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# **Drivers of and the Current Church Stand on Infidelity among the Clergy in the Church of the Province of Uganda**

**By**

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University of Pretoria, South Africa**

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## DECLARATION

The work contained in this thesis is my original work, and I the undersigned, hereby affirm that it has never previously been presented in full or in part to any institution for a degree.

A handwritten signature in blue ink, appearing to read 'Richard Mulindwa', with a stylized, cursive script.

**Signature: Richard Mulindwa**  
**19th January 2024**

## **DEDICATION**

I dedicate this thesis to my God, the Alpha and the Omega, for giving me the grace to accomplish this project. This work is dedicated to my family and my cherished Church, the Church of the province of Uganda, lay leaders, priests, archdeacons, canons and Bishops.

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I Can Do All Things through Christ Who Strengthen Me Philippians 4:13

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## LIST OF ACRONYMS

<b>CoPU</b>	Church of the province of Uganda
<b>CMS</b>	Church Missionary Society
<b>COVID-19</b>	Corona Virus Disease – 19
<b>FGD</b>	Focus Group Discussion
<b>FGD</b>	Focus Group Discussion
<b>HIV</b>	Human Immunodeficiency Virus
<b>KII</b>	Key Informant Interview
<b>KII</b>	Key Informant Interview Guide
<b>REC</b>	Research Ethical Clearance
<b>SDG</b>	Sustainable Development Goal
<b>SDG 3</b>	Sustainable Development Goal
<b>UNEP</b>	United Nations Environment Program
<b>UNSCT</b>	Uganda National Council of Science and Technology

## OPERATIONAL DEFINITIONS

### Term

### Definition

#### Typology

This term refers to a classification according to a general type or set of characteristics. In this study, the term will be used to refer to the classification of the socio-demographic, socio-economic, clerical and personal trait characteristics of clergy who engage in infidelity

#### Drivers

This term is used to refer to the characteristics at a personal or interpersonal level, that significantly predispose clergy to engaging in infidelity

#### Infidelity

Infidelity refers to the practice of being sexually unfaithful. In the current study, the definition will be operationalized as is; it will refer to the breach of the marital contract of sexual exclusivity, that is, engaging in sexual activity with a woman or man other than the one officially married to.

#### Clergy

This term refers to the entire body of persons ordained for the sole purpose of carrying out religious duties. In this study, the term clergy will be used to refer to persons ordained to carry out religious duties in the church of the province of Uganda. The group of persons will include bishops, archdeacons, deacons, parish priests and lay readers.

#### Current Church Stand

This term will refer to the canonical position of the Church of the province of Uganda on the issue of infidelity among the clergy, in terms of tolerability threshold, penalties, and modalities of resolution.

#### Church of the province of Uganda

Associated with the Anglican Communion is the Church of the province of Uganda which is currently divided into 37 dioceses, each of which is presided over by a Bishop. There are archdeaconries in each diocese, and an archdeacon oversees each archdeacon. A parish priest serves as the parish administrator. The parishes are further divided into Sub-parishes, which are led by laypeople.

## **ABSTRACT**

Church of the province of Uganda is one of the most well-positioned Churches as far as inculcating good morals, leading people to salvation, and ensuring optimal spirituality, However, the achievement of the five marks of the mission of the Church, in totality, largely depends on having efficient and exemplary Clergy, such an ideal situation in the Church ought to be maintained at all costs, with the implication that its antagonists have to be prevented or significantly minimised. The antagonists in this case are many things that can significantly dent the trust that members of the Church of the province of Uganda can have in their leaders, Among the many possible variables that can dent the trust in the Church, there is possibly none as concerning as infidelity among the clergy, given its propensity to discredit the Church of the province of Uganda as a whole. Worryingly, although infidelity among church leaders has been quite a long-standing vice in history, there is ample evidence indicating that even in the church of the province of Uganda, it has persisted and could be on the rise.

The purpose of this study was to explore the drivers of and the current Church stand on infidelity among the clergy in the Church of the province of Uganda. This study adopted a constructivist research philosophy and hence a case study exploratory design, targeting ordained clergy in the Anglican Province of Uganda, whose sample size was determined using data saturation. A census of all the dioceses in the province (37 dioceses) was made and the Clergy along with key informants in each diocese were purposively sampled. Data was collected using Focus Group Discussions and Key informant interviews and captured using Focus Group Discussion and Key informant interview guides, along with digital voice recording. The data collected was analyzed thematically, using an inductive approach. Four characterizations of clergy who engage in infidelity were revealed, one of which was salvation status, duration in the ministry, numerous connections with church leadership and non-satisfaction with sex in marriage. The intrapersonal drivers of infidelity among clergy in the church of the province of Uganda included; not being truly saved, familiarisation with God, engagement in risky counseling sessions, the tendency to always leave one's wife behind whenever one goes for ministry and low moral Commitment to the Church cause.

The interpersonal drivers of infidelity among clergy in the Church of the province of Uganda are three in number and they include; familial relations with church leaders, collegial influence dissatisfaction with sexual needs by wives of the Clergy. The institutional drivers of infidelity among clergy in the Church of the province of Uganda were the most reported, the exploration of what the current Church stand on infidelity among the Clergy was, revealed that the church had no explicit stand on the issue.

Clergy in the Church of the province of Uganda, who engage in infidelity are those who are not saved (not showing fruits of the holy spirit in their daily lives), those who have been clergy for more than five years and those with connections with church leadership. There are intrapersonal, interpersonal, and institutional drivers of infidelity among the clergy in the church of the province of Uganda, but, whereas all three are important, it is evident that intrapersonal and institutional drivers take more precedence compared to the other one (interpersonal). The church of the province of Uganda has no official stand on infidelity among clergy in the province.

The study proposed that to minimise and/or prevent the incidence of infidelity among clergy in the Church of the province of Uganda, the following evidence-based solutions are suggested. There is a need for the directorate of mission, evangelism and outreach, along with the respective Bishops of each diocese to organise staff development programmes for clergy in the church of the province of Uganda, focused on rejuvenating and rekindling the faith and spirit of all clergy, given that some of them are no longer in salvation, as the Bible defines it.

# CHAPTER ONE

## INTRODUCTION AND BACKGROUND

### 1.0 Introduction

This chapter presents the background of the study, organized in two sections including the conceptual, and contextual backgrounds; the statement of the problem, objectives of the study, justification of the study, the significance of the study, the scope of the study, and a description and justification of the theoretical framework, Religion has been historically known to be a promulgator of good morals and values among both religious leaders and their adherents (Religions, 2020; Ståhl, 2021, pp. 385–396; Tamir et al., 2020; Willard et al., 2020). This historical and still current reality of what religion is was and is still premised on the fact that religion is usually every human being's chief source of ethics, solace, and moral beliefs (Ababio et al., 2023, pp. 34–67; Krok, 2015; Raverty, 2020). There is historical evidence attesting to the fact that religion is a formidable source of a sense of meaning in life (Stability and Change in Subjective Well-Being Over Short Periods Author ( s ): Kerry Chamberlain and Sheryl Zika Published by: Springer Stable URL : <https://www.jstor.org/stable/27520914>, 2020, pp. 101–117), (Hodge et al., 2020) (S, 2023, pp. 18–33), and outlook on life as well (Schnabel & Schieman, 2022, pp. 2011–2033). Other evidence shows that religion is also a source of a sense of purpose, psychosocial support, and understanding (Centre, 2005; Schnabel & Schieman, 2022); (Laurin et al., 2008, pp. 1350–1367). In fact, (Falen, 2008, pp. 51–74) in a book they wrote titled “The Psychology of Religion. An empirical approach”, they stated that; “*The assumptions forming the fundamental framework for this book are that the search for meaning is of central importance to human functioning and that religion is uniquely capable of helping in that search*” (p. 12).

Karl Marx, in his “Opiate of the Masses”, *albeit* considered to be infamous, mentioned that religion is one entity that enables people to see themselves through predicaments (Schnabel & Schieman, 2022, pp. 530–543). He emphasised that people always turn to religion for solace, even when they usually happen to address the root causes of their predicaments. What also makes religion such an important global driver of human beliefs, norms and life in general, is the fact that the majority of the global population is affiliated to a certain religious denomination (Ababio et al., 2023, pp. 1–23).

In Africa, it is estimated that up to 95 % of all Africans identify with one of the religions in the world (Katenda, 2022, pp. 1–27), while in the Vatican City and the Islands of Pitcairn, all citizens subscribed to a single religion (Christianity). It is estimated that 85% of the global populace identifies with a given religion, with the most populous being Christianity, constituted by 2.38 billion people. The Vatican City and the Islands of Pitcairn have 100% coverage of Christianity and 93% of people in many other countries (e.g. Greece, Marshall, East Timor, Armenia, American Samoa, Micronesia, Paraguay, Peru, Romania, San Marino, Tonga, Venezuela, Papua New Guinea, Barbados, El Salvador, Kiribati, Malta, Islands, Micronesia, Peru, Romania, Samoa, San, Tonga, and Venezuela (Barclay et al., 2020, pp. 2169–2198) subscribed to Christianity. The next most populous religion is Islam at 1.91 billion people (Ababio et al., 2023). (Barclay et al., 2020) reported that there are 1.16 billion people who believe in Hinduism, 507 million people affiliated with Buddhism, 430 million people affiliated with folk religions, 61 million are affiliated with other religions, 14.6 million affiliated with Judaism, while non-affiliates to any religion (Atheists) are 1.19 billion. It is however estimated that by 2050, the number of Muslims will have caught up with that of Christianity and that similarly, the number of people affiliated with Buddhism, Hinduism, folk religions, and Judaism will have increased. That notwithstanding, the fact of the matter remains that Christianity remains (and will most likely remain) the largest religious denomination for years to come.

Christianity is founded on two forms of theology, one being Western theology, and the other being Eastern theology, and within that dichotomy of Christian theologies are multiple denominations including Protestantism, Eastern Orthodoxy, and Catholicism, with subdivisions including; Lutherans, Mormons, Methodists, Baptists, Seventh-Day Adventists, Amish, among others (Barclay et al., 2020)). However, the various denominations of religion held constant, the mere fact that more than 80% of the world is affiliated to a given religion, and yet religion shapes morals, and behaviour and can increase adherence to any policies, this has made religion to be imperative in matters related to global development. Therefore, beyond the mere promulgation of morals (Ababio et al., 2023; Raverty, 2020), religions are core facets of sustainable development in the physical realm as well (Orellano et al., 2020; Ostheimer & Blanc, 2021).

The centrality of religious institutions in fostering sustainable development is in part, premised on the fact that they control 5% of all commercial forests, half of all schools, 10% of all financial institutions and 8% of all habitable land on earth. That alone positions religious

institutions as being important in all global efforts meant to achieve poverty eradication (Goal 1), Peace, gender equality (Goal, 5), climate action (Goal 16), health promotion (SDG 3), and food security (Goal 2) (Bank et al., 2018). Indeed, many countries have considered using religious institutions and their leaders in the implementation of many economic development programmes (Koehrsen, 2021), (Essa-Hadad et al, 2022), (Adamu et al, 2021; Katenda, 2022); (Jensen et al, 2021, pp. 17–25). It has been established that religious affiliation reduces the risk of falling into poverty, especially in urban areas (Ababio et al., 2023); (Schnabel & Schieman, 2022) with the implication that religion can contribute to the achievement of the first global sustainable development goal (Goal 1) (Bank et al., 2018)

Besides poverty eradication, religious institutions have also been recognised as being significant drivers of food security (Schanbacher & Gray, 2021), as they provide social support and run food assistance programmes as well, particularly in emergencies (Los, n.d.; Schanbacher & Gray, 2021). The fact that the second goal of the sustainable development agenda (Goal 2) seeks to end hunger in all its forms by 2030 and to achieve food security (Schanbacher & Gray, 2021), thus further buttress religious institutions as being crucial players in global development (Schanbacher & Gray, 2021). Faith-based institutions have also become renowned proponents of climate change prevention on a global scale (Koehrsen, 2021; Salter & Wilkinson, 2023) by increasingly stepping into the realms of natural resource repair, environmental influencing, nature-based solution championing, and the saving various ecosystems (United Nations Environment Program (Maciej Serda et al, 2021). Religious institutions have for decades also shaped the understanding of what climate change is, and how the private sector and civil society can respond to the climate change question (Koehrsen, 2021; Salter & Wilkinson, 2023). The importance of religious institutions in climate change prevention is premised on earlier consensus made, pointing to the agreement that the preservation of the planet, now more than ever, requires not only environmentalists and policymakers (Purcell, 2013) but also religious leaders to rally masses (billions of people) in preventing climate change (Gunder et al., 2022, pp. 450–467)

Important to note as well, is that religious institutions, especially Christian-based institutions have also been renowned for being key players in national health sectors as they promote behaviour change (Schanbacher & Gray, 2021, pp. 203–230) ; (Buunk & Dijkstra, 2015), reach the most vulnerable of people and provide them with free health care (Schanbacher & Gray, 2021), and implement disease prevention and health promotion programmes (Schanbacher & Gray, 2021). The importance of religious institutions in health promotion

was particularly noticed during the Corona Virus Disease – 19 (COVID-19) pandemic. Religious institutions dealt with fake news, stopped gatherings, and also urged their followers to have trust in their leaders (Essa-Hadad et al., 2022, pp. 17–25); (Katenda, 2022; Yu et al., 2021b);(Jensen et al., 2021). It is with religious institutions that religious persons in some countries turned conservative during the pandemic (Schnabel & Schieman, 2022) and (Fye & Mims, 2019); (Essa-Hadad et al., 2022) (Tsegay et al., 2020, pp. 1–12). One of the areas of health that religious institutions are particularly involved in is mental health (Koehrsen, 2021; Zappalà et al., 2022) spirituality has been reported to reduce depression, stress and anxiety.

Of all religious denominations however, Christian-affiliated ones are the most well-placed to push global development (Hoi et al., 2021) The Anglican Church particularly stands out in fostering sustainable development (Ababa, 2018; Hoi et al., 2021) as it has its five marks of mission that are explicitly tailored to the same (Sedgwick, 2020). However, the ability of the Anglican Church to take part and contribute to global development is subject to several factors that must be apparent across the Anglican Communion. First, there has to be legitimacy among church leaders, and they must be in a position to garner full trust from not only the people they lead but also all people in other denominations within their respective provinces. In addition, there has to be a commitment to the cause, which entirely depends on cohesion, sanctity and partnership in the communion. One of the most formidable antagonists of trust, legitimacy, cohesion, sanctity and partnership, and hence the execution of the church's mandate is infidelity among the clergy<sup>1</sup>. That is premised on the negative effects of infidelity on human relations with God (1 Corinthians 6:9-10) and on family (Saini et al., 2021), which is the smallest unit of the church (NET Bible, 1996) (Numbers 6:24-26); (Exodus 20:12); (Deuteronomy 6:1-25). With infidelity, the entire church risks being perceived as one that betrayed the nation through engagement in moral malfeasance, and illicit sexual affairs (Wuthnow, 2022, pp. 200–2014). This becomes a source of distrust among followers, questioning the legitimacy of the religions they subscribe to (Wuthnow, 2022), (Ayton et al., 2017). That alone can stop the progress of the five marks

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<sup>1</sup> This term refers to the entire body of persons ordained for the sole purpose of carrying out religious duties. In this study, the term clergy will be used to refer persons ordained to carry out religious duties in the church of the province of Uganda. The group of persons will include bishops, archdeacons, deacons, parish priests and lay readers

of mission of the Anglican Church, in its tracks, particularly if infidelity among the clergy is left to increase unabated.

### **1.1 Conceptual background of the study**

Infidelity is a trade-cultural practice of old, dating back multiple centuries (Alitabar et al., 2014). It has been exhibited by the human race for centuries, including important biblical figures of the time, like Esau (Genesis 26:34; 28:6 -9) Elkanah (1Samuel 1:1-8), David (1Samuel 25:39-44; 2 Samuel 3:2-5; 5:13-16), Jacob (Genesis 29:15-28), and Solomon (1 Kings 11:1-3) (NET Bible, 1996). Infidelity has littered church history and has persisted to date (Martos et al., 2017, pp. 1–18); (Willard et al., 2020; Zappalà et al., 2022) The same is true in African traditional society, in which polygamy and adultery were a norm before the 19<sup>th</sup> century when many African societies were highly patriarchal.

However, gradually, there has been aevolution of how marriage is viewed in Africa, from a mere union between a man and a woman to a union of entire families and clans, hence the respect it is accorded (Hunter, 2016) it has been established that the spread of the Gospel has been significant in reducing the notions of patriarchy, polygamy and infidelity in African marriages (Izuchukwu, 2021). Nonetheless, the fact remains that infidelity and polygamy are a cultural practice of old, and although still prevalent currently (Barclay et al., 2020, pp. 2169–2198) even in the church (McCarthy et al., 2020, pp. 230–260), it is out rightly against biblical principles of morality.

Infidelity has been accorded multiple definitions over the previous two decades (Zacharewicz et al., 2016) (Beltrán-Morillas et al., 2019), (Beltrán-Morillas et al., 2019); (Fife et al., 2013, pp. 343–367); Bryan & Bernard, 1996, pp. 1–15);(Pittman & Wagers, 2013, pp. 135–148); However, even with the many definitions of infidelity, there is still no consensus on what the global standard should be when defining the marital deviance that infidelity is (Wu et al., 2018)

Some acceptable definitions of infidelity exist; unlike Polygamy, which generally refers to having several spouses (Gadban & Goldner, 2020), that could be many wives (Polygyny), many husbands (Polyandry), or a group of men that are simultaneously married to a group



of women (Polygynandry) (Barclay et al, 2020), infidelity<sup>2</sup> is simply the breach of sexual exclusivity with one's official partner (Beltrán-Morillas et al, 2019)

It generally refers to having sexual relations with a partner other than one's wife or husband (Alitabar et al., 2014; Beltrán-Morillas et al., 2019) defined infidelity as “the occurrence of sexual involvement with a third party (extra-marital partner), in violation of the ground rules of faithfulness that were established by the couple’. Infidelity could manifest itself in forms of fondling, kissing, vaginal sex, oral sex, and/or anal sex. (Beltrán-Morillas et al., 2019, pp. 655–675), between a married partner and their extra-marital partner. In the contemporary world, infidelity is dubbed as cheating, adultery, unfaithfulness, engagement in extramarital affairs, flirting (Weiser et al., 2014) or dating someone other than one's official and/or main partner (Baboo & Mohammadi, 2021; Birnbaum, 2022) However, it is although it is also a fact that infidelity has some relationships and synergy with polygamy, it being a significant precursor to the latter (Cornish et al., 2020).

Some independent scholars (e.g. Docan-Morgan & Docan, 2007, pp. 317–342). (Beltrán-Morillas et al., 2019; Sevi et al., 2020); (Fife et al., 2013, pp. 343–367); (Henline et al., 2007, pp. 113–128) have also offered some definitions of infidelity<sup>3</sup>, for instance; (Docan-Morgan & Docan, 2007) defined infidelity as

*...a sexual and/or emotional act engaged in by one person within a committed relationship, where such an act occurs outside of the primary relationship, and constitutes a breach of trust and/or violation of agreed upon norms (overt and covert) by one or both individuals in that relationship about romantic, emotional or sexual exclusivity (Docan-Morgan & Docan, 2007, pp. 317–342).*

This line of defining infidelity has been generally considered to be one of the comparatively more acceptable ones given that attempts to provide distinctions between various forms of

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<sup>2</sup> The breach of sexual exclusivity with one's official partner (Beltrán-Morillas et al, 2019)

*“...a sexual and/or emotional act engaged in by one person within a committed relationship, where such an act occurs outside of the primary relationship, and constitutes a breach of trust and/or violation of agreed upon norms (overt and covert) by one or both individuals in that relationship in relation to romantic, emotional or sexual exclusivity”*

infidelity. Infidelity has been found to have types, including sexual, cyber, and emotional infidelity (Beltrán-Morillas et al., 2019; Sevi et al., 2020); (Fife et al., 2013, pp. 343–367); (Henline et al., 2007, pp. 113–128).

Emotional infidelity has been defined as emotional engagement between a married person and an extra-marital third party, in clear violation of the vows made by the married couple, including trust, sharing of deepest thoughts between them, emotional commitment, and unconditional love (Rokach & Chan, 2023); (Fye & Mims, 2019). Cyber infidelity (also known as online infidelity) refers to the physical, emotional or affective connection with another person (extramarital third party) through the use of electronic internet-based sources (Beltrán-Morillas et al., 2019); (González-Rivera et al., 2020); (Beltrán-Morillas et al., 2019). They include social media and/or internet sites in general (González-Rivera et al., 2020), which are used for sexting. Cyber infidelity also includes not allowing one's partner access to their electronic devices, and not disclosing who a given partner talks to on social media (Gull et al., 2019, pp. 1368–1378); (Gull et al., 2019, pp. 655–675). Sexual infidelity, which involves practical intercourse with a third party is perhaps the most definitive type of infidelity and the one that is most commonly perceived as being infidelity (Moller & Vossler, n.d., pp. 487–497); (Moller & Vossler, n.d., pp. 487–497). Sexual infidelity is considered to be the greatest threat to marital stability (Moller & Vossler, n.d., pp. 487–497); (Beltrán-Morillas et al., 2019), since it is perceived as an unforgivable betrayal of one's partner (Beltrán-Morillas et al., 2019). That is why sexual infidelity is considered to be the most serious of all the three types of infidelity (Beltrán-Morillas et al., 2019).

Indeed, the Bible explicitly preaches against sexual immorality (Matthew. 19:9)<sup>4</sup>; (1 Corinthians. 6:13)<sup>5</sup>; (Ephesians. 5:3); (1 Thessalonians 4:3) that includes adultery and infidelity (Exodus. 20:14); (Deuteronomy 5:18); (Proverbs. 6:32); (Matthew. 5:27-32, 15:19); (1 Corinthians. 6:9-11) and polygamy (Gen. 2:1-8); (Matthew 19:4-6); (Genesis. 4:19-24); (1 Kings. 11:1-9); (1 Timothy. 3:2,12) (NET Bible, 1996) both of which are anteceded by infidelity. (Hebrews 13:4) calls for the honour of marriage among all persons and the non-defilement of the marital bed, since God will judge the sexually immoral and adulterous as well. Further still, (1 Thessalonians 4:3-5) also says “*For this is the will of God, your*

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<sup>4</sup> *Whoever divorces his wife, unless it is for fornication, and marries another person commits adultery, and whoever marries the one who has been divorced also commits adultery (Matthew 19:9 NIV).*

<sup>5</sup> *13 You say, “Food for the stomach and the stomach for food, and God will destroy them both.” The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. ICOR 6:13 NIV*

*sanctification: that you abstain from sexual immorality; that each one of you knows how to control his own body in holiness and honour, not in the passion of lust like the Gentiles who do not know God"*

While infidelity is largely mentioned in generic terms, within scripture, emotional infidelity is also hinted at in scripture, particularly in the Gospel according to St Mathew 5:28<sup>6</sup> in which it is written that anyone who lustfully looks at a woman has already committed adultery (Bible, 1996).

Cyber infidelity is not mentioned explicitly perhaps because there was no cyber technology at the time. Nonetheless, sexual immorality, which is also the usual outcome of both emotional and cyber infidelity is mentioned in scripture to impede the inheritance of the kingdom of God (1 Corinthians 6:9-10 NIV; Galatians 5:19-21; Ephesians 5:5) (NET Bible, 1996)(King James Bible, 2008).

Thus, it is evident that infidelity can single-handedly derail the human race from the path of being recipients of God's promises to man, as stipulated in (Isaiah 41:10; Hebrews 13:5; 2 Timothy 4:18), to the demerit of the Anglican church marks of mission (Blake, 2021). It should be noted that while scripture says that we should resist the devil and he will flee from us (James 4:7), it also makes an unambiguous warning to Christians to not only resist sexual immorality but flee from it! The Bible says that while all sin is committed outside the body, sexual sin is committed against one's own body, and yet the body is the temple of the Holy Spirit, who is in us and has received from God (1 Corinthians 6:18-20).

Whereas the main aim of the biblical stand on sexual immorality and infidelity in particular is to save one's soul and put people on the path of salvation and making it to the kingdom of God, infidelity has its effects not only in the spiritual realm but also in the physical one. Most of the negative effects of infidelity are very much wide-ranging to the extent that they can cripple church activities if not abated. The fact that infidelity is in most cases akin to polygamy, bigamy and polygyny and is usually associated with adultery, it is an antecedent of mental health morbidity ranging from dysthymia, somatic symptom disorder, posttraumatic stress disorder, and clinical depression among wives of sexually unfaithful or polygamous spouses (Gadban & Goldner, 2020; Sedgwick, 2020; Yilmaz & Tamam, 2018).

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<sup>6</sup> *'You shall not commit adultery;' 28 but I tell you that everyone who gazes at a woman to lust after her has committed. Adultery with her already in his heart. Mathew 5:28 NIV*

Men, who are more comparatively likely to be unfaithful in marital relationships than women (Labrecque & Whisman, 2020, pp. 1308–1318) have been reported to be more likely to experience stress disorders.

Marriages affected by infidelity are also characterised by immense emotional deregulation among both perpetrators and victims (Rokach & Chan, 2023), typified by aggression, rage, anger, shame, sadness, guilt, and jealousy (Rokach & Chan, 2023);(Purcell, 2013, pp. 81–101);(Cornish et al., 2020; Moller & Vossler, n.d.). Mental health outcomes of infidelity are unbiblical; (Galatians 5:19-20)<sup>7</sup>, warns that;

the acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God (NET Bible, 1996)

There is also evidence that victims of infidelity experience somatic symptoms like weightless, insomnia, low appetite, reduced libido (Purcell, 2013, pp. 81–101) breathing difficulties, extreme nervousness, and palpitations whenever they recall the incident of infidelity (Rokach & Chan, 2023). Such mental health predicaments among victims of deviant marital behaviour (men or women) are associated with suicide ideation (Ademiluka, 2020; Tsegay et al., 2020); and actual suicide (McHugh et al., 2019). That could explain why marriages affected by infidelity were reported to be among the largest contributors to the high rates of homicide in the United States of America (Cornish et al., 2020, pp. 352–365). The aforementioned thoughts and actions are in contravention of what the Lord requires of us (Deuteronomy 30:19-20); (Psalm 31:14-16) (Philippians 4:12-13) (Psalm 33:20-22) (Bible, 1996), given the doctrinal emphasis on faith and hope in Jesus Christ.

The said thoughts and possibly their main outcome (suicide) can particularly be an indictment on the church as a whole if the victim is a Christian, clergy or married to an Anglican clergy. Even when death doesn't result from the infidelity, it becomes less and less likely that a marriage dented by the infidelity of a partner will last, since sexual infidelity is hardly taken as trivial but rather a very serious marital transgression (Bendixen et al., 2018, pp. 322–335). Breakups and divorce may therefore become inevitable following infidelity,

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<sup>7</sup> *“The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God” (NET Bible, 1996)*

and infidelity is considered to be the commonest antecedent of divorce currently (Bendixen et al., 2018); (Khodavirdipour & Samadi, 2022), as has been the case in the past as well (Rokach & Chan, 2023);(Birnbaum et al., 2019, pp. 700–713)).

Further still, deviant marital behaviour like infidelity and its assured potential outcomes like polygamy is also linked with the incidence of unintended pregnancy (Oyediran et al., 2020), which is a significant precursor to abortion (Bearak et al., 2020), still in contravention of scripture since God is pro-life and appoints and consecrates his ministers while still in the womb (Bible, 1996)(Jeremiah 1:4-5 and Isaiah 49:1). In cases when the unintended pregnancies are not aborted, children born out of them are in most cases considered to be illegitimate; (Saucedo & Villazor, 2019). Such children grow without apt parental care, still in contravention of scripture, and they may grow with a dislike of the church, particularly when their parents or one of them is a clergy. Of importance as well, is the fact that the infidelity common among polygamous men (Sedgwick, 2020, pp. 95–103) is associated with less care for the legal wife, and more care for the latter spouses (Heath et al., 2020).

Combined, all the aforementioned ramifications of infidelity increase the risk of divorce (Sedgwick, 2020), resulting in family instability (Saini et al., 2021), with its associated risks of moral degradation among children. That in addition to the desecration of the moral and spiritual fabric of the family as a whole is an infringement of scripture<sup>8</sup> (Exodus 20:12, Psalm 127:3-5); (Ephesians 5:25), (Romans 12:18), (Acts 16:31-34). It is following family instability that the Christian pre-requisite of praying without ceasing (Ephesians 6:18); (Colossians 4:2); (2 Chronicles 7:14); (Hebrews 4:16), (Hebrews 13:15); (Luke 18:1); (Romans 12:11); (Daniel 6:10); (Psalm 147:1); (1 Peter 4:7); (1 Chronicles 16:11); (1 Timothy 2:1-2); (James 5:13); (1 Timothy 2:8) can be greatly affected.

The effect can be even more pronounced in cases when the family involved is headed by a clergy, given that being polygamous and one whose family has disintegrated, may dent the credibility of not only the clergyman but the church as a whole. That is especially true currently, where 84% of the global population is adherent to a particular religion and thus subscribes to the authority of the leaders therein (Pickett et al., 2017, pp. 92–105). The implication of such loyalty to the clergy by the laity is that the practice of infidelity among the

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<sup>8</sup> (Exodus 20:12, Psalm 127:3-5); (Ephesians 5:25), (Romans 12:18), (Acts 16:31-34). (Ephesians 6:18); (Colossians 4:2); (2 Chronicles 7:14); (Hebrews 4:16), (Hebrews 13:15); (Luke 18:1); (Romans 12:11); (Daniel 6:10); (Psalm 147:1); (1 Peter 4:7); (1 Chronicles 16:11); (1 Timothy 2:1-2); (James 5:13); (1 Timothy 2:8)

clergy could be perceived as being normative by the laity, who can then adopt similar practices.

It is a fact that the clergy in the Anglican Church are not cast from stone; they are humans who despite being held in high moral regard by the communities they serve or by any persons for that matter, have also been found to engage in sexual immorality. That is even though largely, clergy in the Anglican Church ought to be married to one woman, as one of the requirements to be ordained. (Khodavirdipour & Samadi, 2022) opined that; *“It is hard to imagine romantic and committed relationships devoid of transgressions of some kind. Despite the best intentions not to cause any harm or disappointment to one’s partner, breaking rules and promises are largely inevitable in long-term relationships”*.

This practically applies to marriages of the clergy as well, and that reality was confirmed by Pastor John Huffman<sup>9</sup>, who explained the teachings in Paul's first Epistle to the Corinthians, asserting that;

*Paul doesn’t beat around the bush. We are all vulnerable. This fact has been driven home to me as I have observed several close friends in the ministry who have stumbled into sexual immorality, with the results being catastrophic for their personal and professional lives. Fortunately, the gospel is one of healing and restoration. In a couple of these situations, the marriages have survived and even been strengthened. But the pain and the ongoing side effects continue to be felt, both within their nuclear families and in the extended family, the Church of Jesus Christ* (Khodavirdipour & Samadi, 2022)

From the suppositions of Pastor John Huffman alone, it is clear that clergy are also vulnerable to infidelity, but, the mere fact that they are clergy, with a mandate to spiritually guide Christians, and deter them from sin should be enough to keep them (the clergy) in check and away from sexual immorality. Second, it is also clear from the supposition that the effects of infidelity among the clergy can occur at more levels than that among the non-clergy. The effects can occur on an individual level, on a family and interpersonal level and on an institutional level of the church.

To be precise, while infidelity can affect anyone, grossly (Khodavirdipour & Samadi, 2022); its effects can be undoubtedly disproportionate among the clergy. As earlier mentioned, one

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<sup>9</sup> *Paul doesn’t beat around the bush. We are all vulnerable. This fact has been driven home to me as I have observed several close friends in the ministry who have stumbled into sexual immorality, with the results being catastrophic for their personal and professional lives. Fortunately, the gospel is one of healing*

of the main outcomes of infidelity is divorce (Khodavirdipour & Samadi, 2022), which is unbiblical (Matthew 5:31-32); (Genesis 2:24); (1 Peter 3:1); (Mark 10:2-12); (Luke 16:18); (1 Corinthians 7:39); (Ephesians 5:33); (Matthew 19:6-7); (Romans 7:2-3); (Deuteronomy 22:19); (Jeremiah 3:1); (Malachi 2:16); (Matthew 1:19); (1 Corinthians 7:11-13); (Deuteronomy 24:1-4); (Matthew 19:8-9).

However, while it could be taken lightly and almost normal such an incident among the laity, it is utterly perceived as sacrilegious if it happens among the clergy. At a family level, the family of the clergy who engages in infidelity can easily go through a spiral of disintegration and instability, given that sexual immorality is an established enemy of the home. There is little chance that a sexually immoral clergy can instil faith and its values in his or her family since they will have no moral authority to do so, leading to the family members under their jurisdiction leaving the faith (Zapien, n.d.).

At an interpersonal level, sexual immorality among the clergy can also be of consequence, on a comparatively larger scale. People join churches for many reasons including spiritual growth, counselling, moral growth, love, reconciliation, healing, and sanctuary (Khodavirdipour & Samadi, 2022); (Schnabel & Schieman, 2022, pp. 530–543). However, such functions of the church can be rendered as a hoax in the case of clergy who ought to guarantee their provision are the same people who engage in deviance such as infidelity, particularly when that happens on a substantially large scale, unabated. The consequences can be a loss of faith in the church, by the masses, loss of spiritual faith and trust in the church, and squandering much needed spiritual capital that the church needs to thrive (Zappalà et al., 2022, pp. 530–543).

The medium result of such a situation is that, by ripple effect, moral decadence can slowly but surely start spreading among the laity, premised on the fact that their church leaders are doing the same. The laity may then start having a lost view of sex, and yet no society can remain preserved if it tends to have a lost view of sex (Zapien, n.d.). That assertion has been proven in history; Edward Gibbon, in his book *The Rise and Fall of the Roman Empire*, mentioned that one of the causes of the fall of Rome was chiefly sexual immorality, given that the people therein had taken a lost view of sex, engaging in infidelity and other kinds of sexual deviances. The same vices led to the collapse of Babylon, Greece, and Egypt and there is a prediction that sexual immorality may be the same cause of the moral downfall of the United States (Zapien, n.d.).

At an institutional level, the effects of infidelity, even though among the clergy only, may have ripple effects that can affect the entire local church, on an unprecedented scale. Infidelity causes mental dysfunction and sequelae (Rokach & Chan, 2023); (Purcell, 2013, pp. 81–101); (Moller & Vossler, n.d., pp. 487–497); (Warach & Josephs, 2021, pp. 68–91), which have been found to harm performance in any institution (Pletzer et al., 2022; Vowels et al., 2022) (Schanbacher & Gray, 2021).

In the context of the church, mental health damage that follows infidelity can create guilt in the perpetrator, thereby causing disengagement from priestly duties. In case they do remain engaged while still practicing sexual immorality, then the clergy may simply be consumed by sin and engage in even more types of workplace deviance. Workplace deviance is behaviour that is simply antagonist to the established policies, norms and procedures of an organization (Zappalà et al., 2022), such as in the Church of the province of Uganda. Workplace deviant behaviour among emboldened clergy who engage in infidelity may include aggression, theft, embezzlement, fraud, abuse of power, sabotage, rudeness and more sexual immorality with fellow staff (Harvey et al., 2017, pp. 779–795). Such behaviour happens because the perpetrators of sexual immorality in the church in time become emboldened by sexual sin, thereby becoming more permissive to all sin (Purcell, 2013).

Workplace deviant behaviour is a human resource challenge in its own right (Chen et al., 2016, pp. 468–475) (Zappalà et al., 2022, pp. 34–56). When incidents occur among the clergy, the whole church system could collapse given that the deviant clergy, emboldened by unabated sexual immorality, can end up compromising the gospel of Jesus Christ. That can particularly be true when it comes to issues regarding sexual immorality, which could prove to be disastrous especially in this time and age when there is a global movement pushing for gay rights (Zhang et al., 2020, pp. 629–650) (Martos et al., 2017, pp. 1–18); (Hinkson, 2021, pp. 1393–1416). The compromise by clergy can easily translate into the same among the laity, leading to increased tolerance of sexual deviance, and its acceptance, hence leading to the spawning of more moral decadence within the church.

It is at this point that the analogy of the *“chain is as strong as its weakest link”* perfectly applies given that without proper management of the consequences of the acts of sexually immoral or polygamous clergy, the church stands to lose credibility. In the context of the Church of the province of Uganda, the effect on the credibility of the clergy may then affect the achievement of especially the first two (spreading the gospel, and baptism) of the five



marks of the mission of the Anglican Church (Blake, 2021). That is because both aforementioned marks of the mission of the church ought to be performed by ordained clergy and since spreading the gospel involves preaching against sexual sin, the said clergy ought to have not only the religious but also the moral authority to do so.

What is even of more concern is the fact that the Bible, which the entire Anglican community relies on for spiritual guidance is not short of counsel as far as marriage is concerned. There are numerous scriptures in the Pastoral Epistles attesting to the fact that one should be a husband to one wife (1 Timothy 3:2), (1 Timothy 3:12); (Titus 1:6); (1 Corinthians 7:2); (Genesis 2:24); (Matthew 19:3–6); (Matthew 19:3–9); (Genesis 2:24). The biblical stand notwithstanding, sexual immorality among church leaders has been a persistent vice over the years (McCarthy et al., 2020, pp. 230–260) ; (Wuthnow, 2022, pp. 200–214). Infidelity and its outcomes including polygamy, bigamy and adultery are still rampant even in the Anglican Church (McCarthy et al., 2020) including its leaders (Clergy).

That is the apparent situation despite almost a century ago, at the Lambeth conference of 1930, sexual intercourse out of wedlock was dubbed as a grievous sin in Resolution 18 (Blake, 2021). In addition, at the very first Lambeth conference in 1888, polygamy was preached against in the church and 1988, through Resolution 26 the church upheld monogamy as God's plan. The conference even went ahead to devise a friendly set of rules of procedure in handling men in polygamous relationships who would wish to respond to the gospel. (Blake, 2021).

