understood as 'a life of well-being or flourishing' (Stanford Encyclopedia of Philosophy, 2011).

The researcher argues that happiness is a psychological issue which has philosophical underpinnings.

Hedonism which is mainly rooted in pleasure implies that happiness is a 'psychological issue' because pleasure is a 'positive state of mind' that is experienced by the individual as a positive subjective mental state (Stanford Encyclopedia of Philosophy, 2011).

Epicurus is regarded as the father of Hedonism because he argued that pleasure or pain is the criterion of right choice and action; however, Epicurus took great pains to distinguish between various types of pleasures because he recognized that not all pleasures are equal in value and even argued that the wise man can choose a present pain to secure a future pleasure (Bourke 2008, 70).

Bentham also conceives happiness as a 'positive state of mind' or pleasure and is regarded as one of the key proponents of Utilitarianism since he defined an action as right or wrong depending on its utility in the production of happiness (Bourke 2008, 4). Bentham is best known for the 'greatest happiness principle' where he advocated that in order to decide morally between actions; one must calculate the respective amounts of pleasure in both actions and then pick the action with greater pleasure to the greatest number of people (Bourke 2008, 20).

Stoicism is one of the ancient philosophies that rejected the Hedonism premise of happiness as a 'positive state of mind' or pleasure; this is because the Stoic sage has rational control of their feelings such that they rarely inclined to any excess of emotions, and instead regards happiness as a life which is in accordance to reason (Bourke 2008, 58).

Like Stoicism, Aristotle rejected the notion of happiness as pleasure or as a 'positive state of mind'. In Book II of the *Nicomachean Ethics*, Aristotle states that 'it is on account of pleasure that we do bad things' (Aristotle: 1104b10). However, in Book VII of the *Nicomachean Ethics*, Aristotle argues that 'the view that pleasures are bad because some pleasant things are unhealthy is like saying that healthy things are bad because some healthy things are bad for the pocket' (Aristotle: 1153a17-18). Simply put, Aristotle acknowledges that not all pleasures are bad. Aristotle instead argues happiness is an objective prudential good since it is something that has value for the person who is happy because it allows them – and the rest of the society – to fare well (Stanford Encyclopedia of Philosophy, 2011). Aristotle hence uses the term 'eudaimonia' which he describes as the ultimate goal of all human beings because it is 'a life of well-being or flourishing' since 'the happy man lives well and fares well' (Aristotle: 1098b20).

It is noteworthy to mention that Aristotle emphasizes that it is only in the life of virtue that man achieves true happiness (Sison 2003, 143). According to Aristotle, virtue is necessary for true happiness in man: firstly because virtue is a noble good that one engages in for its own sake; secondly because virtue is pleasant and therefore the virtuous man derives pleasure from engaging in virtuous actions; thirdly because virtue is in accordance with reason and sound judgment; and fourthly because virtue is stable since it not only defines the act but also the person (Sison 2003, 142 & 143).

Like Aristotle, Aquinas is another philosopher who acknowledges happiness as a 'life of well-being'. Like Aristotle, Aquinas embraces virtue as necessary for true happiness in man; especially since Aquinas argues that true happiness for man is only found in God.

Like Aristotle and Aquinas, Spitzer's theory embraces virtue as necessary for true happiness in man.

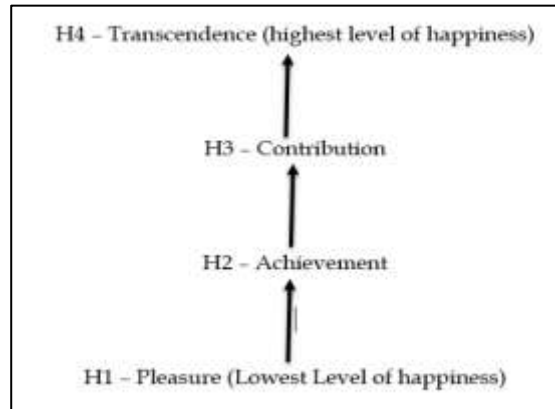


Figure 1.1 Spitzer's Four Levels of Happiness

Spitzer ranks pleasure as level one of happiness and achievement as level two of happiness; however, Spitzer argues that the fulfilment of the desires of pleasure (H1) and achievement (H2) does *not* yield true happiness in man because they have less 'pervasiveness', 'endurance' and 'depth' (Spitzer 2014, 9 - 10). Spitzer ranks contribution (H3) and transcendence (H4) respectively as level three of happiness and level four of happiness because they have more 'pervasiveness', 'endurance' and 'depth' (Spitzer 2014, 16). Spitzer moreover clarifies that true happiness in man occurs when 'contribution' (H3) is fulfilled because it embraces 'high degrees of virtue and the common good'; as well as when 'transcendence' (H4) is fulfilled because it embraces God (Spitzer 2014, 16).

Hence, the researcher argues Spitzer's theory of happiness clearly rejects the notion of happiness as 'pleasure' since: i) Spitzer ranks pleasure as the bottom ranked component because it is least in 'pervasiveness', 'endurance' and 'depth'; ii) Spitzer emphasizes that true happiness must comprise of *all* the following four components - pleasure (H1), achievement (H2), contribution (H3), and transcendence (H4).

Moreover, the researcher argues Spitzer's theory of happiness is instead compatible with the notion of happiness as 'a life of well-being' because for Spitzer: i) true happiness must always prioritize God as most important since 'transcendence' is the top ranked Spitzer component of happiness; ii) true happiness then must prioritize society since 'contribution' which involves giving back to society is

ranked as the second most important Spitzer component of happiness; iii) true happiness must include 'pleasure' and 'achievement' which however are the bottom ranked Spitzer components of happiness because Spitzer argues that they satisfy happiness at an individual level and are therefore inherently selfish in nature.

1.3- Statement of Problem

This MAPE research study will determine Spitzer's components of happiness - pleasure, achievement, contribution, and transcendence - among Kawangware and Kibera Youth; and secondarily aims to determine whether there is a relationship between the gender of Kawangware and Kibera youth as well as the education level of Kawangware and Kibera youth with Spitzer components of happiness.

1.4 - Research Aims and Objectives

1.4.1 - Purpose of Study

The MAPE Research Study mainly aims to determine Spitzer components of happiness - pleasure, achievement, contribution and transcendence - among Kawangware and Kibera Youth.

1.4.2 - Objectives of Study

The objectives of the MAPE Research study are as follows:

- i. To determine the 'present' and 'missing' Spitzer components of happiness among Kawangware and Kibera youth
- ii. To determine whether there is a relationship between gender and Spitzer components of happiness among Kawangware and Kibera youth
- iii. To determine whether there is a relationship between education level and Spitzer components of happiness among Kawangware and Kibera youth

1.4.3 - Research Questions

- a) What are the 'present' and 'missing' Spitzer components of happiness among Kawangware and Kibera youth?

- b) What is the relationship between gender and Spitzer components of happiness present among Kawangware and Kibera youth?
- c) What is the relationship between education level and Spitzer components of happiness among the Kawangware and Kibera youth?

1.5 - Hypothesis

The researcher assumes that the Kawangware and Kibera youth are not truly happy and therefore: i) The 'present' Spitzer components of happiness among Kawangware and Kibera youth will be 'pleasure' and achievement' which is inherently selfish in nature and therefore compatible with unethical actions that mainly aims to satisfy the happiness at an individual level; ii) The 'missing' Spitzer components of happiness among the Kawangware and Kibera youth will be 'contribution' and 'transcendence' since they are instead compatible with ethical actions, because contribution embraces the common good whilst transcendence embraces God and therefore results in true happiness.

The researcher moreover assumes Kawangware and Kibera female youth have different Spitzer components of happiness as opposed to Kawangware and Kibera male youth because there is a relationship between gender and Spitzer components of happiness.

The researcher also assumes that varying education levels of Kawangware and Kibera youth results in different Spitzer components of happiness because there is a relationship between education level and Spitzer components of happiness.

1.6 - Significance of the Study

This research study is significant because the inclusion of Spitzer components of 'contribution' and 'transcendence' - which respectively embrace virtue and God among Kawangware and Kibera youth - imply they recognize the importance of ethical actions; they also will be more active in social work because 'contribution' and 'transcendence' both embrace the common good.

Moreover, this research study is significant to Kawangware and Kibera youth programmers because it will ensure planned youth activities and projects are relevant; since they would be compatible with the notion of happiness that is *actually* present among Kawangware and Kibera males and females as well as tailored to the genuine needs of Kawangware and Kibera youth with primary, secondary, and post-secondary level of education.

1.7 - Scope of the Study

The Kawangware and Kibera youth are the MAPE research study subjects because they represent the sad reality that an overwhelming majority of contemporary Kenyan youth live in urban informal settlement areas due to poverty and unemployment. Consequently, the Spitzer components of happiness present among Kawangware and Kibera gives a realistic picture of the concept of happiness that is actually prevalent among contemporary Kenyan youth.

1.8 - Limitations of Study

One of the major limitations of this research study is the small sample area since Kawangware and Kibera youth were assumed to be representative of all youth living in all Nairobi informal settlement areas.

With regard to Spitzer's component of pleasure: 33.2% of Kawangware youth agreed happiness is sometimes fulfilled when avoiding pain, but 43.4% of Kibera youth agreed happiness is sometimes fulfilled when avoiding pain. These statistical differences are significant because the Chi test had a p value of 0.04.

Moreover, 77.4% of Kawangware youth agreed happiness is always fulfilled when contributing positively to society; however 67% of Kibera youth instead agreed happiness is always fulfilled when contributing positively to society. These statistical differences are significant with regard to Spitzer's component of contribution because the Chi test had a p value of 0.011.

With regards to Spitzer's component of transcendence: 83% of Kawangware youth agreed happiness is always fulfilled in love, as opposed to 71.4% of Kibera youth who instead agreed happiness is always fulfilled in love. These statistical differences are significant because the Chi test had a p value of 0.024.

Consequently, the researcher concluded that the assumption that Kawangware and Kibera youth capture happiness of all youth living in Nairobi informal settlement areas is not necessarily true. This is because Kawangware and Kibera youth had statistically significant differences in Spitzer's components of pleasure, contribution and transcendence.

The appointment and training of research assistants was another limitation since they were hired based on the recommendation of Kawangware and Kibera village elders. Due to lack of time, the researcher did not ensure research assistants had a minimum grade of C plus. During data coding, the researcher realized certain questions of the MAPE Research study questionnaire were poorly answered by both Kawangware and Kibera Research assistants. This suggests that the half-day training of research assistants was insufficient time to competently prepare them for the administration of study questionnaires.

Furthermore, the supervision of research assistants needed to be better since data coding confirmed some questionnaires were partially completed; even though it was strongly emphasized during the training of research assistants that all questionnaires must be fully completed.

Finally, another limitation of this study was the failure to conduct systematic random sampling of households. The researcher ideally aimed to do this with the Kawangware and Kibera village elder. However, due to security fears that were magnified by the terrorist attack at Dusit Hotel; the request to systematically sample households using the list of households was denied both in Kawangware and Kibera. Therefore, research assistants instead employed convenience random sampling of households when recruiting participants for this research study.

CHAPTER TWO: LITERATURE REVIEW

2.1 – Empirical Review

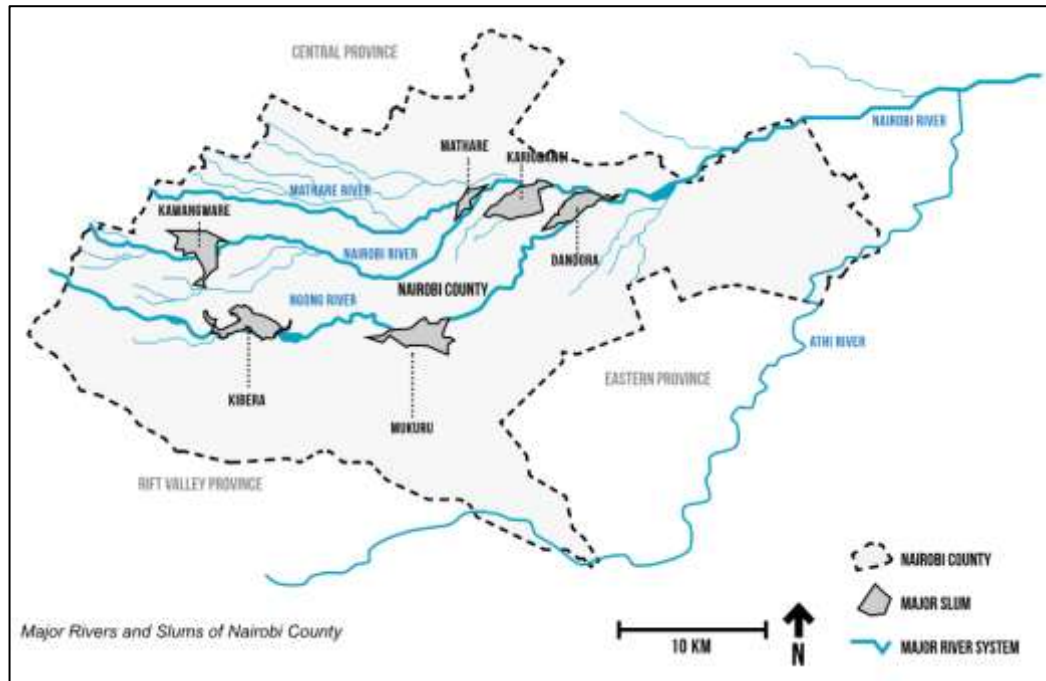


Figure 2.1 Slums of Nairobi County, including Kawangware and Kibera (KDI, 2015)

Kawangware Slum:

Kawangware Coast village was established as a settlement by Mama wa Kamande in 1982; it is located near Kawangware Market and is surrounded by several supermarkets; structures are made of iron sheets and timber with a monthly rent cost of 1,000 Kenya shillings; there is no electricity supply in the area; there is poor garbage disposal in the area; only one toilet that is used by the entire settlement and the poor drainage results in the area becoming very muddy during the rainy season; children attend educational facilities at Kawangware Village but lack playgrounds for their recreation; most youth are self-employed in small-scale business or work as casual labourers (Nairobi Slum Inventory 2007, 139 & 140).

Kiambooni is located off Kawangware Road, near Kawangware Market; with housing structures made up of timber and iron sheets; they lack water points and therefore typically buy water from neighbouring plots; they also lack electricity and have poor garbage disposal that contributes to poor drainage which in turn leads to

water borne diseases; residents use the Kawangware City Council health facility for their medical needs; some residents are small-scale traders or casual labourers, but the vast majority of residents are unemployed (Nairobi Slum Inventory 2007, 140).

Kawangware Sokoni was established by Esther Nyawira Kabuthi in 1962 and is located at Kawangware Centre, next to the Kawangware Market; housing structures are also made up of timber and iron sheets; they lack water points and therefore have to buy water at high rates; the use of 'flying toilets' and open spaces is common because they do not have public or private latrines; electricity supply is scarce in the settlement; children attend school at Kawangware or Muslim Village but lack playgrounds or social gathering areas; residents are typically casual labourers or self-employed businessmen (Nairobi Slum Inventory 2007, 141 & 142).

Kibera Slum:

It is located between two Nairobi divisional administrative areas - Dagoretti and Langata (ACCESS & ICCA Final Report 2016, 21). Kibera is estimated to be about 2.5 kilometres squared and is roughly 5 kilometres away from the city centre (ACCESS & ICCA Final Report 2016, 21). The Kibera population was only 6,000 people in 1965 but is now estimated to be around 1 million people; experts on urban slums instead argue that they are more likely to be 800,000 people living in Kibera; and government statistics on the total population of Kibera slums is 200, 000 people (ACCESS & ICCA Final Report 2016, 21).

There are around 30,000 structures in Kibera which are mud walled, thatched and with corrugated iron sheets (Amnesty International, 2009; ACCESS & ICCA Final Report 2016, 23).

According to a 2011 study conducted by Desgropes and Taupin, 45% of Kibera's working population are self-employed with an average income of 2260 per person per month; they also have concerns about water in terms of cost, access and quality; with 94% of Kibera population lacking access to proper sanitation facilities including toilets; they also mostly rely on firewood and charcoal since more than 70% of Kibera slum residents lack electricity; most young couples living in Kibera were born in Western Province; 36.5% of Kibera's population consists of children

aged between 0 and 17 years of age; but majority of Kibera population are youth aged between 15 and 36 years of age and who have at least completed their primary school level of education (ACCESS & ICCA Final Report 2016, 22 & 23).

Studies indicate that Kibera residents are prone to cholera and dysentery because they live in high-risk areas such as flood prone embankments and slopes prone to mudslides (ACCESS & ICCA Final Report 2016, 23). Many interventions such as housing, schools, hospitals, clean water supply, improved sanitation, solid waste management among others involve continuous intervention from the government as well as international organizations, financial institutions, NGOs, CBOs and FBOs (ACCESS & ICCA Final Report 2016, 23).

What is the perceived majority happiness among Kawangware and Kibera youth?

A study conducted in Kawangware reported 44.1% of respondents citing the lack of financial resources as the major challenge facing community institutions in Kawangware (Zulu et al 2002, 11).

Similarly, according to a Kibera study; approximately one of every four Kibera respondents cites unemployment as their main problem because it is coupled with poverty (Onyango & Tostensen 2015, 11).

This is consistent with other studies that have revealed slum residents have high ambitions and strong desires to move out of the slums (Vanat 2016, 35; Kabiru et al 2013, 82).

Hence, it is reasonable to conclude that Kawangware and Kibera youth have a desire for 'achievement' which according to Spitzer is a component of happiness that is more important than 'pleasure'. This consequently justifies the need to establish 'present' and 'missing' Spitzer components of happiness among Kawangware and Kibera youth.

What is the effect of gender on perceived happiness among Kawangware and Kibera youth?

Males associate money with increased ability to acquire sexual partners since 'girls love money'; and decreased negative outcomes of HIV infection since 'when one

has money, it follows that one can now easily afford antiretroviral drugs' (Jennings et al 2017, 2788). The same Kawangware study reported that a female with money has few boyfriends who are no longer necessary for economic survival; and that a female with money has less need to engage in 'transactional sex' as a viable investment strategy to escape poverty (Jennings et al 2017, 2789, 2792 & 2793).

Another study revealed Kawangware females are mainly in the informal sector because of flexible terms and conditions of employment that allows them to take care of their children (Owino et al 2016, 64). This is consistent with another Kibera study which reports working mothers in slums have difficulty in finding child care and consequently working mothers rationalize 'transactional sex' as 'survival sex' that helps them make ends meet (Swart 2011, 38 & 39).

In summary, the researcher argues that males and females in Kawangware and Kibera clearly have different views on the 'perceived happiness' from sex. Hence, this justifies the researcher's need to determine Spitzer components of happiness among Kawangware and Kibera males as opposed to Kawangware and Kibera females; because it is fair to conclude that there is a relationship between the gender of the study participant and happiness.

What is the relationship between education and participant's perceived happiness among Kawangware and Kibera youth?

A 2016 study conducted in Kawangware revealed poor education as a result of early motherhood hindered many young females' youths from accessing formal jobs; only 21.7% of female respondents with more than twelve years of formal learning in the study reported working as formal public and private sector employees (Owino et al 2016, 64).

The same study reported that majority of the female youths with certificate and apprentice training worked as unpaid family workers and as informal workers - 39.3% of the informal workers had been trained in hair dressing or beauty therapy (Owino et al 2016, 66 & 67).

Another study revealed both males and females have equal opportunities to be entrepreneurs in Kibera: car washes and garages were 95% operated by men and

more women than men operating groceries (Sambo 2016, 6). However, even though Kibera entrepreneurs had formal education since they all had diplomas; very few businesses – kiosks, boutiques, butcheries, and supermarkets – started by Kibera youth had lasted for more than 7 to 9 years (Sambo 2016, 6).

According to the researcher, these findings imply education is intimately linked with Spitzer's component of achievement. Consequently, for the researcher, these findings merit the researcher's need to determine the Spitzer components of happiness among Kawangware and Kibera youth with primary education level, secondary education level, and post-secondary education level; because there is a relationship between the education level of study participant and happiness.

2.2 - Background to the Study

The researcher argues that since Kawangware and Kibera youth live in Nairobi; it follows that they are influenced by both their traditional African culture and by their modern Western culture because they are contemporary Kenyan youth.

According to the researcher, the works of ethnophilosophers like Mbiti are important because they serve as the context for philosophically interpreting the Spitzer components of happiness present among the Kawangware and Kibera youth due to their traditional African cultural heritage. Oruka defines 'ethnophilosophy' or 'folk philosophy' as the collective and implicit views of all members of society who live in a traditional African village (Oruka 1981, 1 - 7; Hook 1997, 388 - 389).

Mbiti argues that Africans have a communalist notion of person due to their traditional African culture which celebrates the notion that 'the individual does not and cannot exist alone... He owes his existence to other people, including those of past generations... The individual can only say: 'I am because we are: and since we are, therefore I am' (Mbiti 1969, 108 - 109). For the researcher, this communalist notion of person is compatible with Spitzer's component of contribution which involves giving back to the society.

Mbiti also argues that 'African peoples do not know how to exist without religion' which according to the researcher is compatible with Spitzer's component of Transcendence which embraces God (Mbiti 1969, 2).

Sison and Fontrodona argue there is a rejection of the common good in the contemporary era because the whole post-enlightenment philosophy contends that the common good is synonymous with totalitarianism and the trampling of individual rights (Sison & Fontrodona 2012, 218). According to the researcher, there is a celebration of individualism among Kawangware and Kibera youth because Nairobi is the main urban city of Kenya and is therefore influenced by modern western culture.

Jeremy Bentham is regarded as one of the key proponents of Utilitarianism since he argues that the best action is that which leads to the 'greatest happiness for the greatest number'; however, this is a hedonistic approach because for Bentham, the right action equals the greatest sum of pleasure and the least sum of pain for those affected by the action (Mele 2010, 91).

Like Bentham, John Stuart Mill is another key proponent of the Utilitarian approach; however, Mill instead argues that higher pleasures are associated with the mind and that lower pleasures are instead associated with the body (Mele 2010, 91). Moreover, according to Mill, an arithmetic calculation is needed to accurately determine the right action that is to be employed (Mele 2010, 91).

Nevertheless, the researcher concludes that Bentham and Mill's utilitarian concept of happiness is: i) compatible with the notion of happiness as something that results in 'maximum happiness for me, whilst disregarding consequences on others' because pleasure is rooted in individualism; ii) compatible with Spitzer's components of 'pleasure' and 'achievement' which are inherently selfish in nature because they only satisfy happiness at an individual level.

MacIntyre criticizes the contemporary century as 'the new dark ages which are already upon us' (After Virtue 1984, 283). This is confirmed by MacIntyre when he emphasizes that there are several inconstancies and incoherencies that characterize contemporary man's concepts of morality; which in turn has led to 'endless' and

'interminable' debates due to the lack of 'premises of morality' (MacIntyre 1984, 6 - 8). MacIntyre also argues that the liberalism of contemporary era celebrates each individual's right to pursue happiness in their own way; and therefore shifts the responsibility of the 'good life' away from the state to the individual citizen (MacIntyre 1984, 253). MacIntyre moreover argues that capitalism reinforces every person to make the pursuit of their own individual happiness in the form of money their highest good (The MacIntyre Reader 1998, 249). MacIntyre therefore concludes that all moral judgments are nothing but expressions of preference' in contemporary society (MacIntyre 1984, 11 - 12).

