

EXAMINING THE INFLUENCE OF EARLY PARENTAL CHILD ATTACHMENT IN
ADOLESCENTS' ATTACHMENT TO GOD: A CASE OF THE ANGLICAN CHURCH
OF KENYA IN ROYSAMBU CONSTITUENCY, NAIROBI, KENYA

WILLIAM SOLOMON KIIGE THIGA

A THESIS SUBMITTED TO OFFICE OF THE GRADUATE SCHOOL IN PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN MARRIAGE AND FAMILY THERAPY OF PAN AFRICA
CHRISTIAN UNIVERSITY

OCTOBER, 2017

DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other University.

Date: -----

Thiga, William Solomon Küge

MFT/0319/14

This thesis has been submitted for examination with our approval as Supervisors

Date: -----

Dr. Anne Wambugu

Department of Counseling Psychology

Pan Africa Christian University

Date: -----

Prof. Evangeline Thiessen

Department of Counseling Psychology

Pan Africa Christian University

TABLE OF CONTENTS	
DECLARATION	ii
DEDICATION	vi
ACKNOWLEDGEMENTS	vii
ABSTRACT.....	viii
LIST OF TABLES	ix
LIST OF FIGURES	x
ABBREVIATIONS AND ACRONYMS	xi
DEFINITION OF TERMS	xii
CHAPTER ONE.....	1
INTRODUCTION AND BACKGROUND OF THE STUDY	1
Introduction	1
Background to the Study	1
Statement of the Problem	4
Objectives of the Study	5
Research Questions	5
Assumptions of the Study	6
Justification of the Study.....	7
Significance of the Study	8
Scope of the Study.....	9
Limitations and Delimitations	9
Chapter Summary.....	10
CHAPTER TWO	11
LITERATURE REVIEW	11
Introduction	11
Literature Review	11
<i>Attachment and Adolescence</i>	11
<i>Parental Proximity and God Attachment</i>	13
<i>Parental Availability and God Attachment</i>	14
<i>Emotional Bonding and Attachment styles</i>	16
Empirical Literature	18
<i>Understanding the Adolescent</i>	21
Theoretical Frame Work	22
<i>Attachment Theory</i>	22

<i>Attachment Styles</i>	24
Conceptual Framework	27
Chapter Summary.....	27
CHAPTER THREE	29
RESEARCH METHODOLOGY	29
Introduction	29
Research Design.....	29
Target Population	29
Sampling.....	30
Tool Pretesting	30
Data Collection.....	31
Data Analysis	31
Ethical Considerations.....	32
Chapter Summary.....	32
CHAPTER FOUR.....	33
RESULTS AND DISCUSSION	33
Introduction	33
Demographic Distribution of Adolescents in St. Peter’s Anglican Church.....	33
Relationship Between Parental Child Proximity and Adolescents’ Attachment to God	35
Relationship Between Parental Child Availability and Adolescents’ Attachment to God ..	37
Relationship Between Parental Child Emotional Bond and Adolescents’ Attachment to God.....	38
Relationship Between Parental Attachment Styles and Adolescents’ Attachment to God..	39
Chapter Summary.....	41
CHAPTER FIVE	42
SUMMARY FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH	42
Introduction	42
Relationship Between Parental Child Proximity and Adolescents’ Attachment to God	42
Relationship Between Parental Child Availability and Adolescents’ Attachment to God ..	43
Relationship Between Parental Child Emotional Bond and Adolescents’ Attachment to God.....	44
Relationship Between Parental Attachment Styles and Adolescents’ Attachment to God..	45
Implication of the Study.....	45

Conclusions	46
Recommendations	47
Areas of Further Research	47
Chapter Summary.....	48
REFERENCES	49
APPENDICES	53
<i>APPENDIX I: QUESTIONNAIRE FOR PARTICIPANTS OF THE SURVEY</i>	53
<i>APPENDIX II: ATTACHMENT TO GOD INVENTORY</i>	56
<i>APPENDIX III: MAP OF ROYSAMBU</i>	57
<i>APPENDIX IV: LETTER OF INTRODUCTION</i>	58
<i>APPENDIX V: NACOSTI PERMIT</i>	59

DEDICATION

To my wife Irene and our children Caleb, Hope and Ephraim as well as, to all those who affirm their faith in Jesus Christ despite their life circumstances

ACKNOWLEDGEMENTS

I would like to thank God the Almighty who gave me the grace and strength to embark on this noble task. My sincere appreciation also to Dr. Anne Wambugu and Prof. Evangeline Thiessen whose wisdom, insight and counsel contributed hugely to this research. I will forever be indebted to both of them for their immense support in my academic journey, both in my undergraduate and post graduate studies. In addition, their contribution and passion to the Marriage and Family Therapy studies and practice in Kenya is worthy to mention.

I honestly thank my wife Irene Kiige and our children Caleb, Hope and Ephraim without whom I could not have completed this research. Your continued prayers and encouragement kept me going. Special thanks also goes to all the lecturers in the Counseling Psychology department for all your support both in class and outside classroom settings. You made learning an enjoyable experience for me. Finally, very special thanks goes to St. Peter's Anglican Church of Kenya congregation in Roysambu, Nairobi County and to all the adolescents within the church who agreed to take part in the study and gave their time for this research. May the Lord God Almighty bless and keep you.

ABSTRACT

Based on attachment theory, the study sought to find how early parental child attachments influenced an adolescent attachment with God. The purpose of the study was to examine if there are any relationships between early parental child attachment styles, parental availability, parental emotional bond and parental proximity to a child and adolescent attachment to God. Participants for the study were drawn from the St. Peters' Anglican church of Kenya (ACK) in Roysambu constituency, in Nairobi County and targeted the adolescent population in the Church. A sample size of 40 adolescents was targeted of which 37 responded. Using likert scales questionnaires, data was collected purposively and analysed quantitatively using Ms excel and Statistical Package for Social Sciences (SPSS). A Spearman's correlation analysis was used to evaluate the relationship between parental child attachment and adolescents' attachment to God. An independent sample t-test was used to compare the difference between adolescents' attachment to God among the different parental gender proximity, parental emotional bond, and demonstration of attachment style by parents. Additionally, using the Attachment to God Inventory (AGI), the relationship between parent child attachment and attachment to God was explored among adolescents of St. Peter's Anglican church, Roysambu in Nairobi. In addition, parental spirituality, attachment bonds and attachment styles emphasis were also investigated. Comparisons of the AGI with parent child attachment measures supported a correspondence between parental child attachment and adolescent attachment to God. The research findings underscore the importance of parental attachment bonds with positive influence to adolescent's attachment to God. The research findings demonstrate the importance of parents as being attachment figures to their children as they help create images about God. The findings also demonstrate how parental attachment style, proximity, availability and emotional connectedness with their children influence their relationship with God.

LIST OF TABLES

Table 1: <i>Relationship between Gender Proximity and Attachment to God</i>	37
Table 2: <i>Father and Mother Availability</i>	38
Table 3: <i>Correlation between Parental Availability and Relationship to God</i>	38
Table 4: <i>Relationship between Parental Emotional Bond and God Attachment</i>	38
Table 5: <i>Relationship between Parental Attachment Styles and God Attachment</i>	41

LIST OF FIGURES

Figure 1: Conceptual Framework	27
Figure 2: Gender Distribution of Adolescents in St. Peter's Anglican Church.....	33
Figure 3: Education School Level of Adolescents in St. Peter's ACK, Roysambu	34
Figure 4: Age Distribution of Adolescents in St. Peter's ACK, Roysambu.....	34
Figure 5: Family System of Adolescents in St. Peter's ACK, Roysambu.....	35
Figure 6: Parental Child Proximity among Adolescents that Attend St. Peter's ACK Church	36
Figure 7: Extent to which Parental Relationship Influenced Adolescent's Relationship to God	37

ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
AGI	Attachment to God Inventory
IWMs	Internal Working Models
NACOSTI	National Commission for Science, Technology and Innovation
NIV	New International Version
SPSS	Statistical Package for Social Sciences
UNICEF	United Nations Children's Fund
USA	United States of America

DEFINITION OF TERMS

Adolescent	Developmental stage that typically between the ages of 11years and 21 years and can be considered the transitional stage from childhood to adulthood (Sacco, 2013).
Attachment	Emotional bond that typically forms between infant and its caregiver (Allen, 2008).
Availability	Physical and emotional presence of a primary caregiver to a child (Allen, 2008).
Insecure Attachment	An impairment and lack an emotional bond of security and trust that a child develops with the immediate caregivers or parent (Miner, 2009).
Proximity	A biological drive in a child to seek for closeness to feel safe, secure and protected to a protective adult, usually the primary caregiver, in order to survive danger (Granqvist, 2010).
Secure Attachment	The sense where a child develops an emotional bond with great sense of trust and security with the immediate caregiver or parent (Miner, 2009).

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

This chapter gives an introduction and the background to the study of parental child attachment bond and how this attachment bond may influence an adolescent relationship or attachment to God. The chapter provides highlights on the statement of the problem, objectives of the study, the research problems, assumptions of the study, justification of the study, and significance of the study, scope of the study as well as the limitations and delimitations of the study.

Background to the Study

From the onset of infancy through to adulthood in the developmental stages of an individual, parents are believed and expected to be influential and important sources of support for their children. Though their roles and level of importance may shift as the child grows, parents frequently serve as a supportive base for the individual. The quality and type of attachment children have with their mothers and fathers has been found to strongly suggest the future quality of attachment in subsequent relationships that a child experiences as an adult. Examples of how parent-child attachment can influence the future quality of these relationships can be found when examining the parental attachment bond and attachment style used on a child.

Attachment as theorized by Bowlby (1969) is the process through which caregiver and baby sensitively interact with each other from birth. They use visual gaze, facial expressions, body language, and vocalizations to build powerful, lasting ties. Attachment theory proposes that a powerful affection bond forms between an infant and the infant's primary caretakers, usually the parents, during the early stages of life (Bowlby, 1969).

The primary purpose of this bond is for maintaining security and safety for the vulnerable child (Newman, Harris & Allen, 2011). The attachment theory postulates that early attachment bonds that a child develops with their early life care-givers influences how they formulate their relationships with other people as they grow up and even later in different life stages (Newman et al., 2011). In this research, investigations will be done to seek whether such child attachment bonds with care givers and more precisely with parents, influence relationship with God as they grow into their adolescent life.

Bowlby (1969) theorized that the child forms what he termed as internal working models of both self and others that reflect the degree of security or insecurity experienced in the parent-child bond. Reinert and Edwards (2014) in their study in Midwestern Liberal Arts University in the United States of America found results that indicated that the characteristics of those attachment bonds as theorized by Bowlby (1969) and subsequent internal working models influence the quality of one's relationships with others and one's sense of self over the life span. Miner (2009) in a study from a convenience sample from religious organizations in Sydney, Australia also argues that the attachment theory can help explain religious dynamics among those who relate to a personal God, and found that among those who were securely attached to their parents, there was a corresponding attachment to God.

Granqvist (2010) in a study in Vienna, Austria found similar results and proposed that the early parental attachment security provides the conditions for the child's later social learning to take place. The child's internal working models of self and others influence the development of the subsequent concept of God, how the child expresses their experiences about God and the degree to which one describes God as loving or harsh, close or distant (Cassibba, Granqvist, Costantini, & Gatto, 2008). Ahmad and Imtiaz (2016) also in their study in Delhi, India observe that, early parental attachment influence how a child develops their relationship with God.

Specifically, as they indicate, God imagery appears to be rooted in paternal and maternal care giving images. Images of God the Father and God as loving and protective stand out in many Judeo-Christian faith (Cassibba et al., 2008). Miner (2009) also note that, when parents were perceived as nurturing and powerful, children perceived God as possessing the same characteristics.

Cassibba et al., (2008) in a study in Sweden also found a correlation between images adults used to describe their fathers and God, and also that those who had the most negative views of their parents also had the most negative views of God. Parental bonds also have been shown to influence God images and religious development. In their extensive review Cassibba et al., (2008) concluded that parents are one of the strongest influences on religiosity among adolescents. Since adolescence is a period of tremendous psychological, social and biological growth and development, their spiritual growth as well is an important aspect that needs to be evaluated to help better understand their relationship with God.

As they grow, the adolescent is influenced by many factors such as the parents, community, culture, technological advancements, peer pressure and the media among others. Hence it was important for this study to examine whether the adolescent's early childhood parental attachment bond had any influence in their relationship with God. Similarly, and in retrospect to the Scriptures, the study also sought to explore how attachment theory maybe agreeable to the Scriptures as the Bible (New International Version, 1984) indicates that "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6). Scriptures demonstrate the relationship between parents and children as an example of God's relationship with His people. Psalm 103: 13 say, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Isaiah 49:15, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee (NIV, 1984)."