However, although there is an evident lack of quantification of the magnitude of infidelity among the clergy in the church of the province of Uganda, marital deviant behaviour persists in the church in its entirety. Despite the dire effects it can have on the church as earlier deliberated. It stands to question whether the church and its leadership in Uganda have done enough to make their stand on the issue of infidelity as they are currently doing on homosexuality, transgenderism and lesbianism. Therefore, this study was conducted to explore the drivers<sup>10</sup> of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

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<sup>10</sup> This term will be used to refer to the characteristics at a personal or interpersonal level, that significantly predispose clergy to engaging in infidelity

## 1.2 Contextual background of the study

The Anglican faith church of the province of Uganda has been in existence for 137 years in Uganda (since 1887) and was established by missionaries belonging to the Church Missionary Society (CMS)<sup>11</sup> (Werner, 2023). In 1877, two missionaries attached to the church missionary society (CMS), C. T. Wilson and Shergold Smith came first to Uganda, in June. They were joined by several other missionaries from the CMS and were welcomed by the King of Buganda (the Kabaka<sup>12</sup>) near a place that is currently the capital city of Uganda (Kampala city). However, throughout its history in Uganda, especially in the first 50 years, the church of the province of Uganda has been characterised by considerable martyrdom and civil strife (Werner, 2023). Two Buganda Kings (Kabaka Mutesa I and Kabaka Mwanga II) were brutal towards the missionaries, and the latter king (Kabaka Mwanga II) went ahead to expel them and kill three of their converts, along with Archbishop James Hannington. Many killings of Christians ensued after this, on the orders of the King (Mwanga II).<sup>13</sup>

For the first 50 years of its existence (until 1961), the Church of the province of Uganda was called the "Native Anglican Church" until it became a province with autonomy in the Anglican communion, dubbed the Church of the province of Uganda Church of the province of Uganda, Burundi and Rwanda (Werner, 2023). Between 1890 and 1899, Bishop Alfred Robert Tucker was made the third bishop of the Eastern Equatorial Africa province, as it was called at the time. The first ordination of Uganda priests was performed in 1893, and by the start of the 20<sup>th</sup> century, the Anglican Church in Uganda started to grow significantly. Schools were built by the Church, and the Bishop Tucker Theological College was set up in 1913 in Mukono, along with Mengo Hospital in 1897. While the Church was primarily led by expatriates during its early years of establishment, Ugandan church leaders were put into leadership positions in the church during the time of independence struggles and acquisition in the country (1950 and 1960).

The rate at which the Anglican Church was growing was recognised by the Anglican Communion in 1961, and the province of Uganda was established, as a result. Since then

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<sup>11</sup> CMS The first group of the missionary society to send missionaries to Uganda.

<sup>12</sup> The title given to the cultural leaders of Buganda cultural group.

<sup>13</sup> The 31st Kabaka of Buganda, Danieri Basammula-Ekkere Mwanga II Mukasa (1868 – May 8, 1903) ruled from 1884 to 1888. Mwanga seized the throne at the age of 16.

the Church of the Province of Uganda has only grown bigger and it has impacted the lives of Ugandans even more, in various social sectors of the country (Werner, 2023). There are more than 8 million Anglicans in Uganda today (Dullas et al., 2021). Currently, there are 37 dioceses which make up the Church of the province of Uganda, each headed by a bishop. The 37 dioceses are each subdivided into archdeaconries that are each led by an archdeacon<sup>14</sup> (Figure 1). The archdeaconries are comprised of parishes which are headed by a priest. The parishes are then comprised of sub-parishes which lay the reader's lead.

### 1.3 Statement of the problem

Whereas there is virtually no explicit documentation of the magnitude of infidelity among clergy in the Church of the province of Uganda, there is wide-ranging evidence of the possibility of infidelity being a potentially deep-rooted practice among the clergy in Uganda. Over the past 2 decades, the church of the province of Uganda has registered about 500 cases of infidelity among the clergy at various levels of clerical service in the church. Between the years 2000 and 2005, there were about 140 cases of infidelity and adultery registered among clergy in the church, and between the years 2006 to 2016, 124 cases were registered, by the church administration (Provincial secretary, Unpublished). Over the past 5 years spanning 2017 to 2021, the church of the province of Uganda registered perhaps the most astounding and concurrently disheartening cases of infidelity among the clergy. The most notable among them was that involving the former archbishop of the church of the province of Uganda, who had sired a child out of wedlock, contrary to resolution 16 of the 1930 Lambeth conference<sup>15</sup> (Blake, 2021, pp. 134–150), and gone ahead to engage in infidelity and near-polygyny. It is that reality of infidelity among the clergy in the church of the province of Uganda that is currently subtly derailing.

It should however be noted that the cases of infidelity and adultery that have been reported over the past two decades, among the clergy in the church of the province of Uganda are only those that are either among prominent high-ranking clergy, those that have simply been caught in the act, or those whose disgruntled mistresses have reported to authorities in the church administration and the media. There are likely many more cases of infidelity among

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<sup>14</sup> *There are more than 8 million Anglicans in Uganda today. Currently there are 37 dioceses which make up the Church of the province of Uganda, each headed by a bishop. The 37 dioceses are each subdivided into archdeaconries that are each led by an archdeacon*

<sup>15</sup> *Assembly of the Bishops in the Anglican Communion*

the clergy in the Anglican church that have been deliberately concealed, as is the case among the laity, given the cultural sensitivity of the vice (Shirdel & Bolhari, 2021, pp. 138–143) (de Stefano & Oala, 2008, pp. 13–19).

As such, there is no doubt that the Church of the province of Uganda could be having a substantial number of clergy that are engaged in infidelity, particularly given that only a few of the cases are reported or identified. The challenge of infidelity among the clergy in the Anglican Church could be so widespread that some of the laity may have considered polygyny or even polyandry as a normative and spiritually acceptable marital practice. Of concern, there have been minimal practical efforts by the Church of the province of Uganda to prevent infidelity among the clergy, most likely because of the non-availability of evidence regarding the typology<sup>16</sup> of clergy who engage in infidelity and what the drivers of infidelity are among them. There have been many studies conducted previously to characterise persons who engage in sexual immorality and its drivers (Ahinkorah, 2021, pp. 500–509); (Altgelt et al., 2018, pp. 600–614); (Baboo & Mohammadi, 2021); (McAllister et al., 2020; Mernone et al., 2019; Minkin, 2016; Walther et al., 2017) (Lacker et al., 2020) (Fincham & May 2017; Torrance, 2018) (Baboo & Mohammadi, 2021; Busza et al., 2016; Gull et al., 2019; Saini et al., 2021); (Altgelt et al., 2018; Moller & Vossler, n.d.; Tafadzwa & Herbert, 2018).

However, only a few of those studies had Ugandans as their study populations, and none were of Ugandan origin. Therefore, none of the aforementioned crucial variables (typology of clergy who engage in infidelity, its drivers and the church's stand on it) is known in the Church of the province of Uganda clergy context, at least not evidently (based on study findings). What is known is that infidelity is a reality among the clergy in the church of the province of Uganda, but not its magnitude or drivers. The same applies to the current unanimous church of the province of Uganda stand on the issues of infidelity among the clergy, which is also not documented, yet it could be an indicator of a lapse in the church's canonical principles. There was, therefore, a need to address the aforesaid knowledge gap, short of which, the marital deviant behaviour of infidelity may continue escalating among the clergy, with ripple effects of the core marks of mission on which the church in its entirety stands.

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<sup>16</sup> This term refers to a classification according to a general type or set of characteristics. In this study, the term will be used to refer to the classification of the socio demographic, socio economic, clerical and personal trait characteristics of clergy who engage in infidelity.

## **1.4 Objectives of the Study**

### **1.4.1 General objective**

To explore the drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

### **1.4.2 Aims of the Study**

- a) To develop a typology of the clergy in the Church of the province of Uganda, who engage in infidelity
- b) To describe the drivers of engagement in infidelity among the clergy in the Church of the province of Uganda
- c) To explore the current stand of the church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda

## **1.5 Research questions**

- (a) What is the typology of the clergy in the Church of the province of Uganda who engage in infidelity?
- (b) What are the drivers of engagement in infidelity among the clergy in the Church of the province of Uganda?
- (c) What is the current stand of the church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda?

## **1.6 Justification of the Study**

The fact that there is a projected increase in the number of faith adherents over the subsequent years, international organisations mandated to foster global development have considered engaging faith-based institutions like the Anglican Church (Petersen, 2020, pp. 100–108) to reach the masses. Going by the five marks of the mission of the Anglican Church, and the fact that SDGs rotate around peacebuilding, inclusive societies, human rights protection, gender equality and the need to conserve the environment, all of which intersect with the aforementioned marks of mission, the Anglican Church is indeed well positioned. However, the church will be able to develop its adherents in the clergy domains in the aspects of both the spirit and the physical for as long as both categories of persons

stay focused on the gospel, in theory and practice. Therefore, any antagonist to such an event ought to be quantitatively identified and its drivers established to inform prompt and effective church intervention.

Since one of the main antagonists to that effect is infidelity yet the church of the province of Uganda has been marred with similar cases over the years, with perhaps the most astounding being that of the former archbishop of the church of the province of Uganda, its magnitude and predictors should be determined. That should be in addition to exploring the current church's stand on infidelity since the leadership is anecdotally reported to be worryingly silent on pronouncing itself on the matter. However, to date, there has virtually been no study whatsoever done to assess the drivers of and the current church stand on infidelity among the clergy and laity in Uganda, which is a research gap that ought to be filled if the church is to achieve its five marks of mission. There have been some studies conducted to assess infidelity in Uganda, including one by (Amone & Arao, 2014; Cohn et al., 2004) (Coop Gordon & Mitchell, 2020; Tafadzwa & Herbert, 2018); (Sedgwick, 2020) (Rodrigues et al., 2017).

However, not only are some of those studies almost two decades old, but none of them brought out the predictors of infidelity. They dealt with the values of polygamy (Amone & Arao, 2014) patterns of Sexual Pairing among the Acholi (Amone & Arao, 2014, pp. 48–52) market forces and polygamy (Pollet & Nettle, 2009) and the effect of polygamy on HIV status and child survival (Brahmbhatt et al., 2002). Perhaps most importantly, no study had delved into the assessment of infidelity and its dynamics among clergy in the church of the province of Uganda or any other Christian denomination for that matter, despite the rampant cases of the same. That justified the need to conduct this study, taking the church of the province of Uganda as the context.

### **1.7 Significance of the Study**

Although it is a fact that infidelity and polygamy are legal in Uganda and that all efforts so far made to outlaw them or make them illegal haven't yielded any effect, there is still great interest from the private sector to pursue its legalisation. In 2018, a women's rights agency called MIFUMI sought adjournment of a case it had filed in court, 8 years earlier seeking to outlaw polygamy, on the premise of having no current evidence regarding the prevalence, predictors and other dynamics of polygamy in Uganda (Hinton, 2018).

With that alone, it is evident that the findings of this study regarding the typology and drivers of infidelity in the church may be of policy and legislative significance as they (findings) may shape the current and ongoing discourse on infidelity in Uganda, even though the current study will entirely focus on the clergy in the church of the province of Uganda. It should however be noted that whereas infidelity and polygamy are currently legal in Uganda, Article 33(6) of the Ugandan constitution prohibits customs, traditions and laws that endanger the welfare and dignity of women (GOU, 1995).

One of the most recognised vices that are against women's dignity is ironically, infidelity, and whereas all women can be victims, the negative effects on dignity may be disproportionate among women married to clergy. Therefore, given that, unlike the rest of the citizens, clergy ought to be held to higher moral and spiritual standards, devoid of any traditional or customary practices, the findings of this study may be used to influence the inclusion of an exclusive clause on outlawing infidelity in Uganda's legislature, targeting the clergy. Such a clause may support and/or buttress the resolutions of the Lambeth conference on infidelity and polygamy as well.

Given the statutory instruments of the church of the province of Uganda regarding marriage, coupled with the core five marks of mission that ought to be ultimately achieved by the church, it is out rightly prudent that any obstacles to its achievement have to be addressed by the church leadership. The fact that infidelity among the clergy in the Church can have a sufficient propensity to hamper the five marks of mission, particularly when widespread, yet preventing and/or reducing its current magnitude requires awareness of what the clergy who engage in infidelity are, and what predicts its incidence, the findings of this study may also be of administrative importance in the church as well.

Perhaps for the first time, the church develops interventions tailored to combating the biblically antagonistic vice that is infidelity among the clergy, informed by evidence obtained by this study. Still at an administrative level in the church of the province of Uganda, the findings of the study related to the current church stand on the issue of infidelity as reported by key informants will stimulate internal debate on the issue of the need for explicit pronouncement of the church on infidelity among not only the clergy but also the laity.

Given that the study was also set out to describe a typology of clergy who engage in infidelity and drivers of that practice at an intrapersonal level, we expect that the findings of the study

will certainly be of significance to the clergy themselves. That is because the findings may empower them to discern and understand all personal and interpersonal factors that are protective of infidelity and those that are protective against it so that they can be in a position to minimise the latter and uphold the former.

This study will also be of significance to the academic community, particularly related to the study of religious, social and sociocultural dynamics of persons. That is because this study will explore and/or assess an issue (infidelity) that has received relatively less attention compared to other issues of marital concern. Perhaps most importantly, the study will assess infidelity (typology, predictors, and church stand) in a population that has arguably never been studied in the Ugandan context, or almost all settings. The findings may therefore trigger study interest in the issue of infidelity among clerics in the Anglican churches of other countries, and even among the clergy of other denominations.

## **1.8 Scope of the study**

The scope of the study is defined as the scale to which the research can be explored and the limits the study will operate.

### **1.8.1 Geographical**

This study was conducted among clergy distributed across the 37 dioceses of the Church of the province of Uganda<sup>17</sup>. The choice of carrying out this study among clergy in the Anglican church was premised on the fact that the Anglican church is currently the second largest in Uganda, with more than 10 million members. This implied that unabated infidelity among the clergy could easily lead to deviance among the clergy themselves as well as the laity, possibly leading to untold national moral decay. The church of the province of Uganda is constituted of 37 dioceses, each of which is headed by a Bishop. The dioceses include; Central Buganda, South Ruwenzori, Kumi, Nebbi, North Kigezi, Sebei, North Karamoja, Bukedi, South Ankole, West Lango Diocese, Karamoja, West Ankole, Mbale, Bunyoro – Kitara, Busoga, West Buganda, Central Busoga, Kampala, Kinkiizi, Namirembe Kitgum, Lango, Madi West Nile, Luwero, Mityana, East Ruwenzori, Mukono, Kigezi, Northern

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<sup>17</sup> Associated with the Anglican Communion is the Church of the province of Uganda. The Church of the province of Uganda is currently divided into 37 dioceses, each of which is presided over by a bishop. There are archdeacons in each diocese, and an archdeacon oversees each one. A parish priest serves as the parish administrator. The parishes are further divided into Sub-parishes, which are led by laypeople.



Uganda, Ankole, North Mbale, Northwest Ankole, Muhabura, Ruwenzori, Soroti, Masindi-Kitara, North Ankole (Kakooza & Kiwumulo, 2021, pp. 38–42).

The sampling frame for the study sites was comprised of all 37 dioceses, all of which were considered purposively in the data collection process until saturation was reached. Each of the aforementioned dioceses is comprised of archdeaconries, each of which is administered by a priest (Senior), called an archdeacon. Each archdeacon is further partitioned into parishes, each administered by a parish priest. The parishes are also further segmented into sub-parishes, headed by preachers referred to as lay readers. In all, the leadership of the church of the province of Uganda is comprised of the Archbishop, Bishops, Archdeacons, Clergy, Canons, deacons, lay readers and churchwardens.

### **1.8.2 Content**

This study was delimited to conducting a typology of clergy who engage in infidelity, the driver of infidelity and the current church stands on infidelity. The typology of clergy who engage in infidelity was conducted for the sole purpose of characterising them, that is, to determine their most defining, socio-demographic, socio-economic, and personal trait characteristics. Whereas the typology of any characteristics is normally conducted using quantitative means like principal component analysis and cluster analysis, it was conducted using an exploratory approach in this study. That is premised on the fact that this study adopted a constructivist approach in which qualitative methods were used to obtain and manage all collected data.

It should be noted that the development of a typology does not involve the analysis of variables against any dependent variable, but rather, the identification of the most common traits of a group of people who engage in a given practice of study interest. Therefore, whereas the typology descriptively profiled the clergy who engages in infidelity (with an exploratory approach), it was also important to conduct further study of the drivers to that effect. The analysis of the drivers of infidelity highlighted the antecedents of engaging in infidelity, which according to the theory of human needs and the strain theory included intrapersonal, interpersonal and institutional characteristics.

Therefore, the study had a set of three potential drivers to explore, with their choice not only informed and supported by the said theoretical frameworks but also by evidence from previous studies as well (Ahinkorah, 2021; Lacker et al., 2020; Mabaso et al., 2018;

McAllister et al., 2020); (Altgelt et al., 2018). In those studies, it was established that the most important antecedents of infidelity range from intrapersonal, and interpersonal, to institutional ones. Infidelity was defined as the engagement in extra-marital sexual relationships, including marital deviance akin to polygyny (a man having more than one wife), polyandry (a woman having multiple husbands), and polygynandry (a group of women being in intimate marital relationships with a group of husbands)

Besides the description of the typology of clergy who engage in infidelity, and the drivers of infidelity predictors of infidelity among them, the study also qualitatively explored the current church stand on infidelity, which involved the collection of views and opinions concerning the Church of the province of Uganda's practical position on the issue of infidelity among the clergy and the church at large. The need to explore the practical position of the church of the province of Uganda on infidelity despite the resolutions about the same by the Lambeth conference is premised on the fact that by far, the Church of the province of Uganda had not explicitly given their position to that effect, especially among the clergy. The exploration included issues of how the church contextualises infidelity, penalties for clergy who engage in infidelity, reception of unfaithful clergy, and the dynamics of resolving impasses borne from infidelity among families of the clergy.

### **1.8.3 Time scope**

The study was conducted over 4 months (from September 2022 to December 2022), and it included the retrospective assessment of engagement in infidelity among the clergy, its drivers plus the Church's stand on it as had been incident over the previous two decades.

## 1.9 Theoretical frameworks

A comprehensive review of theories related to infidelity revealed that there were virtually no theories developed to predict polygamy, but there is quite a number that have been developed to predict infidelity, which like polygamy, is also considered to be in the category of sexual immorality despite the slight differences between them. In both cases (infidelity and polygamy), one gets sexually intimate with another partner or partners other than the one they are officially married to (Blow & Hartnett, 2005; Fye & Mims, 2019); (Ahinkorah, 2021; Moller & Vossler, n.d.). Some of the theories that have been developed to predict infidelity include attachment, social exchange, evolutionary, investment model, strain, anomie, stigma, human needs, and exchange theories. The attachment theory postulates that infidelity occurs following the perception of insecure attachment to one's partner (Bogaert & Sadava, 2002). The evolutionary theory suggests that infidelity occurs due to biological and reproductive premises meant to achieve the perceived most positive outcomes including survival (Gangestad, S.W., & Thornhill, R., (1997). *The Evolutionary Psychology of Extra-Pair Sex: The Role of Fluctuating Asymmetry.*, 1997; Hazan & Diamond, 2000). The investment model suggests that infidelity occurs when one notices an imbalance in satisfaction, intimacy, investment in the current relationship, and quality of alternative partners; (London, 1983; McAnulty & Brineman, 2007; Sprecher, 2002). The strain theory suggests that it is social and marital pressures and stress that trigger behaviour like infidelity (Le & Agnew, 2003). The anomie theory suggests that infidelity is predicted by structural conditions, that is, those within a given society, while the human needs theory suggests that each person has their own needs, including sexual needs, which they try to achieve, by engaging in infidelity (Waya & Augusta, 2017). The theory of stigma, on the other hand, suggests that social labelling and stigma are what influence engagement in deviant behaviours like infidelity.

From the review of theories above, it is evident that all potential theories that could hinge the current study postulate that most predictors of deviant marital behaviour are intrapersonal, interpersonal and also institutional, going by the fact that some influences are external to the unfaithful partner. The other theoretical trait to note is that none of the theories has concurrent constructs for intrapersonal, institutional and interpersonal characteristics. Therefore, the current study peculiarly had to be informed by two theoretical frameworks, each of which supported one of the three potential drivers of infidelity. One of those theories was the theory of human needs which, as earlier mentioned supposes that

the engagement in deviant marital behaviour largely depends on one's traits, which hence influence the needs that they strive to achieve. (Waya & Augusta, 2017) supposes that one of the fundamental needs is sexual intercourse that if not fulfilled as a personal need, leads to marital deviant behaviour, with the propensity of doing so modified by personal traits.

The second theory that this study adopted was the strain theory, which is by far among the few theories on marital behaviour that happen to make postulations which encompass both societal and marital constructs that may influence deviant marital behaviour. The strain by (Le & Agnew, 2003) attempts to predict why infidelity happens within marriage and goes ahead to postulate that deviant marital behaviour happens due to several factors within society and the marriage. The theory suggests that when one is faced with various strains and pressures in their marital life, they tend to have a high propensity to engage in deviant marital behaviour including infidelity.

The theory therefore entirely suggests that deviant marital behaviour is predicted by interpersonal characteristics as well, and as such, the strain theory was adopted to inform the second objective of the study. It should however be noted that the strain theory recognises the importance of societal pressures, which could in the context of the clergy imply institutional drivers. Therefore, it is highly certain that the stand of the church on the issue of infidelity and/or the way the church manages issues of infidelity among the clergy may or may not mount pressure on the clergy to desist from infidelity. Thus, the strain theory also informs the third objective of the study, in which the current church stands on infidelity among the clergy.

### **1.10 Preliminary conclusion**

This chapter presented the introductory section of this thesis, and it was organized into 10 sections, with section 1.0 covering the introduction in which the core importance of religion and particularly Christianity, to all spheres of human life and development, are deliberated on. This was then followed by section 1.1 in which the conceptual background comprehensively details the issues of infidelity and the church stand that is deliberated, and then section 1.2 in which the contextual background, explicitly deliberating on the church of the province of Ugandan and its structure are presented. The subsequent section, 1.3 presented the statement of the problem while section 1.4 presented the objectives of the study and section 1.5 presented the research questions that the study had to address. Section 1.6 covered the justification of the study; section 1.7 presented the significance of

the study, while section 1.8 covered the study scope (Geographical, content and time). The last section of the chapter covered a description and justification of the theoretical frameworks that the study used to hinge its variables.

From this chapter, it can be concluded that infidelity has been concretely defined over the years, and its consequences have been established, especially in secular settings. While there haven't been similar consequences explicitly highlighted for clergy, the ramifications of their engagement in infidelity are far reaching and disproportionate from a physical and spiritual stand point. The problem of infidelity is undoubtedly palpable among clergy in the province of the church of Uganda, although its drivers had never been explored, and neither the official stand of the church on the same, which justified this study. The study thus explored the typology, drivers and church stand on infidelity among clergy in the province. The next chapter covered a review of literature related to the study, as guided by the study objectives that were set.

# **CHAPTER TWO**

## **LITERATURE REVIEW**

### **2.0 Introduction**

This chapter presents a review of literature related to the study of the typology, predictors and current church stand on infidelity. It should however be noted that given the dearth of studies and hence literature related to infidelity, and its magnitude among the clergy, the literature cited in this chapter is not entirely contextualised to the clergy but rather the population in general. The chapter is organised into five sections, 2.1, 2.2, 2.3, and 2.4, containing literature related to sexual immorality in Church history and the Christian view of marriage (2.1), the typology of persons who practice infidelity (2.2), drivers of infidelity (2.3) and the current church stand on infidelity (2.4).

### **2.1 Sexual immorality in Church history and the Christian view of marriage**

As previously mentioned, church history is littered with multiple cases of sexual immorality among the clergy and/or church leaders, and the laity and/or followers (Ivtzan et al., 2013). In Rome, same-sex relationships were extremely rampant (Ivtzan et al., 2013) and in fact, there was a belief that in the afterlife, wives are shared between men, freely, and all boys submit to their pursuers without resistance. Prostitutes, boys and slaves were viewed as sexual pleasure outlets; Harper, 2013). When Christianity gradually spread through the Roman Empire that was sexually permissive, the views of people in Rome, on sex gradually changed. Sexual morality quickly became the marker of demarcation between Christians and non-Christians (Docan-Morgan & Docan, 2007). Since the days of Paul the Apostle, preachers of the word like Chrysostom preached against homosexuality and all forms of deviant sexual behaviour in Rome, and to all Christians at large (Docan-Morgan & Docan, 2007, pp. 317–342).

Nevertheless, even with Christian doctrine in place and with the Gospel spread by the apostles, Christianity wasn't and hasn't been without a sexual immorality blemish. In Biblical times, one of the churches that was known for its sexual immorality was Corinth (Zappalà et al., 2022)). In 1 Corinthians 5:1 Apostle Paul noted that there was more sexual immorality in the Corinthian Church than in the non-Christian church (Vowels et al., 2022). He practically said; "It is reported that there is sexual immorality among (Vowels et al., 2022)

you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought you not to rather mourn?" Apostle Paul was therefore appalled by the tolerance that the Church in Corinth had developed towards sexual immorality at the level of incest.

The vice that sexual immorality has continued to plague the Christian church and is rife among church leaders, the biblical stand on marriage notwithstanding. Child abuse in the Anglican Church of Australia was reported in a 2016 investigation. In 2015, the Anglican Church of Canada gave an apology on behalf of one of their priests who had sexually abused over 300 children. In the Anglican Church of New Zealand, sexual abuse cases of children, by clergy have also been reported (Amone, 2020, pp. 733–748).

Nonetheless, in the Christian age, the basic system of sexual morality was; "*virginity was ideal, marriage acceptable, sex beyond marriage sinful, same-sex eros categorically forbidden.*" After the separation of Judaism from Christianity, some Christian leaders and bishops, all of whom were Gentile converts referred to as Church fathers developed many treatises and letters that later on became Christian doctrine on marriage (S, 2023). However, that doctrine was all based on and informed by the biblical text. As further reiterated in section 2.5, the Bible is extremely explicit on the issue of what a Christian marriage should be like (1 Corinthians 6:18; Exodus 20:14; Hebrews 13:4; Luke 18:18-20; 1 Thessalonians 4:3-5; Mark 7:20-23; Proverbs 5:18-23; 1 Corinthians 7; 2 Timothy 4:2; Acts 20:28; Hebrews 13:17; 2 Peter 3:14-18; Jeremiah 3:15; Ephesians 4:11-12; 1 Peter 5:1-4; Titus 1:5-9; 1 Timothy 3:1-13; Ezekiel 34:1-10)<sup>18</sup> (NET Bible, 1996). In the book of Genesis, it is written that Adam 'cleaved' to his wife, getting into lasting communion and fidelity with her (Na'aman, 2019, pp. 28–42), as God intended (Rock, 2000). Simply put, there is no room for infidelity in a Christian marriage, sexual immorality is abominable therein.

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<sup>18</sup> 1 Corinthians 6:18; Exodus 20:14; Hebrews 13:4; Luke 18:18-20; 1 Thessalonians 4:3-5; Mark 7:20-23; Proverbs 5:18-23; 1 Corinthians 7; 2 Timothy 4:2; Acts 20:28; Hebrews 13:17; 2 Peter 3:14-18; Jeremiah 3:15; Ephesians 4:11-12; 1 Peter 5:1-4; Titus 1:5-9; 1 Timothy 3:1-13; Ezekiel 34:1-10)

## **2.2 Typology of persons who engage in infidelity**

There is no question as to whether infidelity among the clergy can significantly damage the church and devastatingly affect its five marks of mission, given the proven ramifications of the vice (Zappalà et al., 2022); (Rokach & Chan, 2023); (Ståhl, 2021, pp. 1–15). Infidelity among the clergy may be the single most important behavioral and spiritual deviance that could destabilize the very foundations of the church of the province of Uganda given that it could out rightly discredit church leaders in the province and cause them to have no moral and spiritual authority whatsoever, to carry on with the activities of the great commission. It is an undeniable and infallible fact that Jesus said that he would build the church on a rock and that even the gates of hell shall not prevail (Matthew 16:18). However, infidelity, particularly if widespread among the clergy may derail the church of the province of Uganda from its marks of mission and potentially make it to insignificantly contribute to the great commission, contrary to the 5 marks of mission.

Therefore, it is highly prudent that infidelity among clergy in the Church of the province of Uganda is prevented, and the first step in doing so should be to profile clergy who engage in infidelity. Of concern, however, there have virtually been no studies conducted to characterize Christians in the Anglican Church or clergy therein, who are engaged in infidelity or any persons from any other religious denominations. However, even without using appropriate statistical tools for characterization, some studies have descriptively profiled persons in polygamous relationships and those marred with infidelity and other forms of sexual immorality that involve multiple partners. It has been reported that the incidence of marital infidelity is as high as 70% (Birnbaum et al., 2019), with some regional variations (Sevi et al., 2020) nonetheless. (McAllister et al., 2020), suggest that there are varied characteristics among polygamous partners. For instance, (Fincham & May 2017) reported that polygamous partners and/or those who engaged in infidelity were mainly those that had multiple sexual partners before marriage.

(Ahinkorah, 2021) on the other hand, found that polygamous partners were mainly men who are fond of perpetrating intimate partner violence. The authors identified such a characteristic among men in Burundi, Ethiopia, Angola, Malawi, Uganda, Zambia, Mozambique and Zimbabwe. Consistent findings have been reported in many other African studies including Heath, (Author et al., 2015; Behrman, 2019; French et al., 2017; Heath et al., 2020) Some studies have profiled sexually immoral married (women) as being major



extraverts (Altgelt et al., 2018), while some studies have profiled polygamous men as being those who are five years younger than their wives.

It should however be noted that most of the polygamous persons that have been profiled are the laity, there has been no typology of clergy who engage in infidelity, done so far. (Thobejane & Flora, 2014) found that some women in polygamous marriages describe their husbands as being dominant, controlling over decision making and entrenching a patriarchal system. Study on gender differences suggests that the lower status and power possessed by women in society are mirrored in the marital relationship (Orellano et al., 2020). In polygamous marriages and relationships where infidelity happens, husbands tend to provide less space for wives to discuss matters and may not overly care about their emotions and feelings. This is because the husband feels that he needs to be fully respected and cannot tolerate his decisions being rejected (Ndabayakhe et al., 2013).

Some studies have reported that married persons who engage in infidelity are usually those that have low incomes. However, some studies disagreed Tafadzwa & Herbert, 2018) found that the majority of those who engaged in infidelity were from upscale leafy suburbs, and were thus socio-economically sound. Besides socio-economic status, some studies have also found gender differences in infidelity engagement. (Guerrero et al., 2021) whose study included healthcare workers (nurses and doctors) reported that being male was a defining characteristic of unfaithful participants. That was consistent with findings by (Buunk & Dijkstra, 2015) and even (Of et al., 2015)

Infidelity typologies by (Selterman et al., 2020, pp. 238–252), on the other hand, revealed that dyadic motivations like anger towards a given partner were one of the most typifying characteristics of people who engaged in infidelity, while for the non-dyadic category of motivations, non-satisfaction with sex was the typifying characteristic of the sexually immoral. For (Dickson et al., 2019, pp. 1–19) however, there was nothing as typifying of people who engaged in infidelity as being frequent flirts with other women. They found that the majority of their respondents who had ever engaged in infidelity were those who flirted a lot, with other women.

Personal dedication and commitment to one's marriage is also another characteristic of those who cannot engage in infidelity, and those that are less likely to do so (de Stefano & Oala, 2008, pp. 13–19) (Vowels et al., 2022) found that personal commitment to one's

marriage reduced extramarital infidelity (EMI), consistent with findings by (Rodrigues et al., 2017, pp. 241–253) and assertions by (Saucedo & Villazor, 2019). In other studies that have attempted to reveal characteristics of people who engage in infidelity, what has been found is that married people who do so are those who have liberal attitudes towards sex (Vowels et al., 2022) reported that they found a higher likelihood of infidelity among people who had liberal attitudes towards sex, similar to findings by (Fincham & May 2017, pp. 70–74).

For (Birnbaum, 2022, pp. 566–580) and (González-Rivera et al., 2020, pp. 297–309) it was habitual use of the internet and social media that characterised people who engaged in infidelity, while (Olamijuwon et al., 2021, pp. 601–614), it was being in a childless relationship. (Olamijuwon et al., 2021, pp. 601–614) found that among women in Cameroon, non-intention childlessness was a common denominator among those who practice marital infidelity. During the pandemic, it was reported that infidelity cases increased more because of the increased use of social media sites for communication (Coop Gordon & Mitchell, 2020, pp. 956–966). It is reported that sites like Facebook, Skype and others were used to make contact with extramarital partners (Coop Gordon & Mitchell, 2020).

(Dullas et al., 2021, pp. 1–14) obtained findings that showed that married people who engaged in infidelity were typically from broken families or from families in which the parents were not married. A similar finding was reported by (Apel & Kaukinen, 2008, pp. 35–70), who also revealed that coming from a broken family characterised people who engaged in deviant sexual acts. It should however be noted that none of the studies revised above included clergy or even laity, implying that they did not have any ingredient of religious inclination.

Therefore, the findings obtained by those studies may not be necessarily juxtaposed to the church hence very prudent to conduct an Anglican Church-specific characterisation of the clergy who engage in infidelity. It should however be noted that since this study will adopt a constructivist philosophy (As justified in section 3.1); the typology that was developed was opinionated and not based on statistical approaches. We believe that since numerical approaches (Principal component analysis and cluster analysis) in a way, based their finding generation on correlations between responses, the comprehensive thematic analysis that was conducted was able to generate findings based on recurrence.

## 2.3 Drivers of Infidelity

The church is involved in all spheres of governance and economic development, that is in politics (Schnabel & Schieman, 2022), (Adedini et al., 2018, pp. 500–514) (McHugh et al., 2019), climate change prevention advocacy (Koehrsen, 2021). Therefore, there is a need to minimise and/or put a halt to cases of infidelity among church leaders if the Christian church is to continue having the legitimacy it requires to continue serving God's people. In part, doing so requires that the drivers of infidelity are identified, and evidence-based interventions made to prevent infidelity.

Several studies have attempted to assess the predictors of infidelity and generally, marital unfaithfulness (Ahinkorah, 2021; Altgelt et al., 2018; Baboo & Mohammadi, 2021; Buunk & Dijkstra, 2015; Hazan & Diamond, 2000; Lackner et al., 2020; Mabaso et al., 2018; McAllister et al., 2020; Messripour et al., 2016; Of et al., 2015; Tafadzwa & Herbert, 2018; Waya & Augusta, 2017). Predictors at the individual, interpersonal and institutional levels have been revealed, although the latter has been comparatively less assessed.

### 2.2.1 Individual drivers of infidelity

Numerous individual characteristics predict infidelity, *albeit*, with none explicitly applying to the clergy as the study context. Those characteristics include; age, satisfaction with sex life in current marriage, intimate partner violence perpetration, parity, religiosity, income levels, gender, satisfaction of ego, late work hours, sex for pleasure, and social media used practices, (Apel & Kaukinen, 2008, pp. 35–70); (Zappalà et al., 2022). Fatherhood, Religiosity, Income levels, Gender, Satisfaction of ego, Sex for pleasure, Social media used practices, Intimate Partner Violence perpetration, and education (Kwena et al., 2014; McAllister et al., 2020).

#### Age

Some of the most common individual-level antecedents include socio-demographic characteristics as well as personality traits of perpetrators and victims of deviant behaviour (Zappalà et al., 2022). Studies by (Mabaso et al., 2018), (McAllister et al., 2020; Mernone et al., 2019; Minkin, 2016; Walther et al., 2017) found age to be an important predictor of infidelity. (Altgelt et al., 2018) reported that compared to older people, younger ones were more likely to engage in infidelity, in part, because of less satisfaction in marriage. (Mabaso

et al., 2018) however, reported that engagement in infidelity was more likely among men who were older than their wives by five years. That finding is to an extent corroborated by findings in studies including (Mernone et al., 2019; Walther et al., 2017). They asserted that with older age came higher chances of sexual dysfunction, the need for medication for that condition, and hence a higher likelihood of infidelity (Walther et al., 2017) perhaps in a bid to confirm and/or establish current sexual functionality after medication.

However, (Pletzer et al., 2022, pp. 153–168) also reported a negative association between age and deviance, implying that with increasing age, there was decreasing risk of deviance negatively related to workplace deviance, consistent with findings by (Kwena et al., 2014). Likewise, (Lacker et al., 2020) also found that younger age was also associated with a higher likelihood of engagement in infidelity. Nonetheless, similar to findings by (Altgelt et al., 2018, pp. 600–614), reported that as age increased, so did the risk of engagement in deviant workplace behaviour.

### **Satisfaction with sex life in current marriage**

The level or at least perception of satisfaction with the sex life of one's current marriage is perhaps one of the identified and/or most assessed drivers of marital infidelity (Ahinkorah, 2021; Rokach & Chan, 2023; Zapien, n.d.). (Altgelt et al., 2018) with almost all the studies agreeing that low satisfaction with sex increased the odds of engagement in marital infidelity. (González-Rivera et al., 2020, pp. 297–309) defines sexual satisfaction as being inclusive of emotional and physical pleasure through intercourse, as well as the personal assessment of one's sex life. (Zapien, n.d.) emphasised that sexual satisfaction had a lot to do with many sexual activities including frequency, and creativity during the act.

(Altgelt et al., 2018) and (McAllister et al., 2020) found a relationship between sexual and general satisfaction with the relationship and infidelity, with those reporting high satisfaction being less likely to engage in emotional and physical infidelity. Similar findings were reported by (Sevi et al., 2020) who identified a higher risk of infidelity and/or marital unfaithfulness among participants who were less sexually satisfied by their primary marital partners. Sexual reasons for infidelity were also reported in the study by (Messripour et al., 2016) that sexual frustration in the current marriage increased the chances of infidelity. Sexual frustration particularly with men, can be caused by sexual dissatisfaction or being denied conjugal

rights. Consistently, (González-Rivera et al., 2020) also reported that women who engaged in infidelity were those who had lower sexual satisfaction in their current marriages.

(Rokach & Chan, 2023) reported that among the eight different variables that they found to be related to motivation for infidelity, wanting more sex stood out. Similarly, in the study by Træen (2020), boring sex like in marriage was also one of the main reasons for marital deviance, consistent with findings by (González-Rivera et al., 2020, pp. 297–309) (Fincham & May 2017). Interestingly, (Kwena et al., 2014) found that extra-marital relationships were most common among women who reported that they were denied their preferred sex position. It is only Altgelt et al (2018), that obtained rather unusual findings, noting that there were higher odds of engagement in sexual immorality among respondents that were reportedly satisfied with their sex life in marriage.