According to the researcher, MacIntyre's harsh critique of the contemporary era though probably partially correct; is nevertheless important to appreciating the crisis of morality among contemporary Kawangware and Kibera youth. This is because utilitarianism is heavily rooted in individualism and therefore: i) is only compatible with Spitzer's components of 'pleasure' and 'achievement' since they are inherently selfish in nature because they merely satisfy individual happiness; ii) neglects Spitzer's components of 'contribution' and 'transcendence' since they instead are selfless in nature because they are rooted in virtue, the common good and God.

2.3 - Theoretical Review

There are numerous theories of happiness which can be generally classified as follows: i) Epicurean and Hedonistic - They mainly argue that happiness is pleasure ii) Utilitarian and consequentialist theories of happiness - They focus on pragmatic results and therefore the better action is that which results in more pleasure; iii) Deontological and Virtue Theories - They respectively argue that happiness occurs when one engages in 'duty' because this is an action that is 'right' in itself; and that virtue is necessary for true happiness because it perfects the action as well as the person.

Spitzer's four levels of happiness is a virtue theory since it embraces virtue as necessary for true happiness in man. Hence, it is in this manner that Spitzer's

theory of happiness is influenced by Aristotelian ethics which is rooted in 'eudaimonia', virtue, and the common good; as well as by Aquinas whose notion of happiness is centred on God.

Aristotle strongly condemns men who make pleasure their final end because Aristotle argues that their actions can be likened to be that of 'grazing animals' who are slaves to their passions (Aristotle 1095b; Sison 2007, 141). Like Aristotle, Spitzer ranks pleasure as the bottom ranked component of true happiness in man since it only satisfies the body and is therefore inherently selfish in nature.

Aristotle also argues that 'wealth... is merely useful' and therefore Aristotle asserts man should not pursue wealth as their ultimate goal in life (Aristotle 1096a; Sison 2007, 140). Like Aristotle, Spitzer ranks achievement as only more important than pleasure; since Spitzer argues that the fulfilment of the desire of achievement - for instance due to wealth - never results in true happiness because 'achievement' is egocentric in nature since it only satisfies happiness at an individual level.

Spitzer's component of 'contribution' involves giving back to society and is ranked by Spitzer as more important than 'pleasure' and 'achievement'. The researcher argues Spitzer's component of contribution is heavily rooted in Aristotelian philosophy; i) since Spitzer argues man must give back to society in order to achieve true happiness which is compatible with the Aristotle who asserts man is a social being who can only achieve eudaimonia within the polis; ii) since Spitzer argues that contribution is a necessary component of true happiness for man which embraces the Aristotelian notion of virtue as intimately linked to the common good because they both benefit society as a whole and people as individuals.

Aristotle uses the Greek term Eudaimonia as man's ultimate goal of happiness because Aristotle emphasizes that it is complete and lacks nothing (Aristotle 1097a; Sison & Fontrodana 2012, 213). Aristotle also argues it is impossible for man to achieve 'Eudaimonia' when isolated from other members of the society because eudaimonia is: i) only achieved in the polis and is therefore shared with one's family and friends (Aristotle 1097b); ii) is achieved only when the regime is just (Aristotle 1279a-b); iii) achieved through citizenship since the common good of the state as a whole is the good of each citizen as an individual (Aristotle 1274a-b; Sison

& Fontrodana 2012, 214). Simply put, for Aristotle, 'eudaimonia' is 'finer and more divine' than individual goods because it is the common good *that belongs to all citizens*; and is also a noble good *pursued for its own sake* since it results in human flourishing (Aristotle 1097b; Sison & Fontrodana 2012, 213).

This is further confirmed by Argandona who argues that Aristotle's notion of 'eudaimonia' is intimately linked to the common good because i) man is a social being who needs others to satisfy his own need and also improves himself as a person through his relationship with others (Argandona 1998, 2); ii) they ultimately serve the person and therefore there is no conflict between the common good and personal good (Argandona 1998, 5). However, Aristotelian ethics emphasizes that the common good has primacy over personal good because it serves the good of society as a whole (Argandona 1998, 5). For the researcher, this justifies Spitzer ranking 'contribution' as more important than 'pleasure' and 'achievement'; since achieves happiness at a societal level rather than at individual level.

The intimate connection of 'eudaimonia' with virtue is reflected in Aristotelian philosophy when Aristotle emphasizes that the life of virtue is man's best strategy for happiness (Aristotle 1095b; Sison 2007, 143). Therefore, Aristotle argues virtue is necessary for 'human flourishing' or 'eudaimonia' because it is true happiness that comes from acting honestly and helping others in the polis; and is therefore compatible with integrity, concern for others, and justice (Mele 2010, 93).

Saint Thomas Aquinas provides specific norms that are based on Aristotle's general ethical standards of virtue as found in human beings who aim to achieve 'eudaimonia' (Mele 2010, 93). Like Aristotle, Aquinas argues that virtue not only perfects the act but also the person because it results in good character; since the virtuous person follows their conscience due to their respect for natural moral law (Mele 2010, 93).

Sison and Fontrodana however argue that Aquinas introduces God in the Aristotelian notion of the common good because Aquinas contends that the contemplation of God is the supreme human good and the basis of 'political eudaimonia' (Sison & Fontrodona 2012, 215). This is because Aquinas argues God is

the ultimate cause of all good and therefore for Aquinas 'the common good of the whole is God Himself, in whom consists the happiness of all' (Aquinas 1954: 634).

Like Aquinas, Spitzer's ranks the component of 'transcendence' as the most important concept of true happiness for man because it embraces God. Like Aquinas, Spitzer argues man's desire for transcendence is only fulfilled in God who is Perfect Truth, Perfect Goodness, Perfect Harmony, Perfect Home, and Perfect Love; and therefore, true happiness is achieved by a man who has faith in God and who regards God as Home because God is Harmony Itself (Spitzer 2014, 17).

Spitzer's concept of happiness will be the foundation for this research study for the following reasons:

Firstly, Spitzer is a contemporary Philosopher who was born in May 16th 1952 and is still alive; therefore his concept of happiness is arguably informed by Spitzer's observance of the problems encountered by contemporary man's search for happiness.

Secondly, Spitzer's concept of happiness is 'comprehensive' because it argues that 'true happiness' in man must include *all* four components of 'pleasure', 'achievement', 'contribution' and 'transcendence' (Spitzer 2014, 1 - 3).

Thirdly, Spitzer's concept of happiness is rooted in philosophy *and* religion with influences from Greek Philosophers such as Plato, Aristotle; Jewish Philosophers such as Buber and Heschel; Catholic Existential Philosophers such as Scheler and Marcel; Protestant Philosophers such as Jaspers and Kierkegaard; Contemporary Neo-Thomist Philosophers such as Maritain, Pieper, and Lonergan as well as theologians such as Saint Augustine, Saint Thomas Aquinas and Saint Teresa of Avilla - hence Spitzer's concept of happiness is applicable to *contemporary Kenyan youth* since a vast majority of Kenyans regard religion as very important in their lives (Spitzer 2014, 1 - 3).

Fourthly, Spitzer's concept of happiness is rooted in psychology - influences include Abraham Maslow, Erik Erikson, Martin Seligman - which therefore makes Spitzer's concept of happiness relevant to this study because all these psychologists

have heavily contributed to contemporary man's concept of happiness (Spitzer 2014, 1 - 3).

2.4 - Conceptual Framework

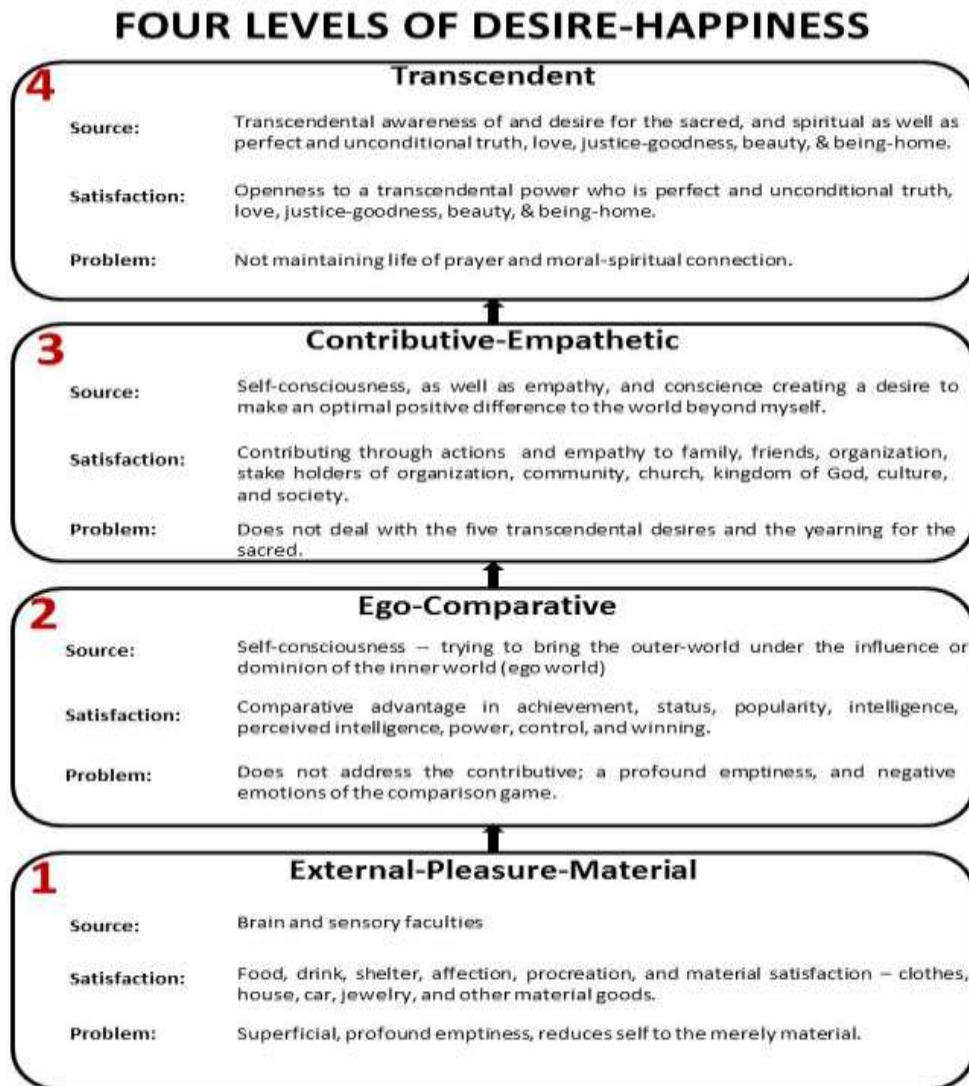


Figure 2.2 Spitzer's Four Levels of Happiness

Spitzer's theory of happiness is influenced by the works of philosophers such as Aristotle, Plato, Augustine, Aquinas, Marcel, Scheler, Buber, Kierkegaard, and

Jaspers as well as modern psychologists like Erikson, Maslow, and Seligman (Spitzer 2014, 1 - 2).

Spitzer defines happiness as the 'fulfilment of desire'; and therefore, it follows for Spitzer 'unhappiness is the result of the lack of fulfilment of desire' (Spitzer 2014, 1).

Hence, this MAPE research study mainly aims to determine the Spitzer's four components of happiness - pleasure, achievement, contribution, and transcendence - among Kawangware and Kibera youth. This is because Spitzer argues 'true happiness' in man must include 'pleasure', 'achievement', 'contribution', and 'transcendence' (Spitzer 2014, 3).

'Pleasure' for Spitzer is a desire connected with brain, nervous system, and sensory faculties because pleasure is based on biological instincts that are necessary for the survival and propagation of a species such as food, clothing, shelter, and sex (Spitzer 2014, 3 & 4). For example, the pleasure that one gets upon lying on a beach or having a massage qualifies for Spitzer as 'first level of happiness' (Spitzer et al 2000, 65).

However, Spitzer emphasizes that it is highly unusual for man to exclusively fixate on 'pleasure' as happiness because man is more than his body (Spitzer 2014, 4). A person fixated on pleasure is characterized with the problem of 'profound emptiness' because they have 'reduced self to the merely material' which is incompatible with true happiness (Spitzer 2014, 9).

Man, therefore, is compelled to move on to the second level of happiness which Spitzer argues is 'achievement' (Spitzer 2014, 4 - 6). Achievement is based on self-consciousness which Spitzer defines as 'the human ability to be aware of awareness' (Spitzer 2014, 4). Spitzer argues that man's remarkable ability for self-consciousness allows one to create their own private inner world - ego world - which has a natural tendency towards self-centredness; that subsequently motivates one to bring the outer world (including other human beings) under their influence and their dominion (Spitzer 2014, 6).

'Achievement' for Spitzer plunges one into a world of ego-comparison where they are *constantly seeking to be the best* in intelligence, athletics, beauty, status, popularity,

power, and every other domain of comparison (Spitzer 2014, 6). For example, the 'achievement' upon getting a promotion at work is for Spitzer 'second level happiness' because it means achieving a higher 'status' in society (Spitzer et al 2000, 67).

Spitzer however emphasizes that the perception of happiness as 'achievement' results in 'unhappiness' because it is impossible for any man to *always fulfil the desire of actually being the best in all domains of comparisons* (Spitzer 2014, 6). This is because the person at this level of happiness is characterized by the problem of 'negative emotions of the comparison game' which is incompatible with true happiness (Spitzer 2014, 9).

Spitzer therefore argues man consequently must move on to the third level of happiness which is 'contribution' (Spitzer 2014, 6 - 11). Contribution is based on man's ability to have 'empathy' which Spitzer defines as the human ability to make a connection 'with other human beings simply because we recognize their value in and for themselves' (Spitzer 2014, 6 & 7). Spitzer argues that empathy results in sympathy because one learns to *care about* and *care for* others and therefore results in a desire to *contribute to something beyond self* (Spitzer 2014, 7).

According to Spitzer, one therefore obtains a conscience that is naturally attracted to justice and motivated to engage in actions that are characterized by 'high degrees of virtue and common good' (Spitzer 2014, 9). Spitzer concludes that a life of meaning is essentially defined by making a difference in the world because one contributes to *the good beyond self* (Spitzer et al 2000, 77).

However, Spitzer argues that 'contribution' is still *not enough* because the person is still plagued by the problem of not dealing with their 'transcendental desires and the yearning for the sacred' which is incompatible with true happiness (Spitzer 2014, 9) Spitzer argues that man is thus compelled to move on to the fourth level of happiness known as 'transcendence' (Spitzer 2014, 17).

For Spitzer, there is considerable evidence of man's transcendental nature that is reflected in man's desire for perfect Truth; perfect Goodness; perfect Beauty; Home

(perfect Harmony); and man's natural religious inclination towards a supernatural being i.e. God (Spitzer 2014, 17).

Spitzer claims that it is in God where all these transcendental desires are fulfilled; thus 'transcendence' is the highest level of happiness for Spitzer because it is the most 'pervasive', most 'enduring' and most 'deep' for man (Spitzer 2014, 17 & 18). Spitzer however acknowledges that the problem for the person at 'transcendence' is 'not maintaining life of prayer and moral-spiritual connection' which is a valid challenge facing contemporary man and thus is incompatible with the notion of true happiness.

2.5 – Research Gaps

The main gap of this study is the lack of empirical studies of Spitzer components of happiness globally, regionally, and especially locally among contemporary Kenyan youth in Kawangware and Kibera.

2.6 – Conclusion

In summary, this chapter on literature review confirms that there is justification for this MAPE research study. This is because the researcher firstly aims to determine the Spitzer components of happiness that are 'present' and 'missing' among Kawangware and Kibera youth. Secondly, the researcher aims to determine the relationship of gender and happiness by comparing the Spitzer components of happiness of Kawangware and Kibera males as opposed to Kawangware and Kibera females. Finally, the researcher aims to determine the relationship of education level and happiness by comparing the Spitzer components of happiness of Kawangware and Kibera study participants with primary level of education to those with secondary level and post-secondary level of education. The next chapter will cover the research methodology for this MAPE research study.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 – Introduction

This chapter covers the research methodology employed in this MAPE research study which aimed to determine Spitzer components of happiness among Kawangware and Kibera youth.

3.2 – Research Design

The mixed research design can involve a complementarity of quantitative procedures and qualitative procedures; where quantitative procedures describe statistical relationships and qualitative procedures fill in the gaps with ‘explanations’ of ‘sociological variables’ which consequently give the researcher a more complete picture of the object under investigation (Flick et al 2004, 175). It is however necessary to emphasize that a precondition for complementarity is a theoretical framework within which the individual results can be meaningfully related to one another (Flick et al 2004, 175). The researcher therefore employed a mixed research design for this study because: i) Spitzer’s theory served as the theoretical framework within which the close-ended and open-ended questions on happiness were meaningfully related to one another; ii) all questions were quantitatively analysed using SPSS so as to determine statistical relationships; iii) the qualitative procedure of this research study refers to the fact that all questionnaires were administered as a one-to-one oral interview format where the research assistant functioned as the interviewer to the study participant.

3.3 – Study Population

Probability sampling is regarded as the ‘gold standard’ of sampling because it is a research method whereby any person in the population has a specified probability of being included in the sample (Beins & McCarthy 2012, 97). Stratified random sampling is a probability sampling procedure where groups of interest are identified and then participants are selected at random from these groups (Beins &

McCarthy 2012, 98). The study population for this research study were Kawangware and Kibera youth because stratified random sampling was the procedure used to identify Kenyan youth living in these particular informal settlements for the research study. It is noteworthy to mention that these study areas were chosen because the researcher could easily access Kawangware and Kibera.

Even though Nairobi's informal settlements cover just 6% of the total residential land area; they house 60% of Nairobi's population (Kamau et al 2015, 2). Kawangware and Kibera youth were assumed by the researcher to be representative of all contemporary Kenyan youth living in Nairobi informal settlement areas.

3.4 - Description of Study Sample and Sampling Procedures



Figure 3.1 Map of Nairobi West

Kawangware and Kibera both fall under Nairobi West. The Nairobi West population distribution by age and sex is as follows (KNBS 2009, 29):

Table 3.1 Youth Distribution in Nairobi West

Age Group (Years)	Male	Female	Total
15 - 19	26, 517	33,406	59,923
20 - 24	45,282	54,649	99,931
25 - 29	48,706	46,270	94,976

According to the 2009 Kenya Census, the total Nairobi West population is 684,765 (KNBS 2009, 29). As aforementioned, the term 'youth' in this study refers to a person aged between 15 years old and 30 years old.

The probability of obtaining a 'Kenyan youth' participant in Nairobi West has therefore been calculated as follows:

$$\begin{aligned}
 &= \frac{(\text{Total youth aged 15 - 19}) + (\text{Total youth aged 20 - 24}) + (\text{Total youth aged 25 - 29})}{\text{Total youth population}} \\
 &= \frac{(59,923 + 99,931 + 94,976)}{684,765} \\
 &= 254,830 / 684,765 \\
 &= 0.372
 \end{aligned}$$

Therefore, there is approximately a 40% chance of finding a Kenyan youth as a study participant in Nairobi West. Consequently, the MAPE researcher felt justified in employing stratified random sampling to identify Kawangware and Kibera youth for this research study because four out of every ten people living in Nairobi West is a 'Kenyan youth'.

According to the 2009 census, the total male population in Nairobi West is 352,227 and that the total female population is 332,538 (KNBS 2009, 29). This implies the % gender distribution is approximately 50% males and 50% females in Nairobi West. The MAPE researcher therefore ensured that half the study participants were male and the other half were female in both Kawangware and Kibera.

Study participants from Kawangware were people living in sub-location of Kawangware and study participants from Kibera were people living in sub-location of Kibera. It is noteworthy to mention that Kawangware sub-location has 34,683 young males and 32,731 young females; whilst Kibera sub-location has 5,293 young males and 4,493 young females which paralleled the aforementioned 50% male and 50% female distribution (KNBS 2009, 34).

The MAPE researcher worked with the village elders to identify households from the villages in Kawangware and Kibera sub-locations. The village elder helped facilitate the introduction of the research assistant to the household members and this was necessary so as to encourage ready cooperation of the youths since the village elders are well respected by the villagers.

The research assistants were encouraged to select the eldest male or eldest female within the 15-30-year age group from each household as their study participant; because the researcher felt that the concept of happiness is an intellectual exercise better expressed with age; particularly since the final section of the research study questionnaire had open-ended questions.

Sample Size for this research study:

Krejcie and Morgan

$$n = \frac{\chi^2 N p (1 - p)}{e^2 (N - 1) + \chi^2 p (1 - p)}$$

- n = sample size
- N = population size
- e = acceptable sampling error
- χ^2 = chi-square of degree of freedom 1 and confidence 95% = 3.841
- p = proportion of population (if unknown, 0.5)

Figure 3.2 Krejcie and Morgan Sample Size Formula

The sample size for this MAPE research study was based on the Krejcie and Morgan sample size formula which is indicated in above figure 3.2; this formula was then used by Krejcie and Morgan to develop the table below which indicates sample sizes for given populations; based on a 0.05 level of significance (Krejcie & Morgan, 1970).

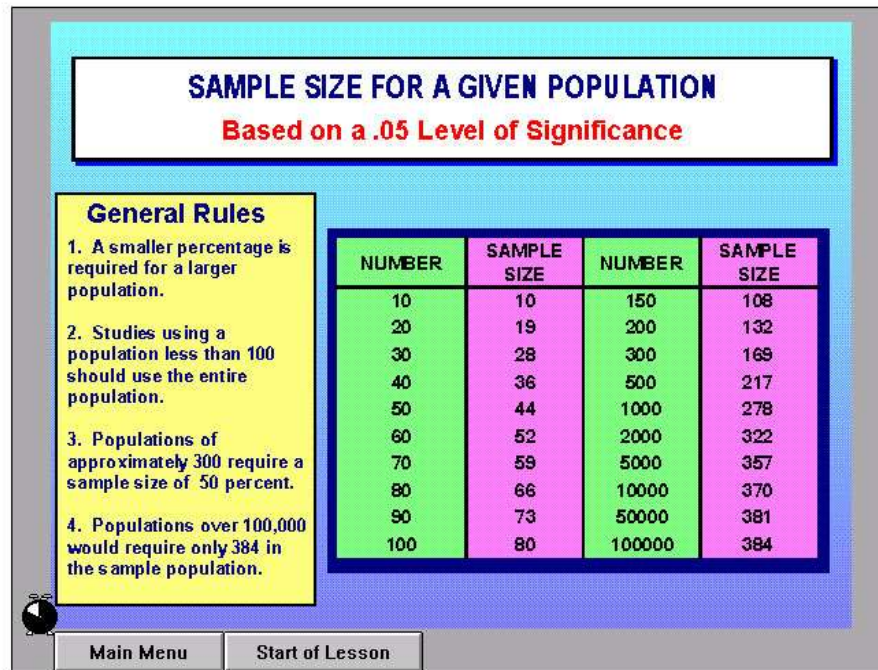


Figure 3. 3 Sample Size for A Given Population according to Krejcie & Morgan

As indicated in the above table of figure 3.3, when a population is over 100,000; the sample size should be 384 (Krejcie & Morgan, 1970).

The total number of youth in Kawangware and Kibera is 254,830; it therefore follows that the sample size for this research study should include at least 384 youth. Therefore the researcher feels justified to have 400 study participants as their target sample size for this MAPE research study.

