

**IMPACT OF FORGIVENESS ON RELATIONSHIPS AMONG THE PRIESTS OF  
MURANG'A CATHOLIC DIOCESE**

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**DECLARATION**

I hereby declare that this master’s project is my original work and has not been presented to any university or institution for academic credit.

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## Abstract

Forgiveness is key to healthy relationships. Priests are agents of forgiveness. Through forgiveness relationships are enhanced among the priests. This study investigated the impact of forgiveness on relationship among the Catholic Clergy of Murang'a Diocese. The study was guided by the following objectives: To explore whether forgiveness influences relationships among priests in Murang'a Diocese, to examine whether attachment patterns and emotional intelligence contribute to forgiveness and relationship among priests in Murang'a Diocese, to suggest possible interventions which would enhance forgiveness and relationship among the priests of Murang'a Diocese. The researcher used concurrent triangulation design which allowed the researcher to collect both qualitative and quantitative data simultaneously. The target population was 115 priests. The study sampled 86 priests respondents from Murang'a Diocese. The researcher using saturated sampling had 68 assistant priests for questionnaires and simple sampling for 18 parish priests for the interviews. Validity was ensured through strict supervision of the supervisors while reliability test re-test method was used using Pearson's coefficient where a correlation coefficient was achieved. Data was collected through the use of questionnaires, interview guide and observations. Quantitative data was analyzed using descriptive and inferential statistics presented in tables and charts. Descriptive statistics used percentages to interpret data while in inferential statistic  $r =$  of Pearson in a correlation coefficient was used. Qualitative data was analyzed through themes. The study established that forgiveness facilitates healing as it sets priests free and helps them re-establish and stabilize relationships with their fellow priests. The study recommended that to foster forgiveness and a healthy relationship among priests, the Bishop needs to establish conflict and resolution mechanism which should include counseling, capacity building programmes on forgiveness and relationships, forgiveness and emotional intelligence, attachment patterns and self awareness.

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This work is dedicated to my late Father Sinforian Mbici, my beloved late sisters Cathrine Kabura Mbici and Lucy Wanjiku Mbici.

## TABLE OF CONTENTS

DECLARATION .....	II
ABSTRACT.....	III
ACKNOWLEDGEMENT .....	IV
DEDICATION.....	V
LIST OF FIGURES .....	X
LIST OF TABLES.....	XI
CHAPTER ONE.....	1
INTRODUCTION .....	1
1.1 Background of the Study .....	1
1.2 Statement of the Problem.....	8
1.3 Objectives of the Study.....	10
1.4 Research Questions.....	10
1.5 Research Null Hypothesis.....	10
1.6 Significance of the Study.....	10
1.7 Scope and Delimitation of the Study .....	11
1.8 Theoretical Framework.....	12
1.8.1 Strength of this Model .....	14
1.8.2 Weakness of the Model.....	15
1.8.3 Justification of the Theory to the Present Study .....	15
1.9 Conceptual Framework.....	16
1.10 Operational Definition of Terms .....	17
CHAPTER TWO .....	19
LITERATURE REVIEW .....	19
2.1 Introduction.....	19

2.2 Role of Forgiveness on Relationship.....	19
2.3 Benefits of Forgiveness .....	23
2.4 Importance of Relationships .....	24
2.5 The Mediating Role of Attachment on Forgiveness and Relationship.....	26
2.6 Attachment and Forgiveness.....	28
2.7 Emotional Intelligence and forgiveness.....	31
2.8 Summary of Literature Review and Gaps .....	34
CHAPTER THREE .....	35
RESEARCH DESIGN AND METHODOLOGY .....	35
3.1 Introduction.....	35
3.2 Research Design .....	35
3.3 Target Population.....	35
3.4 Sampling Size and Sampling Technique .....	36
3.5 Instruments of Data Collection .....	37
3.5.1 Questionnaire for 68 assistant parish Priests .....	37
3.5.2 Interview Schedule for 18 parish priest .....	38
3.6. Validity and Reliability of Research Instruments.....	38
3.6.1 Validity .....	39
3.6.2 Reliability.....	39
3.7 Data Collection Procedure.....	39
3.8 Data Analysis.....	40
3.8.1 Qualitative Data Analysis .....	40
3.8.2 Quantitative Data Analysis .....	41
3.9 Ethical Considerations .....	41
CHAPTER FOUR.....	43

DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS.....	43
4.1 Introduction.....	43
4.2 Distribution of Questionnaires and the Return Rate.....	43
4.3 The Demographic Information .....	44
4.3.1 Work Experience .....	44
4.3.2 Educational Level .....	45
4.4 Presentation of the Findings .....	46
4.4.1 The Influence of Forgiveness on Relationship .....	46
4.4.2 Whether Attachment Patterns and Emotional Intelligence Affects Forgiveness and Relationships Among the Priests of Muranga .....	53
4.4.3 On Possible Interventions which can Enhance Forgiveness and Relationships .	56
4.4.4 Benefits of Forgiveness.....	57
4.4.5 Obstacles to Forgiveness.....	59
4.4.6 Methods of Fostering Forgiveness.....	60
4.4.7 Role of Emotional Intelligence on the Life of Priests in the Parish and Diocese.....	60
4.4.8 The importance of priestly relationships in the parish as well as in the diocese	61
4.4.9 Relationship between Forgiveness and Emotional Intelligence (Null Hypothesis) .....	63
CHAPTER FIVE .....	64
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	64
5.1 Introduction.....	64
5.2 Summary of the Findings.....	65
5.3 Conclusion .....	66
5.4 Limitations of the study .....	67

5.5 Recommendations.....	67
5.6 Suggestions for further Research .....	68
5.7 Reflexivity .....	69
REFERENCES .....	70
APPENDIX 1: CONSENT FORM.....	77
APPENDIX 2: LETTER OF AUTHORIZATION FROM DIOCESE OF MURANG’A .....	78
APPENDIX 3: LETTER OF RESEARCH AUTHORIZATION FROM PSI.....	79
APPENDIX 4: INTERVIEW GUIDE .....	80
APPENDIX 5: QUESTIONNAIRE FOR ASSISTANT PARISH PRIESTS .....	81
APPENDIX 6: MAP OF KENYA SHOWING THE MURANG’A COUNTY.....	84
APPENDIX 7: RESEARCH AUTHORIZATION; NACOSTI .....	86

## LIST OF FIGURES

Figure 1: Conceptual Framework .....	16
<b>Figure 2:</b> <i>Education Level Distribution</i> .....	45
<b>Figure 3:</b> <i>Possible Interventions which can Enhance Forgiveness</i> .....	56

## LIST OF TABLES

Table 1: Sampling Size and Technique .....	36
Table 2: Questionnaire Distribution.....	43
Table 3: Work experience .....	44
Table 4: Demographic Information of Respondent .....	46
Table 5: Assistant Parish Priests Reactions to Feelings of being Wounded. N: 40.....	47
Table 6: Relationship between forgiveness and emotional intelligence .....	63

## **CHAPTER ONE**

### **INTRODUCTION**

This study explored the impact of forgiveness on relationships among the Diocesan priests of Murang'a. This chapter consists of the background of the study, statement of the problem, the objectives of the study, the research hypothesis, the significance of the study, the theoretical framework, the conceptual framework and operational definition of terms.

#### **1.1 Background of the Study**

The impact of being hurt by a colleague is very painful. It leads to breaking up of relationship and might leave one with a deep wound which sometimes is difficult to heal. The victim feels mishandled, disrespected and inhumanly treated. Healing such wounds requires one to be able to let go of the pain inflicted. Letting go frees the offended person and creates an opportunity for restoration of the damaged relationship. Kofler (2011) observes that human beings are born into relationships and have their being within them. Priesthood is a life of relationships and pastoral ministry demands that priests relate well for the purpose of achieving their objectives in the parish and the Diocese at large. In the process of living together, priests like any other human beings may hurt and injure each other. This greatly affects their relationship since it affects communication, social life, brings about anger and fears amongst the priest. There are serious consequences when priestly relationships become difficult. Fitzgibbons (2015) clearly states that priests who cannot relate with the others suffer from depression, anger, alcoholism, sexual acting out, burnout, withdrawal from relationships, physical illness, abandonment of prayer and disinterest in apostolate. He elaborates more on the causes of difficult relationships in parish house as, lack of affirmations among priests working and living together and hence the desire to create a home in the house becomes elusive and loneliness enters which causes a lot of sadness. The

solution is rebuilt once more by seeking forgiveness from each other which in turn restores positive relationship..

The cause of conflicts among the priests could be attributed greatly to attachment patterns and emotional intelligence. Attachment is defined as the emotional and social intimacy between infant and caregiver (Bowlby, 1982) Attachment patterns refer to how one was securely or insecurely brought up by the caregiver as he grew up. There are two major divisions of attachments which are secure and insecure attachment. The relationship between the care giver and the infant contributes greatly on how the infant interacts with the environment as a child and as an adult. Insecurely attached persons may be difficult to live with since they have low self esteem and lack trust, while securely attached persons are free, confident and might be easy to move along with. Securely attached priests relate freely and are able to forgive easily while insecurely attached priests might find it difficult to forgive because they are always defensive and suspicious of the other. Priests who were insecurely attached would tend to mind their own business in disregard of the community life since they learnt to survive on their own from childhood. Priests who had secure attachment in childhood are confident, trustworthy since they were able to trust and build confidence in childhood.

Sarovey and Mayer (1990) described emotional intelligence as a form of social intelligence that involves the ability to monitor one's own and other's feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action. It is the ability of a person to manage his emotions and the emotions of other. Emotions can be used constructively or destructively. Emotional intelligence plays an important role in relationships. Emotionally intelligent person is able to process hurts and injuries and consequently is able to let go. A person whose emotional intelligence is low holds onto the hurts and does not forgive easily. Emotional

intelligence will be useful to the priests of Murang'a in order for them to understand how they feel and how to behave in certain situations. As a consequence, forgiveness and emotional intelligence will be useful tools for fostering relationship.

Scholars have come up with several definitions of forgiveness since there seems to be no standard definition. Some scholars see forgiveness as an aspect of pro-social change that happens in an individual already offended or injured by a relationship partner (MacCullough, Pargaments, & Thoresen, 2000a). It is a motivational change in which an individual person becomes less determined to retaliate and no longer avoids the wrongdoer but desires the good towards the transgressor. Mcmanus and Thorntorn (2006) define forgiveness as coming into terms with reality. This entails accepting that one is prone to hurts but has freedom in letting go of resentments and grievances. In refusing to forgive, a person lives in pain and is trapped forever in the past. Therefore forgiveness is coming to terms with what has happened, bearing in mind that it cannot be undone, incorporating it into life and moving on. Enright (2001) defines it as the overcoming of negative affect and judgment toward the offender, not by denying ourselves the right to such affect and judgment but by endeavoring to view the offender with compassion, benevolence and love while recognizing that he/she has abandoned the right to them. Relationship on the other hand is defined in English Oxford Dictionary as the connection, association, or involvement. It is a connection between two people based on their objectives in life. By virtue of ordination priests are connected to each other. They normally refer to each other as brothers in the ministry. How then is forgiveness connected with relationship?

Forgiveness encompasses the whole being. This includes the emotional, psychological, mental, spiritual, social components of human beings. Forgiveness has three movements of being, the intellectual (volition), emotional, and spiritual. The volitional movement has to do with the

choice, a decision, an act of the will to forgive or to be forgiven. The emotional aspect deals with the painful feelings that accompanies the action of forgiving. The spiritual aspects deals with the action of letting go of the hurt and anger. Therefore one great and critical aspect of forgiveness is the fact that forgiveness heals the whole person. Forgiveness carries with it both psychological, social and physiological benefits. It minimizes anxiety, anger, and grief. It enhances greater life satisfaction, positive affect, and state of self-esteem (Karremans 2003). At physiological level forgiveness improves the physical component of the victim. Socially it enhances and deepens relationships. It repairs and induces pro-social feelings (McCullough, 2000; Worthington, 2006). Keeping grudges and grievances is an invitation to experience anxiety, irritability, anger, depression, weight loss or gain, and lack of trust in ourselves and others. Holding on to painful memories, has been observed as the cause of long term health problems. However letting go of the painful and bitter memories has resulted to stabilizes of heart beat rates and hence lowering of the blood pressure. In other words blood pressure is regulated and normalized through forgiveness. Forgiveness reduces the stress levels in the sense that a person no longer recycles the bitter thoughts and irritations. Forgiveness leads to less hostility towards the transgressor and fewer depressive symptoms and hence one gets a sense of purpose in life and compassion. Through forgiveness an individual becomes calmer, happier and ready to be compassionate and loving to the world. On the one hand forgiveness reclaims time lost, energy lost and allows a person to experience higher emotions of joy, compassion, and love. While on the other hand unforgiveness blocks a person from creating a life he/ she would want. Forgiveness helps one to focus on the self and things that matter in one's life. In forgiveness one becomes alive to the self and specifically it helps one to be present to himself/herself. Forgiveness benefits the person who practices it. One becomes an amazing example to the world. He/she is regarded as strong, confident and a loving

person. These are the issues this research wants to find out how priests from Murang'a Diocese deal with forgiveness and if they find it necessary to forgive their fellow priests who offended them.

At international level, Mcmanus and Thornton (2006) have delved into this subject in their book on 'Finding Forgiveness'. They have addressed themselves to the facet of unforgiveness, its causes, symptoms, and consequences. They have shown in a very explicit way the power of forgiveness.

Dylann an American entered into an Emmanuel African Methodist Episcopal church and opened fire on innocent christians who were praying and killed nine of them. When he was arrested and taken to court he had no apologies and he was happy about what he did. His name was Dylann Roof. However members of the victims who were killed forgave him. An American presidential candidate by name Rick (2013) during the same time was asked what he would do as president to prevent a repeat of such an incidence. He refused to mention gun control and anti-racism education. He expressed his hope on the way the families gave true forgiveness. Anthony a survivor of the incident told Roof 'I forgive you, my family forgives you'. A woman who identified herself as the daughter of one of the victims said 'I will never talk to her again, I will never hold her hand ever again, you hurt me, you hurt a lot of people. But God forgives you, I forgive you.' These are the words that drove Rick to believe that laws and regulation are not as powerful as the power of forgiveness. These families made a choice to forgive. These families became free and they were able to continue with their lives. It is in letting go that priests who may have been offended by their colleagues will be free and be able to leave and work together in the parish.

John Paul 11 ( 1983 ) visited his assassin Mehmet Ali in prison and forgave him. The pope despite severe blood loss and pain asked the Christians to pray for Mehmet. In his visit they shook

hands and they emerged together for a photo as friends. The pope in the year 2000 requested that Mehmet be pardoned and released, a request that was granted. Mehmet was extradited to Turkey. The action of the Holy Father established a relationship with Ali which led to his conversion to Christianity. Consequently in the year 2014 he came back to Rome and laid two dozen white roses at the popes' grave. The act of forgiveness on the part of the pope impacted greatly on the life of Ali.

