

THE ROLE OF FORGIVENESS IN MARITAL CONTENTMENT AMONG
MARRIED COUPLES IN CITAM ASSEMBLIES, NAIROBI COUNTY, KENYA

BY

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DECLARATION

I declare that this thesis is my original work and has not been submitted to any other college or university for academic credit.

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

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DEDICATION

I dedicate this work to my children; Sheila, Danny and Mark Angel
(SHEDAMAR) who fill our quiver and whose love has remained steadfast in my life.

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ABSTRACT

Problems occur in nearly all marriages at one time or another. Even individuals in healthy marriages have suffered from some form of relationship offenses by their spouses. The ability to forgive one's partner may be one of the most important factors in maintaining healthy marital relationships. The study examined the role of trait and episodic forgiveness in marital contentment among married men and women selected in two Christ Is the Answer Ministries assemblies in Nairobi, namely Woodley and Valley Road. Objectives of the study were to examine the role of trait forgiveness on marital contentment, to find out whether episodic forgiveness is related to marital contentment and to investigate how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment. Mixed methods design was used in the study. The researcher used the emotional focused therapy because forgiveness is conceptualized as an emotional juxtaposition of positive emotions against the negative emotions of unforgiveness. Forgiveness could thus be used as an emotion-focused coping strategy to reduce a stressful reaction to a transgression. Data for the study was gathered using a questionnaire and focus group discussion guide and analyzed using SPSS and Nvivo software. The sample size was 135 individuals. Focused group discussion involved six couples randomly selected. The study revealed a strong positive correlation between trait forgiveness and marital contentment ($r=.515, p<.01, N=107$), with a relatively high composite score being obtained for trait forgiveness on a 5-point scale ($M=3.52, SD=0.53$) and a similar score being obtained for marital contentment ($M=3.53, SD=0.66$). There was a weak positive and statistically significant relationship between episodic forgiveness and marital contentment ($r=.267, p<.01$). Trait forgiveness emerged as the stronger antecedent to marital contentment, correlating relatively strongly with both marital contentment and episodic forgiveness. This calls for its magnification in both counselling practice and marriage and family therapy sessions as a sustainable antidote to marital contentment under relational stress, especially among Christian couples. Counselling practitioners should therefore emphasize the principle of forgiveness as the key to healing emotional wounds caused by offenses that manifest in the course of a marriage.

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ABBREVIATIONS AND ACRONYMS

CITAM	: Christ Is The Answer Ministries
EFT	: Emotional Focused Theory
FGD	: Focus Group Discussion
MCCG	: Married Couples Care Group
SPSS	: Statistical Package for Social Science

DEFINITION OF TERMS

Couple: The term signifies a man and a woman who are married as husband and wife at the time of the study. The couples studied were members of CITAM assembly who attend the church or the Married Couples Care Group.

Episodic forgiveness: This is defined as a single act of forgiveness for a particular offence within a concrete interpersonal context (Paleari, Regalia, & Fincham, 2009). It can be more specifically understood as a motivational change whereby one becomes less motivated to avoid the offender and seek vengeance, and more motivated to act pro-socially toward the offender

Forgiveness: This is a process, which dissolves feelings of anger following betrayal by a spouse, and it is a decision that the offended spouse makes to give up their resentment and anger towards the spouse who committed the offense. It does not mean that the spouse will forget nor condone or excuse the offence committed when they forgive. It is a choice by victims to reconcile with their offenders through empathy for those who offended them (Fincham, 2007).

Forgiveness in CITAM: This refers to a conscious deliberate decision to release feelings of resentment or vengeance towards a spouse who has harmed the other, regardless of whether they actually deserve to be forgiven. It means embracing what Jesus has done for us and extending that in thought, word, and deed to others. It is letting go of the right to punish another person and choosing through the power of God's love to hold onto the other person rather than his or her offense (CITAM Strategic Plan, 2016).

Marital contentment: This is the overall attitude or feelings towards a spouse and their relationship. According to Rezaei (2012), marital contentment is a person's

perceived evaluation of the marriage and the extent to which needs and desires of both spouses are satisfied.

Offences: These are repeated things committed by one spouse to the other without respect or much care of the effect that they have on the person. They are done repeatedly and unapologetically. They are significant damages to the individual, specifically to his or her view of the self, and to core beliefs about the availability and trustworthiness of others (Feeney, 2005).

Trait forgiveness: Trait forgiveness can be conceptualized as the tendency for an individual to forgive across situations and time (Bell, Kamble & Fincham, 2018). Like other personality traits, trait forgiveness is a stable individual difference.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter outlines the background to the study, statement of the problem, objectives of the study, research questions, significance of the study, justification of the study, assumptions, scope of the study, delimitations of the study, limitations of the study, operational definitions and chapter summary.

Background to the Study

According to Fincham (2009), the ability to forgive one's partner may be one of the most important factors in maintaining healthy marital relationships. Fincham suggested that forgiveness is an important part of contentment in marriages since forgiveness is seen as a chance to restart, to rebuild and to make better. Forgiveness is defined as a process that dissipates feelings of anger following interpersonal betrayals (DiBlasio & Benda, 2008). It is not based on emotions but is a decision made by victims to give up their resentment and anger toward offenders. Allemand, Steiner and Hill (2013) suggest that forgiveness is not simply the absence of revenge, anger, or hostility. Instead, forgiveness is a choice by victims to reconcile with their offenders through empathy for those who offended them.

Through forgiveness, married partners become more like Christ and invite the Holy Spirit to enable them to show their love for the spouse and build a safe and holy relationship that could bring contentment. Married couples try to be on their best behavior in their close relationships by being considerate of the partners' feelings and by considering the partners' needs when making decisions (Arya & Kaushik, 2015). Although partners are generally loving, offences and transgressions happen in their

relationship and they end up hurting one another deeply. That is when forgiveness becomes imperative in the relationship (DiBlasio & Benda, 2008).

In the world today, the divorce rates are increasing and Kenya is no exception. This is according to a report published by the Standard Newspaper that there has been a gradual increase in divorce cases between 2001 and 2014, citing records at Milimani Law Courts (Sophia, 2015). One of the reasons for this gradual increase could be lack of the ability to accept and face challenges and couples' reluctance in asking and granting forgiveness during the tough course of their relationship leading to a decline in marital contentment.

The family is a vital institution often serving as the principal source of social support for individuals in the world as well as in Kenya. Strong marriages provide spouses with a sense of meaning in their lives as well as serve as protective factors against life's stress (Fincham, Beach & Davila, 2007). Intimate relationships satisfy the couples' deepest connection and emotional needs but are also the source of some of their most distressing hurts. When the hurt occurs, negative feelings such as anger and resentment are common, creating a potential disruption in the relationship. One means of meeting this challenge is through forgiveness (Maio, Thomas & Fincham, 2008).

Forgiveness has often been linked to marital contentment and is considered foundational for a successful marriage (Fincham et al., 2007). Fincham and Beach (2010) define marital contentment as an overall attitude or feelings towards a spouse and their relationship. The presence of marital contentment is inevitable for marital life permanency and how the couple enjoy being together. According to Rezaei (2012), marital contentment is a person's perceived evaluation of the marriage and the extent to which needs and desires of both spouses are satisfied.

Studies conducted by Bono, McCullough & Root, (2008), reveal that various factors such as love, commitment, communication, mutual trust, respect, support, loyalty, understanding, intimacy and concern for each other coupled with mutual expression of feelings, thoughts, and experiences are closely related to marital satisfaction.

One of Christianity's core principle is forgiveness and Christians believe that God sent Jesus to bring salvation to all of humankind, which is brought through the forgiveness of sin. Most people who seek forgiveness from Christ are forgiven for their sins and encouraged to forgive those who have offended them. Ephesians 4:32 (The New King James Version), says that:

“We should be kind to one another, tender-hearted, forgiving one another, just as God in Christ also forgave us”.

Because Jesus Christ preached forgiveness, the principle of forgiveness is considered an important part of a Christian's relationship with God and other people.

Findings from research have revealed that there are factors that predict whether or not someone will forgive an offending partner. For instance, McCullough (2008) found that people are more likely to forgive their partners when they receive an apology from the offender, have empathy for the offender, do not ponder about the transgression, and have a high quality relationship with the offender prior to the transgression (Fincham & Beach, 2007).

Forgiveness can be conceptualized at different levels of specificity such as a trait, as an inclination towards a specific relationship partner and as an offense-specific response. Trait forgiveness occurs across relationships, offenses and situations. The tendency to forgive a particular relationship partner (Fincham et al., 2007) is to forgive him or her across multiple offenses. Offense-specific forgiveness

or episodic forgiveness is defined as a single act of forgiveness for a specific offense within a particular interpersonal context (Allemand, Amberg, Zimprich & Fincham, 2007).

Although these studies have shed light on the beneficial aspects of forgiveness and its utility in marital satisfaction, none has addressed forgiveness in respect to episodic and trait forgiveness and how it affects marital contentment. Although various studies have indicated that forgiveness predicts sustained relationship contentment in the face of partner transgressions (Fincham & Beach, 2007), the mechanisms by which it does so remains relatively unexplored, hence this study.

In many studies of forgiveness, trait level forgiveness is studied but the studies tend to ignore the importance of relationship context for understanding forgiveness in relationship to marital contentment. This study sought to explore the relationship context of the married couples. The current study examined the role of trait and episodic forgiveness in marital contentment among married men and women selected in two Christ Is the Answer Ministries (CITAM) assemblies in Nairobi. This study was conducted in two assemblies, namely Woodley and Valley Road. In CITAM, forgiveness is defined as embracing what Jesus has done for us and extending that in thought, word, and deed to others. In the Married Couples Care Groups of CITAM, forgiveness means letting go of the right to punish another person and choosing through the power of God's love to hold onto the other person rather than his or her offense. The Bible in Matthew 6:14-15 (The New King James Version) says that:

“For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins.”

If we receive forgiveness from God, we must give it to others who hurt us. We cannot hold grudges or seek revenge. We are to trust God for justice and forgive the person who offended us. Forgiveness means releasing the other from blame, leaving the event in God's hands, and moving on (CITAM Strategic Plan, 2016).

Statement of the Problem

Data that is available in the counselling office of CITAM indicate that on an average, 4 out of 10 married people who seek help for counselling present issues of forgiveness. During the prayer meetings in the Church, pastors report that many people request to be prayed for to know how to deal with forgiveness in their family. Kitoto, a relationship columnist with the Daily Nation newspaper (2016), advances that times have changed and most marriage relationships no longer serve the intended purpose because of the unforgiving partners. As a result, many couples are left hurting and feeling disappointed because of unfulfilled expectations.

Moreover, there are many couples requesting for prayers for healing of their marriages in the Married Couples Care Groups (MCCG) of CITAM assemblies. Many couples also present themselves for counselling on issues of forgiveness. This study sought to find out if forgiveness leads to healing and contentment in the relationship. Most of the people who seek help have many questions like how they can forgive someone who was never supposed to hurt them in the first place. They also ask why they should forgive them and want help on how to deal with all the damage caused to themselves, their marriage and the family. The people would like help with spiritual resources to help them navigate and mitigate on the issues. The purpose of the study was to examine the role of trait forgiveness on marital contentment and to assess whether episodic forgiveness has relations to marital contentment. The study also

investigated how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples.

Objectives of the Study

The objectives of this study were:

1. To examine the role of trait forgiveness on marital contentment among married couples in CITAM assemblies, Nairobi.
2. To assess whether episodic forgiveness has a role to marital contentment among married couples in CITAM assemblies, Nairobi.
3. To investigate how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi.
4. To identify demographic factors which play a role in forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi.

Research Questions

The research attempted to answer the following questions:

1. What is the role of trait forgiveness on marital contentment among married couples in CITAM assemblies, Nairobi?
2. How does episodic forgiveness relate to marital contentment among married couples in CITAM assemblies, Nairobi?
3. How does commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi?
4. What are the demographic factors that play a role in forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi?

Assumptions of the Study

The study assumed the following:

1. That the respondents understand forgiveness as used in CITAM in accordance with Biblical teaching that God expects us to forgive others as we have been forgiven.
2. That the respondents would give support and answer the questions.
3. That the Ministry pastors in the assemblies identified would provide the necessary support in reaching out to the participants of the married couples care groups.

Justification/Rationale of the Study

Following the number of prayer requests that are presented during the mid-week prayer meeting in the selected CITAM assemblies, there is need to study the role of forgiveness and its relationship to marital contentment. Apart from the spiritual resources that are availed by Pastors in the church, non-statistical records in the counselling department indicate that a high percentage of married people seek help in issues of forgiveness and marital contentment. Data that is available in the radio station owned by CITAM have high numbers of callers who seek prayer on issues of forgiveness and marital contentment. The findings from the research will be published into a manual that the church can use to address forgiveness issues.

Significance of the Study

This study seeks to avail information on the role of forgiveness and marital contentment among selected CITAM assemblies in Nairobi. The information from the study will be availed to the assemblies with the aim of increasing self-awareness and for use during the married couples care group meetings to equip the couples with strategies and mitigations on forgiveness and marital contentment. Therapists who need to become more aware of the importance of forgiveness and how it is affected by

episodes of forgiveness will use the findings of this study. The pastors, counsellors and caregivers working with couples will be able to access information as a reference tool during therapy sessions. This research will also be used as a resource material for seminars and workshops on marriage and family life.

Scope of Study

CITAM, formerly known as Nairobi Pentecostal Church was established in 1959, as a ministry of Pentecostal Assemblies of Canada (PAOC). It was born out of the need to establish an English speaking multi-racial church that is grounded in the word of God and sound doctrine. CITAM is a community of believers impacting the world with the Gospel of Jesus Christ through the transforming power of the Holy Spirit. In Kenya, CITAM currently has 16 Assemblies across the counties with eight of the assemblies in Nairobi County. This study involved Christian married couples conveniently selected from two CITAM assemblies in Nairobi County. The study had independent variable of trait and episodic forgiveness while the dependent variable will be impact on marital contentment in the couple's life. The study will also look at moderating variables like commitment, empathy and communication.

Limitations

Participation in the study was voluntary and the participants would withdraw at any time. To counter this, the researcher delivered the questionnaires to the MCCG when they were meeting and collected them after one week. Participants of the focused group present at the time of the study would shy away from contributing during the discussions. The researcher guided the discussions to ensure that members present participated. The data for the study was collected over a period of seven days. This effectively means that the data was only collected from members of the MCCGs present at the time period.

Delimitations

The study was limited to two assemblies of CITAM and only focused on married couples. The participants were married men and women.