The researcher however acknowledged that not all selected households would agree to take part in the research study. To account for the realistic 70% response rate, a total number of 660 questionnaires were distributed in Kawangware and

Kibera. 560 questionnaires were distributed to 560 households in Kawangware and 100 questionnaires were distributed to 100 households in Kibera. This ratio of questionnaire distribution is reflective of the fact that Kawangware sub-location of Kawangware has 22,262 households (87.3%) and Kibera has 3,237 households (12.7%) and thus is reflective of the household distribution in both sub-locations (KNBS 2009, 34).

3.5 - Steps Taken by Researcher for Authorization of Kawangware and Kibera Data Collection

The following are the steps taken by the researcher that eventually culminated in the data collection in Kawangware and Kibera:

Step One: Defence of Proposal

This was successfully done by the researcher in April 2018. The researcher was however advised to make corrections to the MAPE Research Proposal as well as obtain ethical clearance; prior to moving on to data collection for their MAPE Research Study.

Step Two: Ethical Clearance from Strathmore University

The researcher began the process of seeking Ethical Clearance which was a very rigorous process that was eventually successfully completed by the researcher in December 2018. The certificate of ethical clearance obtained from Strathmore University was very important because it was one of the necessary documents required by NACOSTI prior to granting the NACOSTI Research Permit (refer to final decision certificate of ethical clearance in the appendix)

Step Three: NACOSTI Research Permit

The NACOSTI research permit approval process began in mid-December 2018 and required a letter of introduction from Strathmore University that confirmed the researcher as a Strathmore MAPE Student (refer to letter of introduction from Strathmore University in appendix).

The researcher successfully obtained their NACOSTI Research Permit in January 14, 2019 which officially authorized them to undertake research in Nairobi County for the period ending January 14 2020 (refer to NACOSTI Research Permit in the appendix).

Step Four: MAPE Research Data Collection

Kibera Data Collection

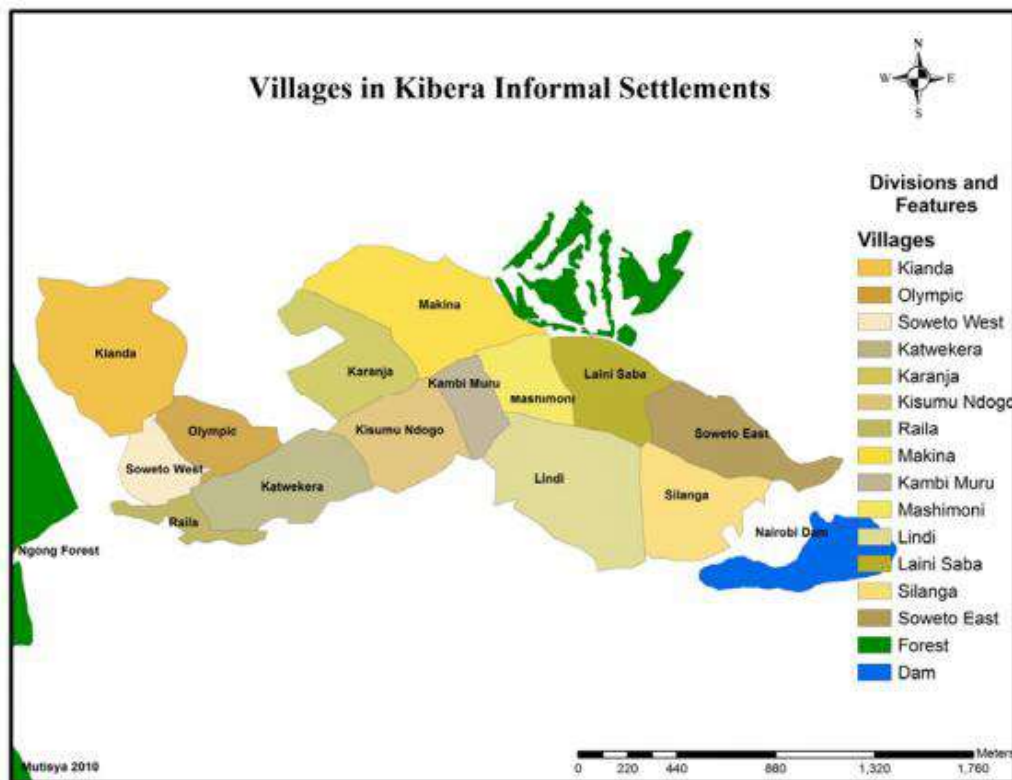


Figure 3.4 Villages in Kibera

The researcher began with Kibera because it needed only 100 Kibera Study participants - 50 Kibera Male Youths and 50 Kibera Female Youths.

Upon obtaining a letter of research authorisation in Kibera sub-location from the Kibera Deputy County Commissioner Office, the researcher accessed Chief Shaban who facilitated a meeting with the village elders of DC, Makongeni, Kichinjio, Kambi Lendu, and Kambi Aluru (refer to Kibera Research Authorization Letter in Appendix)

It is noteworthy to mention that the village elders identified a male and female research assistant from their village. The researcher then met up with the 5 Kibera male research assistants and 5 Kibera female research assistants who participated in a two-hour training conducted by the Researcher. It was emphasized that male research assistants only interviewed male youths and female research assistant only interviewed female youths; so as to avoid any undue discomfort.

During this training, the researcher administered the MAPE Research study questionnaires to the Kibera Research Assistants so that they could be familiar with the questions they would be asking the Kibera study Participants. This functioned as a pre-testing exercise for the study questionnaire - a step that had been strongly recommended by the Strathmore Research Ethics Committee and that allowed the researcher to revise the study questionnaire to be as simple and concise as possible (refer to MAPE Research Study Questionnaire in Appendices)

The administration of questionnaires to the Kibera study participants was conducted on 8th February and 9th February 2019. The researcher collected all 100 questionnaires from the Kibera Research Assistants on 10th February 2019.

Kawangware Data Collection

Using the lessons learned from the Kibera, the researcher had already prepared their letter requesting research authorization from the Dagoretti Deputy County Commissioner; before presenting their NACOSTI letter of Research Authorization and NACOSTI Research Permit to the relevant authorities (refer to Kawangware DCC Letter in Appendix).

The researcher then successfully obtained a letter of research authorization from the Assistant County Commissioner of Kawangware Division to carry out their research in Kawangware Sub-location for the period ending 28th February 2019 (refer to Kawangware letter of Research Authorization in Appendices).

Mzee Patrick and Mzee Charles were very instrumental to the Kawangware Data Collection because they assisted the researcher to: i) Establish that there are seven villages in Kawangware sub-location that qualified for the MAPE Research Study - Deliverance, Maini, Msalaba, Centre, Dasaa, Chuguini, and Precious; ii) Contact the

respective village elders for the seven villages; each village elder then identified a male and female research assistants for their village.

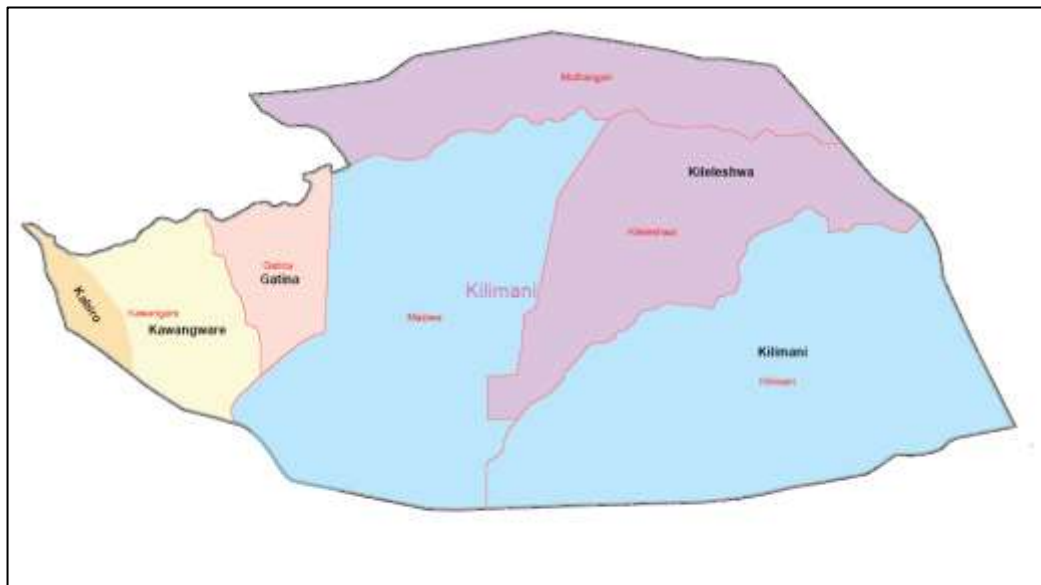


Figure 3.5 Administrative Map of Kawangware

After a half-day-training, the fourteen Kawangware research assistants were given four days to administer their questionnaires to the Kawangware study participants. It was assumed that 10 questionnaires would be administered daily. Each Kawangware research was tasked to administer total 40 questionnaires.

All 560 Kawangware questionnaires were collected by the researcher on 1st March 2019.

3.6 - Description of Data Collection Instrument

The main method of data collection for this research study was a questionnaire. The questionnaire is a method of data collection that asks for self-reported knowledge, attitude, and statement of behaviours from a sample and has the main advantage of allowing the researcher to collect diverse information rapidly from the various respondents (Beins & McCarthy 2012, 259).

The research study questionnaire was designed to address Spitzer's four levels of happiness theory as indicated in the following table:

Questionnaire Question	Level 1	Level 2	Level 3	Level 4
9	✓			
10	✓			
11	✓			
12	✓			
25	✓			
13		✓		
14		✓		
15		✓		
16		✓		
26		✓		
17			✓	
18			✓	
19			✓	
20			✓	
27			✓	
21				✓
22				✓
23				✓
24				✓
28				✓

Table 3.2 Questions/Questionnaire Matrix

The other research questions which focused on the relationship of gender and Spitzer components of happiness as well as the relationship of education level and Spitzer components of happiness; were addressed from the SPSS analysis of the data obtained from the responses given to the above questions by study participants.

3.7 – Description of Data Analysis Procedure

The following are the steps that were undertaken by the researcher to analyse the data collected from the 660 administered MAPE questionnaires:

Step One: Data Analysis

SPSS was the main method of data analysis employed by the researcher for the data collected from 100 Kibera questionnaires and 560 Kawangware questionnaires.

Data Coding

Prior to data analysis using SPSS, it was necessary for the researcher to code the data collected from the questionnaires. The data coding process was completed in 10 days by the researcher because it entailed meticulously assigning a variable code for each test item of the MAPE Research questionnaire.

Data Entry

Using the established data codes assigned to each question of the MAPE Research Study Questionnaire, data was then entered to SPSS. It took 7 days to complete the entry of the data collected from all 660 questionnaires.

3.8 – Research Quality

The research quality of this research study was addressed in terms of validity and reliability (data editing) because this is a quantitative research study.

Charles Sanders argued that the quantitative approach of the scientific method is the best approach because it results in validity (Beins and McCarthy 2012, 7). Face validity was addressed since the prepared questionnaire was given to the MAPE supervisor whose expertise helped address ‘problematic’ questions so as to ensure all questions ‘accurately’ addressed Spitzer’s four levels of happiness theory. Content validity was also employed by the researcher so as to ensure there is comprehensive coverage of Spitzer’s four levels of happiness theory.

Data editing allowed the researcher to ensure data collected by the research assistants actually made sense and thus ensured maximum use of the 660

questionnaires administered during this MAPE research study. Data editing yielded 99.5% usage of questionnaires with 657 questionnaires being used for data analysis; and only 3 MAPE Research study questionnaires with no data for analysis because only 3 MAPE research study participants refused to take part in the study (Questionnaire no. 311, 475 and 651).

3.9 - Ethical Issues

Informed consent was strongly emphasized achieved by the researcher as something that must be adhered to by all research assistants prior to administering the questionnaire to the study participant.

Anonymity of study participants was also respected because research assistants were strictly instructed not to take the names of study participants.

Confidentiality of study participants was also respected because the first page of the research study questionnaire basically included information that was relevant to the interviewer such as questionnaire number, research study area, village name, household number, table of interviewer visits, and language of interview.

Standard data analysis methods were ethically employed by the researcher to ensure research findings objectively reflected Spitzer components of happiness among Kawangware and Kibera youth.

3.10 - Conclusion

This chapter focused on the research methodology for this MAPE research study because it discusses the research design, the study population, the sample size, data collection methods employed, data analysis procedures employed, as well as the ethical issues that were addressed by the researcher. The next chapter will cover the Spitzer components of happiness that were found among Kawangware and Kibera youth.

CHAPTER FOUR: RESEARCH FINDINGS

4.1 - Introduction

This chapter presents the research findings from the analysis of the data collected using the MAPE research study questionnaire. Data analysis was mainly descriptive and SPSS was employed by the researcher.

The discussion of the research findings is structured around the three research questions of this study:

- 1) What are the 'present' and 'missing' Spitzer components of happiness among Kawangware and Kibera youth?
- 2) What is the relationship between gender and Spitzer components of happiness present among Kawangware and Kibera youth?
- 3) What is the relationship between education level and Spitzer components of happiness among the Kawangware and Kibera youth?

4.2 - Basic Interview Information

The following figures summarize the basic interview information by all research assistants in Kawangware and Kibera:

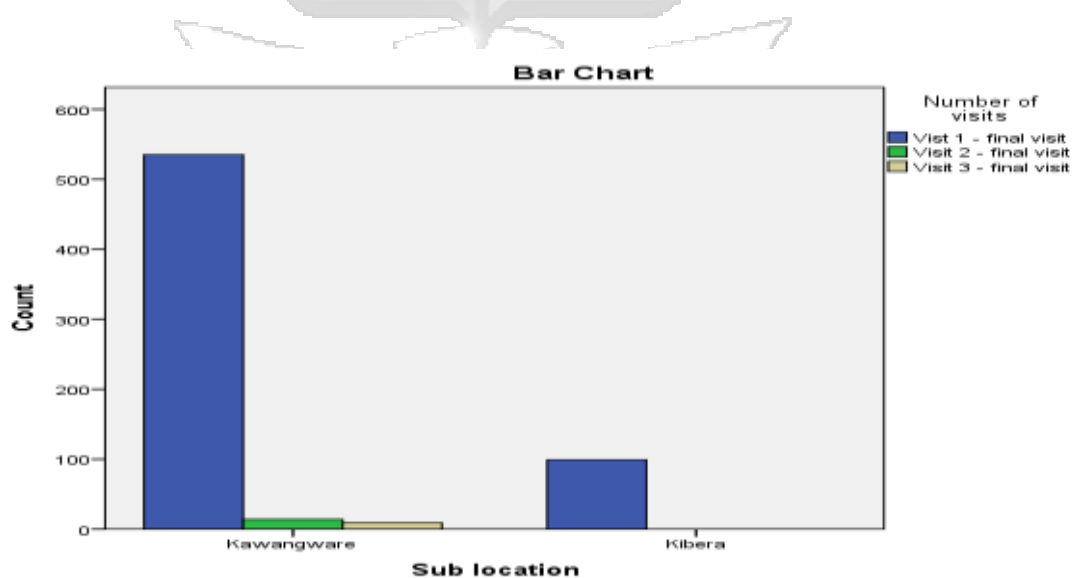


Figure 4.1 Number of Visits by Research Assistant

Key Finding: As illustrated in figure 4.1 above: i) In Kawangware, 535 interviews were completed after the first visit; ii) However, in Kibera, all 99 interviews were completed after the first visit.

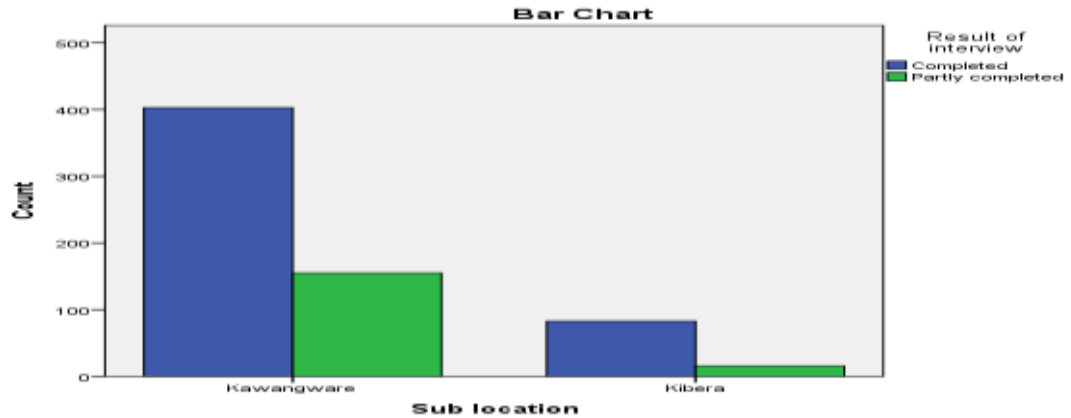


Figure 4.2 Result of Interview Conducted by Research Assistant

Key Finding: As illustrated in the figure 4.2: i) Kawangware study participants had a high response rate because 403 questionnaires were completed; ii) Among Kibera study participants, 83 questionnaires were completed.

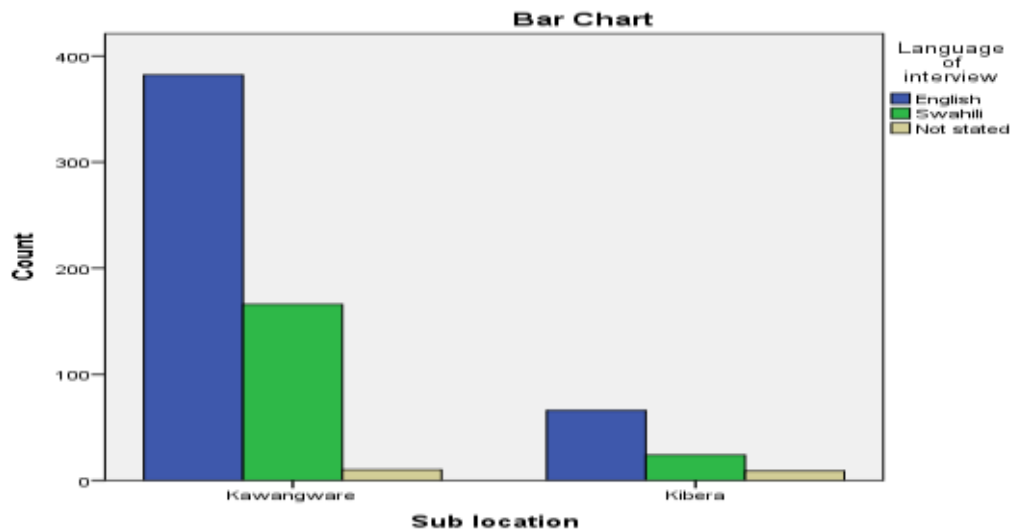


Figure 4.3 Language of Interview

Key Finding: As illustrated in the figure above 4.3: in Kawangware, 382 interviews were conducted in English as opposed to 166 which were conducted in Swahili; in

Kibera, 66 interviews were conducted in English as opposed to 24 which were conducted in Swahili.

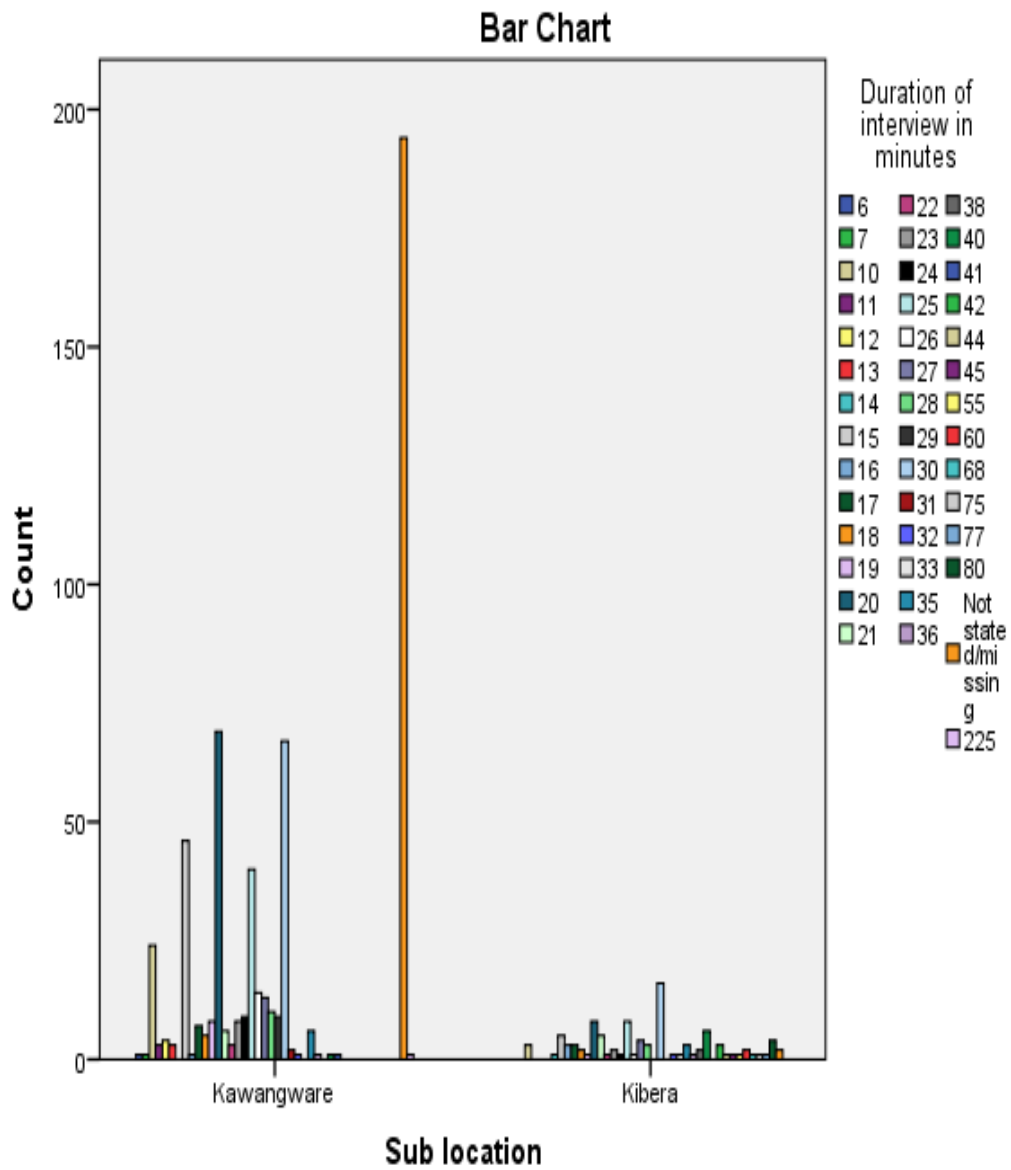


Figure 4.4 Duration of Interview by Research Assistant

Duration of Interview: As illustrated in the above figure 4.4: i) 69 Kawangware research assistants reported taking 20 minutes to administer the questionnaire; ii) 16 Kibera research assistants reported taking 30 minutes to administer the questionnaire.