Amidst the pains and suffering of the people who had been abused by the clergy in Ireland Pope Francis made a pastoral visit in August 2018 to ask for forgiveness. He asked for forgiveness from abuses of power, sexual abuse, and exploitation through manual work perpetuated by nuns and for abuses perpetrated by men and women of the church. As he sought for forgiveness from the crowd, the crowd responded with applause. The people were happy that the pope had acknowledged that they had been hurt by the abuses and that their relationship with the church was no longer the same. The visit of the Pope reignited the Christian faith and deepened the relationship between the church as the people of God and the hierarchy of the church. In his visit to Assisi, the pope said that the world needs forgiveness. He reiterated that many people are caught up in resentment, and harbor a lot of hatred because they are incapable of forgiving. As a result relationships are broken, their lives and the lives of other people are ruined. Due to conflicts in their lives in parishes, priests in Murang'a Diocese experience broken relationships, resentment and harbor grudges. Hence, forgiveness could be a better option for priests in Murang'a diocese to build healthy relationship.

A study by Enright (2009) a developmental psychologist at the University of Wisconsin-Madison discovered that blood circulation in cardiac patients who had undergone forgiveness therapy improved than that of a controlled group which was provided with standard medical

treatment, counseling, diet and exercises. Enright is credited with founding International Institute of Forgiveness. Luskin ( 2002) the co-founder of the Stanford Forgiveness Project, in an ongoing series of workshops and studies explains that ‘when you don’t forgive you release all the chemicals of the stress response. When you forgive, you wipe all that clean’. Wiping out chemicals of stress response will be of great benefit to the priests of Murang’a because it will allow the body to function at its own rates.

In Africa, most countries are either experiencing conflicts internally or externally. Southern Sudan has been at war due to power struggle between President Kiir and Vice President Machar. As a result of their conflict there has been a lot of infighting resulting to deaths and displacement of people. The two leaders are currently working on a document to restore peace and enhance forgiveness. President Kiir in August 2018 called upon Riek to return to Juba since he had forgiven him. He assured him of his security together with all his people. This call has brought about ceasefire and a memorandum of understanding has been signed. As a result of this memorandum of understanding a political ceasefire has been achieved. A relationship has been reestablished due to the promise of forgiveness. There is relative peace in South Sudan for now. Relationship is built on cease fires. Whenever there are conflicts among priests, their ability to let go and coming to an understanding will be of great importance to them.

In 1990 when Nelson Mandela was released from prison after twenty seven years, in one of the rallies, he urged his people to forgive the apartheid regime since in forgiveness there is healing. Mandela was able to establish an inclusive government with both blacks and white. He was able to let go of his bitterness and consequently was able to rebuild the broken relationship with the whites. Tutu (2003) who chaired truth and reconciliation commission in South Africa confirms that forgiveness offers peace, inner healing and an opening to a productive future. This study will

examine whether priests in Murang'a Diocese experience inner peace, joy and happiness when they forgive each other.

In Kenya the issue of forgiveness has greatly being emphasized particularly after 2017 elections. The key protagonists, President Uhuru Kenyatta and Raila Odinga came together and decided to bury the hatchet and unite the country which was deeply divided along ethnic lines. Due to their rivalry many people died, jobs were lost, economy went down. Through the now famous handshake, there is peace. During the national prayer breakfast meeting in safari park in May 2018, they led the country in asking for forgiveness. The President in particular was very clear in asking for forgiveness from anybody he may have hurt due to his acts of omission and commission. His call for forgiveness has resulted to restoration of relationships among the ruling party and the opposition. This is visible particularly in national days celebrations where even the opposition leader is given a chance to address the nation unlike before. Humility of the president to seek forgiveness for his sins of omission and commission can be reduplicated in the life of the priests of Murang'a Diocese. The ability to embrace a perceived enemy makes life easier and beneficial to all. Priests who forgive will be able to experience peace and joy in the parish. This research will at exploring the impact of forgiveness on relationships among the Catholic Clergy in Murang'a Diocese.

## **1.2 Statement of the Problem**

The expectations of priestly life in the parishes is that they will live together in harmony. However, there are instances when conflicts arise among themselves. Christians and the Bishop expect them to be good examples in relationships. Many priests seem to find it difficult to forgive each other whenever they disagree among themselves. In the church there has been serious cases of misunderstandings among the clergy. These misunderstandings have been brought about by

disagreement in financial matters, pastoral assignments, power plays, competition for friendships, popularity syndrome, educational levels, and doctrinal conflict. Conflicts arise due to several factors such as, pastoral engagements which are not well coordinated, pastoral car maintenance and replacement, relationship with the community depending on who seems to be performing better than the other, parish donations, allowances, age differences, education background and parish management. There have been cases of suspicion as to who seems, close and loved by the Bishop. There are times that these conflicts are caused by the fact that rectory has no privacy. There are those who feel that it is in order to welcome Christians in the house while others see it as private house meant only for priests and out of bounds to the Christians.

These conflicts break relationships in the parish life. The conflict disturbs social life such that sharing a meal at table is a nightmare. There is communication breakdown and communication is not done face to face but through the diary particularly in matters to do with the apostolate. As a result of non-communication priests experience loneliness. Loneliness leads priests to seek alternatives to fill in the vacuum. The vacuum seems to be filled through joining friends in social drinking which might eventually lead to alcoholic addiction. Those priests who do not go out with friends to drink buy beer and keep it in their rooms and consequently it becomes their trusted companion leading to its abuse. As a result of broken relationships there is a lot of tension in the parish house which leads to mental health illnesses such as depression and physiological illness such as frequent headaches or body aches. inability to contro to recognize and appreciate emotions causes conflicts in the life of the priests which makes relationships difficult. Insecurely attached priests find reallionship and forgiveness very difficult because they are suspicious and have little or no understanding of the benefits of forgieveness and reallionships. This study therefore aimed at exploring the impact of forgiveness on relationships among the priests of Catholic Diocese of

Murang'a. This area of research seemingly had not been explored due to its difficulty and hence the study has filled in this gap in knowledge and literature.

### **1.3 Objectives of the Study.**

The research was guided by the following objectives:

1. To explore whether forgiveness influences relationship among priests of Murang'a Diocese
2. To examine whether attachment patterns and emotional intelligence affects forgiveness and relationship among the priests of Murang'a Diocese.
3. To examine the possible interventions which can enhance forgiveness and relationships among the priests of Murang'a.

### **1.4 Research Questions**

The research was guided by the following questions:

1. Does forgiveness influence relationship among priests in Murang'a Diocese.
2. Does attachment patterns and emotional intelligence contribute to forgiveness and relationship among the priests of Murang'a Diocese?
3. What are the possible ways in which forgiveness and relationship could be enhanced in Murang'a Diocese

### **1.5 Research Null Hypothesis**

The following hypothesis was tested:

There is a negative co-relation between forgiveness and emotional intelligence among the priests of Murang'a Diocese.

### **1.6 Significance of the Study**

This study would benefit the following people:

**Bishop;** Cases of conflict among the priests always find their way to Bishop's office. This study will raise an awareness to the Bishop on possible interventions of conflict.

**Priests and Religious;** The study will raise awareness on the priests on the benefit of forgiveness and how necessary healthy relationships are important.

**Religious Superiors;** This study will be of benefit to religious superiors in the the sense that it will add up to their knowledge of forgiveness and relationships and possible interventions whenever they experience conflicts in their congregation.

**Seminary Formators and Vocation Directors;** This study will help the formators in addressing the issues of forgiveness and relationship in the pastoral ministry. They will be able to keenly form the seminarians towards creating good relationships in the ministry.

**Researchers;** This study will add up to the already existing literature for the researchers.

**Christians;** This study will raise awareness among the christians on what priests experience in their life. This will help the christians to appreciate the priests more as human beings who need to be understood and assisted in the journey of faith.

### **1.7 Scope and Delimitation of the Study**

Forgiveness is a very wide topic which can be treated from many dimensions. It can be treated from psychological, religious, social and even political perspectives etc. This study was limited to the impact of forgiveness on relationship among the clergy from Murang'a Diocese only and hence it excluded all the religious priests working in Murang'a. There are currently 115 Diocesan priests.

The expansiveness and terrain of the Diocese made accessibility of some parishes difficult but still manageable. The second limitation was the scope since this research was only done in one Diocese. Better results would have been achieved if the scope was widened to include the

metropolitan of Nyeri which is comprised of 7 Dioceses. The respondents were Diocesan priests who knew each other and have learnt to cope with different situations of life. There was little enthusiasm in some to participate in the research as shown by the way they responded to questionnaires and interviews. The previous appointment of the researcher as the Vicar General made some priests very suspicious about the research. It was difficult for some priests to believe that this research was for academic purposes only. They suspected that the Bishop was behind it despite the assurances that it was purely for the purpose of research. Due to time, and financial constraint, the researcher concentrated on the targeted area only and within a period of six months.

### **1.8 Theoretical Framework**

This study was informed by Enright's (2001) forgiveness process model. Enright is a renowned researcher in the field of forgiveness. His knowledge and faith as a Christian led him to wonder whether Jesus' teaching on mercy and forgiveness would be beneficial to his patients. He therefore started incorporating notions of forgiveness into his therapies. The outcome was encouraging. He conducted studies with several patients. This led him to come up with his own model of forgiveness which is found in his book 'forgiveness is a choice'. The model is made up of twenty steps which are summarized into four phases as below;

- i. *Phase one-Uncovering one's anger*
- ii. *Phase two-Deciding to forgive*
- iii. *Phase three-Working on forgiveness*
- iv. *Phase four-Discovery and release from emotional phase*

The above phases form the development progression of the process of forgiveness since forgiveness is a step by step phenomenon. It is not an overnight activity.

### *Phase one-uncovering phase*

In this phase the person examines the psychological defenses so as to open up the issue of hurt. This consists of denial. The intention is to confront the anger with the intention of releasing it. The person acknowledges that an injustice has been done. The person admits a feeling of humiliation, guilt or shame which makes him emotionally drained and preoccupied with the problem. A person then compares himself with the offender and if he feels that the offender is better his anger deepens. There are times that the injured party realizes that he is permanently changed, which may make the person feel its like justice happens to others and not to himself.

### *Decision phase*

This is an important cognitive phase. The person is involved in interrogating what forgiveness is and is not. He brings into focus all the anger, hurts and frustrations. In this state the person realizes that past attempts to deal with injustices were ineffective which gives him room to navigate to new approaches. Here he makes a decision to abandon revenge and starts working towards forgiveness.

### *Work phase*

In this phase the offended person gains a new perspective of the offender. To him the offender becomes more than the offense committed. The offended person acquires an empathetic, compassionate and merciful view of the offender. The person now accepts and absorbs the pain and makes a commitment not pass on one's emotional pain to others including the offender. This implies that the offended person is ready to gift the offender which could be demonstrated by signs of kindness or respect.

### *Deepening phase*

In this phase a person starts to find meaning for self and others in self. He realizes that he/she at a certain moment in life required forgiveness. He becomes aware of decreased negative effect and increased positive effect which leads to emotional release.

The above model when applied to the Priests of Murang'a Diocese would be very helpful in the sense that it recognizes forgiveness as a moral concept as well as spiritual concept. Priests are agents of forgiveness and as such are expected to be in the forefront when dealing with issues of forgiveness. This model confirmed that forgiveness is a merciful act of gifting someone who doesn't necessary deserve it. It is a decision that a wounded person makes for his own good. Healing process begins when a wounded person acknowledges that he has been hurt. This moves the process to the end where one recognizes that at one time in time he required to be forgiven and that carrying on the grudge hurts the offended person more not the offender. It will also be important to the priests to understand that forgiveness is a process and it requires to be worked on. This model will help the priests to realize that it is possible to let go of the hurts and bitterness which one may carry in life. Finally it will help the priests realize that the offender requires mercy and compassion and not judgment. The model places more emphasis on the offense rather than the person and hence accord the person the dignity he is entitled to.

#### **1.8.1 Strength of this Model**

This model recognizes the importance of forgiveness in human relationships. It provides and guides the process of forgiveness. It recognizes forgiveness as a process and it gives a step by step guidelines of addressing the hurt. The model succeeds in encouraging people to uncover the pains of hurts rather than suppressing them. This is a very important step since it helps one to face the situation. Some people tend to suppress the painful emotions which eventually leads to

psychological problems. The model has been used by professionals, family therapists, couples, community and societal psychologist.

### **1.8.2 Weakness of the Model**

This model has no ethical or communal framework. It approaches forgiveness from a very personal and independent level. It is just concerned with the transgressed person and has no provision for the offender. It is difficult to tell at what time one is in a particular step. It assumes that forgiveness is a generally sequential stage manner in which individuals must perform particular cognitive affective and behavioral tasks before they are able to make to the next stage.

### **1.8.3 Justification of the Theory to the Present Study**

Enright's model of forgiveness informed this study because it gave step by step process of forgiveness. It presented forgiveness as a process and not as a one off activity. It affirmed in a big way the need for attending to forgiveness as an important aspect of human life. By providing this process Enright emphasized the therapeutic nature of forgiveness which meant that it is no longer an issue to be wished away. As a process, forgiveness is a long journey, effortful and slow and a challenge to be met ( Mcmanus &Thornton 2006). Human relations are challenged by issues of conflict, hatred, infighting and selfishness. Forgiveness comes to stabilize these relationships. Enright therefore offered this process as a remedy for those who find it difficult to work on forgiveness.

## 1.9 Conceptual Framework

Chinn and Kramer (1999) define conceptual framework as a complex mental formulation of experience. It expresses concepts and shows the relationships among the concepts.