The study being carried out in a church setting was also curious to find the influence the parents had on their children in matters of spiritual influence based on attachment theory. The purpose of the study was to examine if there are any relationships between early attachment styles, parental proximity to a child and the influence of mother and father attachment relationship with the child. These early attachments were investigated on how they influenced an adolescent in their then current or most recent Godly/Spiritual relationships of the participants.

Statement of the Problem

Adolescent years are marked with many psychological, physiological and social developmental changes and experiences among others and an evaluation on parental attachment influence would be important to gauge how they help relate with God. The quest to research on the importance of early parental attachment and the nurturance in attachment styles within the church is indeed a fundamental area that needs to be understood. Although studies have been conducted to understand how parent-child relationships influence adolescent behaviour as Granqvist (2010) indicates, little has been done to examine the relationship of perceived parental child attachment and attachment to God among the adolescents. These studies as Allen (2013) also notes have mainly concentrated on parent-adolescent relationships and other relationships that influence the adolescent in their attachment to God and negate early childhood attachment experiences that are specific to parent gender preferences. Moreover, the association between attachment and spirituality remains somewhat unclear.

This study therefore sought to fill that gap and more specifically, sought to find how the father figure and the mother figure may have influenced adolescent relationship with God. Subsequently and being informed by this need, the study was carried out within the St. Peter's Anglican church in Roysambu constituency in Nairobi County with an aim of finding how early parental attachment bond influence adolescent attachment to God.

Objectives of the Study

The specific objectives that guided the study were:

- (i) To examine how early parental proximity to a child influences attachment to God in adolescence with adolescents in St. Peter's ACK in Roysambu, Nairobi County.
- (ii) To evaluate the influence of early parental child availability on attachment to God with adolescents in St. Peter's ACK in Roysambu, Nairobi County.
- (iii) To determine the influence of early parental emotional bond with a child on adolescent's attachment to God with adolescents of St. Peter's ACK in Roysambu, Nairobi County.
- (iv) To establish the influence of secure and insecure attachment on attachment to God with adolescents in St. Peter's ACK in Roysambu, Nairobi County.

In order to test for this relationship, the following research questions were developed and the main guiding research question for the study was to find out how early attachment style factors contributed to a healthy Godly/Spiritual relationship in an adolescent person.

Research Questions

The research questions that guided the study were:

- i. How does early caregiver/parent proximity to a child influence God attachment in adolescence?
- ii. How does the availability of caregiver/parent in early years of an adolescent influence their attachment to God?
- iii. How does the attachment emotional bond with caregiver/parent relate to adolescent attachment to God?
- iv. How does the style of secure attachment and insecure attachment with caregiver/parent influence God attachment in adolescence?

Assumptions of the Study

According to Granqvist (2010) the human infant is born with a biologically programmed system allowing one to form close emotional bonds with significant others. Miner (2009) also indicates that, human development occurs in the context of relationships with other people on whom they are dependent initially for their very survival and with whom they interact throughout their lives. Granqvist (2010) further indicates that, in the tenets of attachment theory, attachment relationships are described as strong and enduring bonds of affection that manifest themselves in the selective maintenance of proximity by the attached person. This usually happens between a child and his or her caregiver, who serve as a safe haven during distress and a secure base during exploration of the environment (Granqvist, 2010). Used in these ways, the attachment figure is implicitly perceived as stronger and more knowledgeable by the attached person.

Ling & Qian (2010) maintains that these early interactions with the attachment figure lay the foundation for what they term as “internal working models” (IWMs) of self and others in relationships. Consequently, as they argue, these internal working models then become the templates from which early experiences guide and inform our perception, expectations and behaviours in future relationships including God/Spiritual relationships. Children construct their own internal mental representations of other people and project them onto real people based on what they have related with and also make interpretations of Godly images based on their relationship with significant people such as caregivers in their lives (Ling & Qian, 2010).

Based on this understanding, the study was keen to finding out how these internal working models of self and others that are formed in attachment bonds with caregivers/parents would influence the adolescent’s attachment to God with adolescents of St. Peter’s ACK in Roysambu. Hence the key assumptions were:

- (i) Parental proximity facilitates for an attachment bond between parents and their children and has an influence on the way adolescents relate with God.
- (ii) Children are born with a biologically programmed system allowing one to form close emotional bonds with caregiver/parent, and that the adolescents seek their connection with the caregivers as the primary attachment figure, hence influencing on the way the adolescents relate with God later in life.
- (iii) Adolescents attachment to God is influenced by the style of attachment that they formed with their caregivers/parent early in their formative years.
- (iv) Separating children from caregivers/parents interrupts the attachment process and affects adolescent's attachment to God later in life.

Justification of the Study

The study was necessitated by the lack of adequate resources that highlight on the crucial role of early parental child attachment and the eventual influence it has to a child for future relationships including how they relate with God. The role of a parent is crucial for the development of a child. God created human beings in such ways that a child grows and develops with attachment as its greatest need for maturity, fulfilling the need to belong, identity and being loved among others as identified in the Bible, Luke 2:52 where the Scriptures indicate that even Jesus grew like other children, in wisdom and in stature and that He also had favour with God and with men (NIV,1984). Undeniably, attachment is about our closeness to one another, connection and how we relate with one another including our relationship with God. Attachment provides room for us to experience love and belonging from one another and from attachment we gain value and significance.

Attachment is the basic source of all our relationships and all that we hold dear such as family and friendship. It is a safe base for a healthy human personality growth and development.

Parents hence need to understand the significance of the valued attachments bonds that they create with their children and how they may influence their future relationship with other people and more importantly their relationship with God. St. Peter's Anglican Church in Roysambu provided an ideal study platform and had well defined structured programs for the adolescent within the church programs that facilitated for the research.

Significance of the Study

The research findings were intended to benefit parents with young children or those who might be planning to get children as well as to the church as a whole in an attempt to demonstrate the importance of parents as being attachment figures to their children as they help create images about God. The findings were also intended to demonstrate how parental proximity, availability and emotional connections with their children may influence their relationship with God. As noted, adolescence is indeed a time of diverse life changes and transitions and these experiences may have significant influences on an adolescent relationship with God. Hence the need to evaluate how early attachment bonds with parents may influence the adolescent relationship with God.

It is important to understand the relationship between parent-child attachment and its influence on adolescent attachment to God because this shows there is much parents can do to influence the wellbeing of their children in future relationships. Parents can become aware of the magnitude of influence their relationship with their children has and how it affects their children. Consequently, they could make a proactive effort to improve the quality of their relationship, so that in the future, their children can partake in healthy relationships. It is also important to understand the influence of parent-child attachment and relationships in order to apply the knowledge to settings such as in counseling. Counselors can also draw spiritual genograms and seek to find if their clients current situations in their relationship with God perhaps stem from their childhood relationships and attachment experiences.

Scope of the Study

The research study interviewed adolescents in the St. Peter's Anglican Church of Kenya in Roysambu constituency of Nairobi County who were consistent in church attendance. Besides church attendance, the adolescents were also reviewed for their participation in church activities that would demonstrate their commitment to the church. This was a favourable representation of adolescent youth who in one way or another had a close relationship with God as was demonstrated by the church records. Church records indicated that the adolescents were active and participated in all church programs and church activities.

Limitations and Delimitations

The research was limited within the St. Peter's Anglican Church of Kenya and in Roysambu, a constituency in Nairobi County. The study was also limited to adolescent's experiences in relation to early childhood parental attachment bond. Other limiting factors included experiences of children who were orphaned early in life or were raised in an orphanage or a children's home. Due to time limitation, the research study was also limited to St. Peter's Anglican Church in Roysambu constituency in Nairobi County, Kenya. The study concentrated on the attachment theory and examined on how early parental child attachment bond related to adolescents in their attachment and relationship with God. It also sought to define the attachment style that contributed to a healthy Godly/Spiritual relationship in adolescents. Secure and insecure attachment styles between child and caregiver/parent were explored to help understand how such attachment bond is directly proportional to the way the adolescents relate with God. The study also concentrated on a single church within Roysambu, a constituency in Nairobi County and sought to identify parental child attachment experiences as opposed to other early childhood experiences. Factors within attachment theory such as proximity, availability and attachment emotional bond were extensively explored.

Chapter Summary

The chapter developed a brief explanation of the various studies involving the main variables of early parental child attachment and adolescent attachment to God. After considering these variables, a background of the problem was given. This section gave a partial scrutiny of the various variables and also provided rationale for the study by examining the lack of research involved in explaining the relationship between early parental child attachment and adolescent attachment to God. The study research objectives and research questions were formulated as well as the significance of the study, and the assumptions. The study also gave rationale for the significance of the study, scope of the study and outlined the limitations and the delimitations.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter sought to provide literature review related to this study. Included is the theoretical framework and the conceptual framework that demonstrate the relationship between parental child attachment bond and how these attachment bond influences an adolescent relationship with God. The study focused on attachment styles, emotional connectedness, proximity, availability and parental relationship bond and their influence to adolescent's relationship with God. The study also sought to gain understanding on the definitions of adolescence and factors that maybe reminiscent to their attachment to God.

Literature Review

Attachment and Adolescence

Beginning in middle childhood and continuing into adolescence, attachments evolve in response to new developmental demands and challenges, such as an expanding social world due to school (Kerns & Brumariu, 2012) and greater autonomy and independence in adolescence (Allen, 2008). Equally, a growing ability and need to self-regulate for the adolescent may also impact the attachment relationship such that they may alter the amount and type of assistance they require or request from their attachment figures (Allen, 2008). Kerns and Brumariu (2012) however note that, these experiences in adolescence do not indicate that there is decreased need for an attachment figure, but instead a shift from the importance of proximity to the availability of a caregiver (Bowlby, 1988).

Reiner et al., (2009) posits that during adolescence, the initial parental or caregiver attachment of early childhood may be supplemented or even supplanted by new attachments, but in most cases the original attachment pattern will endure.

This is in line with what Bowlby (1969) had theorized that, the influence of the attachment to mother or primary caregiver, through internalized internal working models, continues throughout the life cycle. It should be noted, however, that not every relationship that forms later in life is an attachment relationship (Reinert et al., 2009). Bowlby (1979) stated, "Attachment behaviour is directed towards one or a few specific individuals, usually in clear order of preference."

Attachments subsequent to parental or caregiver attachment can be formed, for example, with a romantic partner, a close friend, a counsellor, or even God and these can influence, to some degree, one's internal working models and the quality of later relationships (Bowlby, 1969). This is an observation this study sought to identify especially with the adolescent in the Anglican Church in Roysambu. Researchers have found that the attachment styles exhibited in relation to significant persons in one's life, although certainly related, are not equivalent (Klohnen, Weiler, Luo, & Choe, 2005). Among college students, for example, peer attachment representations (i.e., romantic partner and friend) tend to be more strongly associated with parental (mother and father) representations than with any other relationship-specific models (Klohnen et al., 2005). Different attachment relationships may serve different attachment related functions throughout the life cycle, and, therefore, various relationship specific attachment styles may be profitably explored as they relate to religion (Reinert et al., 2009).

In regard to this research, approaching religion from the attachment perspective allowed for predictions to be made and tested as well as for the development of interventions for adolescents in their relationship with parents and with God. As Reinert et al., (2009) indicates, most studies have frequently found differences in God concepts associated with gender influence differences, and this study also explored on this dimension focusing on how the father figure and the mother figure may have influenced adolescent relationship with God.

Reinert et al., (2009) note that, most of these studies have previously focused mainly on the mother as the caregiver and the attachment bond that she develops with the child. Hence this research sought to find the influence of a mother figure and the father figure as well to an adolescent in their attachment to God based on their early attachment experiences.

Parental Proximity and God Attachment

Allen (2013) argues that research has shown that relationships with God have all the hallmarks of attachment in such that believers interact with God such as in prayer as they seek proximity with God in times of distress. Allen (2013) further argues that believers also feel at a loss when separated from God and they derive a feeling of self-worth and self-confidence in their relationship with God. God is an exalted attachment figure and is seen as stronger and wiser than our prototypical attachment figures, that is, parents (Allen, 2013). In essence, God is viewed as omniscient and omnipotent and hence our attachment needs are directed toward God. Not surprisingly, research also has shown parallels between attachments formed with parents and those formed with God.

