RELATIONSHIP BETWEEN ATTACHMENT STYLE AND MARITAL SATISFACTION AMONG MARRIED CHRISTIAN COUPLES IN ALL SAINTS’ CATHEDRAL CHURCH, NAROBI

BY

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DECLARATION

I, the undersigned, declare that this is my original work and that this work has not been submitted previously to any other learning institution, college or university for any academic credit exclusive of The United States International University-Africa.

Signed: ______________________________ Date: ________________

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This research thesis has been submitted for examination with my approval as the University Supervisor.

Signed: ______________________________ Date: ________________

Dr. Josephine Arasa, Supervisor

Signed: ______________________________ Date: ________________

Prof. Martin C. Njoroge- Dean, School of Humanities and Social Sciences.

Signed: ______________________________ Date: ________________

Amb (Prof) Ruthie Rono - Deputy Vice Chancellor, Academic and Student Affairs.
DEDICATION

I dedicate this thesis to my entire family; my parents who have stood by me throughout the entire research process with unlimited love, care, motivation and support; my siblings who have encouraged me to pursue my dreams and ambitions; my nephews and nieces who encourage me to be a good role model to them. I dedicate this thesis to my Lord and Saviour, Jesus Christ.
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Abstract

This study investigated the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi. The objectives of the study were to find out the attachment styles among married Christian couples in All Saints’ Cathedral Church, Nairobi, to find out the level of marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi and to determine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi. A correlational research design was utilized, with a sample size of 82 respondents. The sample of 82 respondents comprised of married couples aged between 25 and 45 years. Data was collected using the questionnaire method. The questionnaires that were used included the Religious Commitment Questionnaire to measure religious commitment, the Revised Adult Attachment Scale to measure attachment style and the Revised Dyadic Adjustment Scale to measure marital satisfaction. The data was analysed per objective using descriptive and correlational analysis. The findings indicated that married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style, a high level of marital satisfaction and that the relationship between marital satisfaction and adult attachment style is negative as depicted by (r= -.067, p value= 0.589). The study recommends more variability with different denominations to investigate marital satisfaction among Christian couples in Kenya.

Keywords: attachment style, marital satisfaction
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INTRODUCTION
CHAPTER ONE

1.1 Background

Marriage is an essential institution and is considered as one of the important stages that an individual passes through as a marker of adulthood. As an important institution in adult life, the nature of the marriage relationship thus becomes central in determining the level of marital satisfaction. However, marital satisfaction may differ across adults due to many factors (Diamond, Brimhall, & Elliott, 2017). A healthy marriage, with high levels of marital satisfaction, has been associated with many positive physical health outcomes. For instance, a study carried out by Ayenew (2016) has shown that adults who are single are more likely to suffer from long term chronic diseases than adults who are married.

In addition, it has been reported that married couples show better mental well-being in comparison to single individuals (Kaprale, 2014). The adults who are single tend to have more mental health concerns. While marriage is associated with positive physical and mental health outcomes, the same is not true for cases where discord occurs in marriage, with studies revealing that divorce, separation and marital discord lead to poor mental and physical health outcomes (Ehrenberg, Robertson & Pringle, 2012; DeLongis & Zwicker 2017). Hence, not only being in a marriage relationship, but also having a satisfying marriage are necessary conditions to enjoying the benefits associated with marriage (Fraley & Heffernan, 2013).

The path of attachment style development has been studied by various researchers such as Levy, Ellison, Scott and Bernecker (2011), Fraley and Roisman,
(2018). From these studies, four basic lessons emerged: first, it was established that adult attachment has its origins in early care giving but with weak associations. Second, it emerged that attachment styles are more prone to changes at childhood and adolescent stages than in early adulthood. Once an individual gets to early adulthood, a relatively stable pattern of attachment has already been developed. The third finding stated that adult attachment style outcomes are not necessarily determined by early experiences in childhood and adolescence. This means that there are various factors that may lead to the development of an individual’s attachment style. Lastly, the research studies concluded that various proximal and distal factors lead to the development of adult attachment styles. These proximal and distal factors are of great importance when looking at the development of an individual’s attachment style.

In the recent past, the relationship between spousal characteristics and marital functioning, in light of insecure attachment, has received a great deal of interest, with a study (Fraley & Roisman, 2018) revealing that couples with an insecure attachment style are less adaptive in the marriage institution as compared to couples with a secure attachment style. In this case, the insecure attachment styles include the anxious/ambivalent attachment style and the avoidant attachment style.

Mbunga (2010) states that an individual’s attachment style is a major determinant of romantic relationship satisfaction. The study concluded that married couples with a secure attachment style had a higher level of marital satisfaction, hence less marital dissolution as compared to married couples with an insecure attachment style—who displayed lower levels of marital satisfaction. Additionally, Culver and Lundquist (2017) indicated that having a secure attachment style contributes to enhancing satisfaction in marriage. This is enabled through the creation of a strong
marital commitment between spouses; a behaviour characteristic of individuals with a secure attachment style.

A study conducted by Kokolvand and Hasanvand (2018) has failed to establish significant association between the components of attachment style and marital satisfaction among married couples. This study established that the relationship between marital satisfaction and adult attachment style is negative and not significant. Dzade (2015) indicates that the inconsistencies of findings on the relationship between components of attachment style and marital satisfaction can be explained by socio-cultural factors which differ from region to region. Hence, there is a need to examine the relationship between attachment style and marital satisfaction in varying regions because of each region’s unique socio-cultural factors.

In the Ghana society, Dabone (2012) established that having an insecure attachment style leads to low levels of marital satisfaction. A similar study conducted by Ayenew (2016) on marital satisfaction among Christian church leaders indicated that secure attachment style and avoidant attachment style are synonymous with married Christians in Ghana (Dabone, 2012; Ayenew, 2016).

Attachment style is a major factor in creating a healthy and strong marriage relationship with a high level of marital satisfaction. Mbunga (2010) asserts that one’s attachment style is a major determinant of romantic relationship satisfaction. From his study, it was concluded that married couples had a secure attachment style and a high level of marital quality, hence less marital dissolution as compared to the married couples with an insecure attachment style-either anxious/ambivalent attachment style or avoidant attachment style.
In addition, attachment style affects marriage at its foundation; the development of a romantic relationship. The foundations of a romantic relationship will determine the entire structure of the relationship as it progresses; even into a marriage relationship (Vithanage, 2014). The important role played by attachment style on marital satisfaction in romantic relationships and among married couples necessitates more such studies in the Christian context.

1.2 Problem Statement

Studies by Boerner, Carr, Sosinsky and Kim (2014) and Fraley and Heffernan (2013) have shown that marriage instability has continued to rise across the globe, in both the western and non-western contexts. The need to understand the factors that can contribute to marital stability in varying contexts has become more than necessary. This need arises from the increasing rates of marriage instability, separation and divorce. Two of the determinants of marital quality and stability are attachment style and marital satisfaction.

The relationship between attachment style and marital satisfaction has been explored by many researchers. As maintained by studies (Ebrahimi & Kimiaei, 2014; Kaprale, 2014; Knudson-Martin, 2012; Gleeson & Fitzgerald, 2014), the relationship between attachment style and marital satisfaction is significant. However, the relationship between the components of the attachment style (secure, avoidant and anxious attachment styles) and marital satisfaction has released mixed results. Due to these mixed findings that still exist on the relationship between attachment style and marital satisfaction among Christian believers who are married; there is a need for
more studies to explore this relationship in different Christian as well as cultural contexts.

Prevailing studies on the link between adult attachment styles and marital satisfaction have focused on married European American couples and African American couples (Mohammadi, Samavi & Ghazavi, 2016) while Cho (2014) had explored adult attachment styles among married individuals in the Korean culture. From the reviewed studies, it is noteworthy that most of the existing studies have taken place in the Western cultural context and Eastern cultural context. However, existing cross-cultural research on attachment is limited in scope, with few studies examining the relationship between attachment style and marital satisfaction in the African context. This study therefore expands the body of research on attachment theory by examining the relationship between attachment style and marital satisfaction in the African context specifically, the Kenyan context.

1.3 Purpose of the Study

This study sought to examine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

1.4 Objectives of the Study

i) To find out the attachment styles among married Christian couples in All Saints’ Cathedral Church, Nairobi.

ii) To find out the level of marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.
iii) To determine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

1.5 Hypothesis

The study was based on the following hypothesis:

There is no statistically significant relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

1.6 Justification and Significance of the Study

1.6.1 Justification

The literature in the field of family relationships readily acknowledges that an individual’s attachment style plays a major role in determining his/her level of marital satisfaction. A study conducted by McWalter (2012) shows two perspectives on attachment. The first perspective views attachment as more static thus, it is assumed that married partners tend to have a secure attachment style. The second perspective views attachment as fluid and thus it has been argued that an individual can regain a secure attachment in any type of relationship. Therefore, given the two perspectives, attachment style can vary based on the relationship type (McWalter, 2012).

A number of studies have examined the relationship between adult attachment style and marital satisfaction among married Christians as well as Christian couples. Studies done by Cho (2014); Diamond et al., (2017); Ehrenberg et al., (2012) have explored attachment style and marital satisfaction as a way of improving marital quality. However, these studies have been concentrated in the western context leaving
non-western contexts unexamined. Thus, there is a need for more studies that explore the relationship between attachment style and marital satisfaction in the context of non-western cultures. This study sought to fill this gap by exploring the relationship between attachment style and marital satisfaction among married Christian couples in a non-western context, which is the African context, specifically the Kenyan context.

1.6.2 Academic Significance

Attachment theory has gained recognition on its application to attachment styles in marriages. Through this study, the principal researcher provided insights into the application of attachment theory in non-western contexts; specifically, the African context by looking at marriages in All Saints’ Cathedral Church, Nairobi. This study produced a scientific result of the Kenyan married Christians’ attachment styles, satisfaction with their marital life as well as the relationship between the two.

1.6.3 Significance in Clinical Practice

The study findings will impact the work of clinical practitioners, particularly marriage and family therapists, who will gain insight on how attachment styles change over time as individuals move in and out of relationships and how this affects marital relationships as well as marital satisfaction. This has the potential to help the practitioners develop appropriate therapy techniques and procedures that can be incorporated in pre-marital counseling, marriage counseling, couple counseling, family counseling as well as individual counseling. Premarital counseling and marriage counseling are key pillars of promoting marriage stability among church members and congregations. Furthermore, premarital counseling has become a common practice in churches in Kenya.
Moreover, the study findings provided recommendations that can enable counselors and other mental health professionals in churches to adopt specific therapies for married and unmarried couples; not only in All Saints’ Cathedral Church, Nairobi, but also in other well-established African religions and denominations including Seventh Day Adventists (SDA), African Inland Church (AIC), Nairobi Pentecostal Church (NPC) and the Presbyterian Church of East Africa (PCEA). These recommendations include churches incorporating marriage and family therapy as part of their programs in order for couples to have a safe and confidential space to resolve the challenges and difficulties that arise in the day to day marriage and family dynamics.

1.6.4 Significance in Policy Development

Through the study findings, the government can revise or develop policies that are geared at improving marriage stability through counseling and psychotherapy practices. This includes putting into place a professional organization for clinical practitioners; especially in this context, marriage and family counselors and therapists that can regulate therapy practices in the country. This will ensure provision of appropriate and ethical therapy and counseling services.

1.7 Scope of the Study

The study was carried out among the members of All Saints’ Cathedral Church, Nairobi who are married. All Saints’ Cathedral Church, Nairobi was selected because it is one of the largest churches in Kenya, with a big population of Church members and Church service attendees. Additionally, the study was premised on the three attachment styles which are secure attachment style, avoidant attachment style
and anxious-ambivalent attachment style; the study’s focus was on the level of marital satisfaction among married couples.

