THE INFLUENCE OF THE CHURCH IN MITIGATING EXTRAMARITAL
AFFAIRS IN BONDENI SUB-LOCATION, NAKURU COUNTY - KENYA

By

MARTHA TERIKI J. CHEBBET

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DECLARATION

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

______________________________ Date: ____________________
Chebbet, Martha Teriki J.  
MFT/0552/15

This thesis has been submitted for examination with our/my approval as Supervisor/s

______________________________ Date: ____________________
Dr. Florah Karimi  
Supervisor
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DEDICATION

To all Christian Therapists/Counselors called to restore marriages to what God intended. Also, to Pastors, Church leaders and members, and all mental health workers who labour in helping promote healthy interpersonal relationships in families and society. Lastly, and certainly not the least, my late parents, who passed on full of years at 95 in (2005) and 103 years in (2015) respectively, Mr. Benjamin Chebon Sumukywo and Mrs. Juliah Targok Chebon. Your constant assertion that, integrity, genuineness, kindness and honesty are important to an individual’s character and are worth pursuing uncompromisingly for duration of one’s life – thus, upholding Christian beliefs and values. This I abide in “Till the Face of my Saviour and Lord Jesus Christ and ‘yours’ I See” in Glory.
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ABSTRACT

The purpose of the study was to establish the influence of the Church in the mitigation of extramarital affairs in Bondeni Sub-location, Nakuru County- Kenya. Nakuru County is ranked among the top ten counties where extramarital affairs is potentially rife, as implied by the relatively high HIV prevalence. The study was anchored on Cognitive Behaviour Theory and the Sound Relationship House Theory. Descriptive survey design was adopted. Purposive sampling technique was used to select 310 married members from six Churches that run pre-marital counseling and couple seminars/programmes. Data was collected through questionnaires and interview guide. The data was analyzed using both quantitative and qualitative techniques, and more specifically, the Chi Square and Spearman’s Rank Correlation tests at 0.05 significance levels. The results revealed that incidences of extramarital affairs were significantly higher among respondents who did not attend pre-marital counseling before getting married than among respondents who attended pre-marital counseling. There was also a significant inverse relationship between incidences of extramarital affairs and skills gained from marriage seminars, with most of the respondents of the view that marriage seminars were effective. The results further showed that there was a significant negative correlation between incidences of extramarital affairs and Christian role-modeling. In general, the results affirmed the Church as an effective custodian of moral fiber in society with significant effects on regulating the behaviour of the society towards upholding the sanctity of marriage as God instituted it. Through pre-marital counselling programmes, marriage seminars and good role-modelling, the Church was able to mitigate extramarital affairs in the society. Therefore, the Church needed to give greater prominence to comprehensive pre-marital counselling for couples intending to get married, marriage seminars/programmes and role modelling by married couples. Since the research was undertaken at sub-location level, future researchers needed to expand the geographical scope of the study to consider other locations within and outside Kenya so as to seek to enhance the validity of the findings of the study.
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<tr>
<td>ACK</td>
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<td>NACOSTI</td>
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<td>PCEA</td>
<td>Presbyterian Church of East Africa</td>
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<td>SA</td>
<td>Salvation Army</td>
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<td>SDA</td>
<td>Seventh Day Adventist</td>
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<td>SMSM</td>
<td>Strong Marriages Successful Ministries</td>
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<td>SPSS</td>
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DEFINITION OF TERMS

*Church:* This refers to any organized gathering of believers in Christ who meet regularly for the purposes of worship, edification, exhortation, evangelism, and encouragement (Hegstad, 2013).

*Christian:* This refers to a person who has put his/her faith in Jesus Christ as his/her Lord and Saviour, and is willing to be like Him in character (Barlow, 2014).

*Member:* This refers to one who regularly attends a particular Church or fellowship for the purpose of fellowship, growth, service, encouragement, training, support, and discipline (Wellman, 2012).

*Marriage:* This refers to a legally recognized union between a man and a woman in which they are united sexually; co-operate economically; and may give birth to, adopt, or rear children. The union is assumed to be permanent, although in reality it may be dissolved by separation or divorce (Mars, 2014).