Hart, Limke and Budd (2010) indicate that, a pattern of correspondence is common in such that, individuals who are securely attached to parents are likely to form a secure attachment with God, whereas those who are insecurely attached are likely to be insecure with God. Allen (2013) also argue that, securely attached persons feel confident in God's benevolent support; those who are insecurely attached might experience God as emotionally distant, abandoning in times of need, or punitively judgmental. Alternatively, on the other hand, Hart et al., (2010) further note that, a secure attachment with God can compensate for insecure attachment with persons, insofar as God is considered more trustworthy and loving. Yet the underlying insecurity can render the compensatory attachment with God somewhat precarious, for example, leaving the individual feeling disillusioned or betrayed when suffering is not alleviated (Sim & Lynn, 2007).

Parental Availability and God Attachment

Cassibba et al., (2008) observes that, early parental attachment influence how a child develops their relationship with God. Specifically, as they indicate, God imageries appear to be rooted in paternal and maternal care giving images. As they further argue, images of God as a Father and God as loving and protective standout in many Judeo-Christian faiths (Cassibba et al., 2008). Parental bonds also have been shown to influence God images and religious development among adolescents. In an extensive review of literature in Northern Ireland, Goeke-Morey, Taylor, Merrilees, Shirlow and Cummings (2014) concluded that parents are one of the strongest influences on religiosity among adolescents.

As Miner (2009) indicates, in reviewing the relationship between parent-child relationships and Christian spirituality, two themes emerged. First, he observes that there is a positive relationship between parental attachment and adolescent's religiosity or spirituality. In particular, it has been noted that there is empirical support for the relationship between parental attachment and spiritual maturity (Miner, 2009; Reinert, 2005), God-image and religiosity (Sroufe & Fleeson, 1986). Second, religious beliefs can be transmitted from generation to generation. In particular, the religious transmission can be mediated by the parent-child relationship in what is termed as the correspondence model (Miner, 2009; Kenny & Sitin, 2006).

The correspondence model indicates that secure parental attachment produces secure God-attachment and spirituality when parent's spirituality is relatively high as studies carried in Malaysia indicate (Sim & Lynn, 2007). The compensation model on the other hand proposes that those adolescents with insecure parental attachments seek support and comfort from religion and spirituality when parent's spirituality is relatively low. Researchers continue to examine the relationship between parental attachment and spirituality with this tension in mind (Sim & Lynn, 2007; Kim, Cain & McCubbin, 2006).

Kim (2013) in a research in California, USA in relation to how parental attachment in terms of how father figure and the mother figure influenced images about God and attachment to God identified that, the mother attachment had a stronger relationship with Christian Spirituality than father attachment. Kim (2013) argued that, this could be explained in part by the absence of males from both churches and families as seen in interaction between the cultural and developmental and psychological dimensions. Fathers as studies indicate are typically not as enthusiastically involved with the caring for and educating their children, and there are considerably more female than male members in nurturing of children as noted in the Korean-American research model in similar studies in USA (Kim & Wolpin, 2008).

Other studies similar to the Korean-American studies from different racial backgrounds in Southern Nazarene University, USA, reported a stronger relationship between father's spirituality and children's spirituality, than mother's spirituality and children's spirituality (Kim & Wolpin, 2008). The father's spirituality may be more important to children's relationship with God. However, the studies indicated that in general, father attachment is not more foundational and influential than mother attachment in children's developmental issues such as cognition, affections, and behaviours (Hart et al., 2010). The studies noted that, the father's spirituality mattered to children's spirituality, but mother attachment was, generally, more influential than father attachment (Hart et al., 2010).

Scolastica, Aloka, Theresia, Nyaga and Ndeke (2014) in their study in selected high schools in Nairobi, Kenya observe that, it is generally accepted that parents are the first socializing agents for their children's behaviour. It is common practice as they indicate for parents to teach their children social rules, religious affiliation and roles by explaining, rewarding and punishing them. However, as they note, sometimes parents unconsciously socialise the behaviours they may not want their children to adapt. As such, parents are often blamed when children engage in antisocial behaviour.

Some parents however are warm, responsive and child centred in rearing their children and take up the responsibility of training their children in spiritual issues that they consider appropriate (Scolastica et al., 2014).

Scolastica et al., (2014) further note that, on the other hand some parents are rejecting, unresponsive, and essentially uninvolved with their children and at the same time, some parents can be demanding and restrictive on their children while others are permissive and undemanding. These parental behavioural trends consequently reflect in adolescent life as they inform the kind of relationship they eventually formulate and perceptions they create about others and their relationship and attachment to God (Scolastica et al., 2014).

Emotional Bonding and Attachment styles

Hall, Fujukawa, Halcrow and Hill (2009) indicate that, attachment theorists argue generally that the mental representations of the self in relation to being close to others, developed from a caregiver/parent child relationship, are actively reflected in a child's social relationships even in to adulthood. This mental representation of self in relation to close others is what Bowlby (1988) calls the internal working model (IWM). The IWMs, according to Bowlby (1969), initially develop through early childhood experiences with a parent or caregiver, but remain open to modification and specification across a life time through contact and dealings with attachment figures or close to others such as friends, parents, partners, divine attachment figures and so on. Kerns and Brumariu (2012) note that, Bowlby (1988) understood IWMs as the image of self, others, and self-with-others since the IWMs of a person inform how the individual relate with others.

Kerns and Brumariu (2012) also note that, IWMs influence an individual's behaviour in social relationships, particularly an attachment figure. As they point out, the nature of one's IWMs also determines how an individual response to the availability of an attachment figure to impulses of support, security and protection.

Hall et al., (2009) also observe that, attachment theory shows us how the attachment structure impels the caregiver to function as a secure base, a safe haven, and a target for proximity from where the infant engages the world in exploration. However, the quality of such a relationship, according to Bowlby (1988), is determined by the history of interactions and the extent to which a person depends on an attachment figure as a source of security and comfort (Bradshaw, Ellison & Marcum, 2010).

Subsequently, real life events and situations such as divorce, separation, loss, betrayal, abandonment, illness or the inability to practice affection, according to attachment theorists (Bradshaw et al., 2010), can interfere with the natural bonding process between the child and his or her caregiver. Such kind of inconsistencies or difficulty experienced during an early bonding process disrupt the attachment process, from where the toddler grows to develop a coping style, which is a way to deal with a difficult experience that serves as a defence mechanism to down regulate their God attachment and God image crisis (Bradshaw et al., 2010). Hall et al., (2009) also observe that, attachment scholars contend that a child adopts attachment anxiety, attachment-avoidant, or a disorganized attachment style during their early contact experience with a caregiver. On the other hand, if the child had a positive attachment relationship with his or her early caregiver, a case where access and proximity to a caregiver was consistent, a secure attachment system is developed in relation to close others, especially with God (Hall et al., 2009).

Consequently, Kerns and Brumariu (2012) observe that, when a parent does not respond with affection to a child's emotional needs and fears, the child will grow up eventually with either one of the three insecure attachment orientations. As they further indicate, early abandonment and parent child inconsistency in the formation stages of an attachment bonding experience can tempt adolescents into wanting to compensate for the relationship they did not experience with their early caregivers.

Alternatively, some tend to correspond their early attachment experience on to their relationship experience with God (Kerns & Brumariu, 2012). Kerns and Brumariu (2012) also argues that extensive experiences with parents who are available, sensitive, responsive and religious as opposed to those who are inaccessible and unreliable often lead to the development of positive internal working models of the self in relation to close others. This attachment posture often leads to a positive relationship experience with God (Granqvist, 2010). Against this background, one can conclude then that God images are part of the internal working models that develop through the affectionate and emotional bonding in parent child interactions. Such a process allows a person's God experiences to submit to an inner attachment regulation, which informs a person's actual emotional and relational images of God (Granqvist, 2010).

Empirical Literature

Parrigon, Kerns, Abtahi, and Koehn (2015) proposed that attachment theory can help explain religious dynamics among those who relate to a personal God, and found that among those who were securely attached to their parents, there was a corresponding attachment to God even as other literature indicate (Reinert & Edwards, 2014). Granqvist (2010) found similar results and proposed that the early parental attachment security provides the conditions for the child's later social learning to take place. The child's internal working models of self and others influence the development of the subsequent concept of God and the degree to which one describes God as loving or harsh, close or distant (Cassibba et al., 2008). In contrast, an insecure interpersonal attachment to parents has been found to be associated with distant and controlling God images (Granqvist et al., 2012) and is inversely associated with the concept of God as loving (Granqvist et al., 2012; Reinert & Edwards, 2009). Cassibba et al., (2008) found that although attachment to parents influenced how young adults perceived God, it was attachment to mother that was the primary influence on the development of their children's God concepts.

Hart et al., (2010) proposed that in Christianity, God can be considered a secure attachment figure because God is generally considered by adherents to have all the characteristics of an ideal parent, such as being universally available, loving, and nurturing. Kirkpatrick and Shaver (1990) in their study on God attachment which preceding researches have been built on proposed two hypotheses, the correspondence model and the compensation model concerning the relationship of parental attachment and a person's later relationship with God. The correspondence hypothesis suggests that the early parent-child attachment internal working models will be similarly reflected in a person's subsequent attachments, including the attachment with God. Therefore, if parental attachments are secure, attachment with God will also be secure; if parental attachment is insecure, the relationship with God will similarly be tenuous (Coifman & Bonnano, 2009).

The compensation hypothesis suggests that a person's relationship with God functions to meet affective needs created by inadequate or insecure attachment to parents. In this theory, God is a substitute attachment figure, providing the affected internal working models with the security and comfort the person lacks, as well as meeting other affective needs (Parrigon et al., 2015). Subsequent research found that matters were more complex than Kirkpatrick and Shaver (1990) first proposed. The correspondence hypothesis was supported among those participants who reported secure attachment to parents, but not among the insecurely attached (Granqvist, 2010). That is, studies indicated that those with secure attachments tended to be similar to their parents: They tended not to be religious if their parents were not religious or to hold and practice religious beliefs similar to those of their parents if the parents were religious (Granqvist, 2010).

However, in studies with participants who were insecurely attached, the correspondence hypothesis did not hold up (Kirkpatrick & Shaver, 1990).

Granqvist (2010) found a remarkably similar pattern, but proposed a two-level correspondence approach to account for the data. At the first level of correspondence, socialization in early parent-child relationship accounts for later adult patterns of religiosity. In a secure bond, the child will usually adopt religious values and practices similar to those of the parents or will hold no religious values if the parents are non-believers (Coifman & Bonnano, 2009). Further, Granqvist (2010) also note that, insecure attachment, however, does not provide the necessary basis for such socialization. At the second level of correspondence, there is a mental model correspondence between self-and-other internal working models and God that affects whether God is viewed as punishing, forgiving, harsh, and/or caring (Granqvist, 2010).

Several studies in Presbyterian churches in the USA examined adolescent's attachment style and found that the adolescent in secure relationships tended to have higher levels of religiosity (Bradshaw et al., 2010). These studies noted that, participants with secure adult attachments tended to report having more positive images of God (i.e., more loving, less distant, less controlling) as well as a greater closeness to God, than did those with insecure attachments (Bradshaw et al., 2010). They also noted that adolescents with secure and those with avoidant attachment styles (both of which have positive self-representations) tended to have positive feelings toward God.

They further observed that, the adolescents were independent of stress level, whereas those with preoccupied and fearful attachment styles were particularly prone to experiencing negative feelings toward God, especially if they were under considerable psychological distress. On the other hand, the anxiously attached adolescents reported more experiential and more emotional religious experiences, such as finding a new relationship with God, having a born-again experience, and experiencing speaking in tongues (Bradshaw et al., 2010).

A review of these empirical studies suggests that, a person's early attachment history and the resultant internal working models not only influence how faith and religion will function for the individual, but also have an effect on the person's God concepts and how he or she relates to God. These reviews were used to help find whether similar findings would be replicated in the study within the adolescent population in St. Peter's ACK in Roysambu.

Understanding the Adolescent

In an attempt to defining as to who may be regarded as an adolescent, Sacco (2013) posits that, adolescence is a Latin word derived from the verb *adolescere*, which means to grow into adulthood. The age of onset varies according to various writers but Gachara and Wasanga (2011) argue that adolescence stage begins approximately at the age of about 11 years and ends at around the age of 21 years in most individuals and in most cultures. United Nations Children's Fund (UNICEF, 2011) are of the view that adolescent development is marked at the beginning by the onset of puberty and at the end by the attainment of physiological and psychological maturity. They place importance on the changes in the levels of hormone in the bloodstream; these hormonal changes initiate and regulate all changes associated with puberty.