1.8 Operational Definition of Terms

Attachment Style

On the report of Levy et al., (2011), attachment styles are referred to as relatively consistent and stable patterns of emotion and behavior that are presented in close/intimate relationships. This study defined attachment styles as relatively consistent and stable patterns of emotion and behavior that are presented in marriage. The attachment style of married couples in All Saints’ Cathedral Church, Nairobi, was measured based on the Revised Adult Attachment Scale (see appendix F) (Levy et al., 2011).

Marital Satisfaction

As stated by Kepler (2015), marital satisfaction is defined as the subjective feelings of happiness, satisfaction and pleasure experienced by a spouse when considering all current aspects of his [her] marriage. In this study, marital satisfaction was defined as the subjective feelings of contentment, fulfillment and pleasure that a spouse has in regard to their marriage. Marital satisfaction was measured based on the Revised Dyadic Adjustment Scale (RDAS) (see appendix G) (Busby, Christensen, Crane & Larson, 1995).
Marital Status

Marital status is defined as the civil status of each individual in relation to the marriage laws or customs of a specific country. These are single, married, widowed, divorced and legally separated (Shapiro & Keyes, 2008). In this study, marital status was defined as the state of being married or not.

Secure Attachment Style

In the opinion of Gleeson and Fitzgerald (2014), secure attachment style is the type of attachment in which individuals describe their love relationship as exhilarating, reliable, supportive and pleasant and are comfortable with intimacy. In this study, secure attachment style was defined as a type of attachment style in which individuals display being comfortable with intimacy and autonomy.

Avoidant Attachment Style

According to Muraru and Turluc (2012), avoidant attachment style is the type of attachment in which individuals avoid/ fear intimate relationships. In this study, avoidant attachment style was defined as a type of attachment style in which individuals display being uncomfortable with closeness and emotional intimacy.

Anxious/Ambivalent Attachment Style

On the report of Simpson and Rholes (2017), anxious/ambivalent attachment style is the type of attachment where individual’s behavior in their love relationship is obsessive; demanding, full of worry and possessive or clingy. In this study anxious/ambivalent attachment style was defined as a type of attachment style in
which individuals worry about not being appreciated, being underappreciated or abandoned by their spouse.

1.9 Chapter Summary

This chapter has detailed the background of attachment styles, marital satisfaction as well as the relationship between the two. Additionally, this chapter has looked at the statement of the problem, purpose of the study, the main objectives of the study, hypothesis of the study, justification of the study, significance of the study, scope of the study as well as operational definition of terms used in the study. Chapter two delves on the study’s theoretical framework and empirical literature review while chapter three covers the research methodology that was employed in the study. Chapter four provides study findings and chapter five focuses on summary of findings, discussion of findings, conclusions and recommendations.
CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this section, the researcher aims to discuss the variables of the study which are attachment style and marital satisfaction as well as the relationship between them. The chapter also highlights the theories associated with attachment style and marital satisfaction. In addition, this chapter includes a section on empirical review on study variables and objectives as well as a conceptual framework.

2.2 Theoretical Framework: Human Attachment Theory

Human attachment theory describing parent-child relationships gained a strong foothold in the field of psychology and mental health within the twentieth and twenty first centuries and continues to flourish up to date. The theory of human attachment officially debuted in John Bowlby’s first volume of Attachment and Loss in 1969, wherein he identified attachment behaviors as a system of social behaviors necessary for human survival and serve as catalysts for “attachment bonds” (Rholes & Simpson, 2004). Another pioneer in the field of human attachment theory is Mary Ainsworth who conducted widespread observational studies on the nature of infant attachments in Uganda, based on Bowlby's theory (Bowlby, 1999).

While the trailblazers of attachment theory such as Bowlby and Ainsworth focused on parent-child dynamics in terms of emotional, psychological, and biological needs exhibited by children; the application of attachment to adult romantic
relationships (or pair-bonding) remained one of the most influential and empirically-grounded approaches, as well as a driving force in the generation of countless books, articles, research topics and theses related to the study of romantic relationships (Gardner, 2007).

Attachment is defined as the process of creating and maintaining emotional ties with close others. It includes an individual’s inclination to seek closeness and gain a sense of safety within their familiar or intimate relationships, especially during stressful events or situations (Fuller & Fincham, 1995). Attachment was viewed as a spatial theory in which one experiences comfort in being near a loved one or loneliness when away from that loved one.

Senchak and Leonard (1992) regard the desire to seek and maintain varying degrees of proximity, whether physically or through communication from a distance, to the attachment figure as one of the main indicators of attachment. For many cases, attachment bonds form during infancy between a mother or primary caregiver (PC) and an infant (Cassidy, 2000). The bond that is developed between an infant and their primary caregiver plays a vital role in the establishment of an individual’s attachment style that persists throughout his/her life.

Attachment theory provides a framework for understanding various aspects such as relationships, interpersonal reactions and relationship satisfaction. Based on empirical support and on the report of Coan (2010), attachment theory indicates that particular patterns of relationship formation develop during childhood as a result of an infant’s interactions with his or her parents. Hence, these first interactions that an infant experiences with his/her parents or primary caregivers are vital in the development of attachment style. Furthermore, the theory proposes that attachment
between spouses is characterized in forms of bonds that affect the spouses physical and psychological marital functioning.

What’s more, the theory hypothesises that individuals with different attachment styles will have relationships that differ in the emotional tone; both the intensity of the emotion and the direction, positive or negative (Rholes & Simpson, 2004). For instance, individuals with a secure attachment style will have a relatively stable intensity of emotions, a healthy and productive emotional tone as well as heading in a positive direction. This theory will thus be central in providing understanding in the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

2.3 Attachment Styles

The subject of adult attachment styles has interested various scholars with many studies carried out to better comprehend attachment styles. The path of attachment style development has been studied by various researchers such as Levy et al., (2011); Fraley and Roisman, (2018) who conducted longitudinal research and through their research studies found four basic lessons: first, it was established that adult attachment has its origins in early care giving but with weak associations. This does not discount the importance of early care giving experiences of an infant. Second, from their findings it emerged that attachment styles are more prone to changes at childhood and adolescent stages than in early adulthood. Once an individual gets to early adulthood, a relatively stable pattern of attachment has already been developed. The third finding states that adult attachment style outcomes are not necessarily determined by early experiences in childhood and adolescence. This is to
say that there are various factors that may lead to the development of an individual’s attachment style. Lastly, the research studies concluded that various proximal and distal factors lead to the development of adult attachment styles. Hence, these proximal and distal factors are of great importance when looking at the development of an individual’s attachment style.

Moreover, studies have sought to understand adult attachment styles among various couples. For instance, Mohammadi, Samavi and Ghazavi, (2016) focused on adult attachment styles among married European American couples and African American couples; while Cho (2014) has explored adult attachment styles among married individuals in Korean culture. From the reviewed studies, it is noteworthy that most of the prevailing studies exist in the Western cultural context and Eastern cultural context. However, existing cross-cultural research on attachment is limited in scope, with few studies examining the relationship between attachment style and marital satisfaction in the African context. This study therefore expands the body of research on attachment theory by examining the relationship between attachment style and marital satisfaction in the African context specifically.

Furthermore, attachment styles in various demographics have been explored. Most studies that have been conducted have examined different demographic factors. These include factors such as age, gender, religion and economic status. In a research study, Knudson-Martin (2012) examined attachment patterns in older adults while Fraley and Heffernan (2013) explored attachment patterns in younger and older adults. Mixed findings have emerged from these studies, with the study by Knudson-Martin (2012) showing that older adults tend to have insecure attachment styles while younger adults tend to have secure attachment styles. In contrast, Fraley and
Heffernan (2013) established a lack of significant difference on attachment styles of younger adults and older adults. With the research findings of these results being inconclusive, there is a need for more such studies as this one. It was vital for this study to explore differences, if any, on the attachment style of married couples in All Saints’ Cathedral Church, Nairobi of different ages.

In relation to the gender demographic, Kaprale (2014) carried out a study on gender differences in adult attachment styles. On his report, the findings of the study showed that females scored higher levels of attachment-related security in comparison to males in marital relationships. On the contrary, Gleeson and Fitzgerald (2014) found out that gender differences do not exist in adult attachment styles among couples. The difference on the role of gender in adult attachment styles indicates that gender differences in attachment quality are context specific (Lopez, Riggs, Pollard & Hook, 2011). Hence, research on attachment styles should always investigate contextual and cultural factors that contribute to gender effects on attachment formation.

On the report of Fraley and Heffernan (2013), adults from divorced families are more likely to have an insecure attachment style as compared to adults who come from intact families who are most likely to have a secure attachment style. This could be as a result of various environmental and social factors that occurred during or as a result of the divorce. However, there are also other studies that find no differences. For instance, in studies done by Ng, Loy, MohdZain and Cheong (2013) and Cheong (2013), it was established that there was no significant association between parental divorce and adult attachment style in subsequent relationships. This finding stipulates
that a history of divorce in an individual’s childhood has no effect on acquisition of an insecure attachment style in later relationships.

In relation to secure attachment styles, religion has been attributed as a moderator based on the theory that couples who lack attachment in adulthood or childhood may form an attachment with a Supreme Being as a way of compensating for the lack of attachment. In addition, scholars have argued that attachment dynamics are connected to beliefs and practices of religion. Empirical evidence also lends support to the relationship between higher religiosity and a secure attachment style (Jones, Welton, Oliver & Thoburn, 2011). Fard, Shahabi and Zardkhaneh (2013) in their study conducted among Christian and non-Christian couples found that marital satisfaction is relatively higher among Christian couples than non-Christian couples. These studies demonstrate that religion contributes to development of a secure attachment style.

In a study by Ehrenberg et al., (2012), that used matched sampling to compare young adults from both intact and divorced families, the findings found no effects of parental divorce on participants’ current attachment security. These inconsistent findings regarding the role of divorce and separation leaves room for more studies that will carefully attend to relational and environmental domains when considering attachment style among married couples in All Saints’ Cathedral Church, Nairobi.

To date, the majority of studies (Fraley & Heffernan (2013); Ayenew (2016); Loubser (2007); Kaprale (2014); Knudson-Martin (2012); Gleeson & Fitzgerald (2014) on adult attachment styles among married couples have been quantitative studies, with most of these studies being self-report questionnaires administered with
the aim of measuring the attachment styles of the participants. These self-report questionnaires are able to provide an understanding on different attachment styles among the various married couples. However, a different approach is necessary to gain a deeper understanding on the attachment styles experienced among the married couples, as attachment styles can overlap within the adult depending on the current relationship as well as contextual factors. In line with various previous research studies, this study employed the use self-report questionnaires in the data collection process.

Despite having a small presence in the world of research on attachment style, attachment style studies have been explored in the African context and culture. Ayenew (2016) conducted a study in Ethiopia whose purpose was to examine the attachment styles among various community members in Addis Ababa. On the report of Ayenew (2016), the dominant attachment styles among couples in Addis Ababa were anxious attachment style and avoidant attachment style. In other words, community members in Addis Ababa have insecure attachment styles.

Similarly, Loubser (2007), in a study conducted in South Africa, studied attachment styles among married couples. The study findings found that ambivalent attachment style and avoidant attachment style are the most common attachment styles. In a study carried out in Ghana, Awuah (2013) examined the relationship between parenting, attachment style and marital satisfaction. From the study, it emerged that all the three styles of attachment; anxious/ambivalent attachment style, avoidant attachment style and secure attachment style were present among the study participants. No one particular attachment style stood out for this population.
Although these studies are relevant in so far as contributing to the body of knowledge within the African context, they were all carried out in population-based studies thus there is a need to have institutional based studies that focus on churches as the point of focus to establish the attachment style among Christians in the African context. Hence, this study will be a great addition to the literature on attachment styles in the African context and culture.