Chapter Summary

This chapter has provided the background to the study and looked at the past studies on forgiveness globally and nationally. The chapter also addressed the problem statement, objectives of the study, research questions, assumptions of the study, rationale or justification of the study and significance of the study. The scope of the study, limitations and delimitations are also provided. The next chapter lays the theoretical basis for the study by reviewing the relevant literature according to the objectives of the study. The researcher also gives the theoretical framework, a synthesis of research gaps and the conceptual framework.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter presents literature review relating to forgiveness, marital contentment and the gap not explored, theoretical and conceptual framework. Literature review is organized according to the study objectives and looked at forgiveness, trait forgiveness, episodic forgiveness and the moderating variables in detail.

Forgiveness

Usually in life, it is those we love who often are most likely to hurt us (Fincham, 2009). When interpersonal offences occur in close relationships, they have a tendency to produce strong negative feelings and they have the potential to disrupt and disturb the relationship. Forgiveness provides one way of coping with such interpersonal hurts. Forgiveness is associated with greater commitment and willingness to sacrifice for the benefit of a romantic partner (Braithwaite, Selby & Fincham, 2011), reductions in anger, grief, anxiety, and depression and problematic conflict (Fincham, 2009). The majority of evidence from cross-sectional and longitudinal studies of forgiveness shows that forgiveness promotes more satisfying relationships (Karremans & Lange, 2009).

To forgive a marriage partner requires the forgiver to be conscious of being hurt by the partner. Without an offence, wrongdoing or hurt, there is nothing to forgive (Allemand, Job, Christen & Keller, 2008). In analyzing forgiveness, McCullough (2008) noted three senses in which the term could be used: as a personality trait, as a response to a specific transgression, and as a characteristic of social units. In this study, the researcher investigated forgiveness both as a trait and as a response to a specific interpersonal transgression or offence.

In the past two decades, forgiveness has become more of a focus of investigation, and forgiveness specific to the marriage relationship is a growing research topic (Allemand, Steiner & Hill, 2013; McNulty, 2011). Mullet and Rivière (2005) identified three types of forgiveness. One type is forgiveness as a personality trait called trait forgiveness, second, forgiveness as a response to a specific transgression called episodic forgiveness and third forgiveness as a characteristic of a social unit. The authors (Allemand et al., 2013) theorized that individuals who exhibit a high degree of trait forgiveness would be more likely to engage in episodic forgiveness when an offense occurs.

Most measures in empirical research appear to have focused on episodic forgiveness or a forgiving response to a specific transgression. For example, McNulty (2011) found that episodic forgiveness might not allow for sufficient negative effects to be felt by the transgressor had forgiveness not been given. The studies mainly considered forgiveness after an offense has occurred and did not differentiate between forgiveness as a trait even when no offenses occurred and post-offense episodic forgiveness. While it is likely that trait forgiveness in an individual increases the likelihood of episodic forgiveness, a person can possess trait forgiveness without a partner having committed any offense (McNulty, 2011). There is a need in studies to examine forgiveness as a trait in which individuals are seen as forgiving even though no specific offense has been committed. Another definition clarifies forgiveness as interpersonal, pro-social change toward a transgressor (McCullough, 2008). Common elements of the various definitions of forgiveness include a healing reaction to a negative event by both withdrawing negative sentiments and by increasing positive sentiments. Possessing the traits of forgiveness or being a forgiving person would naturally increase specific episodes of forgiveness. This study uses the modification

of Fincham, Beach and Davila's (2010) definition of forgiveness: a trait that includes an attitude of being forgiving before offenses occur and positive or benevolent motivation towards partners even when offenses are committed coupled with decreased negative emotion/motivation toward partners in the face of an offense.

Alongside other researchers, (Zuccarini, Johnson, Dagleish & Makinen, (2013), Johnson (2009) viewed forgiveness as a process. In contrast to Johnson's focus on attachment, Worthington (2008) acknowledged that much of the previous research on forgiveness had been rooted in religion. In addition, Fehr, Gelfand & Nag, (2010) stated that the foundational understanding of forgiveness was that Christians should work to forgive others just as God had forgiven them. Fehr et al., (2010) sought to leverage the culture of forgiveness in religious communities and applied that approach to marriage and family therapy. In the model, clients were encouraged to confess their transgressions to each other. Couples would then take turns empathetically responding to the other's confession, and it was believed that this brought forgiveness.

The pain of unforgiveness as a motivating factor in an individual's decision to forgive was identified by Worthington and Jennings (2010). They stated that unresolved painful emotions about how and why spouses hurt each other in their relationship could reinforce marital dissatisfaction. Worthington and Jennings (2010) concluded that through confession and empathy sessions, couples reported that they forgave, were forgiven, and became emotionally closer to their spouses. They also explained that empathy is a relationship construct that appears to play an important role in the forgiveness process (McCullough, 2008) and therefore has been incorporated in forgiveness interventions. Fincham et al., (2009) found that empathy was a better predictor of forgiveness in husbands than among wives, potentially

because empathic behavior tends to be less common for men in relationships and therefore more influential.

In addition to findings of Fehr et al., (2010), a great amount of recent research has examined the beneficial outcomes of forgiveness. For instance, forgiveness has been found to promote relationship repair following a transgression (Steiner, Allemand & McCullough, (2011), reduce the risk of relationship dissolution (Hall & Fincham, 2008), promote future conflict resolution (DiBlasio & Brenda, 2008), and promote future relationship well-being (Fincham, Beach & Davila, 2010). Forgiveness has been found to facilitate couples in more effectively addressing relationship issues instead of holding grudges or engaging in defensive reactions that impede reconciliation (Wieselquist, 2009). Other researchers have focused on how an individual may benefit from forgiving a partner's transgressions. Some have found physical benefits for those who forgive (Paleari, Regalia & Fincham, 2011), and others have found psychological benefits for those who forgive (Williamson & Gonzales, 2007), particularly when they are committed to the relationship with the transgressor. Research on how the effect of being forgiven may be experienced by the partner who has transgressed has not been fully explored. Therefore, the primary purpose of the current research was to examine the possibility that being forgiven by a partner may strengthen one's trust in the partner in trait and episodic forgiveness.

In exploring the implications of reconciliation and forgiveness, Fincham and Beach (2010) implied that conflict resolution is integral to a successful marriage relationship and it can be argued that resentment engendered by partner transgressions is likely to fuel couple conflict and impede successful conflict resolution and reconciliation. In contrast, forgiving the partner for the transgression is one potential means of providing closure with regard to a painful or disturbing relationship event

and setting the stage for reconciliation with the transgressor. Forgiveness may therefore have substantial implications for long-term relationship and contentment outcomes as well as short-term patterns of interaction. Specifically, when one partner opts out of the coercive cycle of reciprocal negative interaction, the other should be less likely to continue his or her negative behavior as well. In short, forgiveness may short circuit the use of ineffective conflict strategies likely to emerge from the smoldering embers of an unforgiven transgression. Thus, one might legitimately ask whether the spouse's failure to forgive partner transgressions that occurred earlier in the marriage is related to the current use of ineffective conflict strategies in the relationship. Specifically, one might hypothesize that a spouse's report of forgiving the partner's transgressions would be inversely associated with the partner's reports of ineffective conflict resolution and reconciliation in the relationship (Fincham & Beach, 2010).

Trait Forgiveness

Trait forgiveness can be conceptualized as the tendency for an individual to forgive across situations and time (Bell, Kamble & Fincham, 2018). Like other personality traits, trait forgiveness is a stable individual difference (Bell et al., 2018). Individuals high on trait forgiveness tend to interpret offenses as worthy of forgiveness, whereas individuals low on trait forgiveness tend to interpret offenses as unworthy of forgiveness. Forgiveness as a disposition can be expected to correlate with forgiveness as a behavioral manifestation of that disposition (Zuccarini et al., 2013). When offenses are perceived as intentional and severe, and when they are the subject of rumination, victims are unmotivated to forgive. When offenses are viewed as mild and when offenders' perspectives are understood, victims are motivated to forgive.

The study by Maio et al., (2008), examined trait forgiveness and assessed the general tendency to forgive using hypothetical offenses and asking participants to indicate how likely they would forgive the offender under those circumstances. In the study, Maio et al., (2008), found that trait forgiveness marginally and, prospectively predicted relationship satisfaction for husbands twelve to fourteen months after initial participation and responses. Trait forgiveness has been emphasized as a basis for responses of forgiveness to specific transgressions. Allemant et al., (2013) replicated prior findings (Kachadourian, Fincham & Davila, 2009), and found an association between trait forgiveness and relationship contentment. They found out that an enduring willingness to forgive and give a new chance to a transgressor and to allow him or her to leave his or her mistakes in the past and make a fresh start might foster relationships and build individual and interpersonal resources, which may have a positive impact on relationship satisfaction and contentment. Kachadourian et al., (2009) noted that a satisfying relationship with a good relational climate may be an important supporting resource in times of interpersonal hurts or offences and is likely to provide a context that facilitates episodic forgiveness. McNulty, (2008) found that forgiveness positively relates to constructive communication in close relationships. Similarly, Karremans & Van Lange (2009) found trait forgiveness to be predictive of pro-relationship behaviors and motivations.

Episodic Forgiveness

Episodic forgiveness is defined as a single act of forgiveness for a particular offence within a concrete interpersonal context (Paleari et al., 2009). It can be more specifically understood as a motivational change whereby one becomes less motivated to avoid the offender and seek vengeance and more motivated to act pro-socially toward the offender (McCullough & Root, 2009; Fincham, Hall & Beach, 2007).

Many situational factors, such as: offense severity, attribution of responsibility and blame, perceived intentionality, positive offender actions like apologizing, passage of time, victim-offender closeness and valued relationship are of key importance for episodic forgiveness (McCullough & Root, 2009; Allemand, Amberg, Fincham & Zimprich, 2007; Paleari, Regalia & Fincham, 2009).

Recent evidence indicates that personality plays a strong role in the study of forgiveness because forgiveness can be conceptualized as a pro-social change in a victim's thoughts, emotions, motivations and behaviors toward a transgressor for a specific transgression (McCullough & Root, 2009). Although definitions of forgiveness as a response to a specific incident have been quite diverse, McCullough et al., (2009) observed that all the existing definitions seem to build on one core feature that when people forgive, their responses towards people who have offended or hurt them become more positive and less negative. It is therefore right to use the term episodic forgiveness to describe forgiveness that is related to a specific interpersonal offense episode.

McCullough et al., (2009) indicates that episodic forgiveness is influenced by several factors and circumstances which include the characteristics of the offence like severity or intentionality, as well as the context in which the offence occurs. Research found out that people find it more difficult to forgive offences that are more severe and intentional and have more negative consequences (Fincham et al., 2010). As regards context, episodic forgiveness also appears to be influenced by the relational context of relationship closeness, commitment, satisfaction and specific types of relationships in which an offence takes place.

Studies by McNulty (2008) revealed that forgiveness was associated with more severe problems and less marital contentment when the transgressor engaged in

frequent transgressions. It seems that when an offender is forgiven without changing behavior and continued transgressions are forgiven, the offender may reoffend, thus compounding problems in the marriage. McNulty (2011) similarly found that episodic forgiveness might actually increase the likelihood of subsequent transgressions. The concern then is that episodic forgiveness may not allow for sufficient negative effects to be felt by the transgressor had forgiveness not been given. These studies have mainly considered forgiveness after an offense has occurred. They have not differentiated between forgiveness as a trait even when no offenses have occurred and post-offense episodic forgiveness. While it is likely that trait forgiveness in an individual increases the likelihood of episodic forgiveness, a person can possess trait forgiveness without a partner having committed any offense. It was of interest to find out whether episodic forgiveness has any relationship to marital contentment.

Appropriate forgiveness in marriage has been shown to have a powerful restorative, healing and sustaining effect on the relationship (McNulty, 2008). Forgiving a partner has also been shown to improve relational health (Enright & Fitzgibbons, 2007) and increased marital contentment (Fehr et al., 2010).

Because it is a complex construct, considerable effort has been expended on defining forgiveness. Central to various approaches to forgiveness is the idea of a freely chosen motivational change in which the desire to seek revenge and/or to avoid contact with the transgressor is overcome. This reduction in negativity towards the transgressor has been accepted as the operational definition of forgiveness in the research literature (Worthington & Scherer, 2010). Researchers also agree that forgiveness is distinct from pardoning, condoning, excusing, forgetting, and denying. Forgiveness is viewed as inherently interpersonal in that it is outward-looking and other directed (Mullet et al., 2015). However, forgiveness as an intrapersonal process

should not be confused with relationship reconciliation which is a dyadic process. The processes of forgiveness which is, empathy, humility and commitment are understood to be the same as in any interpersonal forgiveness context which occur within dyads (Dhillon & Jha, 2018).

Commitment

It is generally believed that both commitment and forgiveness promote pro-relationship motives and the two constructs are therefore positively related (Karremans & Van Lange, 2009; Hall & Fincham, 2008; Gordon, Hughes, Tomcik, Dixon & Litzinger, 2009). The authors suggested that commitment could drive forgiveness as highly committed individuals may be more motivated to forgive simply because they intend to remain in their current relationship. Forgiveness has to occur following a relational transgression, in order for damaged closeness and commitment to be restored since commitment facilitate forgiveness (McCullough, 2008). McCullough indicated that it is difficult for the hurt individual to feel close to his or her offending partner if he or she still harbors a grudge about the transgression. Consistent with this viewpoint, Bono, McCullough and Root, (2008) offered longitudinal evidence that forgiveness promotes an increase in commitment, although they also found limited evidence that effects also ran in the opposite direction.

Basically, commitment is a fundamental property of relationships and strong commitment promotes positive mental events, pro-relationship motives, and forgiveness. Commitment can be defined in terms of having intent to persist, long-term orientation, and psychological attachment (Allemand et al., 2008). The three authors suggested that commitment develops as a result of increasing satisfaction and gratifying important needs, like the needs for intimacy or security, declining alternatives where important needs could not effectively be gratified by alternative

partners, friends, or kin and increasing resources such as personal identity and effort (Hill, Hasty & Moore, 2011).

The act of commitment could also be understood as self-perception where a person infers his or her attitudes after observing his or her own overt behavior. When a person acts as a forgiving person, that person can label himself or herself as having forgiven and begin to put the incident in the past (Braithwaite et al., 2011).

Worthington and Scherer (2010) proposed that the act of commitment solidifies attitude change in a marriage.