Sacco (2013) gives three definitions of adolescence based on the major changes that occur during the adolescence stage. The biological definition emphasizes the events of puberty that transforms the bodies of children into those of sexually and physically mature adults; psychological definition distinguishes adolescence in terms of the developmental tasks which adolescents face and relates to the central task of achieving a stable personal identity. Sacco (2013) note that, the sociological definition identifies and looks at an adolescent in terms of the adolescent's status within the society viewing it as a transitional period between childhood and adulthood. The social changes include evolution of emotions, personality, identity, moral judgment and social skills. It Involves definition of adolescent's self-concepts, self-esteem, sexuality, moral values, standards of his or her cultures and religious beliefs.

This transition results from the operations of internal pressures, which are psychological, and emotional and also external pressures emanating from peers, parents, teachers and the society at large (Gachara & Wasanga, 2011).

It was important for the purposes of this study to be cognizant of the significant changes that an adolescent experience and which in many different ways may influence or affect their relationship with God. On the other hand, it was also equally important to differentiate the different stages in adolescence as the church programs were also structured to serve the different stages the adolescent passes through. The assumption was that these different stages of adolescence could have had an impact on how their relationship with their parents looked like as parental proximity and availability to the adolescent may be different in different stages of the adolescent due to factors such as one being in boarding school or inclination towards peers and consequently their relationship with God (Karega, 2012). Understanding the different stages of adolescence was therefore sought in order to help in identifying the different adolescent life experiences that they were going through amongst the adolescent in the study.

Theoretical Frame Work

Attachment Theory

Bowlby's (1969) attachment theory that focuses on the relational emotional bond that exists between a child and the caregiver has elicited a lot of research on attachment and relationship bonds that people form or experience both as infants and later in life. As Okozi (2010) in a study in New Jersey observes what Bowlby proposed that early child caregiver attachment bonds, developed and repeated through daily experiences, serve as the model of all other social and spiritual relationships throughout a person's life. Bowlby (1969) theorized that the early attachment bond formed internal working models through repeated daily experiences with caregivers and that these working models serve as a guideline for future social interactions throughout the lifespan.

The attachment bond, or an infant's first bond with the primary caregiver, generally the mother, is essential to later attachment. Hence a weak attachment bond can result in both social and emotional developmental disruptions (Okozi, 2010).

Bowlby (1988) identified two types of attachment, secure attachment and insecure attachment. Secure adult attachment is related to positive models of self and others; whereas insecure attachment is related to negative models of self and or others (Collins & Read, 1994). According to Collins and Reads (1994), the correspondence model indicates that secure parental attachment produces secure God-attachment and spirituality when parent's spirituality is relatively high. The compensation model proposes that those with insecure parental attachments seek support and comfort from religion and spirituality when parent's spirituality is relatively low (Sim & Lynn, 2007). Researchers continue to examine the relationship between parental attachment and spirituality with this tension in mind and in which this research sought to identify how this attachment bond affects adolescents especially in a Kenyan urban setting where traditional African cultural setting maybe absent. As Mbiti (1977) argues, the concept of spiritual development in the African concept is passed from childhood as people grow and relate with each other and as they are taught by the elderly to pass what they learn from one person to another. In the African community, it is the responsibility of adults to shape children, so that they may learn how to live with others in the community (Mbiti, 1977).

The above statement is important because it emphasizes how a community of adult's shapes, nurtures and cares for the spiritual growth of young one's within a village. African people are by nature, nurturing and caring people. They live in the company of others and share concepts of raising children together (Masango, 2006). However, this is an experience that maybe more practical in a rural African setting rather than in an urban setting where traditional structures are none existent and hence the need to explore an urban setting where such structures maybe absent.

Most urban settings in Kenya such as Roysambu Constituency represent populations of people from diverse cultural settings and who may not be keen to adhering to their traditional practices that may be a factor to attachment theory and hence there was need to find how parental child attachment affected relationship with God.

Attachment Styles

Attachment theory (Bowlby, 1969) proposes that a powerful affectional bond forms between an infant and the infant's primary caretakers, usually the parents, during the early stages of life. The primary purpose of this bond is for maintaining security and safety for the vulnerable child. Bowlby (1969) theorized that the child forms internal working models (IWM) of both self and others that reflect the degree of security or insecurity experienced in the parent child bond. He further theorized that the characteristics of those bonds and subsequent internal working models influence the quality of one's relationships with others and one's sense of self over the life span (Reinert & Edwards, 2014).

The caregiver child attachment relationship refers to the enduring emotional tie between child and caregiver that develops during the first year of life and continues to evolve during toddlerhood and beyond (Bowlby 1969). At the end of the first year, "secure" and "insecure" patterns of attachment can be distinguished. In a secure attachment relationship, the child is able to use the attachment figure as a "safe haven" when distressed and as a "secure base" from which exploration is undertaken. When distressed, the child's attachment system is activated, which can be seen in attachment behaviours such as crying, seeking comfort, and pick-up gestures (Reinert & Edwards, 2014).

In a research that was carried out in Uganda, Ainsworth, Blehar, Waters and Wall (1978) posit that, after having reassured that the attachment figure is available, they easily can return to exploration. There is an optimal balance between exploration and attachment behaviours in securely attached children.

Insecure attachment is characterized by an imbalance in organization of explorative and contact-seeking behaviours (Ainsworth et al., 1978). Other theorists of attachment theory have significantly based their researches based on these classic findings. In the different insecure attachment styles (Granqvist, 2010) observes that, the insecure avoidant children seem to have a deactivated attachment system. They defensively explore at the expense of attachment behaviours. On the other hand, the insecure ambivalent or resistant children are not apt to explore, instead they frequently cling passively to the caregiver. When distressed, they mix contact-seeking behaviours with an often angry refusal to accept the caregiver's provision of it (Granqvist, 2010).

Abubakar et al., (2013) in their study in Nairobi, Kenya indicate that, secure attachment is viewed as one of the salient factors influencing optimal child development and well-being. They observed that, the quality of attachment to parents among adolescents has been linked to various outcomes, including positive self-esteem, the absence of problem behaviour and depression. Abubakar et al., (2013) further indicates that, during adolescence, attachment to peers and friends becomes appreciably more important than in childhood. As they observe, it has been suggested that, during adolescence, some of the parent attachment functions are shifted to peers without completely disassociating from parents. Following this line of reasoning, they argue that it would be expected that both parent and peer attachment would make a significant and unique contribution in defining well-being in the adolescent population (Abubakar et al., 2013).

Further in their study, Abubakar et al., (2013) noted that, insecure attachment to parents is likely to lead to poorer identity formation and lowered psychological well-being among adolescents and the influence of secure attachment on well-being may be mediated by identity.

Abubakar et al., (2013) projected that secure attachment would promote the development of identity, as adolescents who are securely attached feel free to explore their environment, and return to their secure base to discuss their own experiences and attitudes within the family. In their observation, they argued that several studies have indeed confirmed the positive association between the quality of attachment and identity achievement as adolescents strive to form meaningful relationship with others (Abubakar et al., 2013).

While observing how the interplay of the different attachment style and their most probable influence to adolescence relationships, the study was keen to identify how such attachment styles influenced the adolescents in the St. Peter's Anglican church of Kenya in Roysambu area of Nairobi in their attachment to God.

Conceptual Framework

The conceptual framework demonstrated how the variables for the research interplay in this research that pertains to the influence of early parental bond in an adolescent attachment to God.

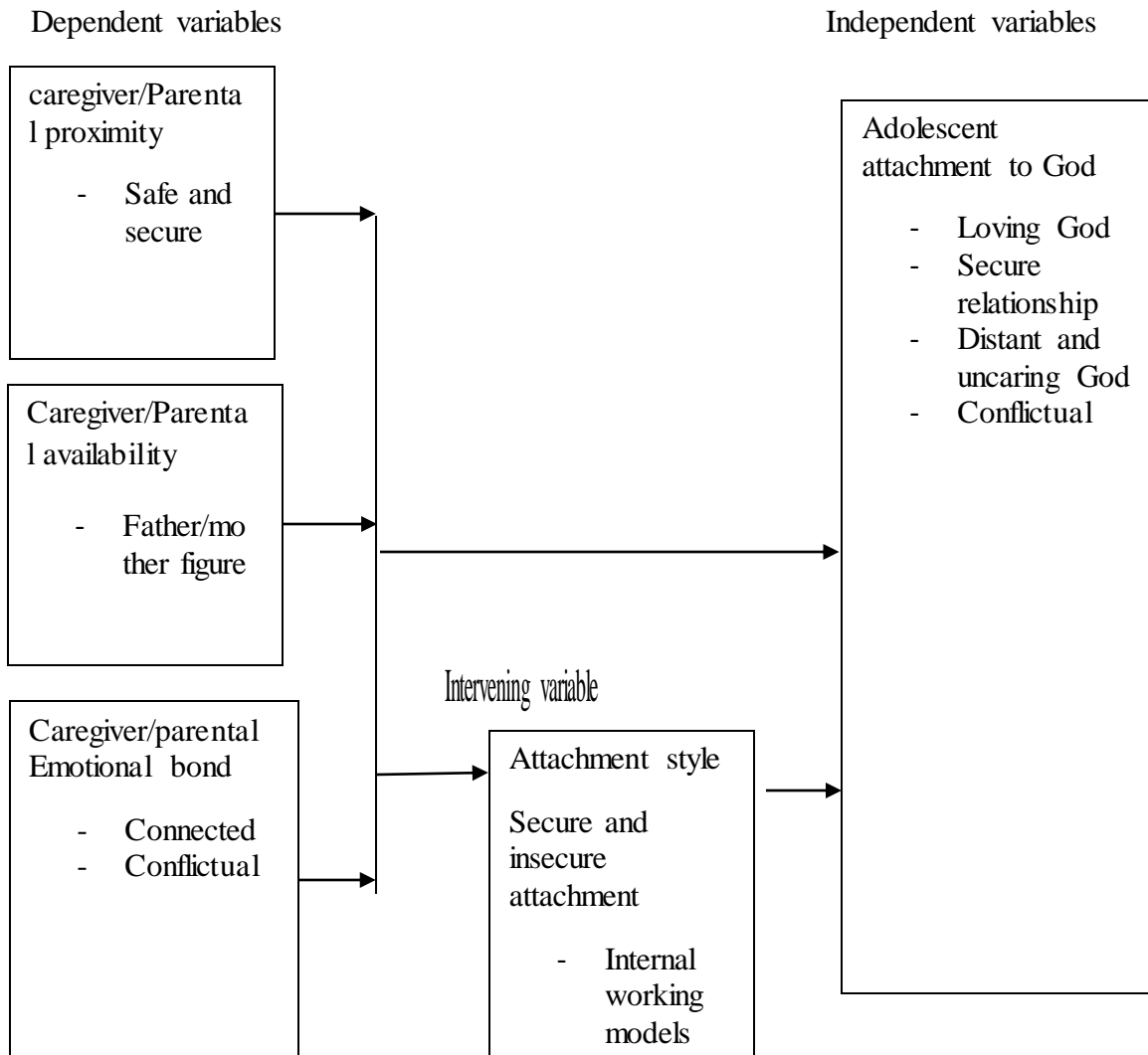


Figure 1: Conceptual Framework

Chapter Summary

In this chapter, diverse aspects of attachment theory were discussed in the literature review, theoretical framework and the study's conceptual framework was developed demonstrating how the study variables related. Study variables relating to early parental child attachment and adolescent attachment to God were extensively explored.

The study explored on the literature review and the theoretical framework and demonstrated how the variables for the study related to the research objectives. This section also provided for a brief explanation that helped understand the adolescent and the different stages that define adolescence.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

The chapter explains the logical steps that was followed in answering to the objectives of the study. It explained to the study design that was adopted detailing the type of survey and tool that was used. It further showed the target population of study, the age group and the locality of target respondents. Sampling procedure was explained and study ensured that the sampled respondents were a true reflection of the population that was targeted for the study. The chapter goes ahead to explain how the data collection tool was prepared and refined so as to be coherent and clear to both the data collection assistants and respondents. Data collection and analysis procedure was also discussed in this chapter so as to answer to the research questions of the study. Ethical considerations were also highlighted.

Research Design

The study adopted a semi-structured descriptive survey design as well as a correlational research design which sought to examine the relationship between the variables. According to Mugenda (2008), correlational research assesses the relationships among variables with the researcher being interested in using information obtained from one variable to estimate the variation in a related variable. The study sought to determine the influence in relationship of attachment bond between early parental child attachment and adolescent God attachment.