2.4 Marital Satisfaction

Prior studies focusing on marital satisfaction have mostly been conducted through quantitative methodologies. Studies by Lee and McKinnish (2018); Walker, Isherwood, Burton, Kitwe-Magambo and Luszcz (2013) have been conducted using cross-sectional research study design. The findings of these studies showed that marital satisfaction displays a u-curve pattern over a period of long family life. In the Western context, studies using the cross-sectional research study design have demonstrated mixed findings. Research findings of Taban, Dolatshahi, Eftekhar, & Pourshabaz (2017); Lee & McKinnish (2018) showed that older couples who had children who are young adults had exhibited lower levels of marital satisfaction while newlywed young couples with no children or with toddlers and infants reported the highest level of marital satisfaction.

The report of Kepler (2015) found that marital satisfaction declined rapidly during the middle stage of the family life cycle, particularly in families with adolescent children at home, and reached the lowest point when all children had left home. However, another study indicated that the marital satisfaction of husbands displayed a u-curve pattern, whereas that of wives showed a linear decline at different
stages in the family life cycle (Ngazimbi, Daire, Soto, Carlson, & Munyon, 2013). From reviewed studies, it is evident that limited studies have sought to explore marital satisfaction in non-western contexts; hence displaying the need for studies in varying contexts such as this study did on the African context.

In the opinion of Chebbet, (2018), premarital counseling and marital counseling play an important role in married life. Premarital counseling is an important stage to go through in the marriage life. As difficulties arise from the day to day challenges of marriage, marital counseling also plays a major role. Studies have shown that premarital counseling and marital counseling lead to improved marital satisfaction for couples who are committed to the process (Kepler, 2015; Diamond et al., 2017). Hence, premarital counseling and marital counseling require commitment in order for them to prove beneficial to high levels of marital satisfaction.

On top of that, the findings of a study done in Ghana found that married couples who had participated in premarital counselling indicated greater marital satisfaction than those who did not take part in premarital counselling (Ansah–Hughes, Akyina, & Oduro-Okyireh, 2015). This shows the vital role that premarital counselling plays in marital satisfaction. Another study conducted in Ghana by Dzadey (2015), indicated that marital satisfaction was rated highly by couples who participated in premarital counseling. This study concluded that participation in premarital counselling does result in greater marital satisfaction among married couples. Chebbet (2018) in her study conducted in Nakuru, Kenya examined the role of the church in mitigating extra marital affairs. The study established that participation in premarital relationship programmes has the potential to reduce marital
infidelity and enhance marital satisfaction. The role of premarital counseling in marital satisfaction is evident as seen in previous research studies.

Gender differences in global marital satisfaction are fairly well established, with study findings showing that men rate their marriages as more favourable as compared to women (Jackson, Miller, Oka & Henry, 2014; Yucel & Koydemir, 2015). Results from a clinically based observational study of older adults found that wives tend to report lower marital satisfaction than their counterpart husbands (Boerner, Carr, Sosinsky & Kim 2014). Similarly, one nationally representative survey data carried out in the United States of America (USA) demonstrated that older women report lower levels of marital happiness as compared to younger women (Barry, Seager, & Brown, 2015). In contrary, a cross-sectional study done in Accra, Ghana done to determine marital satisfaction among church leaders found that marital satisfaction scores were higher than expected among women leaders than in men leaders.

Moreover, a related study conducted by Mohammadi et al., (2016), examined marital satisfaction among married women. Findings from this study indicated that the married women’s level of marital satisfaction was extremely above average on most Likert items on marital satisfaction with exception of low scores on Likert items on communication and level of intimacy. These mixed findings on marital satisfaction show the need for further examination, as marital satisfaction is perceived differently by both men and women. In addition to this, the literature is also less conclusive regarding gender differences in marital satisfaction in marital relationships.
Another significant issue that has emerged in studies on gender differences in marital satisfaction is whether the data is dyadic or non-dyadic. Many researchers who have explored marital satisfaction have used study designs where participants are not married to each other. For instance, a study done by Mohammadi et al., (2016) used research designs in which only the husband or the wife participated in the study. On the contrary, a study conducted by Lee and McKinnish (2018) used a research design that comprised of partners thereby allowing for within-couple comparison. Reviewed studies on the use of dyadic or non-dyadic data demonstrate gender differences in marital satisfaction thus raising the question on the potential effect of the type of data on marital satisfaction. However, with limited studies on marital satisfaction in non-western countries, the effect of data on marital extent has not been acknowledged, hence the study.

Furthermore, researchers have investigated marital satisfaction among married couples in varying demographics. In Australia, a panel data study found that men tend to be more satisfied with younger wives and less satisfied with older wives. Interestingly, the study also showed that women too tend to be more satisfied with younger husbands and less satisfied with older husbands (Barry et al., 2015). In another study conducted in the United States of America (USA) by Kepler (2015), marital satisfaction was found to decline with marital duration for both men and women in differently-aged couples’ relative to those in similarly-aged couples. These relative declines erase the initial finding of higher levels of marital satisfaction experienced by men married to younger wives and women married to younger husbands within 6 to 10 years of marriage (Kepler, 2015).
Couples with a religious background have been found to have better outcomes in marriage, with studies (Jones et al., 2011; Fard, Shahabi & Zardkhaneh, 2013) revealing that married Christians are more likely to experience marital satisfaction and commitment over a longer time as compared to married couples who do not have a strong religious background. In the opinion of Fard, Shahabi and Zardkhaneh (2013), marital satisfaction is relatively higher among Christian couples than non-Christian couples. This was the conclusion of their study conducted among Christian and non-Christian couples. Jones et al., (2011) stated that there is a relationship between higher religiosity and greater marital satisfaction. These studies demonstrate that religion contributes to enhancing marital satisfaction.

Kamomoe, Pinto and Selvam (2017), stated that having a strong commitment to one’s Christian beliefs has a positive impact on an individual’s attachment style as well as marital satisfaction. Regular Christian practices such as prayers, consistent church attendance, following Bible teachings as well as Bible knowledge lead to an increase in relationship quality and marital satisfaction among Christians and married Christian couples. A related study in Kenya (Mbunga, 2010) also took Christian spirituality as a positive factor leading to high levels of marital satisfaction. Many married Kenyans have expectations that their faith in God will give them both a more secure attachment base and a high level of marital satisfaction.

Additionally, Mbunga (2010) asserts that an individual’s attachment style is a major determinant of romantic relationship satisfaction. The study concluded that married couples with a secure attachment style had a higher level of marital quality, hence less marital dissolution as compared to married couples with an insecure attachment style-either anxious/ambivalent attachment style or avoidant attachment.
style. In addition, attachment style affects marriage at its foundation which is the development of a romantic relationship. The foundations of a relationship will determine the entire structure of the relationship as it builds up to levels of higher commitment such as marriage. (Vithanage, 2014).

A research study conducted in the United States of America (USA) by Fincham, Lambert and Beach (2010) investigated the role of religiosity in romantic relationships as well as extra dyadic behaviour. In the opinion of Fincham, Lambert and Beach (2010), it is important to understand the role that an individual’s religious beliefs play in the relationship between attachment and commitment. Additionally, the study states that individuals with a good religious base tend to engage in less extra dyadic behaviour as compared to individuals with a weak or no religious base. This is linked to the values held by religious faiths such as fidelity.

Marital satisfaction was found to be higher among people who follow the Christian faith than people who follow the Islamic faith in the society of Ghana (Ayenew, 2016). Moreover, a study carried out on marital satisfaction among Christian church leaders indicated that marital satisfaction among Christians who are church leaders is relatively higher than among non-Christian leaders. (Dabone, 2012). A study conducted among Korean Christians by Cho (2014) maintains that having a secure attachment style is enhanced through the creation of marital commitment between spouses. He further states that Christian beliefs lead to high levels of marital satisfaction since Christian teachings promote beliefs such as sacrifice that can lead to a secure attachment style among married Christians.
Children play a significant role in the lives of married couples thus making their influence on the marital relationship unavoidable. Various studies (McCarthy (2011); Yassin (2014); Selcuk et al., (2010); Knudson-Martin (2012) have examined the relationship between number of children and marital satisfaction. These reviewed studies indicate that the number of children affect the marital life and by extension marital satisfaction. While a high number of children has been found to have negative effect on marital satisfaction (Yassin, 2014; Selcuk et al., 2010); other studies indicate that the high number of children results in a positive effect on marital satisfaction among married couples thus affirming that parenting skills can increase marital satisfaction (McCarthy, 2011; Knudson-Martin, 2012). Although these studies highlight the significance of children on marital satisfaction among married couples, limited studies have explored marital satisfaction in the context of married couples in the African context.

2.5 Relationship between Attachment Styles and Marital Satisfaction among Married Couples

The previous section has highlighted the studies on adult attachment styles as well as marital satisfaction. This section will highlight studies that have sought to understand the relationship between attachment style and marital satisfaction. The relationship between attachment style and marital satisfaction has been explored by many researchers. As maintained by most studies, attachment style has a significant relationship with marital satisfaction (Ebrahimi & Kimiae, 2014; Kaprale, 2014; Knudson-Martin, 2012; Gleeson & Fitzgerald, 2014). However, the relationship
between the components of the attachment style (secure, avoidant and anxious attachment styles) and marital satisfaction has released mixed results.

A study carried out by Aminpour, Mamsharifi, Bayazidi, and Ahmadzadeh (2018) shows that only the anxious attachment component and secure attachment component relate to marital satisfaction; the avoidant component has no relation to marital satisfaction. A study done by Cho (2014) demonstrated that a secure attachment style results in an increase in marital satisfaction while anxious/ambivalent attachment style results to reduced levels of marital satisfaction. This is because, couples with a secure attachment style display more positive qualities and attributes such as commitment and closeness as opposed to the couples with an anxious/ambivalent attachment style who display negative qualities such as jealousy.

However, a study conducted by Kokolvand and Hasanvand (2018) has failed to establish significant association between the components of attachment style and marital satisfaction among married couples. This study established that the relationship between marital satisfaction and adult attachment style is negative and not significant. A study conducted by Dzade (2015) indicates that the inconsistencies of findings on the relationship between components of attachment style and marital satisfaction can be explained by socio-cultural factors which differ from region to region. Hence, there is a need to examine the relationship between attachment style and marital satisfaction in varying regions because of each region’s specific socio-cultural factors.

In a different study, Akpan and Ottu (2011) examined the impact of attachment styles on marital satisfaction in Ghana. The findings of this study provide
some support for the role of early attachment on later patterns of attachment and subsequently on marital satisfaction. Moreover, the results showed that Christians who had commitment in their faith over time exhibited a more secure attachment style and by extension higher marital satisfaction. Chung (2014) recommends on the need for studies that explore early attachment styles in married couples to understand the dynamic nature of attachment security in their present adult relationships.

Though studies such as Sandberg, Bradford & Brown (2015) and Ehrenberg et al., (2012) validate the relationship between adult attachment styles and marital satisfaction across gender and ethnic groups, there is evidence suggesting that culture affects the variation of adult attachment styles and by extension marital satisfaction. A study by Fraley and Roisman (2018) identified that most countries in Africa, South East Asia and East Asia exhibit more insecure attachment styles (anxious/ambivalent attachment style and avoidant attachment style) than a secure attachment style. Sandberg et al., (2015) also asserts that the collective nature of the society in African and Asian countries predispose most individuals to insecure attachment styles, and thus he argues the need for more studies to be carried out in Asian and African contexts; such as this study on the relationship between attachment style and marital satisfaction in All Saints’ Cathedral Church, Nairobi - based in the African context.