Empathy

It is usually difficult to explain how forgiveness works to bring about change in a person's thoughts and feelings (Strayer & Eisenberg, 2011). Researchers have suggested many models to help explain the process of forgiveness and one such model is postulated by Worthington and Jennings (2010) who suggests that all forgiveness starts with a wound. This hurt may be in the form of a physical or psychological violation of boundaries or trust which results in the victim either attacking or withdrawing from the offender. This protective response negatively affect the loving relationship and continues to cause harm until the relationship ends or the wound is addressed (Wade, Worthington & Haake, 2009).

In addition, Worthington and Jennings (2010), purports that forgiveness will help heal the wound and potentially repair the relationship if there is empathy. Kniec (2009) indicated that there are three components to the model of empathy in forgiveness. First, the victim must feel empathy for the offender and the victim must experience a sense of humility and realize that he or she, just like the offender, has the capacity to harm others (Sandage & Worthington, 2010). It is necessary that all three conditions be met for forgiveness to occur.

In addition, empathy has been suggested as an important socio-cognitive variable which plays a vital role in understanding and prediction of human behavior (Dhillon & Jha, 2018). According to Hill, Hasty and Moore (2011), empathy requires and develops self-awareness and lies at the heart of higher levels of differentiation. The more aware and discerning one is toward his or her personal emotions, the more skilled one is in reading and responding to the emotions of another (Baghel & Pradhan, 2014). Furthermore, Waldron & Kelley (2008), postulate that empathy is a primary assisting factor leading to forgiveness, and it entails a shift in attention from one's own experience toward the experience of one's partner and an active effort to understand another person's perception of an interpersonal event as if one were that other person (Fife, Weeks & Stellberg-Filbert, 2013).

Furthermore, in a study conducted by Tuli & Mehrotra, (2017), they defined empathy as sharing another's emotional state or context. Fife et al. (2013) further explain that empathy is the ability to understand and feel the cognitive and affective experiences of another and feel with him or her, without necessarily experiencing the situations. Empathy has been firmly linked with the ability to forgive both theoretically and empirically (Baghel & Pradhan, 2014). As postulated by Baghel and Pradhan (2014), there are multiple forms of evidences which reveal the link between empathy and forgiveness. It is likely that an ability to understand others, to relate to others, and to treat others as one would like to be treated would enable a person to forgive others.

In essence, the empathic person tends to focus on the other persons objectives in a fairly objective and unselfish manner rather than focusing on one's own experiences in a selfish manner, (McCullough & Root, 2009). Fife et al., (2013) discussed empathy as a factor of ability to forgive and proposed a model of

forgiveness process which they divided into four phases. First, after a couple have identified a problems, which is the uncovering phase, they make the decision to forgive, which is the decision phase. This is followed by the work phase which offers the best explanation of how exactly forgiveness takes place within the individual.

The steps described above deal with the understanding and vicarious experience of the thoughts and feelings of the offender through understanding the context of pressures surrounding his or her behavior, identifying with the offender on an emotional level, and perhaps even sharing in his or her suffering (Fife et al., (2013). These specific steps require ability to understand others and to focus on their perceptions and experiences in an objective manner or empathy. According to Kmiec, (2009), the relationship between empathy and forgiveness makes a great deal of intuitive sense. The presence of empathy for others is an important area related to forgiveness. Baghel and Pradhan (2014) found out that there is a positive relationship between empathy and forgiveness which implies that empathy is a necessary element for forgiveness.

Communication

Studies that have been conducted by Merolla and Shuang (2011) reveal that there are three general ways that partners communicate forgiveness. One way is direct communication which is forgiving in an explicit way, indirect communication which is forgiving by downplaying the offense, and conditional communicating which is forgiving with stipulations. Further studies by Waldron and Kelley (2008) revealed that as transgressions grow in severity, partners are more likely to use conditional and less likely to use indirect, forgiveness.

In addition, some forms of forgiveness were linked to relational outcomes. Merolla and Shuang (2011) used quantitative and qualitative techniques to explore the

use of direct, indirect, and conditional forgiveness in the context of romantic relationships and friendships. Results revealed differences in forgiveness communication as a function of offense attributes (Schumann, 2012). As transgressions increased in severity and blameworthiness on offender responsibility, the offended partners were more likely to communicate forgiveness conditionally or indirectly. Similar to Waldron and Kelley (2008), conditional forgiveness was related to lowered relational satisfaction. Conditional forgiveness was also positively related to the amount of ongoing negativity that offended partners felt.

Moreover, communication of forgiveness for an offence that has been committed may lead to harm when it is unskillfully or poorly communicated according to Wade, Worthington and Haake (2009). In their study, they found out that even forgiveness that is offered in a genuine manner may be seen by the partner as a put down, a form of retaliation, or a humiliation if it is unskillfully executed. Statements of forgiveness may be intentionally abused and can be used strategically to convey contempt. Likewise, verbal statements of forgiveness may not reflect true feelings as Worthington and Jennings (2010) found out and labeled such statements of forgiveness without accompanying internal changes as hollow forgiveness (Kelley, 2006).

Additional studies undertaken on communicating forgiveness (Hargrave & Sells, 2010) revealed that it is easy to confuse forgiveness with a specific statement of forgiveness. It is therefore important to explore how forgiveness is expressed between individuals in daily interactions. In addition to direct and indirect strategies of communicating forgiveness, Sandage and Worthington Jr. (2010) found that some victims expressed forgiveness conditionally, only granting it with certain stipulations. Given the opportunity of the clinician to witness the communication of marital

forgiveness from the front lines, it may become apparent that certain ways of expressing forgiveness are more adaptive and associated with healthy relationships.

Marital Contentment

Research exploring marital contentment and satisfaction started with publications many years ago. In general, the results of the marital contentment literature suggest that marriages in which spouses are more satisfied are less likely to end in divorce. The research on marital satisfaction has a long history (Rezaei, 2012). The first published studies about marital contentment define marital contentment as a state in which both husband and wife feel happy and contented with being married and living with each other. Rezaei (2012) believed that marital contentment is the overlap or the alignment of the existing conditions and the expected situations.

Findings by Worthington, (2010) revealed that marital contentment is one of several relational factors of closeness and commitment that may be related to episodic forgiveness. Other researchers carried out studies (Fincham, 2009; Fincham & Beach, 2007; Fincham, Paleari & Regalia, 2009; McCullough et al., 2007) and found that there is an association between relationship quality and episodic forgiveness. Episodic forgiveness may also promote relationship adjustment (McCullough et al., 2007).

It is argued that partners in romantic relationships may be more willing to act in a forgiving manner because they have considerable resources invested in the relationship. In addition, partners in high-quality relationships may have a long-term orientation that might motivate them to overlook hurts in order to maximize the likelihood of preserving the relationship. Research carried out by Rye, Fleri, Moore, Worthington Jr and Wade, (2012) revealed that partners might be more likely to apologize or communicate remorse and attempt to remediate the effects of their

offences in high-quality relationships compared to partners in low-quality relationships.

To test the association between relationship quality and episodic forgiveness, Fincham et al., (2007) examined the scope to which relationship-level variables of marital quality and social-cognitive variables of attributions, affective reactions and emotional empathy predicted episodic forgiveness in married couples. They found that relationship quality predicted more gentle attributions that facilitated episodic forgiveness both directly and indirectly via negative emotional reactions exhibited as anger, sadness, nervousness and emotional empathy. In addition, Bell, Kambe and Fincham (2018) reported that marital quality was only indirectly linked to episodic forgiveness through a causal chain in which responsibility attributions seemed to play the main role.

The association between relationship quality and episodic forgiveness has also been supported by findings that comes from a study by McCullough et al., (2008). They showed that a combined measure of relationship commitment and contentment was negatively related to reported avoidance and revenge following a recent hurt and also following the worst relationship hurt as identified by participants in a romantic relationship.

People with high scores in avoidance motivation and revenge motivation reported low relationship satisfaction. Fincham (2009) also found a reliable relationship between marital contentment and episodic forgiveness. Fincham (2009) went on to show that episodic forgiveness accounted for variance that was independent of marital contentment in predicting overall behavior toward the partner and in reported conciliatory and retaliatory responses to a partner transgression. Furthermore, episodic forgiveness fully mediated the relationship between

responsibility attributions for partner behavior and reported behavior toward the partner.

The role of forgiveness in couple relationships

In a study conducted on the role of forgiveness in couple relationships, (Paleari, Regalia & Fincham, 2011), it was found out that the tendency of forgiveness in close relationships has an influence on couple's satisfaction level. The study revealed that individuals who are in a long-term marriage indicated that the willingness to forgive is an important factor that elongates and maintains marital relationships (Arya & Kaushik, 2015). Evidence that forgiveness plays an important role in maintaining healthy romantic relationships is indeed accumulating (Bono et al., 2008), with greater commitment and willingness to sacrifice for the benefit of a romantic partner.

The majority of evidence from cross-sectional and longitudinal studies of forgiveness shows that forgiveness promotes more satisfying relationships, though some evidence suggests that forgiveness may not be as adaptive in relationships marked by high levels of negative conflict (McNulty, 2008, 2011). However, the association between forgiveness and relationship satisfaction has focused largely on offense specific forgiveness, not the more general tendency to forgive. The tendency to forgive is distinct from offense-specific forgiveness because it is thought to reflect a trait-like attribute that is consistent across time, romantic partners, and situations.

While offense-specific forgiveness occurs for a single transgression with a specific partner in specific contextual factors for example, the nature of the relationship, the offended individual's attribution for the offense and the tendency to forgive does not reflect highly contextualized situational factors. Instead, it focuses on

the broader tendency toward forgiveness across many contexts and situations (Bono et al., 2008).

Forgiveness is believed to be an important step in restoring a relationship toward harmony and trust (Gordon et al., 2009). Researchers examining forgiveness in romantic relationships have hypothesized that within the relationships, forgiveness could improve existing problems and prevent future problems before they begin. Forgiveness may also promote marital adjustment and may have an effect on overall relationship contentment (McCullough, 2008). Not surprisingly, Fehr et al., (2010) found that spouses believe that the willingness to forgive and be forgiven is one of the most important characteristics for marital contentment and longevity.

Forgiveness has been linked to many positive outcomes in close relationships. A number of studies have shown that forgiveness is strongly and positively related to the core relationship constructs. Several studies have indicated a positive relationship between relationship satisfaction and forgiveness (Baghel & Pradhan, 2014; Fincham & Beach, 2010; Tuli & Mehrotra, 2017). It appears that the association between forgiveness and relationship quality may be bidirectional. There is emerging evidence that marital quality predicts later forgiveness as well as data that forgiveness predicts later marital satisfaction (Baghel et al., 2014).

In the concluding remarks of a study conducted by Tuli and Mehrotra (2017), they established that the key element of happy and long lasting marriages is forgiveness. Forgiveness serves as a lubricant to boost the love relationship of a couple as it is an ongoing attitude of wanting the partner with his or her imperfections and irritations. Misunderstandings in marriage are inevitable and therefore, couples must learn to forgive each other.

Theoretical Framework

This study was guided by the systemic approaches of emotional focused theory (EFT). Emotional focused theory has been postulated by Susan Johnson and it is an experiential approach that focuses on couple emotion and attachment (Johnson 2004). Emotional focused couple therapy is a short-term, systematic and tested intervention to reduce distress in adult love relationships and create more secure attachment bonds (Johnson, 2014). The reason for choosing this theoretical approach is because when couples deal with issues of forgiveness, emotions are involved in both episodic and trait forgiveness (Johnson, 2014). Forgiveness is conceptualized as an emotional juxtaposition of positive emotions (i.e., empathy, sympathy, compassion, or love) against the negative emotions of unforgiveness. Forgiveness can thus be used as an emotion-focused coping strategy to reduce a stressful reaction to a transgression (Worthington & Scherer, (2010).

The model gives priority to emotion which is seen as an essential transforming key organizer of inner experiences and key interactions in love relationships. The theory uses the power of emotion to move partners and evoke new responses in recurring key interactions that make up a couple's relationship dance. By being emotionally moved, the couple is touched, stirred up and compelled to respond to a powerful cue that evokes action in them. Emotion pulls for and organizes key responses in close relationships like marriage (Greenberg, Warwar & Malcolm, 2010).

Emotional focused theory was useful in this study as empirical evidence suggest that it is a brief treatment focused on key factors in relationship distress that can be used in a managed care environment. The model has been systematically described and rigorously tested and found to be effective. A recent meta-analysis of

the best studies found 70–73% of couples to be recovered from marital distress and 90% of couples to have significantly improved (Johnson, 2004). Emotion focused theory fits with recent research on the nature of marital distress and unforgiveness within the developing science of marital relationships (Johnson, 2009). For example, research conducted by Meneses and Greenberg (2011), suggests that rather than help couples resolve transgression issues, therapy should help couples develop soothing interactions and maintain emotional engagement during disagreements that will lead to their willingness to forgive. The process of change in the model structures small steps toward safe emotional engagement so that partners can forgive, soothe, comfort, and reassure each other (Tilley & Palmer, 2012).

The process of change approach also focuses on the organization and construction of patterns experienced, especially affect regulation and expression, and patterns of responses of interaction with intimate partners. These patterns define how the self, other, and relationship are experienced at any point in time. Episodic forgiveness is understood as a motivational change whereby one becomes less motivated to avoid the offender and seek vengeance, and more motivated to act pro-socially toward the offender (Fincham, Hall & Beach, 2006).

The steps that conceptualize emotion focused theory describe a shifting focus from processing patterns and positions, accessing underlying experiences, and building new patterns of interaction based on the mutual sharing of underlying needs and vulnerability (Johnson, 2009). In Stage one, the shift is in the couple's complaints about their presenting problem to a focus on a problematic pattern or cycle that is currently defining the nature of emotional engagement in their relationship. The couple moves toward de-escalation of their reactive pattern by helping each partner acknowledge underlying primary attachment emotions, such as sadness about feeling

alone, and reactive secondary emotional responses, such as numbing or anger that fuels their negative cycle.

Secondly, the focus is on moving partners into more accessible and emotionally engaged positions. As new experiences and new awareness are shared, the therapist promotes each partner's acceptance of the softer, emerging vulnerability of the other. This gradually facilitates partners taking new positions where they can coherently reach for and sensitively respond to each other, creating a more secure bond.

In the next stage, the focus is on consolidating partners to take new positions while ongoing processing of the challenges inherent in the effort to resist old patterns takes place. Partners are now more available to each other and can begin actively creating trust and attachment security in their relationship. The positive emotional experiences associated with these new patterns enable couples to broaden and build the resources that support a more resilient and flourishing relationship (Worthington Jr. & Scherer, 2007).