Target Population

The study targeted adolescents in the St. Peter's Anglican Church in Roysambu constituency in Nairobi County. The Anglican Church is in the northern Diocese of Nairobi. According to the church records as demonstrated in the participation of church programs and activities such as the catechism classes and mentorship programs, the ACK church has a vibrant

youth population that comprises youth who are of adolescent age. The church had a membership of about one hundred youths with about forty estimated adolescents who were consistent in attendance and who also participated in church activities and church programs. The research concentrated on adolescents who were between the ages of 11 to 21 years who were reported to have a continued consistency in the church membership. The adolescent population was at around 40 adolescents who were well spread across the different stages of adolescence.

Sampling

Respondents were sampled purposively so as to get adolescents between the age of 11 to 21 years. The respondents were also selected purposively in order to allow the study to gather the required information that would be in tandem with the research objectives. Based on the number of adolescents in the targeted church, the study targeted the entire population of the adolescent members, which was at 40 adolescents. This provided a sample size that made a representation that reflected a most probable outcome of the total population in the entire deanery. Respondents were restricted to adolescents in the St. Peter's Anglican Church of Kenya within Roysambu area of Nairobi. Out of the targeted total population of 40 adolescents, 37 adolescents responded to the study representing 92.5% response rate which was an appropriate response as Mugenda, (2008) indicates that a 30% response rate would be adequate.

Tool Pretesting

Interview guide were pretested in the church by interviewing 5 adolescents' respondents and entering the data into a prepared template. The data collected was checked for coherence, clarity and consistence. This was checked during the interview and data entry into the prepared template. Where inconsistencies were noted the interview guides were adjusted appropriately. This followed by interviewing 10 more adolescents using the adjusted interview guides.

This helped in preparing questionnaires that were used for data collection in the study. The piloted questionnaires were also entered and checked for consistency and quality.

Data Collection

Data was collected with the help of data collection assistants. Collection was preceded by a training of the assistants to ensure uniformity in asking of questions. Adolescent's respondents were accessed at the St. Peter's Anglican Church within the church compound. Questionnaires were designed and the questionnaire guide captured personal information about respondent's demographics such as gender, age and religious affiliation. Further the questionnaire guide for the adolescents also sought to capture information about their relationships with parents or their caregivers as well as their relationship with God.

The tool had questions about adolescent's God orientation and participation in religious activity. The questionnaire also sought to find the underlying factors that determine adolescent's relationships related to connection with caregivers and God and how a variation in these cause a variation in the adolescent's relationship and behaviour. Additionally, using the Attachment to God Inventory (AGI) developed by Beck and McDonald (2004), the relationship between parent child attachment and attachment to God was explored. The questionnaire was ideal with the adolescents as they had privacy and discretion as they filled the questions.

Data Analysis

Data was entered and organised using MS Excel and the Statistical Package for Social Science (SPSS). The data was analysed using SPSS and frequency tables were generated for descriptive statistics in order to understand the demographic distribution of the adolescents surveyed. This was followed by evaluating the level of connection and attachment of adolescents with God by use of likert scales.

The level of adolescent childhood attachment and connection with parents or care givers was also evaluated using likert scales. A Spearman's correlation analysis was run to evaluate the relationship between adolescent's connection with God and relationship with caregivers/parents. Factor analysis was done to check the validity and structure within variables that showed variation in adolescent's connection with God and bond with their caregivers.

Ethical Considerations

An introductory letter was obtained from the university's Counselling Psychology department showing the study's affiliation to Pan Africa Christian University. The introductory letter gave a brief description of the study and had a request for the respondents to participate in the survey. Respondents were promised total confidentiality in the information they provided during the study and that the information that was obtained would not be associated to the respondents when used in any other fora but rather would only be limited for academic purposes and advancement of knowledge. A letter of approval and licence was obtained from the relevant government office the National Commission for Science, Technology and Innovation (NACOSTI) permit, that gave permission for the study. Permission and informed consent for participation in the study was also sought from parents and guardians through the church as most adolescents below the age of 18 years are considered as minors in the Kenyan constitution.

Chapter Summary

This chapter provided a detailed description of the procedures that were implemented in the study. The purpose of the study was to explore on the interplay of variables by analysing the variables between early parental child attachment and adolescent attachment to God. Selection and recruitment of participants, assessments and analysis tools were developed along with the procedures for processing the data and evaluating the results. Ethical considerations and maintenance of confidentiality were also discussed.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

Chapter four highlights the research findings of this study and analysis of the data collected from the St. Peter's Anglican Church of Kenya in Roysambu, Nairobi County. It contains the finding of the study on the relationship between early parental child attachment and the adolescent attachment to God of the St. Peter's Anglican Church of Kenya in Roysambu constituency in Nairobi. The section comprises of demographic characteristics of the sample used in the study. The other sections comprise of descriptions of the data and reports and analysis on the relationship of the four research objectives have been analysed respectively.

Demographic Distribution of Adolescents in St. Peter's Anglican Church

Out of the targeted 40 adolescents, 37 adolescents responded to the research study. The proportion of male adolescents at St. Peter's ACK was 51% while that of females was 49% (Figure 2). A chi square test for proportion revealed that the proportion male adolescents at St. Peter's Anglican Church was not significantly different from that of females, $\chi^2(1, N=37) = 0$, $p=0.49$.

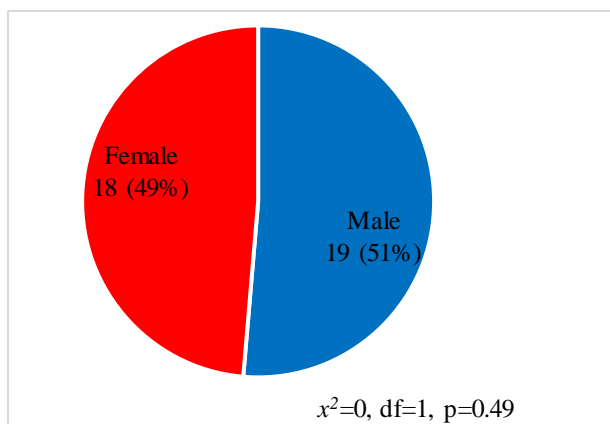


Figure 2: Gender Distribution of Adolescents in St. Peter's Anglican Church

Source: Survey data, 2017

The majority of adolescents who attended St. Peter's ACK were in secondary school (73%). Those in college were 24%, while those in primary school were 3%. Hence, the results reflected more on adolescents who are in their middle adolescent stage and had a very minimal reflection of those in early adolescent stage (figure 3).

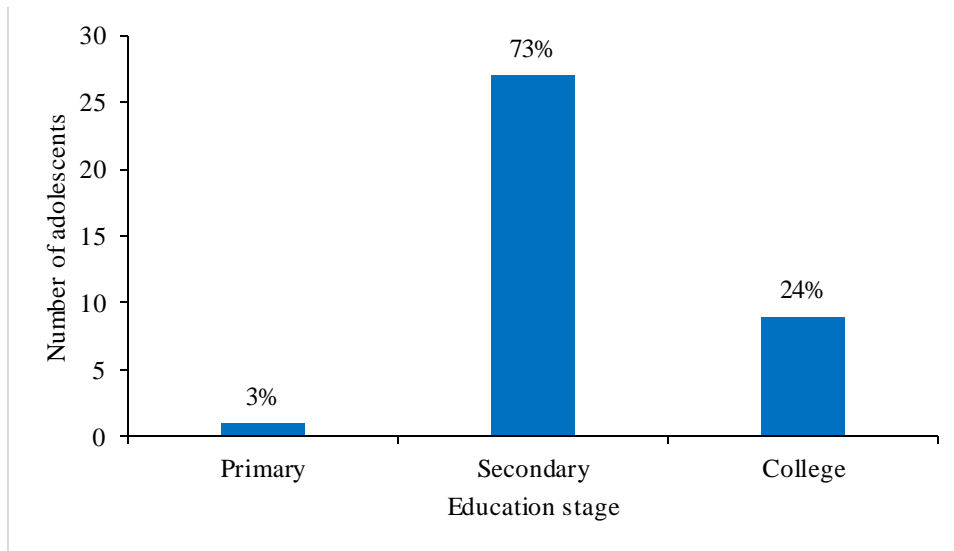


Figure 3: Education School Level of Adolescents in St. Peter's ACK, Roysambu

Source: Survey data, 2017

Majority of the adolescents that attended St. Peter's ACK church were in the age bracket of 14-17 years (76%). The rest were 18 to 21 years (24%) (figure 4).

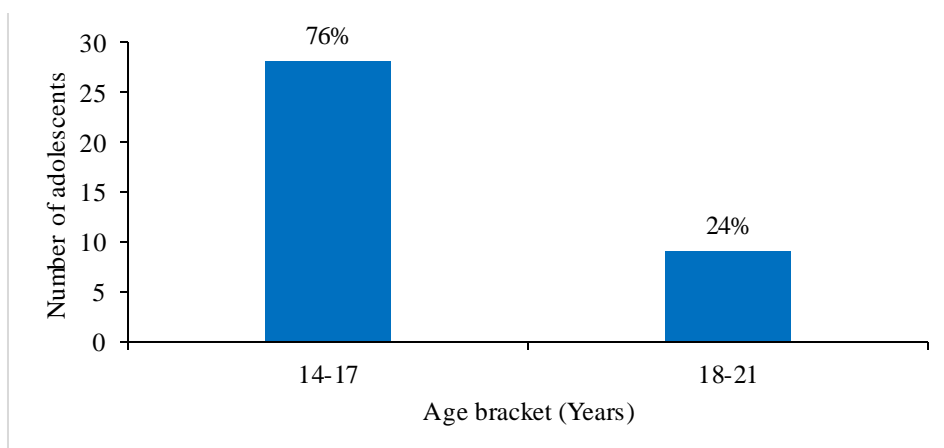


Figure 4: Age Distribution of Adolescents in St. Peter's ACK, Roysambu

Source: Survey data, 2017

Most of the adolescents that attended St. Peter's ACK church were from a nuclear family (89%). However, there was a significant proportion that were from single mother family (11%).

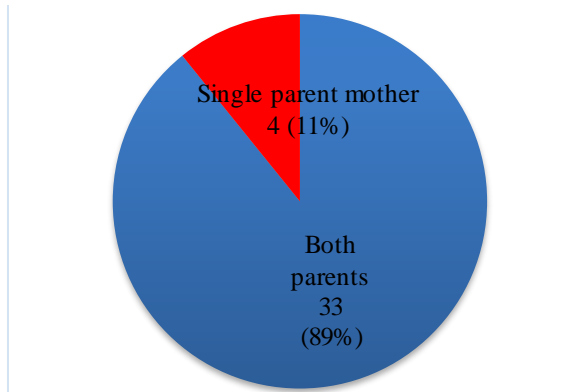


Figure 5: Family System of Adolescents in St. Peter's ACK, Roysambu

Source: Survey data, 2017

Relationship Between Parental Child Proximity and Adolescents' Attachment to God

There was a higher proportion of adolescents that strongly agreed that the mother figure provided a stronger parental proximity than those that considered the father figure to provide similar proximity. The proportion of adolescents that moderately agreed that the mother figure provided a strong parental proximity was also higher than those that favoured a father figure. Consequently, the adolescents that disagreed or were not sure that a father figure provided them with a strong parental proximity across both gender was higher than those who considered the mother figure not to provide strong parental proximity (Figure 6). The results clearly indicate that the father figure had missed on the quality of early attachment experiences in relationship with their children.

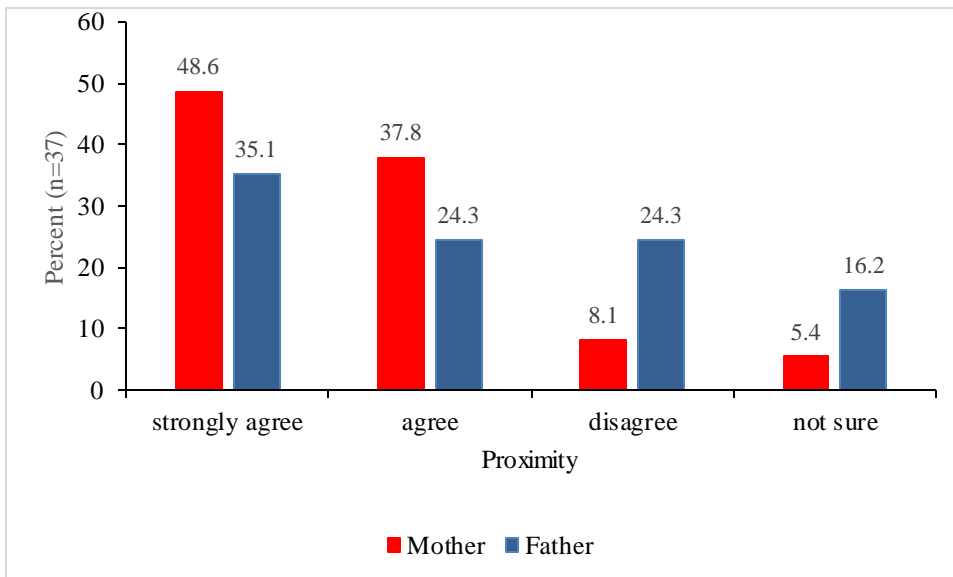


Figure 6: Parental Child Proximity among Adolescents that Attend St. Peter's ACK Church

Source: Survey data, 2017

Slightly more than a third (37.8%) of the adolescents at St. Peter's ACK strongly agreed that how they related with their parents affected their relationship with God. Close to a third agreed moderately that their relationship with parents influenced their relationship with God (29.7%). About a fifth of the adolescents did not agree that their relationship with their parents influenced their relationship with God (21.6%) with rest not sure whether their relationship with parents had any effect on their relationship with God (Figure 7). The results were an indication that, the extent to which the adolescents related with God had a direct relationship to the quality of attachment experiences the adolescent had with their parents in early childhood.