Gleeson and Fitzgerald (2014) emphasise that the relationship between attachment style and marital satisfaction is mediated by cultural factors such as religion and one’s commitment to their religious beliefs. In his study conducted in South Korea, Chung (2014) investigated the influence of religious commitment, spirituality and adult attachment style on marital satisfaction among Christian couples. Religious commitment and attachment style are predictive of high levels of
marital satisfaction. In the study, the role of religion in providing a pathway through which attachment style can influence marital satisfaction was established.

Taban et al., (2017) in their study among Christians in Romania argue that although religion plays a part in the pathway process of attachment style and marital satisfaction, the religious commitment of an individual is key in the pathway process. They recommend the need for more such studies in different marital relationships and cultural contexts; to which this study has contributed in providing answers on the Kenyan cultural context.

The pathway process in the relationship between attachment style and marital satisfaction has been explored, with scholars discovering that there exists both direct and indirect pathway processes in such relationships. In a study done by Vithanage (2014), the pathway process of attachment style and marital satisfaction was explored in South Africa. Similarly, Chung (2014) explored direct, mediated and moderated associations between adult attachment style and marital satisfaction among married Christian women in South Korea. The path to marital satisfaction through attachment theory was found to be mediated by dispositional forgiveness. The results of these studies found a path wherein an insecure attachment style led to reduced marital satisfaction specifically through the lack of forgivingness. Furthermore, distinctive paths for attachment orientations indicate that the excessive rumination of the anxious attachment style and the lack of empathy of the avoidant attachment style negatively affected forgiveness and marital satisfaction. These characteristics greatly inhibited the individual’s ability to forgive.
Additionally, these studies found that empathy influences marital satisfaction through forgiveness and is directly involved in increased marital satisfaction. The findings highlight the mediating and moderating role of psychological rest and social support on the relationship between attachment style and marital satisfaction. Forgiveness, empathy, social support and psychological rest are attributes espoused in the Christian belief system, to which the study failed to explore. This necessitates studies such as this one within the Christian belief system.

2.6 Conceptual Framework

The conceptual framework below explains the relationship between attachment style and marital satisfaction among married Christian couples in the study. An individual’s attachment style determines their level of marital satisfaction. Additionally, being of the Christian faith plays a major role in determining one’s level of marital satisfaction.
2.7 Chapter Summary

From the discussion above on previous studies, it was found that different scholars have conducted various studies on attachment style, marital satisfaction as well as the relationship between attachment styles and marital satisfaction among married couples; which was explored and discussed in this chapter. This chapter has looked at the theoretical framework by focusing on the human attachment theory. A conceptual framework of the relationship between attachment style and marital satisfaction is also included in this chapter. The next chapter looks at the research methodology of the study which includes the research design, study location, population, sampling methodology, data collection process as well as ethical considerations.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlines the methodology that was used in the study. The chapter entails the research design, the study location, the target population and the sampling methodology that was used. Also comprised in this chapter is the data collection process that includes the data collection instruments, the data collection procedures as well as the data analysis techniques that were implemented. This section has also addressed any ethical concerns that may have risen during the research process.

3.2 Research Design

This study was intended to identify associations between the study variables (attachment style and marital satisfaction); hence, a correlational research design was utilized. A correlational research design explores the relationship between variables. This method of research was selected because it enabled the researcher to ascertain whether or not the variables discussed in the study are related. The primary focus of this correlational research was to test the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

3.3 Study Location

The study was conducted at All Saints’ Cathedral Church, Nairobi Kenya. The All Saints’ Cathedral Church, Nairobi is under the National Cathedral of All Saints’
under All Saints’ Cathedral Church, Nairobi. All Saints’ Cathedral Church, Nairobi is a member of the 70 million strong Anglican Communion. In a period of about 160 years, the Church has established 29 dioceses, several institutions as well as theological colleges. The All Saints’ Cathedral Church, Nairobi is under one such diocese known as the All Saints’ Cathedral Diocese, Nairobi (All Saints’ Cathedral Diocese, 2014).

All Saints’ Cathedral Church, Nairobi is the Provincial Cathedral of All Saints’ Cathedral Church and the Diocesan Cathedral of All Saints’ Cathedral Diocese in Nairobi; it is also the biggest Anglican Church in Kenya hence, its selection for the study. It is located on Kenyatta Avenue at the edge of Uhuru Park, Nairobi. Moreover, the church is registered under the National Museums of Kenya and is therefore a “listed building” in the Ministry of National Heritage in the country.

In addition, All Saint’s Cathedral Church, Nairobi hosts weekly Sunday services as well as other religious ceremonies such as weddings and funerals and community social services. The Sunday services include adult English services, adult Kiswahili service, deaf service, youth service, young adults’ service, teens’ services as well as Sunday school. Moreover, the Cathedral has various distinct ministries; of which family life and youth ministries are concerned with premarital counselling and marital counselling (All Saints’ Cathedral, 2018); hence, its selection for the study. What’s more, the Cathedral has ten clergy, eleven administrative staff, twenty-four teachers and thirty support staff in the Kindergarten and Primary Schools.
3.4 Target Population

The target population of this study included married couples in the All Saints’ Cathedral Church, Nairobi who have been married for more than one year. The married couples were aged between 25 and 45 years. This was based on Erik Erikson’s psychosocial theory of human development; specifically, the stage of intimacy versus isolation. Intimacy versus isolation is Erikson’s sixth developmental stage; individuals at this age face the developmental task of forming intimate relationships (Santrock, 2011). Hence, this was relevant to this study’s focus on the relationship between attachment style and marital satisfaction in the marriage relationship.

The study’s target population was comprised of the 2000 married couples that are members of and worship at All Saints’ Cathedral Church, Nairobi and are regular attendees of the various Sunday worship services. Due to the nature of the marriage relationship as well as the selected age bracket of the target population, the target population comprised of married couples who attend the adult English services, adult Kiswahili service, the youth service as well as the young adults’ service.

3.5 Sample and Sampling

3.5.1 Sample Size Calculation

The sample size for the study was derived using the power effect sample size for regression or correlation analysis. As stated by VanVoorhis and Morgan (2007), sample size calculation for overall model based on number of predictors is calculated based on the formula 50+8K where K is the number of predictors. In this study, there exist 4 predictors. Thus, the sample size was calculated as follows:
\[50 + 8K\]

Where \( K = 4 \)

\[50 + (8 \times 4) = 50 + 32 = 82\]

Based on this formula, the sample size of the study was 82 respondents.

### 3.5.2 Sampling procedure

The inclusion and exclusion criteria were used as the main sampling procedure. The following inclusion criteria and exclusion criteria was applied in the first phase of sampling.

#### Inclusion criteria

The participants must be members of and regular Church service attendees at All Saints’ Cathedral Church, Nairobi. This was done in order to accurately represent the members of the All Saints’ Cathedral Church, Nairobi and to avoid the participation of individuals who are not members of All Saints’ Cathedral Church, Nairobi such as visitors and invited guests. Research shows that being committed as a Christian has an impact on one’s attachment style as well as marital satisfaction Kamomoe, Pinto & Selvam (2017).

The participants must be aged between 25 and 45 years. This was based on Erik Erikson’s psychosocial theory of human development; specifically, the stage of intimacy versus isolation. Intimacy versus isolation is Erikson’s sixth developmental stage; individuals at this age face the developmental task of forming intimate relationships (Santrock, 2011).
Exclusion criteria

Individuals married for less than one year were not allowed to participate in the study. This is because, as stated by Vithanage (2014), a longer duration of marriage shows a greater representation of marriage life and marriage quality.

Individuals who are not married (single, separated, divorced, widowed) were not allowed to participate in the study. This is because the purpose of the study is to investigate the relationship between attachment style and marital satisfaction of a specific target population; which is married couples.

Married individuals whose spouses are not willing or unavailable to participate in the study were also excluded. The study’s focus was on married couples and not married individuals; hence the participation of both spouses was necessary and expected.

Following the inclusion and exclusion criteria, the second stage of sampling involved the use of cluster sampling in order to select participants. The individuals in the All Saints’ Cathedral Church, Nairobi population are clustered into various preexisting groups. One of these groupings is based on the various church services that are held every Sunday in the Church. These include adult English services, adult Kiswahili service, deaf service, youth service, young adults’ service, teens’ services and Sunday school. Out of these clusters, those relevant to the study are the adult English services, adult Kiswahili service, youth service and young adults’ service. In relation to the inclusion criteria that looks at the age of the target population (The participants must be aged between 25 and 45 years), two groups which contain married couples aged between 25 and 45 years were then selected. These are the
young adults’ service group and the youth service group. Forty-one married couples from these two groups were selected to participate in the study.

3.6 Data Collection Instruments

The study adopted the use of primary data. This was carried out using the questionnaire method. Self-report-questionnaires were adopted in this study because they collect data on accomplishments, attitudes, experiences and motivations of individuals. Structured questionnaires were used in the study. These were used because they minimized sampling error in the study and also saved the researcher a great deal on costs and time. There were four questionnaires used in this study.

3.6.1 Respondents’ Demographic Information Questionnaire

The first questionnaire used for the purposes of collecting respondents’ demographic information was the Respondent’s Demographic Information Questionnaire (see appendix D). Subsequent questionnaires used in this study included the Religious Commitment Questionnaire (see appendix E), the Revised Adult Attachment Scale (see appendix F) and the Revised Dyadic Adjustment Scale (see appendix G).

The Respondent’s Demographic Information Questionnaire (see appendix D) was a simple questionnaire established by the principal researcher. This questionnaire captured respondent’s basic information such as gender, age, number of years the respondent has been a registered member of a church, the number of years the respondent has been married, how often the respondent has taken Holy Communion during the past year and how many Sundays per month, on average, has the respondent gone to a worship service in the past year.
3.6.2 Religious Commitment Questionnaire

The questionnaire used to measure religious commitment was the Religious Commitment Questionnaire (see appendix E). The Religious Commitment Questionnaire (see appendix E) was developed by Worthington, Wade, Hight, Ripley, McCullough, Berry and O’connor in 2003. This scale has five items that are scored on a Likert scale from 1 to 5; each item rated as 1-not at all true of me, 2-somewhat true of me, 3-moderately true of me, 4-mostly true of me, or 5-totally true of me. The maximum score is 25, while the minimum score is 5. These items measure and assess the inter-personal and intra-personal religious commitment of individuals.

In a study conducted by Worthington et al., (2003) it was established that the scale had an overall reliability of 0.75 with criterion validity of the instrument showing higher correlation. Thus, the Religious Commitment Questionnaire (see appendix E) has been shown to be a reliable and valid measure of religiosity, and is most applicable in Christian populations, such as church members and church attendees.

3.6.3 Revised Adult Attachment Scale

The questionnaire used to measure attachment style was the Revised Adult Attachment Scale (see appendix F). The Revised Adult Attachment Scale (see appendix F) was developed by Collins & Read in 1990. It describes an individual’s feeling about romantic relationships. This scale has eighteen items that are scored on a Likert scale from 1 to 5, each item rated as: 1- Not at all Characteristic of me, 2- Slightly Characteristic of me, 3- Somewhat Characteristic of me, 4- Moderately Characteristic of me, and 5- Very characteristic of me. The maximum score is 90,
while the minimum score is 18. The Revised Adult Attachment Scale (see appendix F) is classified into three subscales as follows: close subscale, depend subscale, and anxiety subscale. In terms of scoring, a secure attachment style equals high scores on close and depend subscales and low scores on anxiety subscale; an anxious/ambivalent attachment style equals low scores on close and depend subscales and high scores on anxiety subscale; while an avoidant attachment style equals low scores on all three subscales.

Fernández and Dufey (2015) in their study conducted among young couples established a Cronbach’s alpha of 0.72 for the Revised Adult Attachment Scale. Similarly, Ravitz, Maunder, Hunter, Sthankiya, and Lancee (2010) in their meta-analysis of psychometric studies done on adult attachment scale over a 25-year period found a Cronbach’s alpha of 0.68 for more than 20 studies. These findings serve to show the reliability of The Revised Adult Attachment Scale (see appendix F) in the study.