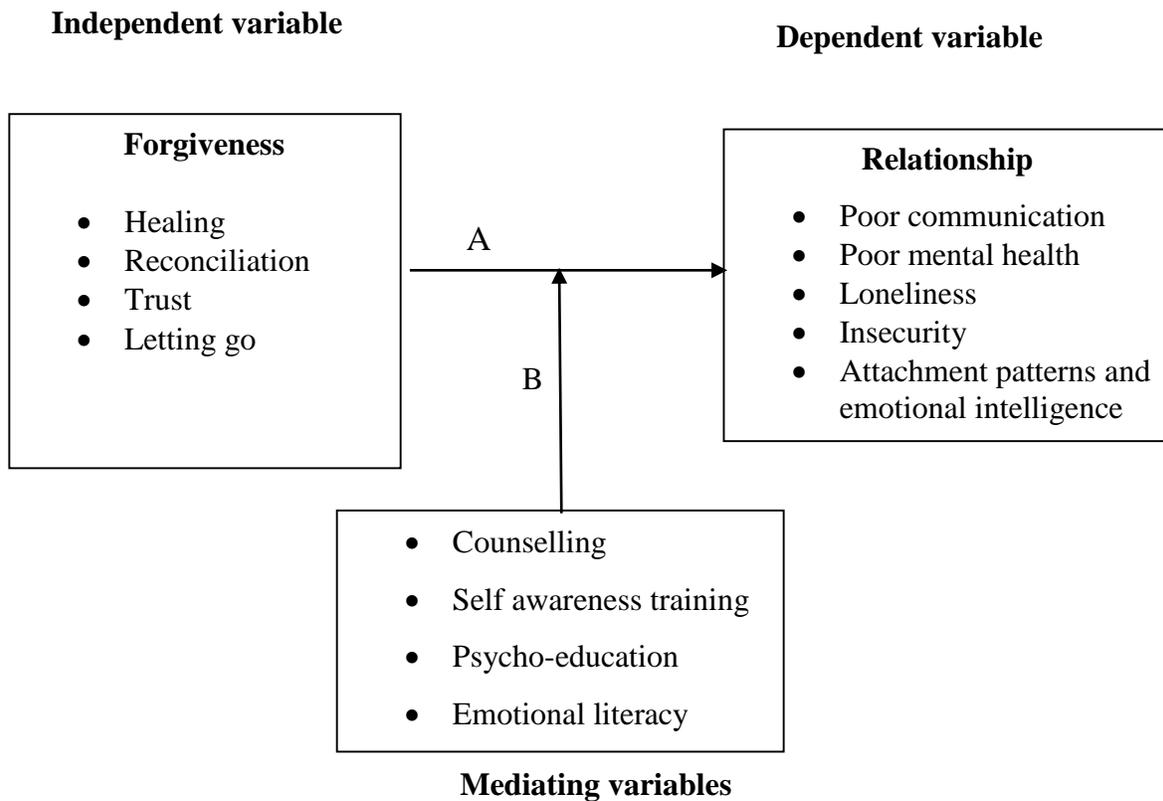


Figure 1: Conceptual Framework

The conceptual framework above shows forgiveness as the independent variable while relationship is the dependent variable. Arrow A shows the indicators of forgiveness. Forgiveness brings about healing, reconciliation, trust and the ability to let go. Dependent variable indicates that where there is no forgiveness there is poor relationships, poor psychological health, loneliness because there is no social life and insecurity sets in. Inability to let go leads to holding on to a grudge which is unhealthy in the life of a person. Forgiveness demands that one lets go of the hurt. Attachment patterns and emotional intelligence influence relationship. Securely attached person are confident and hence are able to relate well with people. Emotionally intelligent are able to

control their emotions and hence relate with colleagues in the Diocese. They are also able to forgive since they recognize the emotions of other people and hence are not shaken by their emotional outbursts. This makes a person free in relating with self and others. Arrow B shows the mediating variables as counselling, self awareness seminars, psycho-education and emotional literacy workshops to enlighten the clergy on the importance of forgiveness and healthy relationships.

### **1.10 Operational Definition of Terms**

The following words were used as defined,

**Assistant parish priest;** Is a priest working in the parish under a parish priest.

**Attachment patterns;** Refers to a lasting connectness between human beings which starts from infancy all through an individual's life.

**Apostolate;** Refers to every activity in the parish which is directed towards carrying out Christ's mission.

**Bishop;** Is the Head of a Diocese who acts as Father and also handles the administrative roles of the Diocese.

**C.D.M;** Denotes Catholic Diocese of Murang'a.

**Colleague;** Is a co-worker or associate working in the same parish.

**Conflict;** Is a serious disagreement causing tensions in the parish.

**Emotional intelligence;** It is the ability of the individual to recognize one's emotions and those of others, discern between feelings and label them appropriately.

**Forgiveness;** Is a wilful process in which a person chooses not to retaliate but rather to respond in a loving manner to the transgressor.

**Insecurity;** Is the relationship style where the bond is contaminated by fear.

**Intervention;** Is an attempt to assist an individual or group with a strategic approach to bring about healing.

**Priests;** These are ordained ministers of the word and sacraments in Catholic Church.

**Psychological;** Is that which affects the mind especially as a function of awareness, feeling or motivation.

**Psycho-spiritual;** This is the intergration of psychology and spirituality. It is the application of spiritual dimension of a person as being fundamental to his/her mental health thereby bringing about the full realization of the person's capacity through the application of both spiritual methods in holistic, intergrated approach that leads to healing and inner growth.

**Spiritual;** Denotes a deep feeling and belief in God.

**Relationship;** Is a state of affairs connecting two or more people.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter presents the relevant literature review for this study which explored the impact of forgiveness on relationship among the priests of Murang'a Diocese. Research objectives formed the theme of this review. The research gaps of the reviewed literature have also been identified and the conclusion made.

#### **2.2 Role of Forgiveness on Relationship**

Forgiveness and relationship have become hot topics in the recent past. This is because forgiveness has been discovered to be therapeutic. Human beings tend to hurt and injure each other. These hurts and wounds disturb the peaceful coexistence between them.

Worthington (2001) developed a model of forgiveness which he called 'REACH. This model was experimented in over twenty two randomized clinical trials, with parents, couples, Christian communities, and in classrooms. It consisted of the following five stages; recalling the hurt, empathizing with the one who hurts, altruistic gift of forgiveness, commitment to forgive and holding on to the forgiveness hence acronym REACH. These stages bring into focus the role of forgiveness on the offended person himself as well as on the transgressor. Worthington used this model to unblock couples who appeared stuck in difficult situations during counselling sessions.

He identifies two types of forgiveness. These are decisional forgiveness and emotional forgiveness. Decisional forgiveness happens when one opts to treat the offender as a valued person and with no desire or interest to revenge. Emotional forgiveness results from the offended person replacing the negative unforgiving emotions with positive oriented emotions such as empathy,

sympathy, compassion and love. REACH forgiveness has its foundation on emotional replacement. This five step model has been tested and shown to be effective in Christian colleges and universities like John Brown University Siloam Springs, (Lampton, Oliver,& Berry 2006). It has also been applied and found to be effective in Christian congregations in Philippines. This model will be therefore a useful tool for unblocking difficult relational situations with priests in Catholic Diocese of Murang'a.

Worthington, Hunter, Sharp, Hook, Van, Davis, Miller, Gingrich, Sandage, Lao, Bubod, and Milton (2010) conducted a study on college students who were struggling with forgiveness in Phillipines. There were five pre-test and post-test interventions conducted adopting five step forgiveness model for both religion and culture. Group interventions were conducted in three Christian churches as follows; n=5 for individuals, n=8 for couples participating individually, n=8 for one Christian retreat centre and n=4 for one college dormitory. The findings were that participants reported a decrease in unforgiving motivations towards their offender and an increase in forgiveness of the offender. Adapting a Christian oriented model to both Filipino culture and religion was effective. These findings will be very important to the priests of Murang'a since there will eventually be decrease in unforgiving motivations as well as increase in forgiveness to the colleagues who offends.

In a study by Freedman and Enright's( 1996) on forgiveness as an intervention goal with incest survivors, a yoked, randomized experimental and control group design was used. An intervention with forgiveness toward their abuser as the goal was conducted with 12 females as incest survivors. The survivors were divided into 2 groups. One received the forgiveness intervention immediately and the other was put on a waiting list control group. Each participant met the intervener once per week. It took about 14 months to meet all the participants. Dependent

variables were forgiveness, self-esteem, hope, psychological depression, and state-trait anxiety scales. The outcome was that the experimental group gained more than the control group in forgiveness and hope and decreased significantly more than the control group in anxiety and depression. The control group showed similar change patterns when they were subjected to the process model of forgiveness. They improved in self-esteem as well. Similar results were seen in other groups, (Coyle & Enright, 1997). Increase in self-esteem among the priests of Murang'a is of great benefit since it will enhance joy, happiness and effective pastoral activity.

In an article on forgiveness as a therapeutic option, Murray (2002) reviews an earlier study undertaken by Fennel. Fennel (1993) had undertaken a cross-sectional survey of 147 couples all who were married for twenty years. He used dyadic adjustment scale (Spanier, 1976). He developed a 59-item questionnaire of potential marital strengths using a modified Delphi method. The questionnaire was administered to the participants who indicated what they viewed as the 10 most important factors contributing to long term marriage. The findings were that the capacity to seek and grant forgiveness contributed greatly to successful marriages. Murray (2002) concludes that forgiveness has an impact on individuals in marital, committed, familial and interpersonal relationships based on the several literature review he provides, as he presents forgiveness as a therapeutic option. The review of this study covers several areas such as forgiveness in relationships, communication of forgiveness in relationship, consequences of forgiving in relationships and implications for family counsellors. The above study is applicable in this research in the sense that the researcher intends to recommend forgiveness as necessary in restoring, maintaining relationships among the priests of Murang'a Diocese. However the category of respondents and location is different for this researcher.

A longitudinal study on the dark side of forgiveness by McNulty (2010) the tendency to forgive predicted continued psychological and physical aggression in marriage. The study involved 72 first time married couples who were within their first six months of marriage. He evaluated the link between spouses reports of their tendencies to express forgiveness to their partners and changes in the same behavior over time. The couples were contacted online during recruitment. They were first put into a laboratory sessions and the questionnaires were administered. The findings were that there is a positive association between spouses reports of their tendencies to express forgiveness to their partners and those partners reports of psychological and physical aggression. However, the study found out the relatively more forgiving partners experienced more psychological and physical aggression. These findings are related to how people feel most of the time, the fear that forgiving a person may make a person repeat the same mistake again. These blocks forgiveness and the benefits associated with forgiveness. These study was carried out among women whose reaction towards aggression is different from men. However, this research will target priests who are men formed in religious matters.

A qualitative study, using grounded theory methods was conducted by Akhtar, Dolan, and Barlow (2017) on understanding the relationship between state forgiveness and psychological wellbeing. There were eleven participants from different nationalities, 8 whites, 2 pakistanians, and 1 black. They were all adults affiliated to different religions, budhhists, muslims and atheists. The participants were recruited using purposive and snowball sampling methods through various means like face book, emails and direct calls through telephone. The criteria to participate was that the participant must have practiced forgiveness in response to interpersonal hurts. These hurts were identified as parental love deprivation, hurts by a romantic partner and feelings of neglect. The participants aged between 27-50 years. In-depth semi-structured interviews were conducted on

some participants who were reachable while those who were far were contacted through video-link. The findings in all the participants were that there was a relationship between state forgiveness and psychological well-being on individuals who forgive. Participants expressed the feelings of upliftedness, contentment, joy, and independence. On the side of unforgiveness the participants reported feeling depressed, lack of energy and no sense of peace. This study, therefore confirms that forgiveness plays a significant role in psychological well-being. This study informed greatly the current research in the sense that priests are supposed to be contented, joyful and empowered. Empowerment through forgiveness means ability to overcome negative emotions. The participants of these study were 8 men and 3 women. The current research will have 86 men participants of one faith.

### **2.3 Benefits of Forgiveness**

A longitudinal study by Toussaint, Shields, and Slavish (2016) on forgiveness, stress, and health was undertaken to determine how symptoms of forgiveness, stress and health change and relate to each other over a period of five weeks. The participants were both middle aged and older adults. Each week, for five weeks, participants reported on their level of state forgiveness, perceived stress and mental and physical symptoms. The findings were that participants' levels of forgiveness, stress, mental and physical health showed significant change. Increases in forgiveness were associated with decreases in stress which were in turn related to decreases in mental (but not physical) health symptoms ( i.e, forgiveness—stress—health). Therefore on the level of priests of Murang'a, forgiveness will decrease stress and lead to increase in mental and physical health. This will translate into better service delivery and better relationships.

In article on barriers of forgiveness written by Medha & Scott (2016), physiological, psychological and social benefits are discussed as below. Benefits of forgiveness are many

particularly on the part of the victim. They are both psychological and physiological. On the psychological level forgiveness helps a person to heal from wounds (Hope, 1987). Forgiveness helps one to deal with negative emotional states (Worthington & Scherer 2004). It helps in minimizing psychological stress, anxiety, anger, and grief (Coyle & Enright 1997). Forgiveness boosts, greater life gratification, positive touch, and person's self-esteem particularly in high commitment relationship (Karremans, 2003). On the physiological level forgiveness is associated with enriched nervous and immune system (Robles & Glaser 2002), hence giving the victim superior health results (Van Oyen Witvliet, Ludwig & Vander Laan, 2001). On the social level, forgiveness conserves the interpersonal relationship (McCullough & Rachal, 1997). A physiological, psychological and social sound priest is healthy in mind and body and hence useful in the ministry.

#### **2.4 Importance of Relationships**

Human beings are social beings. They learn to relate with each other from early life. Human heart has a deep desire for healthy relationships (Koffler 2015). Good relationships yield good life, joy and happiness. In his book on building positive relationships, Koffler(2015) discusses relationships from family level, romantic level, relationships in schools, work places, with friends, with public figures and finally with God. In chapter 8 he talks about sorting out conflicts, forgiving and reconciliation. Here he sees conflict as either daily food or daily poison in peoples' relationships depending on how they are handled. He says that our future is filled with hope if people work on good relationships. Priestly life is no different. The desire to build positive relationships is higher now than before since priests are required to live together in parish houses as well as organize pastoral work together. This is only possible when the relationship is good.

In an article on resolution of conflicts in priestly life and relationships ( Fitzgibbons 2015), emphasizes that loving, supportive and mutually encouraging relationships are essential to the physical, emotional, and spiritual well-being of priests and to their ministry. He sees the life of a priest as becoming increasingly demanding with a lot of pressure. This pressure is as a result of a hostile environment, critical to priesthood as it is happening in America these days, the declining number of vocations hence apostolate requiring more sacrifices, and the laity who do not know the pressure a priest experiences.

There are serious consequences when priestly relationships becomes difficult such as depression, anger, alcoholism, sexual acting out, burnout, withdrawal from relationships, physical illness, abandonment of prayer and disinterest in apostolate. He elaborates more on the causes of difficult relationships in parish house as, lack of affirmations among priests working and living together and hence the desire to create a home in the house, becomes elusive and loneliness enters which causes a lot of sadness. He sees difficult priestly relationships as a result of mistrust among themselves, anger which originates from hurts at different life stages and selfishness, insecurity and loneliness. Mistrust may have developed in formation due to failure to forgive seminarians or failure to forgive a priest for hurts in the ministry. These mistrusts may have arisen from the way one is brought up in the family or adult life. He summarizes this article by suggesting that conflicts in priestly relationships can be minimized by helping priests grow in forgiveness, trust, commitment, more self-giving to each other, assisting the priest to be aware of himself more particularly in areas of his giftedness and learning new ways of communicating in a positive loving way. He concludes his article by stating that healthy relationships require daily commitment to grow in virtues such as patience, forgiveness forbearance and trust. Loving and supportive relationships among the priests are vital for the mental, emotional, social and physical growth.