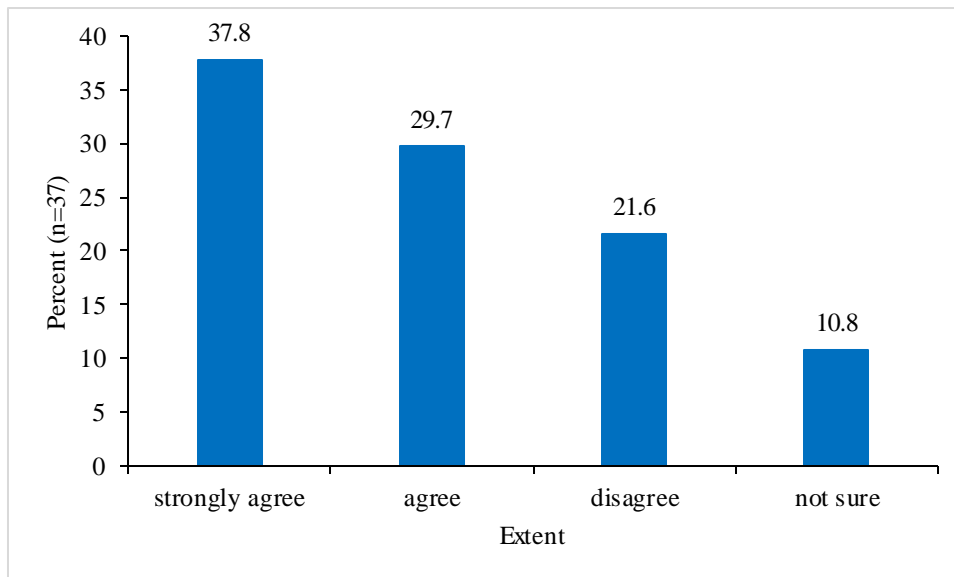


Figure 7: Extent to which Parental Relationship Influenced Adolescent's Relationship to God

Source: Survey data, 2017.

There was no significant difference in attachment to God between adolescents with a parental gender preference for mother figure from that with a preference for father figure, $t(35) = 0.10, p = 0.918$. Adolescents with a parental gender preference for either gender had a similar level of attachment to God (Table 1).

Table 1: Relationship between Gender Proximity and Attachment to God

Parental gender	Mean	N	t	df	Sig. (2-tailed)
Father figure	74.5	8	0.10	35	0.918
Mother figure	74.2	29			

Source: Survey data, 2017

Relationship Between Parental Child Availability and Adolescents' Attachment to God

There was a high child to mother availability among adolescents at St. Peter's ACK church (78.4%) compared to that of father to child availability (21.6%). Closeness to God was however high among the adolescent's despite of the availability of either the mother or father figure among the adolescents (Table 2).

Table 2: Father and Mother Availability

Parental figure	Frequency	Percent
Father	8	21.6
Mother	29	78.4

Despite there being a 6.7% negative correlation between parental child availability and adolescents' attachment to God this correlation was not significant ($p=0.695$) as demonstrated (Table 3).

Table 3: Correlation between Parental Availability and Relationship to God

	Correlation Coefficient	Parental availability
Closeness to God percent		-.067
	Sig. (2-tailed)	.695
	N	37

Source: Survey data, 2017

Relationship Between Parental Child Emotional Bond and Adolescents' Attachment to God

Adolescents who believed that parents had demonstrated love to God had a higher level of attachment to God (Mean=74.47). However, this was not significantly different from that of adolescents that believed that they had not received love from parents ($p=0.355$). In addition to this, adolescents who had an emotional attachment to parents had a higher attachment level to God (Mean=75.02). Likewise, adolescents' attachment level to God did not differ significantly between those who had an emotional attachment to parents and those who did not.

Table 4: Relationship between Parental Emotional Bond and God Attachment

	N	Mean	t	df	Sig. (2-tailed)
Demonstration of Love by parent					
Yes	36	74.47	0.94	35	0.355
No	1	67.62			
Emotional Attachment to Parents					
Yes	31	75.02	1.44	35	0.160
No	6	70.48			

Source: Survey data, 2017

Relationship Between Parental Attachment Styles and Adolescents' Attachment to God

A Spearman's correlation analysis revealed that there was a significant association between how secure the adolescent felt their relationship was in the past and their level of bond with the parent ($p < 0.001$). This meant that the more secure the relationship an adolescent had with parent the closer the bond they shared. The more distant an adolescent felt with the parent the less secure their relationship. The level of dependency on God for everything by an adolescent had a significant association with how secure an adolescent felt their relationship was with their parent ($p = 0.034$). This suggested that the more secure an adolescent's relationship was the more they tended to depend on God for everything. The Spearman's chi squared test further revealed that there was a significant negative correlation between the parental relationship bond and an adolescent's tendency to feel jealous on how God seems to care more for others ($p = .026$) (Table 5).

Further the test revealed that there was a significant negative correlation between how secure an adolescent's relationship was with their parent and the tendency to feel jealous about how God seemed to care for others ($p = 0.008$). Consequently, as an adolescent's bond with their parent increases the less jealous they are likely to feel about how God cares for others. In addition to this, it implies that as an adolescent's relationship with their parents gets more secure the more less likely they were to get jealous that God seemed to care about others. Correlation analysis showed a negative significant correlation between the tendency for adolescents to feel like God loves others more than them and how close and secure their relationship with their parents was ($p = .033$). This meant that the more distant and insecure they felt then the more they felt God loved others more than them (Table 5).

There was a significant negative correlation between the tendency of adolescents to feel angry with God and the level of secure relationship with their parents ($p = .048$).

This means that the more distant and insecure an adolescent felt the more often they felt angry with God for not responding to them when they wanted. The Pearson's chi square test also showed that there was a significant negative association between the strength of relationship bond with adolescent parents and the adolescents' feeling angry with God when they felt that God helped others and forgot about them ($p=0.001$). Rest of the variables on relationship with God did not have a significant correlation with the strength of relational bond between the adolescents and their parents and the level of secure bond with their parents (Table 5). The results demonstrate a correspondence of the attachment styles the adolescents had early in their childhood experiences with their parents and their attachment to God.

Table 5: Relationship between Parental Attachment Styles and God Attachment

	Correlation coefficient		P value	
	B14	B15	B14	B15
B14 Description of your relationship	1.000			
B15 Relationship with the parents	.600**	1.000	.000	
C1 Worry	-0.112	0.005	.509	.979
C2 Closeness to God	0.148	-0.041	.381	.808
C3 God working in my life	-0.073	-0.030	.669	.858
C4 Dependent on God	-.349*	-0.200	.034	.235
C5 Jealousy on how God cares for others	.429**	.367*	.008	.026
C6 Sharing with God	-0.081	-0.088	.632	.605
C7 God's loves to others	.351*	0.149	.033	.379
C8 Experiences to God	-0.122	0.022	.472	.898
C10 Dependent on God	0.172	-0.045	.308	.793
C11 Pleasing God	-0.072	-0.022	.672	.898
C12 Communication with God	0.074	0.130	.665	.443
C16 Affection to God	-0.064	0.031	.707	.856
C17 I'm wrong	0.166	0.251	.325	.134
C18 Functionality	-0.108	0.011	.525	.950
C19 Feeling angry at God	.327*	.519**	.048	.001
C20 People depending on God	0.059	0.066	.728	.699
C21 Reassurance from God	0.203	0.126	.229	.459
C23 God's Presence	0.189	0.198	.263	.241
C24 God's Control	0.147	0.072	.386	.673
C25 Demanding my relationship with God	0.043	-0.142	.802	.402
C27 God forgetting me	0.284	0.165	.088	.329

Source: Survey data, 2017

Chapter Summary

The purpose of the study was to explore the relationship between early parental child attachment and adolescent attachment to God. Participants provided demographic information which was evaluated to assess the demographic distribution, gender distribution, age distribution and the family system of the adolescents. These assessment responses yielded scores that were analysed. The results analysis indicated that there was significant relationship between secure attachment style and adolescent attachment to God. Invariably, there was also noted relationship between parental proximity, parental availability and parental emotional connectedness to adolescent attachment to God.

CHAPTER FIVE

SUMMARY FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Introduction

The chapter contains the summary of findings, implications, conclusions, recommendations and areas for further research drawn from the study. The chapter begins with the discussions on the findings. Consequently, it is followed by analysing the implications of the study and the conclusions drawn from the discussions. Eventually, the chapter highlights on recommendations arising from the study and eventually provides an insight into areas for further study that maybe done.

Relationship Between Parental Child Proximity and Adolescents' Attachment to God

Analysis of data on the relationship between parental child proximity and adolescents' attachment to God revealed that most of the respondents scored above the mean, meaning that they recognised their parents as having been in close proximity during their childhood into adolescence. With regard to their attachment to God, they also scored above the mean indicating that their relationship with God was secure. Both male and female respondents in the study rated their mothers higher in parental proximity than the fathers. However, those that did not rate their parents as being in close proximity still had a high rating in God attachment.

The findings were consistent with what Allen (2013) that argues that, relationships with God have all the hallmarks of attachment in such that believers interact with God such as in prayer as they seek proximity with God based on the proximity tendencies they had experienced with significant others. This was in line with what Bowlby (1969) proposed that early child caregiver attachment bonds, developed and repeated through daily experiences, serve as the model of all other social and spiritual relationships throughout a person's life.

The tendency for higher mother proximity being higher than that of the father was not unexpected and are consistent with cultural norms in Kenya where as stated earlier, mothers do most of the child rearing and therefore generally spend more time with their children than most fathers do (Karega, 2012). Consequently, most of the adolescents indicated that parental proximity had positive influence to their attachment to God. Indeed, as Goeke-Morey et al., (2014) had noted in their extensive review of literature in Northern Ireland, parents are one of the strongest influences on religiosity among adolescents. They conclusive then argue that parental bonds influence God images and religious development among adolescents.

The attachment to God for the adolescents who reported that they had no close proximity with their parents was also consistent with what Sim and Lynn (2007) termed as the compensation model which proposes that those adolescents with insecure parental attachments seek support and comfort from religion and spirituality when parent's spirituality is relatively low. On the other hand, the correspondence model proposes that secure parental attachment produced secure God attachment and spirituality when parent's spirituality is relatively high.

Relationship Between Parental Child Availability and Adolescents' Attachment to God

Data analysis on the relationship between parental child availability and adolescent's attachment to God indicated that most adolescents had a positive relationship with their parents as well as a positive relationship with God. There were more adolescents both male and female that reported the mother figure being more available than the father figure. This is an indication that, with the availability of the mother, the adolescents would then experience more consistent support, care and acceptance from their mothers than their fathers and subsequently rate their mothers higher on the availability scale.

This was consistent with the literature review where Miner (2009) observes that there is a positive relationship between parental attachment and adolescent's religiosity or spirituality.

As earlier identified in the literature review and in relation to parental availability, Kim (2013) indicates that, in terms of how father figure and the mother figure influenced images about God and attachment to God identified that, the mother attachment had a stronger relationship with Christian Spirituality than father attachment. This could be explained in part by the absence of males from both churches and families as seen in interaction between the cultural and developmental and psychological dimensions (Kim, 2013). Fathers as studies indicate are typically not as enthusiastically involved with the caring for and educating their children, and there are considerably more female than male members in nurturing of children as noted in the Korean-American research model in similar studies in USA (Kim & Wolpin, 2008).