3.6.4 Revised Dyadic Adjustment Scale

The tool used to measure marital satisfaction was the Revised Dyadic Adjustment Scale (see appendix G) (Busby et al., 1995). The scale was developed in order to evaluate the relation quality of couples in marriage or similar relations. This scale has fourteen items that are scored on various five-point and six-point Likert items. The maximum score is 70 while the minimum score is 0. The Revised Dyadic Adjustment Scale (see appendix G) is classified into three subscales as follows: consensus subscale, satisfaction subscale, and cohesion subscale. According to the authors of the Revised Dyadic Adjustment Scale, the cut-off score for the scale is 48
such that scores of 48 and above indicate non-distress and consequently high levels of marital satisfaction while scores of 47 and below indicate marital/relationship distress and consequently, low levels of marital satisfaction. Higher scores indicate greater stability and satisfaction in the relationship while lower scores indicate greater distress. The scale assesses seven dimensions of couple relationships within three overarching categories including consensus in decision making, values and affection, satisfaction in the relationship with respect to stability and conflict regulation and cohesion as seen through activities and discussion.

Montesino, Gómez, Fernández, and Rodríguez, (2013) in their study on the psychometric properties of the Revised Dyadic Adjustment Scale in a community sample of couples, sought to establish both criterion and discriminant validity of the Revised Dyadic Adjustment Scale by comparing it with revised conflict tactic scales. In regards to criterion validity, the result demonstrated a high correlation between the three instruments sub-scales; while for discriminant validity, the correlation was negative and low, as expected, thus proving the validity of the instrument.

Furthermore, Garbarini, Gerino, Marino, Rolle, and Brustia (2014) in their study on the psychometric properties of the Revised Dyadic Adjustment Scale for measurement of marital quality with Italian couples established that the overall reliability of the instrument was 0.79, with the reliability in the three subscales showing reliability scores of above 0.7. Similarly, Montesino et al. (2013) in their study on the psychometric properties of the Revised Dyadic Adjustment Scale, showed that the internal consistency of the scale, using Cronbach’s alpha coefficient was established as over alpha 0.80. In another study carried out in South Africa by Montesino et al., (2013), the reliability of the Revised Dyadic Adjustment Scale based
on Cronbach alpha coefficient was established as 0.85. These study results show that the Revised Dyadic Adjustment Scale (see appendix G) was reliable for the study.

3.7 Data Collection Procedures

Data collection was carried out by the primary researcher as well as two research assistants who were trained before data collection. The research assistants were trained on how to administer the various questionnaires and possible queries that may arise from the respondents. Specifically, the training focused on each of the questionnaire’s Likert items, how to encourage both a husband and wife to participate in the study and to emphasize its importance, how to reduce the reluctance of married couples to participate in the study and how to reduce both interviewer and interviewee bias. Moreover, the research assistants both signed a confidentiality agreement for research assistants form (see appendix C) to affirm their maintenance of confidentiality throughout the data collection process.

The primary researcher and research assistants used the church administration as the point of contact in the study. This was done by sending a letter to the Provost of All Saints’ Cathedral Church, Nairobi (see appendix I). This letter was hand delivered to the Assistant Provost as the Provost was not available. Through the church administration, specifically the Assistant Provost, in consultation with the Provost, the principal researcher and research assistants got permission to interview the married couples in All Saints’ Cathedral Church, Nairobi.

The primary researcher was introduced to various contact persons such as reverends and chairpersons of various couple ministries and groups in the Church. The primary researcher requested for respondent participation during the youth and
young adults’ Sunday church services as part of the church notices. The questionnaires were administered to forty-one married couples aged between 25 and 45 years in the All Saints’ Cathedral Church, Nairobi. A combination of drop and pick method and face to face interview were used in the distribution and administration of the questionnaires. These methods were administered due to the unique nature of the study as it allowed for achieving the highest possible response rate.

The data was collected within the church compound, after the Sunday church services. The researcher and research assistants were strategically located near the Church hall entrance. This helped in ensuring the highest possible response rate in data collection as the respondents would pass the researchers on their way in and out of the Church. However, the principal researcher and research assistants were careful not to ambush or coerce the Church service attendees.

In cases where the respondents were not willing to fill the questionnaire in the church compound, a request was placed for them to fill in the questionnaires at a time and a location of their convenience; and thereafter, drop and pick method was used. Such questionnaires would be picked up the following Sunday by the primary researcher and research assistants or dropped at the reverends’ office. This was done in the month of February, 2019. After giving out eighty-two questionnaires, sixty-eight were dully filled and returned.

3.8 Data Analysis

The objectives of the study were considered during data analysis. These objectives are: to find out the attachment style among married couples in All Saints’
Cathedral Church, Nairobi, to find out the level of marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi and to determine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

Descriptive analysis was used to answer the following two objectives: ‘To find out the attachment style among married couples in All Saints’ Cathedral Church, Nairobi.’ and ‘To find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi’. Correlation analysis was also used to test the relationship between the study variables-attachment style and marital satisfaction.

Correlational analysis was used to answer the objective ‘To determine the relationship between attachment style and marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi.’ Data was presented using graphs, tables and figures.

**3.9 Ethical Considerations**

The principal researcher sought approval from the United States International University-Africa (USIU-A) Institution Review Board (IRB). Through the Institution Review Board permission, the researcher was given a letter (see appendix H) that was used to seek permission to collect data from All Saints’ Cathedral Church, Nairobi. The participants were not allowed to give their names and questionnaire answers were kept confidential. Hence, confidentiality and anonymity were enhanced. Information obtained was also solely used for academic purposes.
Before filling of the questionnaires, the primary researcher sought to obtain informed consent from the participants. In order to do this, informed consent forms (see appendix A) were provided to the participants before provision of the questionnaires. The primary researcher and research assistants explained to the participants the purpose of the study, benefits of the study and any possible harm. During the consent seeking stage, any queries raised by the participants were answered by the primary researcher as well as the research assistants. This was followed by signing of the informed consent form (see appendix A) by the participants to affirm their commitment to participate in the study. The principal researcher also signed the informed consent form (see appendix A); this included signature and date.

In addition, the researcher ensured that the participants were not embarrassed or offended by their participation in the study. Furthermore, the principal researcher and research assistants were careful not to ambush or coerce the participants. The participants were allowed to contact the primary researcher in case of any distress during or after the study as well as queries that they may have.

Upon receiving all of the questionnaires after the data collection procedure, the research assistants handed them over to the primary researcher who stored and maintained the questionnaires in a locked cabinet in her office which is secure, with limited access. Upon completion of data collection, data analysis and publication and within the stipulated timeframes, the principal researcher will ensure that all of the questionnaires are torn and shredded; thereafter disposed of in a safe and environmentally friendly way by throwing in the trash.
3.10 Chapter Summary

This chapter shows the methodology that was used in the study. This explains the correlational research design, the study location (All Saints’ Cathedral Church, Nairobi), the target population and the sampling methodology, illustrates the data collection procedures as well as the data analysis technique that were implemented. Ethical considerations were also illustrated. The next chapter describes how the data received from participants was analysed, interpreted as well as showing the results of the study.
CHAPTER FOUR
RESEARCH FINDINGS

4.1 Introduction

This chapter presents findings of data analysed through SPSS version 23. The data was collected to respond to the research objectives given in chapter one. The main objective of this study was to examine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi. The results presented were in line with the study specific objectives which were: to determine the attachment style among married couples in All Saints’ Cathedral Church, Nairobi, to find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi and to determine the relationship between attachment style and marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi.

4.2 Response Rate

The target population of this study was married couples at the All Saints’ Cathedral Church, Nairobi aged between 25 and 45 years who have been married for at least one year. The study distributed 82 questionnaires to the target population. Out of this, 68 questionnaires were dully filled and returned to the primary researcher; giving a response rate of 83%. According to Babbie (2010), a response rate of above 70% is significant to draw a relevant conclusion on the study area.
4.3 Demographics

The demographics of the respondents in the study included gender, age, number of years the respondents have been a registered church member, number of years the respondents have been married, the extent at which the respondents take Holy Communion and lastly monthly average service attendance. These demographics are further explained and illustrated below.

This study shows a fair representation of the male and female respondents from All Saints’ Cathedral Church, Nairobi members as shown in Figure 2; 50% male and 50% female. This is due to the nature of the research to focus on married couples as well as the exclusion criteria that states ‘married individuals whose spouse is not willing or unavailable to participate in the study’.

Figure 2: Gender
Majority of the respondents (69.1%) had an age of between 25 to 35 years. The rest of the population was made up of participants aged between 36 to 40 years (25%) and lastly aged between 41 to 45 years (5.9%). This is a clear indication that the respondents were in the human development stage of intimacy vs isolation, based in the opinion of Erik Erikson’s human development theory as stated in Santrock (2011). Hence, the respondents provided accurate information on the study in terms of the age demographic.

Figure 3: Age of Respondents

The researcher also sought to determine the number of years that the respondents have been a registered member of a church. From the findings in Table 1, majority of the respondents have been registered church members for between 10-15 years (33.8%). This is followed by being a registered church member for between 1 to 5 years (30.9%), between 6 to 10 years (22.1%) and lastly above 15 years (13.2%). This is a clear indication that the population was well distributed over the years of being a registered member of a church. This shows that the participants were members of All Saints’ Cathedral Church, Nairobi, which serves to affirm the
inclusion criteria that states ‘The participants must be members and regular Church service attendees at All Saints’ Cathedral Church, Nairobi’.

Table 1: Years of Church Member Registration

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>21</td>
<td>30.9</td>
</tr>
<tr>
<td>6-10</td>
<td>15</td>
<td>22.1</td>
</tr>
<tr>
<td>10-15</td>
<td>23</td>
<td>33.8</td>
</tr>
<tr>
<td>Above 15years</td>
<td>9</td>
<td>13.2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>68</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Majority of the respondents have been married for between 6 to 10 years (45.6%), followed by being married for between 1 to 5 years (42.6%) and married for above 10 years (11.8%). The finding of years of church member registration was well grounded because all the marriage period ages group were included in the study. The findings therefore represent all the views from married couples in the All Saints’ Cathedral Church, Nairobi.

Table 2: Years of Marriage

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>29</td>
<td>42.6</td>
</tr>
<tr>
<td>6-10</td>
<td>31</td>
<td>45.6</td>
</tr>
<tr>
<td>Above 10 Years</td>
<td>8</td>
<td>11.8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>68</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>
The study also determined the extent to which the respondents take Holy Communion. Figure 4 indicated that a larger percentage of the respondents have been taking Holy Communion fairly regular (41.2%). The second group has been taking Holy Communion regularly (23.5%), followed by those who took Holy Communion occasionally (20.6%). The other group has never taken Holy Communion (10.3%) and lastly the group that have seldom taken Holy Communion (4.4%).

![Figure 4: Holy Communion](image)

The findings indicated that majority of the respondents have been attending worship services for an average of three times every month (47.1%). The other respondents have been attending worship services for an average of four times every month (25.0%) followed by an average of two times every month (17.6%) and lastly those with an average of once every month (10.3%). This is a clear indication of regular church service attendance as well as an indication that the respondents were devoted church members. Therefore, these study findings indicate the true findings of the married Christian couples’ relationship between attachment style and marital satisfaction in All Saints’ Cathedral Church, Nairobi, in relation to being regular attendees of the Church services. This also affirms the inclusion criteria of ‘The
participants must be members and regular Church service attendees at All Saints’ Cathedral Church, Nairobi’.