### **Fatherhood**

Studies by (Lacker et al., 2020) and (Torrance, 2018) revealed that between men who had become fathers and those who hadn't, the former were more likely to engage in infidelity. (Torrance, 2018) Asserted that after fatherhood, commitment decreased in marriage, especially among the cohabiting and non-married. It is not known whether the same is true among clergy, following fatherhood.

### **Religiosity**

Historically, it was mentioned that the sexual behaviour of both the laity and clergy is hinged on the magnitude of embracing of religion by a given individual (Cochran & Beeghley, 1991; Tamir et al., 2020). Both authors asserted that stronger religiosity controls sexual behaviour and perceptions of the same. (Whitford, n.d.) asserted that as religiosity got stronger, so did the urge to refrain from sexual immorality, similar to what was previously reported by (E. Nwaka et al., 2020).

### **Income levels**

Wanjiru, Niceta Ireri & Jared Bravin Menecha found a negative relationship between income and infidelity, which implied that as income increased, the risk of infidelity decreased. However, (Tafadzwa & Herbert, 2018) found otherwise, they reported that it was men who were residing in leafy suburbs (corresponding to high income), that had sexual affairs with more than one woman.

## **Gender**

Just as satisfaction with the sex life in one's marriage, the effect of gender on the incidence of extra-marital infidelity has also been widely studied among various populations (Okeke et al., 2023, pp. 168–181). There is a consensus that between men and women, the former have a higher inclination towards engaging in infidelity. Guerrero et al., 2021; Silverman et al., (2020) whose study included healthcare workers reported that men were 4 times as likely to be unfaithful. That is consistent with findings by (Buunk & Dijkstra, 2015; Hazan & Diamond, 2000), (McAllister et al., 2020). Fincham & May, (2017) documented that men were more sexually oriented while women were more emotionally oriented. However, (Rodrigues et al., 2017) reported no significant gender differences in the risk of engagement in marital infidelity. Workplace deviant behaviour, which could be a proxy for infidelity among clergy in the church, has also been found to be more likely among men. Guerrero et al., 2021; Pletzer et al., (2022) found that men were 4 times as likely to be unfaithful than their female counterparts, in agreement with findings by (Buunk & Dijkstra, 2015, pp. 116–127). However, (Baharom et al., 2017, pp. 11–15) found that there was no effect of gender on marital infidelity incidence.

## **Education**

Dullas et al., (2021), found associations between education and infidelity and/or deviant behaviour. They found that people with higher education were more likely to engage in marital infidelity.

## **Satisfaction of ego**

It has also been reported that some people engage in marital infidelity simply to satisfy their ego as men or women (Of et al., 2015). Some men have also been reported to be unfaithful because they always want to sample a variety of women (Busza et al., 2016), possibly because they think that as men they are entitled to as many as they can have. McCarthy et al., (2020) reported that some men engage in infidelity simply because they seek sexual sensation. Unfaithful men in the study by (Selterman et al., 2020) mentioned that they “wanted a greater variety of sexual partners”, as their justification for being unfaithful.

## **Sex for pleasure**

In some studies, infidelity was reported to be more common among men who simply wanted to have new sexual experiences (Busza et al., 2016) and among women, the need to have sex for pleasure without any marital responsibilities attached. Messripour et al., (2016) also reported that engagement in infidelity was related to sexual experience curiosity. However, (Rodrigues et al., 2017) found a significance between the need to have casual sex and infidelity.

## **Social media used practices**

The role of novel communication technologies in marital stability has been appreciated in some studies (Gull et al., 2019; Saini et al., 2021) ; (Baboo & Mohammadi, 2021; Moller & Vossler, n.d.). Gull et al., (2019) determined that social media use was one of the reasons for engagement in infidelity and that it causes marital problems as it negatively impacts couples' lives. It could be that with social media use come reduced couple engagement and commitment, which can then trigger feelings for an extramarital affair. A similar assertion was made by (Clayton, 2014) and (Moller & Vossler, n.d.), who also mentioned that socio-media use and internet addiction predisposed one to infidelity. Waya & Augusta, (2017) also asserted that the use of social networks negatively affected couples' ability to engage each other positively and have mutual trust in each other. Further still, (Baboo & Mohammadi, 2021) reported that there was a higher tendency of marital betrayal and deviant behaviour among participants who were internet addicts and those who used the internet normally. During the COVID-19 pandemic, internet use increased unprecedentedly, and so did infidelity (Rokach & Chan, 2023). It was during that period that dating site use also increased exponentially (Baboo & Mohammadi, 2021; Rokach & Chan, 2023; Vowels et al., 2022). Behaviour such as sexting rose in incidence and so did risky sexual behaviour like having multiple sexual partners (Iheduru, 2023).

## **Intimate Partner Violence perpetration**

Previous studies by (Gull et al., 2019; Pichon et al., 2020) and (Pichon et al., 2020) documented that marital infidelity was one of the triggers of intimate partner violence, in a unidirectional manner. However, there is also evidence that IPV perpetration by a partner, with the reasons being unrelated to infidelity can also result in infidelity on the part of the victim or perpetrators. One study (Ahinkorah, 2021) which included 16 cross-sectional

demographic and health surveys, found that the perpetration of intimate partner violence is a determinant of infidelity.

### **Moral Commitment**

Moral commitment to a given marriage, which is defined as personal dedication to one's marriage and the utmost need to see the marriage succeed (Rokach & Chan, 2023; Vanderbeck et al., 2011) is one of the most important predictors of extra-marital relations (Rokach & Chan, 2023);(Rodrigues et al., 2017). Such commitment has been universally found to be protective against marital infidelity in studies by (Zapien, n.d.), and other unfaithful sexual behaviours (Rodrigues et al., 2017).

### **Moral disengagement**

Moral disengagement, that is, the choice to simply ignore institutional values, policies, laws and standards (Kwena et al., 2014) is also another antecedent of deviance, especially in religious settings like the church. It is true in some studies (Maftei et al., 2021)

## **2.3 Interpersonal drivers of infidelity**

Besides, intrapersonal characteristics, some studies have also found interpersonal characteristics to be of significance in showing the incidence of infidelity (Busza et al., 2016; London, 1983) (Altgelt et al., 2018; Tafadzwa & Herbert, 2018). That is in concurrence with the strain theory, in which it is suggested that internal marital dynamics also play a role in the occurrence of marital deviant behaviour.

### **Lack of love in a current relationship**

Seltermann et al., (2020) found the eventual absence of love in marriage increased the chances of infidelity. Therefore, it is possible that after some time in marriage, the feelings of love among some partners tend to reduce, which makes them more likely to engage in extra-marital affairs. The same could be true among the clergy since the majority of them are married; however, there is no evidence to that effect.



## **Intimacy with spouse**

As earlier mentioned, Centre, (2005.) reported that whereas men were sex-oriented in any marriage, women were emotion-oriented, with the implication that men happen to value a sex life in any marriage, while women tend to value intimacy, at least at a psychological level. Both orientations make up intimacy, and when that reduces within a marital relationship, then infidelity risk increases Busza et al., (2016) reported that when there is no more warmth, intimate connection between spouses and high levels of loneliness at a spousal level, then infidelity is bound to happen. They also reported that one of the causes of infidelity among their study participants was being less satisfied with the primary partner, which comes with reduced intimacy.

In the study (Tafadzwa & Herbert, 2018) participants who had engaged in extra-marital affairs mentioned that they felt more life and intimacy with their extra-marital partners, and some reported that their primary marriages had lost their earlier excitement. That is consistent with findings by (McAllister et al., 2020) in which it was reported that men who engaged in infidelity felt there were fed up with the routine marital climate they were in daily. However, in the study by (Altgelt et al., 2018), an inverse relationship between infidelity and spousal attractiveness was found, which implied that men who reported that their wives had become unattractive engaged more in infidelity.

## **Family work Conflict**

Swimberghe et al., (2014) found associations between work-family conflict incidence and deviant behaviour, noting that such conflict increases stress, that then increases the risk of infidelity. Wu et al. (2018) noted that when one's work conflicts with their family duties, one became more inclined to engage in deviant behaviour, following the diversion of attention away from family (Swimberghe et al., 2014). It is not surprising that job-related stress has also been found to be one of the independent predictors of infidelity in marriage (Coop Gordon & Mitchell, 2020, pp. 956–966); (Abbasi & Dibble, 2021, pp. 70–83).

## **Marital mistrust**

Mistrust within a marital relationship has also been found to also have an association with the tendency to engage in infidelity (Baboo & Mohammadi, 2021). The effect of mistrust could be related to the fact that with such mistrust, intimacy reduces, and as earlier

mentioned (Sevi et al., 2020); (Hkhu, n.d.); (Busza et al., 2016; McAllister et al., 2020) that can result in infidelity.

### **Non-compatibility with a marriage partner**

In the study (Tafadzwa & Herbert, 2018), non-compatibility between primary marriage partners was one of the reasons behind infidelity. In that study, one of the participants who had engaged in infidelity mentioned that he had married his primary wife when they were both 18 years, which made them engage in marital sexual deviance.

### **Partner elusiveness and behaviour**

Tafadzwa & Herbert, (2018) on the other hand, found that the behavioural characteristics of wives in a marital relationship made their husbands engage in infidelity. Personality traits of the women arose as being most important. The actual personality traits that led to infidelity tendencies among men include moody behaviour, nagging, untidiness, and secrecy among wives.

### **Commitment**

Studies including (Centre, 2005; Yu et al., 2021a) (Okeke et al., 2023, pp. 168–181) found an association between employee commitment and engagement in workplace deviance. In clerical terms, their findings would imply that the level of commitment of a given clergy to the ministry of the church of the province of Uganda could be one of the antecedents of their engagement in infidelity. Centre, (2005) found that not committing increased the risk of deviance, consistent with the findings of all the aforementioned authors.

### **Attitudes towards infidelity and sex in general**

Some men have been reported to simply have positive attitudes towards infidelity, to the extent that they perceive it as being normal. Jackman, 2015; Rodrigues et al., (2017) asserted that individuals who were permissive about infidelity are the ones who engage in it. However, the authors did not numerically provide their assertion, which makes it very subjective. Studies by (Fincham & May 2017, pp. 70–74), (Rodrigues et al., 2017, pp. 241–253), also found that individuals with more positive sex views were more likely to engage in infidelity.

- **Dependency on wife**

Some scholars like (Fye & Mims, 2019) have noted that the economic dependency of men on women also increases infidelity among those dependent men. This could be related to the other finding by Abzug (2016) which indicated that increased women's presence in the job market has also increased infidelity risk, as they become more engaged with their work than with their spouses.

- **Intimate Partner Violence**

Agboola & Ojo, 2022; Ståhl, (2021) found infidelity and resultant Romantic jealousy to be a predictor of infidelity, some have also found the reverse to be true. Kwená et al., (2014) found that intimate partner violence from any partner increased the risk of extra-marital partnerships by 45%, although Cornish et al., (2020, pp. 352–365) didn't find that to be true.

## **2.4 Institutional predictors of infidelity**

Some studies have found workplace characteristics to be related to infidelity tendencies (Tafadzwa & Herbert, 2018) ; (Zacharewicz et al., 2016) (Zhang et al., 2020, pp. 629–650); (Vowels et al., 2022) (Rodrigues et al., 2017; Sedgwick, 2020). However, a few of those studies had clergy as their participants in their study population, and most were involved in deviant behaviour as their dependent variable. But the fact that the church has various dioceses each with its work environment dynamics, it is possible that like other workplaces, the clergy may also be predisposed to marital sexual deviance due to forces from the work environment. The institutional characteristics identified as being significant include Institutional culture/climate, institutional leadership, institutional support, workload, workplace spirituality, collegial influence, work-related travel, late working hours, job security, job satisfaction, nature of supervision, moral disengagement, promotion and rewards, favouritism, and workplace ostracism

### **Institutional culture/climate**

Organisational culture has been severally linked with various employee or staff behaviour; (Dullas et al., 2021, pp. 1–14) ; (McCarthy et al., 2020, pp. 230–260). Some cultures have been reported to be protective of deviance; (Dullas et al., 2021) and some to be protective against it. An ethical work environment characterised by justice, spirituality, sound discipline, good leadership and morals across all staff is predictive of positive and

ethical work behaviour among staff (Othman et al., 2022). It has been found a negative influence of an ethical work environment on deviant behaviour (Thakur & Singh, 2016).

### **Workplace spirituality**

Although part of the ethical climate, workplace spirituality is an independent predictor of infidelity among staff (Othman et al., 2022; Thakur & Singh, 2016). Workplace spirituality refers to the belief that an employee has a belief that work is meaningful and of use (Vasconcelos, 2018); (Belwalkar & Vohra, 2016); (Thakur & Singh, 2016). At a group level, workplace spirituality refers to the feeling of belonging to a large family, a community that supports each other for mutual benefit. At the institutional level, it refers to being in harmony with the institution at large, and its values. With such perceptions at the individual, group and institutional levels, it is less likely that staff will engage in deviant behaviour (McHugh et al., 2019) (Othman et al., 2022). That is because workplace spirituality breeds honesty, truth, engagement, creativity, integrity, motivation, personal fulfilment, and integrity (Kauuova, 1999; Othman et al., 2022). However, a previous study Centre, (2005) found no significant effect of workplace spirituality and workplace deviance.

### **Institutional leadership**

Leadership is perhaps the most identified predictor of staff deviance (Lebrón et al., 2018, pp. 159–173) (Maciej Serda et al., 2021) (Zhang et al., 2020). According to the Displaced Aggression Theory (DAT), employees who perceived that they are treated badly by their leaders are most likely to engage in deviant behaviour. One of the ways through which leaders can affect deviance behaviour is by influencing their perception of organisational identity (Tsegay et al., 2020) and organisational citizenship behaviour (Bedi et al., 2016); (Kong & Yuan, 2018, pp. 1936–1955) is the willingness of staff to carry on more than their stipulated responsibilities and duties (Mo & Shi, 2017, pp. 293–303). It is only such employees or staff who strive to make their organisation successful and have a good outward image, without necessarily focusing on being rewarded for it (Sanchez-Gaytan et al., 2013), and they are less likely therefore, to engage in deviant behaviour.

It is leadership that creates cohesiveness among staff (Vowels et al., 2022) Nevertheless it is leaders who can promulgate deviance if they happen to tolerate it (Bedi et al., 2016, pp. 517–536) making them bad leaders and toxic ones at that (Vole, Koch, and Go'ritz 2016). Ethical work climates enforced by good leaders are independently related to low odds of

staff deviance (Centre, 2005) since they set clear norms for the organisation and ensure their adherence (McHugh et al., 2019, pp. 1–12)

Some leaders are self-serving (Decoster et al., 2014) (Schmid et al., 2018) which is derogatory to staff motivation, commitment, performance, engagement, retention, satisfaction, and justice sensitivity (Decoster et al., 2014; Wang et al., 2012) and more likely to become deviant (Li et al., 2022; Vogt et al., 2011). That is partly because staff, under self-serving leaders, have been known to adopt self-serving characters as well (Iheduru, 2023) (Iheduru, 2023, pp. 1–22) (Wu et al., 2018); (Vanderbeck et al., 2011, pp. 670–689) including being selfish, without fear of punishment from their leaders (Li et al., 2022).

This type of leadership has also been found to be an important predictor of workplace deviance. Pletzer et al., 2022; Zappalà et al., (2022) found that authoritarian leaders fueled more deviance among their subordinates, consistent with findings by (McHugh et al., 2019) and (Zappalà et al., 2022) while), (Ostheimer & Blanc, 2021) and Yağcı & Uluöz (2018).

### **Institutional support**

Institutional support has also been reported to be one of the institutional drivers of deviant behaviour among staff (Cipriano et al., 2020); (Kalemci et al., 2019, pp. 126–141).; (Lugosi, 2019, pp. 81–98); (Zappalà et al., 2022). Not receiving material and psychosocial support was found to hurt staff behaviour, in the study by (Okeke et al., 2023, pp. 168–181), while institutional support was found to be protective of good staff behaviour in the study by (Okeke et al., 2023) and (Kalemci et al., 2019, pp. 126–141)

### **Collegial influence**

Men who were reportedly engaged in infidelity, in a study by (Tafadzwa & Herbert, 2018) reported that they were inspired by their colleagues at work. It is therefore possible that clergy can have their private discussions about the merits and possibility of infidelity, and one or some of them may become motivated to engage in infidelity. (Sevi et al., 2020, pp. 110–126) confirmed that in an institution where infidelity is practised by many of the staff, it can become a normalised behaviour, infecting other staff who can eventually be tempted as well.

## **Job security**

Job security is the perception of a high certainty of being on one's job for the long haul (Roswaty & Fitriana, 2020). Kalemci et al., (2019, pp. 126–141) are reported to be one of the predictors of infidelity. Having job security creates more job engagement, commitment and perception of organisational support ((Li et al., 2022), leading to better work behaviour and less deviance. (Lugosi, 2019, pp. 81–98) and (Zappalà et al., 2022) found job insecurity to be an incremental of deviance in other studies.

## **Job satisfaction**

Dissatisfaction at work may have several negative repercussions on employees' jobs and behaviour (Cipriano et al., 2020, pp. 1431–1432); (Zappalà et al., 2022), while satisfaction is protective against such behaviour (Yu et al., 2021b);(Othman et al., 2022).

## **Nature of Supervision**

Generally, abusive supervision is an antagonist of healthy staff and work behaviour as it decreases commitment, causes emotional exhaustion and reduces perceptions of emotional support (Zappalà et al., 2022). Such an outcome is supported by the negative reciprocity theory, which supposes that once a person receives negative treatment from their supervisors or another person for that matter, then they retaliate with the same form of treatment (Zappalà et al., 2022). In the context of a workplace, an employee will simply retaliate with deviance, which explains why abusive supervision (Maciej Serda et al., 2021); (Lebrón et al., 2018, pp. 159–173) ; (Zhang et al., 2020); (Adamu et al., 2021, p. 11)), increases staff deviance. In the context of the clergy, in cases where their leaders abusively gave those orders or counsel related to sexual morality, then they would retaliate by engaging in sexual deviance.

## **Workplace ostracism**

Workplace ostracism, that is, the deliberate isolation of a given staff member, by the institution of fellow staff (Zhao et al., 2013) is a common workplace practice (Bedi et al., 2016) and an antecedent of deviance as well; (Othman et al., 2022); One of the effective pathways of workplace ostracism is negative reciprocity (Zappalà et al., 2022) which indicates the adoption of deviant behaviour.

## **2.5 The Current Church stand on the issue of infidelity among the clergy**

The Bible, from its very first page to the last page contains a lot of affirmations by God, regarding the sanctity of marriage, his intended plans for it, his regulations are meant to safeguard it as an institution, his love for it and also his promises to bless it (Galeniece, 2004, pp. 128–141); (Galeniece, 2004). This explains why there are countless Bible verses against infidelity, how to avoid it, the roles of wives and husbands, providing a warning to those who consider engaging in it, and reaffirming Gods love for those who hate it (1 Corinthians 6:18) (Exodus 20:14); (Hebrews 13:4); (Jeremiah 13:27);(Romans 7:2-3); (1 Corinthians 6:9-101) (Corinthians 6:15-16); (Luke 18:18-20); (1 Thessalonians 4:3-5); (Mark 7:20-23) (Proverbs 5:18-23); 1 Corinthians 7; 2 Timothy 4:2; Acts 20:28; (Hebrews 13:17); (2 Peter 3:14-18); (Jeremiah 3:15); (Ephesians 4:11-12); (1 Peter 5:1-4); (Titus 1:5-9); (1 Timothy 3:1-13); (Ezekiel 34:1-10).

In the book of Genesis, it is written that Adam ‘cleaved’ to his wife, forming a lasting communion and fidelity with her (Na’aman, 2019), as God intended (Antal et al., 2016). That is the Godly model of marriage that God almighty intended for all marriages (Gen 2:24) (Ostheimer & Blanc, 2021). In Exodus 20:14, the Lord said that “You shall not commit adultery” (Exod 20:14), and in Lev 11:44, he commanded us to be holy because he is holy. Although no man can be as holy as God, he expects us to emulate him as much as possible, and adopt his model of marriage (Rachel Mash, 2006). Matthew 19:6 has it that “So then, they are no longer two but one flesh”, further emphasising that marriage should be for the long haul (Davidson, 2007)

While the Biblical stand on infidelity and what marriage is are crystal clear, the same hasn’t been explicitly true for the Church of the province of Uganda. Like the typology of clergy who engage in infidelity, and what the drivers of their engagement in infidelity are, there is little documentation of what the stand of the Anglican Church is regarding infidelity among the clergy. There indeed exists the Lambeth conference resolutions (36, 39 and 40) on polygamy within the Anglican Church and Resolution 18 on sexual immorality, the two resolutions are largely on paper and haven’t been publicly proclaimed to the Ugandan Anglican Church (Anglican Consultative Council, 2023) (Doe, 2005). Resolution 39 of the conference provides very stringent measures and warnings to those who engage in infidelity and those who divorce or are divorced due to infidelity. Resolution 39 goes as follows;

- a. That, in as much as our Lord's words expressly forbid divorce, except, in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.
- b. That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.
- c. recognising the fact that there always has been a difference of opinion in the Church on the question of whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction, are thus married Anglican Consultative Council. (2023). (Doe, 2005)

Resolution 40 further states that; “When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, such a contract should not receive the blessing of the Church” (Doe, 2005). A case in point, that proves the argument that the Church of the province of Uganda has not explicitly pronounced itself on the issue of infidelity among the clergy, is that of homosexuality. Whereas the Lambeth conference resolutions categorise it as part of sexual immorality, the Church of the province of Uganda, represented by the then Archbishop His Grace Stanley Ntagali made a stand against homosexuality and it was clear that the church of the province of Uganda would not associate itself with it (homosexuality), despite other Anglican churches having pronounced themselves as being liberal in that respect.

Therefore, it could have been expected that the leadership of the Church of the province of Uganda continually emphasize their position on the issue of infidelity as being unacceptable among the clergy, at every opportunity. Short of such routine pronouncement, resolutions 18 and 36 will only remain in text and may never be engraved into the hearts of both the clergy and laity, leading to the persistence and proliferation of infidelity and its associated ungodly sexual behaviour in the church. In the Ugandan context, the research gap to the aforementioned effect is significant; nonetheless, following a scandal of adultery within which a former Archbishop was involved the Daily Monitor captured several opinions among Bishops. What was surprising was that despite providing commentary on the scandal, none



of the bishops probed provided an explicit stand of the church on either infidelity or adultery (Barclay et al., 2020). Almost all the bishops condemned the act as being sinful; the majority denied commenting on behalf of the church, mentioning that they do not speak for the church. Some of the Bishops mentioned that they could only comment after consulting the archbishop.

Conversely, like the Anglican Church, other religious denominations have made their pronouncements on the issue of infidelity, and perhaps infidelity, *albeit* indirectly. The Catholic Council of Trent did condemn infidelity and polygamy, by declaring anyone as anathema if they mentioned that it was lawful for a man to have many wives (Cohn et al., 2004). Infidelity is also forbidden by the Catechism and is considered to be a great offence against marriage. However, despite such resolutions, some countries like Kenya have Catechists therein who are polygamous, which is a possible implication of the lack of a stand of the local Catholic Church on the issue of infidelity among its ministers.

Among the Mormons, polygamy was largely acceptable in the 19<sup>th</sup> century as was taught by the leaders of that church, and it was unabatedly practised from 1852 through 1890. However, the president of the “Church of Jesus Christ Latter Day Saints” at the time made a manifesto in 1890 urging and advising church members not to engage in plural marriages. Plural marriages nonetheless continue, and in 1904, were canonised in that church, prohibiting infidelity and other sexually immoral acts. Such was the stand made for the “Church of Jesus Christ Latter Day Saints” in the United States of America and it still holds to this day

## **2.4 Preliminary conclusion**

This chapter presented a review of literature related to the study of the typology, drivers of and current church stand on infidelity. The defining characteristics of people who engage in infidelity include age, satisfaction with sex life in current marriage, intimate partner violence perpetration, parity, religiosity, income levels, gender, satisfaction of ego, late work hours, sex for pleasure, and social media used practices, at an individual level. They include lack of love in a current relationship, Intimacy with spouse, Family work Conflict, Marital mistrust, Non-compatibility with a marriage partner, Partner elusiveness and behaviour, Commitment, attitudes towards infidelity and sex in general, dependency on wife, intimate Partner Violence, at an interpersonal level. They include institutional culture/climate, institutional

leadership, institutional support, workload, workplace spirituality, collegial influence, work-related travel, late working hours, job security, job satisfaction, nature of supervision, moral disengagement, promotion and rewards, favoritism, and workplace ostracism, at an institutional level.

However, as earlier justified, while there have been numerous conducted to profile persons who engage in infidelity, and what drives them to engage in infidelity at personal, interpersonal and institutional levels, very few of the studies available to that effect had clergy as their primary populations. In essence, while the profiles of persons who engaged in infidelity and what drives that practice are known in general populations, the same was not true for clergy. That was therefore a literature gap, and it still existed when it came to what the current stand of the Church of the province of Uganda is, on infidelity among the clergy.

It had never been explored, at least not in the Ugandan context. Consequently, given the dearth of studies and hence literature related to the profiles of the clergy, its drivers, and the position of the church on it, the literature cited in this chapter was not entirely contextualized to the clergy but rather the population in general. The chapter has been organized into four sections, 2.1, 2.2, 2.3 and 2.4, in which the sexual immorality in Church history and the Christian view of marriage typology of the clergy, who engage in infidelity, the drivers of infidelity and the current church stand on infidelity among the clergy, were reviewed. Although not part of the objectives of this study, section 2.1 was made to cover sexual immorality in Church history and the Christian view of marriage, for purposes of providing more context to the study.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter presents a description and justification of all the methods that the study used to achieve its three objectives. The methods are organised into 11 sections, commencing with the study philosophy and design, the study area, the study population and its eligibility criteria, sample size determination, sampling procedures, data collection methods, data collection tools, trustworthiness techniques, the data management and analysis approaches that the study used, ethical considerations, and the dissemination plan.

#### **3.1 Study philosophy and design**

This study adopted a constructivist research philosophy, with which deductions are made based on opinionated evidence and/or opinions put forward by respondents. According to (Honebein, 1996) constructivism is hinged on the assertion that each person can construct their comprehension and understanding through their daily interaction with their environment, from which they obtain experiences that they can then base on to put forward their opinions when prompted (Cashman et al., 2008);(Dickson et al., 2019, pp. 1–9). Therefore, from a constructivist point of view, the construction of meaning is based on only and only the learnt experiences of a given respondent and their experimentation (Blow & Hartnett, 2005). Thus, a constructivist approach allows for the in-depth exploration of opinions, views and experiences of a targeted population of people, leading to the generation of highly reliable and credible information. The main limitations of the constructivist philosophy are that it tends to solely rely on self-reports, and that it involves no quantification of any variables, hence leaving unknown quantified variables as still unknown.

Nonetheless, the choice of a constructivist methodology as opposed to a positivist (quantitative) or pragmatic (mixed methods), was informed by the fact that a quantitative assessment of infidelity among clergy in the church of the province of Uganda by a fellow clergy, would have led to the collection of unreliable data. The principal investigators position as an interviewer may have to exaggeration of evidence and denial of the existence of

infidelity, by clergy who may have otherwise been practitioners of the vice. Second, a quantitative approach required that bivariate and multivariate analysis was done, with a binary dependent variable in which one of the attributes had to be clergy who engage in infidelity. Obtaining such clergy (who engage in infidelity), as a numerator was nearly impossible since it was highly unlikely that a given clergy would divulge self-incriminating information and admit that they had ever or that they were currently engaging in infidelity.

Because the principal investigator is clergy, occupying a substantive position in the church, virtually no clergy would have disclosed such marital deviant practices. However, it was very possible to obtain information related to the magnitude of infidelity and its drivers if clergy are engaged, not at a personal level where each one can be asked their stand, but rather in a group approach. In a group approach, where a question is posed to a group and not to a person, the required data was likely divulged easily. It should however be noted that such a group approach was entirely based on the experiences of the group participants since it is their opinions that were required, on every issue that was put forward. That, therefore, implied that the constructivist philosophy was the most suitable for this study. The constructivist research paradigm asserts that people construct an understanding of the world around them through their previous experiences and reflection on those experiences (Honebein, 1996, pp. 11–24).

In other words, the paradigm is oriented towards qualitative research (Honebein, 1996). The constructivist philosophy has several designs within it that could potentially be adopted by this study. They include grounded theory, ethnography; cases study exploratory design, phenomenology, historical study designs, and case study design (Jacelon & Dell, 2005; Khan, 2021; Ostheimer & Blanc, 2021; Kim, 2005). Among all those theories, the most appropriate for this study was the case study exploratory design given that the design seeks to answer three questions, that is: How why and what? (Ellet, n.d.; Eisenhardt et al., 2007; Waya & Augusta, 2017; Aronson, 1995). This implies that with the design, it was possible to assess the typology of clergy who engaged in infidelity, why infidelity occurs, and what the church's stand on infidelity is currently. Hence achieving all three study objectives. With this design therefore, it was possible to obtain the opinions of each of the respondents (clergy) that arose from their experiences in being part of the church of the province of Uganda.

### 3.1 Study area

The study was conducted among clergy in the Church of the province of Uganda church of the province of Uganda, a country in East Africa, bordered by Kenya, South Sudan, the Democratic Republic of the Congo, Rwanda, and Tanzania, to the east, north, west, south-west and south, respectively. The country is constituted of 136 districts, distributed within five regions, in which citizens subscribe to at least three major religions including Islam, Christianity, and indigenous religions. About 80% of the population is Christian, belonging to the Roman Catholic, Baptist, Seventh Day Adventist (SDA), Pentecostal, Anglican, Muslim, and Presbyterian, denominations. Catholics are the largest denomination in the country, constituting 40% of the Christian portion, followed by Anglicans at 32% (Embassy of the Republic of Uganda, 2023). Thus, the Anglican Church, also called the Church of the province of Uganda is a key religious denomination in the country. The church is a Bible believing, spirit-filled and Jesus-loving church (Embassy of the Republic of Uganda, 2023). Its vision is to have a faster-growing sustainable, and Christ-centred Church, with a mission of proclaiming the Word of God, as per the mission of Christ, which is to make disciples of all nations (Church of the province of Uganda, 2015). The church of the province of Uganda is run on seven core values, including; Godliness, faithfulness to Holy Scriptures, unity in Christ, integrity, upholding Biblical family values, unconditional love and selfless service. To enable the church to achieve its vision and mission, the church has a provincial assembly that governs it. The assembly meets biannually, and it is made up of the House of Bishops, the House of Clergy, and the House of Laity. However, within the course of the two years, the Provincial Assembly Standing Committee is the one that carries out duties of governance for the Church of the province of Uganda. The entire province is comprised of 37 dioceses (Church of the province of Uganda, 2015), whose locations (district headquarters), year of formation and number of archdeaconries are shown in Table 1 below.

**Table 1: Description of dioceses in the province of Uganda**

<b>Diocese</b>	<b>Headquarter location</b>	<b>Year of formation</b>	<b>Bishop</b>	<b>Number of Archdeaconries</b>
<b>Ankole diocese</b>	Mbarara	1976	Bp. Fred Shedon Mwesigwa	16 Archdeaconries including: Greater mbarara, Kikagate, Kabingo, Nombe, Bujage, Rugamba, Mwizi kanyamaizi, Rugaaga, Kinoni, Ngarama, Kaberebere, Rutooma, Rwantsinga.
<b>Bukedi diocese</b>	Tororo	1972	Bp. Samuel Bogere Egese	West Budama, Bunyole, Samia Bugwe, Tororo, West Budama South, Kibuku, West Bunyole, Butebo, Samia Bugwe South and Samia Bugwe Central.
<b>Bunyoro – Kitara diocese</b>	Hoima	1972	Bp. Samuel Kahuma	10 archdeaconries (Hoima, Bulindi, Kigaaya, kagadi,kakumiro, Katikengeye, Nyaigana, Kissita, Kyakabadiima, Kikangahara
<b>Busoga diocese</b>	Jinja	1972	Bp. Samson Paul Naimanyi	10 archdeaconries including Jinja, Kamuli, Bugiri, Kyando, Lwangosia, Waitambogwe, Muguluka, Buyende, Muterere and Buwunga.
<b>Central Buganda diocese</b>	Kanoni – Gomba Mpigi	1995	Bp. Michael Lubowa	Six Archdeaconries including Kaggulwe, Maddu, Mbale-Mpigi, Mpenja, Nabusanke Equatorial and Nsambwe.
<b>Central Busoga diocese</b>	Iganga	2016	Bp. Patrick Wakhula	10Archdeaconries (Iganga,Namutumba,Busesa,Ivukula,Nasu uti,Nawansega,Namwiwa,Kiyunga, Bulange
<b>East Rwenzori diocese</b>	Kamwenge	2008	Bp. George Turyasingula	(Kamwenge,kyabenda,Nkoma,Ntuntu,Kicw amba,Biguli, Nkongoro and Kuhumuro)

<b>Diocese of Kampala</b>	Kampala	1972	Most Rev. Stephen Samuel K. Mugalu	It is made up of 3 archdeaconries including Kampala Central, Kampala East and Kampala South. All saints cathedral Nakaseero, St. Stephens kisugu, St. Andrews Bukoto, Resurrection Church, St. Francis Church Makerere, Kakumba chapel kyambogo, St. James chapel mubs, Lweza Chapel, St. Stephens Kitara, Thorncroft chapel, Kyaggwe.
<b>Karamoja Diocese</b>	Moroto	1976	Bp. Simon Akol Aisu	It is made up of 8 archdeaconries including Moroto deanery, Central, Pian, Namalu, Pokot, Napak, Lotome, Nakapiripit
<b>Diocese of Kigezi</b>	Kabale	1967	Bp. Gad Akanjuna	16 archdeaconries including Cathedral Chapter, Kacereere, Kihanga, Kikungiri, Nyabirerema, Nyaruhanga, Rukore, All Saints, Buhangizi, Kamuronko, Kamuganguzi, Kantare, Muko, Kizinga, Muyebe, Rwancereere and Bubaare.
<b>Diocese of Kinkiizi</b>	Kanungu	1995	Bp. Dan Zoreka	It consists of 10 archdeaconries including All Saints, Kihiihi, Rugyeyo, Rutenga, Kayonza, Kambuga, Nyamirama, Kanyantorogo, Nyamiyaga and Nyakinoni.
<b>Kitgum Diocese</b>	Kitgum	1995	Bp. Wilson Kitara	It is made up of 10 archdeaconries including Cathedral Deanery, Agago, Aruu, Kalongo, Chua, Kitgum Urban, Pader, Lamwo, Lamwo West and Patongo.
<b>Kumi Diocese</b>	Kumi	2001	Bp. Okwii Eskhan Michael	10 archdeaconry: Kumi, Ngora, Bukedea, Kanyum, kachumbala, Makuru, Malera, Kolir, Mukongoro and Ongino.
<b>Diocese of Lango Diocese</b>	Lira	1976	Bp. Alfred Olwa	It is made up of 9 archdeaconries including: -Dokolo, Lira, Lira Urban, Lira urban west, Awelo, Orum, Aloj, Ajuri and Dokolo.

<b>Luwero Diocese</b>	Luwero	1991	Bp. Eridad Nsubuga	7 archdeaconries including; Kikyusa, Ngoma, Luteete, Kiwoko, Nakasongola, Ndejje, and Semuto.
<b>Madi West Nile Diocese</b>	Arua	1969	Bp. Colins Andaku	It is made up of 11 archdeaconries including; cathedral Aringa, Arua, Arua Urban, Koboko, Logiri, Maracha, Madi, Oyibu, Rhinocamp, Terego and Vurra archdeaconries.
<b>Masindi-Kitara Diocese</b>	Masindi	2004	Bp. George Kasangaki	6 Arcdeaconaries( St. Mathew deanery, Masindi, Kiryandongo, Nyantonzi, Ikoba and Bugungu
<b>Mbale Diocese</b>	Mbale	1961	Bp. Nandah Wilson	Cathedral deanery, Nabumali, Bubbylo, Buluckeke, Bupoto, Namunsi, Mbale urban, Bumbo, Bubuto, Bubirabo, Busiu.
<b>Mityana Diocese</b>	Mityana	1977	Bp. Bukomeko Salongo	10 archdeaconries including Luttko deanery/ Provost St. Andrew's Cathedral, Bamusuuta, Bukomero, Kasenyi, Makonzi, Busimbi, Kisojo, Namutamba, Kawungeera and Kasambya archdeaconries.
<b>Muhabura Diocese</b>	Kisoro	1990	Bp. Godfrey Mbitse	5archdeaconries including Gisororo, Gitovu, Kabindi, Iryaruvumba and deanery
<b>Mukono Diocese</b>	Mukono	1984	Bp. Enos Kagodo	It is made up of 10 archdeaconries including the Cathedral, Neeta, Bukoba, Seeta, Ngogwe, Nakibizzi, Lugazi and Kangulumira, Mpumu, Baale archdeaconries
<b>Namirembe diocese</b>	Kampala	1897	Bp. Kityo Wilberforce Luwalira	It is comprised of 1 cathedral deanery, 6 Arcdeaconaries, 62 parishes and 342 local churches (congregations).
<b>Nebbi Diocese</b>	Nebbi	1993	Bp. Pons Ozelle	7 archdeaconries: Cathedral Deanery, Nebbi Urban, Goli Central, Jinam, Padyere, Ukuru, Alala



<b>North Ankole Diocese</b>	Rushere-Kiruhura	2003	Bp. Stephen Namanya	16 archdeaconries including Deanary, Burunga, Kanoni, Kashongi, Kazo, Kinoni, Kyakabunga, Buremba, Kashwa, Sya, Rwemikoma, Kikashi, Sanga, Mbuga, Nkungu, Nshwere
<b>North Karamoja</b>	Kotido	2007	Bp. Aisu Simon	7 Arcdeaconaries ( Kotido, Alerek, Kiru,Lutuke, Abim, Dodoth, Karenga.
<b>North Kigezi Diocese</b>	Rukungiri	1981	Bp. Onesimus Assimwe	12 archdeaconries including Nyakagyeme, Kakinga, Bugaagari, Kyamakanda, Rubirizi, Kashenyi, Nyabiteete, Bwanga, Rujumbura, Katurika, Bwambara and Nyakisoroza.
<b>North Mbale Diocese</b>	Mbale	1992	Bp. Nandah Wilson	It is comprised of seven archdeaconries including Cathedral and 55 Parishes with over 240 congregations.
<b>Northern Uganda Diocese</b>	Gulu	1961		It is made up of 8 archdeaconries including Nyoya, Awere, Anaka, Omoro, Ajulu, Kilak, Aswa, and Keyo.
<b>Northwest Ankole diocese</b>	Ibanda	2017	Bp. Amos Magezi	It is made up of 6 archdeaconries including Nyabuhikye, Bigyera, Ryabatenga, Bihanga, and Kakinga.
<b>Ruwenzori Diocese</b>	Fort Portal	1960	Bp. Rueben Kitembo	10 archdeaconries including St. Johns Deanery, Bumadu, Nyantungo, Humura, Kabarole, Rubona, RwebisengoMukole, Kisonko and Bubandi.
<b>Sebei Diocese</b>	Kapchorwa	1999	Bp. Paul Kiptoo	7 archdeaconries including Bukwo, Kaproron, St. Peters, Sipi, Binyiny, Chesower and Ngenge
<b>Soroti Diocese</b>	Soroti	1961		9 arcdeaconaries: Amuria, Kalaki, Kapelabyong, Kaberamaido, Serere, Soroti, Kasilo, Usuk and Urungo
<b>South Ankole Diocese</b>	Ntungamo	2012	Bp. Nathan Ahimbisibwe	It is made up of 9 archdeaconries including St. Mathew Cathedral deanery, Kitunga,

				Rukoni, Rubaare, Bwongyera, Ruhaama, Kibatsi, Rugarama, Rukanda, Itojo
<b>South Rwenzori Diocese</b>	Kasese	1984	Bp. Nason Baluku	5 archdeaconries including Kasese, Maliba, Rwesande, Kisinga and Mahango.
<b>West Ankole Diocese</b>	Bushenyi	1976	Bp. Johnson Twinomujuni	It is made up of 5 archdeaconries including Rwakasinga, Nsiika, Ndeye, Karerere and Ishaka Urban.
<b>West Buganda Diocese</b>	Masaka	1960	Bp. Katumba Tamale Salongo	It is comprised of 25 archdeaconries including Bikungu, Bugongi Bweranyangi Greater Bushenyi Ishaka Urban Kabira Kabwohe Kashenshero, Katerera Kigarama, Kitagata Kyabugimbi Kyamuhunga Kyanyakatura Kyeizooba , Masheruka Mitooma Ndekye Nombe Nsiika Nyakashaka,Rugando,Rwabutura Rweibaare and Ryakasinga
<b>West Lango Diocese</b>	Kwania District	2014	Bp. Nina cease	It is made up of 21 archdeaconries including Aber, Aboke, Abongomola, Akalo, Alito, Apac, Bala, Baramindyang, St. Peters deanery, Chawente, Ibuje, Iceme, Kwania, Kamdinim Kole, Loro, Loro, Nambieso, Otwal, Oyam and Inomo.