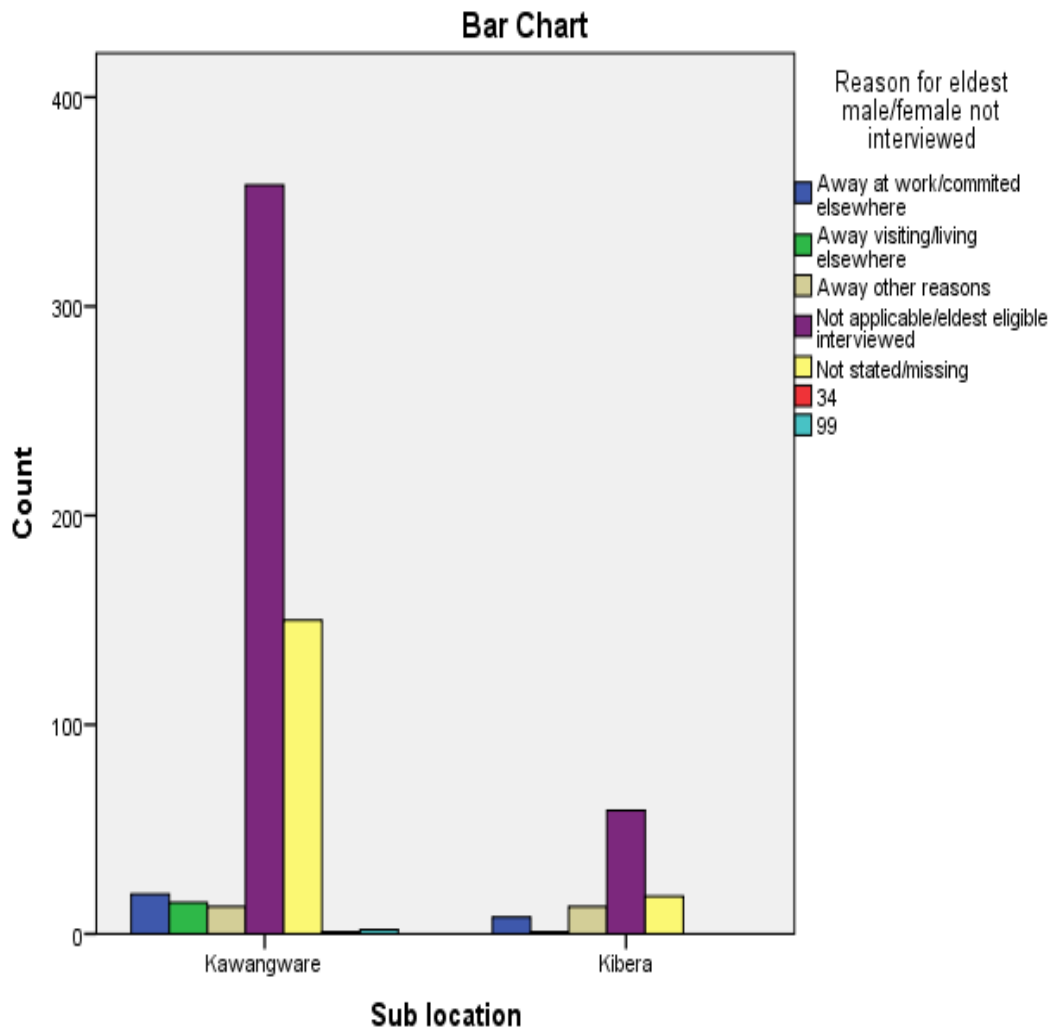


Figure 4.5 Participant was Eldest Youth of the Household

Key Finding: As illustrated in the above figure 4.5: i) In Kawangware, 358 interviews conducted by research assistants involved the eldest youth of the household. Among Kawangware research assistants who failed to interview the eldest youth of the household: 19 reported the eldest youth were away at work; 15 reported the eldest youth were visiting or living elsewhere; and 13 reported the eldest youth were away for other reasons; ii) Similarly in Kibera, 59 interviews involved the eldest youth of the household. Among Kibera research assistants who failed to interview the eldest youth: 8 reported the eldest youth were away at work; 1 reported the eldest youth was living elsewhere; and 13 reported the eldest youth were away for other reasons.

4.3 – Study Participants Demographic Information

The following figures summarize the demographic information of Kawangware and Kibera study participants in this research:

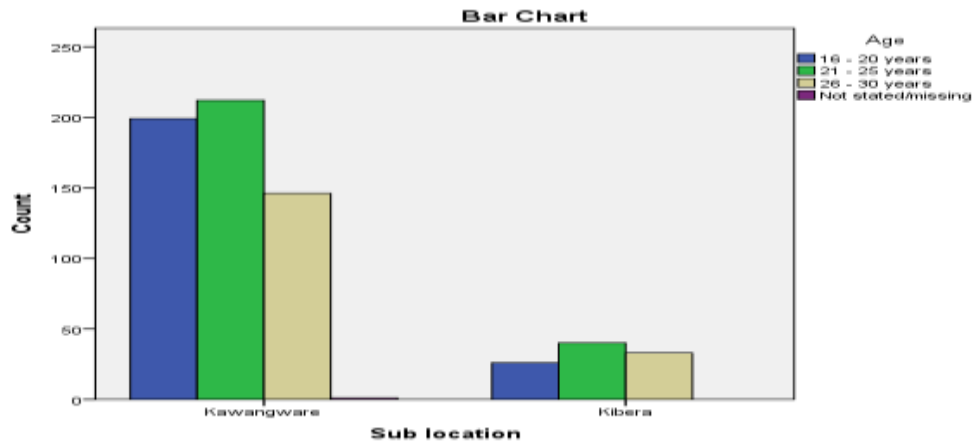


Figure 4.6 Age of Study Participants

Key Finding: As illustrated above in figure 4.6, the age demographics of study participants were as follows: i) 212 Kawangware study participants were aged between 21 to 25 years old as opposed to Kibera which had 40 study participants in this age group; ii) 199 Kawangware study participants were aged between 16 to 20 years old as opposed to Kibera which had 26 study participants in this age group; iii) 146 Kawangware study participants were aged between 26 to 30 years old as opposed to Kibera which had 33 study participants in this age group.

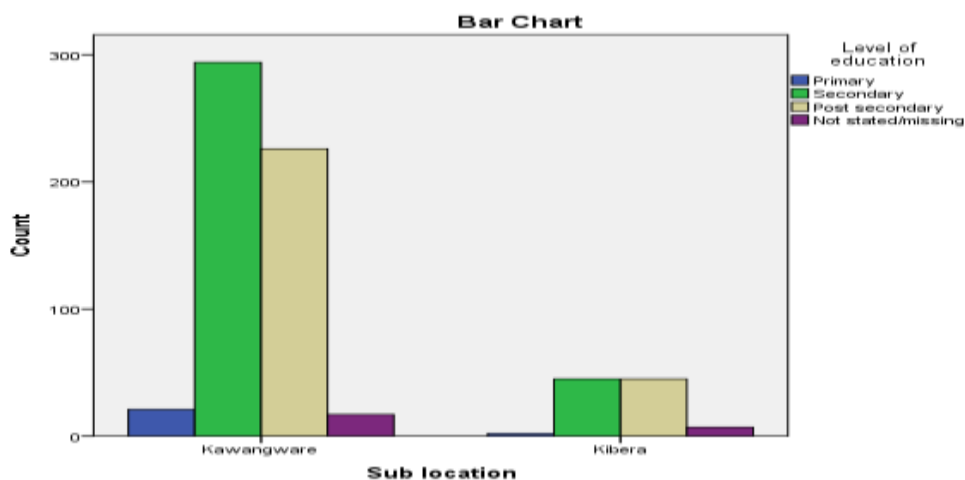


Figure 4.7 Level of Education of Study Participants

Key Finding: As illustrated in figure 4.7: i) 294 Kawangware youth reported secondary level of education and 226 Kawangware youth instead reported post-secondary level of education; ii) 45 Kibera youth reported secondary level of education and 45 Kibera youth also reported post-secondary level of education

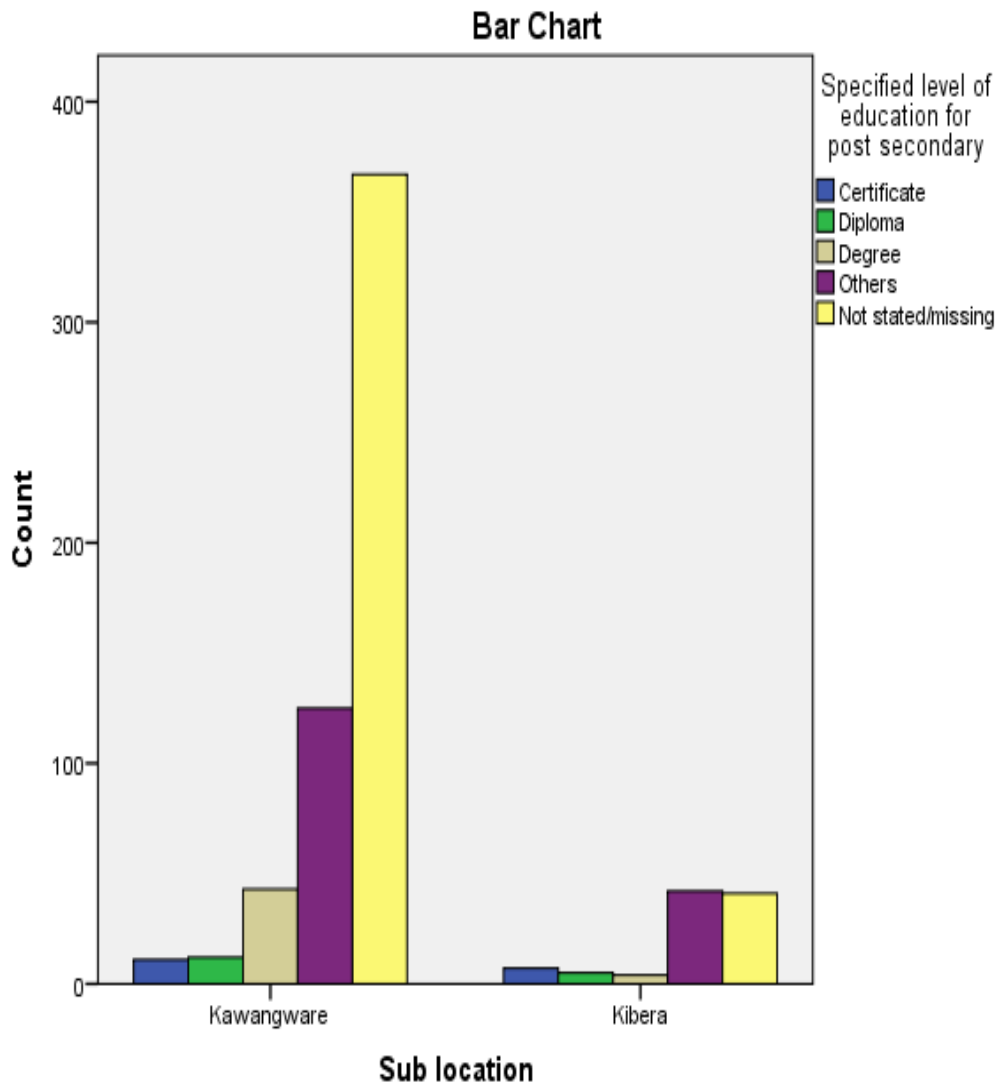


Figure 4.8 Specified Post-Secondary Level of Education of Study Participant

Key Finding: As illustrated in the above figure 4.8: i) In Kawangware, 367 did not state their specified level of post-secondary level of education but 43 reported having a University Degree; ii) In Kibera, 41 did not state their post-secondary level of education and only 4 reported having a University Degree.

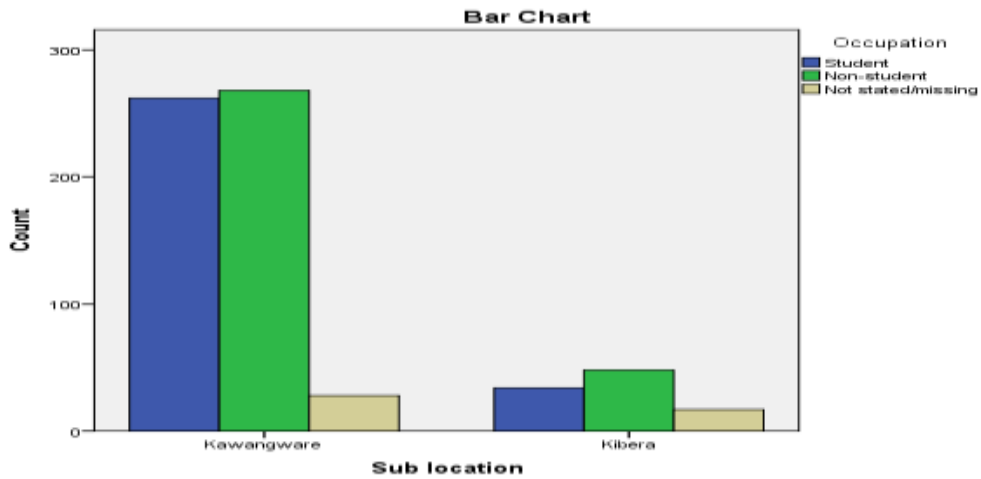


Figure 4.9 Occupation of Study Participant

Key Finding: As illustrated in figure 4.9: i) Among the Kawangware youth, 262 reported they were students; ii) 34 Kibera youth reported they were students.

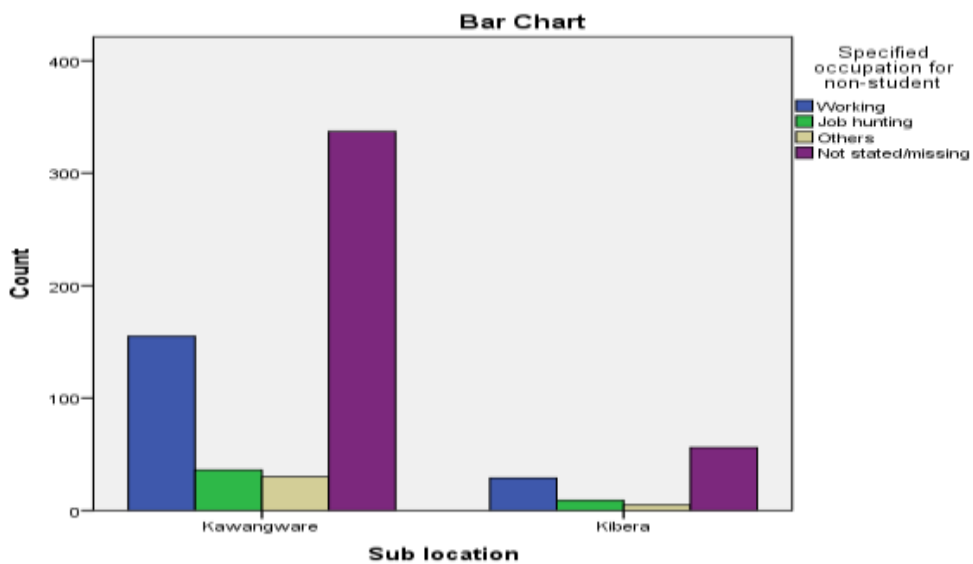


Figure 4.10 Specified Occupation for Non-Student Study Participant

Key Finding: As illustrated in the above figure 4.10: i) Among the 268 Kawangware non-students, 155 reported they were working; ii) However, among the 48 Kibera non-students, only 29 reported they were working.

4.4 - Majority Perceived Happiness among Kawangware and Kibera Youth Using Spitzer's Theory

The following figures summarize the Kawangware and Kibera Youth's perceived happiness using Spitzer's Theory:

4.4.1 - Pleasure as the bottom ranked component of Happiness according to Spitzer



Figure 4.11 Happy When Seeking Pleasure

Key Finding: 65.1% of Kawangware and Kibera youth agree happiness is always fulfilled when seeking pleasure which is illustrated in the above figure 4.11.

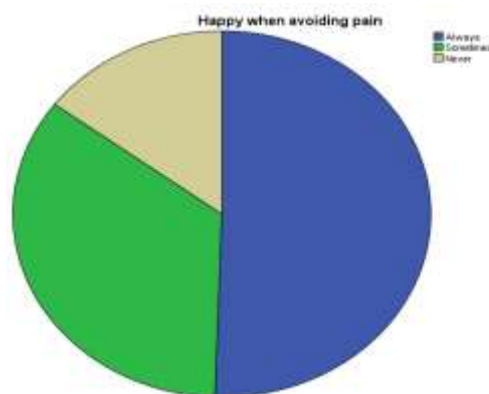


Figure 4.12 Happy when avoiding pain

Key Finding: As illustrated in the above figure 4.12; 50.5 % of Kawangware and Kibera youth agree happiness is always fulfilled when avoiding pain.



Figure 4.13 Happiness comes from Material Objects

Key Finding: Only 29.7% of Kawangware and Kibera youth agree happiness is fulfilled always from material objects; which is illustrated in the above figure 4.13.

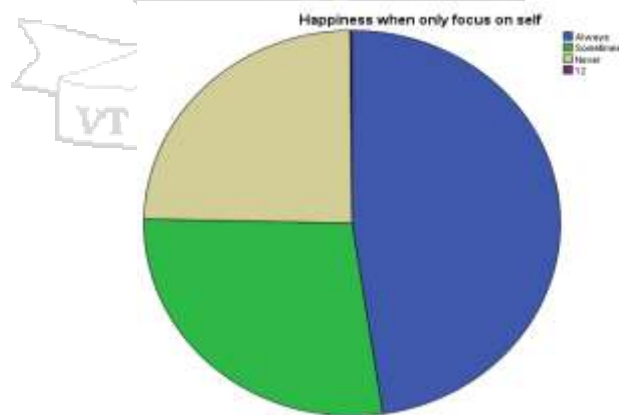


Figure 4.14 Happiness when only focus on self

Key Finding: As illustrated in the above figure 4.14, 47.6% of Kawangware and Kibera youth agree happiness is always fulfilled when one focuses on self.

According to the researcher, since only 29.7% of Kawangware and Kibera youth agree happiness is always fulfilled from material objects; this confirms Spitzer is correct when he argues pleasure is the bottom ranked component of happiness because it is inherently selfish in nature.

The researcher further argues Spitzer ranking pleasure as the bottom ranked component of happiness is also emphasized by the findings from the open ended question addressing pleasure.

Study participants were asked to state three material objects - defined as things they can hold in their hand - that made them happy; as well as the reason (s) these three material objects made them happy.

The key finding illustrated in the below bar chart in figure 4.4.1.5; was that money (37.4%) and the mobile phone (13.5%) were the main material objects that make Kawangware and Kibera youth most happy. The study participants reported money is pleasurable because of its purchasing power; and the mobile phone is pleasurable because it is used for communication as well as entertainment.

Both money and the mobile phone qualify as useful goods according to the Aristotle classification of goods because of their functional use.

The researcher employed Aristotle's classification of pleasurable goods, useful goods, and noble goods in the data coding for material objects because: i) Spitzer himself admits that his theory of happiness is heavily influenced by Aristotle; ii) Aristotle's classification is a better method of classification of material objects than Spitzer's classification of pleasurable goods which merely categorizes material goods as pleasurable when they are biological since they necessarily satisfy the needs of the body, and as non-pleasurable when they are non-biological because they do not necessarily satisfy the needs of the body.

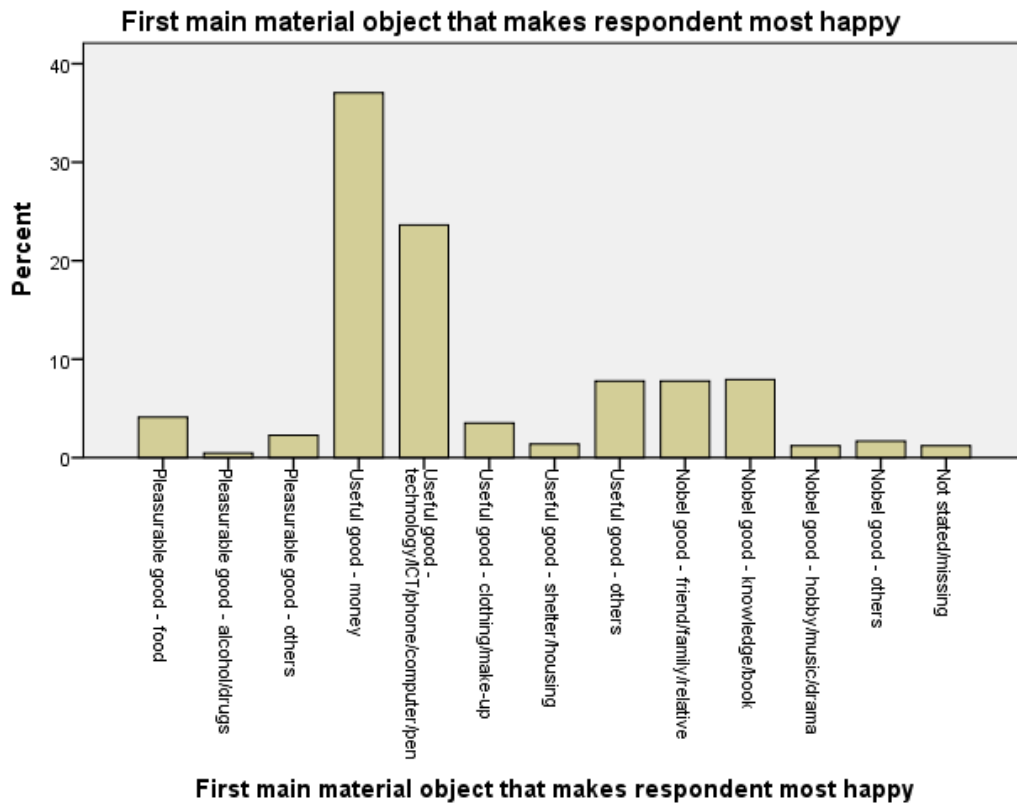


Figure 4.15 First main material object that makes study participant most happy

For the researcher; it is noteworthy that only 6.9% of Kawangware and Kibera youth rank food, sex, alcohol and drugs as the material object that makes them most happy; as opposed to 50.9% of Kawangware and Kibera youth who instead report money and the mobile phones as the material object that makes them most happy.

Moreover, for the researcher, the pie chart below in figure 4.16 which summarizes the reason(s) the first main material object makes them most happy; again confirms Spitzer is correct when he argues pleasure is the bottom ranked component of happiness.

This is because: i) 14.5% of Kawangware and Kibera youth report their family and friends make them most happy which are noble goods because they are loved for their own sake; ii) 4.1% report books make them most happy which are noble goods because they read the bible due to their love for God and read novels due to their love for knowledge; iii) 4.1% report food makes them most happy which is a pleasurable good because it provides the biological satisfaction of keeping them

healthy; iv) 0.5% report alcohol and drugs makes them most happy which is a because it provides the biological satisfaction of stress relief.