**Table 3: Average Church Attendance**

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>10.3</td>
</tr>
<tr>
<td>Two</td>
<td>17.6</td>
</tr>
<tr>
<td>Three</td>
<td>47.1</td>
</tr>
<tr>
<td>Four</td>
<td>25.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

4.4 Religious Commitment

Five statements were formulated on the respondents’ religious commitment through the Religious Commitment Questionnaire (see appendix E). The respondents were required to indicate their level of agreement on five questions using a five-point Likert scale (1-not at all true of me, 2-somewhat true of me, 3-moderately true of me, 4-mostly true of me, or 5-totally true of me). The maximum score is 25, while the minimum score is 5.

In this regard, the respondents stated that it is ‘moderately true’ that they spend time trying to grow in understanding of their faith; that they enjoy spending time with others of their religious affiliation; that they enjoy working in the activities of their religious organization; that they make financial contributions to their religious organization and that they keep pretty well informed about their congregation and have some influence in the church. The respondents scored highly on all of the
questions in the Religious Commitment Questionnaire (see appendix E) (M= 3.23, M=3.70, M=3.32, M=3.76, M=3.10). These scores indicate that the married couples in All Saints’ Cathedral Church, Nairobi have a strong religious commitment.

**Table 4: Religious Commitment Questionnaire**

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>I make financial contributions to my religious organization</td>
<td>3.23</td>
<td>1.361</td>
</tr>
<tr>
<td>I enjoy spending time with others of my religious affiliation.</td>
<td>3.70</td>
<td>1.258</td>
</tr>
<tr>
<td>I enjoy working in the activities of my religious organization.</td>
<td>3.32</td>
<td>1.386</td>
</tr>
<tr>
<td>I spend time trying to grow in understanding of my faith</td>
<td>3.76</td>
<td>1.121</td>
</tr>
<tr>
<td>I keep pretty well informed about my congregation and have some influence in the church.</td>
<td>3.10</td>
<td>1.467</td>
</tr>
</tbody>
</table>

**4.5 Attachment Style**

Eighteen statements were formulated on the Revised Adult Attachment Scale (see appendix F) and the respondents were required to indicate their level of agreement using a five-point Likert scale (1- Not at all Characteristic of me, 2- Slightly Characteristic of me, 3- Somewhat Characteristic of me, 4- Moderately Characteristic of me, 5- Very characteristic of me). The maximum score is 90, while the minimum score is 18.

In this regard, the respondents gave a response of ‘somewhat characteristic of me’ for the following statements: I find it relatively easy to get close to people and I find it difficult to allow myself to depend on others. Additionally, the respondents indicated that it is ‘not at all characteristic of me’ for the following statements: I often
worry that other people don't really love me; I am comfortable depending on others; I find that people are never there when you need them and I often worry that other people won’t want to stay with me. The respondents gave an answer of ‘slightly characteristic of me’ for the following statements: I am somewhat uncomfortable being close to others; when I show my feelings for others, I’m afraid they will not feel the same about me; I often wonder whether other people really care about me and I am comfortable developing close relationships with others.

Table 5: Revised Adult Attachment Scale

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
<th>Std. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find it relatively easy to get close to people.</td>
<td>3.63</td>
<td>1.337</td>
</tr>
<tr>
<td>I find it difficult to allow myself to depend on others.</td>
<td>3.27</td>
<td>1.369</td>
</tr>
<tr>
<td>I often worry that other people don't really love me</td>
<td>1.67</td>
<td>1.042</td>
</tr>
<tr>
<td>I find that others are reluctant to get as close as I would like</td>
<td>2.17</td>
<td>1.413</td>
</tr>
<tr>
<td>I am comfortable depending on others.</td>
<td>1.55</td>
<td>1.097</td>
</tr>
<tr>
<td>I don’t worry about people getting too close to me.</td>
<td>2.79</td>
<td>1.598</td>
</tr>
<tr>
<td>I find that people are never there when you need them</td>
<td>1.42</td>
<td>.903</td>
</tr>
<tr>
<td>I am somewhat uncomfortable being close to others.</td>
<td>2.39</td>
<td>1.603</td>
</tr>
<tr>
<td>I often worry that other people won’t want to stay with me.</td>
<td>1.27</td>
<td>0.665</td>
</tr>
<tr>
<td>When I show my feelings for others, I'm afraid they will not feel the same about me.</td>
<td>1.80</td>
<td>1.224</td>
</tr>
<tr>
<td>I often wonder whether other people really care about me.</td>
<td>2.48</td>
<td>1.419</td>
</tr>
<tr>
<td>I am comfortable developing close relationships with others</td>
<td>2.00</td>
<td>1.209</td>
</tr>
</tbody>
</table>
I am uncomfortable when anyone gets too emotionally close to me. 2.25 1.285

I know that people will be there when I need them. 2.45 1.239

I want to get close to people, but I worry about being hurt. 2.41 1.260

I find it difficult to trust others completely 2.52 1.354

People often want me to be emotionally closer than I feel comfortable being 2.48 1.419

I am not sure that I can always depend on people to be there when I need them. 2.70 1.565

The responses from the Revised Adult Attachment Scale (see appendix F) were classified into three subscales (close, depend and anxiety). This is done in accordance with the scoring system of the scale. Each of the subscales has various items that are scored under it. These items are illustrated below.

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLOSE</td>
<td>1 6 8 12 13 17</td>
</tr>
<tr>
<td>DEPEND</td>
<td>2 5 7 14 16 18</td>
</tr>
<tr>
<td>ANXIETY</td>
<td>3 4 9 10 11 15</td>
</tr>
</tbody>
</table>

The items recorded on the Revised Adult Attachment Scale are scored as follows, in relation to the subscales mentioned above. According to the scoring of the scale, a secure attachment style equals high scores (3.5-5) on close and depend subscales and low scores (1-3.4) on anxiety; an anxious/ambivalent attachment style equals low scores (1-3.4) on close and depend subscales and high scores (3.5-5) on anxiety subscale; avoidant attachment style equals low scores (1-3.4) on all three subscales.
From the findings, there were moderately high scores in the closed and dependent subscales (Closed=3.55, Dependent=3.65) and low scores on the anxiety subscale (Anxiety=2.41). The findings therefore indicated that married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style.

Table 6: Attachment Style

<table>
<thead>
<tr>
<th>Scale</th>
<th>Respondents Means</th>
<th>Aggregate Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Closed</td>
<td>3.63</td>
<td>2.79</td>
</tr>
<tr>
<td>Dependent</td>
<td>3.27</td>
<td>1.55</td>
</tr>
<tr>
<td>Anxiety</td>
<td>1.67</td>
<td>2.17</td>
</tr>
</tbody>
</table>

4.6 Marital Satisfaction

Fourteen statements were formulated on the Revised Dyadic Adjustment Scale (see appendix G). The maximum score is 70 while the minimum score is 0. The respondents were required to indicate their level of agreement using a five-point Likert scale (5-Always agree, 4-Almost Always Agree, 3- Occasionally Agree, 2- Frequently Agree, 1- Almost Always Disagree, 0-Always Disagree). In this regard, the respondents revealed that they ‘almost always disagree’ on religious matters. The respondents stated that they ‘occasionally agree’ on demonstrations of affection and making career decisions. Furthermore, the respondents stated that they ‘frequently disagree’ on making major decisions together, on sex relations and on conventionality (correct or proper behavior).

The respondents were required to indicate their level of agreement using a six-point Likert scale (0-All the time, 1-Most of the time, 2-More often than not, 3-
Occasionally, 4-Rarely, and 5-Never). In this regard, the respondents revealed that they have ‘rarely’ discussed or have considered divorce, separation, or terminating their relationship and that they ‘occasionally’ quarrel with their partner. Moreover, the respondents answered that they have ‘rarely’ ever regretted that they got married (or lived together) as well as ‘rarely’ get on each other's nerves.

The respondents were required to indicate their level of agreement using a five-point Likert scale (4-Everyday, 3-Almost every day, 2-Occasionally, 1-Rarely, 0-Never). In this regard, the respondents revealed that they ‘occasionally’ engage in outside interests together.

The respondents were required to indicate their level of agreement using a five-point Likert scale (0-never, 1-Less than twice a month, 2-Once or twice a month, 3-Once or twice a week, 4-Once a day, 5-More often). In this regard, the respondent revealed that they have stimulating exchange of ideas and work together on a project ‘once or twice a week’. The respondent also agreed that they calmly discuss something ‘once a day’.

**Table 7: Revised Dyadic Adjustment Scale**

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious matters</td>
<td>1.92</td>
<td>.886</td>
</tr>
<tr>
<td>Demonstrations of affection</td>
<td>3.77</td>
<td>1.267</td>
</tr>
<tr>
<td>Making major decisions</td>
<td>2.44</td>
<td>1.364</td>
</tr>
<tr>
<td>Sex relations</td>
<td>2.42</td>
<td>1.319</td>
</tr>
<tr>
<td>Conventionality (correct or proper behavior)</td>
<td>2.58</td>
<td>1.528</td>
</tr>
</tbody>
</table>
How often do you discuss or have you considered divorce, separation, or terminating your relationship?  
How often do you and your partner quarrel?  
Do you ever regret that you married (or lived together)?  
How often do you and your mate "get on each other's nerves"?  
Do you and your mate engage in outside interests together?  
Have a stimulating exchange of ideas  
Work together on a project  
Calmly discuss something

In the scoring of the Revised Dyadic Adjustment Scale, the responses were classified into subscales (consensus, satisfaction and cohesion) as follows. The scores for each item are also indicated.

<table>
<thead>
<tr>
<th>Scale</th>
<th>Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consensus</td>
<td>Decision Making</td>
</tr>
<tr>
<td></td>
<td>Values</td>
</tr>
<tr>
<td></td>
<td>Affection</td>
</tr>
<tr>
<td>Satisfaction</td>
<td>Stability</td>
</tr>
<tr>
<td></td>
<td>Conflict</td>
</tr>
<tr>
<td>Cohesion</td>
<td>Activities</td>
</tr>
</tbody>
</table>
The items recorded on the Revised Dyadic Adjustment Scale are scored using the following criterion, in relation to the subscales mentioned above. The cut-off score for the Revised Dyadic Adjustment Scale is 48 such that scores of 48 and above indicate non-distress and consequently a high level of marital satisfaction while scores of 47 and below indicate marital/relationship distress and consequently, a low level of marital satisfaction. Higher scores on the subscales indicate greater relationship stability and satisfaction in the relationship while lower scores on the subscales indicate greater distress as well as dissatisfaction in the relationship.

The respondents scored high on all the subscales (Consensus=16.83, Satisfaction=18.01, Cohesion=14.88); the total mean being 48.62. The findings therefore indicated that the respondents display greater stability and satisfaction; hence have high levels of marital satisfaction.

**Table 8: Marital Satisfaction**

<table>
<thead>
<tr>
<th>Scale</th>
<th>Respondents Means</th>
<th>Aggregate Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consensus</td>
<td>2.44 2.64 1.92 2.58 3.77 2.42</td>
<td><strong>16.83</strong></td>
</tr>
<tr>
<td>Satisfaction</td>
<td>4.92 4.76 3.57 4.67</td>
<td><strong>18.01</strong></td>
</tr>
<tr>
<td>Cohesion</td>
<td>2.77 3.83 3.69 4.63</td>
<td><strong>14.88</strong></td>
</tr>
</tbody>
</table>

**4.7 Relationship between Attachment Style and Marital Satisfaction**

The results in Table 9 show that the relationship between marital satisfaction and adult attachment style is negative as depicted by (r= -.067, p value= 0.589).
Table 9: Correlation Analysis

<table>
<thead>
<tr>
<th>Attachment Style</th>
<th>Marital Satisfaction Pearson Correlation</th>
<th>Sig. (2-Tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>.067</td>
</tr>
<tr>
<td></td>
<td>.589</td>
<td></td>
</tr>
</tbody>
</table>

4.8 Chapter Summary

This chapter presented findings of data from the study, analysed through SPSS version 23. The results presented were in line with the study’s objectives. The findings from the Revised Adult Attachment Scale (see appendix F) showed that the married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style; scoring highly on the closed and depend subscales (Closed=3.55, Dependent=3.65) and low scores on the anxiety subscale (Anxiety=2.41).