Emotional focused theory was used in this study to assess its influence on forgiveness and enhancement of marital contentment. Negative interactions are more fluid and the couple should unclutch from negative cycles. Partners will stay emotionally engaged, regulate and process difficult emotions and experiences together as positive emotions and interactions occur more frequently in the course of the marriage. There will be greater awareness of own emotions and willingness to express them in a way that fosters responsiveness both in trait and episodic forgiveness.

Numerous investigators have proposed that both emotion work and empathy play important roles in forgiveness (Greenberg et al., 2010). One of the assumptions of emotional focused theory is that the blocking of primary biologically adaptive

emotions subverts self-respectful anger and necessary grieving and that adequate processing of unresolved emotion leads to its transformation (Greenberg et al., 2010). Fincham (2007) consider resentment and desires for revenge to be closely linked with self-respect. From these perspectives, the desire to retaliate is normalized as a sign of how damaged the injured person feels. When the partner who is transgressed speaks from their inner experiences of violation, this promotes their ownership of emotional experience and empowers them to appropriately assign responsibility for the harm that has been done to them. Ownership of emotion also helps the partner to focus on their own needs and concerns rather than getting stuck in blaming the other or feeling victimized.

Emotional forgiveness was closely examined by Worthington Jr. and Scherer (2010) as being rooted within the individual and involving emotional experiences, although transgressions usually occur in interpersonal contexts. Worthington Jr. and Scherer (2010) used a stress-and-coping framework and showed that emotional forgiveness might be one of many coping strategies people use to deal with trait forgiveness transgressions, perceived injustices, and the emotion of unforgiveness.

In my view, forgiveness thus appears to involve two important emotional processes: resolving the hurt and anger involved in the offence; and the possible generation of positive feelings of compassion, loving, kindness and empathic concern for the offender. People thus may be able to resolve emotional injuries and pain by reducing or letting go of their bad feelings, or by letting go of bad feelings and increasing positive feelings by forgiving.

A Synthesis of Research Gaps

Although several studies have been conducted on trait and episodic forgiveness, no study was conducted on couples in CITAM assemblies in Nairobi County and this presented a research gap. The temporal relationship between episodic forgiveness and relationship contentment needs was investigated in the proposed study. In particular, the study explored whether forgiving one's partner led to a more satisfied romantic relationships or whether the experience of having a satisfying relationship fostered episodic forgiveness in the longer term.

Conceptual Framework

The conceptual framework shows the role that forgiveness plays in marital contentment. Trait forgiveness and episodic forgiveness are the independent variables while marital contentment is the dependent variable with moderating variables of commitment, empathy, communication and demographic factors. A spouse who is offended either through one episode or repeatedly has a choice to forgive the offender by how the issue is communicated or by how committed the partners are to each other. The demographic factors like age, education, gender or level of income will also determine whether the offended spouse is able to forgive and continue to enjoy contentment in the marriage. The researcher examined the role of trait forgiveness on marital contentment and sought to establish whether episodic forgiveness leads to positive relationship outcomes and marital contentment. The study sought to find out if forgiveness is associated with improvements in marital relationship. The moderating variables of commitment, empathy, and communication would have a bearing on forgiveness and the effects it has on marital contentment. The researcher also sought to identify demographic factors which played a role in forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi.

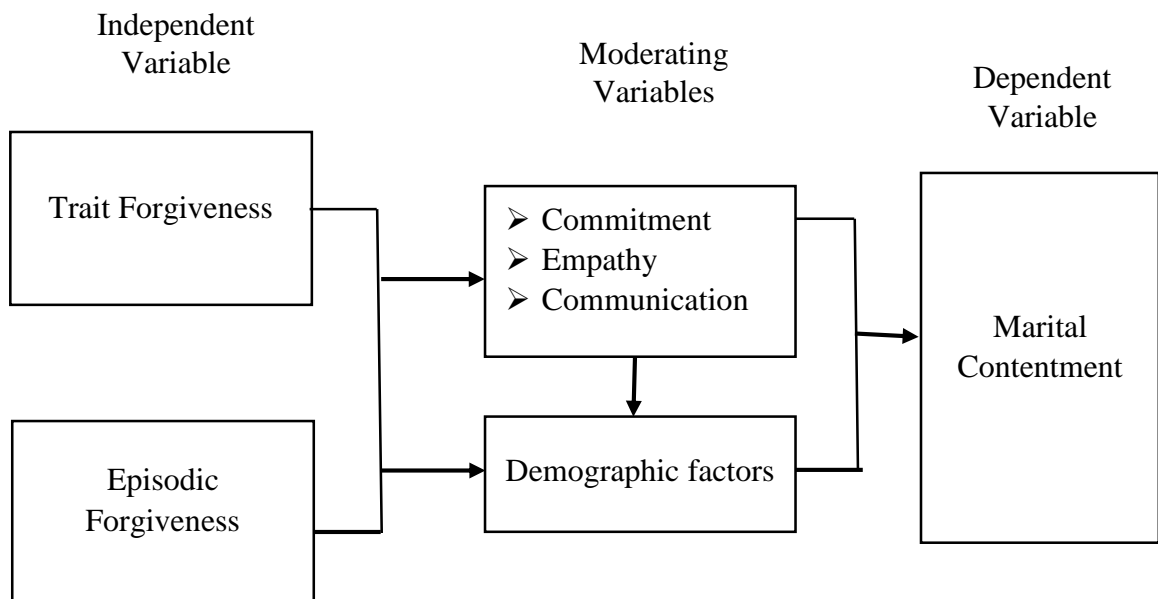


Figure 2.1: *The conceptual framework*

Chapter summary

The chapter has described and discussed the literature review and looked at what other researchers have done on trait and episodic forgiveness, commitment, empathy and communication as moderating variables. The researcher also explored marital contentment as studied by others, looked at the role of forgiveness in couple relationships and the research gaps that have not been explored and the conceptual framework which was used to illustrate what one expected to find through the research, including how the variables under consideration related to each other. Finally, the chapter outlined the theoretical framework that guided the process of the research and with the independent and dependent variables and the moderating variables and how they affect marital contentment.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

The chapter outlines the reasons for choice of the particular methodology and how data was collected. Details of the procedures that were followed by the study are presented. The chapter presents details of the research design, population, study locale, sampling and sampling technique, type of data collected, data collection methods, data collection procedures, data analysis, instrument pretesting and ethical considerations.

Research Design

Mixed methods design was used by combining quantitative and qualitative approaches. This involved a descriptive survey which, according to Mugenda (2008), is one in which information is collected without changing the environment. It is the most suitable for this study because it was used to obtain information concerning the current status and characteristics of the population to describe what exists with respect to the variables under investigation (Hennink, Hutter & Bailey, 2011). Descriptive study was also used because it reduced the data collected to manageable form (Smith, Devane, Begley & Clarke, 2011). Visual aids such as graphs and charts were used to aid the reader in understanding the data distribution. The study also used qualitative study because the researcher spent more time with a small number of respondents to gain a deeper understanding of specific phenomenon through focus group discussions (Sprenkle & Piercy, 2006).

Population

According to Ogula (2005), a population refers to any group of institutions, people or objects that have common characteristics. This study used a sample of married men and women currently attending the Married Couples Care Groups

(MCCG). The couples were from Christ Is The Answer Ministries (CITAM) assemblies in Nairobi. CITAM has eight assemblies in Nairobi, but the researcher chose only two Assemblies, Woodley and Valley Road. The reason for selecting the two assemblies was because all CITAM assemblies operate under the same structure and the two selected assemblies were the first ones in Nairobi. Therefore, convenience sampling was used to pick Woodley and Valley Road assemblies.

Study Locale

The study was undertaken in two assemblies of Christ Is The Answer Ministries in Nairobi. The assemblies conveniently sampled were Valley Road and Woodley because the two Assemblies were the pioneers in starting the MCCGs. It was convenient to reach the assemblies and access the target population. It was also cost effective and the two selected assemblies have similar characteristics like all other CITAM assemblies.

Sample and Sampling Technique

A sample was obtained from the accessible population which was a smaller group than the population (Mugenda & Mugenda, 2006). The small group was selected purposively and it was homogenous as the researcher considered age, gender and the number of years they were married to be representative of the whole population. The study applied convenient simple sampling procedures to obtain the respondents for questionnaires. The method is extremely prompt, uncomplicated, economical and members were readily approachable to be a part of the sample. Additionally, the respondents were randomly selected from attendees present during MCCGs at the time the questionnaires were distributed. The sample frame of the study included a sample of the individuals in the Married Couples Care Groups.

The study involved one Christian organization namely Christ Is The Answer Ministries. At the time of the study, there were a total of 16 churches in Nairobi and the study considered two assemblies, namely Valley Road and Woodley. Valley Road had 250 couples in the MCCG and a sample of 80 respondents was considered which was 32%. Woodley had 165 couples in the MCCG and a sample of 55 respondents was considered which was 33%. A total of 135 individuals were given questionnaires. This study was not specific on the age of the respondents but was specific that they needed to be married.

The focus group was a small group of members of the MCCG randomly selected and comprised of six couples (12 participants). The researcher selected the participants based on their knowledge and expertise of the subject under investigation (Stewart, Shamdasani & Rook, 2007). This number was large enough to generate a rich discussion where all the participants took part. The time that was set aside for the focus group was one hour or 60 minutes (Lambert & Loiselle, 2008).

Table 3.1: *Sampling*

Category	Total	Sample	Percentage %	Sampling Method
Organization	1	1	100%	Convenience Sampling
Assemblies	16	2	12.5%	Convenience Sampling
Couples in MCCG in Valley Road	250	80	32%	Random
Couples in MCCG in Woodley	165	55	33%	Random

Source: CITAM Annual Report (2016)

Type of Data

The researcher collected primary data direct from the respondents through questionnaires and focus group discussions (FGD). Focus group participants were selected using purposive sampling (Lambert & Loiselle, 2008), The data was collected from the MCCG in the two selected CITAM Assemblies. The use of a structured questionnaire in this research was justified in that it provided the researcher with the needed information that established and demonstrated the relationship between the variables.

Data Collection Methods

Questionnaires and focus group discussion guide were used to collect data. Questionnaires were used because of their potential in reaching out to a large number of respondents within a short time. The respondents were given adequate time to respond to the items and the questionnaires offered a sense of security and confidentiality to the respondent. It is an objective method because it has no bias resulting from the personal characteristics (Blaxter, Hughes & Tight, 2006). Focus group discussion is a form of qualitative research consisting of interviews in which a group of people are asked about their perceptions, opinions, beliefs and attitudes (Lambert & Loiselle, 2008). While the number of people in a group can range from four to twelve, the researcher considered the most workable size which depends on the background of the participants, the complexity of the topic, and the expertise of the moderator (Krueger, 2006).

The tools used were borrowed from already designed tools but were customized to suit the requirements for the study. One of the tools is Marital Offence-Specific Forgiveness Scale questionnaire (Paleari, Regalia & Fincham, 2009). The original scale has 10 items but the researcher customized it to 16 items that covered

questions on commitment, empathy, communication and forgiveness. The tool was used to measure trait forgiveness and the questionnaire included dimensions of realistic understanding, recognition, compensation, action amendment and improvement feeling (Paleari et al., 2009).

The Forgiveness Likelihood Scale (Rye, Moore, Worthington & Wade, 2012) was used to measure episodic forgiveness. This scale consists of ten items measuring the likelihood of forgiving another person in a given situation. Test-retest reliability has been reported at .81, with a Cronbach's alpha of .85 (Rye et al., 2012).

Another tool used was Enrich marital satisfaction questionnaire which was used to measure contentment (Olson & Miller, 2007). The tool comprised of 17 items including: personality issues, marital relationship, financial management, leisure activities, sexual relationship, children and parenting, family and friends, and religious orientation matters. Focus group was structured around a set of eight carefully predetermined questions.

Instrument Pre-testing

Instrument reliability measures whether the instruments used are reliable to yield consistent results (Mugenda & Mugenda, 2006). To establish the reliability and effectiveness of the questionnaires (Hennink, Hutter & Bailey, 2011), pre-testing was carried out on 12 couples (24 respondents) in CITAM Nakuru assembly. Twenty four participants was 22% of the total number of respondents for the study. Pilot of the questionnaire with a small representative sample established whether the research instrument would provide the needed data. The researcher made adjustments in regard to the response received from pre-testing the tools for better clarity.

Data Collection Procedures

Prior to beginning the study, the questionnaire was printed, any errors corrected and the researcher processed the required permits from Pan Africa Christian University and National Commission for Science, Technology and Innovation (NACOSTI). A visit was made to Christ Is the Answer Ministries head office and the two assemblies to seek permission to carry out the study. Thereafter, participants were informed about the general objective and confidential nature of participation.

Data Analysis

As postulated by Mugenda (2006), quantitative data was analyzed using both descriptive and inferential statistics. The data collected from the questionnaires was coded and entered into the computer for computation of descriptive statistics. The Statistical Package for Social Sciences (SPSS, Version 21) was used to run descriptive statistics such as frequency and percentages so as to present the quantitative data in form of tables and graphs based on the major research questions. To test the objectives, Spearman's rank coefficient correlation was used to determine the nature of the relationship between the variables under investigation. Spearman's Rank correlation coefficient is a technique which can be used to summarise the strength, and direction (negative or positive) of a relationship between two variables and the result will always be between 1 and minus 1.

Content analysis was used to analyze qualitative data and describe various aspects of the study and in drawing conclusions and recommendations according to the objectives of the study (Mugenda & Mugenda, 2006).

Ethical Considerations

The researcher took precaution to protect the participants from any harm and requested them to fill in a consent form to accept to be involved in the

study. They were informed that they had the liberty to withdraw from the study if they so wished. According to Mugenda, (2006), respondents should be protected by keeping the information given confidential. The researcher upheld confidentiality of the respondents by ensuring that there were no names indicated on the questionnaires or any other identifiable information. The researcher assured the respondents that the data collected would be used only for the purpose of this study.

Chapter Summary

The chapter covered in detail the research methodology by outlining the research design, population for the study, local, sample and the technique that was employed and the type of data. The chapter also detailed the data collection methods, instrument pre-testing, data collection procedures and analysis and ethical consideration. The next chapter will give details of the results and discussions on the variables for the study.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter analyzes the findings of the study, interprets the results and compares with theoretical and empirical literature. The chapter begins by presenting the response rate and a descriptive analysis of respondents' demographic information. The rest of the chapter follow thematically according to the specific objectives. Therefore, the sections are organized as follows: the role of trait forgiveness in marital contentment among married couples in CITAM assemblies, Nairobi; the relationship between episodic forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi; and, how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi.