In a book review ‘priesthood today; ministry in a changing church’ Casey (2014) gives a profound motive for collaboration which is based on relationships. He says that super-independence is never a virtue because it destroys a person. He emphasizes that the mental health and personal maturity of the priest is dependent on his relationships. Priests need each other so as to experience their own feelings, their need for friendship, for support and sharing in life experiences. He criticizes super-independence due to the fact that it causes isolation which makes priests meet their needs in unhealthy way. He cautions the priests that their ministry will suffer if they are not in relationship with themselves and others. This underpins the importance of relationship in the life of the priests. Poor relationships among the priests greatly affects their pastoral ministry since services rendered are poor.

## **2.5 The Mediating Role of Attachment on Forgiveness and Relationship**

Attachment theory was developed by Bowlby (1982). It has to do with relationships. Forgiveness is a response to hurts and wounds in a relationship. Hence the three words, attachment, forgiveness and relationships reinforce the life of human beings. Attachment is defined as emotional and social intimacy between infant and caregiver based on the expectations of the infant from the adult and the interaction of the infant with the caregiver (Bowlby 1982). Attachment theory describes and explains people’s enduring patterns of relationships from birth to death. Sensitive responding of the care giver is key to attachment. It emphasizes on the relationships between people particularly on long term perspectives.

Researchers Schaffer and Emerson(1964) in a longitudinal study with 60 infants, observed infants after every four weeks during the first year of life and again after 18 months found four distinct phases of attachment as follows;

**Pre-attachment stage (1-3 months)** During this stage the infant showed no particular attachment to a specific caregiver. The infants crying and fussing naturally led to the caregiver's positive response.

**Indiscriminate attachment (6 weeks – 7weeks).** The infant was able to distinguish between the primary and secondary caregiver. However the response towards the primary caregiver was more than the rest of the caregivers.

**Discriminate attachment (7 – 11 months).** The infants showed strong attachment to a specific individual. They protested when they were separated (separation anxiety) from the primary caregiver and they displayed anxiety around strangers (stranger anxiety)

**Multiple attachments (9 months and above).** The infants began to form strong attachments with other caregivers beyond the primary caregiver like the fathers, grandparents and older siblings.

Bowlby and Ainsworth both contributed greatly to this theory of attachment. They therefore came up with the following patterns of attachment;

**Secure attachment.** In both cases (infants and adults) one who was securely attached found it relatively easy to get close to others. They were comfortable, and depended on others and others depended on them. In secure attachment there was no worry of being abandoned or someone coming too close.

**Ambivalent attachment.** Children with ambivalent attachment tended to be distressed when the parent left the room. They didn't depend on their care giver whenever they were in need. Ambivalent adults worry that their partners don't really love them or will not stay with them. Ambivalent infants will either passively or actively show hostility towards their primary caregiver.

**Avoidant attachment.** Avoidant infants literally avoided the caregivers. These infants will have no preference between a stranger and a caregiver. Research has suggested that this could be as a result of non-responsiveness of the caregivers. Adults with this kind of a pattern keep distance from the people, they find it difficult to trust other people and they live independently without depending on others. They become nervous when other people come close to them.

**Disorganized attachment.** In this attachment pattern there was a display of confused mix of behavior. The child seemed disoriented or confused. They tended to resist and avoid the caregiver. Researchers believe that this could have been the result of inconsistent behaviors from caregivers.

## **2.6 Attachment and Forgiveness**

In a study by Eraslan (2018) on mediating effect of psychological resilience, on secure attachment and forgiveness among university students, 293 students (57% female and 43%) were randomly selected and were asked to complete Relationship Scale Questionnaire, an Ego Resiliency Scale, a Heartland Forgiveness scale and a Personal Information Form. A structural equation modelling was used to test the effects of psychological resilience between secure attachment and forgiveness. The findings were that psychological resilience mediated between secure attachment and forgiveness. Securely attached individuals, because they themselves are secure, see others as secure and responsible in their interpersonal relationships. They consider themselves as independent, likeable and having competence to cope with potential threats (Bartholomew & Horowitz, 1991). Secure attachment persons build strong interpersonal relationships particularly in stressful circumstances since they have positive perceptions of themselves and others (Hazan & Shaver, 1987). He continues to say that securely attached persons have high levels of emotional awareness and empathetic skills (Laible, 2007). These help securely

attached persons to build healthy relationships. An insecurely attached person sees others as unreliable and rejectionists. They feel unworthy and unwanted.

In another study by Farrel (2010) on forgiveness, mood and attachment styles in mid – western university and northern liberal arts college, a recruitment of 164 participants from the psychology class was done. 37 were dropped during screening since they had not been hurt by a partner. Criteria to be admitted to the study was somebody who had suffered some hurt. The sample size was 67.7% female and 32.3% males. They were all between 18-20 years of age. Complete self- report questionnaires, containing demographic information, relationship history, forgiveness likelihood scale, depression (CES-D scale) adult attachment style (relationship questionnaire scale) were administered. The findings were that comparing participants with fearful attachment style, participants with secure attachment were more likely to forgive an offender. Participants with secure attachment were less likely to view the offense as having a major, negative impact on their lives as compared to individuals with fearful attachment. The present study will find out whether participants have secure or insecure attachment and its effect on the life of priests of Murang’a Diocese.

A study was carried out by Sohrab, Aghapour, and Roslami (2013) on inclination to forgiveness and marital satisfaction regarding to mediator attachment style role which had 30 married students residing in Allamee Tabatabai University. Data collection was through questionnaires using family scale, marital satisfaction scale and statistical regression method was used for data analysis. The findings were that there was significant correlation between attachment style and forgiveness level as the predictor variable and marital satisfaction. Though the findings are encouraging on marital relationship it will be interesting to see whether attachment and forgiveness are correlational with the Priests of Murang’a.

From the above studies, forgiveness plays a significant role in interpersonal relationships. The ability to forgive is greatly determined by how an individual is secure. This follows the attachment patterns. Forgiveness is a positive response to healing emotional wounds, rebuilding of trust and the ability to fix relationships (Makinen & Johnson, 2006). Forgiveness is driven by the desire to replace negative emotions with positive oriented emotions such as empathy, respect, compassion, and psychological balance (Enright & Gassin, 1992). This study showed that securely attached students had positive view of forgiveness meaning that it was easy for them to forgive. Similar studies have shown that secure attachment facilitates forgiveness since secure attachment is associated with positive emotions such as hope and self-esteem (Armtage & Harris, 2006;). Securely attached person are confident in themselves and are free hence are able to let go easily. Insecurely attached person are overprotective on themselves and find it difficult to control negative feelings (Collins & Read, 1994). Securely attached person empathizes with the offender and is able to control feelings of anger hence letting go of the hurt easily (McCullough, 1997).

Forgiveness reduces the level of stress, anxiety, depressive emotions, anger and it increases the level of satisfactions. Due to self- confidence securely attached persons believe that they are capable of dealing with any potential threats. A study on the relationship between forgiveness and attachment showed that there is a direct relationship between secure attachment and forgiveness (Crawley, 2005 & Davidson, 2000). This study showed that secure attachment is the basis of forgiveness and greater security of attachment was predictive of greater forgiveness (Lawler-Row, Hyatt-Edwards, Wuensch & Karreensmans, 2011). This study showed that securely attached students are likely to have increased levels of forgiveness. This study through data collection will verify the situation among the Priests of Murang'a diocese.

## 2.7 Emotional Intelligence and forgiveness

Emotional intelligence is a term that that was created by Salavoy and Mayer (1990) and popularized by Goleman (1995) in his book 'Emotional Intelligence'. Bar-On (1997) defines it as effectively understanding oneself and others, relating well to people, and adapting to the immediate surroundings. Toga and Thompson (2005) defined it as the tendency to abandon negative emotions, thoughts and behaviors towards the transgressor and transforming them into more positive emotions, thoughts and behaviors.

Emotional intelligence is defined as the ability to recognize one's emotions, understand what they are saying and realize how they affect people. Emotional intelligence is the ability to recognize, understand and manage the emotions. It is the ability to recognize, understand and influence the emotions of others (Suciu, Petcu, & Gherhes, 2010). Goleman (1995) developed five elements that define emotional intelligence. These elements are;

### A. *Self-awareness*

He says that people with high emotional intelligence understand their emotions and hence are not ruled by them. They are confident because they are able to trust their intuition. They are aware of their strengths and weakness and they continually work on these areas in order to improve them. A person is able to recognize an emotion as it happens.

### B. *Self-regulation*

Goleman calls this the ability to control emotions and impulses. With this element one thinks before acting and has the following characteristics, thoughtfulness, comfort with change, integrity and the ability to refuse something. One has a say in how long an emotion will last by using a number of techniques such as, recasting a situation in a more positive light, taking a long walk or meditation.

C. *Motivation*

Emotional intelligent people are highly motivated, highly productive, love challenges, and are effective in whatever they do. Motivation is made up of achievement drive, commitment, initiative and optimism.

D. *Empathy*

This is ability to identify with and understand the wants, needs, and viewpoints of those within the environment. Goleman says that empathetic people are usually excellent at managing relationships and listening to other people. They don't stereotype and don't judge quickly. An empathetic person excels in service orientation, developing others, and understanding others.

E. *Social skills.*

For him people with social skills are team players, they focus on helping others to develop and shine. They are excellent in managing disputes, are excellent communicators, and are masters at building and maintaining relationships.

It is important to note that emotional intelligence plays a very significant role in relationships. It incorporates the whole social life of an individual since it deals with the psychological, social, emotional aspects of human beings. It is relatively a new concept which is being combined with intelligence quotient in the organizations to hire employees. However the researcher's concern in this study is not how this concept has been used in other fields but how it mediates forgiveness and relationship among Priests of Murang'a Diocese.

In a study undertaken by Entenzer, Othman, Kosnin and Panah (2011) on relation between emotional intelligence and forgiveness with marital satisfaction, 200 Iranian married couples studying in Iranian Islamic Azad University between the years, 2009-2010 were randomly recruited. Questionnaires were administered to them. Each participant filled the forgiveness

family questionnaire, Bar on emotional intelligence questionnaire and Enrich marital satisfaction scale. Data was analysed based on multivariate correlation analysis, multivariable analysis of variance (MANOVA), analysis of variance one variable (ANOVA) and T-test. SPSS software was used for statistical analysis. The study concluded that there was significant relation between emotional intelligence and marital satisfaction. The correlation coefficient between emotional intelligence and marital satisfaction was 0.405 in level of less than 0.01. However the study showed that there was no significant relation between emotional intelligence and forgiveness. The findings of this study go against previous study which had found out that forgiveness leads to an increase in greater emotional and relational health due to emotional control and empathetic control (Enright & Fitzgibbons, 2000; Baucon, 1998).

Emotional management styles have been discovered to have the same characteristics relevant to forgiveness. Higher emotional intelligence has been correlated with greater agreeableness and wellbeing (Schutte, 2001) as well as well less tendency to bullying and violence (Mayer & Sarovey, 1997). People with better emotional management are able to handle stressors, they are more cooperative with good social skills and are able to resolve interpersonal conflicts, Individuals who manage their emotions put up well with the people while those who are unable to manage their emotions find it difficult to interact with the people. Individuals who manage their emotions are also able to forgive.

In correlational study on the relationship between emotional intelligence and forgiveness (Mugrage, 2014), the trait model intelligence questionnaire and Enright forgiveness inventory were administered online via online. There were a total of 300 respondents and 129 completed the survey. The data was analyzed through analysis of variance (ANOVA). The results of this study did not provide evidence of a relationship between emotional intelligence and forgiveness, though

the data provided evidence of a relationship between the well-being factor of trait emotional intelligence questionnaire short form and subscales Enright's forgiveness inventory. Though the study did not provide a positive relationship between forgiveness and emotional intelligence it suffices to say that both have individual's well-being as its goal. An increase in emotional intelligence enhances the levels of forgiveness. It is impossible to isolate these three concepts, ie, emotional intelligence, forgiveness and wellbeing because they are directed at improving the mental health of a person. The wellbeing of the Priests in Murang'a diocese is linked to their ability to understand their emotional intelligence, and the benefits of forgiveness.

## **2.8 Summary of Literature Review and Gaps**

Forgiveness remains a core element of human relationships. The studies above have clearly shown how important forgiveness is in human relationships. Apart from influencing relationships it is also therapeutic in nature. Studies as earlier indicated have shown that forgiveness has effect on the physical, mental and social aspects of human life. Forgiveness is both intrapersonal and interpersonal. The ability to forgive is highly influenced by how a person was attached in childhood and the ability to manage one's emotions and emotions of others. The above literature deepens the enthusiasm the psychologist have generated in the study of forgiveness. A lot of studies on forgiveness are directed so much on marital life, romantic relationship but seemingly none has focused on the life of priests within Murang'a Diocese. These study aims at bridging this gap. Priests are human beings who undergo painful moments in their day today life with each other. Priests from Murang'a Diocese are not insulated from the challenges of hurting each other. This study will add to the body of knowledge based on the fact that it has delved into a different category of people, the Priests who are normally associated with confessional forgiveness.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This chapter explains the research design and methodology that was used to get information about the impact of forgiveness on relationship among the Priests of Catholic Diocese of Murang'a. The chapter therefore presents research design, study population, sampling size and technique, the instruments to generate data, reliability and validity, data collection, data analysis and ethical considerations.

#### **3.2 Research Design**

Kombo and Tromp (2006) defines research design as an outline of conditions for collecting and analyzing data as it relates to the research objectives. This means that a research method must help the issue under investigation become clearer to any person. The study used concurrent triangulation design which helped the researcher to collect two sets of data simultaneously as well as analyze them. This is an intergration of quantitative and qualitative data which helped the researcher to support the weakness of one method with the strength of the other in order to achieve better results. Ultimately the researcher was able to administer questionnaires as well as interview the participants so as to get their feelings from personal experiences.

#### **3.3 Target Population**

Kombo and Tromp (2006) defines population of study as the collection of individuals, objects, or items of the target study as defined by the objectives of the study from which samples are taken. The targeted population in this study was the 115 Priests from Catholic Diocese of Murang'a. This number represents the whole population of Diocesan Priests as at August 2018.

### 3.4 Sampling Size and Sampling Technique

Sampling means the method adopted by a researcher to generate persons, elements or places with the sole aim of collecting complete information (Kombo & Tromp 2006). It is a smaller collection of units from a population used to determine the truths about a population (class notes). Bearing in mind the fact that 115 priests are rather too many and the Diocese is also expansive the researcher took each parish as a strata. The researcher identified 18 Parishes with more than two priests working and living together and 68 assistant Parish Priest were selected through the use of Cohen ratio formula of 2:10 in a purposive sampling bringing the number to 86. Stratified sampling ensures that there is proportionate representation and individuals within the stratum can be randomly selected.