Moreover, the findings from the Revised Dyadic Adjustment Scale (see appendix G) were explained. The respondents scored high on all the subscales (Consensus=16.83, Satisfaction=18.01, Cohesion=14.88); the total mean being 48.62. The findings of this study therefore indicated that the married couples in All Saints’ Cathedral Church, Nairobi display greater stability and satisfaction, hence have a high level of marital satisfaction. In addition, the relationship between marital satisfaction and adult attachment style is negative as depicted by (r= -.067, p value= 0.589).
CHAPTER FIVE
DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter will give the summary of the key findings and discuss the results of this study in relation to prior similar research studies. The study’s broad conclusions which were based on the research objectives, analysis done and the results obtained are also mentioned in this chapter. Additionally, recommendations for enhancement and future research are also presented. The discussion areas of the fifth chapter are all aligned with the research objectives outlined in the study.

5.2 Summary of Key Findings

The study’s main purpose was to examine the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

The first objective of the study was to find out the attachment style among married couples in All Saints’ Cathedral Church, Nairobi. The findings of the study indicated that married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style.

The second objective of the study was to find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi. The results from the study showed that married couples in All Saints’ Cathedral Church, Nairobi have a high level of marital satisfaction.
The third objective of the study was to determine the relationship between attachment style and marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi. The findings of the study indicated that the relationship between adult attachment style and marital satisfaction is negative as depicted by \( r = -0.067, p \text{ value} = 0.589 \).

5.3 Discussion of Key Findings

The discussion presented was in line with the study specific objectives which were: to determine the attachment style among married couples in All Saints’ Cathedral Church, Nairobi, to find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi and to determine the relationship between attachment style and marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi.

5.3.1 Religious Commitment

Religious commitment was measured using the Religious Commitment Questionnaire (see appendix E) as an intervening variable. The respondents stated that it is moderately true that they make financial contributions to their religious organization, they enjoy spending time with others of their religious affiliation, they enjoy working in the activities of their religious organization, they spend time trying to grow in understanding of their faith and they keep pretty well informed about their congregation and have some influence in the church. The findings from the Religious Commitment Questionnaire (see appendix E) showed that the married couples in All Saints’ Cathedral Church, Nairobi have a strong religious commitment.
Kamomoe, Pinto and Selvam (2017), in their study stated that having a strong commitment to one’s Christian beliefs has a positive impact on an individual’s attachment style as well as marital satisfaction. Regular Christian practices such as prayers and consistent church attendance lead to an increase in relationship quality as well as marital satisfaction among married Christian couples. Likewise, a related study by Mbunga (2010) in Kenya also took Christian spirituality as a positive factor leading to a secure attachment style and high levels of marital satisfaction.

Furthermore, Arthur-Norman (2015) stated that marital satisfaction among married couples is strengthened through participation in various Christian practices. This includes Christian actions such as prayer; which has particularly emerged as a way for married couples to develop and maintain a secure attachment style as well as commitment in marriage life and consequently, high levels of marital satisfaction.

5.3.2 Attachment Style

The study’s first objective was to find out the attachment style among married couples in All Saints’ Cathedral Church, Nairobi. This was done using the Revised Adult Attachment Scale (see appendix F). The Revised Adult Attachment Scale (see appendix F) describes an individual’s feeling about romantic relationships. This scale has eighteen items that are scored on a Likert scale from 1 to 5, each item rated as: 1- Not at all Characteristic of me, 2- Slightly Characteristic of me, 3- Somewhat Characteristic of me, 4- Moderately Characteristic of me, 5- Very characteristic of me. The Revised Adult Attachment Scale is classified into three subscales as follows-close, depend and anxiety; and is scored as follows: secure attachment style equals high scores on close and depend subscales and low scores on anxiety subscale; anxious/ambivalent attachment style equals low scores on close and depend subscales
and high scores on anxiety subscale; while avoidant attachment style equals low scores on all three subscales.

The research findings showed that married couples in All Saints’ Cathedral Church, Nairobi scored highly on the close and dependent subscales (Closed=3.55, Dependent=3.65), but had a low score on the anxiety subscale (Anxiety=2.41). According to the Revised Adult Attachment Questionnaire scoring procedure, a secure attachment style equals high scores on close and depend subscales and low scores on anxiety. Hence, the married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style. A secure attachment style is defined as a type of attachment style in which individuals who display being comfortable with intimacy and autonomy. This finding is in line with Knudson-Martin (2012) who revealed that older adults tend to have insecure attachment styles while younger adults have secure attachment styles.

The items under the close subscale in which married couples in All Saints’ Cathedral Church, Nairobi scored highly include: I find it relatively easy to get close to people; I don’t worry about people getting too close to me; I am somewhat uncomfortable being close to others; I am uncomfortable when anyone gets too emotionally close to me; people often want me to be emotionally closer than I feel comfortable being. The items under the depend subscale in which married couples in All Saints’ Cathedral Church, Nairobi scored highly include: I find it difficult to allow myself to depend on others; I find that people are never there when you need them; I know that people will be there when I need them; I find it difficult to trust others completely; I am not sure that I can always depend on people to be there when I need them.
The items under the anxiety subscale in which married couples in All Saints’ Cathedral Church, Nairobi had low scores include: I often worry that other people don’t really love me; I find that others are reluctant to get as close as I would like; I often worry that other people won’t want to stay with me; when I show my feelings for others; I’m afraid they will not feel the same about me; I often wonder whether other people really care about me; I want to get close to people, but I worry about being hurt.

5.3.3 Marital Satisfaction

The second objective was to find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi. This was measured using the Revised Dyadic Adjustment Scale (see appendix G) that assesses seven dimensions of couple relationships within three overarching categories including consensus in decision making, values and affection, satisfaction in the relationship with respect to stability and conflict regulation and cohesion as seen through activities and discussion. High scores on the subscales (a score of 48 and above) indicate non-distress and consequently a high level of marital satisfaction and low scores on the subscales (a score of 47 and below) indicate marital/relationship distress and consequently, a low level of marital satisfaction.

Married couples in All Saints’ Cathedral Church, Nairobi scored highly on all the subscales (Consensus=16.83, Satisfaction=18.01, Cohesion=14.88); the total mean being 48.62. Therefore, these findings showed that married couples in All Saints’ Cathedral Church, Nairobi have a high level of marital satisfaction. This is an indication of greater stability and satisfaction in the marital relationship as well as minimal distress.
A study done by Cho (2014) demonstrated that a secure attachment style results in an increase in marital satisfaction while anxious/ambivalent attachment style results to reduced levels of marital satisfaction. This is because, couples with a secure attachment style display more positive qualities and attributes such as commitment and closeness as opposed to the couples with an anxious/ambivalent attachment style who display negative qualities such as jealousy.

The items under the consensus subscale in which the married couples in All Saints’ Cathedral Church, Nairobi had high scores include: high extent of agreement in the following areas; making major decisions, career decisions, religious matters, conventionality, demonstration of affection and sex relations. The items scored under the subscale satisfaction by married couples in All Saints’ Cathedral Church, Nairobi include: minimal discussion or consideration of divorce, separation, or terminating the relationship, minimal quarrelling with partner, minimal regret of being married or living together and minimal getting on each other’s nerves. The items scored under the subscale cohesion by the married couples in All Saints’ Cathedral Church, Nairobi include: regular engagement in outside interests together, regular stimulating exchange of ideas, regular work together on a project and calmly discussing something.

5.3.3 Relationship between Attachment Style and Marital Satisfaction

The results from the study showed that the relationship between adult attachment style and marital satisfaction is negative as depicted by\( r = -0.067, p \text{ value}= 0.589 \). This finding is concurrent with Cho (2014) who demonstrated that a secure attachment style results in an increase in marital satisfaction while anxious attachment style results to reduced levels of marital satisfaction. This finding is also concurrent
with a study carried out by Dzade (2015). He stated that the inconsistencies of findings on the relationship between components of attachment style and marital satisfaction can be explained by socio-cultural factors which differ from region to region. Furthermore, Fard et al., (2013) in their study conducted among Christian and non-Christian couples revealed that marital satisfaction is relatively higher among Christian couples than non-Christian couples. In a different study done in Ghana, Akpan & Ottu (2011) examined the impact of attachment styles on marital satisfaction. The results of their study showed that Christians who had a secure attachment style exhibited higher levels of marital satisfaction.

Additionally, Taban et al., (2017) in their study among Christians in Romania indicated that although religion plays a part in the pathway process of attachment style and marital satisfaction, the religious commitment of an individual is key in the pathway process. This is similar to the current study in which religious commitment played a role in the relationship between attachment style and marital satisfaction in married couples in All Saints’ Cathedral Church, Nairobi.

In another study, Gleeson and Fitzgerald (2014) emphasise that the relationship between attachment style and marital satisfaction is mediated by cultural factors such as religion and one's commitment to their religious beliefs; as is the current study. Furthermore, in his study conducted in South Korea, Chung (2014) investigated the influence of adult attachment style on marital satisfaction among Christian couples. His study maintained that having a secure attachment style is predictive of high levels of marital satisfaction.
5.4 Conclusions

The study has drawn several conclusions regarding the relationship between attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

5.4.1 Attachment Style

The study’s first objective was to find out the attachment style among married couples in All Saints’ Cathedral Church, Nairobi. The study concluded that married couples in All Saints’ Cathedral Church, Nairobi have a secure attachment style.

5.4.2 Marital Satisfaction

The second objective was to find out the level of marital satisfaction among married couples in All Saints’ Cathedral Church, Nairobi. The findings indicated that married couples in All Saints’ Cathedral Church, Nairobi have a high level of marital satisfaction.

5.4.3 Relationship between Attachment Style and Marital Satisfaction

The study concluded that the relationship between adult attachment style and marital satisfaction in All Saints’ Cathedral Church, Nairobi is negative as depicted by \( r= -0.067, p \text{ value}= 0.589 \).

5.5 Recommendations

5.5.1 Recommendations for Improvement

It is evident that married couples face certain challenges in their marriage such as how to relate to each other as well as conflict resolution. The study therefore recommends to the churches to carry out workshops and seminars for married couples
of all ages to equip them with knowledge and skills on how to carry themselves while on the lifetime commitment of marriage and to know the role that each party in a family set up plays in order to enhance their marital satisfaction. Not only that, but also to engage individuals and couples who are single (not yet married) in workshops and seminars in addition to premarital counselling. These workshops and seminars can be focused on aspects that enhance marital satisfaction such as communication, interpersonal skills and conflict resolution.

The study revealed that couples often quarrel and get on each other’s nerves. Not only do they quarrel and get on each other’s nerves, but also consider separation and divorce. To curb this problem, the study recommends to churches to incorporate marriage and family therapy as part of their programs in order for couples to have a safe and confidential space to resolve the challenges and difficulties that arise in the day to day marriage and family dynamics.

5.5.2 Suggestions for Further Research

The current population of the study was on married Christian couples in All Saints’ Cathedral Church, Nairobi. Future studies need more variability with different denominations to investigate marital satisfaction among Christian couples in Kenya. This may include churches such as Seventh Day Adventists (SDA), African Inland Church (AIC), Nairobi Pentecostal Church (NPC) and the Presbyterian Church of East Africa (PCEA).

For more detailed analysis of participants and overcoming the limitation of survey methods, a qualitative research method or mixed method research method is recommended. The researcher used only two factors of religiosity: attachment style
and marital satisfaction. As maintained by literature, there are many other religiosity aspects. It is recommended that those religiosity aspects need to become predictor variables for future studies.