Relationship Between Parental Child Emotional Bond and Adolescents' Attachment to God

Analysis of data on the relationship between parental child emotional bond and adolescent's attachment to God indicated that most of the adolescents had experienced a positive emotional bond with their parents. Equally, the adolescents indicated a positive corresponding relationship with God. The analysis also reported that both male and female had experienced a more enhanced emotional bond to their mothers more than with their fathers. The possibility that adolescents felt more emotionally connected by their mothers is consistent with the findings in the literature review that that found that mothers were more accommodating and supportive of adolescents' emotional experiences than fathers were (Cassibba et al., 2008).

The results were in tandem with what Granqvist (2010) observed that the human infant is born with a biologically programmed system that allows one to form close emotional bonds with significant others. These Parental emotional bonds have consequently been shown to influence God images and religious development (Granqvist, 2010). As also earlier noted Cassibba et al., (2008) In their extensive review concluded that parents are one of the strongest influences on religiosity among adolescents.

Relationship Between Parental Attachment Styles and Adolescents' Attachment to God

The data analysis on the relationship between secure and insecure parental child attachment and the adolescent's attachment to God indicated a positive correlation.

Data analysis on secure attachment and insecure attachment indicated that a majority of the respondents had high secure attachment than insecure attachment in relation to their parents as well as with their attachment to God. This means that most adolescents perceived their parents to be very caring and supportive, as well as accepting of them since childhood. The respondents reported similar secure relationship and attachment to God corresponding to their experiences with their parents.

The results correspond with the literature review that earlier indicated that a pattern of correspondence is common in such that individuals who are securely attached to parents are likely to form a secure attachment with God, whereas those who are insecurely attached are likely to be insecure with God (Hart, Limke & Budd, 2010). Alternatively, Hart, Limke and Budd (2010) as earlier noted also indicate that a secure attachment with God can also compensate for insecure attachment with persons, insofar as God is considered more trustworthy and loving. The analysis corresponded with this presupposition as it noted that even the adolescents in St. Peter's ACK who didn't report a secure relationship with their parents, they reported a secure relationship with God.

Implication of the Study

This study found out that parental attachment style is key in determining the adolescent's attachment to God and has a lasting effect on the future relationship of adolescents. Consequently, and in Christianity, God can be considered as a secure attachment figure because God is generally considered to have all the characteristics of an ideal parent such as available, loving, and nurturing. Against this background, and as also noted earlier in the literature review, one can conclude then that God images are part of the internal working

models that develop through the affectionate and emotional bonding in parent child interactions. Such a process allows a person's God experiences to submit to an inner attachment regulation, which informs a person's actual emotional and relational images of God. This is also in tandem with the Bible from the book of proverbs 20:6 where the bible gives instructions to parents to train their children in the way they should go, and when they are old, they will not depart from God.

Conclusions

Based on the research findings, conclusions were made for the evaluation of the influence of early parental child attachment in adolescents' attachment to God. The study noted that, if a child had a positive attachment relationship with his or her early caregivers and more specifically with the parents and in which access and proximity to a caregiver was consistent, a secure attachment system is developed in relation to close others, especially with God. This also means that adolescents who experienced close proximity to their parents are more likely to seek such proximity with God as a safe haven. On the other hand, parents who are available, sensitive, responsive and religious as opposed to those who are unavailable, inaccessible and unreliable often lead to the development of positive internal working models of the self. Consequently, this attachment posture often leads to a positive relationship experience with God.

With secure attachment and insecure attachment, the results indicated that early parent child attachment internal working models will be similarly reflected in a person's subsequent attachments, including the attachment with God. Hence, if parental attachments are secure, attachment with God will also be secure and subsequently if parental attachment is insecure, the relationship with God will equally be weak to a greater percentage as demonstrated by the results in this study.

Recommendations

In regard to the findings of this study, the following recommendations are suggested for the parents and to the church as an institution as well. These were considered as pivotal emblems that would ensure that children and adolescents are able to experience appropriate attachment bonds and eventually attachment to God.

- i. There is need to psycho-educate parents on parenting factors that would necessitate children to experience appropriate attachment style as these attachment styles that children experience early in life have significant influence in later life relationships including relationship with God.
- ii. There is need to psycho-educate the fathers on their significance as attachment figures and possible influence on future relationships of their children.
- iii. The church should be encouraged to formulate programs that would create an emphasis on parenting skills that foster for appropriate parenting competences that are in tandem with the scriptures and that enhance on parental child attachment.
- iv. The church should also develop programs that essentially target the adolescent child and one that facilitates for an atmosphere that demonstrates a loving and caring environment that would help in compensating for the insecurely attached adolescent.

Areas of Further Research

Considering that the current study examined adolescents within the church set up and was limited to attachment bond variables, further research could be done to ascertain to factors for the following recommendations:

- i. There is need for further studies to replicate this study in general settings outside the church to find out if findings of a similar nature would be obtained.

- ii. There is need for similar studies using different approaches to other parental influences that might contribute to adolescents God attachment to find out if similar results would be obtained.
- iii. There is need to identify various factors that may hinder fathers from being attachment figures to their children.
- iv. There is need for further studies focusing on the possible influence of other variables on adolescent's attachment to God.

Chapter Summary

The chapter presented a brief summary of the research findings, implications for the study, conclusions, recommendations and highlighted on areas for further research. Research findings were outlined and were compared to similar research findings as conversed in the literature review. Key findings of this research indicate that early parental child attachment is inversely associated with adolescent's attachment to God. Hence these findings underscore the significance of early childhood attachment experiences that the church can use to conceptualise and understand the spiritual journey of an individual.

REFERENCES

- Abubakar., Alonso-Arbiol., Van De Vijver., Murugami., Mazrui., & Arasa. (2013). Attachment and Psychological Well-Being among Adolescents with and Without Disabilities in Kenya: The Mediating Role of Identity Formation. *Journal of Adolescence* 36 (2013) 849–857.
- Ahmad, N., & Imtiaz, N. (2016). The Relation of Attachment to God with Spirituality among Yoga Practitioners. *The International Journal of Indian Psychology*, Volume 3, Issue 2, No.10.
- Ainsworth, M. D. S., Blehar, M., Waters. E., & Wall, S. (1978). *Patterns of Attachment: A Psychological Study of the Strange Situation*. Hillsdale, New Jersey: Lawrence Erlbaum.
- Allen, J. G. (2013). *Restoring Mentalizing in Attachment Relationships: Treating Trauma with Plain Old Therapy*. Washington, DC: American Psychiatric Publishing.
- Bowlby, J. (1988). *A Secure Base: Clinical Applications of Attachment Theory*. London: Tavistock/Routledge.
- Bowlby, J. (1969). *A Secure Base: Clinical Applications of Attachment Theory*. London: Tavistock/Routledge.
- Bradshaw, Ellison., & Marcum. (2010). Attachment to God, Images of God, and Psychological Distress in A Nationwide Sample of Presbyterians. *International Journal of Psychology of Religion*. 20 (2): 130–147.
- Cassibba, R., Granqvist, P., Costantini, A., & Gatto, S. (2008). Attachment and God Representations among Lay Catholics, Priests, and Religious: A Matched Comparison Study Based on the Adult Attachment Interview. *Developmental Psychology*, 44, 1753- 1763.
- Coifman, K., & Bonnano, G. (2009). Emotion Context Sensitivity in Adaptation and Recovery. In Kring, A., & Sloan, D. (Eds.), *Emotion Regulation and Psychotherapy*. New York: Guilford.
- Collins, N. L., & Read, S. J. (1994). Cognitive Representations of Attachment: The Structure and Functions of Working Models. In K. Bartholomew & D. Perlman (Eds.), *Attachment Processes in Adulthood, Advances in Personal Relationships, Vol. 5. (53-90)*. Pennsylvania: Kingsley.
- Davis, E. B. (2010). God Images and God Concepts: Definitions, Development and Dynamics. *Journal for Research on Psychology & Spirituality*. 5(1), 51–60.
- Deniz, M. E. (2011). An Investigation of Decision Making Styles and the Five-Factor Personality Traits with Respect to Attachment Styles. *Journal of Family Psychology*, Vol. 11 Issue 1, P.105-113, 9p, 4.

- Gachara & Wasanga. (2011). Rehabilitation of Delinquent Adolescents in Kenya: Challenges and Implications for Counseling. *Kenyan Journal of Guidance, Counseling and Psychology*, Volume 1 Number 1.
- Goeke-Morey., Taylor., Merrilees., Shirlow & Cummings. (2014). Adolescents' Relationship With God and Internalizing Adjustment Over Time: The Moderating Role of Maternal Religious Coping. *Journal of Family Psychology*, 2014, Vol. 28, No. 6, 749–758.
- Granqvist, P., Mikulincer, M., Gewirtz, V., & Shaver, P. R. (2012). Experimental Findings on God as an Attachment Figure: Normative Processes and Moderating Effects of Internal Working Models. *Journal of Personality and Social Psychology*, 103, 804-818.
- Granqvist, P. (2010). Religion as Attachment: The God in Award Lecture. *Archive for the Psychology of Religion*, 32, 5-24.
- Hall, T.W., Fujukawa, A., Halcrow, S.R. & Hill, P.C. (2009). Attachment to God and Implicit Spirituality: Clarifying Correspondence and Compensation Models. *Journal of Psychology and Theology* 37(4), 227–242.
- Hart, Limke & Budd. (2010). Attachment and Faith Development. *Journal of Psychology and Theology*, Vol. 38, No. 2, 122-128.
- Karega, M. (2012). *Relationship between Perceived Parental Nurturance and Problem Behaviours among Secondary School Students in Selected Counties in Kenya* (Master's thesis). Kenyatta University: Nairobi, Kenya.
- Kenny, M. E. & Sitin, S. R. (2006). Parental attachment, Self-Worth, and Depressive Symptoms among Emerging Adults. *Journal of Counseling & Development*, 84, 61-71.
- Kerns, K. A., Abraham, M., Schlegelmilch, A., & Morgan, T. (2007). Mother-Child Attachment in Later Middle Childhood: Assessment Approaches and Associations with Mood and Emotion Regulation. *Attachment and Human Development*, 9(1), 33-53.
- Kim, E., Cain, K., & McCubbin, M. (2006). Maternal and Paternal Parenting, Acculturation, and Young Adolescents' Psychological adjustment in Korean-American Families. *Journal of Child and Adolescent Psychiatric Nursing*, 79(3), 112-129.
- Kim, E. & Wolpin, S. (2008). The Korean-American Family: Adolescent's Versus Parent's Acculturation to American Culture. *Journal of Cultural Diversity*, 108-116.
- Kim, S. E. (2013). The Relationship of Parental Attachment and Christian Spirituality with Intergenerational Conflict between Korean-American Young Adults and Their Parents. *Journal of Psychology and Theology*. Vol. 41, No. 3. 189-199.
- Ling, H. & Qian, M. (2010). *Social Behaviour & Personality: An International Journal*. Vol. 38 Issue 4, P571-576, 6p, 2.

- Maphill. (2011). Map of Roysambu Area. Retrieved March 10, from <http://www.maphill.com/search/roysambu/road-map/>.
- Mbiti, S. J. (1977). *Introduction to African Religion*. Nairobi: Hennemann.
- Mcdonald, A., Beck, R., Allison, S., & Norsworthy, L. (2005). Attachment to God and Parents: Testing Correspondence vs. Compensation Hypotheses. *Journal of Psychology and Christianity* 24{1}, 21.
- Miner, M. (2009). The Impact of Child-Parent Attachment, Attachment to God, and Religious Orientation on Psychological Adjustment. *Journal of Psychology and Theology*, 37(2), 114-12.
- Mugenda, A. G. (2008). *Social Science Research*. Nairobi: Applied Research and Training Services.
- New International Version. (1984). *Holy Bible*. Michigan: Zondervan Bible Publishers.
- Newman., Louise., Harris., Melissa., Allen., & Joanne. (2011). *Australian & New Zealand Journal of Psychiatry*, Vol. 45 Issue 2, P109-122, 14p, 1.
- Okozi, I. F. (2010). Attachment to God: It's Impact on the Psychological Wellbeing of Persons with Religious Vocation. *Seton Hall University Dissertations and Theses* (Eds). Paper 302.
- Parrigon., Kerns., Abtahi., & Koehn. (2015). Attachment and Emotion in Middle Childhood and Adolescence. *Psychological Topics*, 24 (2015), 1, 27-50.
- Reinert, D. F. (2005). Spirituality, Self-Representations, and Attachment to Parents: A Longitudinal Study of Roman Catholic College Seminarians. *Counseling and Values*, 4, 9226-238.
- Reinert., & Edwards. (2014). Attachment Theory and Concepts of God: Parent Referencing Versus Self-Referencing. *Counseling and Values*, Vol. 1.
- Reinert., Edwards & Hendrix. (2009). Attachment Theory and Religiosity: A Summary of Empirical Research with Implications for Counseling Christian Clients. *American Counseling Association Counseling and Values*, Volume 1.
- Sacco, R. G. (2013). Re-Envisaging the Eight Developmental Stages of Erik Erikson: The Fibonacci Life-Chart Method (FICM). *Journal of Educational and Developmental Psychology*; Vol. 3, No. 1.
- Scolastica., Aloka., Theresia., Nyaga & Ndeke. (2014). Relationship between Adolescents' Perceptions of their Parents' Behaviours and Youths' Non-Illegal and Minor- Illegal Delinquency in Nairobi Secondary Schools, Kenya. *Mediterranean Journal of Social Sciences*, Vol 5 No 7.
- Sim, T. N. & Lynn, S. (2007). Parental Attachment and Adjustment to Higher Learning Institutions: The Role of Stress for a Malaysian Sample of Late Adolescents. *Journal of Counseling & Development*, 85, 467-474.