*Emotion:* This is a motivated state marked by physiological arousal, expressive behaviour, and mental experience (Mascolo & Griffin, 2013).

*Extramarital affairs:* An act of sexual intercourse and/or intimate emotional act by one person within a marriage, where such an act occurs outside the marriage and constitutes a breach of trust and violation of the marriage vows (Duggal et al., 2011).
CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter gives an introduction to the study in terms of the background to the study, problem statement, and the purpose of the study, research questions and the objectives of the research. It also provides the rationale, assumptions, the scope, significance, limitations/delimitations of the study, definition of terms, and chapter summary. It begins with the background to the study and end with the chapter summary.

Background to the Study

The history of extramarital affairs dates back to Old Testament times as recorded in the Book of Genesis chapter 16 (NIV) about the story of Abraham and Hagar. Although it is not a new phenomenon, the prevalence and the chaos that extramarital affairs leave in its wake, makes its study a subject of enduring concern to psychologists.

The term “extramarital affair,” however, lends itself to a wide variety of definitions. A narrow and more common definition of extramarital affair is the act of sexual intercourse with someone other than the spouse to whom one is married (Mbago & Sichona, 2017). Such a narrow definition leaves out other jealousy-arousing acts such as kissing and caressing. More broadly, Duggal, Agrawal and Shah (2011) define extramarital affairs to include not just sexual intercourse but also intimate emotional act by one person within a marriage, where such an act occurs outside the marriage and constitutes a breach of trust and violation of the marriage vows. This is a more encompassing definition with the underlying phrase being “breach of trust.”

Mobolaji (2015) expands the definition further by including the sharing of intimate thoughts with someone whom the perpetrator is not married to. This latter definition raises
the bar of marital faithfulness even higher and is in line with Jesus Christ’s teachings that should provide a litmus test of the Church’s influence in mitigating extramarital affairs.

In Matthew 5:27-28 (NIV), Jesus taught thus; “You have heard it said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman to lust at her has already committed adultery with her in his heart.” Although the verse suggests that men are the culprits on this matter, the Spirit of Jesus’ teaching speaks to women as well.

Over the years, extramarital affairs have been on the rise and, today it is a common occurrence in modern society (Smith, Hall, & Daigle, 2010). Estimates by researchers suggest that, up to 60 percent of men and 50 percent of women report extramarital affairs in their lifetime (Kwena, Mwanzo, Shisanya, Camlin, Turan, Achiro, & Bukusi, 2014). In the United States, studies suggest that as high as 50 percent of the population has engaged in extramarital affairs (Potter, 2011), with incidences of infidelity rising to 70 percent among dating couples (Tsapelas, Fisher, & Aron, 2010).

Within American marriages, the range of infidelity has been estimated between 20 percent and 40 percent (Marin, Christensen, & Atkins, 2014). The high prevalence of extramarital affairs in the United States, which is a country where majority of the population identify with Christianity, is an indictment to the Church and its role in mitigating extramarital affairs.

In the United Kingdom (UK), the prevalence of infidelity is reported to be relatively lower, with at least 10 to 14 percent of babies born reportedly being from extramarital affairs (Nowak, Weisfield, Imamoglu, Weisfield, Butovskaya, & Shen, 2014). Lower rates are reported in India too where a national survey found that, 15 percent of Indians engaged in extramarital affairs (Raghunath & Truscott, 2015). Both findings in the UK and India, however, are plagued by underreporting, especially among women, suggesting that the real statistics could be just as high as that of their American counterparts (Nowak et al., 2014;
Raghunath & Truscott, 2015). With the high percentage of those who are engaged in extramarital affairs in the United States, UK, and India, there is a great need for mitigation to lower the percentage. Lowering the percentage may strengthen marriages and families.

In Africa, extramarital affairs account for the high diffusion of venereal diseases such as HIV epidemics (Coma, 2013). Just like other parts of Sub-Saharan Africa, married couples in Kenya have been found to engage in extramarital affairs (Kwena et al., 2014). The prevalence of extramarital affairs in Africa suggests that the vice is a pervasive phenomenon that knows no boundaries.