Additionally, a more accurate translation, a larger sample of participants or different statistical analyses may be needed in future studies. According to the results of correlational analysis, the relationships attachment scale and marital satisfaction showed a trend toward no significance (trends can be noted when p < 0.589), indicating that attachment style was not significantly influencing marital satisfaction. However, more research using path analysis or structural equation model is needed to obtain more specific conclusions.

5.6 Chapter Summary

Chapter five includes a summary of the findings of the study highlighting the research methodology and the findings based on the research questions. Furthermore, the key findings have been reported and discussed in relation to similar studies. Finally, conclusions and recommendations for enhancement and future research have been highlighted.
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Mbunga, J. M. (2010). An exploratory study of marital satisfaction of forty couples at the Africa Inland Church, Jericho, Nairobi, with the view to inform premarital counseling practices in Kenya.


Yassin, S. (2014). *The Relationship between Early Attachment and Marital Satisfaction in Early Adulthood (Undergraduate)*. California State University.

APPENDICES

APPENDIX A: Informed Consent Form

My name is Audrey Margaret Hongo and I am a graduate student in the Counselling Psychology Program at the United States International University- Africa (USIU-A) located in Nairobi, Kenya. I am writing a thesis on “The Relationship between Attachment Style and Marital Satisfaction among Married couples in All Saints’ Cathedral Church, Nairobi”.

I am requesting your participation in the study by completing some questionnaires. You are being asked to fill these questionnaires as honestly as possible and to answer all the questions provided in each of the questionnaires. Participation in the study is voluntary and you may withdraw at any time if you feel the need to do so.

There will be no physical or psychological harm while participating in this study. There are also no charges for participating in the study. As a way of enhancing full confidentiality, all information provided is done anonymously, hence, you are not required to fill in your name or any identifiable information at any point. All responses will be used for academic purposes only.

Your participation will be greatly appreciated.

For more information or queries regarding the study at any given time please feel free to contact the researcher Audrey Margaret Hongo through her email address audreyhongo@gmail.com.

As the participant I agree to participate in the following study

Signature of Participant                         Date

__________________                        _______________________

Signature of Researcher                         Date

__________________                        _______________________

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APPENDIX B: Debrief Form

Thank you for taking time to participate in this research study. Your participation in this study will help gain more insight into the relationship between attachment style and marital satisfaction in All Saints’ Cathedral Church, Nairobi.

In case you have any distressful reactions or concerns regarding the questions presented to you in this study, you may want to seek counseling for support. The following counseling centers are provided in the event you wish to seek support: Embulbul Education and Counselling Centre -0720 757 456; Amani Counselling Centre- 0722 626 590; Niskize-0900 620 800.

In the event you have any concerns regarding the questions presented to you in this study; or you may want to seek clarification for support or discussion about the study, you may contact the researcher, on audreyhongo@gmail.com or 0725 916 453.

Thank you for your participation once again.

Yours sincerely,

Audrey Hongo

M.A. Counselling Psychology Student
APPENDIX C: Confidentiality Agreement for Research Assistants

In order to maintain full confidentiality, I agree to:

1. Keep all research information that is shared with me (e.g. notes, transcripts, data, etc.) confidential by not discussing or sharing the information in any format with anyone other than the primary researcher of this study.
2. Hold in strictest confidence any identifiable information of any participant that may be revealed during the data collection procedures.
3. Not make copies of documents and/or data related to the research study unless specifically requested to do so by the primary researcher.
4. Keep all raw data that contains participant information secure while it is in my possession.
5. Give all research information/data and participant information/data back to the primary researcher upon completion of my duties as a research assistant.
6. Erase or destroy all research information that is not returnable to the primary researcher upon completion of my duties as a research assistant.

<table>
<thead>
<tr>
<th>Name of research assistant</th>
<th>Signature</th>
<th>Date</th>
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<tbody>
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<thead>
<tr>
<th>Name of primary researcher</th>
<th>Signature</th>
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<th>Name of research assistant</th>
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<th>Name of primary researcher</th>
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</tbody>
</table>

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APPENDIX D: Respondents’ Demographic Information

1. Your gender [ ] male [ ] female

2. Your age (years): [ ] 25-35 [ ] 36-40 [ ] 41-45

3. The number of years you have been a registered member of a church
   [ ] 1-5 years [ ] 6-10 years [ ] 10-15 [ ] above 15 years

4. The number of years you have been married [ ] 1-5 [ ] 6-10 [ ] above 10 Years

5. How often have you taken Holy Communion during the past year?
   [ ] never [ ] seldom [ ] occasionally [ ] fairly regularly [ ] regularly

6. During the last year, how many Sundays per month on average have you gone to a worship service? [ ] one [ ] two [ ] three [ ] four
APPENDIX E: Religious Commitment Questionnaire

Please read each of the following statements and rate the extent to which it describes your religious commitment and involvement. Please use the scale below by placing a number between 1 and 5 in the space provided to the right of each statement. Each item is rated as 1 not at all true of me, 2 somewhat true of me, 3 moderately true of me, 4 mostly true of me, or 5 totally true of me.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>I make financial contributions to my religious organization</td>
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<tr>
<td>I enjoy spending time with others of my religious affiliation.</td>
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<tr>
<td>I enjoy working in the activities of my religious organization.</td>
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<tr>
<td>I spend time trying to grow in understanding of my faith</td>
<td></td>
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<tr>
<td>I keep pretty well informed about my congregation and have some influence in the church</td>
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</tbody>
</table>
APPENDIX F: Revised Adult Attachment Scale

Please read each of the following statements and rate the extent to which it describes your feelings about romantic relationships. Please think about all your relationships (past and present) and respond in terms of how you generally feel in these relationships.

Please use the scale below by placing a number between 1 and 5 in the space provided to the right of each statement. 1- Not at all Characteristic of me, 2- Slightly Characteristic of me, 3- Somewhat Characteristic of me, 4- Moderately Characteristic of me, 5- Very characteristic of me.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I find it relatively easy to get close to people.</td>
<td></td>
<td></td>
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<tr>
<td>2. I find it difficult to allow myself to depend on others.</td>
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<tr>
<td>3. I often worry that other people don't really love me</td>
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<tr>
<td>4. I find that others are reluctant to get as close as I would like</td>
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<tr>
<td>5. I am comfortable depending on others.</td>
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<tr>
<td>6. I don’t worry about people getting too close to me.</td>
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<tr>
<td>7. I find that people are never there when you need them</td>
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<tr>
<td>8. I am somewhat uncomfortable being close to others.</td>
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<tr>
<td>9. I often worry that other people won’t want to stay with me.</td>
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<tr>
<td>10. When I show my feelings for others, I'm</td>
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<tr>
<td>11.</td>
<td>I often wonder whether other people really care about me.</td>
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<tr>
<td>12.</td>
<td>I am comfortable developing close relationships with others</td>
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<tr>
<td>13.</td>
<td>I am uncomfortable when anyone gets too emotionally close to me.</td>
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<tr>
<td>14.</td>
<td>I know that people will be there when I need them.</td>
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<tr>
<td>15.</td>
<td>I want to get close to people, but I worry about being hurt.</td>
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<tr>
<td>16.</td>
<td>I find it difficult to trust others completely</td>
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<tr>
<td>17.</td>
<td>People often want me to be emotionally closer than I feel comfortable being</td>
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<tr>
<td>18.</td>
<td>I am not sure that I can always depend on people to be there when I need them.</td>
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</table>
**APPENDIX G: Revised Dyadic Adjustment Scale**

Most people have disagreements in their relationships. Please indicate below the extent of agreement or disagreement between you and your partner for each item.

<table>
<thead>
<tr>
<th>Item</th>
<th>Always Agree (5)</th>
<th>Almost Always Agree (4)</th>
<th>Occasionally Agree (3)</th>
<th>Frequently Disagree (2)</th>
<th>Almost Always Disagree (1)</th>
<th>Always Disagree (0)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious matters</td>
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<tr>
<td>Demonstrations of affection</td>
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<tr>
<td>Making major decisions</td>
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<tr>
<td>Sex relations</td>
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<tr>
<td>Conventionality (correct or proper behavior)</td>
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<tr>
<td>Career decisions</td>
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<td>How often do you discuss or have you considered divorce, separation, or terminating your relationship?</td>
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<tr>
<td>How often do you and your partner quarrel?</td>
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<tr>
<td>Do you ever regret that you married (or lived together)?</td>
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</tbody>
</table>
How often do you and your mate "get on each other's nerves"?

<table>
<thead>
<tr>
<th></th>
<th>Every Day (4)</th>
<th>Almost Every Day (3)</th>
<th>Occasionally (2)</th>
<th>Rarely (1)</th>
<th>Never (0)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you and your mate engage in outside interests together?</td>
<td></td>
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</tbody>
</table>

How often would you say the following events occur between you and your mate?

<table>
<thead>
<tr>
<th></th>
<th>Never (0)</th>
<th>Less than once a month (1)</th>
<th>Once or twice a month (2)</th>
<th>Once or twice a week (3)</th>
<th>Once a day (4)</th>
<th>More often (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have a stimulating exchange of ideas</td>
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<tr>
<td>Work together on a project</td>
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<tr>
<td>Calmly discuss something</td>
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</tbody>
</table>

THANK YOU AND GOD BLESS YOU
21st January, 2019

AUDREY MARGARET HONGO
School of Humanities and Social Sciences
audreyhongo@gmail.com
USIU-A/IRB/47-19

Dear Ms. Hongo,

IRB-RESEARCH APPROVAL.

The USIU-A IRB has reviewed and granted an ethical approval for the research proposal titled “Relationship between Attachment Style and Marital Satisfaction among Married Christian Couples in the Anglican Church of Kenya.”

The approval is for twelve months from the date of IRB. A Continuing Review application must be approved within this interval to avoid expiration of IRB approval and cessation of all research activities. A mid-term report and a final report must be provided to the IRB within the twelve months approval period. All records relating to the research (including signed consent forms) must be retained and available for audit for at least 3 years after the research has ended.

You are advised to follow the approved methodology and report to the IRB any serious, unexpected and related adverse events and potential unanticipated problems involving risks to subjects or others.

Should you or study participants have any queries regarding IRB’s consideration of this project, please contact irb@usi.ac.ke.

Sincerely,

Prof. Amos Nguguna,
IRB chair and Dean – School of Graduate Studies, Research and Extension
Tel: 730 116 442
Email: amnguguna@usi.ac.ke
APPENDIX I: Letter to All Saints’ Cathedral Church, Nairobi

Audrey Hongo,
MA Counselling Psychology Student,
United States International University-Africa (USIU-A)
0725916453/ ahongo@usiu.ac.ke/

The Provost,
All Saints’ Cathedral Church, Nairobi,
P.O. Box 40539, Nairobi.

25th January 2019,

Dear Sir,

RE: REQUEST FOR PERMISSION TO CONDUCT A RESEARCH STUDY AT ALL SAINTS’ CATHEDRAL CHURCH, NAIROBI

Reference is made to the above-mentioned subject. I am a psychology student at the United States International University-Africa (USIU-A) and I am conducting a study in partial fulfilment of the requirement for the Degree of Masters of Arts in Counselling Psychology. The study is on exploring the relationship between adult attachment style and marital satisfaction among married Christian couples in All Saints’ Cathedral Church, Nairobi.

The purpose of this letter is to request for permission to gather data from the members of All Saints’ Cathedral Church, Nairobi; specifically, 50 married couples aged between 25 and 45 years who have been married for at least 1 year.

The study findings will be purely for academic purposes and confidentiality will be maintained. Participation will be voluntary. I would like to conduct this research at a time of your convenience in the month of February, 2019.

Thank you for your support.

Yours sincerely,

Audrey Hongo