This sampling was informed by the fact that each priest had an opportunity to respond to the issue under investigation. As a result the researcher was able to cover the whole diocese. Among the interviewees were parish priests. The choice of the parish priests for interview was based on the fact they are the administrators of the parish and they play a significant role in building up relationships. However questionnaires were distributed to 68 assistant parish priests. The choice of the assistant parish priests for questionnaire was on account of giving them an opportunity to be as open and free as possible. Sampling was purposive since the researcher only dealt with the Diocesan clergy excluding the religious. The table below shows how the distribution of sample size was. It is good to note that there are 47 parishes and hence 47 parish priests while the assistant priests are 68 in total and all of them were issued with questionnaires.

Table 1: *Sampling Size and Technique*

<b>Respondents</b>	<b>Target Population</b>	<b>Sampling size</b>	<b>Sampling procedure</b>	<b>Research instruments</b>	<b>Percentage</b>
Parish priests	47	18	Simple sampling	Interview guide	38.29%
Assistant parish priest	68	68	purposive sampling	Questionnaires	100%
<b>Total</b>	<b>115</b>	<b>86</b>			

### **3.5 Instruments of Data Collection**

The data for this study was collected using questionnaires, observations, and interviews. Questionnaires were used on assistant priests because of the numbers. The format of questionnaires was adopted from Transgression- Related interpersonal motivations (TRIM) inventory by McCough (2013) which is used to assess forgiveness and unforgiveness. Interviews were semi- structured and also face to face encounters. This gave the participants in the interview an opportunity to express their feelings and experiences in their own words. It also helped the researcher to obtain information that could not be directly observed. The researcher met the participants at their convenient places after booking for appointments. Interviews yielded more information that could not be directly observed because they were orally administered. The researcher developed and used interview protocol for asking questions and recording answers. The researcher visited some sampled parishes and observed how priests were relating with each other. The researcher's role was purely observational. During observation the researcher took some notes on how priests were communicating with each other and how they responded to each other's concerns.

#### **3.5.1 Questionnaire for 68 assistant parish Priests**

A questionnaire for assistant parish priests was used to collect data. This questionnaire was adopted from Transgression- Related interpersonal motivations (TRIM) Inventory which had 19 items (McCullough 2013). Studies suggest that it is psychometrically supported, can be administered in a simple manner, requires no cost to participants and is generative of research findings. It is reliable and the evidence supporting its construct and criterion-related validity is strong and consistent. It is particularly useful in assessing forgiveness and unforgiveness in its use, TRIM-R (R-revenge) and TRIM- A (A-Avoidance). It included items that measure benevolence

motives, and had been used in psycho-educational interventions. The researcher also used adult attachment questionnaire (numbers 20-25) and emotional intelligence scale (numbers 26-29) which was developed and standardized by Singh (2004). These questionnaires were adopted to fit in this study. This study discussed psycho-education interventions (no. 30) to be applied in Murang'a Diocese. Assistant priests are literate people, having gone through seminary education. They therefore were able to work on the questionnaire on their own. However the researcher personally delivered the questionnaire to the assistant parish priest.

### **3.5.2 Interview Schedule for 18 parish priest**

The interview schedule was drawn to enable the Priests express their own feelings and experiences on the set objectives. The researcher contacted the targeted client and scheduled appointments. The interview was not for all the parish priests due to constraints of time and money but will be for the sampled group. The sampled group comprised of the 18 Parish Priests. The 18 Parish Priests were randomly selected because they are the administrators of the Parish and are responsible for the day today provision of the needs of their assisting priests. The 18 Parish Priests had an assistant priest or priests. Clear guidelines were set on the time and place where the interviews were to be conducted. The researcher scheduled appointments for interviews. Interviews took between 40-60 minutes at the convenient places for the participants. Interviews were recorded, transcribed and analyzed as shown in the following chapters.

### **3.6. Validity and Reliability of Research Instruments**

This section will deal with validity and reliability of the research instruments. An instrument of measure is valid if it really measures what it is supposed to measure while an instrument of measure is reliable if it produces the same results when repeated either with the same population or under similar conditions with another population (Sahaya & Selvam 2017).

### **3.6.1 Validity**

This is the degree in which an instrument measures what it is designed to measure. It takes into account the form of the test, purpose of the test, and the population for which it is intended. To measure validity of the instrument a pilot test was undertaken from another group not participating with an intention of eliciting responses from the respondents. This test helped the researcher to ascertain the appropriateness and accuracy of the instruments before it was administered to the main participants.

### **3.6.2 Reliability**

This is the degree of stability and consistency of the instruments of research. Nunnally (1978) says that measurements are reliable to the extent that they are repeated. Gay (1987) says that reliability is the degree to which a test remains consistent to that which it measures. A pilot interview was undertaken in Psycho-spiritual institute to ascertain the reliability of the research instruments in order to minimize the error. The researcher used test-retest reliability which simply meant the consistency of scores when the same measure is repeated after a given time with same proportion.

### **3.7 Data Collection Procedure**

Questionnaires were distributed to the participants in the parishes. A duration of two weeks was given. The progress of the work was monitored through phone calls so as to meet the deadlines. The researcher scheduled appointments with the targeted participant. Participants were met at their place of convenience by the researcher. Interviews were semi-structured. This allowed the researcher to explore more on the stated objectives. To assist in data collection the researcher utilized a field log which provided a detailed account of ways the researcher spent time on site,

and the researcher's personal feelings within the interview. Audio tapes documenting the personal experience of participants were transcribed and analyzed.

### **3.8 Data Analysis**

Mvumbi and Ngumbi (2005) describe data analysis as whatever the researcher has observed, heard, and read through during interactions with and observing research participants and documents in order to solve a research problem. It is the process of organizing and storing data in light of one's increasingly judgments, that is, of meaning, finding interpretations that one is learning to make about the shape of study. In this study the researcher has analyzed data using themes and figures. Results are presented in form of tables and charts. The findings were interpreted and discussed in relation to the reviewed literature and objectives of the study

#### **3.8.1 Qualitative Data Analysis**

In this study qualitative data from interviews was transcribed, analyzed using thematic framework. Thematic analysis identifies, analyzes and reports pattern within the data. Braun and Clarke (2006) presented the following methodology of thematic analysis; familiarizing oneself with the data which entails collecting, transcribing, reading and noting down important points, generating initial codes which entails coding those interesting features of the data in a systematic fashion, searching for themes involves sorting out these codes into potential themes, reviewing themes which demands that the researcher checks if the themes are in relation to the coded extracts and the entire data which will help the researcher generate a thematic 'map' of the analysis, defining and naming themes and production of the report of the final analysis requires that the researcher identifies the 'essence' of what each theme represents. Following the above steps helped the researcher to produce the final report which would be accessible to the public.

### **3.8.2 Quantitative Data Analysis**

Quantitative data analysis is the technique in which the researcher convert raw data into numerical form and subject them to statistical analysis. The numerical representation is for the purpose of describing and explaining the phenomena under study reflected in the observations. Quantitative data analysis comprises of both descriptive and inferential statistics. Descriptive statistics uses mean, median and mode and measures averages using range and standard deviation. Inferential statistics are produced from the statistical tests. They assist the researcher make deductions from the data he collected, examine the hypothesis through testing it and relate the findings to the sample. Inferential statistics helps in inferring what the population thinks and hence allowing generalization (Trochim 2006). The researcher in this study used descriptive statistics to describe what the data shows from the study and use inferential statistics so as to give a general condition of the subject of study.

### **3.9 Ethical Considerations**

Ethical consideration in research is important in all fields. Ethics aim at protecting and safeguarding the dignity of a person or institutions. Research writing has its own ethics which uphold the integrity of the researcher and the participants. Kombo and Tromp (2006) hold that researchers whose subjects are people or animals should conduct their research in an ethical manner in order to give attention to the ethical issues associated with carrying out such research. In this study the following ethical issues were considered.

#### **Consent**

In order to avoid harm towards participants according to Mgumbi and Ngumbi (2005) researcher observed social justice and moral principles such as respect for persons and beneficence in obtaining informed consent. In this study the researcher sought for voluntary and informed

consent of the participants including the option of withdrawal in the process of research. In other words the researcher did not force participation. The researcher in order to achieve consent endeavored to explain to the respondents the purpose of the study and the participant's role in the study. The researcher sought permission from the Bishop of Catholic Diocese of Murang'a from where the research was based. The researcher did not in any way induce the participants into cooperating or the authorities that may be, to be allowed to conduct the research.

### **Confidentiality**

The researcher upheld in confidence all information obtained from respondents in the course of the research. The researcher used pseudo names (respondents) to conceal the identity of the participants.

The researcher was cognizant of all the ethical steps in undertaking this study and acknowledged all sources cited using the American Psychological Association format.

The researcher ensured that no psychological harm was done to the respondents by not asking embarrassing questions. The researcher accorded respect to the research sites like the physical settings and respect for the Parish Programme hence avoiding interruptions. This was made possible through making prior arrangements particularly for interviews. The researcher also took care of the respondent's emotional experiences during and after the interview in a therapeutic way. There was debriefing after the interviews.

## CHAPTER FOUR

### DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This chapter presents the analysis and discussion of the findings based on data collected from the respondents. Interpretation of the findings is based on the objectives of the study which are: the influence of forgiveness on relationship among priests; Attachment patterns, emotional intelligence and how they affect forgiveness and relationship and possible interventions to enhance forgiveness and relationships among the Priests in Murang'a Diocese. The chapter begins with the analysis of the questionnaire distribution and return rate, followed by the demographic data of the respondents. Descriptive and inferential statistics was used to analyze quantitative data. Transcription, coding into themes, analysis and interpretation of qualitative data was done in a narrative way.

#### 4.2 Distribution of Questionnaires and the Return Rate

The questionnaires were distributed to all the 68 participants. Table 4.1 below presents the number of respondents who participated in the study and the return rate.

**Table 2:** *Questionnaire Distribution*

	Targeted Questionnaires		Returned Questionnaires	
	<i>Frequency</i>	<i>%</i>	<i>Frequency</i>	<i>%</i>
Respondents	68	100	40	58
<b>Total</b>	<b>68</b>	<b>100</b>	<b>40</b>	<b>58</b>

Table 4.1 above indicates that 68 respondents that were targeted were issued with questionnaires, however only 58% were able to respond. The position the researcher held before

coming for further studies may have played a negative role since some felt that the researcher has been instructed by Bishop to investigate them. The researcher was the Vicar General of the Diocese of Murang'a. As a result some became uncomfortable with the questionnaires while others became non-committal by avoiding the researcher. However this number that was able to participate was adequate enough to gather the desired information that was being sought by this study. According to Mugenda and Mugenda (2003) 50% response is adequate , 60% is good and above seventy is very good. Kothari (2004) supports the assertion that 50% response is adequate enough to provide the necessary information.

### 4.3 The Demographic Information

The respondents were asked to provide their demographic data in terms of work experience and educational level. The results of these analyses are presented as follows:

#### 4.3.1 Work Experience

**Table 3:** *Work experience*

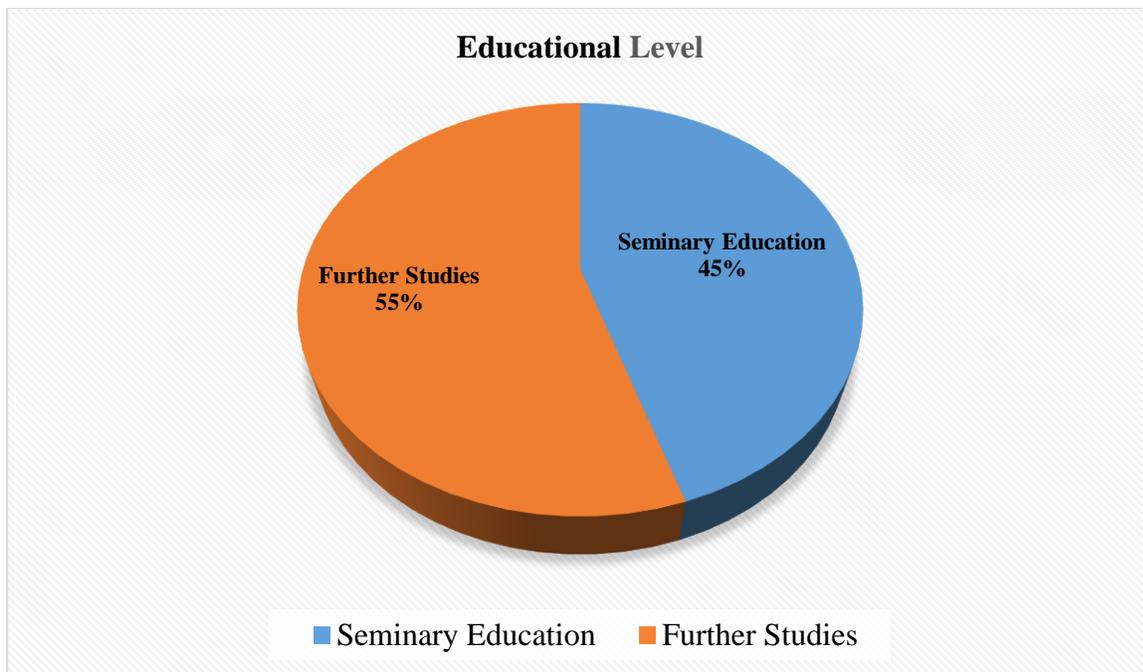
<b>Duration</b>	<b>How long have you worked in this parish?</b>		<b>Duration</b>	<b>How old are you in priesthood?</b>	
	<b>Frequency</b>	<b>%</b>		<b>Frequency</b>	<b>%</b>
Less than 1 year	11	27.5	Less than 1 year	6	15.0
1-5 Years	21	52.5	1-5 Years	9	22.5
Above 5 Years	8	20	Above five years	25	62.5
<b>Total</b>	<b>40</b>	<b>100</b>		<b>40</b>	<b>100</b>

The work experience analysis shows that most of the priests had been in their current parish stations for 1-5 years (52.5%), followed by those who had been there for less than 1 year. The minority (20%) of the priests had worked for more than 5 years. However, most priests (62.5%)

had been in priesthood for more than five years followed by 22.5% of those who had been in priesthood for 1-5 years. Minority of the priests had worked for less than 1 year in their current stations. This implies that most priests had worked long enough to have had experienced some tangible relationship issues with their fellow priests. This kind of work experience was helpful to the present study as such priests were able to give accurate feedback to the information sought.

#### 4.3.2 Educational Level

The results of the education level distribution analysis are shown



**Figure 2:** *Education Level Distribution*

Figure 4.3 above shows the education level distribution. The education analysis shows that majority of the Priests who returned the questionnaires (55%) had undertaken further studies after seminary education while 45% had seminary education only. This denotes that most Priests respondents had advanced in their studies which manifested an increased understanding of the subject under study.