### 3.2 Study population

The study population was clergy ordained to serve in the Church of the province of Uganda, given that, unlike religious leaders in other mainstream churches, clergy in the Church of the province of Uganda had been reported to be persistently engaging in acts of marital deviance. Such infidelity could even be more widespread than reported since none had ever personally come out to declare themselves as martially unfaithful. It is only when their concubines come out to report them to the church and media that a case of infidelity gets to

be known. Therefore, clergy in the church of the province of Uganda were worth being targeted for investigation on issues related to infidelity among them, why it happens, and what they thought the church's stand on infidelity is. The particular clergy included reverends (75), , archdeacons (5), canons (2),

The study also included a second population, which was comprised of key informants, who, unlike the regular clergy; key informants were clergy occupying administrative positions within the Church of the province of Uganda. They largely included canons, and Archdeacons, given that the two categories of clergy are not only high-ranking in the church but also more numerous in each diocese. This meant that the response that each gave as a key informant couldn't be traced back to them, since each response provided is annotated with some respondent information, during thematic analysis. Respondent identification by any reader of the report would have been easier if Bishops were included as key informants since only one of them presides over a diocese just like diocesan secretaries do.

### **3.2.1 Eligibility criteria**

Eligibility criteria refer to the requirements one must possess to participate in the study.

- **The Study included**

Clergy who had been part of the Church of the province of Uganda as ordained ministers, for a minimum period of three years (36 months). That inclusion criterion was considered because being a constructivist-based study, there was a great need to interview clergy who had had considerable experience in the church and were hence highly likely to have firsthand information regarding infidelity dynamics that will have so far happened in the church.

- **The study excluded**

Clergy who expressed hesitance when it came to being part of a focus group discussion in which infidelity in the church had to be discussed, during the consenting process. Such clergy were excluded because their inclusion would have jeopardised the quality of the data since they would either be held back on the information needed by the study or exaggerated responses on infidelity, both of which would have affected the reliability of the study findings. While such a category of the clergy could have participated anonymously, the fact would still have remained that they were going to hold back critical information, to the detriment of

the study's credibility and reliability. It should be noted that anonymity was one of the key ethical guarantees of this study that each potential participant was assured of. This anonymity could not have made an already hesitant clergy reveal their true opinions.

There were clergy who refused to be voice recorded or some who were uncomfortable with their responses being recorded during the focus group discussions or key informant interviews. For a qualitative study such as the current one, note-taking cannot be as effective in capturing responses given. Therefore, voice recording was ideal for this study as it ensured that all responses are captured.

### **3.3 Sample size calculation**

Unlike quantitative studies, the number of respondents required to participate in a quantitative study is never predetermined. It is rather determined during the process of data collection using particular criteria referred to as data saturation (Otmar et al., 2011; Saucedo & Villazor, 2019); (Cornwall & Guijt, n.d.). The use of data saturation in determining the number of participants whose responses are to be considered in a qualitative study has become a “gold standard” in all qualitative studies (Cashman et al., 2008; Otmar et al., 2011). The basis of saturation is premised on an assertion that in qualitative studies, there reaches a point during data collection when more data doesn't necessarily lead to the collection of new information (Mason, 2010). That is because in qualitative studies a single piece of data can be sufficient enough for it to be included in the study, as opposed to that piece of data becoming frequent in the case of quantitative studies.

Some authors argue that saturation is most concerned with a study reaching a point during data collection when further sampling of respondents for interviews becomes counterproductive (Saucedo & Villazor, 2019). To avoid such a scenario in the current study, therefore, the number of focus group discussions to be convened and as well as the key informants to be sampled was determined using the data saturation principle as justified above. One focus group was covered after another in sequence, for as long as the subsequent group provides novel responses. In case overlap is noticed, then an extra group was converged to confirm saturation (in case the overlap persists). The same happened with key informant interviews; one was organized after another for as long as the overlap is not noticed in subsequent ones. Data saturation was noticed in the 11<sup>th</sup> focus group, while during the key informant interviews, it was noticed in the 7<sup>th</sup> interview.

### 3.4 Sampling procedures

As previously mentioned, the Church of the province of Uganda Church of the province of Uganda is comprised of 37 dioceses (Kakooza & Kiwumulo, 2021). For the sake of having a high study transferability, a census of all the aforementioned dioceses was made. That implies that all 37 were included in the sampling frame for dioceses, with the exclusion of none, so that, if possible, a focus group could be sampled across the entire province, in the name of increasing the reliability of the study.

In each of the dioceses, liaison was made with the respective diocesan secretaries to mobilise a list of available clergy. A request was made to have each of the names generated aligned with an active telephone contact to allow for outreach to each of the clergy. Such an approach was used because (1) with this study being qualitative, it was not practical to have a multi-stage sampling procedure at the household level where each clergy would be sampled (2) clergy are very mobile people within or outside of their respective dioceses, which implied that locating one following a household survey would not have been feasible. Therefore, there was a need to access a catalogue of all available clergy per diocese, reach out to them and request them to converge in a secluded location without the diocese. Consecutive sampling was prepared from the lists of names generated per diocese. Given that with consecutive sampling, it was possible to sample each of the names on a given list, successively or sequentially without omitting any, whilst calling the bearer on the telephone, briefing them about the study and requesting them to be participants.

In case a called clergy accepted to be part of the study, they were considered sampled and they were requested to converge at a given location within their dioceses of residence and/or service. That was done until at least 12 clergy on a given list were sampled and accepted to participate in the study. The number of 12 was focused on because it was the maximum number of a focus group discussion in which participants could effectively deliberate on an issue put across by the moderator. It should be noted that focus group discussions were the main data collection method used in this study, as justified in section 3.5 below.

However, given the limitations on the number of focus group discussions that could be conducted due to data saturation, only one focus group was first conducted in each diocese. Once a focus group was held in a given diocese, then the subsequent one was conducted in another diocese. Such an approach ensured that by the time data saturation was set in, a significant proportion of dioceses within the province would have been represented in

terms of having clergy therein give their views and opinions about several issues of interest to the study.

Key informants were on the other hand purposively sampled, on the premise of being occupants of administrative positions within the Church of the province of Uganda. However, it should be known that while the most immediate focus would have been on Bishops, they couldn't be purposively sampled as key informants because only one of them is allocated a diocese, making their identification and exposure as key informants more likely, after reporting their findings, hence breaching the ethic of anonymity. Thus, the key informants targeted were those who are more numerous in a given diocese, to the extent that even when their positions in the church are annotated on each of their responses, their identification is very unlikely. They included canons and Archdeacons, given that the two categories of the clergy are not only high-ranking in the church but also more numerous in each diocese. Similar to the approach used when convening focus group discussions, one key informant was sampled first, from each diocese, to allow for saturation to happen, at least after a number of them (dioceses) are represented.

Nevertheless, given the concurrent sensitivity of the study, and the need to collect credible data from the key informants, caution was taken to ensure that all key informants sampled were those who had never been involved in the arbitration of any infidelity case of clergy in the Church of the province of Uganda, and/or one who was not known to have a personal vendetta against any such clergy. That ensured that all the responses they gave were based on neutral preconceived notions and opinions.

### **3.5 Data collection methods**

This study used two qualitative data collection methods; the choice of the two methods was informed by the fact that both are qualitative data collection methods and hence appropriate for use in a constructivist study such as the current one. In qualitative research, the kind of data collected is related to responded experiences, perceptions, views and behaviour (Moller & Vossler, n.d., pp. 487–497). Therefore, at its core, data collection in qualitative research is achieved by asking open-ended questions (Olamijuwon et al., 2021, pp. 601–614), using a choice of data collection techniques ranging from in-depth interviews, and focus groups (Korstjens & Moser, 2018, pp. 120–124); (Olamijuwon et al., 2021); (The et al., 2019, pp. 0–36); (Los, n.d.) ; (Nyirenda et al., 2020, pp. 0–39). In this study, two data

collection methods were used, one being focus group discussions and the second being key informant interviews.

### **3.5.1 Focus group discussions**

Focus group discussion is a qualitative data collection method that involves the assembly of a group of persons who share a given set of inclusion criteria that fits a study to obtain their opinions, experiences, views, perceptions and beliefs through systematic moderated interaction (Gadban & Goldner, 2020; Morgan, 2002); (Cornwall & Guijt, n.d.; Hayward et al., 2004). In such groups, participants are invited to participate based on their shared experiences related to the study (Busza et al., 2016; Webb & Kevern, 2001) Focus group discussions have garnered a population in social sciences research since the rise in need for participatory research, over three decades ago (Morgan, 2002). The method is cost-effective since it involves concurrent engagement with multiple respondents as opposed to one on one interaction (Merton & Kendall, 1946; Morgan, 2002), which yields a variety of views.

Focus group discussions were the most suitable data collection method for this study, first because the method allows for and facilitates the collection of more narratives from respondents, as it instils comfort and cohesion between them (Antal et al., 2016);(Webb & Kevern, 2001, pp. 798–805). Second, the kind of information that this study was interested in collecting (infidelity and their drivers) was very culturally, religiously and ethically sensitive, especially given that the study population was clergy. It was highly likely that a one-on-one engagement with a given clergy would not be an effective data collection approach since no clergy was going to admit to being one of those in the Anglican Church that had ever engaged in infidelity while an active minister in the church.

As earlier mentioned, that was because of the pre-conceived repercussions that may arise from perhaps being identified as being sexually immoral contrary to all standing laws of the church and biblical principles. It should be noted that so far, no clergy has admitted personally to church leadership that they have engaged in infidelity and it is only through their concubines reporting them it becomes known. Therefore, in-depth interviews or structured interviews would have yielded extremely inaccurate responses from clergy who may have otherwise engaged in infidelity, for purposes of protecting their image. However, in a focus group discussion setting where a question is not posed to a person, but to a group

of persons for deliberation, it was relatively easier to obtain accurate information. When asked about the characteristics of clergy who engage in infidelity and why those who do so take that path, even a clergy who has engaged in infidelity most likely gladly and accurately reveals that information without fear of being identified since they were responding in second person and not first person.

The focus group discussions were moderated by the principal investigator (Los, n.d.) along with 2 assistants who were taking notes and manning the voice recorder. The principal investigator only guided the group, and did not participate or express his views during the interview (Vanderbeck et al., 2011). Before the focus group discussion ensued, the principal investigator made clear his role, the role of the assistants present and as well as the role of the participants (Vasconcelos, 2018) (Doria et al., 2018). The focus groups were held in a selected location that was considered public enough and yet non-threatening (Webb & Kevern, 2001).

Each of the groups lasted between 1 to 2 hours maximum to prevent respondent fatigue. It should be noted that the type of focus group discussion that was used is the single focus group discussion, which is an interaction between a group of participants and a moderator all in a single location (Morgan, 2002). It is the commonest type of FGD (Guerrero et al., 2021; Morgan, 2002; Wilkinson, 1998) as it is very cost-effective. Before the commencement of interaction, the principal investigator introduced himself to the participants, set rules of engagement, assured respondents about confidentiality, observed, paused, reflected, and even observed non-verbal cues during the process. All questions were tracked for completion and alignment with the predetermined themes to ensure that all themes are duly addressed.

### **3.5.2 Key informant interviews**

Besides focus group discussions, the study also used key informant interviews as a data collection method. Key informant interviews are interviews conducted with persons who are considered to have information on the positions they occupy in a given community or institution (Akhter, 2022). The need for key informant interviews in this study was informed by the fact that whereas clergy were engaged to provide their opinions and experiences, their leaders and/or administrators in the province might have been in an even better position to provide valuable information about the typology of clergy who engaged in



infidelity. What drives it and what is the current church opinion on infidelity is. That was possible under the leadership positions that the key informants were occupying. It was also possible that the leaders in the church knew more about the magnitude of infidelity in the church than the clergy do, since some cases may be reported to them only to be concealed for many reasons.

Key informant interviews were thus valuable for this study since they were additionally complementary to the focus group discussions earlier conducted. Perhaps most importantly, the indispensability of key informant interviews in this study was also informed by the fact that the exploration of the church's stand on the issue of infidelity could more reliably be done by obtaining the opinions of church leaders at an administrative level. When preparing for the key informant interview, the following process was followed; (1) existing relevant and associated data was gathered (2) key informants were chosen and the list of the potential ones made (3) a documentation method was chosen, preferably both note taking and digital voice recording (4) the key informants were engaged (Akhter, 2022).

The interviews lasted between 1 and 1.5 hours, to prevent respondent fatigue, and they were all voice recorded. Voice recording was an inevitable data collection addition given that note-taking can only be sufficient for capturing responses put forward by each of the 8 or 10 participants in a group, some of which can be put forward simultaneously. This is why audio recording has become standard practice in qualitative data collection (Dullas et al., 2021) (Schulkind et al., 2016). Voice recording has been found to effectively facilitate later data transcription more than note-taking alone (Dullas et al., 2021, pp. 1–15)(Krueger & Casey, 2015); (Gill, 2008); (Kitzinger, 1995).

### **3.6 Data collection tools**

With the two data collection methods that were used (FGDs and Key informant interviews) the study correspondingly had two data collection tools. They were focus group discussions and key informant interview guides. However, it should be known that unlike in structured or semi-structured interviews, the interview guides that were used in this study were not used to explicitly capture the responses put across but rather, to guide the moderation of the interview. Responses from the focus group discussions and key informant interview guides were captured using a digital voice recorder and in addition, note-taking will also be done. The choice of audio recording as the main form of data capture is premised on the

need to have none of the crucial insights and opinions of the key informants of clergy missed, as could be the case in note-taking alone. Both interview guides were designed with open-ended questions so as not to limit the respondents in providing their opinions.

When designing the tool, between 8 and 10 key questions were included in the tool and all of them were the probing type since they are the only type of questions that could make the respondents think about a given question asked and provide well-thought-through responses. After the 10 probing questions, there was a closing question, which was designed to elicit any other opinions that they may have been left out during the interview or to generally allow for the provision of more responses by the key informants or focus group discussions. All questions included in the focus group discussion and key informant interview guides were strictly aligned towards the three study objectives.

### **3.7 Trustworthiness, validity and rigour**

#### **3.7.1 Trustworthiness of the data collected**

To ensure quality control in this study, some techniques were adopted by the principal investigator (Nyirenda et al., 2020, pp. 1–10). They included research assistant recruitment and training, and the adoption of all elements of maintaining trustworthiness in qualitative studies (Nyirenda et al., 2020). It should be noted that whereas in quantitative studies, quality control takes the form and nomenclature of validity and reliability, quality control in qualitative studies takes the form of trustworthiness (Cornish et al., 2020; E. Nwaka et al., 2020; Torrance, 2018). Six components of trustworthiness were observed in this study including, credibility, dependability, transferability, triangulation, conformability reflexivity, and persistent observation as informed by (Cornish et al., 2020).

##### **3.7.1.2 Credibility**

According to Merriam (1998), credibility refers to the confidence that can be accorded to the findings obtained by a given study, particularly in terms of being the actual representation of the opinions of the respondents. The credibility of the study was ensured by (1) engaging the clergy in the focus group discussions and church administrators in key informant interviews for as long as possible so that as much deliberation can be done by them including confirmation of any of their previous provided responses, but taking care not to cause respondent fatigue, (2) becoming familiar with the study setting and its dynamics,

before data collection, so that rapport can be established with all available clergy and church leaders, with the result being that once data collection starts, the sampled persons do not conceal relevant responses (3) carrying out persistent observation during focus group discussions so that any characteristics and elements that were most relevant to the problem or issued under study, could be allocated much more deliberation time on the part of the respondents (Korstjens & Moser, 2018).

### **3.7.1.3 Triangulation**

Second, data triangulation, which refers to the collection of data from multiple sources (Rn, 1998); (Korstjens & Moser, 2018, pp. 120–124) was also used to uphold data trustworthiness. To achieve triangulation, more than one data source was used, that is focus group participants (clergy in non-administrative positions) and key informants (church administrators), as well as more than one data collection method (focus group discussions and key informant interviews) (Rn, 1998, pp. 631–641). Second, data was collected using multiple data sources in time (gathering data at different times of the day), and space (on the same phenomenon but in multiple sites).

### **Transferability**

(Korstjens & Moser, 2018) define transferability as the degree to which the findings obtained in a given context can be juxtaposed to another context having a different calibre of respondents. It is the equivalent of external validity in quantitative studies. To ensure that the study and its findings are transferable, a thick description of the study procedures has also been done, so that the other persons can ably determine whether the study can be transferable to their settings (transferability judgment). A rich account of descriptive data, such as the context in which the research was carried out, its setting, sample, sample size, sample strategy, demographic, socio-economic, and clinical characteristics, inclusion and exclusion criteria, interview procedure and topics, changes in interview questions based on the iterative research process, and excerpts from the interview guide was provided as well, for that judgment to be done.

### **3.7.1.4 Dependability**

(Cornish et al., 2020) define dependability as the stability of study findings over time, implying that the findings of the study can only be dependable if, within several years, the

same findings or largely similar ones can be obtained from a given setting. The fact that dependability includes the aspect of consistency, was ensured by first and foremost carrying out training of the two research assistants that were recruited to assist with the note-taking. Their training was focused on mainly what the study is about, its objectives, and how to take notes that will later be used as sources of possible emergent themes.

Second, it was ensured that the analysis process that was carried out was in line with the accepted standards for qualitative analysis. Third, member checking was also applied, with peer-level members and even with the supervisors, to verify the quality of the data and for the principal investigator to have feedback before submission of the final set of findings could be done (Swimberghe et al., 2014). All transcripts of the interviews and focus group discussions were sent to the participants for feedback. In addition, halfway through the study period, a meeting was held with those who had participated in focus group discussions and key informant interviews, respectively, enabling them to make any corrections in the responses and confirm that the meanings from their responses were accurate (Korstjens & Moser, 2018). This was well done by a section of peers and the supervisors as well, and the feedback provided was used to better the data.

#### **3.7.1.5 Conformability and reflexivity**

Conformability is defined as the extent to which the findings obtained can be confirmed as being true, by the respondents themselves and peers as well (Cornish et al., 2020). It is an indicator of the fact that the findings were not derived from the principal investigator's imagination, but rather from the respondents themselves. At the end of each focus group discussion or key informant interview, a recap of the responses that had been provided by each session was made by the moderator, to the respondents, following which they were asked to confirm whether the recap constituted what they had provided as their responses.

#### **3.7.1.6 Reflexivity**

The maintenance of reflexivity is considered to be extremely important in qualitative data collection, premised on the fact that it is usually likely for the moderator to impose their opinions on the respondents, causing bias (Nyirenda et al., 2020, pp. 1–10). Reflexivity refers to the process of preventing the principal investigator's own biases, opinions, pre-conceived notions and preferences from taking precedence at the expense of the respondent's own (Cornish et al., 2020). It is applied following due consideration that the

moderator can influence the interview process like the responses of the participants (Merriam, 1998). Reflexivity is therefore ensured by employing bracketing during interviews, and that is what was done during the focus group discussions and key informant interviews. Therefore, the principal investigator also employed bracketing when interviewing the respondents and reporting the findings, so that the emergent findings were not based on the principal investigator's preferences and feelings but on the respondent's own

### **3.7.1.8 Observation**

As one of the components of trustworthiness, persistent observation was observed by engaging all participants/interviewees with eye contact to show them confidence on the part of the moderator and to also carry out observations of the physical expressions of each participant during their submissions. Second, after transcription, the principal investigator repeatedly read through the transcript to familiarise himself with it and be able to derive accurate meaning from them (Korstjens & Moser, 2018, pp. 120–124)

### **3.7.1.9 Validity and Rigor of the data analysis process**

Rigour, in qualitative research terms, refers to the extent to which conclusions made following the thematic analysis process are well-founded and sound. Nyirenda et al., (2020) emphasised that rigour has to be considered in every qualitative study. Several strategies were therefore adopted to ensure rigour (Walker, 2022, pp. 22–24) and they included credibility reflexivity and transferability. Unlike the reflexivity context of trustworthiness, reflexivity in the thematic data analysis process refers to having a reflective attitude throughout the study (MOHAJAN, 2018). Therefore, the principal investigator had the same when reading through each of the transcripts, questioning each of them and deriving meanings in the process (Akhter, 2022). Credibility refers to the meaningfulness of the findings generated and the extent to which they are well presented (MOHAJAN, 2018, p. 12). The principal investigator has ensured that the entire process of thematic analysis that was used has been comprehensively and justifiably described ((Salter & Wilkinson, 2023, pp. 1–12). That is in addition to describing how the findings have been presented, and what was based on to determine which findings was precedent.

Transferability, which in thematic analysis rigour terms refers to the soundness, realisticness, usefulness and novelty of the findings (Salter & Wilkinson, 2023) was ensured by first describing the findings clearly, in an understandable manner that could allow for transferability to other broader contexts.

### **3.8 Data management and analysis**

#### **3.8.1 Data management**

All the voice recordings were mobilised from the assistant's voice recorders and as well as the notes that will have been taken by them during the focus group discussions and key informant interviews. Each of them will then be scrutinised; the voice recording will each be played and first listened to, for purposes of ensuring that none is damaged, and to ascertain audibility. Transcription was done at this stage, and it will involve listening to the voice recordings, and subsequent conversion of the voice into text. The notes taken will then be compared with each of the corresponding records and any complementary notes that will have been taken were included in the corresponding transcripts.

#### **3.8.2 Data analysis**

Responses from the focus group discussions and key informant interviews were analysed thematically, in a process referred to as thematic analysis, which in hermeneutic terms refers to the interpretation of data, and enlightenment on the actual meanings embedded within a given set of qualitative responses (Cornish et al., 2020). Generally, the thematic approach of qualitative data analysis is meant to appreciate the complexity of meanings within the data, but not the frequency of how each response occurs (MOHAJAN, 2018). Whereas many thematic analysis approaches exist, the analysis of data in this study was conducted using the thematic analysis approach by (Braun & Clarke, 2006, pp. 77–101). The analysis was conducted through a 6-phase process, that started with the familiarisation with the data in Phase 1, the generation of initial codes in Phase 2, the search for themes in Phase 3, the review of themes in Phase 4 and the definition and naming of themes in Phase 5. It is a fact that there exist several technological, and/or software-based options for analysing qualitative data (Othman et al., 2022); including various new options in Computer Assisted Qualitative Data Analysis Software (CAQDAS) like NVivo and Atlas. ti and MAXQDA (McHugh et al., 2019). However, whereas the use of such digital approaches can generate accurate data, it is not without demerits. One of the demerits is the need to always double-

check by carrying out human transcription, filling in any missing detail, editing and so forth (Walker, 2022), making the process cumbersome (Walker, 2022). Second, such software has also been found to be somewhat inaccurate when it comes to discerning the voice of participants of different accents and languages, such as the ones that were generated among the clergy (Silva, 2021). Therefore, manual human transcription was chosen for this study, as it would guarantee more accuracy, given the shortcomings of the use of transcription software.

### **Phase 1: Familiarising with the Data**

(Casey & Murphy, 2009, pp. 230–245) suggest that researchers ought to read through the entire data set at least once before beginning coding so that patterns with the data are identified. Therefore, following the transcription of all voice-recorded data; familiarisation with the data was made by actively reading through the data while searching for meanings patterns therein.

### **Phase 2: Generation of initial codes**

In the second phase, sections of the transcribed text that were considered important were given labels that could enable their association with a given theme (King et al., 2004). This searched for emergent themes easier in the subsequent phases described below.

### **Phase 3: Searching for Themes**

Themes are identified by bringing together components or fragments of ideas or experiences, which often are meaningless when viewed alone (Aronson, 1995), and once that is done, identified themes appear to be significant concepts that link substantial portions of the data together (Desalegn et al., 2020). In this study, all the themes were generated inductively, that is, strictly from the raw data that was collected, to ensure that all conclusions of the study can be made based on what the clergy will have reported.

### **Phase 4: Reviewing themes**

During the review of themes generated, the focus was made on ensuring that each theme generated has enough data to support it in being called a theme. As such, some of the themes may be collapsed into each other (Tadros & Khan, 2019), and once appropriate themes have been developed, the next step was to define and name them.

## **Phase 5: Defining and naming themes**

For each theme that was generated, the principal investigator made a detailed analysis of the quote therein, identifying the story that each of the themes tells (Braun & Clarke, 2006). This was done to show what each of the themes is about, and how it interlinks with other themes and the study as well.

### **3.9 Ethical considerations**

Approval to conduct the study was obtained from the ethical committee of the University of Pretoria, from whom an introductory letter was received (Appendix D)<sup>19</sup>. The approval provided by the University was used to obtain permission from local authorities in Uganda (Appendix E<sup>20</sup>). Those local authorities included the Uganda National Council of Science and Technology (UNCST), an institutional review board, and the Institutional Review Board of Uganda Christian University (Appendix F) and the directorate of education in the Church of the province of Uganda (Appendix G)<sup>21</sup>. Each of the participants in this study, including those that participated in the FGDs<sup>22</sup>, was individually taken through the consenting process, in which they were introduced to the study procedures, risks, and benefits.

Each of them was then requested to give written informed consent for voluntary participation in the study, only following which they will then be considered to be study participants. Emphasis was on the fact that audio recording had to be made in each session so that each participant in the FGDs or key informant interviews consents well knowing that their responses were recorded digitally.

Nonetheless, they were assured that the data collected was handled with confidentiality; all voice recordings and notes taken were kept with the principal investigator at all times. Even after transcription, the transcripts were also kept with the principal investigator, and stored on a password-protected computer. Anonymity was also observed; the transcripts and the findings as well were reported without connotation with the actual names of the respondents, but rather pseudonyms. Focus groups and key informant interviews were conducted with

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<sup>19</sup> Addendum D presents the ethical clearance from the University of Pretoria on page 135

<sup>20</sup> Addendum F presents the ethical clearance from local authority represented by Uganda Christian University on behalf of National council for science and technology

<sup>21</sup> Addendum G presents the authorisation/permission letter from the Church of the province of Uganda to enable the principal invigilator carry out this study

<sup>22</sup> Focus group discussion guide



the observation of privacy as well. For the focus groups, it was made certain that only the participants were within the premises of the location that was chosen. The same was done for key informants; although they were interviewed within their homesteads, effort was made to make sure that there are no third parties in the area where the interviews were conducted.

The ethic of voluntary participation was also communicated; each clergy was told that they were within their right to refuse to participate in the study, without any repercussions whatsoever. Given that the study was conducted during a time when both the threats of the COVID-19 pandemic and the Ebola epidemic/risk were apparent, the ethical consideration of not harming the participants will also be observed. That was done by observing the standard operating procedures for COVID-19 prevention and Ebola transmission prevention. Each of the participants to be involved in focus group discussions were provided with a mask, and each was sanitised before converging with the group. That is in addition to ensuring that social distancing was also observed; each respondent in the focus group was located at least a meter from each other, similar to what was observed during key informant interviews.

### **3.10 Dissemination plan**

Following study completion, a copy of the report will be prepared and provided to the University of Pretoria, a copy will be provided to the office of the provincial secretary, and 37 other copies will be prepared for provision to each of the dioceses through the respective diocesan secretaries. Articles will also be prepared, each for publication in several high-impact journals related to religious studies or sociology.

### **3.11 Preliminary conclusion**

This chapter presented a description and justification of all the methods that the study used to achieve its three objectives. The methods were organized into 11 sections, commencing with the study philosophy and design (constructivism and a case study exploratory design), the study area (Province of the church of Uganda), the study population (clergy in the province of the church of Uganda) and its eligibility criteria, sample size determination (data saturation), sampling procedures (consecutive and purposive sampling), data collection methods (Focus group and key informant interviews), data collection tools (focus group discussion and key informant interview guide), trustworthiness techniques (Credibility, dependability, confirmability, triangulation, reflexivity), the data management and analysis

approaches that the study used (thematic analysis), ethical considerations, and the dissemination plan. All the methods have been aptly described and justified in each case, for all 11 sections. The next chapter presents the findings of the study, as were obtained for each of the study objectives.

## CHAPTER FOUR FINDINGS

### 4.0 Introduction

The purpose of this study was to assess the drivers of and the current church opinion on infidelity among the clergy in the Church of the province of Uganda. The chapter presents the findings of the study as obtained from the analysis of the data that was obtained from each of the study objectives. The chapter is organised into five sections, the first of which presents the socio-demographic profiles of the focus group discussion participants and key informants. The second section (4.2) contains findings from the exploration of the typology of clergy who engage in infidelity, while the third section 4.3 presents findings related to the drivers of infidelity. Section 4.3 has three other subsections, having intrapersonal, interpersonal, and institutional drivers of infidelity among the clergy. The fourth section (4.4) presents findings that were obtained from the exploration of the current church's stand on infidelity.

### 4.1 Socio-demographic profiles

#### 4.1.1 Focus group discussion participants

**Table 1.1: Socio-demographic characteristics of the participants in focus group discussions**

<i><b>FGD Number</b></i>	<i><b>Participant number</b></i>	<i><b>Age</b></i>	<i><b>Sex</b></i>	<i><b>Marital status</b></i>	<i><b>Home Dioceses</b></i>	<i><b>Position in clergy Hierarchy</b></i>	<i><b>Duration in ministry</b></i>
<b>One</b>	1	34	M	Single	Mukono Diocese	Reverend/Priest	7
	2	41	M	Married	Mukono Diocese	Reverend/Priest	10
	3	56	M	Married	Mukono Diocese	Reverend/Priest	26
	4	37	M	Married	Mukono Diocese	Reverend/Priest	9
	5	44	M	Married	Mukono Diocese	Reverend/Priest	12
	6	50	M	Married	Mukono Diocese	Reverend/Priest	17

	7	39	M	Married	Mukono Diocese	Reverend/Priest	9
	8	62	M	Married	Mukono Diocese	Reverend/Priest	20
	9	39	M	Married	Mukono Diocese	Reverend/Priest	11
<b>Two</b>	1	32	F	Single	Busoga Diocese	Reverend/Priest	5
	2	33	M	Single	Busoga Diocese	Canon/Priest	6
	3	56	F	Married	Busoga Diocese	Reverend/Priest	17
	4	49	F	Married	Busoga Diocese	Reverend/Priest	10
	5	61	M	Married	Busoga Diocese	Reverend/Priest	9
	6	50	F	Married	Busoga Diocese	Reverend/Priest	16
	7	47	F	Single	Busoga Diocese	Reverend/Priest	9
	8	45	M	Married	Busoga Diocese	Reverend/Priest	8
	9	39	F	Married	Busoga Diocese	Reverend/Priest	9
<b>Three</b>	1	54	M	Married	Central Buganda	Reverend/Priest	29
	2	43	M	Single	Central Buganda	Reverend/Priest	9
	3	33		Single	Central Buganda	Reverend/Priest	11

	4	64	M	Widower	Central Buganda	Reverend/Priest	26
	5	54	M	Married	Central Buganda	Reverend/Priest	19
	6	45	M	Married	Central Buganda	Reverend/Priest	11
	7	47	F	Married	Central Buganda	Reverend/Priest	14
	8	53	M	Married	Central Buganda	Reverend/Priest	27
<b>Four</b>	1	51	F	Married	Kampala Diocese	Reverend/Priest	17
	2	45	F	Married	Kampala Diocese	Reverend/Priest	19
	3	63	M	Married	Kampala Diocese	Reverend/Priest	17
	4	39	M	Married	Kampala Diocese	Reverend/Priest	6
	5	37	M	Married	Kampala Diocese	Reverend/Priest	4
	6	29	M	Married	Kampala Diocese	Reverend/Priest	3
	7	36	M	Married	Kampala Diocese	Reverend/Priest	9
	8	41	M	Married	Kampala Diocese	Reverend/Priest	5
	9	40	M	Single	Kampala Diocese	Reverend/Priest	10
<b>Five</b>	1	51	M	Married	West Nile Diocese	Reverend/Priest	20

	2	52	M	Married	West Nile Diocese	Reverend/Priest	18
	3	39	M	Married	West Nile Diocese	Reverend/Priest	19
	4	41	M	Married	West Nile Diocese	Reverend/Priest	11
	5	29	M	Married	West Nile Diocese	Reverend/Priest	9
	6	31	M	Married	West Nile Diocese	Reverend/Priest	6
	7	50	M	Married	West Nile Diocese	Reverend/Priest	10
	8	55	M	Widowed	West Nile Diocese	Reverend/Priest	12
							13
<b>Six</b>	1	30	M	Married	West Ankole Diocese	Reverend/Priest	5
	2	44	M	Married	West Ankole Diocese	Reverend/Priest	5
	3	54	M	Married	West Ankole Diocese	Reverend/Priest	7
	4	60	M	Married	West Ankole Diocese	Reverend/Priest	9
	5	29	M	Married	West Ankole Diocese	Reverend/Priest	5
	6	33	M	Married	West Ankole Diocese	Reverend/Priest	4
	7	43	M	Married	West Ankole Diocese	Reverend/Priest	8
	8	32	M	Married	West Ankole Diocese	Reverend/Priest	6

<b>Seven</b>	1	56	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	24
	2	64	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	32
	3	29	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	5
	4	43	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	14
	5	30	F	Married	Bunyoro Kitara	Reverend/Priest	6
	6	54	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	9
	7	40	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	12
	8	55	M	Married	Bunyoro Kitara Diocese	Reverend/Priest	11
	9	44	M	Single	Bunyoro Kitara	Reverend/Priest	7
<b>Eight</b>							
	1	43	M	Married	Bukedi Diocese	Reverend/Priest	14
	2	41	M	Married	Bukedi Diocese	Reverend/Priest	12
	3	36	M	Married	Bukedi Diocese	Reverend/Priest	8

	4	39	M	Married	Bukedi Diocese	Reverend/Priest	7
	5	30	M	Married	Bukedi Diocese	Reverend/Priest	8
	6	43	M	Married	Bukedi Diocese	Reverend/Priest	12
	7	33	M	Married	Bukedi Diocese	Reverend/Priest	9
	8	27	M	Married	Bukedi Diocese	Reverend/Priest	4
<b>Nine</b>							
	1	34	M	Married	Mbale Diocese	Reverend/Priest	6
	2	57	M	Married	Mbale Diocese	Reverend/Priest	15
	3	55	M	Married	Mbale Diocese	Reverend/Priest	12
	4	60	M	Married	Mbale Diocese	Reverend/Priest	18
	5	65	M	Married	Mbale Diocese	Reverend/Priest	15
	6	60	M	Married	Mbale Diocese	Reverend/Priest	17
	7	43	M	Married	Mbale Diocese	Reverend/Priest	16
<b>Ten</b>							
	1	43	M	Married	Mbale Diocese	Reverend/Priest	13
	2	50	M	Married	Lango Diocese	Reverend/Priest	12
	3	32	M	Married	Lango Diocese	Reverend/Priest	19



	4	36	M	Married	Lango Diocese	Reverend/Priest	23
	5	54	M	Married	Lango Diocese	Reverend/Priest	27
	6	52	M	Married	Lango Diocese	Reverend/Priest	28
	7	29	M	Married	Lango Diocese	Reverend/Priest	25
	8	30	M	Married	Lango Diocese	Reverend/Priest	10

Table 1.1 above shows the socio-demographic profiles of each of the focus group participants that were sampled in this study. It is shown that the majority of the participants were above the age of 30 years, were male, and nearly all of them were reverends in the church. Almost all the focus group participants had been ministers in the church of the province of Uganda for more than five years.