Response Rate

Out of 135 questionnaires distributed, 107 usable responses were obtained.

The response rate is presented in Table 4.1.

Table 4.1: *Response rate*

Category	Frequency	Percent
Successful responses	107	79.3%
Non-respondents	28	20.7%
Total	135	100.0%

As revealed in Table 4.1, a high response rate of 79.3% was obtained.

According to Mugenda and Mugenda (2003), a response rate above 70% is excellent.

Therefore, the response rate was considered sufficient for this study.

Respondents' Demographic Profile

The demographic profile analyzed in this section were: age, gender, length of marriage, number of children, level of education, employment status and income.

Age of respondents

The distribution of respondents by age is presented in Figure 4.1.

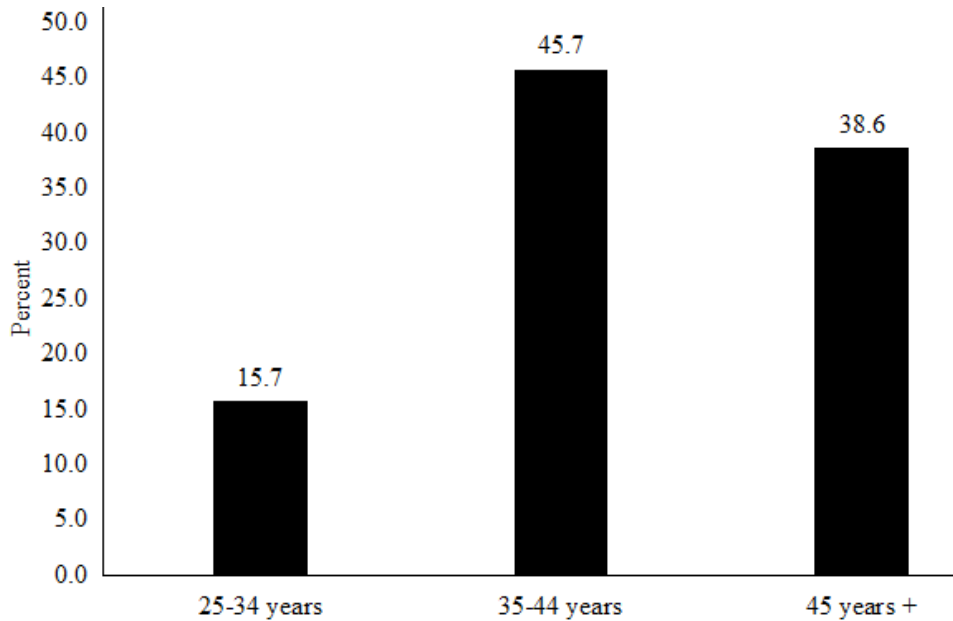


Figure 4.1: *Distribution of respondents by age*

Figure 4.1 shows that most of the respondents were aged between 35-44 years (45.7%), followed by respondents aged 45 years and above (38.6%), and lastly, respondents aged 25-34 years (15.7%). The findings suggest that there were older people than there were younger participants in the study. This implies that the MCCGS were populated by the older generation whose perspective about marriage may potentially be different from the younger generation.

Gender of respondents

Figure 4.2 presents the distribution of respondents by gender.

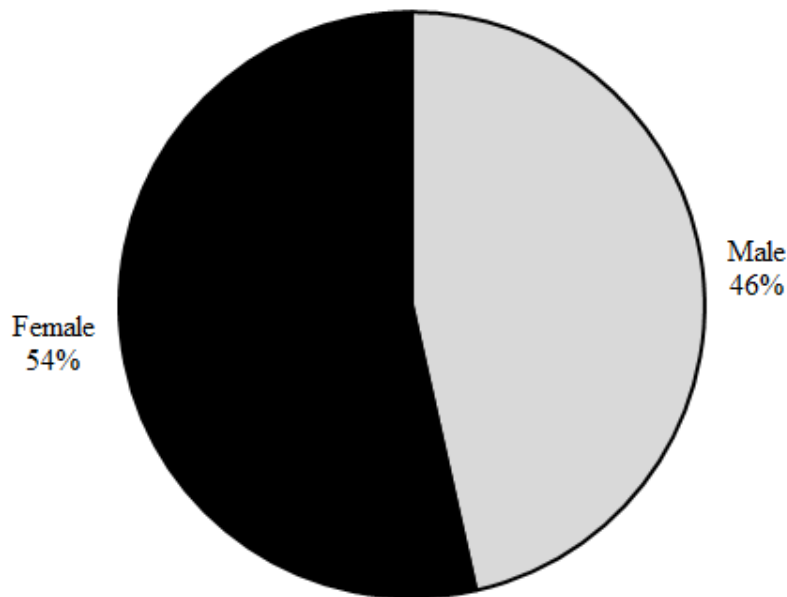


Figure 4.2: *Distribution of respondents by gender*

Figure 4.2 shows that 54% of the respondents were female whereas 46% were male. The results suggest that there was adequate representation of respondents in the study in terms of gender. This implies that inferences drawn from this study were informed by a fairly balanced view of the subject of marital contentment from the point of view of gender.

Length of marriage

Figure 4.3 presents the distribution of respondents by length of marriage. The results revealed that on average, respondents had been married for about 14 years, with the length of marriage varying by about 10 years ($M=14.12$, $SD=10.05$). Some respondents had been married for only 1 year whereas others had been married for 38 years. It can be inferred from the finding that respondents' reflections on their marital contentment drew from many years of experience in marriage.

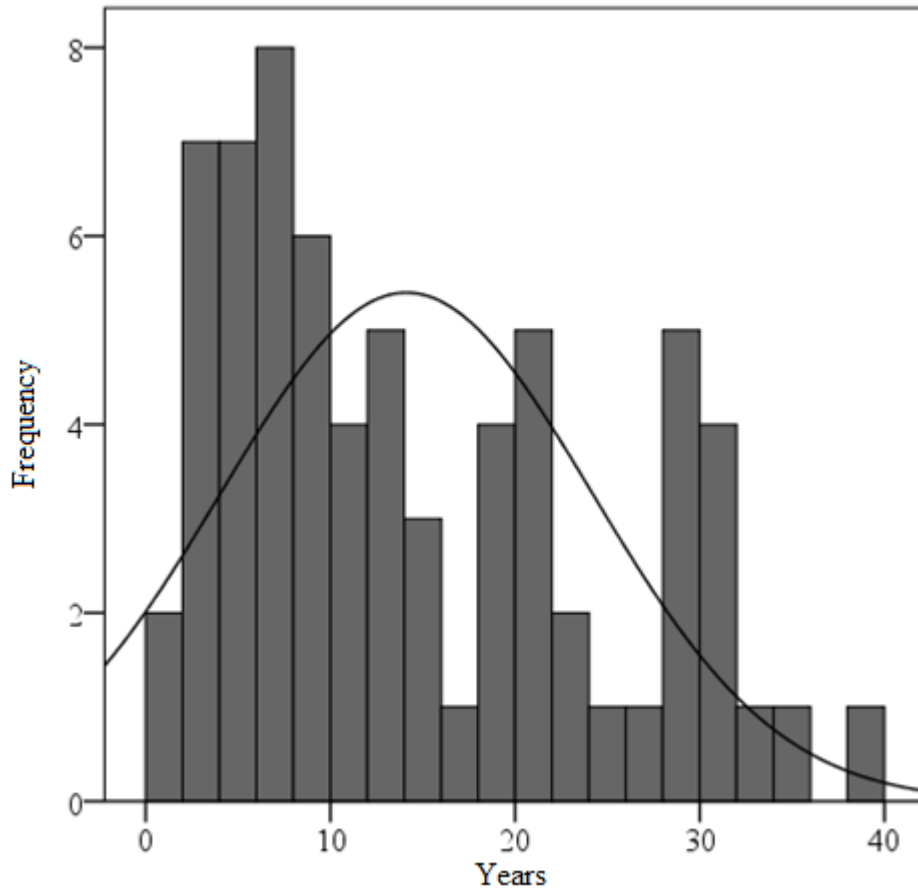


Figure 4.3: *Distribution of respondents by length of marriage in years*
Number of children

Figure 4.4 displays the distribution of respondents by number of children. The results reveal that most of the respondents (43%) had 2 children, followed by respondents with 3 children (30%) and those with 1 child (14%). A few respondents had 4 children (7%) and even fewer respondents had 6 children (5%). The results suggest that majority of the respondents had two or three children. However, all of the respondents had at least one child, meaning that their marital life was punctuated by parental responsibilities.

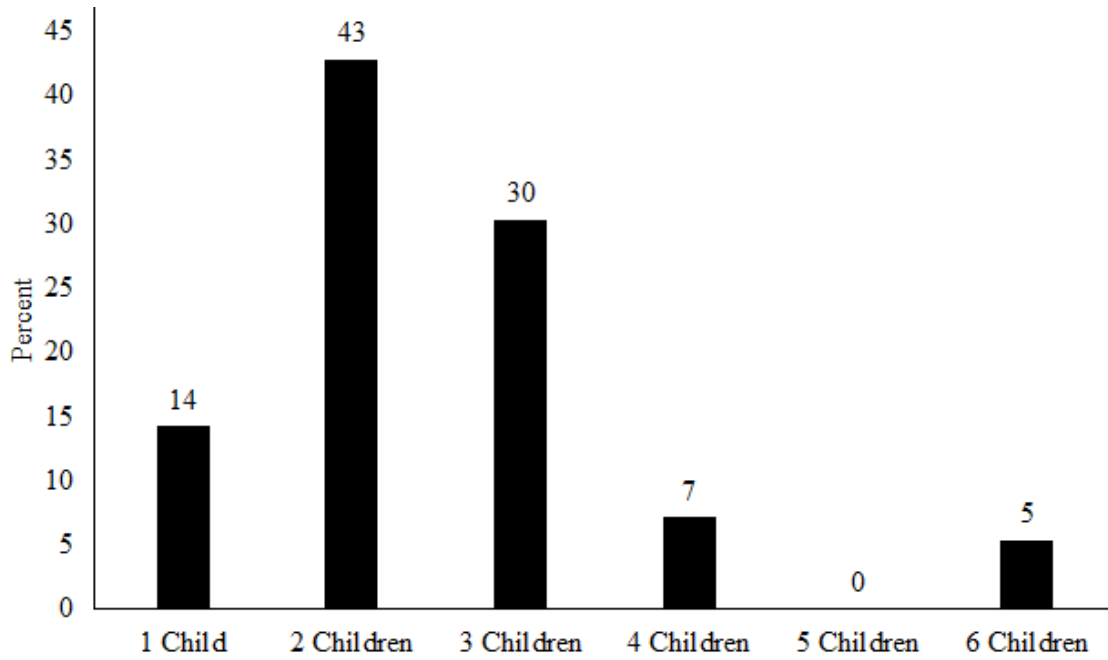


Figure 4.4: *Distribution of respondents by number of children*

Distribution of respondents by age of children

Figure 4.5 presents the distribution of respondents by age of children.

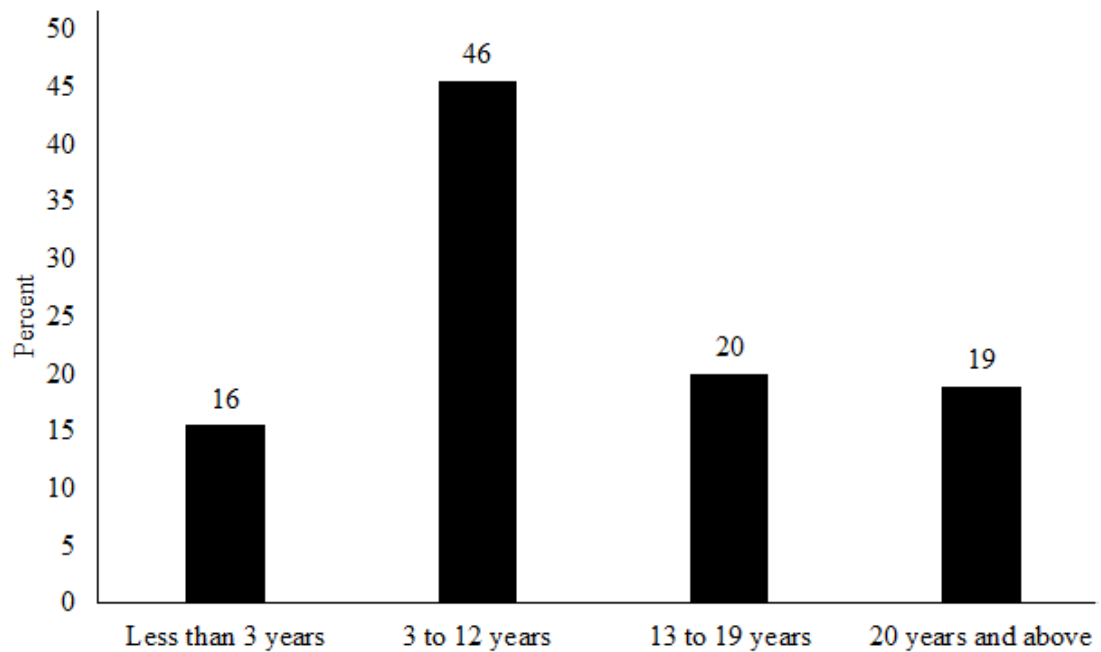


Figure 4.5: *Distribution of respondents by age of children*

As per Figure 4.5, most of the respondents (46%) had children aged 3 to 12 years, followed by respondents who had teenage children (20%) and respondents who had adult children (19%). However, 16% of the respondents had children less than 3

years. The results suggest that there was representation of respondents across all stages of parenthood even though the majority of the respondents had relatively younger children.

Distribution of respondents by level of education

The distribution of respondents by level of education is presented in Figure 4.6.