**Table 4:** Demographic Information of Respondent

<b>Respondents</b>	<b>Duration worked in the parish</b>	<b>Age in priesthood</b>	<b>Education Educational background</b>
Respondent 1	Less than 1 year	10 years	Masters
Respondent 2	1 1/2 years	16	Doctorate
Respondent 3	3 years	17	Masters
Respondent 4	3 years	19	Masters
Respondent 5	4 years	18	Seminary
Respondent 6	8 years	15	Masters
Respondent 7	6 years	15	Seminary
Respondent 8	5 years	21	Masters

#### **4.4 Presentation of the Findings**

After analysis of data, the following are the findings and discussions from both descriptive and inferential statistics from questionnaires and interviews based on the research objectives and reviewed literature.

##### **4.4.1 The Influence of Forgiveness on Relationship**

The Assistant Parish Priest respondents were asked to indicate their thoughts and feelings about a person who wounded or would wound them. Their responses in terms of how they would relate with them are as shown in Table 4.5

**Table 4.5:** *Assistant Parish Priests Reactions to Feelings of being Wounded. N: 40.*

SD-strongly disagree. MD-mildly disagree, MDMA- mildly agree-mildly disagree, MA-mildly agree, SA- strongly agree.

Statements	SD	%	MD	%	MDMA	%	MA	%	SA	%
I will make him pay	31	77.5	5	12.5	1	2.5	1	2.5	2	5
I wish something bad would happen to him	33	82.5	4	10	2	5	0	0	1	2.5
I want him to get what he deserves	23	57.5	4	10	5	12.5	0	0	8	20
I am going to get even	18	45	4	10	7	17.5	8	20	3	7.5
I want to see him hurt and miserable	33	82.5	4	10	1	2.5	2	5	0	0
I would keep as much distance between us as possible	16	40	7	17.5	10	25	3	7.5	4	10
I'd live as if he doesn't exist, or isn't around	23	57.5	4	10	2	5	4	10	7	17.5
I wouldn't trust him	12	30	9	22.5	6	15	3	7.5	10	25
I'd find it difficult to act warmly toward him	10	25	8	20	8	20	9	22.5	5	12.5
I'd avoid him	16	40	8	20	3	7.5	6	15	7	17.5
I'd cut off the relationship with him	16	40	7	17.5	7	17.5	4	10	6	15
I'd withdraw from him	17	42.5	11	27.5	4	10	1	2.5	7	17.5
Even though his action hurt me, i still have good will for him	10	25	4	10	1	2.5	6	15	19	47.5
I would want us to bury the hatchet and move forward with our relationship	6	15	1	2.5	2	5	9	22.5	22	55
Despite what he did, i want us to have a positive relationship again	6	15	3	7.5	1	2.5	6	15	24	60
I have given up my hurt and resentment	7	17.5	3	7.5	4	10	10	25	16	40
Although he hurt me, I put the hurts aside so we could resume our relationship	4	10	4	10	3	7.5	8	20	21	52.5
I forgive him for what he did to me.	4	10	1	2.5	1	2.5	9	22.5	25	62.5
I have released my anger to work on restoring our relationship to health	5	12.5	3	7.5	0	0	9	22.5	23	57.5
I find it relatively easy to get close to others	3	7.5	5	12.5	2	5	14	35	16	40
I am not comfortable having to depend on other people	10	25	6	15	7	17.5	4	10	13	32.5
I rarely worry about being abandoned by others	12	30	7	17.5	6	15	7	17.5	8	20
I don't like people coming too close to me	15	37.5	5	12.5	6	15	8	20	6	15

<b>I am confident others would never hurt me by suddenly ending our relationship</b>	8	20	7	17.5	6	15	11	27.5	8	20
<b>I am able to identify my feelings sometimes</b>	4	10	2	5	4	10	5	12.5	25	62.5
<b>I have learnt a lot about myself, about my feelings and emotions</b>	3	7.5	1	2.5	3	7.5	7	17.5	26	65
<b>I understand the reasons for my moods</b>	1	2.5	2	5	0	0	10	25	27	67.5
<b>I am clearly able to see how my feelings impact my performance</b>	3	7.5	2	5	4	10	10	25	21	52.5
<b>When I face a problem, I focus on what I can do to solve it</b>	1	2.5	2	5	1	2.5	6	15	30	75
<b>The diocese requires to put in place conflict and resolution mechanisms to enhance forgiveness</b>	3	7.5	2	5	2	5	3	7.5	30	75

Majority of the respondents (90%) expressed that they would not make their offender pay mistakes, 7.5% agreed they would make them pay, while 2.5% mildly disagreed and equally mildly agreed. This shows that most of the respondents were willing to forgive their transgressors. This shows that most of the respondents were willing to forgive their offenders for the purpose of maintaining relationships as colleagues in the Diocese. The fact that 90% saw no need to make their offenders pay for their mistakes is an indication of how these priests have been able to replace the negative feelings with positive feelings. The courage to forgive is driven by the desire to maintain healthy relationships which is in line with what Koffler (2015) says that human heart has a strong desire for healthy relationships. The position of not making the offenders pay for their

mistakes among the 90% is a sign that Priestly life requires loving, supportive and mutually encouraging relationships as stated by Fizgibbons (2015).

The number of priest respondents who would not wish something bad to happen to their offenders was 92.5%, 5% were undecided while 2.5% strongly agreed that they would wish that something bad should happen to their offenders. This confirms that, most of the priest respondents would forgive the ills subjected to them and had no grudges towards their offenders. From this findings it would be appropriate to say that the 92.5% had a decrease in unforgiving motivations and an increase in forgiveness towards the offender in line with the study carried out by Worthington, Hunter, Sharp, Hook, Van, Davis, Miller, Gingrich, Sandage, Lao, Bubod and Milton (2010). The fact that priests would not want something bad to happen to their offenders confirms Koffler's (2011) views that human beings are born into relationships and have their being within them.

On whether they would want their offenders to get what they deserve, (67.5%) of the priests disagreed, 12.5% were of middle ground while 20% strongly agreed. This implies that most priest would not wish to see their offenders being punished in any way. This finding is in line with Enright's (2001) definition of forgiveness which is the overcoming of the negative affect and judgement towards the offender not by denying oneself the right to such affect and judgement but by endeavouring to view the offender with compassion, benevolence and love while recognizing that he/she has abandoned the right to them.

When asked whether they would want to revenge by getting even with their offenders, 55% expressed disagreement, 17.5% were non-committal while 27.5% showed agreement. This implies that most priests wouldn't wish to revenge, which indicates their willingness to forgive the offender. These views are also found in the writings of MacCulough, Pargaments and

Thoresen(2000a) who argued that forgiveness is a motivational change in which an individual person becomes less determined to revenge but desires the good towards the aggressor.

Similarly, 92.5% of the priest respondents denied that they would want to see their offenders hurt and miserable, 2.5% were non-committal while 5% expressed some level of agreement. This shows that most of the priests had no grudges against their offenders.

When asked whether they would keep as much distance between them as possible from their offenders, 57.5% disapproved, 25% were undecided while 17.5% agreed. This is an indication that despite the wounds majority of the priests knew forgiveness as therapeutic, it deepens relationships and it repairs and induces pro-social feelings as McCollough (2000), and Worthington (2006) had said in the background of this study.

Majority of the Priest respondents (67.5%) disapproved that they would live as if their offenders did not exist, 5% were non-committal while 27.5% concurred. This reveals that most Priests value relationship with their presumed enemies and perhaps would want to reach out to them in case of conflict.

In terms of trust, 52.5% disapproved that they would not trust their offenders, 15% were non-committal while 32.5% concurred. This is a sign of their willingness to re-establish relationships with their presumed offenders. However comparing those who agreed and those who were non-committal on issue of trust with those who disapproved (52.5%) the difference is very small. This actually indicates that the level of mistrust is quite high assuming that majority of those who were non-committal would most likely fall into the level of mistrust. The 15% who were non-committal are indicative of an issue that need not be ignored.

The number of Priest respondents that did not find it difficult to act warmly towards their rivals was 45%, those undecided were 20% while those who concurred were 35%. This is an

indication that a significant number of priests were ready to forgive those who wounded them and were also ready to re-establish a working relationship. However combining 35% who found it difficult to act warmly towards their rivals with 20% who were non-committal gives a clear indication of the struggles that priests undergo in times of conflict. Only 45% are able to freely embrace their offenders.

When the Priest respondents were asked whether they would avoid their antagonists, 60% showed disagreement, 7.5% were undecided while 32.5% concurred. This is an indication that majority of the priests are able to let go of the hurts. This could as well mean that majority of the Priests know the consequences of keeping grudges and hence they process their pain quickly with an aim of re-establishing relationships.

On whether the Priests would cut off the relationship with their adversaries, 57.5% of the respondents disapproved, 10% were non-committal while 25% concurred. This shows that most Priests are able to go beyond the pain of being wounded in order to give relationships a chance.

On whether the Priests would withdraw from their antagonists, 70% of the Priest respondents showed disagreement, 10% were undecided while 20% were in agreement. This is a strong indication that majority of the Priests were willing to reach out to their adversaries with the aim of possibly reconciling and restoring their relationship.

A higher percentage of the Priest respondents (62%) were of the opinion that even though their adversaries' action had hurt them, they would still wish them well; 2.5% were non-committal while 35% disapproved. This is an indication that majority of Priests were still connected with their adversaries well despite their pain.

Similarly, 77.5% were willing to bury the hatchet with their adversaries and move on to restore their relationships, unlike 17.5% who had contrary opinion and 5% who were non-committal.

Likewise, 75% of the Priest respondents opined that despite what their adversaries did to them, they still wanted to have a positive relationship again, 22.5% would not have wished to have a positive relationship while 2.5% were undecided.

When asked whether they have given up their hurt and resentment towards their adversaries, 25% of the Priest respondents answered in the negative, 10% were non-committal while majority of them at 65% concurred. This implies that most of the priests had already healed from their hurt and resentment and therefore were at peace with themselves and their adversaries.

Further, 70% of the Priest respondents were in agreement that although they were hurt, they had put the hurts aside so that they could resume their relationship, 7.5% were not sure while 20% were not ready to set aside their hurt and resume relationship with their adversaries. This confirms that majority of the Priests value relationship and for them to maintain it they are willing to set aside anything that would interfere with it.

When asked whether they had forgiven their adversaries for what they did, 12.5% disagreed, 2.5% were not sure while a whopping 85% were in agreement. Therefore, it is appropriate to state that majority of the priests had already forgiven their adversaries regardless of what was done to them.

When asked whether they had released their anger to work on restoring their relationship to health, 12.5% strongly disagreed, 7.5% were undecided while 80% agreed. This shows that most of the priests had processed their anger and were ready to work on restoring their relationship.

#### **4.4.2 Whether Attachment Patterns and Emotional Intelligence Affects Forgiveness and Relationships Among the Priests of Muranga**

Attachment patterns is a theory that was formulated by Bowlby (1982) with an intention of explaining the relationships among individuals. His conclusions were that individuals who felt secure in childhood related well even in adulthood and viceversa. Priests in Murang'a Diocese leave together in parishes. Their confidence and nonconfidence in building relationships is also traceable from childhood experiences. The table 5 below shows the description of the findings.

On whether attachment patterns influenced forgiveness and relationship among the priests 20% found it difficult to relatively easy get close to other priests, 5% were non-committal while 75% found it easy to be close with other priests. A conclusion therefore can be made that the 75% were secure in the presence of other priests. This finding is in line with Hazan and Shaver (1987) study which found out that securely attached persons build strong interpersonal relationships particularly in stressful circumstances since they have positive perceptions of themselves and others.

Some of the respondents (42.5%) agreed to the fact that they are not comfortable having to depend on other people, 17.5% were not sure while 40% disagreed. The results of this analysis was almost a tie between those who agreed and those who disagreed. Even the rate of indecisiveness was higher than in other findings. However, based on the slight majority of the respondents, a slightly higher number of priests felt uncomfortable depending on other people while equally close to the same number were comfortable depending on each other. This agrees with the findings below on the fear of being abandoned since 47.5% agreed that they don't fear being abandoned by others. The confidence of being independent and the fact that one doesn't fear being abandoned by others is an indication of how Secure attachment builds confidence in a person.

On whether the priest worries of being abandoned by others 47.5% disapproved, 15% were undecided while 37.5% were in agreement. This shows that a slightly higher number of the respondents do worry about being abandoned by others.

On whether they don't like people coming too close to them, 50% disagreed, 15% were undecided while 35% were of contrary opinion. This implies that most of the priests would not mind having people too close to them which entails relationship.

Some of the respondents (47.5%) showed their trust to people when they expressed their agreement to the effect that they were confident others would never hurt them by suddenly ending their relationship, 15% were undecided while 37.5% were in disagreement. Armtage and Harris (2006) expressed the same hope when they stated that securely attached persons are associated with positive emotions such as hope and self –esteem. Therefore, it is evident that most priests had trust that others would never hurt them even if they suddenly ended their relationship.

On emotional intelligence, those able to identify their feelings were 75%, those unable 15% while 10% were undecided. The higher percentage of the priests who were able to identify their emotions confirms what Bar-On (1997) felt about emotional intelligence as effectively understanding oneself and others and adapting to immediate environment. The ability to identify one's emotions has a direct impact on how one relates with the environment.

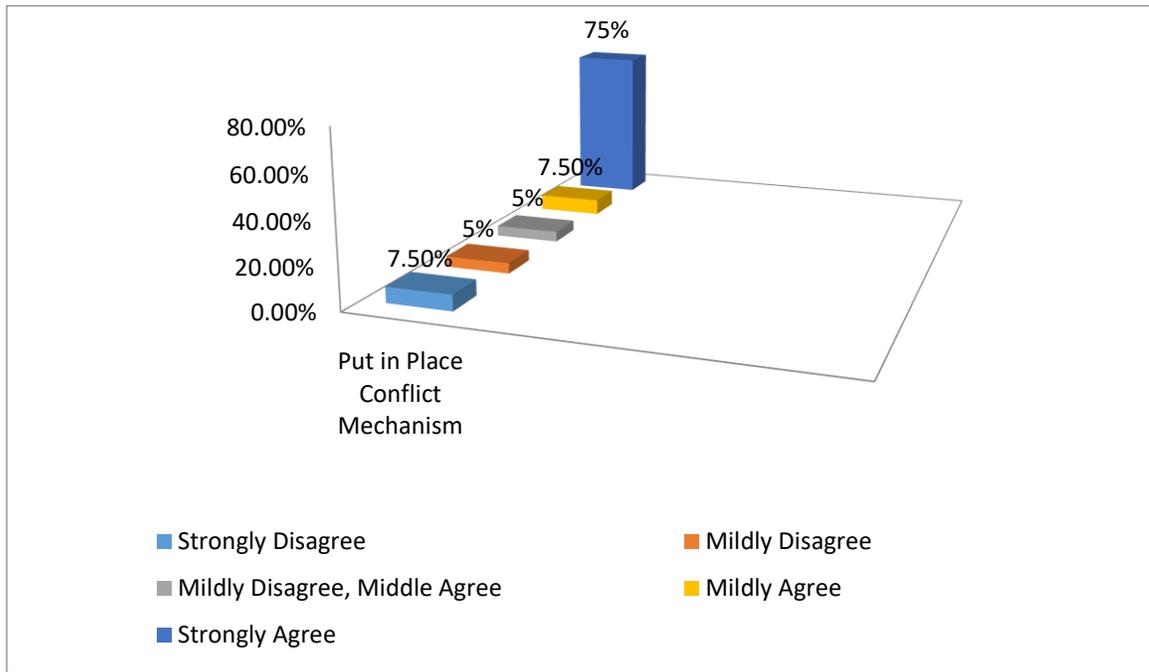
On whether the priests had learnt a lot about themselves, their feelings and emotions, 82.5% concurred, 7.5% were not sure while 10% were in disagreement. This implies that most priests had a healthy emotional intelligence.