**Table 1.2: Socio-demographic characteristics of the participants in focus group discussions**

<b>FGD Number</b>	<b>Participant number</b>	<b>Age</b>	<b>Sex</b>	<b>Marital status</b>	<b>Home Diocese</b>		<b>Duration in provincial ministry</b>
<b>Eleven</b>	1	34	M	Single	Luero Diocese	Reverend/Priest	7
	2	41	M	Married	Luero Diocese	Reverend/Priest	10
	3	56	M	Married	Luero Diocese	Reverend/Priest	26
	4	37	M	Married	Luero Diocese	Reverend/Priest	9
	5	44	M	Married	Luero Diocese	Reverend/Priest	12
	6	50	M	Married	Luero Diocese	Reverend/Priest	17
	7	39	M	Married	Luero Diocese	Reverend/Priest	9

	8	62	M	Married	Luwero Diocese	Reverend/Priest	20
	9	39	M	Married	Luwero Diocese	Reverend/Priest	11
<b>Twelve</b>	1	32	F	Single	Masindi-Kitara Diocese	Reverend/Priest	5
	2	33	M	Single	Masindi-Kitara Diocese	Canon/Priest	6
	3	56	F	Married	Masindi-Kitara Diocese	Reverend/Priest	17
	4	49	F	Married	Masindi-Kitara Diocese	Reverend/Priest	10
	5	61	M	Married	Masindi-Kitara	Reverend/Priest	9
	6	50	F	Married	Masindi-Kitara Diocese	Reverend/Priest	16
	7	47	F	Single	Masindi-Kitara	Reverend/Priest	9
	8	45	M	Married	Masindi-Kitara Diocese	Reverend/Priest	8
	9	39	F	Married	Masindi-Kitara Diocese	Reverend/Priest	9
<b>Thirteen</b>	1	54	M	Married	Ruwenzori Diocese	Reverend/Priest	29
	2	43	M	Single	Ruwenzori diocese	Reverend/Priest	9
	3	33		Single	Ruwenzori Diocese	Reverend/Priest	11
	4	64	M	Widower	Ruwenzori Diocese	Reverend/Priest	26
	5	54	M	Married	Ruwenzori Diocese	Reverend/Priest	19
	6	45	M	Married	Ruwenzori Diocese	Reverend/Priest	11
	7	47	F	Married	Ruwenzori Diocese	Reverend/Priest	14
	8	53	M	Married	Ruwenzori Diocese	Reverend/Priest	27

<b>Fourteen</b>	1	51	F	Married	Nebbi Diocese	Reverend/Priest	17
	2	45	F	Married	Nebbi Diocese	Reverend/Priest	19
	3	63	M	Married	Nebbi Diocese	Reverend/Priest	17
	4	39	M	Married	Nebbi Diocese	Reverend/Priest	6
	5	37	M	Married	Nebbi Diocese	Reverend/Priest	4
	6	29	M	Married	Nebbi Diocese	Reverend/Priest	3
	7	36	M	Married	Nebbi Diocese	Reverend/Priest	9
	8	41	M	Married	Nebbi Diocese	Reverend/Priest	5
	9	40	M	Single	Nebbi Diocese	Reverend/Priest	10
<b>Fifteen</b>	1	51	M	Married	Kinkizi Diocese	Reverend/Priest	20
	2	52	M	Married	Kinkizi Diocese	Reverend/Priest	18
	3	39	M	Married	Kinkizi Diocese	Reverend/Priest	19
	4	41	M	Married	Kinkizi Diocese	Reverend/Priest	11
	5	29	M	Married	Kinkizi Diocese	Reverend/Priest	9
	6	31	M	Married	Kinkizi Diocese	Reverend/Priest	6
	7	50	M	Married	Kinkizi Diocese	Reverend/Priest	10
	8	55	M	Widowed	Kinkizi Diocese	Reverend/Priest	12
	9	54	M	Married	Kinkizi Diocese	Reverend/Priest	17
	10	45	M	Married	Kinkizi Diocese	Reverend/Priest	9

The findings in Table 1.2 above are a continuation of the findings in 1.1, and consistently, it is also shown that the majority of the participants were above the age of 30 years, were male, and all of them were ordained clergy in the church. Almost all the focus group participants had been ministers in the church of the province of Uganda for more than five years.

### 4.1.2 Key informants

**Table 2: Socio-demographic characteristics of key informants**

<b>No.</b>	<b>Age</b>	<b>Sex</b>	<b>Marital status</b>	<b>Home Diocese</b>	<b>Position in clergy Hierarchy</b>	<b>Duration in ministry</b>
1	61	M	Married	Kampala diocese	Archdeacon	27
2	57	M	Married	West Ankole Diocese	Archdeacon	34
3	62	M	Married	Busoga Diocese	Canon	40
4	57	M	Married	Mukono Diocese	Archdeacon	19
5	56	M	Married	West Nile Diocese	Archdeacon	21
6	60	M	Married	Namirembe diocese	Canon	36
7	56	M	Married	Lango Diocese	Archdeacon	30

Table 2 above shows the socio-demographic profiles of the key informants that were sampled in this study. All of them were above the age of 50 years, were male, and married. Those whose responses have been included in this study, premised on the principle of data saturation were from the dioceses of Kampala, West Ankole, Busoga, Mukono, West Nile, Namirembe and Diocese of Lango. The majority of the key informants were Archdeacons, who had been clergy in the church of the province of Uganda for more than 20 years.

### 4.2 Themes

**Table 3: Predetermined and emergent themes**

<b>Predetermined theme</b>	<b>Emergent theme</b>
<b>A typology of the clergy in the Church of the province of Uganda who engage in infidelity</b>	<ul style="list-style-type: none"> <li><i>Salvation status</i></li> <li><i>Gender</i></li> <li><i>Ministerial experience in the church</i></li> <li><i>History of forced marriage</i></li> <li><i>Duration in marriage</i></li> <li><i>Becoming a clergy for selfish reasons, not pure ministry</i></li> <li><i>Clergy with familial relations with high-ranking church leaders</i></li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Non-sexually satisfied clergy</i></li> </ul>
<p><b>The drivers of engagement in infidelity among the clergy in the Church of the province of Uganda</b></p>	<p><b><i>Intrapersonal</i></b></p> <ul style="list-style-type: none"> <li>• <i>No salvation at heart</i></li> <li>• <i>Familiarisation with God</i></li> <li>• <i>Risky counselling</i></li> <li>• <i>Sidelining of women</i></li> <li>• <i>Age</i></li> <li>• <i>Genetic Infidelity</i></li> <li>• <i>Spiritual strength</i></li> <li>• <i>Sidelining of wives during the ministry</i></li> <li>• <i>Satisfaction With Sex Life In Current Marriage</i></li> <li>• <i>Moral Commitment</i></li> <li>• <i>Intimacy With Spouse</i></li> <li>• <i>Attitudes Towards Infidelity and Sex In General</i></li> </ul> <p><b><i>Interpersonal</i></b></p> <ul style="list-style-type: none"> <li>• <i>Non-caring and non-loving spouses</i></li> <li>• <i>Older age of spouse</i></li> <li>• <i>Temptation by laity</i></li> <li>• <i>Familial relations with church leaders</i></li> <li>• <i>Nurturing in clergy's own families</i></li> <li>• <i>Mistreatment by spouses</i></li> <li>• <i>Peer influence</i></li> <li>• <i>Family work conflict</i></li> <li>• <i>No sexual satisfaction by wife</i></li> </ul> <p><b><i>Institutional</i></b></p> <ul style="list-style-type: none"> <li>• <i>Persuasion to get married</i></li> <li>• <i>Non-engagement by church</i></li> <li>• <i>Marriage as a condition for becoming a clergy</i></li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Insufficient counselling provision for wives</i></li> <li>• <i>Ordination of non-experienced persons in ministry</i></li> <li>• <i>Swift promotions in the church</i></li> <li>• <i>Ordination of clergy without due diligence</i></li> <li>• <i>No disciplinary committee</i></li> <li>• <i>Institutional culture/climate</i></li> <li>• <i>Cover-up tendencies by the church</i></li> <li>• <i>Discipleship by church</i></li> <li>• <i>No preparation for clergy for marriage</i></li> <li>• <i>Workplace spirituality</i></li> <li>• <i>Institutional leadership</i></li> <li>• <i>Collegial influence</i></li> <li>• <i>Nature of supervision</i></li> <li>• <i>Workplace ostracism</i></li> </ul>
<b>The current stand of the church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda</b>	<ul style="list-style-type: none"> <li>• <b>No stand</b></li> </ul>

Table 3 above shows themes that this study had, which were predetermined and emergent themes. The first predetermined theme was a typology of the clergy in the Church of the province of Uganda, who engage in infidelity, which had seven emergent themes including; salvation status, gender, ministerial experience in the church, history of forced marriage, duration in marriage, becoming a clergy for selfish reasons, not pure ministry, and clergy with familial relations with high ranking church leaders, and non-sexually satisfied clergy. The second predetermined theme is the drivers of engagement in infidelity among the clergy in the Church of the province of Uganda, which has three sub-sections, each with its own set of emergent themes. The first sub-section (intrapersonal) has emergent sub-themes including; no salvation at heart, familiarisation with God, risky counselling, sidelining of women, age, genetic infidelity, spiritual strength and sidelining of wives during ministry.

The second sub-section (interpersonal) has eight emergent subthemes including non-caring and non-loving spouses, older age of spouse, temptation by the laity, familial relations with

church leaders, nurturing in clergy's own families, mistreatment by spouses and peer influence and no sexual satisfaction. The third sub-section (institutional) has 11 emergent subthemes including persuasion to get married, non-engagement by church, marriage as a condition for becoming a clergy, insufficient counselling provision to wives, ordination of non-experienced persons in ministry, swift promotions in the church, ordination of clergy without due diligence, no disciplinary committee, cover up tendencies by the church, discipleship by the church and no preparation of clergy for marriage, Institutional culture/climate, Workplace spirituality, Institutional leadership, Collegial influence, Nature of supervision, Workplace ostracism.

The third predetermined theme was the current stand of the Church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda, which only had one emergent subtheme. It was not the church's opinion.

#### **4.2 A typology of the clergy in the Church of the province of Uganda, who engage in infidelity**

An exploration of the typology of clergy who engage in infidelity revealed that those clergy were characterised by eight features, and among them, four appear to take precedence and they are; salvation status, clergy with familial relations with high-ranking church leaders, non-sexually satisfied clergy and ministerial experience in the church.

##### **4.2.1 Salvation status**

Across the majority of the focus groups, there was a lot of mention of the salvation status of some clergy being one of the characteristics of infidelity. All participants with that opinion said that whereas all clergy are ordained, and ministers in the church, some of them are not saved (not showing fruits of the holy spirit in their daily lives) and do not have the fear of God in them. They added that it is such clergy that end up engaging in infidelity. One of them said that;

*In my honest opinion, the clergy who engage in infidelity are usually those who are not saved (not showing fruits of the holy spirit in their daily lives), it is that simple and obvious, they just know who Jesus is and talk about him on the pulpit, but they are not saved (not showing fruits of the holy spirit in their daily lives) and have no Christ in them, it's a pity, It's sad that we give what we do not profess, yet the Lord has entrusted us such a great commission to save the souls, judgment will be harsh to us clergy. Clergy, Participant 5, Male FGD1 Mukono diocese,*

One of the Reverends from the West Nile diocese, who participated in the 10<sup>th</sup> focus group also held that some clergy are never saved and that they happen to cling to their old worldly behaviours like promiscuity even when they have been ordained. He was of the view clergy who engage in infidelity were those who were not saved (not showing fruits of the holy spirit in their daily lives) fully.

*Some people were ordained into Christ's church, but never actually got saved, much as we may talk about other things, this is so central as far as ministers are concerned, the old nature cannot be changed but anything other than Christ himself, these clergy cling to their old behaviours, the old self tends to drive them, woe to us who preach salvation yet we are not transformed Clergy, participant 2, male FGD 10, West Nile diocese.*

Almost all the key informants agreed to salvation status as being one of the markers of clergy who are engaged in infidelity. One of them said that it was absurd that many clergy simply put on robes and other clerical attire, but deep inside had no Christ in them. According to that representative key informant, there was no characteristic typifying unfaithful clergy as not being saved.

*.....It is absurd that many clergy simply put on robes and other clerical attire, but deep inside have no Christ in them. Such clergy are the ones who find no challenge with disrobing or putting off a collar to sleep with a woman who isn't his wife, apostle Paul warns that he who is given much will be asked much. I believe that there is no such thing as unfaithful clergy not being saved, we need God, we need the Holy Spirit to renew us and transform us, and clergy have disgraced the church of Christ. Archdeacon, KII 4, Mukono Diocese*

#### **4.2.2 Gender**

Some participants in the first, and fourth focus groups hinted at the gender of the respondents being an important characteristic of clergy who engage in infidelity. All of them were of the view that it is male clergy who are most engaged in infidelity compared to their female counterparts. One of them said that for every 50 clergymen who engage in infidelity, only one female does the same.

*To me, It is usually the male clergy, of course, they are the ones who engage in infidelity compared to female clergy, in my time of service I have never heard a female clergy implicated in such a thing, I have never heard of a case of a female clergy who is adulterous, if there any, then it is one female*



*clergy against 90 male clergy, all the cases of infidelity I have witnessed involves male clergy with choir member, mothers union members, Christian women fellowship members and the like..... It's a very rare case to find a woman clergy implicated in this. Clergy, Participant 5, Male, FGD10 Diocese of Lango*

#### **4.2.3 Ministerial experience in the church**

There was a lot of mention about the years of experience in ministry within the church, as being one of the characteristics that typifies infidelity in the church. This was said in the 1<sup>st</sup>, 2<sup>nd</sup>, 4<sup>th</sup> 5<sup>th</sup>, 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup>, and 10<sup>th</sup> focus groups, hence making it indeed one of the characteristics of clergy who engage in infidelity. There was unanimity among opinion pushers that the longer one stayed in the ministry; the more likely they were to commit adultery. One of the participants in the FGD held in Kampala diocese concurred and said that

*For those who have been in ministry for a long time, some of them possibly think that being long-serving clergy, makes you invincible and impermeable to sexual sin. This kind of clergy conducts counselling in women's homes, behind closed doors and gets too close to single women in their clerical jurisdictions, only to get tempted and fall into sexual sin, many clergy tend to forget that they are human and therefore vulnerable to sin. The holy spirit departed from most of such clergy, they have got so used to this ministry, this is a church of Christ, not our church Clergy, Participant 1, female, FGD4 Kampala Diocese.*

Another one in the West Ankole diocese FGD also agreed that there was a directly proportional relationship between a clergy's experience in the diocese and infidelity risk. He justified his opinion by adding that such clergy become emboldened, they get to become connected within the church, and very powerful within the church that they fear less than those who are younger in the ministry.

*I agree that ministerial experience is such an important characteristic when it comes to predicting infidelity. Clergy who serve for long usually become emboldened, the connections and familiarisation breeds lack fear within them. The longer someone does something the lesser sensitive he becomes Clergy, Participant 4, Male, FGD 6 West Ankole Diocese.*

#### 4.2.4 Duration in marriage

There were a few participants in three focus groups (1<sup>st</sup>, 3<sup>rd</sup> and 5<sup>th</sup>) who reported that in their experience as clergy, they had noted that clergy who engaged in infidelity were those with longer times in marriage. One of them said that such clergy simply became bored in their relationships, and resorted to infidelity.

*.....This is usually common to those married for more than a decade, I think they just get bored with the relationship or simply get no sexual satisfaction from their wives. I can tell you, duration is an important aspect, many clergy now looks at their wives as sisters, there is no romance any more, no connection, no communication and respect for each other, it became a routine, but why would someone go against the vows? Clergy, Participant 3, Female, FGD3 Busoga Diocese.*

One key informant seemed to agree with the few focus group participants who described unfaithful clergy as being those married for long durations of time. He said that whereas the characteristics may not apply to all clergy who stay in marriages for decades, they may describe a substantial number of those who become unfaithful to their partners.

*I may not be committal to the opinion that one of the characteristics that defined unfaithful clergy is how long they have been married, but it is a common occurrence among the unfaithful ones that they tend to incline more towards being in marriage for more than 20 years. Archdeacon, KII2, Busoga Diocese*

#### 4.2.5 Becoming a clergy for selfish reasons, not pure ministry

Three participants in two focus groups were of the view that some clergy who engage in infidelity are typically those who become selfish because of selfish reasons unrelated to ministry in a God-fearing manner. One of them said that;

*In my judgment, it is those who became clergy just because they wanted to achieve social status and respect that comes with being a clergy. Such are ordained but have other intentions that are worldly. They find no contest in sleeping around with other women because deep inside, they are never saved anyway, I think, some I presume responded to the wrong call, and somehow found themselves in the church, how would you expect such clergy to behave, gaining riches and social status is not part of the reasons God calls us, they are part of blessing from serving God faithfully? (Clergy, Participant 1, male FGD9 Busoga Diocese).*

That opinion was concurred with by two key informants, both of who also reiterated that many clergy had become clergy for purposes of prestige and not ministry per se and that such clergy were some of the challenges in the church since they are always canal. One of the key informants reported that it is such clergy that tend to engage in infidelity.

*I have been in ministry in the Church of the province of Uganda Church of the province of Uganda for more than 20 years, and I can tell you that all the cases I have known of that nature are largely among clergy who were not meant to become clergy in some way. It is usually those clergy who joined ministry just for the sake of it and do not have that much fear of God, the problem comes back to us, we need to be more vigilant in vetting candidates for ordination ministry or else, we are in shame (Archdeacon, KII4, Buganda Diocese)*

#### **4.2.6 Clergy with familial relations with high-ranking church leaders**

Across, the majority of the focus groups, there was a description of unfaithful clergy as those who were usually highly connected, at least biologically with high-ranking church elders. One of the reverends attached to the Mukono Diocese was of the view that sons of bishops consider themselves to be immune to repercussions of infidelity and they tend to engage in infidelity more. One of them said that;

*Clergy who usually have deep connections with the powers tend to fall into this problem, the connection within the church ranks, for instance, biological children to the bishops, archdeacons and canons, those with much influence in church circles. They kind of get impermeable to any threats and consequences that could befall an adulterous clergy, and so, they just cheat on their wives, as much and as often as they want, many cases are either covered up by the senior clergy in higher offices or clergy implicated are transferred from one parish to another, this can't solve the problem (Clergy, Participant 9, Male, FGD1 West Buganda).*

Another one said that when it came to issues to do with infidelity, the church had the challenge of having many clergy who are biological children of Bishops and archdeacons. He said that such people engaged in multiple immoral things perhaps thinking that they already have advocates in the name of their fathers.

*.....Most of them are clergy who are highly connected, with some being children of high-ranking clergy, some are Bishop's sons and daughters, and others are relatives of the sort. Such clergy engage in multiple immoral things perhaps thinking that they already have*

*advocates in the name of their fathers. (Female Clergy, Participant 5 FGD7 Bunyoro Kitara Diocese)*

#### **4.2.7 Non-sexually satisfied clergy**

There was near-universal consensus with the typology that unfaithful clergy were usually sexually unsatisfied in their marriages.

*Clergy who are not sexually satisfied with their wives are the ones who engage in infidelity, I have come across at least three cases of that nature in my time of ministry, and some shared with me their plight, it's surprising that some instead of looking for the solution collectively with their wives, decide to look for other women, it's shameful! (Clergy, Participant 8, Male, FGD1 Mukono)*

That was also agreed upon by almost all key informants that the issue of having no sexual satisfaction in marriages was also a definitive characteristic of clergy who engaged in adultery. One of them said that;

*From my experience, I have interacted with clergy who have been caught in that sin of adultery, I have discovered that infidelity is usually associated with unsatisfied sexual need in the unfaithful clergy's marriage, and many clergy have issues related to sex, others are health challenges and many of such clergy fail to handle the matter or even fail to find someone to share with, you know clergy are lonely people, and as times goes, some do think, looking for other women can solve the problem, not knowing that it will instead make matters worse,(Canon, KII7, Lango Diocese).*

One of the key informants categorically put it that clergy who are unfaithful are those who are sexually starved in their marriages. He based his opinion on his work experience in the church, mentioning that;

*It is a common occurrence that adulterous clergy are also characterised by being sexually starved that is what I have observed in my years of working as a minister in the church, many clergy do not have confidants, and in such situations, sharing becomes very important, and some of the issues are minor when the two sit down and reflect on their marriage" (Archdeacon, KII6, Buganda Diocese)*

## **4.3 The drivers of engagement in infidelity among the clergy in the Church of the province of Uganda**

### **4.3.1 Intrapersonal drivers**

At an intrapersonal level, many drivers were revealed, including; Risky counselling, Genetic Infidelity, Spiritual strength, having no salvation at heart (not being truly saved), familiarisation with God, and the sidelining of women by spouses (clergy) during ministry, and low moral Commitment to the church cause. Among those emergent themes, three happened to take precedence, and those included; having no salvation at heart (not being truly saved), familiarisation with God, the sidelining of women by spouses (clergy) during ministry, and low moral Commitment to the church cause.

### **4.3.2 No salvation at heart**

Among the intrapersonal drivers that were put across, that of some clergy not being saved truly and fully seemed to be perhaps the most said, in all focus groups. It was said by some participants that the church of the province of Uganda had many clergy- officially ordained, who only put on priestly robes on their bodies while having nothing like the fear of God in their hearts. One of the participants categorically asserted that some clergy cheat on their wives just because they do not do simple tasks like frying their eggs for breakfast in the morning. For him, and other like-opinionated participants this was a show of not being saved, and that it was an important driver of infidelity.

*It is just that some ministers in the church are not truly born again; right now, some clergy simply put on robes but deep inside they are not transformed and are not believers, apostle Paul writes that “count your self-dead to sin but alive to Christ”. Why would you feel offended by your wife to the extent of committing adultery just because she didn’t prepare you a good meal? Did you join the ministry and get married for good meals, marriage is more than that. I think some clergy are just not born again and transformed, they just talk about salvation and do ministry as a job to be paid not as a calling that is a big challenge (Canon, Participant 2 Male, FGD1 Mukono)*

Similar sentiments were held by participants in the West Buganda diocese, who also opined that some clergy only had clerical titles for use in gaining social capital, and not Christ himself in their hearts. That was apparently to the extent that some of

them picked up a lot of dirty behaviour including adultery as they got experience in ministry. One of them said that;

*I think the challenge is salvation, Titles do not transform, the number of years served doesn't transform, Christ is the only one who transforms, some clergy pick up a lot of filthy conduct as they get more experienced and soaked in ministry, and again many entered ministry with an awful past (Clergy, Participant 1, male, FGD7 West Buganda Diocese)*

For some participants, some clergy in the church are not even aware that they were called to be ministers in the church, and that they take ministry and Christ for granted.

*Allow me to say, this is an individual challenge, not a Church or institutional challenge, some people are in ministry but do not know that they are called and who called them, and some do preach the Gospel that exemplifies their life. Yes, we are human beings as clergy, but we were called/set apart as a royal priesthood, set apart for God's work and we are called to be examples to the world, that is what some people take for granted when you enter the ministry, you must be in a position to forego many things and become dead to worldly pleasures (Clergy, Participant 6, Male, FGD1 Mukono).*

To some participants in the Mukono diocese FGD, some clergy in the church have compromised on sin just because they are not saved (not showing fruits of the holy spirit in their daily lives), and that if they were saved, then they would have followed what the Apostle Paul said in the book of Ephesians about sexual sin. (Ephesians 5:3), But among you, there must not be even a hint of sexual immorality, or any kind of impurity, or greed, because these are improper for God's holy people. Lack of salvation and compromising on sin has made many unfaithful clergy become culprits as they are now.

*Historically and according to revival spirit, sin was sin in the Church of the province of Uganda, but now we have compromised on sin, it has become normal now, so we have clergy who are ordained but are not saved (not showing fruits of the holy spirit in their daily lives). Paul writes to Ephesians that adultery should even never be said among you. As clergy, we shouldn't even come near sexual sin (Participant 7, Male, FGD1 Mukono).*

Almost all key informants agreed with what the FGD participants had to say about not being saved is one of the intrapersonal drivers of infidelity among the clergy. Some of the key informants gave examples of infidelity cases they had noted among the clergy they lead in their respective dioceses, and concluded that some of them simply put on robes, without having Christ on the inside.

*I have known a senior priest here whose wife was caught red-handed with another man, the church administration tried as much as it could to keep the matter under the carpet for the good of the church and ministry, unfortunately, some members of the church decided to take it to press and it divided the church, but prior, the church tried to bring the clergy wife to order through counselling but all was in vain, most of those people just put on robes but inside they are not Christians, transformation should be for both clergy and there wife (Canon, KII 6, Male, Namirembe Diocese)*

To some other key informants, infidelity was due to being so carnal and having no self-control one of the fruits of the Holy Spirit.

*For me, I think it is a lack of self-control, some clergy are extremely carnal and have no discipline, and they just keep on living in sin, in hypocritical life (Archdeacon, KII 7, Male, Lango Diocese)*

#### **4.3.3 Familiarity with God**

Following the assertion that not being saved was one of the drivers of infidelity among the clergy in the church of the province of Uganda, it wasn't surprising that many participants talked of familiarisation with God as being one of the drivers of infidelity. It was said that there was the tendency of some clergy to familiarise themselves with God to the extent that they start to think that they can sin and get away with it just because they are ministers in the church.

*For me, I think some clergy just try to get too familiar with God, in error, for instance I know of a clergy who confided in me that before he joined the church of the province of Uganda as a minister, he thought that the clergy were very moral and discipline people. When he joined, he discovered the contrary, and so he also adopted the behaviour he found other clergy doing, and of course, they were negative behaviours (Canon, Participant 3, Male, FGD1 Mukono).*

Another participant categorically opined that some clergy tend to get so used to God that they stop fearing him and engage in sexual sin without any remorse

*We also tend to get so used to God, that we stop fearing him even as clergy, some clergy find it usual to engage in sexual sin, it's horrible, I can't imagine a clergy undressing before a woman who is not his wife, by the time you do that, In my view, you could not be fit any more to lead the people of God. The scriptures warn us to let marriage be held in honour for all and let the marriage bed be undefiled, for God will judge the sexually immoral Hebrew 13:4 (Canon, Participant 4, Male, FGD1 Mukono).*

Some participants also emphasised that among the more experienced and senior clergy, they had noted a tendency of some of them to act like God or someone they knew could not get angry with them even if they committed sexual sin.

*Some senior clergy have become so lax with sexual immorality; I think some of them no longer fear God and therefore no longer fear committing sexual sin, or they think that even if they commit sexual sin, the lord will automatically forgive them (Clergy, Participant 3, Female, FGD3 Buganda Diocese)*

Three key informants agreed with the notion that some clergy had become so comfortable with God, that they even took infidelity to be a near-normal thing that could just brush off and continue to be ministers in the Church of the province of Uganda.

*In my many years of service in the Church of the province of Uganda, I have noted a difference in the clerical experience of persons who engage in infidelity and those who don't, and I can conclude that those who have been clergy for a long tend to become used to God I presume, and stop hating sin. For some who are high-ranking, perhaps start thinking that because they are high-ranking clergy, God becomes like a buddy of sorts (Archdeacon, KII 5, West Nile Diocese).*

#### **4.3.4 Risky counseling**

There was also mention of engagement in risky counselling by some clergy, as being one of the drivers of infidelity among clergy in the church. It was said by some participants in the Busoga and Mukono dioceses that some clergy put themselves in a position of being tempted by women who provide counselling services.

*The Bible says that flee from sexual sin; as one of my colleagues said, being a clergy doesn't devoid you of being a man. Some clergy carry out counselling with women of the opposite sex, who are not married and so they get tempted and commit adultery, how can you carry out counselling in someone's house, yet she is single, many of such women are on the look for the clergy to fail, and when they find any opportunity, you may not survive the temptation, I have personally made it clear, I carry our marital counselling in the presence of my wife for safety reasons, besides her input in such sessions is priceless (Clergy Participant 9, male, FGD1 Mukono Diocese).*

Another participant gave a story of a clergy colleague of his who was lured into going to the home of a single woman, to pray for her. She is the one who begged him to go to her place for prayers and counselling, and when he did go there, they ended up having intercourse and the woman became pregnant with a married clergy's child.



*.....some clergy put themselves at risk of sexual temptation either knowingly or unknowingly, especially during those counselling sessions that they normally arrange. I have a friend who is a clergy who was contacted by a certain woman I knew was cunning and tempting, and I warned him not to go to her home for counselling, but he did. What followed next was pregnancy (Clergy, Participant 5, male, FGD 8 diocese, Bukedi Dioceses).*

There was mention of age as being one of the drivers of infidelity among clergy in the church, by some few FGD participants. However, there was a debate about whether it was the young clergy or older ones who engaged in infidelity. However, for a larger proportion of participants, it is young clergy who engaged in infidelity more than their older counterparts. One of them, who was a proponent of a younger age being linked with infidelity said that;

*My outlook on things is that younger clergy, the 'youthful' are the ones who engage in infidelity more than their older counterparts because they are more sexually active Rev, Participant 8, male, FGD2 Busoga Diocese.*

Another linked young age to more sexual activity and having higher libido, and hence infidelity.

*It is usually clergy who are less than 35 years old because they are the ones who usually have high libido levels, we have challenges with our young clergy Rev, Participant 1, male, FGD3 Buganda Diocese.*

Only one participant said that older age predisposed clergy to infidelity apparently because older clergy, like their younger counterparts, also receive no guidance from the church.

*It is not only the youthful clergy but even older ones as well because they also received no guidance from the church Rev, Participant 2, male, FGD3 Buganda Diocese.*

#### **4.3.5 Genetic Infidelity**

*For some people, it is just in their genetic makeup; there are some clergy who commit adultery, we talk to them and think that they are going to change but they don't, church administration has engaged many of such clergy, but all in vain. They still commit more adultery, how would you explain that..... Rev, Participant 5, male, FGD3 Buganda Diocese.*

*I have served the Church for the last 30 years, and I have mentored many young clergy into the ministry, the fact is every person has his weakness, there are clergy you have reformed over time, but there are others regardless of the efforts cannot be helped, in the Church of the province of Uganda I must tell you, sexual sin or immorality is such a terrible sin, I have seen many deserting*

*ministries, the would-be good pastors because of sin. It's been the grace of God that he has helped us thus far.*

#### **4.3.6 Spiritual strength**

There was a small cross-section of participants in the Bukedi diocese FGD, who said that the lack of spiritual strength at all times was an important driver of infidelity among some clergy. One of the members in that cross section said that some clergy do not immerse themselves in the word of God, to spiritually charge, leaving them vulnerable to temptation.

*The main cause is that most clergy do not keep feeding and nourishing on the word of God, the Bible tells us to stay awake all the time so that we may escape the snares of the devil, keeping constantly in the word of God, otherwise, short of that, you only remain predisposed to temptation Rev, Participant 4, male, FGD 8 Bukedi Diocese.*

#### **4.3.7 Sidelineing of wives during ministry**

A substantial number of respondents also highlighted that some clergy tended always to leave their wives behind whenever they go to ministry. One of the participants said that some clergy literary abandon their wives and they move on with women who are members of their mother's union, leaving themselves vulnerable to sexual sin.

*Some clergy abandon their wives so much in their ministry errands; when they go out for ministerial duties they go with women of the mother's union or Christian women fellowship members, women of the ushering teams and sometimes choir members, and in the process, they get exposed to sexual sin, as long as you leave your wife behind in such social gathering, such temptations cannot be far from the priest. clergy, Participant 5, male FGD8 Bukedi Diocese.*

Similar sentiments were shared by another participant in the Busoga diocese focus group, who also pinned infidelity to the frequent intentional separation of clergy from their wives, which allows for room for infidelity as they become tempted to cheat with the women close to them when they go out for ministry.

*Most reverends do not move with their wives, and many of them never have their wedding rings on. That separation of clergy from their wives even at functions also leaves a gap and room for them to cheat on their wives; I have always asked myself do they shame them? Or do they inconvenience them,*

*clergy don't like moving with their wives, it's the reason many become compromised Rev, Participant 7, Female, FGD2 Busoga Diocese.*

The majority of the informants also highlighted the issue of wife sidelining as being one of the drivers of infidelity among the clergy. One of those key informants wondered why some clergy intentionally detest moving with their wives even at functions or missions that require them to move together. According to him, that practice alone makes one vulnerable to sexual temptation by other women they spend time with, away from home, and for several days.

*.....You see, for some ministerial activities, a clergy is required to move with his wife, it can be appropriate for the clergy to move with their wives because those wives can act like shields to wade off potential women who may tempt their husbands sexually. But we have clergy who intentionally detest moving with their wives so that they can have a chance to cheat on them. Even those who leave them home on all occasions can become tempted, and they still cheat. I can tell you that all cases of infidelity I have come across in the Church of the province of Uganda involve a man who rarely moves with their wife. Archdeacon, KII 4, Mukono Diocese*

#### **4.3.2 Interpersonal drivers**

The exploration of interpersonal drivers of infidelity among clergy in the church of the province of Uganda revealed eight emergent themes, among which three happened to take precedence. They included temptation by the laity, familial relations with church leaders and no sexual satisfaction by a spouse, making them the interpersonal drivers of infidelity among the clergy in the church of the province of Uganda. Among those emergent interpersonal drivers, three took precedence, and those include; familial relations with church leaders, collegial influence, dissatisfaction with sexual needs by wives of the clergy,

- **Non-caring and non-loving spouses**

Some of the participants across two focus groups in the Kampala and Mukono diocese reported that the wives of unfaithful clergy were those who never care enough for their husbands. For one of the participants with that sentiment, it was wives of the clergy who were to blame, premising his argument on the fact that there were wives of the clergy who do not even prepare breakfast for them or escort their husbands when they are leaving home to serve.

*The clergy are also people, they are tempted, but it is not only about them, the women are to blame most in my opinion. We have clergy whose wives*

*do not even prepare for them breakfast before they leave home yet they may be in ministry the whole day. We have wives who do not even escort their clergy husbands when they leave their houses. Reverend, Female, participant 1 FGD 1, Mukono Diocese.*

For another participant in the Kampala diocese, wives of clergy who become unfaithful never care enough for them. According to her, such clergy become easily swayed by women they find in the course of ministerial duties, in case those women attempt to provide better care to the clergy than the care that their wives provide to them at home.

*Women who get married to the clergy usually take them for granted, they do not care for them or cater for them, and when these clergy go out for ministry and get this woman who cares more, they are tempted, imagine a clergy leaving home without breakfast, with clothes which are not ironed, who would you expect to take care of the clergy? And in such situations, many clergy have lost it. Rev, Participant 1, female, FGD4 Kampala Diocese.*

- **Older age of the wife**

There were three respondents in the Bukedi FGD, who reported that there were cases of discrepancy in the age of the clergy and their wives, which according to them was also a driver of infidelity. One of those three participants illustrated his opinion by telling a story of how a certain clergy got married to an older woman and that after some time; he started looking out for younger women and certainly became unfaithful.

*.....There is a priest in my archdeacon who married a woman who was not of his age, the age difference was 12 years apart despite the advice from many of us senior clergy, he insisted and after some time together, he started seeing other younger ladies, this is just one of the many cases of such, women grow faster, marrying a woman who is older than you can be terrible after some time, this is common to clergy's and have been one of the drivers of such evil Rev, KII 4 Bukedi Diocese.*

- **Temptation by laity**

In the majority of the focus groups convened, and as well as in most of the key informant interviews, there was rampant mention of the fact that some female followers in the church of the province of Uganda were also to blame because most of them practically and intentionally tempt clergy. One of them reminisced of a scenario in which a senior clergy was deliberately tempted by a woman she had gone to pray for at her home.

*..... adulterous behaviour among the clergy is a challenge; I know of a reverend who was tempted by the woman he had gone to pray for; she insisted*

*that he goes to her home so he can pray for her, and when he did, he found he was unable to withstand the temptation, and she became pregnant. There is another clergy in a certain diocese who also claimed that in their culture they never have children from a single woman. He declared that on a pulpit and he indeed impregnated one of the church members and he took her as a second wife Rev, Participant 5, Male, FGD1.*

Another one in the Busoga diocese FGD opined that women were fond of laying sexual traps for clergy, particularly during counselling sessions. He also gave an example of how some women call in awkward hours of the night and instead of getting to the point of prayer, they instead become romantic just to tempt the clergy, who in some cases are tempted.

*Some women are also very tempting, I have seen many women who come to church specifically strategically to lure the priests, and many come for a mission in the disguise of prayers, especially during counselling and cell group prayers, such sessions and more have become a trap for us, a woman can come for counselling and church service being inappropriately dressed and some call at awkward hours during the night, just to tempt the clergy, and some are then tempted Rev, Participant 4, Female, FGD2 Busoga Diocese.*

Some participants emphasised that even if the clergy were ordained ministers of God, they remain humans, who could be tempted by women, and that worryingly, it seemed some female followers in the church knew that fact and exploited it. One of them said that;

*You see, we are also human beings, we need the spirit of God and wisdom, the only difference between us and other men is that we are ordained ministers of God and we put on a collar and robes, but the devil tempts us all. We can be tempted perhaps as fast as other men who may be confronted with a sexual trap; the devil throws more sexual traps at us. It seems even the women we preach the gospel to and those who simply see us around always want to try out their luck to see if we can get sexually tempted, which happens in some cases. I certainly know of a case of a senior clergy who was tempted by another married one, it is, of course, the woman who tempted him, I doubt whether he made the first move. (Rev, participant 4, FGD 9, Mbale Diocese).*

Many key informants happened to agree with the temptation instigated by other women in the church as being one of the drivers of infidelity. The key informants with such a notion said that in most cases, clergy were God-fearing people, who try as much as possible to keep themselves away from sexual sin. However, some women can be used by the devil and they tempt them into sexual sin. Those key informants entirely put the effect of interpersonal characteristics on women in the church, who intentionally or unintentionally tempt the clergy.

*Infidelity is squarely instigated by women who tempt the clergy; for me, I believe that there is no clergy who practically chase after women, it is women who chase after them, intending to tempt them sexually, and sadly some clergy happen to get caught up in the snare, that is why we need the spirit of the Lord and his wisdom (Archdeacon, KII 5, Male West Nile Diocese).*

Another one, based in the Kampala diocese also said that whereas the clergy tried as much as possible to stay away from sexual seen attempts, the women who instigate sexual temptations are very persuasive to the extent that some clergy gave in.