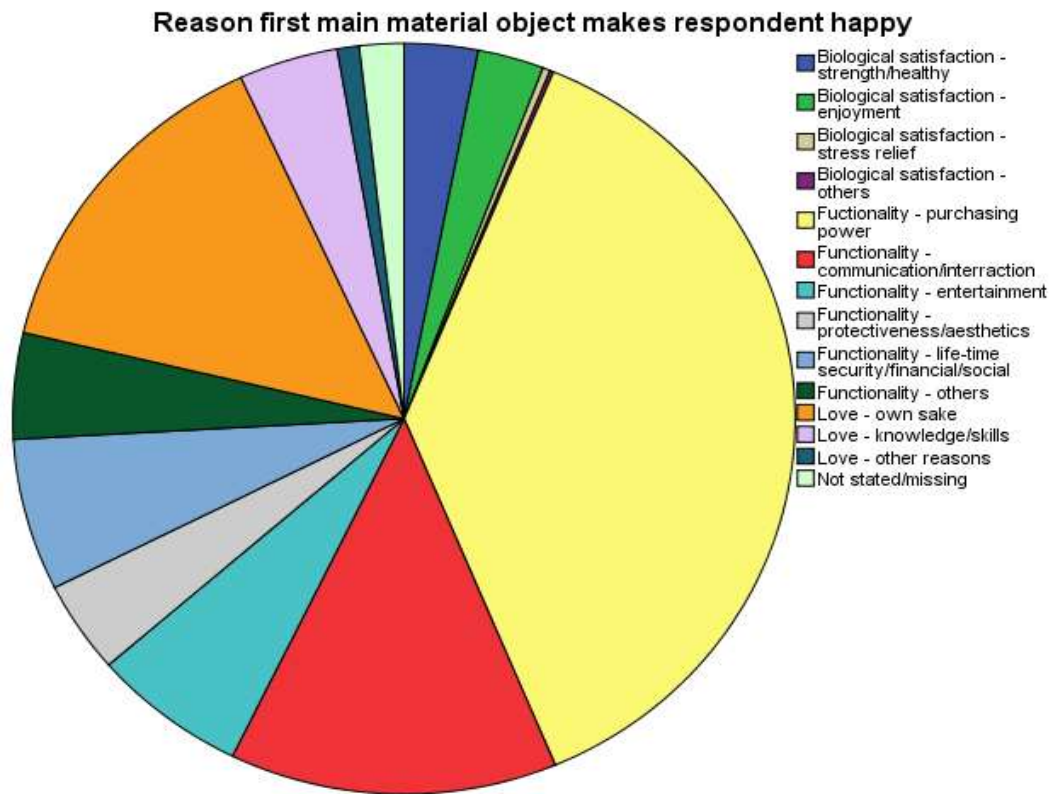


Figure 4.16: Reason that first material object makes study participant most happy

Overall Philosophical Interpretation of Spitzer’s component of Pleasure:

The research findings among Kawangware and Kibera youth confirm Spitzer is correct when he argues pleasure is the bottom ranked component of happiness because it is inherently selfish in nature since it only satisfies the body and achieves happiness at individual level.

The father of Hedonism is Epicurus (341 - 270 BC) who argued pleasure is the supreme value because it is the beginning and end of a happy life (Debeljuh 2006, 61). Hedonism is built on the premise of always seeking pleasure while avoiding pain. For the researcher, it is therefore encouraging that 65.1% of study respondents agree happiness is always seeking pleasure, 50.5% of study respondents report happiness is always avoiding pain.

J. S. Mbiti writes in his book - African Religions and Philosophies - that it is impossible for African people to 'know how to exist without religion' (Mbiti 1969, 2). Religion strongly condemns hedonism as a life of vice that must be avoided. According to the researcher, it therefore follows that merely 29.7% of study participants - who were all Africans - agreed happiness is always found in material objects. Simply put, the researcher argues that the religious aspect of African culture is compatible with Kawangware and Kibera youth agreeing with Spitzer's ranking of pleasure as a bottom component of happiness.

4.4.2 - Achievement as the component of Happiness which is more important than pleasure according to Spitzer

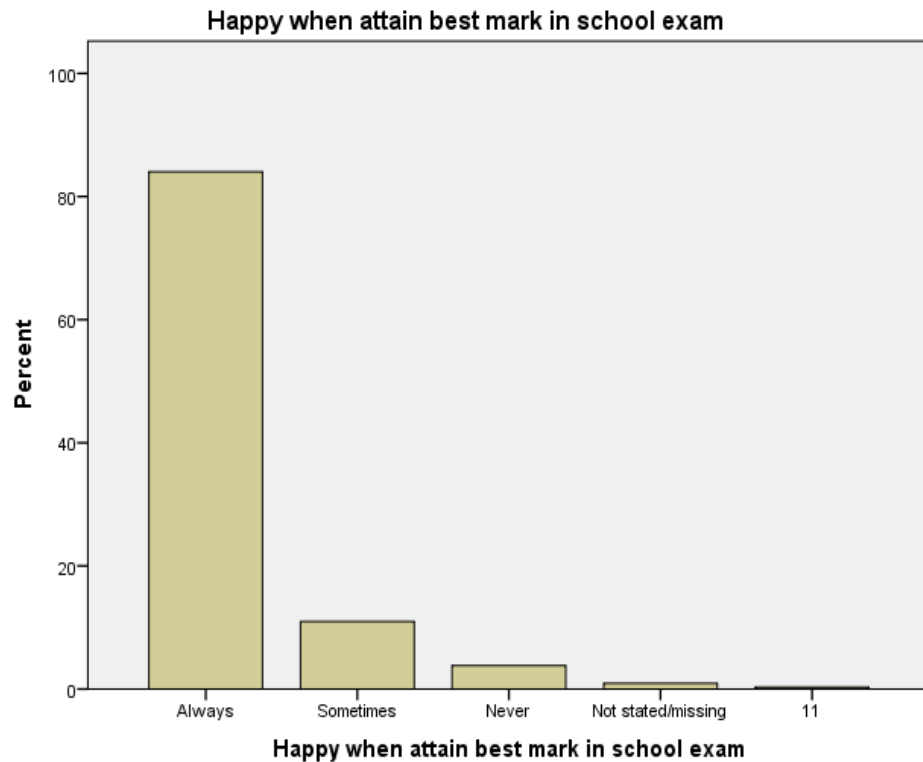


Figure 4.17 Happy when attain best mark in school exam

KEY FINDING: 84% of Kawangware and Kibera youth agree happiness is always fulfilled when they attain best school marks which is illustrated in the above figure 4.17



Figure 4.18 Happiness is winning

Key Finding: 64.4% of Kawangware and Kibera youth agree that happiness is always fulfilled in winning which is illustrated in the above figure 4.18.

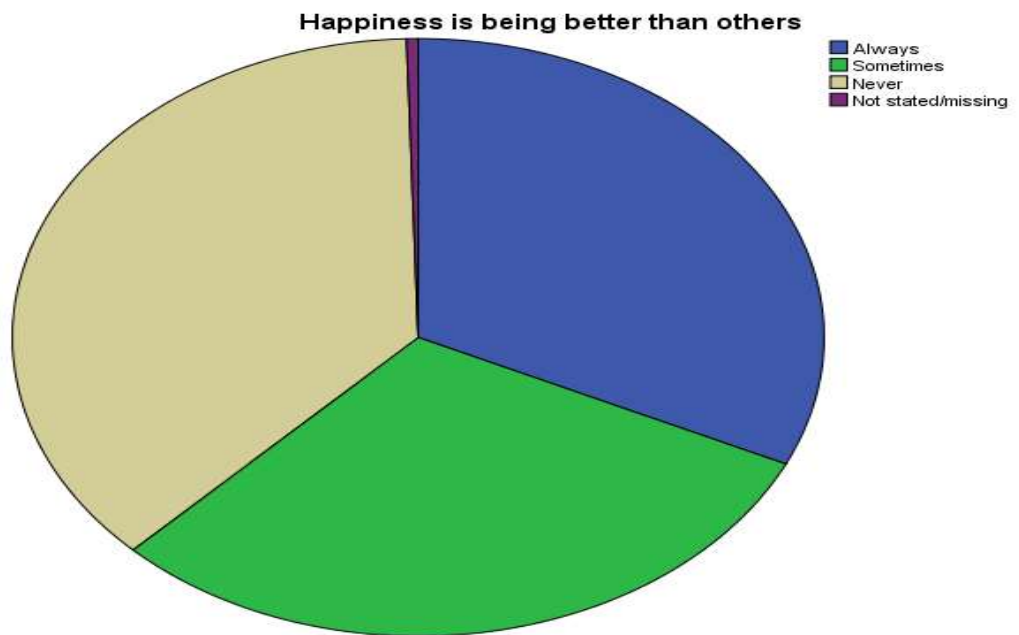


Figure 4.19 – Happiness is being better than others

Key finding: As illustrated in the above figure 4.19, 32.5 % of Kawangware and Kibera youth agree happiness is always fulfilled by being better than others.

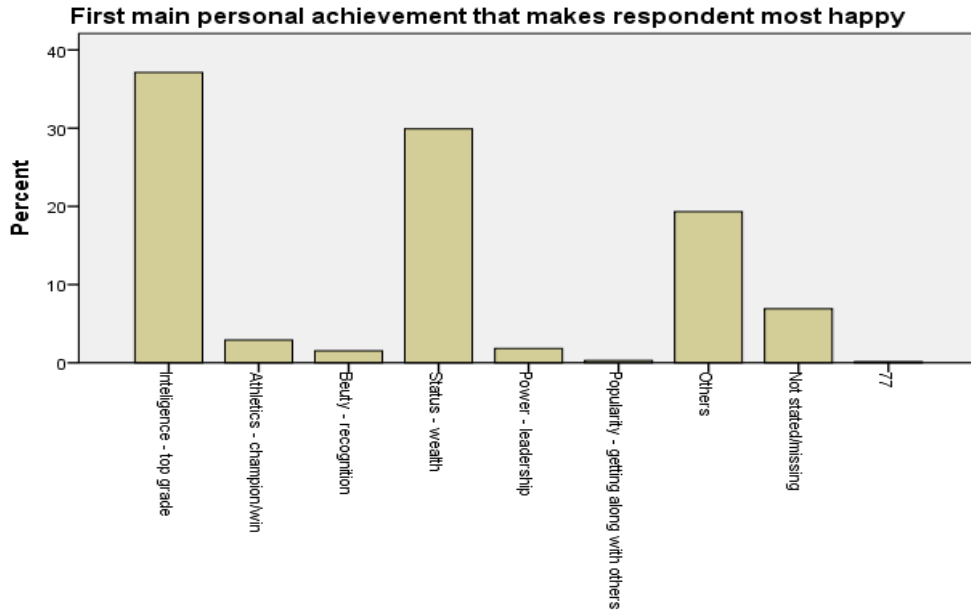
According to the researcher, the research findings among Kawangware and Kibera youth are consistent with Spitzer's theory is correct which ranks achievement as more important than pleasure because: i) With regard to Spitzer's component of achievement, 84% agree happiness is always when one gets the best marks in school; 64.4% report happiness is always winning; and only 32% agree happiness is always being better than others which ; ii) However, with regard to Spitzer's component of pleasure, 65.1% of study respondents agree happiness is always seeking pleasure, 50.5% of study respondents report happiness is always avoiding pain; 47.6% agree happiness is always when one focuses on self; and only 29.7% agree happiness is always found in material objects

For the researcher, it is noteworthy research findings with regard to Spitzer's component of achievement imply intelligence ranks higher than winning, which in turn ranks higher than the feeling of being better than others, among Kawangware and Kibera youth.

The researcher also argues achievement as a Spitzer component of happiness is further addressed by the findings from the open ended question in which study participants were asked to state with reasons (s) three personal achievements that makes them most happy.

The researcher employed Spitzer's classification of achievements which include: i) Intelligence - top grades; ii) Athletics - championship or winning; iii) Beauty - recognition; iv) Status - wealth; v) Power - leadership; vi) Popularity - getting along with others; vii) Others.

The bar chart below in figure 4.20; summarizes the first personal achievement that makes study participants most happy: i) Intelligence ranked as the top personal achievement because 37.1% of Kawangware and Kibera youth report top grades in school makes them most happy; ii) Wealth ranked as the second highest personal achievement because 29.9% of Kawangware and Kibera youth instead report status that comes with wealth e.g. when one has a good job makes them most happy.



First main personal achievement that makes respondent most happy

Figure 4.20 First main personal achievement that make study participant most happy

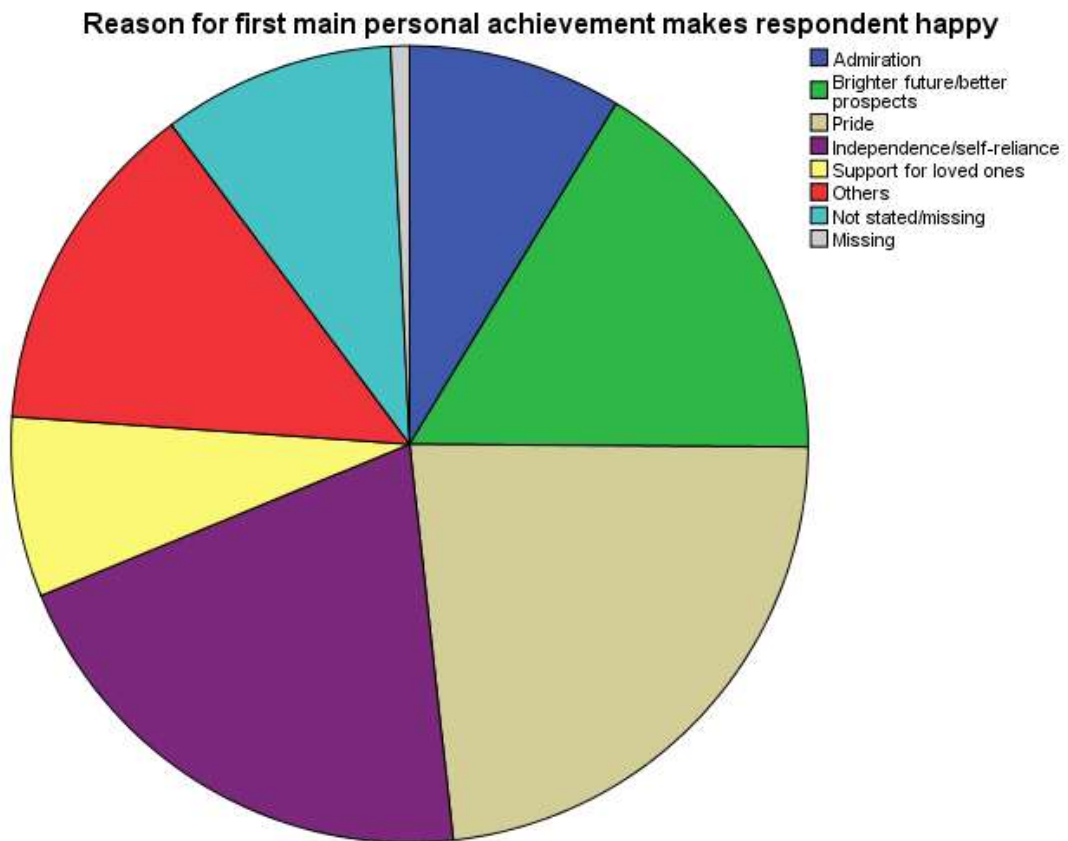


Figure 4.21 Reason first personal achievement makes study participant most happy

The above pie chart in figure 4.21 further emphasizes: i) Intelligence or top grades as the first personal achievement that makes 37.1% of Kawangware and Kibera youth most happy because it leads to brighter future or better prospects; ii) Wealth as another personal achievement makes 29.9% of Kawangware and Kibera youth most happy mainly because it is compatible with pride and independence.

Overall Philosophical Interpretation of Spitzer's component of Achievement:

According to the researcher, the above research findings are consistent with Spitzer's Theory which argues that achievement is a component of happiness that is ego-centric since it is founded in the key premise of happiness being fulfilled because of being better than others. The researcher argues that the egocentric nature of achievement as argued by Spitzer is compatible with the notions of pride and independence which are the main reasons Kawangware and Kibera youth argue wealth makes them happy.

However, there is an element of African culture worth addressing because 7.3% of Kawangware and Kibera youth report being motivated to get top grades and wealth mainly because they want to support their loved ones.

According to the researcher, this is due to the communalist notion of person which is dominant among Africans. This is captured by ethnophilosopher Mbiti (1969) who argues traditional Africans culture celebrates the notion that 'the individual does not and cannot exist alone... He owes his existence to other people, including those of past generations... The individual can only say: 'I am because we are: and since we are, therefore I am' (Mbiti 1969, 108 - 109).

Simply put, it is the communist notion of person that results in 7.3% of Kawangware and Kibera youth being strongly motivated to get top grades and a wealth through a 'good job'; so that they can support their loved ones. The Kawangware and Kibera research assistants reported that the youth argued that their loved ones are not only are very important in determining who they become as persons but also because they provide unconditional love and support that encourage the Kawangware and Kibera youth to persevere during difficult times.

4.4.3 – Contribution as the third component of happiness whose importance only inferior to Transcendence according to Spitzer



Figure 4.22 Happy when helping a friend

Key Finding: 85.5% of Kawangware and Kibera youth agree that happiness is always achieved when helping a friend which is illustrated in above figure 4.22

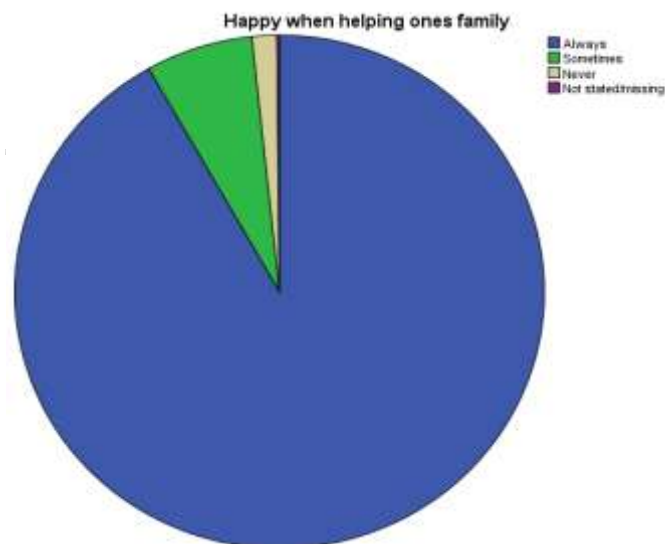


Figure 4.23 Happy when helping one's family

Key Finding: 91.8% of Kawangware and Kibera youth agree happiness is always fulfilled when one helps one's family which is illustrated in the above figure 4.23



Figure 4.24 Happiness is being kind to others

Key Finding: As illustrated in the above figure 4.24; 77.8% of Kawangware and Kibera youth agree happiness is always fulfilled when one is kind to others.

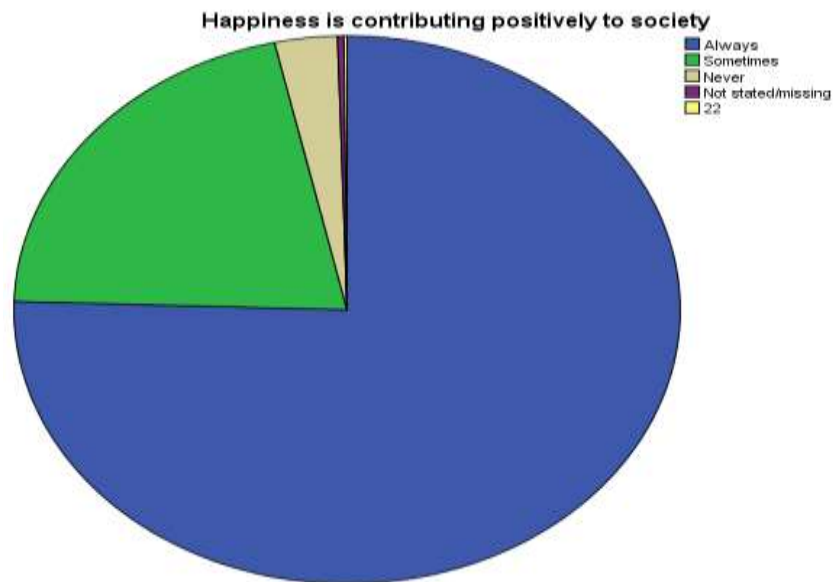


Figure 4.25 Happiness is contributing positively to society

Key Finding: 75.5% of Kawangware and Kibera youth agree happiness is always fulfilled in contributing positively to society which is illustrated in the above figure 4.25.

According to the researcher, the research findings among Kawangware and Kibera youth are consistent with Spitzer's theory which argues that contribution is a very important component of happiness because it involves giving something beyond self. This is because: i) 91.8% agree happiness is always helping one's family; ii) 85.5% agree happiness is always when helping friends; iii) 77.8% of study respondents agree happiness is always when being kind to others; iv) 75.5% agree happiness is always fulfilled when contributing positively to society.

Moreover, the researcher argues that the above findings among Kawangware and Kibera youth confirm Spitzer is correct when he ranks contribution as higher than both achievement and pleasure because: i) With regard to Spitzer's component of contribution, 91.8% agree happiness is always fulfilled helping family and 85.5% agree happiness is always fulfilled helping friends; ii) With regard to Spitzer's component of achievement, 84% agree happiness is always fulfilled when one gets the best school marks and 64.4% report happiness is always fulfilled in winning.

The researcher further argues Spitzer's component of contribution is also emphasized by the findings from the open ended question in which Kawangware and Kibera youth were asked to state with reasons (s) three contributions - defined as community services in school, workplace, church, and country - that makes them most happy. The researcher employed Spitzer's classification of contributions which include: i) Justice - fairness; ii) Justice - fighting corruption; iii) Justice - charity or volunteer work; iv) Common good - citizen obligation e.g. tax payment; v) Common good - others.

The bar chart below in figure 4.4.3.5; summarizes the first contribution that make Kawangware and Kibera study participants most happy: 80.5% report the virtue of justice motivates them to engage in charity work, voluntary work, community service, donation of blood to hospitals, giving food to the poor, giving clothes to the poor, cleaning the environment, cleaning the church, visiting orphanages, helping the elderly, among other activities. It is noteworthy to mention that 2.7% report their role as citizens paying taxes and voting for their leaders as their first main positive contribution to their society which makes them most happy.

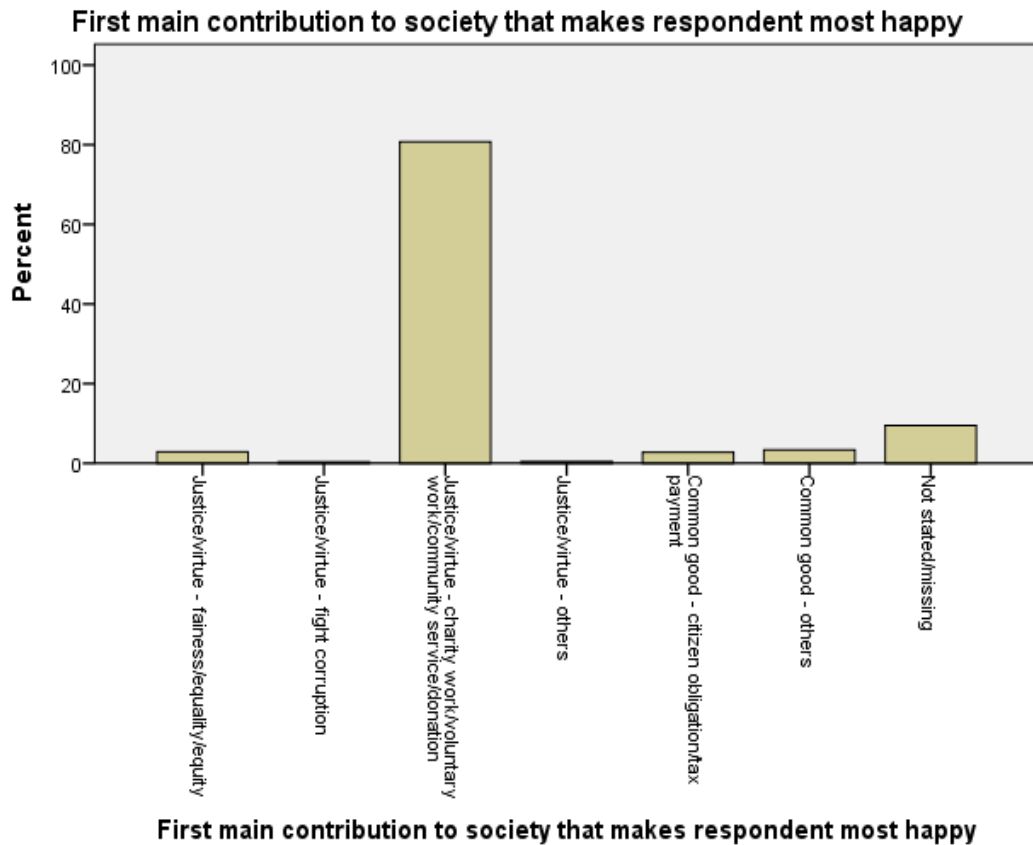


Figure 4.26 First main contribution to society that makes participant most happy

Moreover, the key finding of the below pie chart in the figure 4.26; emphasizes Spitzer component of contribution as very important among Kawangware and Kibera youth since: i) 69.2% of study participants report they are motivated to engage in contribution because it allows them to make a difference in the world; ii) 13.4% of study participants instead report moral duty as their main reason for taking part in contribution.