When asked whether they understood the reasons for their moods, 92.5% concurred, while 7.5% were of contrary opinion. The overwhelming majority's opinion is a prove that most of the priests are aware of their moods.

When the priests were asked whether they are clearly able to see how their feelings impacted their performance, 77.5% concurred, 10% were undecided while 12.5% were of contrary opinion. This shows that it was widely held that feelings impacted on performance, a position that may as well be reflected in their relationship and ability to forgive.

A high percentage of the priest respondents (90%) indicated that whenever they faced a problem, they focused on what they could do to solve it, 2.5% were undecided while 7.5% were of contrary opinion. This analysis strongly shows that majority of the priests were determined to resolve their problems.

#### 4.4.3 On Possible Interventions which can Enhance Forgiveness and Relationships



**Figure 3:** *Possible Interventions which can Enhance Forgiveness*

On possible interventions which could enhance forgiveness and relationships, (82.5%) of the Priests were of the opinion that the Diocese requires to put in place conflict and resolution mechanisms to enhance forgiveness, 5% were undecided while 12.5% were of contrary opinion. This is an indication that most Priests would appreciate to have the Diocese of Murang'a put in place a conflict and resolution mechanisms to enhance forgiveness. This finding enhances the feeling that forgiveness is such an important issue among the Priests of Murang'a such that it cannot be assumed. A resolution and conflict mechanism with its basis on forgiveness and relationship will go along way in improving the well being of the Priests. Despite the strong showing in this findings that they foster forgivingness and relationships a desire to have the mechanism is an expression of a desire to sustain and even deepen forgiveness and relationship.

Qualitative data was also generated from interviews with Parish Priests. The interviews covered the following areas; benefits of forgiveness, obstacles to forgiveness, methods of fostering forgiveness and relationships; role of emotional intelligence in the life of the priests in the parish and diocese, importance of priestly relationships in the parish as well as in the diocese, and finally the results of null hypothesis will be presented.

#### **4.4.4 Benefits of Forgiveness**

Regarding the benefits of forgiveness Respondent 1 noted that:

Benefits of forgiveness are many and... aah... the main one which I know is healing. You get healed when you forgive. Yourself need to be forgiven and to forgive in order for you to be healed ...[and achieve] heart's fulfillment. Forgiveness heals, it unites, restores, brings peace, teaches and binds people together. It also gives people a second chance and calms things down, as well as bringing about unity of the mind, body and heart (1<sup>st</sup> February 2019).

The above response is line with the findings done by Toussaint, Shields and Slavish (2016) on forgiveness, stress and health in which they found out that increase in forgiveness was associated with decreases in stress which were in turn related to decreases in mental health symptoms. Hence forgiveness heals by decreasing the psychological stress and other related illness. Another study by Akhtar, Dolan, and Barlow (2017) on understanding the relationship between state forgiveness and psychological well being found out that there was a relationship between state forgiveness and psychological well being on individuals who forgive. In this study the participants who forgave expressed feelings of upliftedness, contentment, joy and independence which manifested healing while those who were unforgiving reported feeling depressed, lack of energy and no sense of peace. It is therefore true to say that forgiveness is therapeutic. It doesn't just restores one's health it also heals relationships.

The above sentiments captures very well the hidden power of forgiveness. Respondent 3 had similar opinions about the benefits of forgiveness. He noted:

Forgiveness enables one to be able to love one's enemies freely, love them freely without setting boundaries as God does not set boundaries. It also removes darkness within us hence we can claim for forgiveness as it expels hate. It helps us to remember that we too are sinners and we need to be reconciled with God before we blame others(1Peter3:8-12). We also become peacemakers and are able not to pay wrong with another. We are able to pray well (Luke11:1-4) and we are freed for not letting the sun set with our anger (Eph4:25-32). There is unity that comes about... aaah... unity of soul and the mind and of the heart on the side of the self one is able to work with other people. ...so, the power of forgiveness unites people, it restores too. It restores a bit of relationship that has been broken and it brings peace (1<sup>st</sup> February 2019).

These sentiments were repeated by Respondent 4 who posited that:

Forgiveness is the will of God, as it pleases Him, brings peace between two parties and heals the forgiver by setting him free (2<sup>nd</sup> February 2019).

This also implies that the opposite is likely to happen if forgiveness is not given a chance. Failure to forgive according to Respondent 1 may be disastrous to the the one holding the grudge as it weighs one down, keeps others in a state of unforgiveness, resulting to disunity. This situation affects people physically, emotionally and socially and keeps people from sharing their talents and from benefitting from other peoples' talents. Similar sentiments were expressed by Respondent 2 who noted that:

Failure to forgive leads to bitterness, sicknesses, complexes, breakages of relationships, self imprisonment, psychological blocks in life and may result to premature death (1<sup>st</sup> February 2019).

Respondent 3 observed that:

Failure to forgive blocks people to associate and communicate and enslaves your whole self (Gal4:1-7). It is stressful and it takes your liberty making you a captive (Luke4:16-22) as you will be living in darkness (Ish42:6-9). You become a slave of your grudges hence your whole being is unable to serve God (1<sup>st</sup> February 2019).

Respondent 4 reiterated the same,

‘Failure to forgive makes one feel heavy at heart and thus exhausts the heart’ (1<sup>st</sup> February 2019).

It is important to note that quite a high number of Priests of Murang’a understand the benefits of forgiveness since 77.5% were willing to bury the hatchet, 75% wanted to have positive relationships despite the hurts and wounds and 65% had given up the hurts and resentments towards their adversaries. These implies that impact of forgiveness on relationships is highly felt.

#### **4.4.5 Obstacles to Forgiveness**

The study notes that there are several obstacles to forgiveness which according to Respondent 1 include pride, lack of humility, envy, failing to appreciate other peoples gifts, jealousy, wishing that other peoples talents were yours, covetousness and insensitivity. Respondent 3 was of the opinion that obstacles to forgiveness are manifested by pride and refusal to change. He quoted the book of John 12:24-26, which states that, *“Unless a wheat grain falls into the earth and dies, it will remain only the single grain; but if it dies, it yields a huge harvest.”* Anger according to Respondent 3 plays a great role in disorienting a person’s psych as it removes his peace of mind. Defense mechanism becomes his weapon of choice, saying to the other person, *‘He is the one who started it; for me I am ok’*.

Respondent 7 was of this opinion

many people block forgiveness for the mere reason that they fear to be hurt again and consequently they choose to remain in that state which is destructive to them. Deep seated grudges are difficult to deal with. Some of us find it difficult to release them. Respondent 8 on obstacles to forgiveness saw it as a result of selfishness, escapism and withdrawal and the desire for revenge (9<sup>th</sup> February 2019).

#### **4.4.6 Methods of Fostering Forgiveness**

The study established that forgiveness can be facilitated by various means such as peer counseling, psycho-education through seminars and workshops. The Diocese already has a pastoral centre where such programmes could be undertaken.

Respondent 1 said that

Forgiveness can be fostered through peer counselling, praying together and allowing people to become aware of how holding on to grudges damages the priestly life relationships. Forgiveness can also be fostered through recognition of one's fault and being remorseful about it. Other ways include encouraging formation of team work or support groups which would encourage forgiveness and help build on spiritual direction as a way of fostering forgiveness and relationships. Hence an emphasis on psycho-education is called for, which would deepen the already existing understanding of forgiveness and relationships (1<sup>st</sup> February 2019).

Respondent 3 considers counselling as one of the best methods of fostering forgiveness.

He states that :

Counselling for us is throughout life. That's why we go for the sacrament of reconciliation. It has a lot of counselling in it. You know ... and sometimes you come to worship God in and through the sacrament. You want to thank God in that sacrament. Then you say despite of all this God has done to me there is something I have not done...1,2,3...(1<sup>st</sup> February 2019).

Respondent 4 was of the opinion that

Forgiveness can be fostered through personal prayer, bible reading and attending retreats or recollections. He noted that he feels delighted when his relationship with his fellow priests is cordial (2<sup>nd</sup> February 2019).

#### **4.4.7 Role of Emotional Intelligence on the Life of Priests in the Parish and Diocese**

Regarding the role of emotional intelligence on the life of priests, the respondents were in agreement that, it was a necessity in helping to foster healthy relationships with their fellow colleagues and those that they serve. Towards this, Respondent 3 had the following to say about emotional intelligence:

Emotional intelligence is the capability to act purposefully, thinking critically, creatively and rationally in responding to challenges around us in the parish and in the Diocese. It involves the power to manipulate what is in our parish diocese environment to achieve what we want from it. So it is our ability to analyze and synthesize what we have to set and what we need. This emotional intelligence is not learned, it is inherited. It involves activating factors like priests exposure, education, social interactions and opportunities for exploitation. This emotional intelligence gives the priest the capacity for understanding his feelings and those of others for motivating ourselves as priests and for managing our emotions effectively in our relationships and in our own life and that of those we serve in the diocese. A priest with no emotional intelligence will become a disaster in the church (1<sup>st</sup> February 2019).

Respondent 5 opined the following on importance of emotional intelligence:

Emotional intelligence is the more important than any other intelligence because it is a mark of maturity. Those with good emotional intelligence( pause) mmm.... relate well with the other people like colleague priests, catechists, parish staff and the christians in general. Lack of emotional intelligence leads one to harbour bitterness and are always revengeful which leads to non performance (2nd February 2019).

This study found out that most of the respondents were aware and in touch with their emotional intelligence which was playing a positive role in fostering healthy relationship among themselves. One of this positive aspect of emotional intelligence was their readiness and willingness in forgiving their adversaries without conditions. A general feeling among some of the respondents was that priests without emotional intelligence have no respect for the elders, staff in the parish, colleagues in the parish and christians in general. They are always angry over small things and are unable to function effectively.

#### **4.4.8 The importance of priestly relationships in the parish as well as in the diocese**

The study noted that priests are representatives of God in the community hence they have to be symbols of unity, peace, and mediators between God and the people. They are ambassadors of God to His people. Priests are therefore expected to be models and agents of forgiveness. In their interactions, conflicts are inevitable. This calls for constant forgiveness for the sake of stability and mental health of all the stakeholders involved. Relationships are built depending on how people live together and respond to the needs of others. Lack of response to the needs of the

other leads to frustrations and as a consequence a parish no longer becomes a home. The parish becomes a place of work and a non-residential place.

Regarding the importance of priestly relationships in the parish as well as in the diocese, Respondent 1 had the following to say:

You have to love them [assistant priests] broadly. Don't particularize. Because when you particularize, they are watching and you are hurting them more than giving them the unity that they are deserving in the situation of their lives. You are there to unite, you are there to talk about forgiveness. And you are not there to hurt the people. You know... you have to love them despite the difficulties that you undergo in the house, do not bring out anything that, you know expose them to the world. So, I'm not better than those I work with. I've just been put in charge in order for me to be in a position to organize things, to coordinate things but not to lord on them as if I'm controlling someone's life. I maybe hurting the person without my knowledge if I am unable to organize things in the parish in a collaborative way(1st feb 2019).

This observation implies that for priests to live in harmony with their fellow priests and the congregants, a emotional intelligence is necessary. The respondent insinuates that better parish administration requires one to being very concious of how one reacts to different situations.

Respondent 3 outlined the importance of priestly relationships in the parish as well as in the diocese when he stated that:

The mission of Christ which is evangelization that we do needs to be done well. When people relate well they respect and trust each other. There is less pressure in both common life and the pastoral life. There will be good coordination of work and no fighting on who is a better performer among them. The mission will remain relevant beyond expectations and will bear fruits. There will be a life of brotherly concern and respect in the parish and the diocese while communication and sharing of experience in our place of work will be enhanced (1<sup>st</sup> February 2019).

These sentiments sum up the benefits that the priests are likely to reap when they foster healthy relationships among themselves and the people that they serve. The study has clearly

demonstrated that this healthy relationship requires ingredients such as forgiveness and positive use of emotional intelligence.

#### 4.4.9 Relationship between Forgiveness and Emotional Intelligence (Null Hypothesis)

A Pearson correlation test using SPSS was carried out to determine the research null hypothesis which read that there is a negative co-relation between forgiveness and emotional intelligence among the priests of Murang’a Diocese. The correlation table is presented below.

**Table 5:** *Relationship between forgiveness and emotional intelligence*

		I have learnt a lot about myself, about my feelings and emotions
I forgive him for what he did to me	Pearson Correlation	.201
	Sig. (2-tailed)	.215
	N	40

Correlation is significant at the 0.05 level (2-tailed).

Pearson Correlation = r

Sig. (2-tailed) – This is the p-value associated with the correlation

N = Number of cases

The Pearson correlation results revealed that there was a significant positive relationship between forgiveness and emotional intelligence since  $r = .201$  at  $p < .215$  which represents a very high statistical significance since correlation ‘r’ is supposed to occur at 0.05. This implies that forgiveness is influenced by one’s emotional intelligence.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

This chapter presents a summary and a conclusion of the findings of this study. It also presents the recommendations and suggestions of the areas of further research. The purpose of this study was to establish the impact of forgiveness on relationships among the priests of Murang'a Catholic Diocese. The study was guided by the following objectives; to explore whether forgiveness influences relationship among priests of Murang'a Diocese; to examine whether attachment patterns and emotional intelligence affects forgiveness and relationship among the priests of Murang'a Diocese; to examine the possible interventions which can enhance forgiveness and relationships among the priests of Murang'a.