*Church ministers are trained to resist the devil and particularly sexual sin, we often tell our colleagues to flee from it, and I believe that most of them do flee as much as they can but some of them find themselves unable to resist, That is because of the immense and persistent temptation from some women, some of them can do whatever it takes to bed a clergy, and it happens (Archdeacon, KII 1, Kampala Diocese).*

- **Familial relations with church leaders**

There was also a lot of mention of the effect of having familial relations, on the incidence of infidelity among clergy. In many focus groups, participants revealed that clergy, who knew that they are related by blood or something to higher-ranking clergy with political and clerical power in the church, were more likely to engage in infidelity. One of the participants reported that it was usually the sons or daughters, or canons who relentlessly engaged in infidelity because of the feeling that they become non-expendable due to the protection that can be offered to them by their kin.

*It is those clergy who are sons to Bishops, sons of canons; because for them they think that their parents will be their lawyers in high places even when they commit adultery. They know and think that they are not expendable from the church, so they get to do whatever they want (FGD 3 Buganda Diocese)*

*We see some clergy who by their relationships with the powers that be in the church of the province of Uganda, tend to think they have enough cover to partake in sexual sinful acts and get away with it, without being publicised.*

*Yes, we also have a problem with some clergy who are family members of some bishops and archdeacons or vicars and diocesan secretaries, and those who are great friends of the same people in power within the province. Such clergy are fond of engaging in infidelity and being effective at covering their tracks, using the influence of those people in power. (FGD 9 Mbale Diocese).*

A considerable section of Key informants also said the same, emphasising that there were some clergy who had the perception that at all costs, their sexual sin would be covered up for as long as possible or forever. One of those key informants said that there may be more cases of infidelity than what has been publicised so far.

*I tell you we have more cases of infidelity than the church currently knows, if you were to engage some Bishops on that subject, I am sure you would be shocked because some of them conceal some very potentially damaging cases of infidelity, especially if the implicated clergy are their own /or family. (Canon, KII 6, Male, Namirembe Diocese).*

Another key informant with similar sentiments said that;

*...And, some clergy take refuge in the relationships they have with other senior clergy and become encouraged to engage in infidelity, well knowing that even if they are found out, there won't be any escalation Archdeacon, (KII 4, Mukono Diocese).*

### **Nurturing in clergy's own families**

Some participants chose to opine that from an interpersonal perspective, it was the way that clergy were nurtured right from the time they were children in their own families. That opinion featured most in the focus group that was held in the West Nile diocese, and in addition to blaming families within which clergy were brought up, they also said the church did less to nurture clergy who were not nurtured in their own families.

*The vice starts from ministerial training, bringing and mentorship by their own families. Now we come with our bad manners in the church, and when we want to get married, we received marital counselling for a very short time with an assumption that we perhaps know these things. The church thinks that since we are clergy, therefore, we already know a lot about marriage (FGD5 Madi and West Nile Diocese)*

- **Mistreatment by spouses**

Some participants in the FGD that was held in Busoga diocese blamed the mistreatment that was meted out on clergy, by their wives. One of the participants with that sentiment said that some women who get married to clergymen think that because clergy are clergy, they can't dare consider divorce as an option even when they are in an abusive marriage.

*For me, I think it is because of the clergy's wives; when those women get married to clergymen, they mistreat them (clergy) because they think that those clergy usually have no choice but to stay in those abusive marriages. After all, they fear being identified as divorcee clergy. However, they are also human and so, when their wives mistreat them, they get pushed to adultery”(Female, FGD3 Busoga Diocese).*

The aforesaid supposition was also supported by two of the key informants, who added that clergy who became unfaithful to their wives had an underlying characteristic of being in abusive relationships, perpetuated by their wives. He said that such clergy are pushed into infidelity when they come across a woman who is less abusive and caring.

*.... Did you know that we have several clergy who are dying silently in their marriages at the hands of their wives? One of our team leaders calls it suffering honourably if you talk to some of the culprits, you will find that they are all from abusive relationships. Such clergy are pushed into infidelity when they come across a woman who is less abusive and caring. Archdeacon, (KII 2, West Ankole Dioceses).*

- **Peer/collegial influence**

Many participants, albeit in the Bunyoro Kitara diocese highlighted that peer influence was one of the drivers of infidelity among the clergy. One of those participants referred to peer influence as being a silent driver of infidelity among the clergy in the church, adding that some unfaithful clergy are the ones that influenced others in some way, to engage in infidelity. He said that;

*There is a silent issue of peer influence, clergy also have circles of influence, some people think that peer influence occurs among the laity or young people, but I can tell you that there is a lot of influence among the clergy, those who engage in infidelity influence others as well, especially within the young clergy. (Participant 4, male, FGD7 Bunyoro Kitara Diocese)*

- **No sexual satisfaction by spouse**

One of the most said interpersonal drivers of infidelity among the clergy was the dissatisfaction with the sexual needs being met by wives of the clergy. This opinion was put across by many participants in most focus groups, and it seemed like that indeed, there were many clergy who were not having their conjugal rights met by their wives. One of the participants reported that because of that sexual dissatisfaction, some clergy moved out of wedlock and sought sex, to satisfy their appetites.



*Some clergy wives do not satisfy their husbands, can you imagine? So what some of the clergy do is move out and seek satisfaction out of wedlock (FGD7 Bunyoro Kitara Diocese).*

Similar sentiments were shared by a participant in the West Nile diocese, who said that;

*Then there is one thing that has been ignored yet it is critical, it is the lack of sexual satisfaction by the clergy, clergy wives do not endeavour to satisfy their men, and I believe the reverse is true, and so, those with high libido seek satisfaction out of marriage ( KII 2, male West Nile Diocese).*

One of the participants in the Bukedi diocese put it that some of their wives think that clergy lose their sexual feelings perhaps in favour of the Holy Spirit, which is false. He said that for their colleagues who were not strong enough, the urge to seek extra-marital sexual satisfaction was just unstoppable.

*There is no sexual satisfaction on the end of clergy; some of our wives may think that by being a clergy, we lose feelings, but we don't, some of our colleagues who are not strong enough spiritually go out to seek sexual satisfaction from other women (FGD8 Bukedi Diocese).*

Key informants also agreed with the FGD participants when it came to sexual non-satisfaction being a possible driver of infidelity. However, unlike the FGD participants, the key informants were explicitly non-committal to confirming that some clergy were not sexually satisfied.

*I have no evidence yet, but it could be the case that some clergy who go for extra-marital sex are those who are not sexually satisfied in their marriages, otherwise why else would a full priest choose to be unfaithful to his wife? There are other factors but that is certainly one of them (Archdeacon KII 1, Kampala).*

Another Archdeacon added that although he had no quantified number of how many clergy get sexual satisfaction in their marriages, he was sure that it was one of those significant predictors of infidelity

*I hear that some clergy are not satisfied when it comes to bedroom affairs, and that could be a widespread problem in the Church of the province of Uganda, although I haven't quantified it yet, I believe it is one of those significant drivers of infidelity. Irrespective of age, years in ministry or marriage, once sexual starvation occurs in a marriage, the starved partner is bound to cheat, sex is so significant, especially in the ministry of our clergy, when the clergy is not ministered to holistically, and even his ministry to others will be messed up. Archdeacon, (KII West Nile, 5)*

### 4.3.3 Institutional drivers

An exploration of the institutional predictors of infidelity was also done, and from the numerous emergent themes, five happened to be the most important, and they included the cover-up tendencies by the church, no preparation of clergy for marriage, ordination of clergy without due diligence, Insufficient counselling provision to wives, and persuasion to get married by the church, workplace spirituality, institutional leadership, collegial influence, nature of supervision and workplace ostracism.

- **Persuasion to get married**

Almost all participants in all the focus groups converged and hinted at the issue of almost all clergy being literary forced to be married, by the church, as a prerequisite for being a fully-fledged clergy, to be one of the drivers of infidelity among the clergy in the COU. One of the participants argued out his point of view by mentioning that the church had a policy of having all clergy get married and that that alone doesn't ensure the thriving of true love in such marriages.

*Many clergy face the challenge of having to get married before they can be ordained as clergy. It is a condition that was set by the church, and it has been of negative effect because they just decide to get married just because it is a condition and/or prerequisite for becoming a clergy. You cannot find companionship in such marriage and the clergy become tempted to have relations with other women, Participant 2, Female, (FGD2 Busoga Diocese).*

One of the participants in the Busoga diocese FGD thought that the act of persuading clergy to marry at all costs made some clergy probably become fed up with the women they are married to, and later on, tend to get true love feelings with other women.

*One of the prevalent drivers of infidelity among the clergy is this culture of identifying potential wives for clergy to marry without their consent or full involvement, some people just do it because of the need for ordination, and so, I think they get fed up in their marriages, and switch to infidelity "Participant 1, Female, (FGD2 Busoga Diocese).*

One of the participants reported that there were cases when the church practically imposed women like ushers or those serving as ministers in various capacities in the church, on the clergy, to marry them, despite having other women they are in love with. He added that such clergy were more likely to cheat on those women imposed on them.

*Some clergy are forced to marry, for instance, some truly fall in love with women outside the church, but then again others are forced to get married before their time and sometimes to people they don't love. What happens next is they tend to cheat on their wives Rev, Participant 5, male, (FGD2 Busoga Diocese).*

In agreement, another participant reported that there were cases of some clergy who even never had the chance to date the women they are currently married, to and hence never developed feelings for the women they married, making them prone to cheating or infidelity.

*There are many clergy who never got a chance for courtship, but simply the church imposes someone on him or her, without practically having the love. Such clergy are most likely to engage in infidelity Rev, Participant 1, female, (FGD4 Kampala Diocese).*

Another participant, in the FGD, conducted in the Lango diocese reported a case of a clergy that was forced to marry a certain girl just because some church administrators saw him moving out with her.

*The church sometimes forces clergy to marry; I know of a case of a deacon who was single, but when the church got to know that he was moving out with a certain girl, the church made him get married to her, but his character of promiscuity continued anyway," Rev, participant 8, male, (FGD 10- Lango Diocese).*

There were a few participants in three focus groups (1<sup>st</sup>, 3<sup>rd</sup> and 5<sup>th</sup>) who reported that in their experience as clergy, they had noted that clergy who engaged in infidelity were those who had been forced to get married.

*Infidelity among the clergy is usually characterized by a history of forceful marriage; unfaithful clergy, in my opinion, were just made to get married to any woman, just to fulfil one of the requirements of being a minister in the Church of the province of Uganda. Over time, love between the two disappears, and the clergy tends to fall in love with another woman, himself and infidelity starts Rev, Participant 4, Female, (FGD2 Busoga Diocese).*

However, whereas there were numerous mentions of forced marriage and persuasions to get married, as being drivers of infidelity among clergy in the Church of the province of Uganda, there were few key informants who had similar opinions or those who said that such was also a driver of infidelity.

- **Non-engagement by church**

Four participants in various FGDs reported that many clergy engaged in infidelity in silence, without the church ever knowing or intervening to curtail the vice, adding that, simply because the church rarely engages clergy on such issues, leaving them to struggle on their own. One of those participants opined that;

*For us, we die silently in our marriages as clergy; we usually have nowhere to run when we get challenges in marriages. So, if a clergyman decides to get a second wife just to keep away from their abusive wives, no one even tries to stop them, not even the church, because he would be the only one who knows what he is going through. Being clergy can be also a lonely journey Rev, Participant 9, (Male, FGD1 Mukono)*

- **Insufficient counselling provision for wives**

Perhaps the next most said institutional driver, following persuasion to get married was the minimal provision of counseling to the women who are to get married to clergy. Many participants said that there was a tendency of the church to provide a lot of training to clergy on issues of marriage, and less to their wives, who received sessions of only two days.

*For me, I think it is because wives-to-be of clergy tend not to be provided with enough pre-marital counselling as the clergy are. The clergy are provided with a lot of training on marriage, but their wives are only provided with counselling for two days. Those women misbehave and mistreat the clergy, making them opt to cheat on them (FGD2 Busoga Diocese)*

One of the participants also said that wives to clergy in the church of the province of Uganda get sidelined by the church and are not mentored at all on issues of marriage. With such a practice, the wives of clergy misbehave, and mistreat their clergy husbands, pushing them to infidelity.

*I also blame the church because it sidelines wives of the clergy; our women are not provided with sufficient marital counselling as well as clergy, and so, they destroy their marriages, become violent, and push their husbands to infidelity (FGD3 Buganda Diocese)*

Other participants categorically asserted that the church was squarely to blame for the infidelity since they sideline women to be married to clergy, yet marriage is a union of two persons and not only the clergy in this case. One of them said that;

*The Church is to blame, they focus more on the clergy when it comes to issues of marriage, Wives of priests are very much sidelined, yet a clergy has to serve actually along with his wife, clergy wives need continuous seminars so that they are encouraged (FGD5 Kampala Diocese)*

- **No preparation of clergy for marriage**

There were only a few participants who said that the church did not prepare clergy themselves for marriage, but focused on theological training and how to equip them for running ministry. One of the participants with that line of thought reported that such provincial practice left the church with clergy who were good at preaching the gospel and not at managing their homes.

*The clergy are also not prepared well for marriage, the church simply concentrates on preparing the clergy for ministry and not for marriage, which is dangerous. What happens is we end up having a formidable clergy in the pulpit, and not a faithful man at home, clergy needs very serious pre-marital counselling, we are to be the example to the rest, The church needs to take this seriously, especially our young clergy's before that can embarrass the church of Christ (KII 4 West Nile Diocese).*

- **Ordination of non-experienced persons in ministry**

For some participants, infidelity was driven by the ordination of clergy who were simply educated and not experienced to take on the role of clergy. However, the participants with such an opinion were only a handful, and an excerpt of one of them is as follows;

*Some people are ordained into the church before they have any experience of ministry, thank God some of us grew up in the church and have seen how clergy conduct themselves, Many of the clergy end up in the church without prior preparations other than theological training. This is a matter of mentorship, someone ought to have been mentored, and prepared by someone Participant 9, (FGD2 Busoga Diocese).*

- **Swift promotions in the church**

These two participants, one in the Buganda Diocese and another in the West Ankole Diocese FGD reported that one of the drivers of infidelity among the clergy in the Church of the province of Uganda was the swift promotion of some of the clergy. According to those participants, it is the participants who were swiftly promoted in the clerical ranks that happened to engage in infidelity. One of them said that;

*Then there are those who rise through the ranks of the church very fast, this breeds pride and arrogance in many especially young clergy, they tend to become so proud, and get more at risk of committing adultery, growing in ranks when someone's spirituality is wanting can be disastrous Rev, Participant 3, male, FGD3 Buganda Diocese"*

- **Ordination of clergy without due diligence**

There was also a lot of mention of the church's tendency of ordaining clergy without doing due diligence to determine their character and behaviour, before deciding to enable them to embark on the journey of being clergy. One of the many participants who had this notion mentioned that;

*There is a need to screen all clergy properly before they are ordained, due diligence is extremely vital, some dioceses don't do enough, they just appoint, and then they get shocked when the clergy becomes sexually immoral, the church has structures and committees which scrutinise those who come to ministry, unfortunately, because of connections you find someone already in theological school, it's very disappointing to ordain the wrong person for the work of God. (FGD3 Buganda Diocese).*

Another participant in the Kampala dioceses FGD also emphasised that the church never did due diligence to carry out a background check, and possibly ordained clergy who were already adulterous and fornicators at heart.

*When choosing a clergy, the church never carries out a background check to find out the behaviour of the person to be made a clergy, they simply pick them and ordain them, yes, some dioceses are strict, and others are not (FGD4 Kampala Diocese).*

One of the majority of participants with this opinion mentioned that the church was to blame for the infidelity going on because they sometimes choose potential clergy based on *who can sing well*.

*The Church is to blame for all those vices, some clergy are just selected because of the gifting they have in worship, etc., whereas these are equally good, ordained ministry is more to all that, it requires transformation and commitment to the work of God. The church must carefully and prayerfully choose who to train for the Lord's work, or else...We shall keep in trouble. (FGD3 Buganda Diocese).*

Some key informants who seconded the aforementioned notions admitted that there were times when the church ordained clergy who were still carnal, and hence at a very high risk of engaging in infidelity even when married. One of them noted that;

*We now have clergy who are between 25-29 years old, ordained despite their young age. They tend to be so worldly and are more likely to engage in sexual immorality or else fall into such traps, to make matters worse some of these are ordained when not married, Unfortunately, the church canons don't specify the age at which someone should be ordained, this gives room for error and young people to engage with choir members, in my view, the church shouldn't ordain someone who is still single and at a certain age group, young clergy further should be guided, mentored and prepared for holy matrimony this can greatly help the institution. (Canon, KII3, male, Busoga Diocese).*

- **No disciplinary committee**

Three participants in four focus groups highlighted the effect of the church of the province of Uganda not having a disciplinary committee, on infidelity. According to those participants, just because the church does not and can't discipline sexually errant clergy, there was a high risk of having more clergy engaged in infidelity.

*Many dioceses have no disciplinary committees and others have non-working committees, so the clergy can engage in infidelity without fear, the Church ought to have procedures in place, at archdeaconry and diocesan levels to curb such behaviour (FGD5 Kampala Diocese).*

- **Cover-up tendencies by the church**

After persuasions to get married, familial relations, minimal provision of counselling to clergy wives, and the conduction of due diligence, the next most mentioned institutional driver of infidelity was the practice of cover-up of infidelity cases by the church administration itself. According to many of the participants, that alone created important cover for many clergy to continue engaging in the evil act.

*At an institutional level, we are also to blame, the Church conceals and covers up all issues to do with infidelity among the clergy, so the clergy just become emboldened, and are not disciplined (FGD7 Bunyoro Kitara Diocese).*

This was agreed upon by many participants in the West Ankole diocese, one of whom confessed that there were more cases of infidelity than the few famous ones that have so far been reported.

*I know many people have heard about some cases of infidelity among clergy in the Church, but I can tell you without fear of contradiction that there are many more cases of infidelity than what is known. Do you know why?, that is because there are a lot of cover-ups that happen by church administrators and us the clergy as well, this is worsening the situation and the institution, people will stop trusting the church, God should have mercy on us (FGD 6 West Ankole Diocese).*

There was also agreement among participants in the Lango Diocese FGD that cover-ups by the church, of unfaithful clergy were one of the drivers of infidelity in the church.

*Me, I believe that the church has done a lot in promoting infidelity among the clergy, by covering up tracks of clergy who are implicated and/or concealing their infidelity. That has been used by many more clergy as an excuse and a cover as well, for committing adultery, it's not good at all and it doesn't help. Again concealment comes in the form of transfer for the implicated clergy instead of sorting the matter (FGD 10 Lango Diocese).*

A similar concern was raised by key informants, who admitted that indeed cover-ups were also doing more harm than good since most clergy now know that they can decide to cheat on their wives, and the church will conceal their vice, even when it becomes aware of it, for as long as the media doesn't pick it up.

*.....Yes, to some extent, the tendency of the Church administration to shield some clergy who commit adultery hasn't helped things, the younger clergy get to know of those concealments, and of course, they learn a thing or two from such church practices, one of them being that one can cheat and remain in service, But again we have seen other clergy wrongly accused, so some times shielding helps us as well, but times it doesn't. (Canon, KII 3, Busoga Diocese).*

Another key informant, in agreement, opined that whereas it was inevitable for the church to conceal some of the cases of infidelity, when possible, it was doing more harm than good, by driving more infidelity cases to happen in the church, with the culprits perceiving that it's safe to do so.

*.....From an insider's point of view, I can agree that some incidents cases of infidelity in the church happen because some clergy see what is happening, shielding unfaithful clergy by some of our leaders. At times it is unavoidable to cover up, especially if the infidelity hasn't hit the media space as it did with one of our Bishops. At times we have to cover up, but, to a certain extent, it has caused so much harm because the message it sends is that infidelity can happen and remain hidden with the help of the church, (Canon, KII 6, Namirembe Dioceses).*



- **Discipleship by church**

There was a section of clergy who linked infidelity among the clergy, to gaps in discipleship provided by the church, to the clergy. According to them, the church wasn't doing enough to mentor the clergy, leaving them vulnerable to sexual sin.

*The clergy get saved but are not nurtured or disciplined by the church, and so they remain vulnerable to sexual sin, I can tell you that affects both clergy and laity, especially the laity who relies on the clergy for spiritual support (FGD7 Bunyoro Kitara Diocese).*

*Discipleship is a very crucial stage in every believer's life, during our times, the church would identify you and the family where you come from, then attach you to the local church for discipleship, that is how I started the ministry, I started by taking a reading in the church in the absence of the clergy and leading Sunday school church, by the time I was recommended for the ministerial training, I had been fully disciplined and mentored. It's not the case now, we need to get back to the basics. We are shifting away, how we are going to leave the church? In the hands of young pastors who are not disciplined. (KII Diocese of Kigezi)*

Similar sentiments were shared by another participant in the Mbale diocese FGD, who added that there, was needed to get back to its great commission and disciple its ministers.

*The church does not disciple its clergy enough, they leave them vulnerable to sexual sin. Clergy are like other people, they fall, they need emotional and psychosocial support, they need the gospel, and they need encouragement, the church should get back to the great commission and strengthen their discipleship practice, I can tell you that you can identify and tell a clergy who wasn't disciplined, Our lord Jesus Christ spent some good time teaching his disciples, we are building on such a firm foundation, we must duly disciple the young generation of pastors into this ministry, unfortunately, in the Church of the province of Uganda, when you retire, you completely come off the system, yet the retired clergy in my view would be the most needed in this case, the church needs to consider this approach in my humble view. (FGD9 Mbale Diocese)*

- **Institutional leadership**

In almost all focus group discussions, there was a lot of mention of the effect that the church leadership has had on directly or indirectly driving infidelity among clergy in the Church of the province of Uganda. Many of the participants hinted at some of the leaders being self-serving, authoritarian in their leadership at times, at permissive in some cases. The participants mentioned that in some dioceses, the leaders were so self-serving that they tended to withhold certain information and resources that staff could use, for themselves,

minding less about what the consequences could be at a subordinate level. According to participants who had such an opinion, some clergy under such leaders tended to adopt similar behaviour and become selfish or self-serving, disregarding the moral principles of the church they serve and choosing to be permissive, to the extent of engaging in infidelity in some cases. One of the participants that formed the majority with the aforementioned opinion shared that;

*We have some clergy who are serving in the diocese with very bad leaders, as in, in the context of their leadership styles, because some of them are not only permissive but also self-serving, to the extent that they care less about the welfare and development of clergy in their jurisdictions. Some of the clergy under them tend to also get 'infected' as well and become self-serving themselves, implying that some of them start to care less about the morality and cause of the church and engage in sinful acts such as infidelity, I have always said If you see how a clergy behaves, ask about the person who mentored him or her into the church ministry, that is how powerful leadership is, many of our leaders negatively impacts their subordinates, and given the nature of the Church of the province of Uganda in terms of hierarchy and structure, that cascades from top to bottom and sometimes messes up the laity as well. (FGD 13 Ruwenzori Diocese).*

Another one, with similar sentiments, also mentioned that there were self-serving leaders in the church, whose leadership styles only bred deviance among the clergy

*Do you know that there are leaders in some dioceses, who are very selfish, I am not going to mention them, but, I am sure you know them because you are a clergy. Such leaders do not care, such selfishness of course only breeds deviance among the people led. So I can say that some clergy, because of bad leadership, resort to behaviour such as infidelity. (FGD 12 Masindi-Kitara Diocese).*

According to some participants, clergy who engaged in infidelity were usually those who serve under authoritarian or permissive leaders. One of the participants mentioned that some diocesan leaders were permissive, to the extent that when cases like infidelity happened, they neither condoned nor condemned the acts, leading to concealment, without any repercussions for the instigators.

*There are many diocesan leaders who are very permissive in their leadership, many have-not bothered to find out the problem or even to prevent or put control measures to see that infidelity does not occur or escalate. Some leaders never speak against infidelity even when it occurs, and that makes them perceived as if they support it, besides, some of our leader's integrity is compromised, and one would not have*

*the moral authority to guide or even rebuke such tendencies. It ends up as a cover-up of some sort. It's so bad (FGD 11, Luwero Diocese).*

Some of the participants also hinted at the effect that the opposite of permissive leadership, that is, authoritarianism can have on infidelity

*.....we have the other extreme of authoritarian leaders; those are too strict creating a gap between Bishops and the clergy and so, what happens is that clergy under such leaders do not get to be guided on what to do or conduct themselves, and may hence live a life which does not glorify the Lord, But besides Our church is structural which is good, and whereas the laity comes to the clergy for counselling, clergy finds nowhere to go, especially when your archdeacon or the Bishop the immediate supervisor is so tough (FGD4 Namirembe Diocese).*

### **Workplace spirituality (at institutional level)**

Some clergy hinted at behaviour akin to low institutional work spirituality among the clergy, as being one of the drivers of infidelity among clergy in the Church of the province of Uganda. At least half of the clergy had such an opinion and deliberated that there was no way an ordained clergy could willfully and knowingly engage in infidelity if they had institutional workplace spirituality.

*For me I think, and I believe most of the clergy in here will concur with me that some clergy became clergy but have never developed that needed spirit of belonging, we don't feel sometimes valued by our superiors, not even appreciated as much as we are appreciated by the laity, you see we need to stay guided and in unity with our leaders, that can help keep us in check, but some leaders don't even know what is happening in the lives of many pastors. That alone leaves clergy prone to such vices as infidelity (FGD 14 Kinkizi Diocese).*

Another clergy, attached to the Nebbi diocese focus group emphasised that he spoke for every reverend when he mentioned that low workplace spirituality was one of the causes of infidelity

*For me, I speak for everyone when I say that one of the main drivers of infidelity is poor institutional work spirituality, we have many clergy who were ordained for prestige but have never been in harmony with the church, its values, mission and doctrine. For as long as a clergy is in such a position of disharmony and non-agreement You would expect anything terrible like infidelity, and it wouldn't be a surprise at all. **Of course** 'It's sad that some clergy came to ministry with the old nature, but God transformed them along the way, however, others didn't accept that gospel and remained in sin despite the call (FGD 14 Nebbi Diocese).*

#### **4.4 The Current stand of the Church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda**

The exploration of what the current church stands on infidelity among the clergy was, revealed that the church had no explicit stand on the issue. There was a general response among the participants in all the focus groups. One of the participants mentioned that the church wasn't clear on what its stand is on the issues of infidelity, yet infidelity was slowly but steadily eating up the church. The following was his assertion.

*The church is not clear on what her stand is on issues of infidelity among its clergy, things are bad, and the clergy are remarrying in silence without any consequence Rev, Participant 1, male, (FGD 6 West Ankole Diocese).*

*The fact that some clergy engage in infidelity without any punishment has forced others to do the same (FGD 6 West Ankole Diocese).*

*It surprises me, I am one of the proudest men when the church leadership came out very strongly and condemned homosexuality, the world knows the stand of the Church of the province of Uganda, however in some matters, our leaders have remained silent, and the canons of the Church of the province of Uganda talks about the matters of immorality but in very general terms, I would suggest that this is brought to light more clearly, let it be known that the church would not tolerate any of her clergy engaging in infidelity, just as the Catholic on matters marriage among their fathers. Short of that, we shall keep grappling with the problem. (FGD 14 Soroti Diocese).*

Another participant in the FGD that was conducted in the Kampala diocese reported that the church had never spelt out what its stand was on infidelity within the church and that if it has ever, then it didn't do so officially.

*The stand of the Church of the province of Uganda on infidelity among the clergy that serve in it has never been spelt out by anyone in the Church, at least not officially (FGD4 Kampala Diocese).*

A participant in the Buganda diocese FGD mentioned that although from the theological training obtained, they knew that infidelity is a sexual sin, there was a chance that temptations could befall them, especially if the church doesn't pronounce itself on what it stands for on the issue of infidelity in the clergy.

*All we know is that the Bible is clear on the penalties of sexual sin, and what it is, and in our conscience, we know that as clergy, we are held to high moral standards, and should NOT engage in any form of infidelity or sexual sin. But, how far can we hold on to that belief yet the Church hasn't pronounced itself on it" Rev, Participant 2, male, (FGD3 Buganda Diocese).*

Another participant wondered why the church was fervently against homosexuality and had even pronounced itself on it, but had never done the same for infidelity in the church.

*We have leaders in the church who are significantly against homosexuality and won't hesitate to come out in the church and media, but can't do the same when it comes to the salient issue of infidelity among the clergy (FGD2 Busoga Diocese).*

One of the participants in the West Nile diocese FGD reported that it was possible that since the church had not pronounced itself on infidelity, some clergy were engaging in it because they weren't sure about what the church leadership would have to say about it.

*I think some clergy even engage in sexual immorality because they are not sure about what the church leadership has to say about it, why, because not even the bishops preach against infidelity among church leaders, point blank" Rev, Participant 1, male, (FGD5 Madi and west Nile Diocese).*

Key informants were also in agreement with what had been reported earlier on by the focus group participants. None of the key informants, even when probed, mentioned that the church had a certain official stand on infidelity among the clergy. They all gave reference to what the Bible had to say about it, and what the resolutions from the Lambeth conference also had to say about it.

*.....No, the church hasn't pronounced itself on the issue of infidelity in the church but I think that wouldn't be an excuse for one of the clergy to engage in infidelity because we have the word of God which is very clear on the same issue. In the book of first Timothy chapter 3, the qualities of a minister are spelt out, and infidelity is outlawed, literary (Archdeacon, KII 5, West Nile Diocese).*

Another respondent asserts that *Perhaps if the church comes out clearly and sets the boundaries and the penalties for whoever engages in infidelity among the clergy, that would help, otherwise for now, the church is silent, with an assumption that the clergy know what needs to be done in the line of there calling. (Archdeacon, KII West Lango Diocese).*

Another one mentioned that; *The church hasn't done so as it has done on homosexuality, that is a fact, but that doesn't give leeway for clergy to become*

*sexually immoral. But I believe that soon, the church will pronounce itself on that.*  
(Archdeacon, KII 4, Mukono Diocese).

#### **4.5 Preliminary conclusion**

The chapter presented the findings of the study as obtained from the analysis of the data that was obtained from each of the study objectives. The chapter was organized into five sections, the first of which presented the socio-demographic profiles of the focus group discussion participants and key informants. The second section (4.2) contained findings from the exploration of the typology of clergy who engage in infidelity. Four characterizations of clergy who engage in infidelity were revealed, one of which was salvation status, duration in the ministry, numerous connections with church leadership and non-satisfaction with sex in marriage. Clergy in the Church of the province of Uganda, who engage in infidelity are those who are not saved (not showing fruits of the holy spirit in their daily lives), those who have been clergy for more than five years and those with connections with church leadership

The third section 4.3 presented findings related to the drivers of infidelity; section 4.3 had three other subsections, having intrapersonal, interpersonal, and institutional drivers of infidelity among the clergy. The intrapersonal drivers of infidelity among clergy in the church of the province of Uganda included; not being truly saved, familiarisation with God, engagement in risky counseling sessions, the tendency to always leave one's wife behind whenever one goes for ministry and low moral Commitment to the Church cause. The interpersonal drivers of infidelity among clergy in the Church of the province of Uganda are three in number and they include; familial relations with church leaders, collegial influence dissatisfaction with sexual needs by wives of the Clergy. The institutional drivers of infidelity among clergy in the Church of the province of Uganda were the most reported, the exploration of what the current Church stand on infidelity among the Clergy was, revealed that the church had no explicit stand on the issue.

The fourth section (4.4) presented findings that were obtained from the exploration of the current church's stand on infidelity. The church of the province of Uganda has no official stand on infidelity among clergy in the province.

For all findings, narratives have been provided per quotation, and the most important has been highlighted for each objective.

## **CHAPTER FIVE: DISCUSSION**

### **5.0 Introduction**

In this chapter, a discussion of all the important findings obtained per objective is made. The chapter is therefore organised into three sections, and in each, comparisons and contrasts between the current study findings and the findings from previous studies have been made, along with the implications of each finding and evidence-based justifications for the occurrence of each. The explicit emphasis on the theological grounding of each key finding has been provided whenever necessary.

### **5.1 Typology of the clergy in the Church of the province of Uganda, who engage in infidelity**

While typologies are usually quantitatively assessed, a qualitative approach of the same was taken in this study, and the results to that effect revealed that four typologies characterise clergy in the Church of the province of Uganda who engage in infidelity. One of those characteristics was reported to be salvation status (Being born again). There was a lot of consensus among focus group participants, that all clergy who have so far engaged in infidelity (known or not publicized) are those who are not saved (not showing fruits of the holy spirit in their daily lives). This is because, a servant of God, who professes the Lord as his saviour cannot indulge in extramarital affairs.

Biblically speaking, being saved refers to several things, one of which is the belief that Jesus Christ is Lord, and he rose from the dead by the power of God (Romans 9:10), (John 3:16); (1 Thessalonians 5:9–10), looking upon Christ in all circumstances (Hebrews 9:28), being in Christ and trusting in him as the door to salvation (John 10:9, John 14:6), doing the will of God (Matthew 7:21), hearing and doing the word of God (John 10:27-28, Revelations 2:7), staying away from sin (Romans 6:23), fearing and obeying God (Philippians 2:12), not being ashamed of the Gospel (Romans 1:16), being a child of God (John 1:12–13). From the aforementioned biblical stand, it is clear that being saved is not all about the belief that Jesus is Lord and that his father rose him from the dead, as all clergy surely believe, given their theological training and knowledge of the Gospel of Christ. Romans 10:9 doesn't work and cannot, therefore, be interpreted in Isolation, it only carries full meaning if interpreted along with all the other aforementioned verses that emphasise fearing God, staying away

from sin, hearing and doing the word of God, trusting in God and not being ashamed of the Gospel.

Going by the reports of the respondents it is highly likely that clergy who engage in infidelity are not saved (not showing fruits of the holy spirit in their daily lives), as per the biblical standard of the word. I agree with that finding, and so did the key informants (Archdeacons and Canons), who also participated in this study. There haven't been studies done previously, that have found a consistent finding, given there hasn't been a typology of clergy who engage in infidelity completed before, quantitatively or qualitatively. Therefore, no comparisons and contrasts can be made at this point, for this finding, however, there have been typologies developed in previous studies that are related to one's being saved (Rokach & Chan, 2023) (Ståhl, 2021, pp. 1–15) (Heath et al., 2020) (Ahinkorah, 2021) (Selterman et al., 2020, pp. 238–252) (Saucedo & Villazor, 2019); (Vowels et al., 2022) (Coop Gordon & Mitchell, 2020). For instance, without being saved, chances are high that one finds it fine and okay to perpetuate intimate partner violence, simply because they do not have the fear of God in them and because they do not put God's word (Like Galatians 5:19 – 20) into practice. People who are capable of intimate partner violence perpetration, just because they are not saved (not showing fruits of the holy spirit in their daily lives), are more likely to engage in infidelity (Behrman, 2019; French et al., 2017; Heath et al., 2020; (Ahinkorah, 2021) (Kwena et al., 2014, pp. 1177–1188) (McAllister et al., 2020)(Selterman et al., 2020)

Previous studies have also revealed that one of the characteristics that define sexually immoral and unfaithful people is, having liberal views towards sex (Vowels et al., 2022) (Rodrigues et al., 2017), that is, being permissive with it and open to mild or severe sexual perversion. Such a view of sex is also easily harboured by anyone, including clergy who are not saved (not showing fruits of the holy spirit in their daily lives), that is, have no fear of God in them, and do not obey his word. That is because sex is sacred and scripture explicitly preaches against sexual immorality (Matthew. 19:9; 1 Corinthians. 6:13, 6:18; Ephesians. 5:3; 1 Thessalonians 4:3; Exodus. 20:14; Deuteronomy 5:18; Proverbs. 6:32; Matthew. 5:27-32, 15:19; 1 Corinthians. 6:9-11) and polygamy (Gen. 2:1-8; Matthew 19:4-6; Genesis. 4:19-24; 1 Kings. 11:1-9; 1 Timothy. 3:2,12) (NET Bible, 1996). Simply put, the Bible is extremely conservative and holds conservative views of sex, and so, it is only one who is not really saved that can have liberal views on sex, and hence engage in infidelity without remorse, even if they are clergy. This explains the gravity and essence of the typology of one not being saved, as being a key characteristic of clergy who engage in infidelity.



Usually, the risk of one not being saved, even if they are ordained clergy increases directly proportionately with the increase in duration that one spends in the church as clergy. The longer one likely spends in the church as clergy, the more one tends to get familiar with the church and in some cases with God. This was highlighted by the respondents as being one of the possible drivers of infidelity, and its cause (long duration in ministry) was reported to be one of the characteristics of clergy who engage in infidelity. Long duration at any workplace indeed comes with the merit of increased experience and better performance, however, it is also a fact that in some cases, such increased duration can be of negative ramifications. In the context of a religious institution like the Church of the province of Uganda, a long duration in ministry can ably increase clerical seniority, but, it can also come along with familiarity with God, in which one can become emboldened and think that by being a senior cleric, one is above reproach and can barely sin.

Such a pseudo view of one's righteousness precedes falling into sin, and losing salvation, as guided by scripture (Romans 9:10, John 3:16; 1 Thessalonians 5:9–10; Hebrews 9:28; Matthew 7:21; Romans 6:23; Philippians 2:12). The consequences of having lower fear of God and tending towards sin have been deliberated earlier, and as such push the experienced cleric into the realms of infidelity, slowly, but steadily, as has been confirmed in previous studies (Fincham & May 2017, pp. 70–74) (Ahinkorah, 2021)(Kwena et al., 2014, pp. 1177–1188) (McAllister et al., 2020)(Ståhl, 2021, pp. 1–25); (Baboo & Mohammadi, 2021).

One of the ways through which a long duration in clerical ministry can increase the risk of one engaging in sexual deviance is through the establishment of numerous connections with church leadership and non-satisfaction with marriage. It was reported that one of the typologies of clergy who engage in infidelity is the establishment of numerous connections with church leadership, which was expected, given that as one gets more experience in serving within the church, they overtly get to befriend all persons up and low in the hierarchy of the church leadership. Having such connections, makes one believe that they can be in a position to engage in sexual immorality and be very sure that they will be ably shielded by the powers that be in the church, who are their friends already. As will be deliberated later, one of the catalysts of infidelity in the church is the act of concealment of the behaviour of culprits, by church leaders. The only clergy whose infidelity acts can get concealed are those

who are well connected within the church system, and can easily compromise their top administrators into keeping quiet, only to continue engaging in more sexual infidelity. Besides, longer duration in clerical work usually comes with more duties assigned to the senior cleric, which at times can lead to busy schedules and the dedication of less time to family, leading to work-family conflict, which has also been found to be an independent predictor of infidelity among non-clerics (Swimberghe et al., 2014, pp. 424–431); Tu et al., 2022).