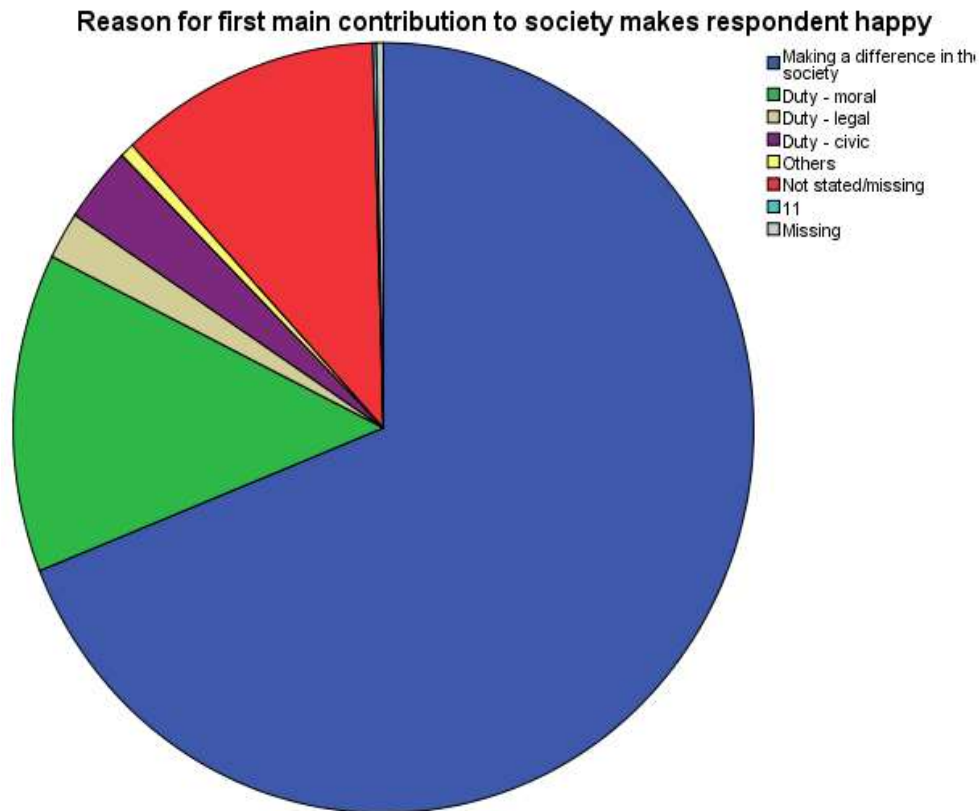


Figure 4.27 Reason first contribution to society makes respondent happy

Overall Philosophical Interpretation of Spitzer’s component of Contribution:

Spitzer defines contribution as something beyond self. According to the researcher, the above research findings are consistent with Spitzer’s Theory; since the virtue of justice always acknowledges others. Therefore it follows that the Kawangware and Kibera youth are consequently motivated to engage in contribution which Spitzer argues results in happiness because one is giving back to other members of society.

The researcher argues that traditional African culture which has a communalistic notion of the person is compatible with actively engaging in acts of positively contributing to society; because the communalist notion of person makes it is impossible for Africans to conceive themselves as isolated individuals.

However, research findings among Kawangware and Kibera youth imply contribution to family and friends is regarded than contribution to fellow citizens, workmates, and classmates among others. This is because 91.8% of Kawangware and Kibera youth agree happiness is always fulfilled when helping family and

85.5% of Kawangware and Kibera youth agree happiness is always fulfilled when contributing positively to friends; but only 77.8% of Kawangware and Kibera youth agree happiness is always fulfilled when contributing positively to fellow citizens, workmates, among others. This implies that contributing positively among Kawangware and Kibera youth is mainly towards loved ones such as family and friends as opposed to strangers such as fellow citizens and workmates.

According to the researcher, this is because Kawangware and Kibera youth live in Nairobi which is main urban centre of Kenya. Therefore it follows that they are under the influence of modern western culture which embraces individualism and therefore is compatible with the notion of prioritizing contributing positively to loved ones over contributing positively to strangers.

The researcher also argues the individualism of modern western culture is confirmed by MacIntyre who argues in his book 'After Virtue' that contemporary society is characterized by emotivism because its moral code is based on individual preferences; and therefore all moral judgments are sadly reduced to 'expressions of preference, expressions of attitude, or feeling' (MacIntyre 1984, 11-12).

The researcher moreover argues that the globalization of the contemporary world has resulted in a 'liberal world' which celebrates the individual freedom to do whatever one wants as an absolute. Liberalism is however contrary to the common good which is a good shared by all members of society precisely because they are all members of the same society and which benefits the society as a whole as well as each of its members as persons (Argandona 1998, 3). The researcher therefore sadly agrees with MacIntyre who writes in his book 'After Virtue' that the moral climate of the contemporary world is 'the new dark ages', since the absolute regard of individual freedom to do whatever one wants is strongly incompatible with the common good (MacIntyre 1984, 263).

4.4.4 - Transcendence as the fourth component of happiness which is most important according to Spitzer



Figure 4.28 Happy to search for truth and believe truth is important

Key Finding: 75.5% of Kawangware and Kibera youth agree happiness is always fulfilled when they search for truth which is illustrated in above figure 4.28.

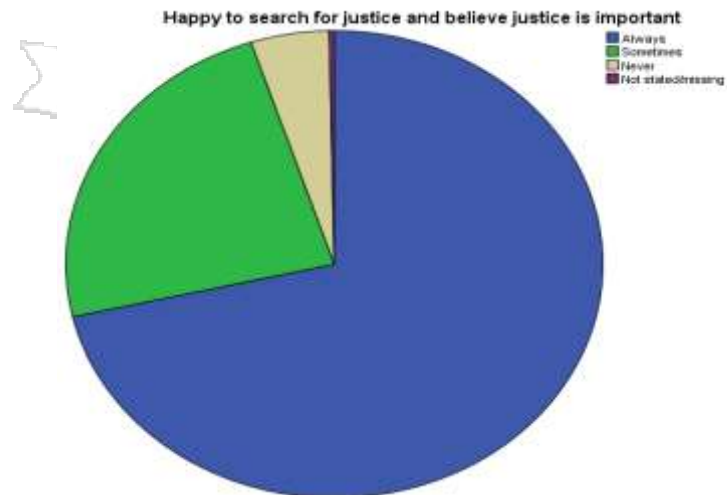


Figure 4.29 Happy to search for Justice and believe Justice is important

Key finding: 71.4% of Kawangware and Kibera youth agree happiness is always fulfilled when they seek justice which is illustrated in above figure 4.29.

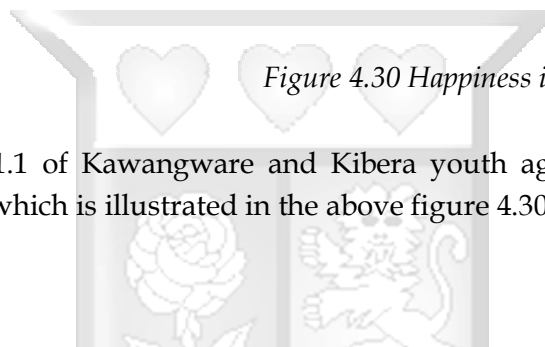


Figure 4.30 Happiness is love

Key Finding: 81.1 of Kawangware and Kibera youth agree happiness is always fulfilled in love which is illustrated in the above figure 4.30.

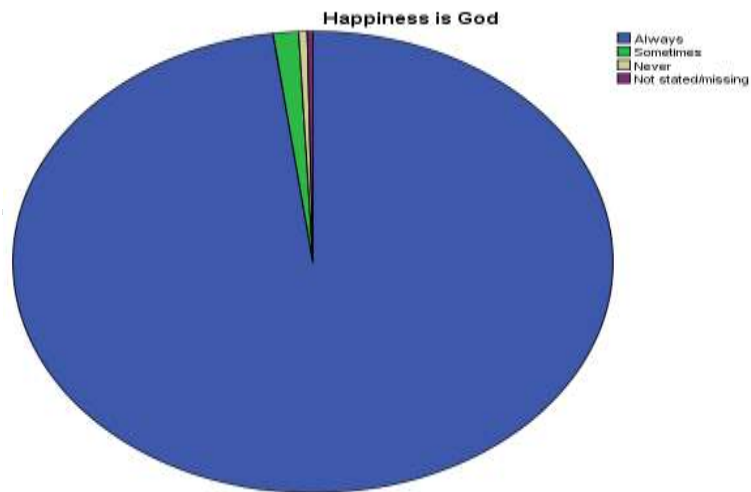


Figure 4.31 Happiness is God

Key finding: As illustrated in the above figure 4.31; 97.9% of Kawangware and Kibera youth agree happiness is always God.

According to the researcher, these findings among Kawangware and Kibera youth are consistent with Spitzer's Theory which argues transcendence is the most important component of happiness because it is compatible with God since: i) 97.9% of study respondents agree happiness is always God; ii) 81.1% of study respondents report that happiness is always fulfilled in love; iii) 75.5% agree happiness is always found in truth; iv) 71.4% agree happiness is always found in justice.

However, it is noteworthy to mention that the research findings among Kawangware and Kibera youth imply that the **love** which is intimately connected to sense of belonging is **more important than truth**; and that truth is more important than justice.

The researcher further argues that Transcendence as the top ranked Spitzer component of happiness is also emphasized by research findings from the open ended question in which Kawangware and Kibera youth were asked to state three blessings from God that makes them happy; as well as to state the reason (s) each blessing from God makes them happy.

The researcher employed Spitzer's classification of Transcendence to classify the blessings from God named by participants as follows: i) Life - being alive; ii) Truthfulness - Intellect/Knowledge; iii) Truthfulness - Others; iv) Goodness - doing right to others; v) Goodness - high moral standing; vi) Goodness - others; vii) Home - sense of belonging among loved ones such as family and friends; viii) Others

The bar chart below in figure 4.29; summarizes the first blessing among Kawangware and Kibera study participants: i) 40.6% report life as their highest blessing from God; ii) 30.9% instead report home or the sense of belonging among loved ones - family and friends - as their top ranked blessing from God.

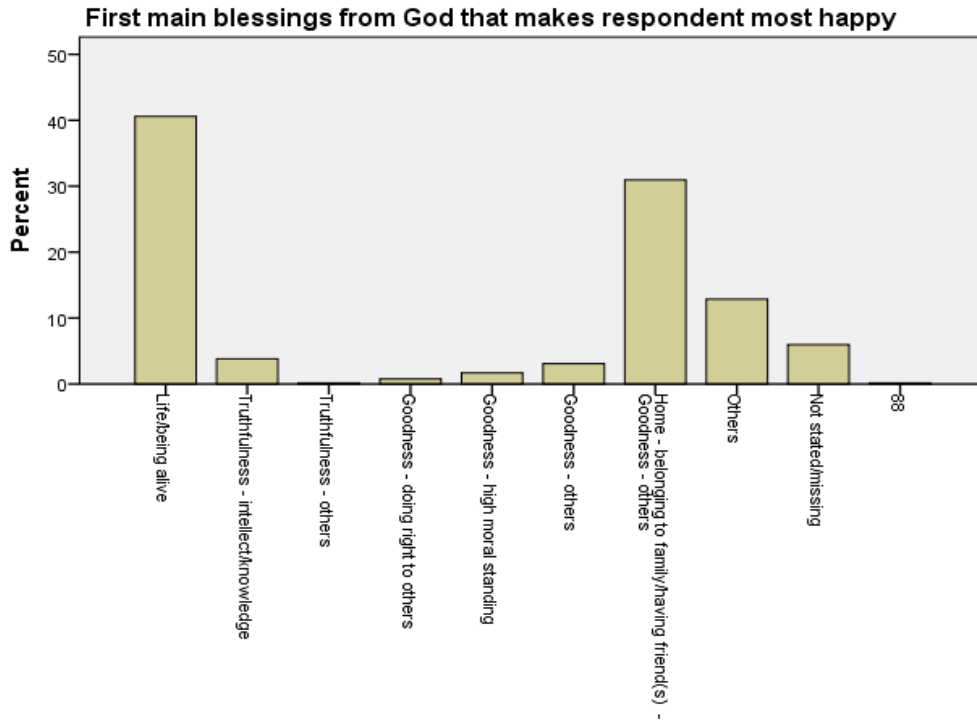


Figure 4.32 First main blessings from God that make respondent happy

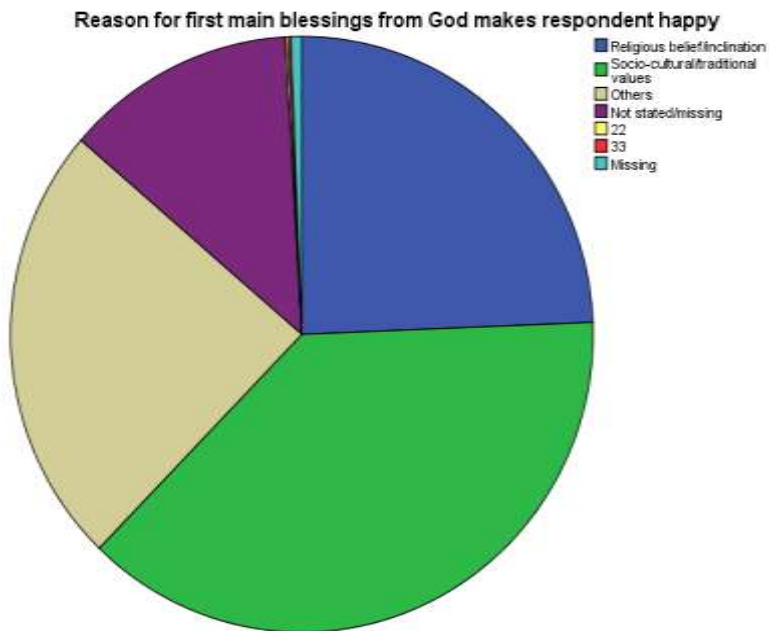


Figure 4.33 Reason for first main blessing from God making participant most happy

The pie chart above in figure 4.33 further emphasizes the important central role God plays among Kawangware and Kibera study youth because: i) 62.6% report religious belief as their main reason for acknowledging life and home as their top ranked blessings; ii) Only 38.1% instead report socio-cultural as well as traditional values as their reasons for acknowledging life and home as their top ranked blessings from God. The researcher argues that religion is nevertheless compatible with the values of morality as well as values rooted in socio-cultural traditions.

Overall Philosophical Interpretation of Spitzer's component of Transcendence:

Spitzer's Theory argues that transcendence refers to man's natural quest for Perfect Truth, Perfect Goodness, Perfect Beauty, Perfect Home, and Perfect Harmony. Spitzer emphasizes that Perfect Truth, Perfect Goodness, Perfect Beauty, Perfect Home and Perfect Harmony are only found in GOD because God is Truth Itself, Goodness Itself, Beauty Itself, Home Itself and Harmony Itself. For the researcher, Spitzer's argument that Transcendence is the most important component of happiness is confirmed as true because 97.9% agree that happiness is always God. It is therefore follows that 40.6% report life as their top blessing from God because they acknowledge life as precious gift from God; and 30.9% report home or the sense of belonging among loved ones - family and friends - as their top blessing from God because they regard their loved ones as precious gifts from God who give them unconditional love and support.

Mbiti (1962) argues that: 'African peoples do not know how to exist without religion' which is confirmed by the research finding that 97.9% of Kawangware and Kibera youth agree happiness is always found in God (Mbiti 1969, 2).

Christianity is the dominant religion among the Kawangware and Kibera study participants. According to the researcher, this is an element of Western culture because Christianity was introduced by the white man to Africans during colonialism. The researcher therefore feels justified to include Aquinas when addressing Spitzer's component of Transcendence among Kawangware and Kibera youth because Aquinas argues: 'all people agree on happiness as an end, each and every man is considered as a certain part; but the common good of the whole is God himself' (Aquinas 1954, 634; Sison and Fontrodana 2012, 214 - 215). Simply put, for

the researcher, Aquinas confirms Spitzer is correct when he argues Transcendence is the most important component of true happiness for man.

4.5 – Gender Difference on Perceived Happiness among Kawangware and Kibera Youth Using Spitzer’s Theory

Chi test was employed by the researcher to determine the relationship between the gender (sex) of the participant and all four Spitzer components of happiness – pleasure, achievement, contribution, and transcendence. However, since Chi test is a parametric inferential test, the accuracy of research study findings was assumed to be statistically significant and thus applicable to the general Kawangware sub-location population and Kibera sub-location population **when the value of p is less than 0.05**. Since the Chi Test is highly sensitive, data recoding for the variables associated with pleasure (V19 – V22); achievement (V23-V26); contribution (V27-V30) and transcendence (V31-V34) was employed by the researcher prior to performing the Chi test.

4.5.1 – Relationship of Gender and Spitzer’s component of Pleasure

Key Finding: According to Table 1; 72.4% of Kawangware and Kibera males agree happiness is always found when seeking pleasure, as opposed to 58.4% of Kawangware and Kibera females who instead agree happiness is always found when seeking pleasure which is illustrated in Table 1. It is worth noting that these differences are statistically significant because the Chi Test has a p value of 0.000 (please refer to Appendix D for table 1).

Among Kawangware and Kibera youth, males are more consistent than females with regard to Spitzer’s component of pleasure. According to the researcher, this is because it is more acceptable for male youth to seek pleasure than female youth.

The researcher also argues that this is reflected in contemporary society; since a man who is a virgin is ridiculed; yet a woman who is sexually active is instead condemned as a ‘slut’.

Similarly, male drug and alcohol addicts are typically subjected to less stigma and discrimination as opposed to female drug and alcohol addicts because it is more acceptable for a man to indulge in drugs and alcohol as opposed to a woman.

The researcher further argues this applies even in traditional African society; since traditional alcohol were typically brewed by women, but instead consumed by men.

According to Cormac Burke, a man has an 'active' character due to his logic that complements his public forum outside the home; therefore since the man is thing-directed, it was acceptable since traditional times for the man to openly indulge in alcohol for instance after successfully resolving a village dispute (Burke 2015, 5). Burke however argues that the woman instead has a 'passive' character due to her intuition which is complementary to the private forum that is her home and which in turn makes her person-directed; since traditional times it was thus unacceptable for a woman to openly indulge in alcohol because it was perceived that they would interfere with her main roles of wife and mother (Burke 2015, 5).

In the researcher's opinion, the relationship between gender and Spitzer's component of pleasure is further emphasized by the fact that the 2.6% of Kawangware and Kibera youth who reported sex, alcohol, and drugs (miraa) as the first main material object that gave them most happiness were all males.

4.5.2 - Relationship of Gender and Spitzer's component of Achievement

Key Finding One: Table 2 indicates that 81.2% Kawangware and Kibera males report being always happy when they attain the best school marks as opposed to 88.8% Kawangware and Kibera females who instead report being always happy when they attain best school marks. These differences are statistically significant because the Chi Test has a p value of 0.000 (please refer to Appendix D for table 2).

Kawangware and Kibera females are more consistent than Kawangware and Kibera males with regard to Spitzer's component of Achievement particularly in terms of academic success in school.

According to the researcher, this is because Kawangware and Kibera are informal settlement areas found in Nairobi. The researcher consequently argues that Kawangware and Kibera youth are likely to be exposed to the key message of providing formal education to the girl child so as to ensure the happiness and prosperity of the girl child for the rest of her life – which is heavily promoted by not only the Kenyan government but also by non-governmental organizations as well as international organizations.

The researcher also argues that the higher the academic success of the female, the more likely she will have power and autonomy. Radical feminism is built on the key premise of power and autonomy of women; therefore radical feminism condemns traditional roles of woman as wife and mother as obstacles to a woman's career because these roles typically feed the egos and wounds to men in a way that contributes to the construction of women as inferior to men (Wolf-Devine 2004, 53). According to the researcher, it therefore follows that 88.8% of Kawangware and Kibera females report happiness is always fulfilled when one achieves the best school marks; because of the influence of modern western culture among Kawangware and Kibera female youth which embraces the key premise of power and autonomy of woman as advocated by proponents of radical feminism.

Key Finding Two: Among Kawangware and Kibera youth, 70.0% males agree happiness is always winning as opposed to 59.3% females who instead agree with the notion that happiness is always winning which is indicated in Table 3. The differences between the males and females is statistically significant because the Chi Test has a p value of 0.001 (please refer to Appendix D for Table 3)

Kawangware and Kibera males are more consistent than Kawangware and Kibera females with regard to Spitzer's component of achievement, particularly in terms of winning. The researcher argues that throughout the ages, competition and therefore winning is typically more acceptable among males as opposed to females in society. In ancient Greece, Olympics were celebrated as a major sporting event to identify and recognize the best athletes; participants of the various competitions that included running, wrestling among others were males. Similarly, in the

contemporary era, male athletes typically earn much more than female athletes because male sports have bigger audiences than female sports.

According to the researcher, the importance males place on winning is also confirmed by Nietzsche who is a male philosopher that strongly advocates for the 'will to power' as a central theme in his philosophy.

4.5.3 - Relationship of Gender and Spitzer's component of Contribution

Key Finding One: 86.1% of Kawangware and Kibera males agree happiness is always fulfilled when helping a friend and 85.3% of Kawangware and Kibera females agree happiness is always helping a friend which is indicated in Table 4. These differences are statistically significant because the Chi Test has a p value of 0.001 (please refer to Appendix D for Table 4)

Among Kawangware and Kibera youth, males are more consistent than females with regard to Spitzer's component of contribution particularly in terms of helping a friend.

According to the researcher, both Kawangware and Kibera male and females strongly agree with the notion that happiness is always fulfilled when helping because of their African culture. This is due to the communalist notion of person among Africans; which as aforementioned is ethnophilosopher Mbiti argues as a central notion of traditional Africans because: 'the individual can only say: 'I am because we are: and since we are, therefore I am' (Mbiti 1969, 108 - 109).

Key Finding Two: As illustrated in Table 5, among Kawangware and Kibera youth, 80.1% males agree happiness is always fulfilled when kind to others and 76.4% of females instead agree happiness is always fulfilled when kind to others. These differences are statistically significant because the Chi Test has a p value of 0.002 (please refer to Appendix D for Table 5).

Kawangware and Kibera males are more consistent than Kawangware and Kibera females with regard to Spitzer's component of contribution particularly in terms of being kind to others including work colleagues, neighbours and other citizens.