A survey reported by Kioko (2015) in Kenya, showed that Nairobi had the highest rate of extramarital affairs—60 percent men and 40 percent women - who engage in extramarital affairs. Nyanza followed, with 55 percent men and 45 percent women engaging in extramarital affairs. The other diverse regions showed different rates of infidelity among married couples. This high prevalence of infidelity is deemed to be as a result of individual, socio-cultural, and economic factors in the country. However, little research attention has been focused on the influence of the Church in mitigating extramarital affairs.

Occurrences of extramarital affairs have also been reported among professing Christians (Dollahite & Lambert, 2007). Orapeleng (2008) avers that, among adult Seventh Day Adventists in Bostwana, extramarital affairs appeared to be extensive. A survey carried out by Orapeleng (2008) in Botswana revealed that 11.8 percent of married adults had at least one secret sexual partner. These statistics suggest that extramarital affairs are just as common among professing Christians as it is among nonbelievers.

The Church is regarded as the custodian of moral fiber in society. Therefore, it should have an impact on the choices that its members make, including the choice to observe marital faithfulness and refrain from extramarital affairs. Also, it is the role of the Church to be the salt and the light of the world (Matthew 5:13-14, NIV). This implies that the Church should,
among other aspects, assist to preserve good morals of a society by transforming the minds of its members to maintain sexual purity and marital faithfulness by keeping off from extramarital affairs. Extramarital affairs in a society have an undesirable negative impact on the harmony of the family. When the family is not stable, the Church’s stability is also affected. The Church is in a suitable position to provide counselling and other services that enhance stability in marriages, thus help individuals not to engage in extramarital affairs.

Statement of the Problem

Recent statistics indicate that married couples lead in new HIV infections in Kenya, with the prevalence rate at 44 percent being attributed to extramarital affairs (Kajilwa, 2016). Given the increasing incidences of extramarital affairs in modern day society, the role of the Church is increasingly being subject to question. However, limited studies have examined the influence of the Church in mitigating the vice of extramarital affairs in the Kenyan society.

The current study attempted to close this knowledge gap based on a case study of Nakuru County, which is ranked among the top ten counties where extramarital affairs is potentially rife, as implied by the relatively high HIV prevalence in the country (National AIDS and STI Control Programme, 2016). Much of the debate about the influence of the Church in mitigating the vice of extramarital affairs, among other immoral behaviours in society, is not supported by adequate scientific studies. It was, therefore, of great importance in this study to establish the influence of the Church in mitigating extramarital affairs, based on selected Churches in Bondeni Sub-location of Nakuru County, which accounts for most of the Churches in the County.
Purpose of the Study

The purpose of this study was to establish how the Church can play an influential role in mitigating extramarital affairs.

Objectives to the Study

The study was guided by the following research objectives:

1. To determine the influence of Christian pre-marital counselling in mitigating extramarital affairs.
2. To establish the influence of Christian marriage seminars in mitigating extramarital affairs.
3. To determine the influence of Christian modeling in mitigating extramarital affairs among members of Churches in Bondeni Sub-location.

Research Questions

The research was guided by the following research questions:

1. What is the influence of Christian pre-marital counselling in mitigating extramarital affairs?
2. What is the influence of Christian marriage seminars in mitigating extramarital affairs?
3. What is the influence of Christian modeling in mitigating extramarital affairs?

Assumptions of the Study

The study assumed that there would be cooperation and authentic contribution from the Church members who were identified to participate in this study.

The study further assumed that respondents answered truthfully and that there was no social desirability bias in the responses.
Rationale of the Study

The institution of marriage is holy and if defiled, it has a lot of psychological and physical ramifications on the health of individuals and the society as a whole. The Bible warns the Church that “marriage should be honored by all and the marriage bed kept undefiled, for God will judge the sexually immoral and adulterers” (Hebrews 13:4, NIV). Yet extramarital affairs continue to be on the rise among believers and non-believers alike. This puts the Church and its influence on society on the spotlight. It was, therefore, necessary to investigate what influence the Church plays in mitigating the problem of extramarital affairs.

Significance of the Study

The findings of the study would help the Church strengthen intervention programs to mitigate incidences of extramarital affairs in society. At the same time, the study would help the Church to reduce extramarital affairs in their midst. The study would also be of great importance in policy implementation of the community based therapists and Churches in developing their strategic goals for healthier and stronger family units.