Work-family commitment has been found to, at times, reduce commitment to one's marriage, as they are engulfed more by their newly assigned duties and the heavier workload that comes with work experience. The reduced commitment to the marriage breeds an inclination to engage in infidelity as a compensatory coping mechanism (Wilcox et al., 2019; Dew et al., 2022; Jeanfreau & Mong, 2019; Dew et al., 2022; Rodrigues et al., 2017; Rose et al., 2020; Rodrigues et al., 2017; Saxey et al., 2022).

One of the typologies that were expected to be a descriptive characteristic of clergy who engage in infidelity was non-satisfaction with sex in one's marriage. First, this is contrary to scripture that calls for partners to sexually satisfy each other, for as long as they are married (1 Corinthians 7:3-5). There is also no question that sexual satisfaction is one of the most important pillars and stabilisers of any marriage (McAllister et al., 2020); Garcia et al., 2018), to the extent that not being satisfied in a marriage has been found to significantly lead to infidelity (Selterman et al., 2020; Tafadzwa & Herbert, 2018; McAllister et al., 2020; Altgelt et al., 2018 ;(Garcia et al., 2018; Mark & Herbenick, 2014); (Zapfen, 2016; Selterman et al., 2021); (McNulty et al., 2016); (Schmiedeberg & Schroder, 2015). It should be recalled that even clergy are human beings, who get married, in part, because of the need to fulfil their bodily desires of sexual intercourse so that they do not burn with lust (1 Corinthians 7:3-5). Thus, anything short of sexual satisfaction in their marriages, especially if that is deliberate and caused by the other partner, can lead to compromise and temptation to engage in infidelity. That explains the typology fronted by the participants, that clergy who engage in infidelity are those that are not sexually satisfied.

However, what has been deliberated on above is a typology of clergy who engage in infidelity, and does necessary to identify the drivers of infidelity among the clergy in the Church of the province of Uganda. Thus, an exploration of infidelity drivers was also achieved, and its findings are shown and deliberated in the next section.

## **5.2 The drivers of engagement in infidelity among the clergy in the Church of the province of Uganda**

One of the three theoretical frameworks that informed this study was the human needs theory which supposes that the engagement in deviant marital behaviour largely depends on one's traits, which hence influence the needs that they strive to achieve (Waya & Augusta, 2017). The findings of this study concur with the suppositions of the human needs theory, given that the study identified a total of five intrapersonal drivers of infidelity among the clergy in the Church of the province of Uganda. They include not being truly saved, familiarisation with God, engagement in risky counselling sessions, the tendency to always leave one's wife behind whenever one goes for ministry and low moral commitment to the church cause.

Intrapersonal characteristics / traits plays a role in driving infidelity among the clergy was expected, given that the choice to engage in infidelity or not to do so ultimately depends on the person (clergy). This has also been found to be the case in numerous other previous studies (Mabaso et al., 2018; Zappalà et al., 2022); (Gull et al., 2019; Pichon et al., 2020; Tamir et al., 2020).

However, unlike many of those studies, one of the intrapersonal drivers of infidelity among the clergy in the Church of the province of Uganda was found to be related to the clergy not being truly saved. The main reason why none of the aforementioned studies had a similar finding is because none of them had clergy as their study population. It was therefore obvious that anything to do with salvation, as defined in the biblical text, couldn't in any way have featured as a study variable in any of those studies.

In a clerical context, being saved, as earlier deliberated in the typologies section is the literal gold standard for any person who is ordained to serve the Lord of hosts. That person must exhibit everything that the scriptures say a saved person should be defined by. Those traits include the belief that Jesus is lord and that died and rose from the dead by the power of God (Romans 9:10, John 3:16; 1 Thessalonians 5:9–10), looking upon Christ in all circumstances (Hebrews 9:28), being in Christ and trusting in him as the door to salvation (John 10:9, John 14:6), doing the will of God (Matthew 7:21), hearing and doing the word of God (John 10:27-28, Revelations 2:7), staying away of sin (Romans 6:23), fearing and

obeying God (Philippians 2:12), not being ashamed of the Gospel (Romans 1:16), being a child of God (John 1:12–13).

As earlier deliberated, such traits, if engraved in one's heart, cannot allow one to engage in any form of sexual deviance, since the world of God is strictly against sexual immorality (1 Corinthians 6:7 -10), making anyone who believes in it (a saved person), less likely to digress. It is thus plausible and believable that one of the drivers of infidelity among clergy in the church was, not being saved, since without actual salvation, no fear of God abounds, and one starts to have liberal views on sex and become permissive to it. The actual effect of one's limitations in salvation is related to the fact that without salvation, there are behaviours that clergy can easily engage in, and yet some of those behaviours have been found to independently predict infidelity. As noted earlier, without being saved, chances are high that one finds it fine and okay to perpetuate intimate partner violence, simply because they do not have the fear of God in them and because they do not put God's word (Like Galatians 5:19 – 20) in practice.

People who are capable of intimate partner violence perpetration, just because they are not saved (not showing fruits of the holy spirit in their daily lives), are more likely to engage in infidelity (Behrman, 2019; (French et al., 2017); (Heath et al., 2020); (Ahinkorah, 2021) Kwenya et al., 2014, pp. 1177–1188; McAllister et al., 2020; Pichon et al., 202; Gull et al., 2019). Further still, clergy who are not saved (not showing fruits of the holy spirit in their daily lives), and thus do not take full heed to God's word and do not fear him are more likely to disregard biblical teachings on sexual immorality and develop loose sex views, to the extent of becoming adventurous with it for purposes of simple getting new sexual experience, and satisfying their egos, both of which have also been highlighted to be antecedents of infidelity (Messripour et al., 2016; Rodrigues et al., 2017; McCarthy et al., 2020; (Selterman et al., 2020).

The second driver of infidelity among the clergy was identified as familiarity with God, which going by the tone and context in which it was used referred to by the respondents, meant that there were clergy in the Church of the province of Uganda who had become so used to God that they thought they were as righteous, or thought that God can no longer do anything to them even if they sinned. Such clergy were also described as being self-righteous and took God as just another being who was like their friend, father figure, associate of theirs,

peer, and colleague just like other clergy are. It was clear that such clergy were present in the church ranks and that they were more likely to engage in infidelity, which was a fact.

Looking at the descriptions of familiarity with God, shown above, it is evident that clergy who grow to the extreme of being familiar with him also go to the extreme of having less fear of him, and hence his word. Simply put, the more familiar one becomes with God, the more likely they get to be distant from him, not take heed to his word, not fear him, and distance themselves from salvation. This is in itself antagonistic to the vision and mission of the Church of the province of Uganda, and anyone who engages in it becomes morally disengaged from the cause and missions of the church in general. This explains why one of the intrapersonal drivers of infidelity was found to be low moral Commitment to the church.

Scripture is rife with people who had such familiarity with God and didn't have fear for him (Exodus 9:30; Proverbs 1:29; Job 15:4; Luke 23:40; Jeremiah 3:8, Luke 18:2; Hosea 10:3; Job 6:4; Job 22:4), and it is clear in scripture that God detested them, since they didn't hate sin, and they were rebellious against him. Solomon noted in Proverbs 8:13 that

*The fear of the Lord is hatred of evil. Pride and arrogance and the way of evil and perverted speech I hate". From this verse, we can see that without the fear of the Lord, the love of evil, including infidelity, abounds. Apostle Paul further reiterated and emphasized that when people do not fear the Lord; "Their throat is an open grave; they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known" (Rom 3:13-17).*

It is therefore evident that without the fear of the Lord, consequent to familiarity with him, the propensity to engage in sinful acts such as infidelity to one's spouse increases significantly. Such propensity can result from the fact that the familiar clergy may find it easy to engage in elicited behaviour such as the perpetuation of intimate partner violence, sex for pleasure and even drug abuse, all of which have been found to antecede infidelity (McAllister et al., 2020; Tafadzwa & Herbert, 2018) (Altgelt et al., 2018) (Busza et al., 2016) (Gull et al., 2019) (Pichon et al., 2020) (Rodrigues et al., 2017). It is therefore very likely that the most recent high-profile incident of infidelity by a top cleric in the Church of the province of Uganda was related to familiarity with God. The cleric may have thought that by being an Archbishop, he had become a peer of sorts to God, and hence lost his fear, thereby engaging in infidelity.

The third intrapersonal driver of sexual immorality that was identified was identified was an engagement in risky counselling sessions, which like the other two intrapersonal drivers of infidelity, cannot be compared and contrasted with any of the studies that were reviewed in chapter two. That is because, none of those studies was done in a clerical context, and so, none of them had an interest in how their respondents carried out pastoral counselling in any way. Nonetheless, the finding that risky counselling sessions were increasing the risk of engagement in infidelity among some clergy was also expected. Risky counselling was defined by respondents as being the provision of pastoral counselling to the laity or any other person, in extremely secluded places, and to women especially, who are intentionally dressed provocatively.

Some of the participants defined risky counselling as the provision of pastoral counselling to women, at their own homes, that is, when the clergy is lured into travelling to a woman's house to provide counselling for them. Such was confirmed as being frequent occurrences, and what they imply is sexual temptation. The Church of the province of Uganda has clergy who intentionally or unintentionally expose themselves to sexual temptation, and yet scripture holds that sexual temptation is a reality to every man and that one should be careful not to be tempted (Matthew 26:41; James 1:14–16; 1 Corinthians 6:8; Matthew 5:27-28; Deuteronomy 22:22; Job 31:1; Job 31:9-11; Psalms 101:3; Matthew 18:8-9; Hebrews 10:26-27; Thessalonians 4:3-5; 1 Corinthians 16:13-14; Ephesians 5:3-6; Romans 13:14; 2 Timothy 2:22).

The gospel according to St. Mathew was explicit enough when he said that;<sup>23</sup>

*Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak. (Matthew 26:41).*

Similarly, the author of the book of Romans was explicit enough when he said that<sup>24</sup>

*But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil its lusts (Romans 13:14).*

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<sup>23</sup> *"Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." (Matthew 26:41)*

<sup>24</sup> *"But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts" (Romans 13:14)*

***The same author, Apostle Paul, also noted in 2 Timothy 2:22 that;***

*Run from anything that stimulates youthful lust. Follow anything that makes you want to do right. Pursue faith and love and peace, and enjoy the companionship of those who call on the Lord with pure hearts.*

Thus, engagement in risky counselling exposes one to things that may stimulate their sexual lust, resulting in their bodies, overpowering their spirit, and ultimately engaging in infidelity. During the FGDs, there were two cases of clergy reported, who were lured by women that supposedly want to be counselled in their own homes, in the absence of any household member, including their husbands. The clergy went to those lady's homes, exposing themselves to sexual temptation, contrary to the warnings in the second book of (Timothy 2:22, Romans 13:14 and Matthew 26:41). Indeed, as scripture says, the spirits of the two clergy mentioned were overpowered by their bodily lusts, and they ended up becoming sexually intimate with the ladies they had gone to provide pastoral counselling to. One of the clergy was reported to have sired a child with the lady he sinned with, which was a classic case of infidelity.

The same effect (sexual temptation) happens when a clergy tends to always leave his wife behind whenever one goes for ministry, particularly travels far or abroad. Usually, when one travels to distant places and happens to be in constant interaction with people of the opposite sex, for a substantial period, they tend to develop non-curtailed lust and may be tempted to engage in infidelity. The lust in that case is not curtailed because the clergy would have no one to physically fear and have them change their mind on whether or not to sexually get involved with a woman that is not their wife. In most cases, it is the official wives of such men that can be the greatest barriers to them engaging in sexual immorality, especially if they happen to be in the vicinity, whenever temptations are rife. This explains why clergy who usually left their wives behind whenever they travelled for ministry, were considered to be more likely to engage in infidelity.

The risk of engaging in infidelity is indeed driven by personal traits, as suggested by the human needs theory. However, infidelity does not involve one person; it takes two people for it to happen. Therefore, it was overt that besides intrapersonal drivers, there had to be some interpersonal drivers responsible for infidelity with the Church of the province of Uganda. The study identified them, in congruence with the strain theory by Le & Agnew

(2003) which supposes that deviant marital behaviour happens due to several factors within society (interaction with other people) and within the marriage.

The study identified three interpersonal drivers of infidelity among clergy in the church of the province of Uganda, one of which was familial relations with church leaders. From what the proponents of this driver said, there are some clergy who are related to clergy in administrative positions within the church, and it is such clergy that are most likely to engage in infidelity. What makes this finding logical is that the engagement in infidelity is something that is not only sinful but also shameful, and so, for one to engage in it, they have to be sure or expectant of their act being concealed by church leadership. Such an expectation is most likely harboured among clergy who are biologically related or in some way related, by family ties, to one of the leaders in the top ranks of the church. It is them that may think that they can get sexually deviant, and get away with it scot-free because their kin in high places of the church will by all means cover their immoral act for as long as they can. Clergy with family ties, therefore, get more emboldened to engage in more infidelity, all with the assurance of safety, through concealment of the act. Sadly, the concealment of infidelity acts was one of the drivers of infidelity identified, at an institutional level; the participants mentioned that the practice of cover-up of infidelity cases (concealment) by the church administration itself was a serious driver of the vice.

It was reported that there were some clergy who rampantly engaged in infidelity and even sired children out of wedlock, but just because they have familial relationships with the bishops, and other leaders under which they serve, have managed to continue in their sin, unabated. A case in point is that of a former leader of the church of the Church of the province of Ugandachurch of the province of Uganda, whose infidelity occurred more than two years ago before it became known by the church. It is reported that church leaders and some laity in the Bunyoro kitara diocese had already known of his infidelity with a married woman, years before, and concealed it because they had some relationship with him. The fact that some clergy engage in infidelity and manage to have it concealed breeds yet another challenge for the church which is peer influence. Some clergy, who are otherwise not engaged in infidelity, may be influenced to believe that they can also engage in infidelity and have it concealed. Such is a classic case of collegial influence, which was also reported to be one of the drivers of infidelity in the church, as has been consistently found to be the case in previous studies (Birnbaum et al., 2022; Tafadzwa & Herbert, 2018).



Perhaps one of the most precedent interpersonal drivers of infidelity was the dissatisfaction with sexual needs by wives of the clergy. As earlier mentioned this finding is unsurprising because before clergy were ordained to be clergy, they were human beings, with bodies that are prone to burn with sexual desire (1Cor 7), which explains why the Apostle Paul urged all persons to marry and avoid sexual sin (1Cor 7). Thus, even when the clergy is married, their sexual desires have to be fulfilled by their spouses, as still commanded by the first book of Corinthians, chapter 7. Short of this, room for temptation to have sex out of wedlock is created, hence infidelity, this has been confirmed in many previous studies (Messripour et al., 2016; Rodrigues et al., 2017) (Garcia et al., 2018); (Mark & Herbenick, 2014); (Zapfen, 2016); (Selterman et al., 2021); (González-Rivera et al., 2019); (Kwena et al., 2014); (Vowels et al., 2022); (Haseli et al., 2019); (Fincham & May 2017). It has been proven, even in scripture that all men are prone to temptation (Matthew 26:41; James 1:14–16; 1 Corinthians 6:8; Matthew 5:27-28; (Deuteronomy 22:22); (Job 31:1); (Job 31:9-11); (Psalms 101:3; Matthew 18:8-9); (Hebrews 10:26-27; Thessalonians 4:3-5); (1 Corinthians 16:13-14; Ephesians 5:3-6); (Romans 13:14; 2 Timothy 2:22), regardless of whether they are church leaders or followers. It should be known that the reason why scripture commands all married people to never deny themselves sex is because such sexual starvation can lead to temptation. The Apostle Paul was explicit when he reported that;

*The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control (1 Corinthians 7:4-6).*<sup>25</sup>

In this biblical excerpt, it is clear that the Apostle knew the effects of sexual deprivation in marriage, by mentioning that Satan tends to tempt all married people who are sexually starved, by luring them into infidelity. The participants and even key informants mentioned that some women who marry clergymen tend to think that because their husbands are clergy, they have minimised feelings and a low sexual drive by being clergy. Such a notion

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<sup>25</sup> *“The wife does not have authority over her own body but yields it to her husband. In the same way, the husband does not have authority over his own body but yields it to his wife. Do not deprive each other except perhaps by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control” (1 Corinthians 7:4-6).*

is certainly why some of them do not fulfil the sexual desires of their clergy husbands, which leads to unintentional temptation on the part of their husbands.

Intrapersonal and interpersonal drivers notwithstanding, clergy attached to the Church of the province of Uganda operate within an institution, whose internal environments, machinations, dynamics, values, principles, missions, goals, climate and culture, they are subject to. It is therefore plausible to mention that besides intrapersonal and interpersonal drivers, institutional characteristics also matter when it comes to predicting infidelity. This agrees with very many studies previously done, in which institutional characteristics were also found (Rodrigues et al., 2017; Sedgwick, 2020; Tafadzwa & Herbert, 2018) (Chen et al., 2016); (Tufan et al., 2023); (Ali et al., 2015); (Fatoki, 2021); Shrestha & (Bhattarai, 2022); (Liu et al., 2022). Nonetheless, an institutional driver of infidelity identified was the persuasion of clergy to get married by the church administration. The fact that none of the aforementioned studies had clergy as a population, and hence didn't involve variables related to the persuasion of clergy to get married, as one of the prerequisites for ordination, implies that their findings can't be explicitly compared and contrasted. Nonetheless, an institutional policy that requires one to get marriage to be recognised as a clergy has both merits and demerits, and the latter involves a lot of emotional damage, and simply, forced marriage. A person who is coerced to get married or cajoled to get married to a certain woman, who in most cases is never in their liking, is highly likely to never develop a true love for such a spouse. Yes, they may put up a show and appear as being married, just to fulfil the wishes of the church leaders, but deep inside their relationship, there is bound to be disharmony. Marital relationships that are mechanically arranged, such as some among the clergy in the Church of the province of Uganda, have been known to be associated with a higher risk of intimate partner violence (Othman et al., 2022); Bromet et al., 2018; Gebrewahd et al., 2020; Rayhan & Akter, 2021), which is an established cause of infidelity ((Gull et al., 2019) (Pichon et al., 2020)Ahinkorah, 2021; Pichon et al., 2021; Aloyce et al, 2023; Agboola and Ojo, 2022; (Kyegombe et al., 2022; Kwenya et al., 2014; Conroy, 2014).

In addition, arranged or forced marriages have also been known to be associated with a higher incidence of depression, (Zhang & Axinn, 2021; Bromet et al., 2018; Gebrewahd et al., 2020) among both partners, which reduces sexual drive within marriage (Nazlı & Sevindik, 2021; Worsley et al., 2017; Zheng et al., 2020; Gonçalves et al., 2022). The consequences of reduced sexual drive within such a marriage include reduced sexual pleasure and non-satisfaction with the sex life in that marriage, which is also a known cause

for infidelity (Garcia et al., 2018; Mark & Herbenick, 2014; Zapien, 2016; Selterman et al., 2021; González-Rivera et al., 2019; Kwená et al., 2014; Vowels et al., 2022; Haseli et al., 2019; Fincham & May 2017; Haseli et al., 2019; Hackathorn & Ashdown, 2021; Scheeren & Apellániz, 2018; Træen, 2020; Beltrán-Morillas et al., 2022; Selterman, Joel, & Dale, 2023; McNulty et al., 2016; Schmiedeberg & Schröder, 2015; (McAllister et al., 2020) (Altgelt et al., 2018).

Further still, in arranged marriages, just because they have to, fulfil some institutional or third-party requirements are also more likely to have partners with little moral commitment to each other. The man in that marriage is most likely to be less dedicated to it (Wilcox et al., 2019; Dew et al., 2022), which has also been found to be an antecedent of infidelity (Jeanfreau & Mong, 2019; Dew et al., 2022; Rodrigues et al., 2017; Rose et al., 2020; Rodrigues et al., 2017; Saxey et al., 2022; Dew et al., 2022), as they may pursue a partner they may genuinely fall in love with and desire a marriage they may be more committed to.

The effect of arranged/mechanical/forced marriages on infidelity proliferation becomes even worse if the women forced to marry clergy are not provided with sufficient counselling and how to be resilient in any challenges that may occur. Sadly, the findings of this study showed that wives-to-be of the clergy were given comparatively lesser marital counselling than their clergy husbands to be. That was identified to be one of the institutional minimal drivers of infidelity among the clergy, and rightly so. With the occurrence of cases of forced marriage among some clergy, it is obvious that their marriages will remain fragile and vulnerable to challenges like disrespect or violence from their wives.

It stands to reason that women who are not provided with sufficient marital counselling may not fully fathom the essence of submission to their husbands, and may not be homemakers and women of virtue as expected from scripture (Genesis 2:18; Genesis 2:24; Proverbs 31:11-12; Titus 2:5; 1 Timothy 3:11; Titus 2:3-5; Colossians 3:18; Ephesians 5:33; Ephesians 5:22-24; Proverbs 19:14). Thus, wives of the clergy are more likely to disrespect their husbands, not be submissive to them and even deny them their conjugal rights, contrary to scripture (1Corinthians 7). Consequently, such behaviour can lead to retaliation by the clergy, who may turn violent, and even consider having sexual intercourse out of wedlock ((Gull et al., 2019) (Pichon et al., 2020)Ahinkorah, 2021; Pichon et al., 2021; Aloyce et al, 2023; Agboola and Ojo, 2022; Kyegombe et al., 2022; Kwená et al., 2014; Conroy, 2014).

The denial of conjugal rights to the husband further, by the little-counselled wife will further increase the chances of the husband giving into his bodily desires for sexual intercourse, hence engaging in infidelity (Messripour et al., 2016; Rodrigues et al., 2017; Garcia et al., 2018; Mark & (Rokach & Chan, 2023); Zapien, 2016; Selterman et al., 2021; González-Rivera et al., 2019; Kwená et al., 2014; Vowels et al., 2022; Haseli et al., 2019; Fincham & May 2017; Haseli et al., 2019; Hackathorn & Ashdown, 2021; Scheeren P., Apellániz, 2018; Træen, 2020; Beltrán-Morillas et al., 2022; Selterman, Joel, & Dale, 2023; McNulty et al., 2016; Schmiedeberg & Schröder, 2015).

Further still, it is women without sufficient marital counselling that can make the home unbearable, due to their non-submissiveness, which could make their clergy husbands consider spending most of their time in ministry rather than in their homes, leading to work-family conflict, as noted earlier, this is a known antecedent of infidelity (Darrat et al., 2017; Swimberghe et al., 2014; Yustina and Valerina, 2018; Wu et al., 2018; Tu et al., 2022; Anis and Emil, 2022; Norsilan, Omar, & Ahmad, 2014; Silva & Ranasinghe, 2017; Gordon & Mitchell, 2020; Abbas' and Dibble, 2019; Sakman et al., 2020 p. 3; Matthew et al., 2014; Aye et al., 2019; Adeoti et al., 2020).

The other institutional characteristic that was found to be important was the reported ordination of clergy without doing due diligence. This finding is akin to the recruitment of staff without carrying out a background check on their behaviour, discipline and moral standards. The participants (focus group participants and key informants alike) noted that there were times when the relevant authorities that ordain clergy chose to ordain clergy merely based on their ability to sing! Therefore, it is possible that within the ranks of the clerics in the Church of the province of Uganda, there are many clergy who are serving in the church, without actually having full moral and spiritual commitment to the church. Some of them could be in the church serving as clergy, but they are not saved (not showing fruits of the holy spirit in their daily lives), as deliberated earlier. It stands to reason therefore, that the clergy chosen without due diligence by the church, are the ones who may find it easy to engage in deviance, due to less fear of God and little commitment to the church (Amin et al., 2021; Nguyen, Do, Dinh, 2020; Lambert et al., 2020; Promsri, 2018; Ugwu and Okafor, 2017).

It is still such clergy (ordained without due diligence by the church) that are highly likely to have less workplace spirituality, be less likely to perceive that the church they serve in is one big family, and be less likely to be in harmony with the cause of the Anglican church, its values, vision, and goals. They are more likely, instead, to carry on with their pre-ordination behaviour which may have been sexual immorality, even after ordination. The resultant low level of workplace spirituality was reported to be one of the drivers of infidelity among the clergy, on its own, and the same has been reported to be true in many previous studies (Thakur & Singh, 2016; Joelle & Coelho, 2019; Baharom, Bin Sharfuddin, & Iqbal, 2017; Malik & Lenka, 2018; Prasanna & Madhavaiah, 2017; Haldorai, Kim, Chang, & Li, 2020; Tayebiniya & Khorasgani, 2018; Houghton et al., 2016; Bhatti et al., 2016; Houghton, Neck, & Krishnakumar 2016; Djafri and Noordin, 2017; and Jena and Pradhan, 2018; Amin et al., 2021).

One of the institutional characteristics that were fully expected to be an important driver of infidelity among the clergy was leadership. It should be known that the church of the Province of Uganda is a faith-based institution with a corporate governance structure, and hence a myriad of leaders at various levels within its hierarchy, who superintend some clergy in the church. With the known influence of leadership styles and practices on staff behaviour (Michel, Newness, & Duniewicz, 2016; Valle, Kacmar, Zivnuska, & Harting, 2019; Park et al., 2019; Raza, Ahmed, Zubair, & Moueed, 2019; Pryor et al., 2019; Newman et al., 2020; Carpenter et al., 2020; Bedi, 2021; Prusik and Szulawski 2019) it was almost inconceivable that leadership could turn out to be one of the drivers of infidelity. The effect of leadership on infidelity within the church was related to the self-serving characteristics of some leaders therein, autocracy being among some of them, and also the permissive nature that some adopt.

Self-serving leaders are usually leaders who create a wide power distance between themselves and the clergy, and they usually tend towards autocracy in their leadership style. Such leaders are easily perceived as being poor leaders, and as a consequence, the staff under their jurisdiction have been known to adopt retaliatory deviant behaviour (Michel, Newness, & Duniewicz, 2016; Valle, Kacmar, Zivnuska, & Harting, 2019; Park et al., 2019; Raza, Ahmed, Zubair, & Moueed, 2019; Pryor et al., 2019; Newman et al., 2020; Carpenter et al., 2020; Bedi, 2021; Prusik and Szulawski 2019; Volmer, Koch, and Go'ritz 2016; Peng and Kim, 2020; Pagliaro et al., 2018; Liu et al., 2017; (Decoster et al., 2014);

Mao et al., 2019; Zhou et al., 2021; Decoster et al., 2014; Ritzenhöfer et al., 2019; Vogel and Mitchell, 2015; Zhou et al., 2021).

Such an occurrence is referred to as displaced aggression and is supported by the Displaced Aggression Theory (DAT). In the context of the Anglican church, the ripple effects of perceived poor leadership by the clergy can easily translate into infidelity as deviant behaviour, given that if for instance a Bishop of a given diocese, who is viewed as a model for spiritual growth and standard by the clergy he leads, adopts selfishness or autocratic behaviour patterns, the staff in his jurisdiction may easily lose spiritual morale and find it acceptable to engage in spiritual deviance as well. They have cultivated the notion that “if the Bishop can do that, then why can’t we do whatever we want that is not considered so spiritual”, this can certainly affect their place with the Lord (salvation), reduce their workplace spirituality and hence enable them to decide to engage in sexual deviance (Kim, Chang, & Li, 2020; Tayebiniya & Khorasgani, 2018; Houghton et al., 2016; Bhatti et al., 2016; Houghton, Neck, & Krishnakumar 2016; Jena and Pradhan, 2018; Amin et al., 2021).

The other way that church leadership was said to be a driver of infidelity was the tendency of some church leaders to be permissive with the act of infidelity, once it happens among the clergy they lead. It may not be the case that there are leaders at the level of bishops, archdeacons, or diocesan secretaries who can blatantly condone infidelity and offer outright support for it, as a true permissive leader would. The permissiveness that the participants would have hinted at has to do with the tendency of some leaders to conceal and offer protection to clergy who engage in infidelity. That may be done out of friendship or a family relationship that the leader may have with the culprit. However, that act may be perceived as permissiveness by other clergy, leading them to conclude that leaders condone the vice. Such concealment, as earlier mentioned, is an outright driver of infidelity, given that it only serves to embolden the culprits, who may continue engaging in infidelity that may then lead to peer influence and cultivation of similar behaviour among other clergy who may also think that they can engage in infidelity without consequence.

### **5.3 The Current stand of the Church of the province of Uganda on the persistence of infidelity among the clergy in the Church of the province of Uganda**

The typology of clergy who engage in infidelity, the intrapersonal drivers of infidelity, interpersonal drivers of infidelity and the institutional drivers of infidelity have been explored and identified. However, while the drivers have been identified, all of them are likely confounded by the official position of the church on infidelity. Every institution, particularly a faith-based one takes a stand on issues that are considered fundamental or controversial enough to cause harm or hamper its progress. A case in point is the issue of homosexuality, for which many faith-based organisations have made their viewpoint, as being conformist to it or against it. For instance, religious denominations including reformed Judaism, some Anglican churches like the Church of England, the Lutheran church, Methodist, and Presbyterian churches made their position clear on homosexuality as being acceptable to them, and they gladly welcome and condone same-sex relationships (Paulsen, 2023; Farley, 2021; Masci and Lipka, 2015).

Other churches also welcome people attracted to those of the same sex, but concurrently teach that it is sinful. This includes the Catholic church, the Eastern Orthodox, the Wisconsin Evangelical Lutheran Synod, the Reformed Church in America, and the Conservative Evangelical organisations and churches. There are other religions whose opinion on the issue of homosexuality is of no compromise and have denounced the practice as being evil and against scripture. Among those denominations is the Ugandan Anglican Church, whose stand has been unequivocal and has been heeded by all leaders in the province, and has been respected globally.

Its stand on homosexuality is one of zero tolerance (Paulsen, 2023), and so, no clergy in the church of the province of Uganda can dare engage in homosexuality or wed same-sex couples, or be a proponent of it in any way. Such is the power of a position taken by a church on any issue, and so, for infidelity among clergy to reduce, the church of the province of Uganda also has to make and take an unequivocal position on the issue of infidelity among the clergy, just as it has done on homosexuality. The stand would portray zero tolerance for infidelity among the clergy, and virtually no clergy would engage in it. However, this study has revealed that the church of the Province of Uganda had no explicit position on the issue, and had not made one by the time this report was made.

It is a fact that being a Bible believing denomination, the Church of the province of Uganda doesn't support infidelity, just as the resolutions of the Lambeth conference (36, 39 and 40) attempt to do the same, giving stringent consequences for anyone who may consider divorce or perhaps following infidelity regarding polygamy within the Anglican Church. (Resolution 18, and Resolution 39 on sexual immorality Anglican Consultative Council., 2023). However, being a Bible believing church and yet the Bible is against infidelity, may not be sufficient to instil discipline among staff, if the church does not give its opinion on the issue, as it perceives it from scripture. That is because of the immense sensitivity that surrounds infidelity, and other issues to do with sexual immorality, like gay marriage. The Bible is clear on the issue of homosexuality being abominable; however, the Church of the province of Uganda and other Bible believing religious denominations have had to further make their stance on the same issue, be clear on it, and reaffirm to their followers, what they should follow and do henceforth.

There are many reasons why the Church of the province of Uganda may not have made their stance on infidelity among the clergy known as they have done for other sexual immorality issues. One of them could be that compared to other forms of sexual immorality (e.g. homosexuality), the church leadership perceives infidelity among the clergy to be less of a threat to the church, compared to homosexuality. Second, it could also be that since there have been no cases of homosexuality known among the clergy so far, making a provincial stand on it has been easier, since it can't be perceived as reactionary. The same is not true about infidelity, the vice is already apparent among the clergy, and so, the church leadership may have a perception that making a stand on it, currently could not only be seen as reactionary but may create further undesired inquiry into clergy infidelity in the church. Third, as previously stated, since the Bible is clear about sexual immorality being a sin (1 Corinthians 6:18; Exodus 20:14; Hebrews 13:4; Jeremiah 13:27; Romans 7:2-3; 1 Corinthians 6:9-10; 1 Corinthians 6:15-16; Luke 18:18-20; 1 Thessalonians 4:3-5; Mark 7:20-23; Proverbs 5:18-23; 1 Corinthians 7; 2 Timothy 4:2; Acts 20:28; Hebrews 13:17; 2 Peter 3:14-18; Jeremiah 3:15; Ephesians 4:11-12; 1 Peter 5:1-4; Titus 1:5-9; 1 Timothy 3:1-13; Ezekiel 34:1-10), the church leadership may have considered that every clergy is aware of this and will abide by scripture on the same.

However, with the ongoing infidelity, despite the aforementioned possible leadership perceptions, a stand would be imperative, and not having it made is by all means one of the antecedent's infidelity. Having no official stand on infidelity, can create a perception that the



church leadership is permissive or somewhat liberal with it and instil a pseudo-church culture that can also be mistakenly perceived as not being so intolerant to infidelity, leading to the proliferation of more deviance among the clergy (Di Stefano et al. 2019; Aleksić et al. 2019; Lebrón, Tabak, Shkoler, & Rabenu, 2018; Lambert et al., 2020; Di Stefano et al., 2019; Malik and Lenka, 2018; Othman et al., 2022; Aryati et al., 2018; Haldorai, Kim, Chang & Li, 2020; Aryati, Sudiro, Hadiwidjaja & Noermijati, 2018).

The other consequence of the church having no position on infidelity among its clergy may be the proliferation of concealment of any such incident cases by the church leadership, for as long as the media doesn't pick them up. For illustration, in case any clergy in the Church of the province of Uganda condones homosexuality or practices it, the church leadership will not hesitate to punish them as appropriate, simply because its position on homosexuality is that of zero tolerance. The opposite, i.e. concealment will therefore happen when infidelity occurs, and it will only embolden the other clergy more, and encourage them to engage in infidelity, in anticipation of them being covered by the system.

## **5.4 Chapter Summary**

In this chapter, a discussion of all the important findings obtained per objective is made. The chapter is therefore organised into three sections, and in each, comparisons and contrasts between the current study findings and the findings from previous studies were made, along with the implications of each finding and evidence-based justifications for the occurrence of each. The explicit emphasis on the theological grounding of each finding was provided whenever necessary.

# CHAPTER SIX

## SUMMARY, CONCLUSION AND RECOMMENDATIONS

### 6.0 Introduction

This chapter presents conclusive notes, based on only the key findings of the study. However, the chapter commences with a summary of the study, followed by a conclusion based on findings from each objective. That is proceeded by a presentation of recommendations for policy and practice, as well as recommendations for further study. The chapter wound up with a presentation of a description of the strengths and limitations of the study.

### 6.1 Summary

Chapter one highlighted the background of the study, the fact that the impact of faith-based organisations centres on not only inculcating good morals, leading people to salvation, and ensuring optimal spirituality, but also fostering economic development, can't be overstated. That is particularly true when it comes to Christian institutions and/or denominations which constitute the largest proportion of religious people, and yet they control immense resources and are involved in all spheres of development and human wellbeing.

The Anglican Church is one of the most well-positioned churches as far as the fostering of sustainable development is concerned, given that such physical development is also part of the Church's' five marks of mission, in addition to evangelism. However, the achievement of the five marks of the mission of the Church, in totality, largely depends on having efficient and exemplary clergy, in addition to having acquiescent laity and their families, who look up to them for spiritual nourishment. Such an ideal situation in the church ought to be maintained at all costs, with the implication that its antagonists have to be prevented or significantly minimised.

The antagonists, in this case, are any things that can significantly dent the trust that members of the Anglican Church (Church of the province of Uganda) can have in their leaders, that is, the clergy in the church. Among the many possible variables that can dent

the trust in the church, there is possibly none as concerning as infidelity among the clergy, given its propensity to discredit the Church of the province of Uganda as a whole.

Worryingly, although infidelity among church leaders has been quite a long-standing vice in history, there is ample evidence indicating that even in the Church of the province of Uganda, it has persisted and could be on the rise. Any interventions to prevent such infidelity in the church ought to be evidence-based, and informed by evidence related to the typology of clergy who engage in infidelity, and what the drivers of such infidelity are. That is in addition to the categorical pronouncement of the stand of the church on the same issue.

The general objectives of the study: The purpose of this study was to explore the drivers of and the current church stands on infidelity among the clergy in the Church of the province of Uganda.

Methods: This study adopted a constructivist research philosophy and hence a case study exploratory design, targeting ordained clergy in the Anglican Province of Uganda, whose sample size was determined using data saturation.

A census of all the dioceses in the province (the 37) was made and the clergy along with key informants in each diocese were purposively sampled. Data was collected using Focus Group Discussions and Key informant interviews and captured using Focus Group Discussion and Key informant interview guides, along with digital voice recording. The data collected was analysed thematically, using an inductive approach.

Results: Three characterisations of clergy who engage in infidelity were revealed, one of which was salvation status (not saved (not showing fruits of the holy spirit in their daily lives)), duration of stay in the ministry (longer stay), numerous connections with church leadership and non-satisfaction with marriage.

The intrapersonal drivers of infidelity among clergy in the Church of the province of Uganda include; not being truly saved, familiarisation with God, engagement in risky counselling sessions, the tendency to always leave one's wife behind whenever one goes for ministry and low moral Commitment to the church cause.

The interpersonal drivers of infidelity among clergy in the Church of the province of Uganda are three in number and they include; familial relations with church leaders, collegial influence dissatisfaction with sexual needs by wives of the clergy,

The institutional drivers of infidelity among clergy in the Church of the province of Uganda were the most reported, them being eight in number. They include; the persuasion of clergy to get married by the church administration, ordination of clergy without doing due diligence, minimal provision of counselling to clergy wives, the practice of cover-up of infidelity cases (concealment) by the church administration itself, workplace ostracism in the church, Institutional leadership, workplace spirituality, and nature of supervision.

The exploration of what the current church stands on infidelity among the clergy was, revealed that the church had no explicit stand on the issue.

Clergy in the Church of the province of Uganda, who engage in infidelity are those who are not saved (not showing fruits of the holy spirit in their daily lives), those who have been clergy for more than five years and those with connections with church leadership. There are intrapersonal, interpersonal, and institutional drivers of infidelity among the clergy in the Church of the province of Uganda, but, whereas all three are important, it is evident that institutional drivers take more precedence compared to the other two. Nonetheless, intrapersonal drivers take second precedence, with interpersonal ones being third in place, in the hierarchy of precedence in driving infidelity among the clergy.