The researcher argues that this research finding among Kawangware and Kibera youth is due to the fact that they are influenced by modern western culture since they live in Nairobi which is the main urban city of Kenya. It therefore follows for the researcher that Kawangware and Kibera females are more likely to embrace feminist existentialism which is built on the key premise of disregarding the woman's biological nature as subordinate to the woman's autonomy to be a free self-creating individual being (Wolf-Devine 2004, 52 & 53).

The researcher argues that the biological nature of the woman as more 'nurturing' and 'caring' is complementary to their traditional domestic roles as 'wife' and 'mother' in the home. However, Beauvoir who is the main proponent of feminist existentialism, instead argues the 'traditional woman' is backward since she is 'ensnared in nature'; Beauvoir therefore advocates for the 'modern woman' who is a free, creative and autonomous individual because she rejects the restrictions of: i) marriage where the role of wife restricts the freedom of the woman as an individual; ii) family where the role of mother restricts the freedom of the woman as an individual (Wolf-Devine 2004, 52).

In summary, the researcher argues that the reason Kawangware and Kibera females are less consistent than Kawangware and Kibera males in terms of Spitzer's component of contribution particularly in terms of helping others such as work colleagues and fellow citizens; is due to radical feminism which celebrates the power and autonomy of women.

Key Finding Three: 75.5% of Kawangware and Kibera males agree happiness is always fulfilled when contributing positively to society and 76.2% of females agreed with the notion that happiness is always fulfilled when contributing positively to society which is illustrated in Table 6. These differences are statistically significant because the Chi Test has a p value of 0.004 (please refer to Appendix D for Table 6).

Kawangware and Kibera males are more consistent than Kawangware and Kibera females with regards to Spitzer's component of contribution particularly in terms of contributing positively to society.

Again the researcher refers to the arguments of Beauvoir who is a proponent of feminist existentialism that is built on the key premise of celebrating the power and autonomy of women as the contributing cause to the above research finding.

4.5.4 - Relationship of Sex of respondent and Transcendence Component of Spitzer's Theory

Key Finding: Among Kawangware and Kibera youth, 75.9% males agree happiness is always fulfilled in the search for justice because they believe it is important as opposed to 67.5% females who agree with happiness is always fulfilled in the search of justice because they believe it is important; which is indicated in Table 7. These differences are statistically significant because the Chi Test has a p value of 0.017 (please refer to Appendix D for Table 7).

Among Kawangware and Kibera youth, males are more consistent than females with regard to Spitzer's component of transcendence particularly in terms of seeking justice because they believe it is important to them.

According to the researcher, this research finding is a sad reflection of the reality that the Kenyan justice and legal system typically favours the males who are perpetrators of crimes and instead punishes the females who are sadly the typical victims of crimes. It is noteworthy to mention that Aristotle emphasizes that the common good of the state which is Eudaimonia; is ideally achieved when the regime is just (Sison & Fontrodana 2012, 214). Simply put, for the researcher, this research finding is compatible with the fact that Kawangware and Kibera youth realize that the Kenyan justice and legal system prioritizes the happiness of male citizens over the happiness of female citizens.

4.6 - Relationship of Education and Perceived Happiness among Kawangware and Kibera Youth

Chi test was employed by the researcher to determine the relationship between the education of the participant and all four components of happiness according to Spitzer's theory - pleasure, achievement, contribution, and transcendence. However, since Chi test is a parametric inferential test, the accuracy of research study findings was only assumed to be statistically significant and thus applicable

to the general Kawangware sub-location population and Kibera sub-location population **when the value of p is less than 0.05.**

4.6.1 - Relationship of Education and Pleasure Component of Spitzer's Theory

Key Finding: 52.2% of Kawangware and Kibera youth with primary level of education agree happiness is always found when one focuses on self; 52.1% of Kawangware and Kibera youth with secondary level of education agree happiness is always found when one focuses on self; and 42.1% of Kawangware and Kibera youth with post-secondary level of education agree happiness is always found when one focuses on self as indicated in Table 8. These differences are statistically significant because the Chi Test has a p value of 0.000 (please refer to Appendix D for Table 8)

According to the researcher, the above finding implies that the higher the education level of the Kawangware and Kibera youth, the less compatible they are with Spitzer's component of pleasure.

Selles argues that when a society is in crisis, it follows that this is a sign of educational background due to the fact that education is intimately linked to social reform (Stanford Encyclopedia of Philosophy 2008, 1 & 2).

According to the researcher; there is a moral aspect of formal education which condemns people who make pleasure their ultimate end. Therefore it follows that the higher the education level of the Kawangware and Kibera youth, the more likely that they will frown upon Spitzer's component of pleasure. Aristotle confirms that Spitzer is right when he ranks pleasure as the least important component of happiness; since Aristotle censures men who always seek pleasure as 'living like animals' because their actions are contrary to their dignity as human beings.

4.6.2 - Relationship of Education and Achievement Component of Spitzer's Theory

Key Finding One: Among Kawangware and Kibera youth with primary education level 81.0% agree happiness is always when they attain best school marks; 83.5 % of Kawangware and Kibera youth with secondary level of education agree happiness

is always found when they attain best school marks; and 87.5% of Kawangware and Kibera youth agree happiness is always fulfilled when they attain best school marks which is indicated in Table 9. These differences are statistically significant because the Chi Test has a p value of 0.008 (please refer to Appendix D for Table 9).

The research findings implies that the higher the education level of Kawangware and Kibera youth, the more compatible they are with Spitzer's component of achievement. For the researcher, this is because the higher the academic success of the Kawangware and Kibera youth, the more likely they are to get a white-collar job with good income and therefore become happy due to Spitzer's component of achievement.

It is noteworthy that 7.4% of Kawangware and Kibera youth agree they are motivated to achieve so that they can support their loved ones. For the researcher, this is because their traditional African cultural heritage embraces the communalist notion of person and therefore advocates for achievement as something to be shared with loved ones such as family. Kawangware and Kibera study participants thus rejects Spitzer's theory which due to the intimate connection of western culture and individualism, argues that the component of achievement is ego-centric because it satisfies happiness at individual level.

Key Finding Two: 60.9% of Kawangware and Kibera youth with primary education level agree happiness is always fulfilled when winning; 65.6% of Kawangware and Kibera youth with secondary level of education instead agree happiness is always fulfilled when winning; and 63.8% of Kawangware and Kibera youth with post-secondary level of education agree happiness is always fulfilled when winning. The differences are statistically significant because the Chi Test has a p value of 0.018 (please refer to Appendix D for Table 10).

The above research finding implies that the higher education level of Kawangware and Kibera youth, the more compatible they are with Spitzer's component of achievement; particularly in terms of winning.

The researcher argues that these statistics merely highlight the dire poverty and high unemployment rates that has compelled contemporary Kenyan youth to

increasingly resort to gambling as a means of earning a living. This is confirmed by MacIntyre when he argues that there is no 'nationalism' in contemporary society because citizens lack a 'shared project' that connects them to their 'fellow citizens'; since it is every man for himself fighting to provide for their basic needs such as food, clothing, and shelter (MacIntyre 2017, 14).

Key Finding Three: Among Kawangware and Kibera youth with post-secondary level of education: 72.8% of participants with certificates agree happiness is always fulfilled in winning, 76.5% of participants with diplomas agree happiness is always fulfilled in winning, and only 38.3% of participants with degrees agree happiness is always fulfilled when they win which is illustrated in Table 11. These differences are statistically significant since the Chi Test has a p value of 0.011 (please refer to Appendix D for Table 11).

The above research findings imply that Kawangware and Kibera youth with University Degrees were less likely to embrace Spitzer's component of achievement; particularly in terms of winning than Kawangware and Kibera youth with post-secondary Diplomas and Certificates.

Machiavelli argues in his book - The Prince (1513) - that the good politician knows that it is better to be feared than loved and therefore will employ 'evil means' to achieve their 'end' of being the most powerful political rulers; simply put, Machiavelli advocates for 'winning at all costs'.

According to the researcher, due to the moral component of formal education; it follows that a Kawangware and Kibera youth with more years of formal education such a holder of a University degree, is more likely to reject the Machiavellian notion of 'winning at all costs' because they regard it as unethical and therefore unable to result in true happiness for man.

4.6.3 - Relationship of Education and Contribution Component of Spitzer's Theory

Key Finding: Among the Kawangware and Kibera youth, 56.5% with primary level of education agree happiness is always fulfilled when they contribute positively to society; 77.4% with secondary level of education agree they always find happiness

when they contribute positively to society; 75.2% with post-secondary level of education agree happiness is always fulfilled when contributing positively to society which is illustrated in Table 12. These differences are statistically significant because the Chi Test has a p value of 0.005 (please refer to Appendix D for Table 12).

The above research findings implies that the higher the education level of Kawangware and Kibera youth, the more compatible they are with Spitzer's component of contribution. For the researcher, this is again because of the moral component of formal education which is compatible with Spitzer's component of contribution which involves giving back to society. This is confirmed by Aristotle who emphasizes man can never flourish when isolated from other members of society because the 'common good of the state as a whole is the good of each citizen as an individual' (Sison & Fontrodana 2012, 214).

4.6.4 - Relationship of Education on Transcendence Component of Spitzer's Theory

Key Finding: 82.6% of Kawangware and Kibera youth with primary level of education agree happiness is always fulfilled when they search for justice; 76.9% of Kawangware and Kibera youth with secondary level of education report they always find happiness when they search for justice; 63.0% of Kawangware and Kibera youth with post-secondary level of education participants agree happiness is always fulfilled when seek justice which is indicated in Table 13. These differences are statistically significant because the Chi Test has a p value of 0.001 (please refer to Appendix D for Table 13).

The research findings imply that the higher the education level of the Kawangware and Kibera youth, the less compatible they are with Spitzer's component of transcendence; particularly in terms of seeking justice.

Aristotle argues that the common good of the state is Eudaimonia is ideally achieved when the regime is just (Sison & Fontrodana 2012, 214).

However, the above research findings capture the sad reality that the Kenyan justice system is not ideal. According to the researcher, the older the Kawangware and

Kibera youth, the more likely they are aware of the corrupt nature of the Kenyan justice system.

Simply put, for the researcher, this research finding is compatible with the notion that the Kenyan justice and legal system prioritizes the happiness of rich citizens such as the well-educated Chief Executive Officer holding a white-collar job as more important than the happiness of a Kawangware and Kibera youth who instead only has primary level of education and is therefore holding a blue-collar job.



CHAPTER FIVE: CONCLUSION & RECOMMENDATIONS

5.1 – Statement of Research Questions

This section will address three research questions of this study which are:

- i. What are the ‘present’ and ‘missing’ Spitzer components of happiness among Kawangware and Kibera youth?
- ii. What is the relationship between gender and Spitzer components of happiness present among Kawangware and Kibera youth?
- iii. What is the relationship between education level and Spitzer components of happiness among the Kawangware and Kibera youth?

5.2 – Statement of Key Findings

The following section will address key findings with regards to all the three research questions of this MAPE research study.

5.2.1 – Key Findings for Spitzer Components of Happiness among Kawangware and Kibera youth

All four Spitzer components of happiness were present among Kawangware and Kibera youth.

Moreover, Spitzer’s ranking of the four components of true happiness – Pleasure, Achievement, Contribution, and Transcendence – is also confirmed as true by the research findings among Kawangware and Kibera since: i) 97.9% of Kawangware and Kibera youth agree happiness is always found in God; ii) 91.8% of Kawangware and Kibera youth who agree happiness is always fulfilled when one helps their family; iii) 84% of Kawangware and Kibera youth agree happiness is always fulfilled when one gets the best marks in school; iv) 61.5% of Kawangware and Kibera youth agree happiness is always fulfilled when seeking pleasure.

5.2.2 - Key Findings for the relationship between Gender and Spitzer's components of Happiness

According to the researcher, there is a relationship between the gender of Kawangware and Kibera Youth and Spitzer components of Happiness – pleasure, achievement, contribution, and transcendence because of the following key findings:

Kawangware and Kibera male youth are more consistent than Kawangware and Kibera female youth with regard to Spitzer's component of pleasure particularly because more Kawangware and Kibera males agree with the notion that happiness is always found in pleasure as opposed to Kawangware and Kibera females; these statistical differences were significant according to the Chi Test.

Kawangware and Kibera females are more consistent than Kawangware and Kibera males with regard to Spitzer's component of Achievement particularly in terms of academic success in school. However, Kawangware and Kibera males are instead more consistent than Kawangware and Kibera females with regard to Spitzer's component of achievement, particularly in terms of winning. These statistical differences were significant according to the Chi Test.

Among Kawangware and Kibera youth, males are more consistent than females with regard to Spitzer's component of contribution particularly in terms of helping a friend; being kind to others including work colleagues, neighbours and other citizens; and contributing positively to society. All these statistical differences were significant according to the Chi Test.

Finally, among Kawangware and Kibera youth, males are more consistent than females with regard to Spitzer's component of transcendence particularly in terms of seeking justice. These statistical differences were significant according to the Chi Test.

5.2.3 - Key Findings for Education level and Spitzer's components of Happiness

According to the researcher, there is a relationship between the education level of Kawangware and Kibera Youth and Spitzer components of Happiness – pleasure,

achievement, contribution, and transcendence because of the following key findings:

The higher the education level of the Kawangware and Kibera youth, the less compatible they are with Spitzer's component of pleasure because they are more likely to agree that happiness is always fulfilled when one focuses on self. The statistical differences were significant according to the Chi Test.

The higher the education level of Kawangware and Kibera youth, the more compatible they are with Spitzer's component of achievement particularly in terms of attaining the highest school marks and winning. Moreover, Kawangware and Kibera youth with University Degrees were less likely to embrace Spitzer's component of achievement in terms of winning than Kawangware and Kibera youth with post-secondary Diplomas and Certificates. All the statistical differences were significant according to the Chi Test.

The higher the education level of Kawangware and Kibera youth, the more compatible they are with Spitzer's component of contribution; the statistical differences were significant according to the Chi Test.

However, the higher the education level of the Kawangware and Kibera youth, the less compatible they are with Spitzer's component of transcendence; particularly in terms of seeking justice. The statistical differences were significant according to the Chi Test.

5.3 – Statement of Key Conclusions

5.3.1 – Key Conclusions for Spitzer's Components of Happiness

According to the researcher, Spitzer's theory is confirmed as true because all four Spitzer components of happiness are found among Kawangware and Kibera youth.

Moreover, Spitzer's ranking of the four components of happiness as Transcendence, Contribution, Achievement, and Pleasure; with Transcendence as most important Spitzer component of happiness and Pleasure as least important Spitzer component of happiness is also confirmed by research findings among Kawangware and Kibera youth.

5.3.2 - Key Conclusions for Gender and Spitzer's Components of Happiness

The researcher concludes that the statistical differences between the Kawangware and Kibera males and females were significant according to the Chi Test; since they are influenced by both their traditional African culture and their modern Western culture.

According to the researcher, the traditional African culture and modern Western culture has resulted in Kawangware and Kibera males being more consistent than Kawangware and Kibera females in terms of Spitzer's component of pleasure.

However, the researcher argues that it is mainly modern western culture that has resulted in Kawangware and Kibera females being more consistent than Kawangware and Kibera males in terms of Spitzer's component of Achievement; and Kawangware and Kibera males being instead more consistent than Kawangware and Kibera females in terms of Spitzer's components of Contribution and Transcendence.

The researcher strongly emphasizes that neither traditional African culture nor modern Western culture is entirely bad or entirely good in itself. Instead, the researcher strongly advocates for 'cultural ambidexterity' since this would allow every contemporary African to ideally fuse the crucial elements of modern western culture with the necessary aspects of their indigenous African heritage (Osha 1999, 157).

5.3.3 - Key Conclusions for Education Level and Spitzer's Components of Happiness

According to the researcher, there is a relationship between the different education levels of Kawangware and Kibera youth which resulted in Spitzer components of Happiness - pleasure, achievement, contribution, and transcendence that were statistically significant. This is mainly because formal education has a moral component.

The researcher therefore agrees with Selles that education is necessarily intricately linked to social reform because its moral component ideally allows for education to

be: i) *personalized* so as to allow the person to be themselves; ii) *personalist* so as to address the uniqueness of each person; iii) *personalizing* so as to help the person to become who they were meant to be (Stanford Encyclopedia of Philosophy 2008, 1).

5.4 – Statement of Key Recommendations

The researcher assumed that research findings of Kawangware and Kibera represent all other youth living in the other Nairobi informal settlement areas such as Kangemi, Mathare, Dandora, among others. However, the researcher acknowledges that this assumption is not necessarily true and therefore recommends the inclusion of other Nairobi informal settlement areas so as to accurately determine the Spitzer components of happiness that are actually present among contemporary Kenyan youth.

The researcher also recommends using focus group discussions to boost the qualitative data on Spitzer components of happiness. This is because there was very rich and diverse information on happiness that was collected from the open-ended questions of the questionnaire. Consequently, the researcher advocates for the inclusion of focus group discussions to better address the Spitzer components of happiness among contemporary Kenyan youth.

The researcher also recommends the study of happiness among Nairobi suburban areas like Karen and Runda among others. This is because Kawangware and Kibera youth reported money as the top main material object that makes them most happy when addressing Spitzer's component of pleasure.

Furthermore, the researcher recommends a larger sample size for Kibera since this research study was limited to 50 Kibera males and 50 Kibera females. The researcher therefore acknowledges that the relationship between the gender of the Kibera participants and Spitzer's components of happiness is unlikely to represent Kibera youth.

Similarly, the researcher acknowledges that findings based on the responses of the education levels of only 100 Kibera youth is unlikely to accurately represent the relationship between education and the Spitzer components of happiness that is actually present among Kibera youth. The researcher therefore recommends a

larger sample size so as to better reflect the relationship between the education level of Kibera youth and Spitzer's components of happiness.

5.5 – Future Recommendations

According to the researcher, the following are future recommendations that would better address Spitzer components of happiness among contemporary Kenyan youth:

Firstly, a comparative study of happiness among the Kibera Villages and Kawangware Villages so as to determine the village with maximum Spitzer components of happiness and the village with minimum Spitzer components of happiness. The researcher acknowledges this could better establish the Spitzer components of happiness present among Kawangware and Kibera youth.

Spitzer's theory is rooted in Western culture. Contemporary African philosophers such as Wiredu argue that contemporary Africans are influenced by both their traditional African culture as well as their modern Western culture. The researcher consequently recommends the use of other theories to philosophically investigate happiness among contemporary African youth.

Finally, the researcher recommends the use of more recent data such as the 2019 Kenyan Census Data because the researcher based their sample size for Kawangware and Kibera on the 2009 Kenya Census Data.

REFERENCES

- ACCESS & ICCA. (2016), *Research Analysis of Climate Resilience Options for Nairobi Slums and Informal Settlements Final Report*, University of Nairobi, p. 14, 21, 22, 23, 24, & 25.
- Argandoña, A. (1998), *The stakeholder theory and the common good*, *Journal of Business Ethics*, 17(9), 1903-1102.
- Aristotle. (2000), *Nicomachean Ethics* Translated by W. D. Ross, Oxford University Press, 1095b, 1096a, 1097a-b, 1098b20, 1104b10, 1157a17-18, 1158a17-18, 1274a-b & 1279a-b.
- Awiti, Alex and Bruce Scott. (2016), *The Kenya Youth Survey Report*. East Africa Institute, p. 1, 2 & 3.
- Beins, Bernard and Maureen McCarthy. (2012), *Research Methods and Statistics*, Pearson, p. 7, 97, 98, & 259.
- Bourke, Veronica. (2008), *History of Ethics Volume One: Greco-Roman to Early Modern Ethics*, Axios Press, pp. 58 & 70.
- Bourke, Veronica. (2008), *History of Ethics Volume Two: Modern and Contemporary Ethics*, Axios Press, pp. 4 & 20.
- Burke, Cormac. (2015), *Covenanted Happiness: Love and Commitment in Marriage*, Scepter Publishers, p. 5.
- Debeljuh, Patricia. (2006), *Ethics Learning to Live*, Focus Publishers, p. 61, 86 & 114.
- Flick, Uwe et al. (2004), *A Companion to Qualitative Research*, Sage Publications, p. 175.
- Hook, Jay. "African Philosophy and the Universalist Thesis". *Metaphilosophy*, Vol. 28, no. 4, October 1997, p. 386 - 396, 0026 - 1068
- Internet Encyclopedia of Philosophy. MacIntyre: Political Philosophy. 5th September 2017, p. 1 - 26, <http://www.iep.utm.edu/p-macint/>
- Jennings, Larissa et al. "Economic Context and HIV Vulnerability in Adolescents and Young Adults Living in Urban Slums in Kenya: A Qualitative Analysis based on Scarcity Theory". *Springer Science + Business Media New York*, 11 January 2017, p. 2784 - 2798, DOI 10.1007/s10461-017-1676-y
- Karanja & Makau. (2007), *An Inventory of the Slums in Nairobi*. The Pamoja Trust, p. 139 - 142.
- Kamau, Anne et al. (2015), *Wazeshu Jamii Report: Baseline Study on Women Small Scale Traders in Informal Settlements in Nairobi County Report*, Oxfam Publication, p. 2.
- Kenya National Bureau of Statistics. (2010), *The 2009 Kenya Population and Housing Census*, Nairobi: KNBS, p. 29 & 34.
- Knight, Kevin. (1998), *The MacIntyre Reader*, Polity Press, p.24.

- MacIntyre, Alasdair. (1984), *After Virtue*. University of Notre Dame Press, p. 6 – 8, 11, 12, 23, 253, 256, 263.
- Mbiti, J. S. (1969), *African Religions and Philosophy*, London Heinemann, 1969, p. 2 108 – 109.
- Melé, D. (2003), The challenge of humanistic management. *Journal of Business Ethics*, 44(1), 77-88.
- Ministry of Youth Affairs. (2006), *Kenya National Youth Policy*, Government Printer, p. 6.
- Moynihan, Carolyn. "What is the secret of the World's Happiest Countries?" *Mercatornet Navigating Modern Complexities*, March 23rd 2017, <https://www.mercatornet.com/features/view/whats-the-secret-of-the-worlds-happiest-countries/19544>
- Omenya, Alfred and Grace Lubaale. (2012), *Understanding the Tipping Point of Urban Conflict: Violence, Cities, and Poverty Reduction in the Developing World Working Paper No. 6*, p. 6, 7, 40 & 41.
- Onyango, Philista and Arne Tostensen. (2015), *The Situation of Youth and Children in Kibera*, CHR Michelsen, p. 11.
- Osha, Sanya. "Kwasi Wiredu and the Problems of Conceptual Decolonization". *Quest Vol XIII, No. I – II, 1999*, p. 157 - 159.
- Owino, Esther Owuor et al. (2016), "Social Barriers to Female Youth Employment in the Private Formal Sector in Kenya: Case of Kawangware Location in Nairobi County and East Kanyanda Location in Homa Bay". *International Journal of Academic Research and Reflection*, Vol. 4, Issue No. 7, ISN 2309 - 0405 www.idpublications.org
- Pagano, Robert. R (2004), *Understanding Statistics in the Behavioural Sciences – 7th Edition*, Wadsworth, p. 113.
- Sambo, Wise. (2016), "Factors Affecting Youth Entrepreneurship Development within Kibera, Kenya: The Perspective of Entrepreneurship Education". *Problems and Perspectives in Management*, 14 (2 -2), doi. 10. 21511/ppm. 14 (2-2).2016.09
- Stanford Encyclopedia of Philosophy, *Philosophy of Education*, June 2nd 2008, <http://plato.stanford.edu/entries/education-philosophy/>
- Stanford Encyclopaedia of Philosophy, *Happiness*, July 6th 2011, <http://plato.stanford.edu/entries/happiness>
- Sison, A. (2003). *The moral capital of leaders: Why virtue matters*, Northampton, MA: E. Elgar Pub., p.138-143.
- Sison, A. & Fontrodona, J. "The Common Good of the Firm in the Aristotelean Thomistic Tradition". *Business Ethics Quarterly*, 2012, vol. 22, no. 2, Apr. 2012, p. 211 - 246, ISSN 1052-150X DOI: 10.5840/beq201222218
- Spitzer, Robert J, et al (2000), *Healing the Culture: A Common sense Philosophy of Happiness, Freedom and the Life Issues*, Ignatius Press, p. 62, 65, 67, 77.