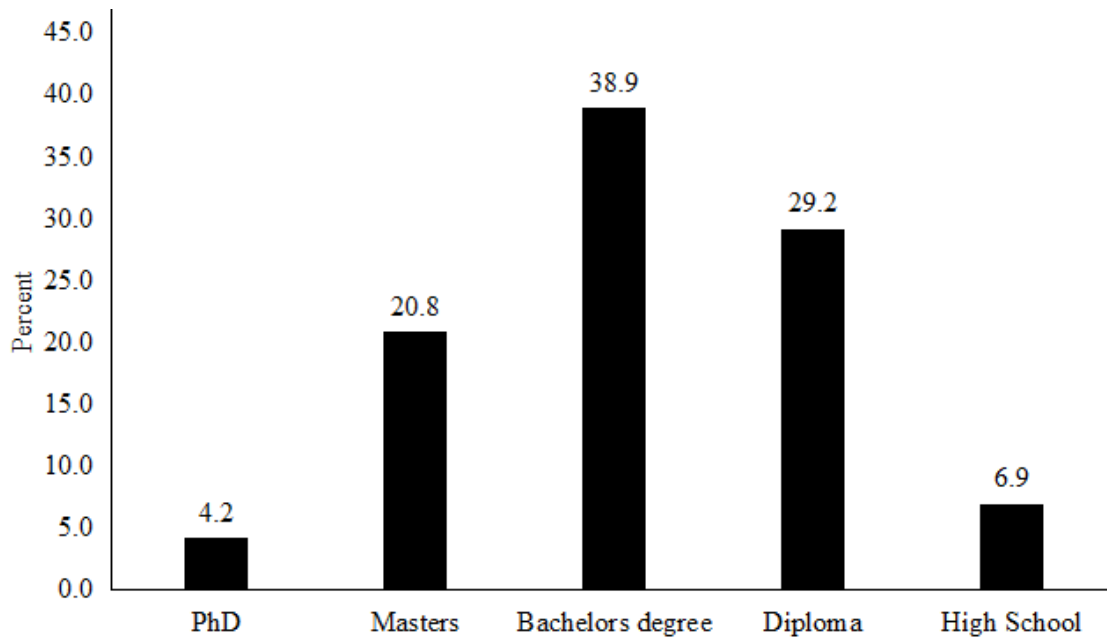


Figure 4.6: *Level of education*

Figure 4.6 shows that 38.9% of the respondents had bachelors' degree, 20.8% had masters' degree while 4.2% were PhD holders. The figure also shows that 29.2% of the respondents had Diploma level of education while 6.9% of the respondents were high school graduates. The findings imply that married members of the MCCGs were highly educated, meaning that there was a high likelihood that their perspectives on marriage were potentially informed by a relatively high level of critical thinking.

Distribution of respondents by employment status

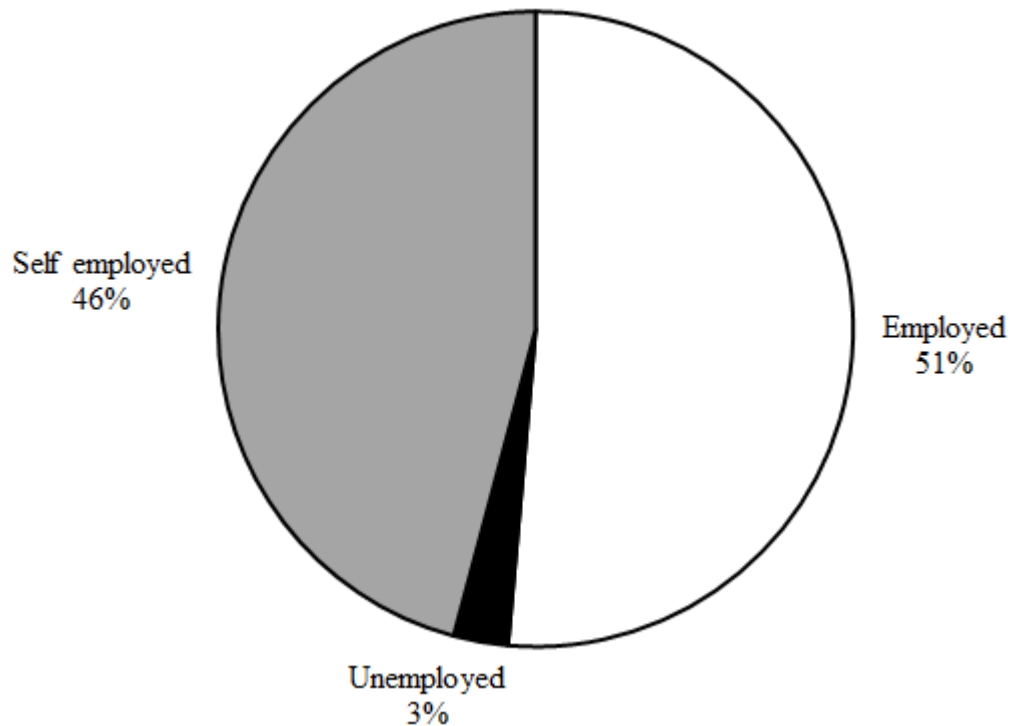


Figure 4.7: *Distribution of respondents by employment status*

Figure 4.7 shows that 51% of the respondents were in employment while 46% of the respondents were self-employed. Some 3% of the respondents were not employed. The findings suggest that majority of the respondents were engaged in gainful work.

Distribution of respondents by income level

The distribution of respondents by level of income is shown in Figure 4.8. The figure indicates that 80.3% of the respondents were medium income earners, 12.7% of the respondents categorized themselves in the low-income group while 7% of the respondents described their income level as high as they were able to provide adequately for their families. Therefore, the middle income earners were the majority. It can thus be inferred that respondents were of middle class background.

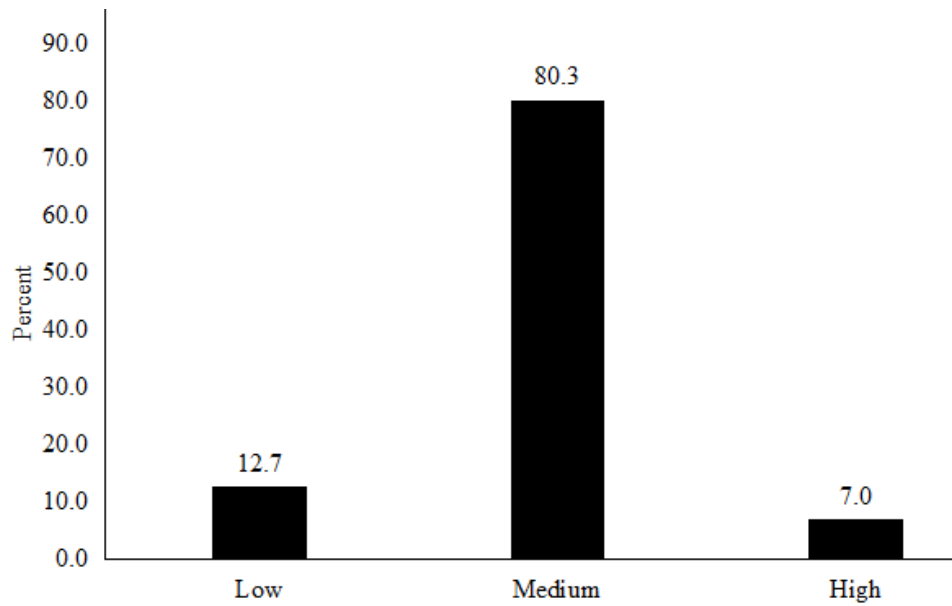


Figure 4.8: *Distribution of respondents by income level*

The Role of Trait Forgiveness in Marital Contentment among Married Couples in
CITAM Assemblies, Nairobi

The first objective was to examine the role of trait forgiveness in marital contentment among married couples in CITAM assemblies, Nairobi. This section presents both descriptive and inferential analysis of the role of trait forgiveness in marital contentment among respondents.

Descriptive analysis of trait forgiveness

Trait forgiveness was measured using 16 items that describe possible feelings, thoughts and behaviors that respondents were experiencing at the moment in response to an offence committed against them by their spouse. Table 4.2 presents the mean (M) and standard deviation (SD) scores of the items on a 5-point scale from 1 (strongly disagree) to 5 (strongly agree).

Table 4.2: *Mean and standard deviation of trait forgiveness items*

ITEM	M	SD
Since my spouse offended me, I have done my best to restore my relationship with him/her	4.11	0.97
Although she/he hurt me, I definitely put what happened aside so that we could resume our relationship	3.94	1.09
I forgave my spouse completely, thoroughly	3.77	1.16
I have always forgiven those who have hurt me	3.64	1.04
I try to forgive my spouse even when she/he doesn't feel guilty for what they did	3.59	1.97
I soon forgave my spouse after he/she offended me	3.46	1.04
I can forgive my spouse for almost anything	3.32	1.09
I can usually forgive and forget an insult	3.29	1.10
Even after I forgive someone, things often come back to me that I resent	2.98	1.15
Since my spouse behaved that way, I get annoyed with him/her more easily	2.59	1.17
There are some things for which I could never forgive my spouse	2.47	1.16
Since my spouse offended me, I have been less willing to talk to him/her	2.38	1.23
I make my spouse feel guilty for what happened	2.29	1.15
Because of what happened, I find it difficult to be loving toward my spouse	2.21	1.18
I would like to behave toward my spouse in the same way that she/he behaved toward me.	2.19	1.25
I still hold some grudge against my spouse because of what she/he did	2.03	1.13

Table 4.2 reveals that a high mean score was obtained on a 5-point scale regarding respondents doing their best to forgive their spouse after being offended (M=4.11, SD=0.97). This means that most of the respondents agreed that they did

their best to find contentment in the marriage. This indicates a high commitment to marriage by the respondents, suggesting that respondents high on trait forgiveness were potentially highly committed to their marital relationship. This is in line with McCullough's (2008) hypothesis that commitment could drive forgiveness as highly committed individuals may be more motivated to forgive simply because they intend to remain in their current relationship.

The table also presents a high mean score regarding respondents' putting aside what happened in order to resume relationship after being hurt by the spouse ($M=3.94$, $SD=1.09$). This indicates that most of the respondents agreed that they discounted hurtful episodes in order to restore their marital relationship. It means that the respondents had an understanding that in order for damaged closeness and commitment to be restored, forgiveness has to occur following a relational transgression, since commitment facilitate forgiveness which is also consistent with McCullough's (2008) views.

Further, a high mean score was obtained with regards to respondents forgiving their spouse thoroughly and completely ($M=3.77$, $SD=1.16$) implying that most of the respondents agreed that they were completely forgiving. Similarly, a high mean score was realized with regards to whether respondents always forgave those who hurt them ($M=3.64$, $SD=1.04$), as most of the respondents agreed that they were always forgiving. Concerning whether respondents tried to forgive their spouse even when she/he doesn't feel guilty for what they did, the mean score obtained was high ($M=3.59$, $SD=1.97$), which means that most of the respondents agreed that they tried to be forgiving even when their spouse felt no remorse for their offenses. Collectively, these results imply that respondents displayed high levels of trait forgiveness, further signaling high levels of commitment to their marriages. These findings affirm the

observations made by Rye et al., (2012) that suggest that couples in a marriage may be more willing to act in a forgiving manner and partners in high-quality relationships may have a long-term orientation that might motivate them to overlook hurts in order to maximize the likelihood of preserving the relationship.

Table 4.2 however shows that a moderate mean score was computed on a 5-point scale ($M=3.46$, $SD=1.04$) on whether respondents soon forgave their spouse after offending them. This means that respondents were non-committal regarding the practice of immediate forgiveness. The table also suggests that respondents were also non-committal with respect to whether they could actually forgive an insult as implied in the moderate mean score obtained ($M=3.29$, $SD=1.10$). Similarly, a moderate mean score was obtained on a 5-point scale regarding whether things always came back that respondent resented even after forgiving. This means that respondents were indifferent on this respect too. Concerning whether respondents got annoyed by their spouse more easily since the offense, a moderately low mean score was realized ($M=2.59$, $SD=1.17$), implying that respondents neither agreed nor disagreed with the statement. These results suggest that respondents exhibited moderate levels of trait forgiveness when it comes to immediately forgiving a partner, forgiving insults and taking offense.

Table 4.3 reveals that the mean score in terms of whether there were some things for which respondents could never forgive their spouse was low ($M=2.47$, $SD=1.16$). This implies that most of the respondents disagreed that there were some offenses that they could never forgive. Also, a low mean score was established concerning respondents' less willingness to talk to their spouse since being offended ($M=2.38$, $SD=1.23$), meaning that they disagreed that they were less willing to talk to their offensive spouse. Similarly, a low mean score was obtained on a 5-point scale

concerning whether respondents made their spouse feel guilty for what happened (M=2.29, SD=1.15). This means that respondents disagreed that they made their spouse feel guilty of their offenses. A low mean score was also realized on a 5-point scale regarding whether respondents found it difficult to be loving towards their spouse (M=2.21, SD=1.18). Asked whether they would like to behave towards their spouse in the same way that the spouse behaved towards them, the mean score obtained was low (M=2.19, SD=1.25). This means that respondents disagreed with the statement. The table also indicates that the mean score obtained for holding of a grudge against the spouse because of what happened was low (M=2.03, SD=1.13), implying that most of the respondents disagreed that they held some grudge against the spouse. These low mean scores suggest that respondents manifested many attributes of trait forgiveness as theorized by Bell et al., (2018). It means that the respondents espoused and adhered to the spirit of forgiveness as promoted by CITAM, which is anchored on Scripture which puts emphasis on forgiving others as God has forgiven us (CITAM Strategic Plan, 2016).

Inferential analysis of the influence of trait forgiveness in marital contentment

Spearman's rank correlation analysis was performed on marital contentment composite mean score and trait forgiveness composite mean score. The results are presented in Table 4.3 at $p < .01$. Table 4.3 indicates that there was a strong positive correlation between trait forgiveness and marital contentment ($r = .515, p < .01, N = 107$). This implies that marital contentment increased with increase in trait forgiveness. The finding supports prior results of a study by both Kachadour et al., (2009) and Allemand et al., (2013) which associated trait forgiveness with relationship contentment. A conclusion can be made from the tendency observed in research findings that an enduring willingness to forgive and give a new chance to the

offending spouse and to allow him or her to leave his or her mistakes in the past and make a fresh start actually fosters relationships with positive implications on relationship satisfaction and contentment.

Table 4.3 *Correlation between trait forgiveness and marital contentment*

Spearman's rho		Marital Contentment	Trait Forgiveness
Marital Contentment	Correlation Coefficient	1.000	
	Sig. (2-tailed)	.	
	N	107	
Trait Forgiveness	Correlation Coefficient	.515**	1.000
	Sig. (2-tailed)	.000	.
	N	107	107

** . Correlation is significant at the 0.01 level (2-tailed).

Relationship between episodic forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi

The second objective was to find out whether episodic forgiveness has relations to marital contentment among married couples in CITAM assemblies, Nairobi. This section presents both descriptive statistics and inferential analysis of the findings.