Sroufe, L. A., & Fleeson, J. (1986). *Attachment and the construction of relationships*. In W. W. Hartup & Z. Rubin (Eds.), *Relationships and development* (pp.239-252). London: Lawrence Erlbaum Associates.

Surcinelli, P., Rossi, N., Montebanocci, O., & Baldaro, B. (2010). Adult Attachment Styles and Psychological Disease: Examining the Mediating Role of Personality Traits. *The Journal of Psychology: Interdisciplinary and Applied*, 144, 523–534.

APPENDICES

APPENDIX I: QUESTIONNAIRE FOR PARTICIPANTS OF THE SURVEY

PAN AFRICA CHRISTIAN UNIVERSITY

DEPARTMENT OF COUNSELLING PSYCHOLOGY – MASTERS IN MARRIAGE AND FAMILY THERAPY

Dear Respondent,

The following is a questionnaire that seeks to establish how early parental child attachment influences adolescent relationship and attachment to God. It has three sections that will require some of your time to give response. We kindly request you to spend a few minutes to answer the simple questions that will be helpful in understanding how parental attachment influences attachment to God. Parent or caregiver can be used interchangeably

SECTION A: GENERAL INFORMATION (Tick where appropriate)

1. Gender :

Male

Female

2. School level:

Primary School

Secondary School

College/University

3. Age Bracket:

11 – 13

14 – 17

18 – 21

If above 21years State Age _____

4. Church Affiliation

Pentecostal

Protestant

Catholic

Any Other

SECTION B: PARENTAL ATTACHMENT (Emotional Bond 5-10, Availability 11-15, Attachment Styles 16-20, Proximity 21- 26)

5. What kind of a family set up did you grow up in?

Single Parent Mother

Single Parent father

Both Parents

Foster Parents

Grandparents

Any other

6. In a scale of 1 – 5, 1 being the lowest and 5 being the highest, how would you rate your relationship with your parent(s)?

1

2

3

4

5

7. Who among your parents would you deem as closest to?

Father figure

Mother figure

8. Did your parents demonstrate Love to you?

Yes

No

9. Growing up did you feel close and connected emotionally to your parents?

Yes

No

10. Would you describe your parents/caregiver as emotionally available to you?

Yes

No

11. How available was your father figure to you?

Always

Most often

Rarely

Never

12. How available was your mother figure to you?

Always

Most often

Rarely

Never

13. How did this availability affect your relationship with them?

Secure and Loving Relationship

Distant and Insecure Relationship

14. Which would describe your relationship then as a child? "It felt..."

Close and secure

Secure but not very close

Distant and insecure

15. How would you describe your relationship with your parents at the moment?

Loving

Distant

Conflictual

16. How did you respond to your parent's disciplinary measures? I felt:

Corrected

Punished unfairly

17. How does this affect your relationship with God?

I see God as a loving God and are able to relate with Him easily

I see God as uncaring and distant

It doesn't affect my relationship with God in any way

I have turned to God as a comfort to compensate my unmet needs by my parents/caregiver

18. I was affected by the kind of the family I grew up in

Strongly agree Agree Disagree Not sure

19. The way I related with my parents greatly influences my relationship with God

Strongly agree Agree Disagree Not sure

20. My proximity to my father figure contributes positively to my relationship with God

Strongly agree Agree Disagree Not sure

21. My proximity to my mother figure contributes positively to my relationship with God

Strongly agree Agree Disagree Not sure

22. My parents had a close relationship with God that I admired

Strongly agree Agree Disagree Not sure

23. Parental disciplinary shaped my reverence for God

Strongly agree Agree Disagree Not sure

24. I relate with God as a father more easily as a result of my relationship with my biological father

Strongly agree Agree Disagree Not sure

25. Parental relationship is key to establishing close relationship with God

Yes No

APPENDIX II: ATTACHMENT TO GOD INVENTORY

SECTION C: ATTACHMENT WITH GOD

THE ATTACHMENT TO GOD INVENTORY (Beck & McDonald, 2004)

The following statements concern how you feel about your relationship with God. We are interested in how you generally experience your relationship with God, not just in what is happening in that relationship currently.

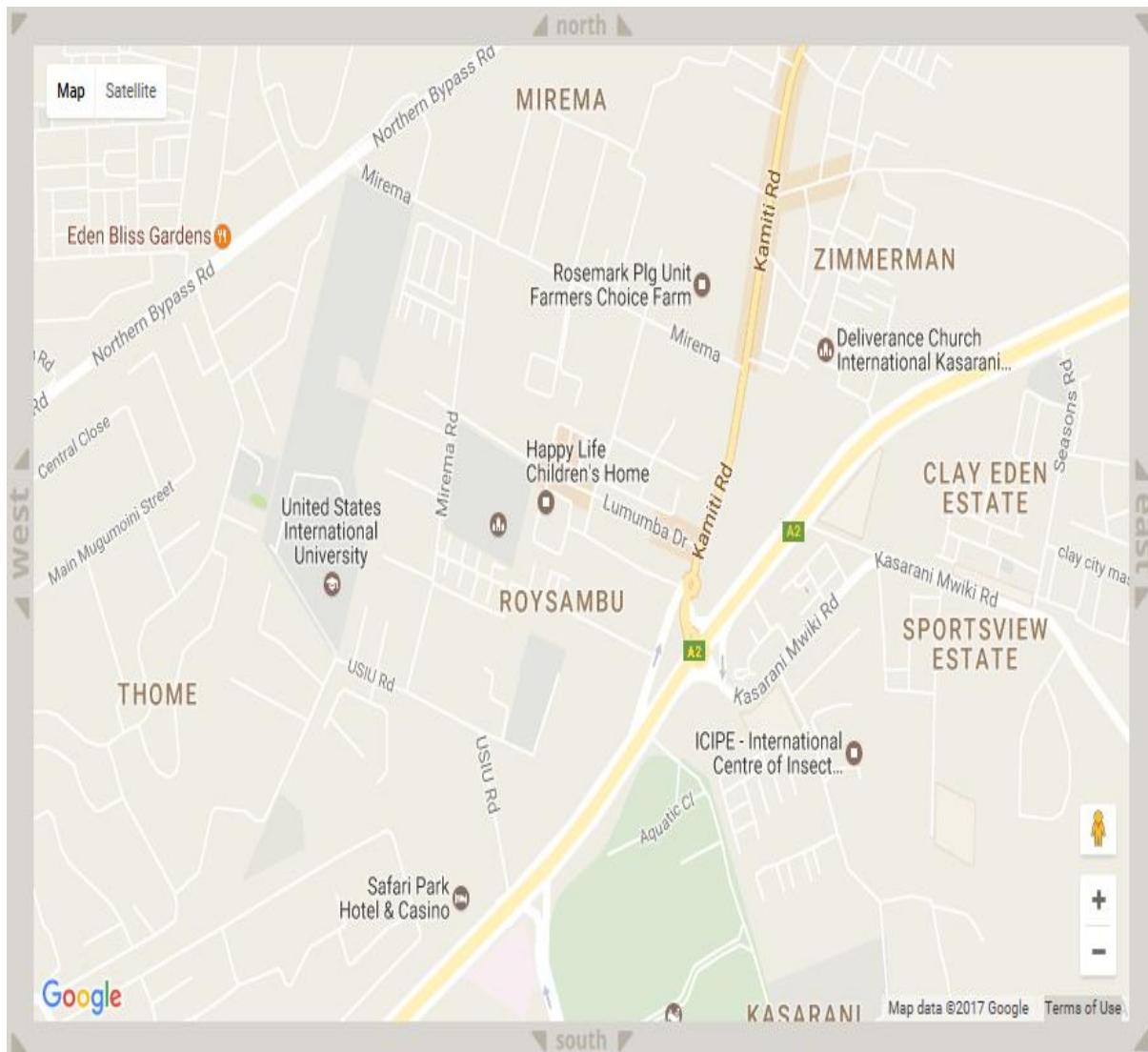
Respond to each statement by indicating how much you agree or disagree with it. Write the number in the space provided, using the following rating scale:

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

- _____ 1. I worry a lot about my relationship with God.
- _____ 2. I just don't feel a deep need to be close to God.
- _____ 3. If I can't see God working in my life, I get upset or angry.
- _____ 4. I am totally dependent upon God for everything in my life.
- _____ 5. I am jealous at how God seems to care more for others than for me.
- _____ 6. It is uncommon for me to cry when sharing with God.
- _____ 7. Sometimes I feel that God loves others more than me.
- _____ 8. My experiences with God are very intimate and emotional.
- _____ 9. I prefer not to depend too much on God.
- _____ 10. I often worry about whether God is pleased with me.
- _____ 11. I am uncomfortable being emotional in my communication with God.
- _____ 12. I am uncomfortable with emotional displays of affection to God.
- _____ 13. I fear God does not accept me when I do wrong.
- _____ 14. Without God I couldn't function at all.
- _____ 15. I often feel angry with God for not responding to me when I want.
- _____ 16. I believe people should not depend on God for things they should do for themselves.
- _____ 17. I crave reassurance from God that God loves me.
- _____ 18. I am jealous when others feel God's presence when I cannot.
- _____ 19. I am uncomfortable allowing God to control every aspect of my life.
- _____ 20. I worry a lot about damaging my relationship with God.
- _____ 21. I get upset when I feel God helps others, but forgets about me.

Thank for taking time to respond to these questions and we value the time that you have given us.

APPENDIX III: MAP OF ROYSAMBU



Source: Maphill, 2011

APPENDIX IV: LETTER OF INTRODUCTION

May 26th, 2017



P.O. Box 56875, 00200 Nairobi, Kenya
+254 721 932050, +254 734 400694
enquiries@pacuniversity.ac.ke,
admissions@pacuniversity.ac.ke
www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: THIGA WILLIAM SOLOMON KIIGE REG. NO. MFT/0319/14

Greetings! This is an introduction letter for the above named person a final year student in Pan Africa Christian University (PAC University), pursuing Master of Arts in Marriage and Family Therapy.

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is "The Influence of Early Parental Child Attachment in Adolescents' Attachment to God". A Case of the Anglican Church of Kenya in Roysambu Constituency, Nairobi, Kenya.

We therefore kindly request that you allow him conduct research at your organization

Warm Regards,


Lillian Vikiru

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR

Dr. Lillian Vikiru
Registrar Academics

APPENDIX V: NACOSTI PERMIT

THIS IS TO CERTIFY THAT: Permit No : NACOSTI/P/17/77629/18673
MR. WILLIAM SOLOMON KIIGE THIGA Date Of Issue : 17th August,2017
of PAN AFRICA CHRISTIAN UNIVERSITY, Fee Received :Ksh 1000
54461-200 NAIROBI,has been permitted
to conduct research in Nairobi County
on the topic: EXAMINING THE
INFLUENCE OF EARLY PARENTAL CHILD
ATTACHMENT IN ADOLESCENTS'
ATTACHMENT TO GOD: A CASE OF THE
ANGLICAN CHURCH OF KENYA IN
ROYSAMBU CONSTITUENCY, NAIROBI,
KENYA
for the period ending:
17th August,2018




[Signature]
Applicant's Signature **Director General**
National Commission for Science, Technology & Innovation

CONDITIONS

1. The License is valid for the proposed research research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



NACOSTI
National Commission for Science, Technology and Innovation
RESEARCH CLEARANCE PERMIT
Serial No.A 15321
CONDITIONS: see back page