The study was also guided by Enright's (2001) forgiveness process model and also Bowlby's attachment theory. Chapter 2 contains some literature review which was carried out from a variety of studies from international, regional and local levels. The reviewed literature, revealed that there were literature gaps that needed to be filled by the current study. The literature review was guided by the research objectives as stated above. Chapter 3 presented the research design which was con-current triangulation which allowed the researcher to collect two sets of data simultaneously. The study enlisted 86 respondents comprising 18 parish priests and 68 assistant priests drawn from Murang'a Diocese. Questionnaires were used to collect quantitative data while interview guides were used to gather qualitative data. Statistical Programme for Social Sciences (SPSS) version 25 was used to get descriptive statistics from quantitative data. The results were displayed in tables and charts in percentage forms. Qualitative data was transcribed, coded and thematically analyzed based on research objectives and literature review. It was reported in

narrative form and direct quotation from the participants. The research objectives were therefore met. This chapter describes and discusses those findings as follows:

## **5.2 Summary of the Findings**

The study established that forgiveness leads to healing, reconciliation, sets people free and stabilizes relationships among priests. Further, the study noted that forgiveness also restores love, brings harmony and it fosters a better working relationship. This relationship is manifested in the their pastoral activity and spiritual life in the parish.

The study noted that holding grudges against adversaries weighs priests down physically, emotionally and socially limiting their ability to collaborate and share their talents with fellow priests. Regarding forgiveness, majority of the priests (90%) were willing to forgive their adversaries and re-establish a working relationship without any grudges.

The findings of the study also noted that there are several obstacles to forgiveness which included pride, lack of humility, envy, mistrust, hatred, failing to appreciate other peoples' gifts, jealousy, wishing that other peoples talents were yours, covetousness and insensitivity. These obstacles would therefore require to be addressed to enhance relationships whenever they come up.

The study found out that a majority (75%) of the priests were comfortable getting easy with each other. They were secure with their colleagues and hence could not keep grudges.

The study noted that most priests were able to identify their feelings and those of their colleagues and managed them in a healthy manner. This implies that most of them had a healthy emotional intelligence. For instance, 92.5% were found to be aware of their moods and were able to manage them in a way that did not negatively affect their relationship with fellow colleagues.

Further, the study revealed that most of the priests were determined to resolve their problems with their adversaries amicably.

The study established that most of the priests had already healed from their hurt and resentment and therefore were ready to forgive. This revelation was an indication that majority of the priests had a positive relationship with their adversaries.

In terms of interventions, the study established that most priests would appreciate to have the Diocese of Murang'a put in place a conflict and resolution mechanisms to enhance forgiveness.

Further, the study established that forgiveness can be fostered through various means such as peer counseling, seminars, get togethers and workshops on forgiveness and relationships. Similarly, forgiveness can also be cultivated through recognition of one's fault and being remorseful about it. Other ways include encouraging teamwork, praying together, and allowing people to become aware of how wounds damage priestly life..

### **5.3 Conclusion**

The study concludes that forgiveness is ideal in facilitating healing as it sets Priests free and helps to reestablish and stabilize relationships with their fellow priests. Similarly, failure to forgive weighs Priests down physically, psychologically, socially and spiritually limiting their ability to collaborate and share their talents with each other. Majority of priests appreciated the importance of forgiveness in re-establishing a working relationship.

The study also concludes that most Priests were able to identify their feelings and those of their colleagues. There was a general consensus that controlling emotions helps people to leave together. It is a sign of psychological and emotional maturity. Inability to manage emotions breeds chaos, confusion, instability, fights, psychological illnesses, hatred, unproductivity in the

apostolate and stress in the parish life. Hence the priests opined that using the emotions positively is an expression of a healthy emotional intelligence.

The study concludes that interventions necessary to foster forgiveness and healthy relationship among Priests include establishment of a conflict and resolution mechanism to enhance forgiveness. Other interventions include peer counseling, seminars and workshops on forgiveness and relationship and sharing of one's life experiences. The above will be necessary to enhance forgiveness and relationship otherwise the study established that priests were aware of the importance of forgiveness and relationship.

#### **5.4 Limitations of the study**

This study faced several challenges despite the fact that it was completed on time. The study was conducted in Murang'a Diocese which is territorally expansive. It was therefore a huge challenge to travel. However some of my friends assisted me with their cars particularly when I had to travel to areas with bad roads. The researcher suffered financial constraints and had to go to some places using motorbikes so as to minimize the cost of fuel. It was also difficult to convince some priests that the study was purely academic. Some believed that the study had a different motive based on the fact that the researcher had a senior position before coming for studies. This played a huge role in some refusing to participate in the study.

#### **5.5 Recommendations**

This study explored the impact of forgiveness on relationships among the priests of Murang'a Diocese. It highlighted the psychological, social, physical and emotional dimensions of forgiveness on relationships. The study therefore recommends the following

## **Bishop**

The study recommends that Bishop should inculcate the forgiveness culture amongst priests. He should organize workshops and seminars on emotional intelligence, relationships, attachment and forgiveness for the priests. These workshops would deepen the already existing relationships among the priests. It will also help in bringing on board those who still find it difficult to forgive and relate well with others.

## **Priests**

Priests should strive to practice forgiveness in an attempt to create healthy relationships among themselves. Priests should learn more about emotional intelligence to help them establish healthy relationships with their fellow colleagues. Priests undergoing relationship conflicts should seek counselling and psycho-spiritual therapy.

## **5.6 Suggestions for further Research**

This study only focused on the impact of forgiveness on relationships among priests in Murang'a Catholic Diocese, which is a small area considering that there are many Dioceses across Kenya. It would therefore be instructive for a more comprehensive and inclusive study to be carried out in a broader perspective in Kenya for the study to be acceptably generalized. Focus could also be on clergy in other churches as well. The following topics are therefore suggested for further research:

- A. The influence of emotional intelligence of the clergy on their pastoral work
- B. Role of psycho-spiritual counselling and therapy in addressing conflict among the clergy.

## **5.7 Reflexivity**

The researcher choose to write on forgiveness and relationship due to several factors. The major one being the fact that he has met some priests with unforgiving heart and others who were very forgiving. The reseacher too being a priest at a certain in life had issues with forgiveness until he experienced the benefits of forgiveness. The researcher has also being brought up in an environment where any offense was met with an equal measure of punishment. Hence the concept of forgiveness was not inculcated in his development stages. These very personal experiences formed the foundation of the research.

In this work the researcher met all the requirements of a standard thesis since he is a trained psycho-spiritual therapist and consellor and he followed strictly the guidance given to him by his supervisors. As a result he was objective in his approach particularly during data collection and interpreting the findings. All ethical considerations were made so as make the the study reliable and credible devoid of his personal biases. The views of respondents were respected and hence they were not manipulated to fit into the researchers perspectives and opinion. All cited sources were acknowledged so as to uphold the academic credibility. The paper and voice data will be safely stored for future verification.

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**APPENDIX 1: CONSENT FORM**

**CONSENT FOR PARTICIPATING IN THE RESEARCH STUDY**

PSYCHO- SPIRITUAL INSTITUTE, MIUC

P. O. BOX 24450,

NAIROBI- KENYA.

Dear Fr,

I am Rev. Fr. Stephen Kinuthia, a student of psycho-spiritual institute pursuing a master’s degree in psycho-spiritual therapy. I am currently undertaking a research project on *the impact of forgiveness on the relationships among the clergy of Murang’a Catholic Diocese*. This project is strictly for academic exercise. Any information provided by you will be strictly confidential.

You are also free not to participate for whatever reasons or withdraw in the process. In other words this is a voluntary exercise. Upon completion of the study findings will be made available to you and be written as a research paper. For confidentiality purposes you will be given a pseudo name. Appointments for the interview will be held at a time and place that suits you and will take approximately 30-40 minutes.

Thank you for your cooperation

Contacts: Rev Fr. Stephen Kinuthia Mbici

Email: kinuthiastephen48@gmail.com

+254720724337

If you agree kindly append your signature below.

Sign.....

Date .....

## APPENDIX 2: LETTER OF AUTHORIZATION FROM DIOCESE OF MURANG'A



### CATHOLIC DIOCESE OF MURANG'A THE DIOCESAN SECRETARIAT

P. O. Box 734 MURANG'A 10200 – KENYA  
Tel: +254 711 668 080 (Bishop's Office); +254 724 175 299 (Administration)  
E-mail: [odmccath@yahoo.com](mailto:odmccath@yahoo.com)

2<sup>nd</sup> August, 2018

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

**RE: PERMISSION TO CARRY OUT A RESEARCH IN THE CATHOLIC DIOCESE OF MURANG'A**

Grace and peace of our Lord Jesus Christ be with you.

The bearer of this letter, **Rev. Fr. Stephen Kinuthia**, is a Priest of the Catholic Diocese of Murang'a. He is undertaking studies in Marist University, Nairobi.

His studies involve research. He has my permission to carry out the necessary research in our Diocese in order to accomplish his studies effectively and fruitfully.

By way of this letter, I request you to accord him the necessary support and collaboration to make his research a success.

I commend you to the intercession of our Mother Mary as you render the desired assistance to our Priest as he carries out this important phase of his studies. Let us remain united in love.

Yours in the Lord,



**Rt. Rev. James Maria Wainaina**  
Bishop of the Catholic Diocese of Murang'a

INCORPORATING:

The Bishop's Office, Vicar General, Bishop's Executive Secretary, Secretariat Coordinator, Finance Administrator, Chancellery, Tribunal, Pastoral, Education, C.R.E. Advisor, Vocations, Youth, Medical, Caritas, Social Communications, Catholic Justice & Peace Commission, Family Life, & Pastoral Ministry Societies

### APPENDIX 3: LETTER OF RESEARCH AUTHORIZATION FROM PSI



Psycho-Spiritual Institute

6/12/2018

TO WHOM IT MAY CONCERN

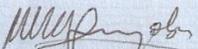
REF: AUTHORITY TO COLLECT DATA

The bearer of this letter by the name: **FR.STEPHEN KINUTHIA MBICI** Admission No: **PSI/SM/45/17** is an MA student in **Psycho-Spiritual Therapy & Counselling** at Psycho-Spiritual Institute, Marist International University College.

Having completed the course work, he is ready to conduct a research through collection of data. We are therefore requesting you or your Institution to assist him to collect the necessary data to enable him complete his research.

Thank you in advance, for your support.

Yours,

  
Rev. Dr. Joyzy Egunjobi

PSI ACTING DIRECTOR.



**MARIST INTERNATIONAL UNIVERSITY COLLEGE**

Off langata road, Marist lane P.O.BOX 24450 - 00502 Nairobi, Kenya

Administration: psimickenya@gmail.com / director@psi-online.org Tel: 0715 978 013

Academic office: psiacademicdesk@gmail.com

[www.psi-online.org](http://www.psi-online.org)

## **APPENDIX 4: INTERVIEW GUIDE**

### **INTERVIEW GUIDE QUESTIONS 18 PARISH PRIESTS**

#### **PART A: DEMOGRAPHIC FORM**

When were you ordained? \_\_\_\_\_

Your age \_\_\_\_\_

How many years have you been working in this parish \_\_\_\_\_

How many parishes have you worked in this position \_\_\_\_\_

Roughly how many priests have worked under you? \_\_\_\_\_

#### **PART B:**

##### **Semi-structured questions for interview**

1. What would you say are the benefits of forgiveness
2. What would you say would happen if you continue holding on to grudge.
3. Mention obstacles to forgiveness
4. Suggest ways and means forgiveness can be facilitated
5. How can forgiveness be cultivated?
6. The importance of priestly relationships in the parish as well as in the diocese.
7. Would you discuss a little bit on emotional intelligence and the life of priests in the parish and diocese.
8. How are you attached to your colleagues in the parish as well as in the diocese?

## **APPENDIX 5: QUESTIONNAIRE FOR ASSISTANT PARISH PRIESTS**

**Questionnaire for assistantant Priests (TRIM) Inventory, Attachment scale and Emotional intelligence scale.**

### **PART A: DEMOGRAPHIC INFORMATION**

1. How long have you worked in this parish?  
a). Less than I year    b). 1-5 years    c). Above five years.
2. How old are you in priesthood?  
a). Less than one year            b). 1-5 years    c). Above five years
3. your age \_\_\_\_\_
4. How many parishes have you worked? \_\_\_\_\_
5. Educational level (a). Seminary education            (b). Further studies

### **PART B.**

For the following question, please indicate what you imagine your current thoughts and feelings would be about the person who wounded you. Use the following scale to indicate your agreement or disagreement with each of the statements.

1=strongly disagree

2=mildly disagree

3=mildly and disagree equally

4=mildly agree

5=strongly agree

	1	2	3	4	5
1. I will make him pay					
2. I wish that something bad would happen to him					
3. I want him to get what he deserves					
4. I am going to get even					
5. I want to see him hurt and miserable					
6. I would keep as much distance between us as possible					
7. I'd live as if he doesn't exist, isn't around					
8. I wouldn't trust him					
9. I'd find it difficult to act warmly toward him					
10. I'd avoid him					
11. I'd cut off the relationship with him					
12. I 'd withdraw from him					
13. Even though his actions hurt me, I still have good will for him					
14. I want us to bury the hatchet and move forward with our relationship.					
15. Despite what he did I want us to have a positive relationship again					
16. I have given up my hurt and resentment					
17. Although he hurt me , I put the hurts aside so we could resume our relationship					
18. I forgive him for what he did to me					
19. I have released my anger to work on restoring our relationship to health.					

20.	I find it relatively easy to get close to others					
21.	I am not comfortable having to depend on other people					
22.	I rarely worry about being abandoned by others					
23.	I don't like people coming too close to me					
24.	I'm confident others would never hurt me by suddenly ending our relationship					
25.	I'm able to identify my feelings sometimes.					
26.	I have learnt a lot about myself, about my feelings and emotions					
27.	I understands the reasons of my moods					
28.	I am clearly able to see how my feelings impact my performance.					
29.	When I face a problem, I focus on what I can do to solve it.					
30.	The diocese requires to put in place conflict and resolution mechanisms to enhance forgiveness.					

**APPENDIX 6: MAP OF KENYA SHOWING THE MURANG'A COUNTY**

**MAP OF KENYA SHOWING MURANG'A**



The above map of Kenya shows where Murang'a County is.

Catholic Diocese of Murang'a is in Murang'a County as shown

by the mark ( [https:// www.google.com/ search?map of Kenya showing Murang'a County](https://www.google.com/search?map of Kenya showing Murang'a County)).

## APPENDIX 7: RESEARCH AUTHORIZATION; NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,  
2241349, 3310571, 2219420  
Fax: +254-20-318245, 318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/19/47065/29154**

Date: **6<sup>th</sup> May, 2019**

Stephen Kinuthia Mbici  
Marist International University College  
P.O. Box 24450-00502  
**NAIROBI.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on *“Impact of forgiveness on relationships among the priests of Murang’a Catholic Diocese”* I am pleased to inform you that you have been authorized to undertake research in **Murang’a County** for the period ending **3<sup>rd</sup> May, 2020**.

You are advised to report to **the County Commissioner and the County Director of Education, Murang’a County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

  
**DR. STEPHEN K. KIBIRU, PhD.**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Murang’a County.

The County Director of Education  
Murang’a County.