Descriptive analysis of episodic forgiveness

Episodic commitment was measured using 10 items that represent hypothetical offenses to indicate respondents' general tendency to forgive. Table 4.4 shows the mean (M) and standard deviation (SD) scores of episodic forgiveness items on a scale of 1 to 5 from 1 (Not at all likely) to 5 (Extremely likely).

Table 4.4: *Mean and standard deviation scores of episodic forgiveness*

ITEM	M	SD
Your spouse borrows your most valued possession, and then loses it. He/she refuses to replace it. What is the likelihood that you would choose to forgive your spouse?	3.75	1.03
You accept someone's offer to attend a formal dance. However, this person breaks their commitment to take you and goes to the event with someone who they find more attractive. What is the likelihood that you would choose to forgive this person?	3.52	1.25
You share something embarrassing about yourself to your spouse who promises to keep the information confidential. However, your spouse breaks his/her promise and proceeds to tell several people. What is the likelihood that you would choose to forgive your spouse?	3.44	1.10
You tell your partner about a job that you hope to be hired for. Without telling you, the partner applies and gets the job for him/herself. What is the likelihood that you would choose to forgive your partner?	3.38	1.28
A stranger breaks into your house and steals a substantial sum of money from you. What is the likelihood that you would choose to forgive the stranger?	3.38	1.27
Your spouse humiliates you in front of others by sharing a story about you that you did not want anyone to know. What is the likelihood that you would choose to forgive him or her?	3.21	1.21
Your spouse has been talking about you behind your back. When you confront him/her, he/she denies it, even though you know that he/she is lying. What is the likelihood that you would choose to forgive him or her?	3.20	1.14
Your spouse starts a nasty rumor about you that is not true. As a result, people begin treating you worse than they have in the past. What is the likelihood that you would choose to forgive your spouse?	3.14	1.21
Your spouse has just broken up with you, leaving you hurt and confused. You learn that the reason for the break up is that your spouse started dating a good friend of yours. What is the likelihood that you would choose to forgive your spouse?	2.48	1.25
Your spouse has a "one night stand" and becomes sexually involved with someone else. What is the likelihood that you would choose to forgive him/her?	2.46	1.26

The study sought to establish respondents' likelihood of forgiving their spouse who has lost their most valued possession but has refused to replace it. Table 4.4 shows that a moderately high mean score was obtained on a scale of 1 to 5 ($M=3.75$, $SD=1.03$) implying that most of the respondents were fairly likely to forgive their spouse. A moderately high mean score was also obtained on whether respondents would choose to forgive a person who has chosen to break their commitment to take them to attend a formal dance ($M=3.52$, $SD=1.25$), which means that most of the respondents were fairly likely to forgive one who has broken such a promise. The results suggest that respondents perceived forgiveness as a choice, which they practiced to maintain their relationship. This is consistent with the perspective of Allemand, Steiner & Hill (2013) who suggest that forgiveness is a choice by victims to reconcile with their offenders.

Table 4.4 shows that a moderate mean score was established on a 5-point scale regarding respondents' likelihood of forgiving a spouse who has betrayed their confidence ($M=3.44$, $SD=1.10$). This means that respondents were somewhat likely to forgive their spouse for betrayed confidence. Similarly, a moderate mean score was obtained with regards to whether respondents would forgive a spouse who has usurped their job prospect ($M=3.38$, $SD= 1.28$). This means that most of the respondents were somewhat likely to forgive such a spouse. A moderate mean score ($M=3.38$, $SD=1.27$) was computed on respondents' likelihood of forgiving a stranger who breaks into their house and steals a substantial money from them.

Table 4.4 further shows that a moderate mean ($M=3.21$, $SD=1.21$) score was realized concerning respondents' likelihood of forgive a spouse who humiliates them by sharing their story in front of everyone to they know. This means that most of the respondents were somewhat likely to be forgiving to such a spouse. The results also

show that a moderate mean score ($M=3.20$, $SD=1.14$) was obtained on a 5-point scale with regards to respondents' likelihood of forgiving a spouse who has been talking behind their back. Similarly, a moderate mean score was realized regarding whether respondents were likely to forgive a spouse who starts a nasty rumor about them which is not true ($M=3.14$, $SD=1.21$). This suggests that on average, respondents were somewhat likely to forgive such a spouse. These findings imply that most of the respondents did exhibit a high degree of episodic forgiveness.

According to Table 4.4, there was a low mean score on a 5-point scale ($M=2.48$, $SD= 1.25$) concerning respondents' likelihood of forgiving a spouse who breaks up with them to start dating a good friend. This means that most of the respondents were only slightly likely to forgive a spouse who broke up with them in favour of their best friend. A low mean score ($M=2.46$, $SD=1.26$) was also obtained as regards to their likelihood of forgiving a spouse who becomes sexually involved with someone else. This suggests that most of the respondents were slightly likely to forgive a spouse who becomes sexually involved with someone else. From these results, it can be inferred the likelihood of forgiving an offending spouse potentially varied by the type of transgression, with episodes of marital unfaithfulness of a sexual nature and breach of trust having low likelihood of being forgiven. This is in line with research by Fincham et al., (2010) which revealed that people find it more difficult to forgive offences that they consider more severe and intentional and have more negative consequences. In the current study, it can be argued that respondents found it difficult to forgive their spouse who engage in an extramarital affair or jilted them than they did a spouse who betrayed their confidence. These perspectives align with McCullough et al., (2009) idea that episodic forgiveness is influenced by several

factors and circumstances which include the characteristics of the offence like severity or intentionality, as well as the context in which the offence occurs.

Inferential analysis of the relationship between episodic forgiveness and marital contentment

Spearman’s rank correlation analysis was performed on the composite score of episodic forgiveness and marital contentment composite score. Table 4.5 displays the findings at $p < .01$.

Table 4.5: *Correlation between episodic forgiveness and marital contentment*

Spearman's rho		Marital Contentment	Episodic Forgiveness
Marital Contentment	Correlation Coefficient	1.000	
	Sig. (2-tailed)	.	
	N	104	
Episodic Forgiveness	Correlation Coefficient	.267**	1.000
	Sig. (2-tailed)	.007	.
	N	101	104

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.5 reveals that there was a weak positive and statistically significant relationship between episodic forgiveness and marital contentment ($r = .267, p < .01$). This means that marital contentment increased with rise in episodic forgiveness, although the relationship was weak. The finding agrees with the results of a study by Worthington (2010) which also found a relationship between marital contentment and episodic forgiveness.

Inter-correlation between episodic forgiveness, trait forgiveness and marital contentment

The study sought to establish the interaction effect between episodic forgiveness, trait forgiveness and marital contentment. Table 4.6 displays the results.

Table 4.6: *Inter-correlation between trait forgiveness, episodic forgiveness and marital contentment*

Spearman's rho		1	2	3
1. Marital Contentment	Correlation Coefficient	1.000		
	Sig. (2-tailed)	.		
	N	104		
2. Trait Forgiveness	Correlation Coefficient	.515**	1.000	
	Sig. (2-tailed)	.000	.	
	N	104	107	
3. Episodic Forgiveness	Correlation Coefficient	.267**	.319**	1.000
	Sig. (2-tailed)	.007	.001	.
	N	101	104	104

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.6 reveals that all the variables were significantly correlated at $p < .05$. An examination of the correlation coefficients suggest that the correlation between episodic forgiveness and trait forgiveness ($r = .319$, $p < .01$) was stronger than the correlation between episodic forgiveness and marital contentment ($r = .267$, $p < .01$). The findings imply that episodic forgiveness increased more with increase in trait forgiveness than with marital contentment. The finding affirms the hypothesis that trait forgiveness in an individual increases the likelihood of episodic forgiveness (Karremans & Van Lange, 2009). It can be deduced from the analysis that trait forgiveness offered a stronger explanation for marital contentment and created the conditions under which episodic forgiveness was likely.

Respondents' level of forgiveness and marital contentment

Table 4.2 presents the overall mean (M) and standard deviation (SD) scores for trait forgiveness, episodic forgiveness and marital contentment on a 5-point scale.

Table 4.7: Composite scores for forgiveness and marital contentment

Variable	M	SD
Marital contentment	3.53	0.66
Trait forgiveness	3.52	0.53
Episodic forgiveness	3.18	0.85

The results in Table 4.7 indicate that on a scale of 1 to 5, the level of marital contentment of respondents was generally high (M=3.53, SD=0.66), which depicts a certain degree of marital satisfaction among the respondents. This agrees with the definitive meaning of marital contentment, which Rezaei (2012) conceptualize as a people's perceived evaluation of the marriage and the extent to which needs and desires of both spouses are satisfied. Similarly, a relatively high composite score was obtained for trait forgiveness (M=3.52, SD=0.53), which means that respondents were generally forgiving in their marriages. It can be inferred from this finding that the members of the MCCGs, as Christians, considered the principle of forgiveness as part of their relationship with God and their spouses in line with doctrinal teachings of the church (CITAM Strategic Plan, 2016). Comparatively, episodic forgiveness recorded a lower general score on a scale of 1 to 5 (M=3.18, SD=0.85), suggesting that respondents were somewhat likely to forgive offending episodes in their marital relationships. What this finding implies is that not all hypothetical cases of offenses were easily forgivable by the respondents and some offenses must be put into context.

This agrees with the viewpoint of Fincham et al., (2010) who argue that episodic forgiveness appear to be influenced by the relational context.

Moderating Role of Commitment, Empathy and Communication on the Relationship between Forgiveness and Marital Contentment among Married Couples in CITAM assemblies, Nairobi

The third objective was to investigate how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi. This section presents and discusses results of content analysis of FGD responses in relations to these three thematic areas.

How commitment moderate the relationship between forgiveness and marital contentment

Analysis of responses to three questions testing the construct “commitment” revealed six recurring themes across the views of FGD participants on how they resolved various aspects of marital conflicts. These six themes, which demonstrated commitment of respondents to their marriage, were apology, outing, mediation, dialogue, prompt resolution of issues, and tension relief through sports and tears. The following excerpts exemplify these emerging themes:

“...he goes ahead and says ‘sorry’ which has really helped” (*female participant 1*).

“We talk it out and go out for dinner or lunch” (*male participant 1*).

“We solve it over a cup of coffee or dinner” (*male participant 2*).

“We resolved never to let the sun go down before resolving our matter” (*female participant 2*).

“We involved a third party” (*female participant 3*).

“We try to face the issue – Go out and talks about it” (*female participant 4*).

“I process it by crying it out and after that feels so relieved and even after words I am able to smile even to him” (*female participant 5*).

“Physical activities, like football, to release tension. Together we can even play games at home like Tennis which my wife loves” (*male participant 3*).

“We go for a movie or walk” (*male participant 4*).

From the findings, it can be inferred that apology signals commitment which makes the environment conducive for forgiveness on the part of the offended spouse and this potentially explains the high marital contentment score obtained. This agrees with the findings of McCullough (2008) which suggested that people are more likely to forgive their partners when they receive an apology from the offender. It means that an apology is among the situational factor that potentially moderate the relationship between forgiveness and marital contentment. As expressed in the verbatim comments, the word “sorry” goes a long way in restoring relationship after an offense.

As implied in the findings, the theme of “outing” stood out as a mechanism through which forgiveness is potentially catalyzed and marriage is spiced up, with positive implications on marital contentment. It appears that talking over lunch/coffee, or just going out helped couples take a break from the environment of tension. In addition, prompt resolution of issues potentially ensured that unresolved issues did not pile up and mount pressure on the couples that could make it difficult for spouses to forgive each other. This affirms the argument by Kachadourian et al., (2009) that a satisfying relationship with a good relational climate may be an important supporting resource in times of interpersonal hurts or offences and is likely to provide a context that facilitates episodic forgiveness. The responses also suggest that commitment also manifested through mediation in conflict resolution. This depicts a recognition of the importance of a third party in helping couples put things into perspective and regulating the climate of discussion.

From the findings, engagement in different tension relief activities was also a means of fostering commitment and a mechanism through which a state of mind conducive for forgiveness was promoted by the respondents. Respondents derived therapeutic benefits of activities like crying (for the female gender) and sports (for the male gender) which relieved tension caused by their anger reaction to the offending spouse. This helped dissipate feelings of resentment towards the spouse and enabled them to forgive, with potentially positive implications on marital contentment.

How empathy moderate the relationship between forgiveness and marital contentment

The construct “empathy” was represented by understanding, goodwill and willingness to reach out during conflict. Results revealed themes of intimacy, patience, affirmation, self-control, reflection and praying together. These themes underlay the responses of participants as reflected in the following verbatim examples:

“I hold and embrace her more. This way I ensure we stick together and somehow it will affirm to her that I care” (*male participant 1*).

“My spouse doesn’t have mood swings at all. I thank God for that” (*male participant 2*).

“My spouse is composed and therefore works out about the moods until they overcome” (*Female participant 3*).

“I hold the hand of my spouse and stay close to her” (*Male participant 5*).

“I affirm care and compassion” (*Male participant 6*).

“We hug and sit together to watch a movie” (*Female participant 4*).

“We hold hands and pray for each other” (*Female participant 6*).

From the results, empathy was demonstrated in actions that symbolized a caring and loving demeanor from the spouse. Such actions like holding hands, hugging and embracing provides signals of commitment despite the offense, thereby

motivating the offended spouse to reciprocate by forgiving their partner and as a result, contentment with the marriage is enhanced. This is in line with studies conducted by Bono et al., (2008) which showed that various factors such as love, commitment, understanding, intimacy and concern for each other coupled with mutual expression of feelings, thoughts, and experiences are closely related to marital satisfaction.

How communication moderate the relationship between forgiveness and marital contentment

The construct “communication” was represented by a question about how participants described their communication pattern and what evidence they got from their spouse that they were understood. Two predominant communication themes namely: direct communication and indirect communication were elicited. The themes identified were evident in the following verbatim comments:

“Body language determines I am understood” (*Female participant 2*).

“The spouse responds to give feedback. Explanation is given. Direct actions on what was communicated” (*Female participant 3*).

“Has to be attentive to the communication. Feedback” (*Male participant 1*).

“Sometimes retreats to have one-on-one communication” (*Male participant 2*).

“Response from the spouse, and also body language. Direct feedback you receive is a key pointer” (*Female participant 5*).

The results suggest that respondents used a combination of both direct and indirect communication to convey forgiveness and understanding which potentially contributed to marital contentment. This is in line with a study by Merolla & Shuang (2011) which identified these two communication archetypes as forms of communicating forgiveness.