## **6.1 Conclusion**

Major conclusions concerning the study topic and question were sequentially drawn from themes that were drawn from the qualitative data and hence presented as follows;

From the first objective and research question that the study had; we conclude that; while this study didn't quantify the level and/or prevalence of infidelity among the clergy in the Church of the province of Uganda, it is a reality among those clergy. Clergy in the province of the church of Uganda , who engage in infidelity are those who have not been saved those who have been clergy for more than five years and those with connections with church leadership.

From the second objective and research question of the study, we conclude that the intrapersonal drivers of infidelity among clergy in the Church of the province of Uganda are seven in number, and they are; salvation status (not being saved), duration of stay in the ministry (longer stay), possession of numerous connections with church leadership and non-satisfaction with marital sex life, familiarization with God, engagement in risky counseling sessions, tendency to always leave one's wife behind whenever one goes for ministry, and low moral commitment to the church cause. The study also explored drivers of infidelity at an interpersonal level, and to that effect, we conclude that there are three interpersonal drivers of infidelity among clergy in the church of the province of Uganda. They include; familial relations with church leaders, collegial influence, and dissatisfaction with sexual needs by wives of the clergy.

Whereas intrapersonal and interpersonal drivers of infidelity are important in the context of the Church of the province of Uganda, it is evident that intrapersonal and institutional drivers take more precedence compared to the other one. The institutional drivers of infidelity among clergy in the Church of the province of Uganda were the most reported, them being seven in number. They include; persuasion of clergy to get married by the church administration, ordination of clergy without doing due diligence, minimal provision of counselling to clergy wives, the practice of cover-up of infidelity cases (concealment) by the church administration itself, Institutional leadership and workplace spirituality. Nonetheless, intrapersonal drivers take second precedence, with interpersonal ones being third in place, in that hierarchy of precedence in driving infidelity among the clergy.

The exploration of the current church's opinion on infidelity among the clergy revealed that the church has no explicit stand on the issue (infidelity among clergy in the church of Uganda), that is, the province has no official pronouncement of its self on the issue of infidelity, what awaits a clergy who engages in infidelity, how cases of infidelity among clergy can be resolved, and by who, among others.

## **6.1 Recommendations for policy and practice**

To minimize and/or prevent the incidence of infidelity among clergy in the Church of the province of Uganda, the following evidence-based solutions are suggested.

1. There is a need for the directorate of mission, evangelism and outreach, along with the respective bishops of each diocese to organize staff development programmes

for clergy in the Church of the province of Uganda, focused on rejuvenating and rekindling the faith and spirit of all clergy, given that some of them are no longer in salvation, as the Bible defines it. The staff development programmes can be organized at the level of the diocese, with about five thematic areas of the main focus, including what salvation is, according to scripture, confession of sins and repentance of your wrongdoing, Looking unto Jesus, the author and finisher of faith, forgetting the past and look forward to what lies ahead, reliance upon the Lord and his mighty strength, the optimism of restoration of the joy of salvation.

2. While all clergy should be targeted in those staff development programmes, it will be prudent to target those who have spent five years or more in ministry in the Church of the province of Uganda. When engaged in such programmes, clergy in the church will likely have the fear of God strengthened in them, and cases of familiarisation with God will reduce, while their moral commitment to the church cause will increase. That will also go a long way in promoting workplace spirituality among the clergy.
3. While it is well and good for clergy to have connections (i.e. clergy in administrative positions they know personally) in the church, they have to be cautioned not to abuse those connections, but rather use them positively, for the better of themselves and the church. The archbishop is requested to urge bishops and other administrators in the province to desist from engagement in cover-ups of infidelity cases, even when the culprit is their kin or very good friend. It should be emphasised and/or re-emphasised to leaders at all levels of influence in the church that the concealment of one's sins, especially those as heinous as infidelity is a sin in itself and therefore umbilical as noted in scripture (Isaiah 29:15; Proverbs 28:13; Hebrews 4:13; Romans 2:16; Isaiah 30:1; Ezekiel 8:12; Jeremiah 16:17). Doing so will cause a positive ripple effect, as it will better the leadership characteristics in the church, making them less permissive.
4. To solve the issue of low satisfaction with sex life in marriages of the clergy, the mothers and Fathers unions of the Church of the province of Uganda are urged to specifically single out women or male members in their union, married to clergy, and offer them comprehensive counselling and education on how to go about their sex lives in marriage and ensure that their partners have their urges for intercourse satisfied as much as possible, based on scripture. In the case of any medical-related challenges of sexually satisfying one's partners identified during the counselling

sessions, then the counsellors are urged to consider referring the members for medical attention.

5. It is at this point that persons charged with providing marital counselling to all clergy that are set to wed their wives are urged to provide relatively more contact time to couples involving clergy so that their spouses-to-be get to appreciate the sanctity of marriage and their roles as wives married to the clergy. The longer contact time is meant to ensure that the spouses-to-be of the clergy, are informed about marriage, as much as their husbands-to-be are, them being clergy with prior theological training. When possible, counsellors in the Mothers Union of the Church of the province of Uganda may be delegated to provide one on one marital counselling sessions with wives-to-be of the clergy, so that the challenge of them having few counselling sessions is solved.
6. The administration of the Church of the province of Uganda should make it an official ministerial policy that no clergy should provide pastoral counselling sessions to any person of the opposite sex in any environment that may arouse risk for lust increase. An order should be made urgently, that no male clergy should dare get lured to a female laity's house for counselling service if the female is home alone. The clergy themselves are encouraged to always discern the nature and character of the client they are to provide counselling services to, so that once they sense sexual provocation of any slight magnitude, they stop and call off the counselling sessions, and instead report the case to their higher-ups.
7. It should also be made a policy that whenever resources allow, the clergy always travel along with their wives whenever they go for ministry in distant places where they have to stay for multiple nights, or abroad. This will help reduce the risk of sexual temptation and further strengthen trust between them, hence reducing the risk of infidelity.
8. Infidelity among the clergy can also be prevented with interventions mounted at the institutional (church level), and one of those is the need for the church to desist from any actions involving the persuasion of clergy to get married, as part of the requirements for ordination. That is because of the consequences of forced marriage, particularly that of infidelity. What the church administration should do is to let the clergy look for their spouses to marry, in their own time, as seconded by scripture in Proverbs 18. It is prudent that no clergy is presented with a woman to marry just

because they plan to become clergy or are already clergy since that will only promote intimate partner violence and infidelity.

9. People undergoing theological training and are candidates for ordination should, as a must, have their history, character, and moral values thoroughly scrutinised by responsible authorities in the church, in the names of doing due diligence, so that the church can be in a position to ordain people of good character or those who in the reformation process and show signs of being able to change behaviour and character to fit the profile of a church minister. These recommendations make the church very mechanical rather than the product of God's grace

## **6.2 Recommendations for further study**

While this study explored the drivers of infidelity among the clergy and developed a typology of clergy who engage in infidelity, it didn't have a quantitative component and hence didn't quantify the level of infidelity among them. Thus, the prevalence of infidelity among clergy in the Church of the province of Uganda is still unknown, so, it would be prudent to have another study conducted with a positivist philosophy, to quantify the prevalence of infidelity. Such a study can use an anonymous survey.

## **6.3 Strengths and limitations**

This study used focus group discussions as its main data collection method, with the implication that all responses were reported in the second or third person, which increased the chances of the clergy sampled, reporting credible and accurate data. Second, all clergy sampled were strictly those who had spent substantial time in ministry in the Church of the province of Uganda (at least more than a year), with the implication that all the participants had sufficient experience with infidelity in the church, and hence reported credible data. However, the fact remains that this study had to inevitably rely on the self-report of the clergy sampled, meaning that there could have been some exaggerations on what has made infidelity proliferate in the church. However, this was countered by assuring the clergy participants of the confidentiality and anonymity of this study and requesting them to feel free to divulge accurate responses.



## **6.4 Chapter conclusion**

In this I have presented a summary of the thesis, and then a set of conclusive notes, based on only the key findings of the study. I have also presented a set of recommendations for policy and practice, as well as recommendations for further study. I have wound up the chapter with a presentation of a description of the strengths and limitations of the study.

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INDIVIDUAL

PARTICIPANTS

## INFORMED CONSENT FORM

### **Title of the Study: Drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda.**

You have been chosen to participate in this study because you are an ordained clergy, church leader, knowledgeable and with relevant information in a Pastoral area, Church administration and management.

37 dioceses in the Church of the province of Uganda church of the province of Uganda will be included in the sampling frame, with the exclusion of none, and permission to conduct this interview was obtained from the provincial secretariat of the church of the province of Uganda.

**You are required to receive, read, understand, and sign this document *before* the start of the study.**

Purpose of the study: The purpose of the study is to assess the drivers of and the current church position on infidelity among the clergy in the Church of the province of Uganda.

**The results of the study may be published in an academic journal. You will be provided with a summary of the study's findings on request. No participants' names will be used in the final publication.**

**Duration of the study: The study will be conducted over four months and its projected date of completion is 2<sup>nd</sup> April 2023**

**Research procedures: Focus group discussions will be used to collect data, the study will also involve key informant interviews as a data collection method.**

What is expected of you: If you choose to participate in this study, you will be engaged in a focus group discussion, in which you will be put together with about 7 other clergy. The focus group will be aimed at collecting opinions on issues related to the characteristics of clergy who engage in infidelity, and the drivers of infidelity among clergy in the Church of



the province of Uganda. The focus group session within which the aforementioned questions will be asked will not take more than an hour.

**Your rights: Your participation in this study is very important. You may, however, choose not to participate, and you may also stop participating at any time without stating any reasons and without any negative consequences. You, as a participant, may contact the researcher at any time to clarify any issues about this research.**

**The respondent, as well as the researcher, must each keep a copy of this signed document.**

Risks/discomforts: There is no foreseeable risk of harm or discomfort that will arise from your participation in this study. The only risk or discomfort will be the inconvenience in terms of time spent during the interview.

Confidentiality:

Your name and or identity will not be recorded anywhere and no one will be able to connect you to the answers you give. Your answers will be given a code number or a pseudonym and you will be referred to in this way in the data, any publications, or other research reporting methods such as conference proceedings.

Your answers may be reviewed by people responsible for making sure that research is done properly, including me as the researcher and my research supervisor. The final report on this data will be submitted as a thesis for my doctoral degree and may be used for other purposes, such as in journal articles and/or conference proceedings and you will not be identified in any of the publications.

Hard copies of your answers will be stored by the researcher for five years in a locked filing cabinet for future research or academic purposes; electronic information will be stored on a password-protected computer. Future use of the stored data will be subject to further Research Ethics Review and approval if applicable. After five years the researcher will finally shred paper and delete soft copies of the data from the computer and its recycled bin. Any other confidential information will only be accessed by the principal investigator.

Cost: There will not be any additional cost incurred as a result of participating in this study. Nevertheless, if a participant incurs any transport costs to the individual interview venue, arrangements will be made to reimburse him. Since the individual interview is envisaged to

last for a relatively longer period, refreshments in terms of a drink and a bite will be provided to you as a participant.

Questions: If you have any questions related to the study or your rights as a research participant, you can contact the principal investigator, Mulindwa Richard by telephone number +256(0)782632558 or via email [rmuwonge130@gmail.com](mailto:rmuwonge130@gmail.com)

Statement of voluntariness:

Participation in the research study is voluntary and you may join on your own free will. You have a right to withdraw from the study at any time without penalty.

Ethical & rights concerns

This study was reviewed and approved by the Uganda Christian University Research Ethics Committee (UCU-REC) and cleared by the Uganda National Council for Science and Technology (UNCST). If you have any issues on your rights and ethical concerns to participate in the study, please contact the Chairperson, Uganda Christian University Research Ethics Committee Chairperson, Prof. Peter Waiswa; 0772405357, email; [pwaiswa@musph.ac.ug](mailto:pwaiswa@musph.ac.ug) or Secretariat, Mr Osborn Ahimbisibwe, 0775737627, email; [oahimbisibwe@ucu.ac.ug](mailto:oahimbisibwe@ucu.ac.ug) or the Uganda National Council for Science and Technology, on plot 6 Kimera Road, Ntinda, Kampala on Tel 0414705500.

## **ADDENDUM A: CONSENT FORM (IN-DEPTH INTERVIEWEES)**

**Title: Drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda**

**Principal investigator:** Rev. Richard Mulindwa

**Email:** rmuwonge@gmail.com

**Introduction:** The Anglican Church is one of the most well-positioned churches as far as the fostering of sustainable development is concerned, given that such physical development is also part of the Church's' five marks of mission, in addition to evangelism. However, the achievement of the five marks of the mission of the Church, in totality, largely depends on having efficient and exemplary clergy, in addition to having acquiescent laity and their families, who look up to them for spiritual nourishment. Such an ideal situation in the church ought to be maintained at all costs, with the implication that its antagonists have to be prevented or significantly minimised. Infidelity among the clergy is perhaps one of the most formidable among those antagonists, given its propensity to discredit the Church of the province of Uganda as a whole. Any interventions to prevent such infidelity in the church ought to be evidence-based, and informed by evidence rated to the typology of clergy who engage in infidelity, and what the drivers of such infidelity are. That is in addition to the categorical pronouncement of the stand of the church on the same issue.

**Purpose of the study:** The purpose of this study was to assess the drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

**Why you have been sampled:** You have been sampled because you are one of the clergy who is serving in the Church of the province of Uganda, and has done so for at least a year

**What will happen if you choose to participate:** If you choose to participate in this study, you will be engaged in a focus group discussion, in which you will be put together with about 7 other clergy. The focus group will be aimed at collecting your opinions on issues related to the characteristics of clergy who engage in infidelity, and the drivers of infidelity among clergy in the Church of the province of Uganda. The focus group session within which the aforementioned questions will be asked will not take more than an hour.

**Risks and benefits:** As a participant in this study, you will not be subjected to any invasive procedures, and so, we foresee no risks arising from your participation in the study. With that alone, it is evident that the findings of this study regarding the typology and drivers of polygamy may be of policy and legislative significance as they (findings) may shape the current and ongoing discourse on polygamy in Uganda, even though the current study will entirely focus on the clergy in the Church of the province of Uganda. The findings of this study will also be of administrative importance in the church as well. Perhaps for the first

time, the church may come up with interventions tailored to combating the biblically antagonistic vice that is polygamy among the clergy, informed by evidence that will have obtained by the study. Still at an administrative level in the Church of the province of Uganda, the findings of the study related to the current church stand on the issue of polygamy, as will be reported by key informants may stimulate internal debate on the issue of the need for explicit pronouncement of the church on polygamy among not only the clergy but also the laity.

**Confidentiality, anonymity, and privacy:** When consenting to participate in this study, you will only be required to append a signature on the consent page, or your initials, or a thumbprint as a show of consent. Even after you consent, your name will not be captured on the tool. No other identifying information of yours will be captured anywhere on the forms or questionnaire. Even when the questionnaires have been consolidated, they will be kept in a locked cabinet with the researcher himself. Even when reporting the findings, the responses you give will not be tied to your names or pseudonyms. When you agree to participate in this study, the interviews will be conducted in an area that will not allow any other person to hear what you will be conveying as your responses, except your fellow participants. Please note that you are free to talk in the second or third person, whatever you put forward doesn't necessary to be reflective of your character.

**Voluntary participation:** You will be free to participate in this study or not, but if you choose for them to participate, that will be to their benefit. If you choose for them not to, there will be no consequences whatsoever. You will still be entitled to all the health care you are supposed to receive. You will not be coerced to participate; it should be out of your free will.

**Who to contact:** In case of any inquiries feel free to contact the principal investigator, Richard Mulindwa, on Tel: 0782 632 55

## CONSENT FORM

**Title:** Drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

I....., agree to participate in this study. I have received, read and kept a copy of the information letter/plain language statement. I have had the opportunity to ask questions about this research and I have received satisfactory answers. I understand the general purposes, risks and methods of this research.

I consent to participate in the research project and the following has been explained to me:

1. the research may not be of direct benefit to my son/daughter
2. The participation of my son/daughter is completely voluntary
3. The right to withdraw from the study at any time without any implications
4. the risks including any possible inconvenience, discomfort or harm as a consequence of my participation in the research project
5. the steps that have been taken to minimise any possible risks
6. public liability insurance arrangements
7. what I am expected and required to do
8. whom I should contact for any complaints about the research or the conduct of the research
9. I can request a copy of the research findings and reports
10. Security and confidentiality of my personal information.

**Participant name Signature:** .....

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**Date:** .....

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## **ADDENDUM B: FOCUS GROUP DISCUSSION GUIDE**

**Focus group number**

**Number of participants**

**Socio-demographic characteristics**

**PARTICIPANT NUMBER 1**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 2**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 3**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 4**

Age

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 5**

Age

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 6**

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Diocese attached to

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**PARTICIPANT NUMBER 7**

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 8**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 9**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**PARTICIPANT NUMBER 10**

Age

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Sex

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Marital status

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Diocese attached to

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Position in Clergy Hierarchy

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Duration in ministry

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**Probes**

1. What is your general view on infidelity among the clergy in the Church of the province of Uganda? Is it existent to an alarming magnitude, or is it simply blown out of proportion by the media? Please elaborate on your responses

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2. As clergy who have served and are still serving the province of Uganda, I believe you have heard about, come across and/or even interfaced with fellow clergy who have engaged in infidelity while still actively ministering. From that experience, what would say are the characteristics of clergy who usually engage in infidelity? [Interviewer, probe for sex, age, marital status, education level, theological training characteristics, duration of serving in the church, position in the church, diocese attached to]

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3. Of those characteristics (typology) you have identified, which of them do you think takes the most precedence in defining or characterising clergy who usually engage in infidelity, in the Anglican Church? Please elaborate

4. What are the drivers of the seemingly apparent and possibly increasing cases of infidelity among clergy in Uganda? Why do servants of God in the church engage in infidelity?

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5. Are there drivers of infidelity among clergy in the Anglican Church, which are intrapersonal? Please deliberate on them.

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6. Are there drivers of infidelity among clergy in the Anglican Church, which are interpersonal? Please deliberate on them

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7. Are there drivers of infidelity among clergy in the Anglican Church, which are institutional? Please deliberate on them

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8. Is there anything else about the typology of clergy who engage in infidelity or their drivers to that effect, that you haven't mentioned, but would like to mention now? Please go ahead

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## ADDENDUM C: CONSENT FORM (KEY INFORMANT INTERVIEWEES)

**Title:** Drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

**Principal investigator:** Rev. Richard Mulindwa

**Email:** [rmuwonge130@gmail.com/rmulindwa@ucu.ac.ug](mailto:rmuwonge130@gmail.com/rmulindwa@ucu.ac.ug)

**Introduction:** The Anglican Church is one of the most well-positioned churches as far as the fostering of sustainable development is concerned, given that such physical development is also part of the Church's five marks of mission, in addition to evangelism. However, the achievement of the five marks of the mission of the Church, in totality, largely depends on having efficient and exemplary clergy, in addition to having acquiescent laity and their families, who look up to them for spiritual nourishment. Such an ideal situation in the church ought to be maintained at all costs, with the implication that its antagonists have to be prevented or significantly minimised. Infidelity among the clergy is perhaps one of the most formidable among those antagonists, given its propensity to discredit the Church of the province of Uganda as a whole. Any interventions to prevent such infidelity in the church ought to be evidence-based, and informed by evidence related to the typology of clergy who engage in infidelity, and what the drivers of such infidelity are. That is in addition to the categorical pronouncement of the stand of the church on the same issue.

**Purpose of the study:** The purpose of this study was to assess the drivers of and the current church stands on infidelity among the clergy in the Church of the province of Uganda

**Why you have been sampled:** You have been sampled because you are one of the clergy who is serving in the church of the province of Uganda, and has done so for at least a year

**What will happen if you choose to participate:** If you choose to participate in this study, you will be engaged in a key informant interview, in which you will be requested to give your opinion about infidelity in the church in general, and what the stand of the church is on the same. The interview will session within which the aforementioned questions will be asked will not take more than an hour.

**Risks and benefits:** As a participant in this study, you will not be subjected to any invasive procedures, and so, we foresee no risks arising from your participation in the study. With that alone, it is evident that the findings of this study regarding the typology and drivers of polygamy may be of policy and legislative significance as they (findings) may shape the

current and ongoing discourse on polygamy in Uganda, even though the current study will entirely focus on the clergy in the Church of the province of Uganda. The findings of this study will also be of administrative importance in the church as well. Perhaps for the first time, the church may come up with interventions tailored to combating the biblically antagonistic vice that is polygamy among the clergy, informed by evidence that will have obtained by the study. Still at an administrative level in the Church of the province of Uganda, the findings of the study related to the current church stand on the issue of polygamy, as will be reported by key informants may stimulate internal debate on the issue of the need for explicit pronouncement of the church on polygamy among not only the clergy but also the laity.

**Confidentiality, anonymity, and privacy:** When consenting to participate in this study, you will only be required to append a signature on the consent page, or your initials, or a thumbprint as a show of consent. Even after you consent, your name will not be captured on the tool. No other identifying information of yours will be captured anywhere on the forms or questionnaire. Even when the questionnaires have been consolidated, they will be kept in a locked cabinet with the researcher himself. Even when reporting the findings, the responses you give will not be tied to your names or pseudonyms. When you agree to participate in this study, the interviews will be conducted in an area that will not allow any other person to hear what you will be conveying as your responses.

**Voluntary participation:** You will be free to participate in this study or not, but if you choose for them to participate, that will be to their benefit. If you choose for them not to, there will be no consequences whatsoever. You will still be entitled to all the health care you are supposed to receive. You will not be coerced to participate; it should be out of your free will.

**Who to contact:** In case of any inquiries feel free to contact the principal investigator, Richard Mulindwa, on Tel: 0782 632 55

## CONSENT FORM

**Title:** Drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

**Principal investigator:** Rev. Richard Mulindwa



**Email: rmuwonge130@gmail.com/rmulindwa@ucu.ac.ug**

I ..... agree to participate in this study. I have received, read and kept a copy of the information letter/plain language statement. I have had the opportunity to ask questions about this research and I have received satisfactory answers. I understand the general purposes, risks and methods of this research.

I consent to participate in the research project and the following has been explained to me:

1. the research may not be of direct benefit to my son/daughter
2. The participation of my son/daughter is completely voluntary
3. The right to withdraw from the study at any time without any implications
4. the risks including any possible inconvenience, discomfort or harm as a consequence of my participation in the research project
5. the steps that have been taken to minimise any possible risks
6. public liability insurance arrangements
7. what my son/daughter is expected and required to do
8. whom I should contact for any complaints about the research or the conduct of the research
9. I can request a copy of the research findings and reports
10. Security and confidentiality of my personal information.

**Participant name Signature:** .....

**Date:** .....

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### **ADDENDUM C: KEY INFORMANT INTERVIEW**

Key informant interviewer number

1. Sex of the respondent

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2. What is your current age (Full Years?)

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What is your current marital status?

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4. To what diocese are you attached?

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What is your position in the clergy Hierarchy within this province?

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6. For how long have you occupied an administrative position in the Church of the province of Uganda?

## Probes

[illegible]

194

[illegible]

3. Is the reaction of the church administration to any arising case of infidelity to blame, in any, for the persistence of such cases?

[illegible]

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4. Has the Church of the province of Uganda categorically pronounced itself on the issue of infidelity in general? If yes what is its position in that regard?

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5. Has the Church of the province of Uganda categorically pronounced itself on the issue of infidelity among the clergy? If yes what is its position in that regard? Please elaborate [interviewer probe for; when the pronouncement was done, how frequently the church pronounces itself about infidelity among the clergy, what channels it uses to make its stand on infidelity]

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6. Historically, it is on record that the church made a strong stand against the issue of homosexuality and gay marriage. The voice of the church was heard, but, why is it that the church has done the same for infidelity among the clergy, yet such cases are more rampant in the church than homosexuality is? Please elaborate

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7. How does the Church of the province of Uganda plan to reduce the cases of infidelity among the clergy?

198

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**END**

### **APPENDIX C: INTERVIEW PROTOCOL**

The following constitutes the Interview Protocol. An Interview Protocol informs the study's participants of the step-by-step order of events during the interview session. While every effort will follow the protocol as written, unforeseen circumstances during the interview may warrant altering the protocol in some manner. If questions are not answered, the researcher may ask for a second interview to finish the questions or follow up on some of the first interview questions.

Before the interview, the researcher will provide the participants with a copy of the interview protocol, consent form, and interview questions and confirm each document is read and understood;

Schedule a time, place, and date with the interviewee; and answer the initial concerns and questions of the participant.

During the interview, the researcher will obtain a signed consent form, if not already obtained in advance; Confirm if the participant agrees to be recorded; Remind the participant involvement is voluntary; Remind the participant they may withdraw from the interview at any time; Advise participant that the researcher will take notes in a journal; Remind participant responses are confidential; Address any concerns regarding the consent form, and ask the interview questions that were provided in advance.



After the interview, the researcher will thank the participant for taking part in the interview; Transcribe the data and determine if a second interview is necessary; Send the transcript to the participant for review;

Send a summary of themes identified in the analysis and make updates based on participant feedback (member checking); Schedule a second follow-up interview (if necessary); Receive affirmation from a participant regarding the accuracy of the transcription and accuracy of data interpretation (via email or telephone); Convert paper documents to digital format; Save files to a thumb drive and lock in a safe for five years, and destroy data after five years.

After publication, the researcher will send the participant a summary of the findings and an electronic copy of the completed study if requested; and advise the participant of the publication.

## Debriefing Steps:

1. This concludes our interview, and I appreciate your openness.
2. The next steps involve transcribing and assessing the data by this researcher. If I have additional questions, I would appreciate your permission to do a follow-up session(s).
3. When I complete the study, you can request a summary of the research study.
4. Please note, your confidentiality is crucial to me. As a result, I will not use any identifying information in the interview transcript, the final summary, or the research document.

## Appendix E: Strategies to Reduce Bias

- (1) Have participants review my results. Ask the people who provided the data whether my interpretations seem to be representative of their beliefs.
- (2) Meticulous record-keeping, demonstrating a clear audit trail, and ensuring interpretations of data are consistent and transparent
- (3) Including detailed and thick verbatim descriptions of participants' accounts to support findings
- (4) Consider all the data obtained and analyse it with a clear and unbiased mind. Continually re-evaluate the impressions and responses, and ensure that pre-existing assumptions are kept at bay.
- (5) Keep the questions simple and be careful to avoid words that could introduce bias. Do not use leading questions that can prompt the participant to respond in favour of a particular assumption.
- (6) Demonstrating clarity in terms of thought processes during data analysis and subsequent interpretations
- (7) Consider potential bias while constructing the interview and order the questions suitably. Ask general questions first before moving to specific or sensitive questions.
- (8) Engaging with other researchers to reduce research bias

(9) For respondent validation, including inviting participants to comment on the interview transcript and whether the final themes and concepts created adequately reflect the phenomena being investigated

(10) Data triangulation

(11) Review finding with peers

## Appendix B: Email Invitation Letter

Dear Sir/Madam:

**Subject:** Invitation to participate in a research study on drivers of and the current church position on infidelity among the clergy in the Church of the province of Uganda.

Hello, my name is Rev. Mulindwa Richard. I am a doctoral student at the University of Pretoria pursuing a Doctorate of Philosophy in Religious Studies. I am working on a qualitative research study under the supervision of Prof. Maniraj Sukdaven and Rt. Rev. Dr. Joel Obetia. I am researching the drivers of and the current church stand on infidelity among the clergy in the Church of the province of Uganda

Participation in this research includes reviewing and signing a consent form, which will take 10 minutes. The consent form will provide study background information, sample interview questions, procedures, risks and benefits, compensation, confidentiality, and contact details. Next, face to face 45-60-minute interview will be scheduled at a confirmed location. The interview results will be transcribed into a Word document and saved to a secure electronic file. If you agree to participate in the study, your total time commitment will be between 50 – 70 minutes.

The study findings will be of administrative importance to the church, perhaps for the first time, the church could come up with interventions tailored to combating the biblically antagonistic vice that is infidelity among the clergy, informed by evidence that could have been obtained by the study.

If you have any questions or would like to participate in the research, I can be reached at [rmuwonge130@gmail.com](mailto:rmuwonge130@gmail.com). Or 0782632558. Thank you for your consideration.

I look forward to hearing from you.

Sincerely,

Rev. Mulindwa Richard

PhD. Candidate

University of Pretoria

## Participants and their codes as used in the study

FGD Number	Participant number	Age	Sex	Marital status	Home Dioceses	Position in clergy Hierarchy	Duration in provincial ministry
<b>One</b>	1	34	M	Single	Mukono Diocese	Reverend	7
	2	41	M	Married	Mukono Diocese	Reverend	10
	3	56	M	Married	Mukono Diocese	Reverend	26
	4	37	M	Married	Mukono Diocese	Reverend	9
	5	44	M	Married	Mukono Diocese	Reverend	12
	6	50	M	Married	Mukono Diocese	Reverend	17
	7	39	M	Married	Mukono Diocese	Reverend	9
	8	62	M	Married	Mukono Diocese	Reverend	20
	9	39	M	Married	Mukono Diocese	Reverend	11
<b>Two</b>	1	32	F	Single	Busoga Diocese	Reverend	5
	2	33	M	Single	Busoga Diocese	Canon	6
	3	56	F	Married	Busoga Diocese	Reverend	17
	4	49	F	Married	Busoga Diocese	Reverend	10
	5	61	M	Married	Busoga Diocese	Reverend	9
	6	50	F	Married	Busoga Diocese	Reverend	16
	7	47	F	Single	Busoga Diocese	Reverend	9
	8	45	M	Married	Busoga Diocese	Reverend	8

	9	39	F	Married	Busoga Diocese	Reverend	9
<b>Three</b>	1	54	M	Married	Central Buganda	Reverend	29
	2	43	M	Single	Central Buganda	Reverend	9
	3	33		Single	Central Buganda	Reverend	11
	4	64	M	Widower	Central Buganda	Reverend	26
	5	54	M	Married	Central Buganda	Reverend	19
	6	45	M	Married	Central Buganda	Reverend	11
	7	47	F	Married	Central Buganda	Reverend	14
	8	53	M	Married	Central Buganda	Reverend	27
<b>Four</b>	1	51	F	Married	Kampala Diocese	Reverend	17
	2	45	F	Married	Kampala Diocese	Reverend	19
	3	63	M	Married	Kampala Diocese	Reverend	17
	4	39	M	Married	Kampala Diocese	Reverend	6
	5	37	M	Married	Kampala Diocese	Reverend	4
	6	29	M	Married	Kampala Diocese	Reverend	3
	7	36	M	Married	Kampala Diocese	Reverend	9
	8	41	M	Married	Kampala Diocese	Reverend	5
	9	40	M	Single	Kampala Diocese	Reverend	10
<b>Five</b>	1	51	M	Married	West Nile Diocese	Reverend	20
	2	52	M	Married	West Nile Diocese	Reverend	18
	3	39	M	Married	West Nile Diocese	Reverend	19
	4	41	M	Married	West Nile Diocese	Reverend	11

	5	29	M	Married	West Nile Diocese	Reverend	9
	6	31	M	Married	West Nile Diocese	Reverend	6
	7	50	M	Married	West Nile Diocese	Reverend	10
	8	55	M	Widowed	West Nile Diocese	Reverend	12
							13
<b>Six</b>	1	30	M	Married	West Ankole Diocese	Reverend	5
	2	44	M	Married	West Ankole Diocese	Reverend	5
	3	54	M	Married	West Ankole Diocese	Reverend	7
	4	60	M	Married	West Ankole Diocese	Reverend	9
	5	29	M	Married	West Ankole Diocese	Reverend	5
	6	33	M	Married	West Ankole Diocese	Reverend	4
	7	43	M	Married	West Ankole Diocese	Reverend	8
	8	32	M	Married	West Ankole Diocese	Reverend	6
<b>Seven</b>	1	56	M	Married	Bunyoro Kitara Diocese	Reverend	24



	2	64	M	Married	Bunyoro Kitara Diocese	Reverend	32
	3	29	M	Married	Bunyoro Kitara Diocese	Reverend	5
	4	43	M	Married	Bunyoro Kitara Diocese	Reverend	14
	5	30	F	Married	Bunyoro Kitara	Reverend	6
	6	54	M	Married	Bunyoro Kitara Diocese	Reverend	9
	7	40	M	Married	Bunyoro Kitara Diocese	Reverend	12
	8	55	M	Married	Bunyoro Kitara Diocese	Reverend	11
	9	44	M	Single	Bunyoro Kitara	Reverend	7
<b>Eight</b>							
	1	43	M	Married	Bukedi Diocese	Reverend	14
	2	41	M	Married	Bukedi Diocese	Reverend	12
	3	36	M	Married	Bukedi Diocese	Reverend	8
	4	39	M	Married	Bukedi Diocese	Reverend	7
	5	30	M	Married	Bukedi Diocese	Reverend	8
	6	43	M	Married	Bukedi Diocese	Reverend	12
	7	33	M	Married	Bukedi Diocese	Reverend	9
	8	27	M	Married	Bukedi Diocese	Reverend	4
<b>Nine</b>							
	1	34	M	Married	Mbale Diocese	Reverend	6

	2	57	M	Married	Mbale Diocese	Reverend	15
	3	55	M	Married	Mbale Diocese	Reverend	12
	4	60	M	Married	Mbale Diocese	Reverend	18
	5	65	M	Married	Mbale Diocese	Reverend	15
	6	60	M	Married	Mbale Diocese	Reverend	17
	7	43	M	Married	Mbale Diocese	Reverend	16
<b>Ten</b>							
	1	43	M	Married	Mbale Diocese	Reverend	13
	2	50	M	Married	Lango Diocese	Reverend	12
	3	32	M	Married	Lango Diocese	Reverend	19
	4	36	M	Married	Lango Diocese	Reverend	23
	5	54	M	Married	Lango Diocese	Reverend	27
	6	52	M	Married	Lango Diocese	Reverend	28
	7	29	M	Married	Lango Diocese	Reverend	25
	8	30	M	Married	Lango Diocese	Reverend	10

## ADDENDUM D: LETTER (ETHICAL CLEARANCE – UNIVERSITY OF PRETORIA)

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Faculty of Theology and Religion

**Research Office**  
Mrs Daleen Kotzé  
14 October 2022

NAME:	Rev. RMG Mulindwa
STUDENT NUMBER:	21838110
COURSE:	Doctoral
DATE:	14 October 2022
APPLICATION NUMBER:	T074/22

This letter serves as confirmation that the research proposal of this student was evaluated by:

- 1) **The Research committee:** This applies to all research proposals
- 2) **The Research Ethics committee:** This applies only to research that includes people as sources of information

You are hereby notified that your research proposal (including ethical clearance where it is applicable) is approved.



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Prof DJ Human  
Chairperson: Research committee: Faculty of Theology and Religion



---

Prof T van Wyk  
Chairperson: Research Ethics committee: Faculty of Theology and Religion

**ADDENDUM E: LETTER (RESEARCH ETHICS CLEARANCE – UGANDA CHRISTIAN  
UNIVERSITY ON BEHALF OF NATIONAL COUNCIL FOR SCIENCE AND  
TECHNOLOGY (UNCST) TO CONDUCT THE STUDY**



# UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

25/11/2022

To: Richard Mulindwa

0782632558

**Type:** Initial Review

**Re: UCUREC-2022-399: Drivers of and the current church stand on infidelity among the clergy in the Church of Uganda, 1, 2022--18**

I am pleased to inform you that the Uganda Christian University REC, through expedited review held on **28/10/2022** approved the above referenced study.

Approval of the research is for the period of **25/11/2022** to **25/11/2023**.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and addenda to the protocol or the consent form must be submitted to the REC for re-review and approval **prior** to the activation of the changes.
3. Reports of unanticipated problems involving risks to participants or any new information which could change the risk benefit: ratio must be submitted to the REC.
4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by participants and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Continuing review application must be submitted to the REC **eight weeks** prior to the expiration date of **25/11/2023** in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. You are required to register the research protocol with the Uganda National Council for Science and Technology (UNCST) for final clearance to undertake the study in Uganda.

The following is the list of all documents approved in this application by Uganda Christian University REC:

No.	Document Title	Language	Version Number	Version Date
1	Email invitation letter for participants	English	1	2022-10-18
2	Informed Consent forms	English	1	2022-10-18
3	Informed Consent forms	English	1	2022-10-18
4	Data collection tools		2	2022--18
5	Protocol	English	1	2022--18

Yours Sincerely



## Map showing dioceses in the Province of the Church of Uganda (Anglican)



## ADDENDUM F: PERMISSION LETTER (CHURCH OF THE PROVINCE OF UGANDA)



[illegible]



# CHURCH OF UGANDA

PROVINCIAL SECRETARIAT

**OFFICE:**

Archbishop: 0393 216 199

Provincial Secretary: 0393 216 200

Front Desk: 0393 216 198



**EMAILS:**

archbishop@churchofuganda.org

pschurchofuganda@gmail.com

provincialssecretary@churchofuganda.org

**30th August, 2022**

**UNIVERSITY OF PRETORIA**

**DEPARTMENT OF RELIGION AND THEOLOGY**

**Dear Sir/Madam**

**RE: PERMISSION TO CARRY OUT RESEARCH IN THE PROVINCE OF THE CHURCH OF UGANDA**

Greetings and Praise the Lord from whom all blessings flow.

I thank you so much for the work you are doing to develop pastor's competencies to strengthen their voice in theological landscape, this has greatly impacted on theological, cultural, financial, economic practices, mindset and general perspectives of pastors.

I am aware that University of Pretoria has trained several ministers, for this, we are very grateful. These will go a long way in serving the Church of Christ.

It is because of this that I am writing to Permit Rev. Mulindwa Richard to carry out his research in the province of the Church of Uganda, We believe that His research will be a key policy document and a great value to the institution and this will go along way in helping us cope with the new realities of contextualisation of our faith.

Blessings in Christ our risen Lord and King

A handwritten signature in blue ink, which appears to read "S. Kaziimba".

**The Most Rev. Dr. Stephen Samuel Kaziimba Mugalu**

**ARCHBISHOP OF THE PROVINCE OF THE CHURCH OF UGANDA**

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