- Spitzer, Robert J. (2014), *The Four Levels of Happiness*, Magis Center of Reason and Faith, p. 1 - 11, 16 - 19.
- Swart, Elizabeth. (2011), *Strategies for Coping with Gender Based Violence: A Study of Young Women in Kibera Kenya*, University of Central Florida, p. 38 & 39.
- Vanat, Fatema. (2016), *Creating a Safe Haven: Understanding Experiences of Youth Participation in Kibera Kenya Thesis*, University of Lund, p. 35.
- Wolf-Devine, Celia. (2004), *Rawlsian and Feminist Critiques of the Traditional Family*, Public Discourse Article, p. 51 - 66.
- Zulu, Eliyah et al. (2002), *Health and Livelihood Needs of Informal Settlements in Nairobi City*, African Population and Health Research Center, p. 11.



APPENDIX A

DETAILED MAP OF KAWANGWARE IN NAIROBI

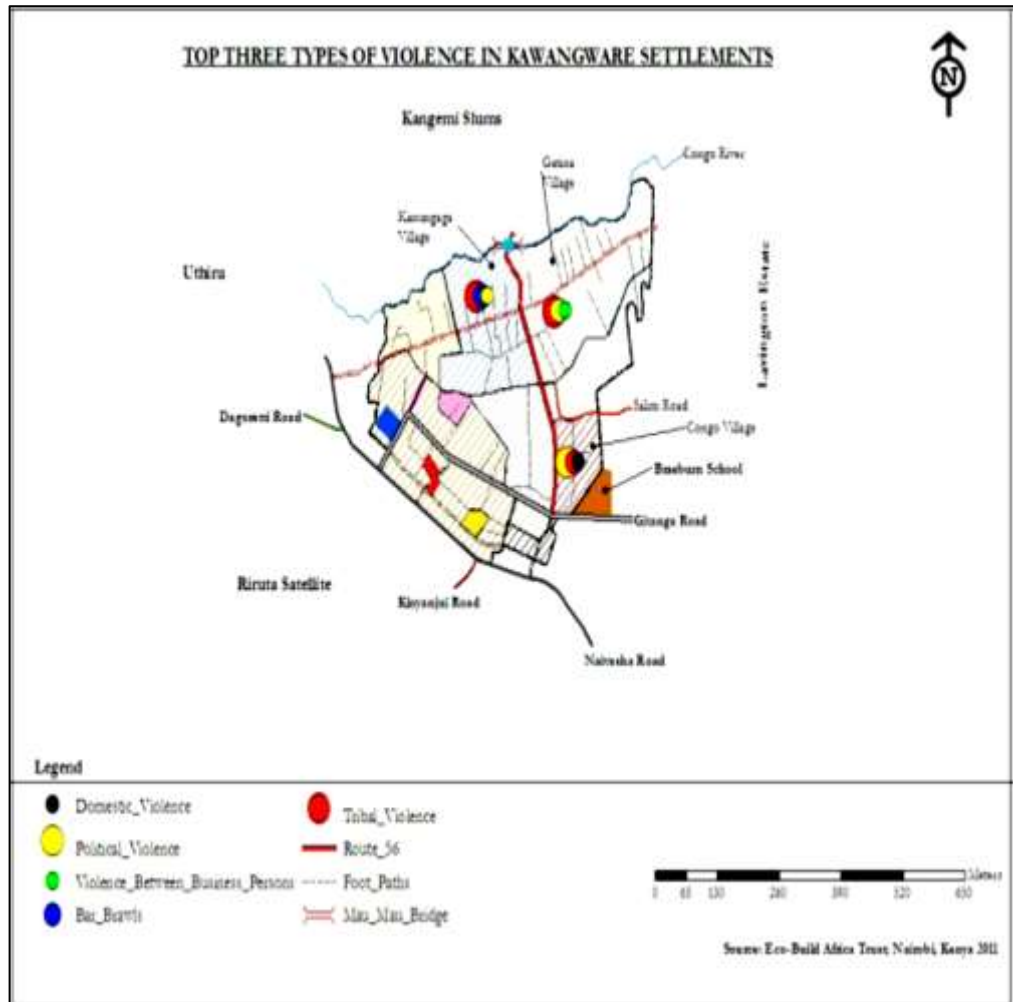


Figure 5.1 Kawangware Slum Map

The above map also indicates the Types of Violence as perceived by Kawangware Residents in a 2012 Study and was obtained from:

Omenya, Alfred and Grace Lubaale. *Understanding the Tipping Point of Urban*

Conflict: Violence, Cities, and Poverty Reduction in the Developing World

Working Paper No. 6. Eco-Build Africa 2012, pp. 40

APPENDIX C

Guide for administering Questionnaires to Study Participants

Name of MAPE Researcher: Cynthia Achieng Oyugi

Project Title: Analysis of Happiness among Kawangware and Kibera Youth using Spitzer's Theory

		Yes	No
1	Respondent is required to fill their names in the questionnaire		✓
2	Respondent is required to state their specific age in the questionnaire		✓
3	Respondent is encouraged to complete the questionnaire	✓	
4	Respondent is a Kawangware or Kibera resident	✓	
5	The total number of questionnaires to be administered is 660	✓	
6	The total number of questionnaires to be administered in Kibera is 100	✓	
7	The total number of questionnaire to be administered in Kawangware is 560	✓	
8	The study participant was informed on the nature and purpose of the questionnaire prior to engaging in study	✓	
9	The study participant has given their informed consent prior to taking part in research study	✓	
10	The study participant from each household is a youth aged between 15 and 30 years old	✓	
11	The study participant is ideally the eldest youth of the household	✓	
12	A male research assistant will only interview male study participants		
13	A female research assistant will only interview female study participants		
14	More than one male youth participant will be selected from each household to take part in the study		✓
15	More than one female youth participant will be selected from each household to take part in the study		✓
16	A male and a female youth participant will be selected from each household to take part in the study		✓

APPENDIX D

Data Tables

Table 1: Cross Tabulation - Sex of participant and Happiness When Seeking Pleasure

Sex of participant		Happy when seeking pleasure recode			Total
		Always	Sometimes	Never	
Male	Count	234 _a	73 _b	16 _{a, b}	323
	% within Sex	72.4%	22.6%	5.0%	100.0%
	% within Happy when seeking pleasure recode	54.7%	36.7%	57.1%	49.3%
	% of Total	35.7%	11.1%	2.4%	49.3%
Female	Count	194 _a	126 _b	12 _{a, b}	332
	% within Sex	58.4%	38.0%	3.6%	100.0%
	% within Happy when seeking pleasure recode	45.3%	63.3%	42.9%	50.7%
	% of Total	29.6%	19.2%	1.8%	50.7%
Total	Count	428	199	28	655
	% within Sex	65.3%	30.4%	4.3%	100.0%
	% within Happy when seeking pleasure recode	100.0%	100.0%	100.0%	100.0%
	% of Total	65.3%	30.4%	4.3%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happy when seeking pleasure recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 18.305; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.000

Table 2: Cross-Tabulation -Sex of participant and Happiness when attaining best mark in school exam

Sex of participant		Happy when attain best mark in school exam recode			Total
		Always	Sometimes	Never	
Male	Count	260 _a	38 _a	22 _b	320
	% within Sex	81.2%	11.9%	6.9%	100.0%
	% within Happy when attain best mark in school exam recode	47.1%	52.8%	88.0%	49.3%
	% of Total	40.1%	5.9%	3.4%	49.3%
Female	Count	292 _a	34 _a	3 _b	329
	% within Sex	88.8%	10.3%	0.9%	100.0%
	% within Happy when attain best mark in school exam recode	52.9%	47.2%	12.0%	50.7%
	% of Total	45.0%	5.2%	0.5%	50.7%
Total	Count	552	72	25	649
	% within Sex	85.1%	11.1%	3.9%	100.0%
	% within Happy when attain best mark in school exam recode	100.0%	100.0%	100.0%	100.0%
	% of Total	85.1%	11.1%	3.9%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happy when attain best mark in school exam recode categories whose column proportions do not differ significantly from each other at the .05 level
2. Pearson Chi-Square value = 16.396; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.000



Table 3: Cross Tabulation - Sex of participant and Happiness is winning

Sex of participant		Happiness is winning recode			Total
		Always	Sometimes	Never	
Male	Count	226 _a	75 _b	22 _{a, b}	323
	% within Sex	70.0%	23.2%	6.8%	100.0%
	% within Happiness is winning recode	53.4%	38.5%	59.5%	49.3%
	% of Total	34.5%	11.5%	3.4%	49.3%
Female	Count	197 _a	120 _b	15 _{a, b}	332
	% within Sex	59.3%	36.1%	4.5%	100.0%
	% within Happiness is winning recode	46.6%	61.5%	40.5%	50.7%
	% of Total	30.1%	18.3%	2.3%	50.7%
Total	Count	423	195	37	655
	% within Sex	64.6%	29.8%	5.6%	100.0%
	% within Happiness is winning recode	100.0%	100.0%	100.0%	100.0%
	% of Total	64.6%	29.8%	5.6%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happiness is winning recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 13.576; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.001



Table 4: Cross Tabulation - Sex of Participant and Happiness when helping a friend

Sex of participant		Happy when helping a friend recode			Total
		Always	Sometimes	Never	
Male	Count	278 _a	34 _a	11 _b	323
	% within Sex	86.1%	10.5%	3.4%	100.0%
	% within Happy when helping a friend recode	49.5%	41.0%	100.0%	49.2%
	% of Total	42.4%	5.2%	1.7%	49.2%
Female	Count	284 _a	49 _a	0 _b	333
	% within Sex	85.3%	14.7%	0.0%	100.0%
	% within Happy when helping a friend recode	50.5%	59.0%	0.0%	50.8%
	% of Total	43.3%	7.5%	0.0%	50.8%
Total	Count	562	83	11	656
	% within Sex	85.7%	12.7%	1.7%	100.0%
	% within Happy when helping a friend recode	100.0%	100.0%	100.0%	100.0%
	% of Total	85.7%	12.7%	1.7%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happy when helping a friend recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 13.626; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.001

Table 5: Cross Tabulation - Sex of Participant and Happiness when kind to others

Sex of participant		Happiness is being kind to others recode			Total
		Always	Sometimes	Never	
Male	Count	258 ^a	51 ^a	13 ^b	322
	% within Sex	80.1%	15.8%	4.0%	100.0%
	% within Happiness is being kind to others recode	50.5%	40.2%	86.7%	49.3%
	% of Total	39.5%	7.8%	2.0%	49.3%
Female	Count	253 ^a	76 ^a	2 ^b	331
	% within Sex	76.4%	23.0%	0.6%	100.0%
	% within Happiness is being kind to others recode	49.5%	59.8%	13.3%	50.7%
	% of Total	38.7%	11.6%	0.3%	50.7%
Total	Count	511	127	15	653
	% within Sex	78.3%	19.4%	2.3%	100.0%
	% within Happiness is being kind to others recode	100.0%	100.0%	100.0%	100.0%
	% of Total	78.3%	19.4%	2.3%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happiness is being kind to others recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 12.915; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.002



Table 6: Cross Tabulation - Sex of Participant and Happiness is contributing positively to society

Sex of participant		Happiness is contributing positively to society recode			Total
		Always	Sometimes	Never	
Male	Count	243 _a	62 _a	17 _b	322
	% within Sex	75.5%	19.3%	5.3%	100.0%
	% within Happiness is contributing positively to society recode	49.0%	44.9%	85.0%	49.2%
	% of Total	37.2%	9.5%	2.6%	49.2%
Female	Count	253 _a	76 _a	3 _b	332
	% within Sex	76.2%	22.9%	0.9%	100.0%
	% within Happiness is contributing positively to society recode	51.0%	55.1%	15.0%	50.8%
	% of Total	38.7%	11.6%	0.5%	50.8%
Total	Count	496	138	20	654
	% within Sex	75.8%	21.1%	3.1%	100.0%
	% within Happiness is contributing positively to society recode	100.0%	100.0%	100.0%	100.0%
	% of Total	75.8%	21.1%	3.1%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happiness is contributing positively to society recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 11.272; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.004

Table 7: Cross tabulation - Sex of participant and Happiness to search for justice because of belief that justice is important

Sex of participant		Happy to search for justice and believe justice is important recode			Total
		Always	Sometimes	Never	
Male	Count	245 _a	61 _b	17 _{a, b}	323
	% within Sex	75.9%	18.9%	5.3%	100.0%
	% within Happy to search for justice and believe justice is important recode	52.2%	39.4%	54.8%	49.3%
	% of Total	37.4%	9.3%	2.6%	49.3%
Female	Count	224 _a	94 _b	14 _{a, b}	332
	% within Sex	67.5%	28.3%	4.2%	100.0%
	% within Happy to search for justice and believe justice is important recode	47.8%	60.6%	45.2%	50.7%
	% of Total	34.2%	14.4%	2.1%	50.7%
Total	Count	469	155	31	655
	% within Sex	71.6%	23.7%	4.7%	100.0%
	% within Happy to search for justice and believe justice is important recode	100.0%	100.0%	100.0%	100.0%
	% of Total	71.6%	23.7%	4.7%	100.0%

Notes:

1. Each subscript letter denotes a subset of Happy to search for justice and believe justice is important recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 8.134; Degrees of freedom = 2; and, Asymptotic significance (2-sided) p-value = 0.017

Table 8: Cross tabulation - Education Level of Study Participant and Happiness When Seeking Pleasure

Level of Education		Happiness when only focus on self recode			Total
		Always	Sometimes	Never	
Primary	Count	12 _a	5 _a	6 _a	23
	within Level of education recode	52.2%	21.7%	26.1%	100.0%
	% within Happiness when only focus on self recode	4.0%	2.8%	3.9%	3.6%
	% of Total	1.9%	0.8%	0.9%	3.6%
Secondary	Count	176 _a	71 _b	91 _a	338
	% within Level of education recode	52.1%	21.0%	26.9%	100.0%
	% within Happiness when only focus on self recode	58.3%	40.1%	59.5%	53.5%
	% of Total	27.8%	11.2%	14.4%	53.5%
Post secondary	Count	114 _a	101 _b	56 _a	271
	% within Level of education recode	42.1%	37.3%	20.7%	100.0%
	% within Happiness when only focus on self recode	37.7%	57.1%	36.6%	42.9%
	% of Total	18.0%	16.0%	8.9%	42.9%
Total	Count	302	177	153	632
	% within Level of education recode	47.8%	28.0%	24.2%	100.0%
	% within Happiness when only focus on self recode	100.0%	100.0%	100.0%	100.0%
	% of Total	47.8%	28.0%	24.2%	100.0%

Notes for Table 8:

1. Each subscript letter denotes a subset of Happiness when only focus on self recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 20.255; Degrees of freedom = 4; and, Asymptotic significance (2-sided) p-value = 0.000

Table 9: Cross tabulation - Education level and Happiness When attain best mark in school

Level of education		Happy when attain best mark in school exam recode			Total
		Always	Sometimes	Never	
Primary	Count	17 _a	2 _a	2 _a	21
	% within Level of education recode	81.0%	9.5%	9.5%	100.0%
	% within Happy when attain best mark in school exam recode	3.2%	2.9%	8.0%	3.4%
	% of Total	2.7%	0.3%	0.3%	3.4%
Secondary	Count	279 _a	34 _a	21 _b	334
	% within Level of education recode	83.5%	10.2%	6.3%	100.0%
	% within Happy when attain best mark in school exam recode	52.3%	50.0%	84.0%	53.4%
	% of Total	44.6%	5.4%	3.4%	53.4%
Post secondary	Count	237 _a	32 _a	2 _b	271
	% within Level of education recode	87.5%	11.8%	0.7%	100.0%
	% within Happy when attain best mark in school exam recode	44.5%	47.1%	8.0%	43.3%
	% of Total	37.9%	5.1%	0.3%	43.3%
Total	Count	533	68	25	626
	% within Level of education recode	85.1%	10.9%	4.0%	100.0%
	% within Happy when attain best mark in school exam recode	100.0%	100.0%	100.0%	100.0%
	% of Total	85.1%	10.9%	4.0%	100.0%

Notes for Table 9:

1. Each subscript letter denotes a subset of Happy when attain best mark in school exam recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 13.917; Degrees of freedom = 4; and, Asymptotic significance (2-sided) p-value = 0.008

Table 10: Cross tabulation - Education level of participant and happiness when winning

Level of education		Happiness is winning recode			Total
		Always	Sometimes	Never	
Primary	Count	14 _a	8 _a	1 _a	23
	% within Level of education recode	60.9%	34.8%	4.3%	100.0%
	% within Happiness is winning recode	3.4%	4.3%	2.8%	3.6%
	% of Total	2.2%	1.3%	0.2%	3.6%
Secondary	Count	221 _a	88 _a	28 _b	337
	% within Level of education recode	65.6%	26.1%	8.3%	100.0%
	% within Happiness is winning recode	54.2%	47.1%	77.8%	53.4%
	% of Total	35.0%	13.9%	4.4%	53.4%
Post secondary	Count	173 _a	91 _a	7 _b	271
	% within Level of education recode	63.8%	33.6%	2.6%	100.0%
	% within Happiness is winning recode	42.4%	48.7%	19.4%	42.9%
	% of Total	27.4%	14.4%	1.1%	42.9%
Total	Count	408	187	36	631
	% within Level of education recode	64.7%	29.6%	5.7%	100.0%
	% within Happiness is winning recode	100.0%	100.0%	100.0%	100.0%
	% of Total	64.7%	29.6%	5.7%	100.0%

Notes for Table 10:

1. Each subscript letter denotes a subset of Happiness is winning recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 11.871; Degrees of freedom = 4; and, Asymptotic significance (2-sided) p-value = 0.018

Table 11: Cross tabulation - Specified Education Level of Participant and Happiness is winning

Level of education for post-secondary		Happiness is winning recode			Total
		Always	Sometimes	Never	
Certificate	Count	14 _a	4 _a	0 _a	18
	% within Specified level of education for post secondary recode	77.8%	22.2%	0.0%	100.0%
	% within Happiness is winning recode	9.2%	4.4%	0.0%	7.2%
	% of Total	5.6%	1.6%	0.0%	7.2%
Diploma	Count	13 _a	4 _a	0 _a	17
	% within Specified level of education for post secondary recode	76.5%	23.5%	0.0%	100.0%
	% within Happiness is winning recode	8.6%	4.4%	0.0%	6.8%
	% of Total	5.2%	1.6%	0.0%	6.8%
Degree	Count	18 _a	28 _b	1 _{a, b}	47
	% within Specified level of education for post secondary recode	38.3%	59.6%	2.1%	100.0%
	% within Happiness is winning recode	11.8%	31.1%	14.3%	18.9%
	% of Total	7.2%	11.2%	0.4%	18.9%
Others	Count	107 _a	54 _a	6 _a	167
	% within Specified level of education for post secondary recode	64.1%	32.3%	3.6%	100.0%
	% within Happiness is winning recode	70.4%	60.0%	85.7%	67.1%
	% of Total	43.0%	21.7%	2.4%	67.1%
Total	Count	152	90	7	249
	% within Specified level of education for post secondary recode	61.0%	36.1%	2.8%	100.0%
	% within Happiness is winning recode	100.0%	100.0%	100.0%	100.0%
	% of Total	61.0%	36.1%	2.8%	100.0%

Notes for Table 11:

1. Each subscript letter denotes a subset of Happiness is winning recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 16.670; Degrees of freedom = 6; and, Asymptotic significance (2-sided) p-value = 0.011

Table 12: Cross Tabulation - Education Level of Participant and Happiness when contributing positively

Level of education		Happiness is contributing positively to society recode			Total
		Always	Sometimes	Never	
Primary	Count	13 _a	10 _b	0 _{a, b}	23
	% within Level of education recode	56.5%	43.5%	0.0%	100.0%
	% within Happiness is contributing positively to society recode	2.7%	7.5%	0.0%	3.7%
	% of Total	2.1%	1.6%	0.0%	3.7%
Secondary	Count	261 _{a, b}	60 _b	16 _a	337
	% within Level of education recode	77.4%	17.8%	4.7%	100.0%
	% within Happiness is contributing positively to society recode	54.7%	45.1%	80.0%	53.5%
	% of Total	41.4%	9.5%	2.5%	53.5%
Post secondary	Count	203 _a	63 _a	4 _a	270
	% within Level of education recode	75.2%	23.3%	1.5%	100.0%
	% within Happiness is contributing positively to society recode	42.6%	47.4%	20.0%	42.9%
	% of Total	32.2%	10.0%	0.6%	42.9%
Total	Count	477	133	20	630
	% within Level of education recode	75.7%	21.1%	3.2%	100.0%
	% within Happiness is contributing positively to society recode	100.0%	100.0%	100.0%	100.0%
	% of Total	75.7%	21.1%	3.2%	100.0%

Notes for Table 12:

1. Each subscript letter denotes a subset of Happiness is contributing positively to society recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 14.886; Degrees of freedom = 4; and, Asymptotic significance (2-sided) p-value = 0.005

Table 13: Cross tabulation - Education Level and Happiness when searching for justice because they believe that justice is important

Level of education		Happy to search for justice and believe justice is important recode			Total
		Always	Sometimes	Never	
Primary	Count	19 _a	2 _a	2 _a	23
	% within Level of education recode	82.6%	8.7%	8.7%	100.0%
	% within Happy to search for justice and believe justice is important recode	4.2%	1.3%	6.5%	3.6%
	% of Total	3.0%	0.3%	0.3%	3.6%
Secondary	Count	260 _a	64 _b	14 _{a, b}	338
	% within Level of education recode	76.9%	18.9%	4.1%	100.0%
	% within Happy to search for justice and believe justice is important recode	57.9%	42.4%	45.2%	53.6%
	% of Total	41.2%	10.1%	2.2%	53.6%
Post secondary	Count	170 _a	85 _b	15 _{a, b}	270
	% within Level of education recode	63.0%	31.5%	5.6%	100.0%
	% within Happy to search for justice and believe justice is important recode	37.9%	56.3%	48.4%	42.8%
	% of Total	26.9%	13.5%	2.4%	42.8%
Total	Count	449	151	31	631
	% within Level of education recode	71.2%	23.9%	4.9%	100.0%
	% within Happy to search for justice and believe justice is important recode	100.0%	100.0%	100.0%	100.0%
	% of Total	71.2%	23.9%	4.9%	100.0%

Notes for Table13:

1. Each subscript letter denotes a subset of Happy to search for justice and believe justice is important recode categories whose column proportions do not differ significantly from each other at the .05 level.
2. Pearson Chi-Square value = 18.045; Degrees of freedom = 4; and, Asymptotic significance (2-sided) p-value = 0.001