Demographic factors which play a role in forgiveness and marital contentment among married couples in CITAM assemblies, Nairobi.

The fourth objective was to look at the demographic factors of age, gender, length of marriage, number of children, level of education, employment status and income and how they played a role in forgiveness and marital contentment. The findings were that older respondents were more than the younger respondents in the MCCGs implying that the older generation were more interested in investing in their marriage. On the factor of length of marriage, the findings were that those with many years and few years of marriage attended the MCCG, implying that the respondents were committed to strengthen their marriage.

Chapter Summary

This chapter analyzed the findings of the study by looking at the response rate and respondents demographic profile. The researcher also presented, interpreted and discussed the findings of the study in this chapter. Descriptive and inferential analysis of the variables was clearly presented. The results were presented in figures and tables for ease of analysis and quick visualization. The next chapter summarizes the major findings of the study as per the objectives. The chapter also discusses the implication of the variables and suggests recommendations. The researcher also outlines the areas for further research as the last part of the chapter.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSION

Introduction

The main aim of the study was to examine the role of trait forgiveness on marital contentment and to find out whether episodic forgiveness has relations to marital contentment. The study also investigated how commitment, empathy and communication moderate the relationship between forgiveness and marital contentment among married couples. This chapter summarizes the major findings of the study, discusses the practical and theoretical implications of the study, makes recommendations and suggest future research areas.

Summary of Findings

The Role of Trait Forgiveness on Marital Contentment among Married Couples in CITAM assemblies, Nairobi

The first objective was to examine the role of trait forgiveness on marital contentment among married couples in CITAM assemblies, Nairobi. Inferential analysis revealed a strong positive correlation between trait forgiveness and marital contentment ($r=.515, p<.01, N=107$), with a relatively high composite score being obtained for trait forgiveness on a 5-point scale ($M=3.52, SD=0.53$) and a similar score being obtained for marital contentment ($M=3.53, SD=0.66$).

Relationship between Episodic Forgiveness and Marital Contentment among Married Couples in CITAM assemblies, Nairobi

The second objective was to find out whether episodic forgiveness has relations to marital contentment among married couples in CITAM assemblies, Nairobi. The study established that there was a weak positive and statistically significant relationship between episodic forgiveness and marital contentment

($r=.267, p<.01$). Comparatively, episodic forgiveness recorded a lower general score on a scale of 1 to 5 ($M=3.18, SD=0.85$). Results showed that the correlation between episodic forgiveness and trait forgiveness ($r=.319, p<.01$) was stronger than the correlation between episodic forgiveness and marital contentment ($r=.267, p<.01$).

Moderating Role of Commitment, Empathy and Communication on the Relationship between Forgiveness and Marital Contentment among Married Couples in CITAM assemblies, Nairobi

Content analysis of the construct “commitment” revealed six recurring themes across the views of FGD participants. These six themes, which demonstrated commitment of respondents to their marriage, were apology, outing, mediation, dialogue, prompt resolution of issues, and tension relief through sports and tears. The construct “empathy” was represented by understanding, goodwill and willingness to reach out during conflict. Results revealed themes of intimacy, patience, affirmation, self-control, reflection and praying together. For the construct “communication”, two predominant themes namely: direct communication and indirect communication were elicited.

Implications

Trait forgiveness emerged as the stronger antecedent to marital contentment, correlating relatively strongly with both marital contentment and episodic forgiveness. This calls for its magnification in both counselling practice and marriage and family therapy sessions as a sustainable antidote to marital contentment under relational stress, especially among Christian couples. This means that couples who feel offended should be encouraged to forgive transgressions cross all situations and at all times. This calls for appreciation by the spouses that because a marital relationship is the most intimate relationship that exists, it is also one in which they are most vulnerable

to hurtful emotional transgressions. In order to endure, offenses should be considered by couples as worthy of forgiveness, irrespective of the nature and circumstances of the offense. The benefits include positive spillovers on episodic forgiveness, which further causes emotional release needed to reduce anger reactions to various offenses. This means that it is in the interest of the offended spouse to forgive, in order to enjoy a happy marriage. In contrast, the link between marital contentment and episodic forgiveness is weak, implying that it can best serve as a supplementary weapon against emotional hurts arising from marital offenses. Nonetheless, episodic forgiveness, along with trait forgiveness and the elements of commitment, communication and empathy affirm the theory of Emotion Focused Therapy as an effective theoretical approach to marriage and family therapy.

Recommendations

Drawing from the findings of the study, the following recommendations based on the study objectives are projected.

Counselling practitioners should emphasize the principle of forgiveness as the key to healing emotional wounds that are caused by offenses that manifest in the course of a marriage. Specifically for Christian couples, trait forgiveness should be promoted not only in obedience to God but as a way of enhancing marital contentment during moments of marital conflict and tensions.

The concept of trait forgiveness should be integrated in all marriage counselling programs such as pre-marital counselling trainings, marriage seminars and other marital enhancement programs as a distinct discipline. Couples should be encouraged to develop habits of praying for their spouse, letting go and letting God, and having compassion for the spouse as ways through which they can deal with

offenses and stay happily married. In this respect, the researcher proposed to publish a manual that can be used during the seminars and workshops.

MCCG leadership and membership should take deliberate steps to initiate discourse on practical ways couples can make the environment conducive for forgiveness after an alleged transgression. It is in such forums where married individuals can share and compare notes on what works. In such forums, participants can learn effective ways of communication, how they can demonstrate marital commitment and empathy both as the offending and as the offended spouse.

Areas for Further Research

Since this study only focused on two CITAM churches, a CITAM-wide study could be launched to increase reliability of statistical estimates and to enhance generalizability of the study findings.

A future study should control for potential effect of Christian religious beliefs by conducting a comparative study of MCCGs and married non-Christian care-groups.

A similar study could be conducted among married couples in other churches to establish whether the same variables predict forgiveness among couples from different religious denominations.

Chapter Summary

This chapter has summarized the key findings of the study, discussed the implications of the study and made recommendations as well as suggestions for future studies. In a nutshell, forgiveness was found to play a statistically significant role on marital contentment among married couples in CITAM assemblies in Nairobi County, Kenya. The key recommendation is that more emphasis should be laid on trait forgiveness as a weapon against hurtful episodes in order for couples to live a contented married life.

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APPENDICES

Appendix I: Consent form

Informed Consent Form

My name is Veronica Kaari Makena, and I am carrying out a research for my masters in marriage and family therapy at Pan Africa Christian University. I am kindly requesting that you sign this form to signify your consent to take part in the study by filling in the questionnaires or by participating in the focus group discussion. By signing the form, you are also indicating that you voluntarily agree to participate in this study.

I assure you that the information will be used solely for my masters' research study and that you will not be identified by name in any papers or documents associated with the study.

Name.....

Signature.....

Date.....

Appendix II: Questionnaires

Demographic Information

Age range (please tick ✓) 25-30 31-40 41-50 50 and above

Gender (please tick ✓) Female Male

Length of marriage.....

Number of children and age

Level of education (please tick ✓) PhD Masters

Bachelors degree Diploma High School

Employment status (please tick ✓) Employed Unemployed

Self-employed

Income (please tick ✓) High Medium Low

Over 200,000/- Over 70,000/- Less than 70,000/-

Marital Offense-Specific Forgiveness Scale Questionnaire

This tool was used to measure trait forgiveness

Please fill the questionnaire correctly by ticking the correct answer in the box.

The information you provide will be treated with confidentiality. Please do not write your name.

Each of the following statement describes possible feelings, thoughts and behaviors you might currently experience in response to an offence committed against you by your spouse.

Please indicate the extent to which you agree or disagree with each statement by using the rating scale as indicated.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
1. Since my spouse offended me, I have been less willing to talk to him/her					
2. Although she/he hurt me, I definitely put what happened aside so that we could resume our relationship					
3. Since my spouse behaved that way, I get annoyed with him/her more easily					
4. I make my spouse feel guilty for what happened					
5. Since my spouse offended me, I have					

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

done my best to
restore my
relationship with
him/her

6. I would like to
behave toward my
spouse in the same
way that she/he
behaved toward me.
7. Because of what
happened, I find it
difficult to be loving
toward my spouse
8. I still hold some
grudge against my
spouse because of
what she/he did
9. I forgave my spouse
completely,
thoroughly
10. I soon forgave my
spouse after he/she
offended me
11. I can forgive my
spouse for almost
anything
12. I try to forgive my
spouse even when
she/he doesn't feel
guilty for what they
did
13. I can usually forgive
and forget an insult
14. Even after I forgive
someone, things often

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

come back to me that I resent

15. There are some things for which I could never forgive my spouse

16. I have always forgiven those who have hurt me

Forgiveness Likelihood Scale

This tool was used to measure episodic forgiveness

Please fill the questionnaire correctly by circling the correct answer. The information you provide will be treated with confidentiality. Please do not write your name.

Imagine that the scenarios below happened to you. Based on the information provided, consider the likelihood that you would choose to forgive. Then, circle the response that is most true for you.

1. You share something embarrassing about yourself to your spouse who promises to keep the information confidential. However, your spouse breaks his/her promise and proceeds to tell several people. What is the likelihood that you would choose to forgive your spouse?

Extremely Likely Likely 5	Fairly Likely 4	Somewhat Likely 3	Slightly Likely 2	Not at all Likely 1
------------------------------------	-----------------------	-------------------------	-------------------------	---------------------------

2. Your spouse starts a nasty rumor about you that is not true. As a result, people begin treating you worse than they have in the past. What is the likelihood that you would choose to forgive your spouse?

Extremely Likely 5	Fairly Likely 4	Somewhat Likely 3	Slightly Likely 2	Not at all Likely 1
--------------------------	-----------------------	-------------------------	-------------------------	---------------------------

3. Your spouse has just broken up with you, leaving you hurt and confused. You learn that the reason for the break up is that your spouse started dating a good friend of yours. What is the likelihood that you would choose to forgive your spouse?

Extremely Likely 5	Fairly Likely 4	Somewhat Likely 3	Slightly Likely 2	Not at all Likely 1
--------------------------	-----------------------	-------------------------	-------------------------	---------------------------

4. Your spouse humiliates you in front of others by sharing a story about you that you did not want anyone to know. What is the likelihood that you would choose to forgive him or her?

Extremely Likely 5	Fairly Likely 4	Somewhat Likely 3	Slightly Likely 2	Not at all Likely 1
--------------------------	-----------------------	-------------------------	-------------------------	---------------------------

5. Your spouse has a “one night stand” and becomes sexually involved with someone else. What is the likelihood that you would choose to forgive him/her?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
6. Your spouse has been talking about you behind your back. When you confront him/her, he/she denies it, even though you know that he/she is lying. What is the likelihood that you would choose to forgive him or her?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
7. Your spouse borrows your most valued possession, and then loses it. He/she refuses to replace it. What is the likelihood that you would choose to forgive your spouse?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
8. You tell your partner about a job that you hope to be hired for. Without telling you, the partner applies and gets the job for him/herself. What is the likelihood that you would choose to forgive your partner?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
9. A stranger breaks into your house and steals a substantial sum of money from you. What is the likelihood that you would choose to forgive the stranger?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
10. You accept someone’s offer to attend a formal dance. However, this person breaks their commitment to take you and goes to the event with someone who they find more attractive. What is the likelihood that you would choose to forgive this person?
- | | | | | |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|
| Extremely
Likely
5 | Fairly
Likely
4 | Somewhat
Likely
3 | Slightly
Likely
2 | Not at all
Likely
1 |
|--------------------------|-----------------------|-------------------------|-------------------------|---------------------------|

ENRICH Marital Contentment Scale Questionnaire

This tool was used to measure marital contentment

Please fill the questionnaire correctly by ticking the correct answer in the box. The information you provide will be treated with confidentiality. Please do not write your name.

Directions: Indicate the degree to which you agree or disagree with each statement below by using the scale:

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
1. My partner and I understand each other perfectly					
2. I am not pleased with the personality characteristics and personal habits of my partner					
3. I am very happy with how we handle role responsibilities in our marriage					
4. My partner completely understands and sympathizes with my every mood					
5. I am not happy about our communication and feel my partner does not understand me					
6. Our relationship is a perfect success					
7. I am very happy about how we make					

Strongly Disagree Disagree Neutral Agree Strongly Agree

1 2 3 4 5

- 16. I never forget a wrong done to me by my partner.
- 17. I trust my partner to forgive me when I apologize

Appendix III: Focus Group Discussion Questions

Before beginning the focus group discussion, I will create a thoughtful, permissive atmosphere, provide ground rules, and set the tone of the discussion. I will introduce myself to the group, welcome the participants, provide an overview of the topic, and provide the ground rules. The participants will be informed that the discussion will be recorded so as not to miss helpful things in the discussions as the researcher might not be able to write fast enough to get them all down. Participants will be assured that no names will be used in the reports.

Discussion Questions

1. Describe a time when you were very angry with your spouse. How do you handle or deal with anger when your spouse annoys you?
2. What measures and steps do you take to restore your relationship with your spouse after he or she offends you.
3. Offenses and conflicts are inevitable in every marriage. How would you say you process and deal with grudges against your spouse because of what she or he has done to offend you?
4. Your spouse has a “one night stand” and becomes sexually involved with someone else. What is the likelihood that you would choose to forgive him/her?
5. How would you describe your communication pattern and what evidence do you get from your spouse that he or she understands you.
6. What are some of the ways that you feel that your spouse completely understands and sympathizes with your every moods?
7. Since your spouse offended you, how would you describe your willingness to talk to him or her?
8. Would you say that many of the emotional wounds related to your spouse have healed and what ways do you resort to praying for your spouse although they have offended you?

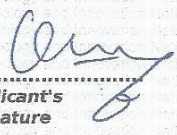
Appendix IV: NACOSTI Research Permit


THIS IS TO CERTIFY THAT:
MS. VERONICA KAARI MAKENA
of PAN AFRICA CHRISTIAN UNIVERSITY,
0-100 Nairobi, has been permitted to
conduct research in Nairobi County


Permit No : NACOSTI/P/18/54002/23576
Date Of Issue : 12th July,2018
Fee Received :Ksh 1000

on the topic: THE ROLE OF
FORGIVENESS IN MARITAL
CONTENTMENT AMONG MARRIED
COUPLES IN CITAM ASSEMBLIES,
NAIROBI COUNTY, KENYA

for the period ending:
11th July,2019



Applicant's
Signature



Director General
National Commission for Science,
Technology & Innovation



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