Scope of the Study

The study was undertaken among members of Churches within Bondeni Sub-location in Nakuru County. The study involved both members and Church leaders. It was undertaken in the period between June and July 2017. Data was collected from heterosexual couples.

Limitations and Delimitations

Language barriers was a limitation as some Church members in the location did not understand English language, which was used to design the questionnaire. The help of research assistants conversant with the native languages in the area, was sought to translate to
the respondents accordingly. Time and money constraints were also limitations that the researcher contended with.

The study did not encompass extra-marital affairs among non-Christians since they were technically not bound by Christian norms and teachings. Further, Churches that did not have pre-marital counselling programs or marriage seminars were excluded from the sample.

Chapter Summary

This chapter introduced the key concepts of the study and background of the study. It also presented the statement of the problem, purpose of the study, rationale, significance, research questions and the objectives of the research. It further outlined the assumptions, scope, limitations/delimitations of the study, and definition of terms. The subsequent chapter reviews the literature related to the study; the theoretical framework; the conceptual framework; and a summary of the research gaps.
CHAPTER TWO: LITERATURE REVIEW

Introduction

The literature review is divided into four sections. The first section reviews general literature on extramarital affairs, its causes and the consequences to society. The second section reviews empirical literature with respect to the influence of the Church in mitigating extramarital affairs. The third section discusses the theoretical framework upon which the study will be underpinned. The fourth section explains the conceptual framework that guided the research. A summary of the research gaps and the chapter is made at the end.

General Literature Review

Marriage is the most intimate adult bonding, serving as a primary source of affection, love and support (Rokach & Philibert-Lignieres, 2015). Extramarital affairs often communicate that a spouse does not value and honor their commitment to marital relationship. This may arouse jealousy in the offended spouse because of an awareness of an actual threat to the marriage. It also arouses feelings of betrayal. This stems from the concept of exclusivity which characterize marital union, at least, within the Church. This concept of exclusivity runs through several Bible verses in the Old and New Testaments. For example, in the Book of Proverbs, husbands are exhorted to enjoy the wife of their youth and let her breast satisfy them always (Cf. Proverbs 5:18-23, NIV). It is, also, echoed in the teachings of Jesus Christ on marriage and divorce (Cf. Matthew 19:9, NIV). The prevalence of extramarital affairs in society, therefore, raises the question about the influence of the Church in mitigating the vice.

In a study of extramarital affairs undertaken among married Zimbabweans, Mugweni, Pearson and Omar (2015) found that, relationship dissatisfaction played a key role in the prevalence of extramarital affairs. The dissatisfaction with aspects of the marriage that
Mugweni et al. (2015) discussed in the cycle of extramarital relationships, has been linked to a number of predisposing factors. In a study undertaken by Jeanfreau, Jurich and Mong (2014), it was found that lack of quality time, inability to resolve conflict, and a lack of attention within the marriage, were the main predisposing factors to an affair. Mugweni et al. (2015) observed that extramarital affairs occurred in a cycle that manifested in four stages - depicted in Figure 1.

Figure 1 Cycle of extramarital relationships

Source: Mugweni et al. (2015).
According to Mugweni et al. (2015), dissatisfaction with aspects of the marriage (Stage 1) pushes the spouse, usually the husband, into the “arms of another woman.” The dissatisfaction were described as either acute (the product of temporarily unmet needs in the marriage) or chronic (perpetual) dissatisfaction with the spouse. They found that, depending on the source of dissatisfaction, different types of extramarital affairs were developed (Stage 2). These are: a sexual affair with a sex worker, a casual friend, a regular girl-friend or a concubine. Once the affair commence, it is kept secret through deception and other forms of discreteness in order to avoid raising suspicion, usually to protect the marriage from falling apart (Stage 3). The cycle ends with having the dissatisfaction being addressed (Stage 4). Two possible outcomes are associated with this stage: either (a) the extramarital affair is terminated when the unmet need is fully addressed in the marriage or upon the affair being discovered; or (b) the needs remain unmet in the marriage and the cycle of extramarital affair continue whether or not it has been discovered.

Rokach and Philibert-Lignieres (2015) argue that, discovery of extramarital affair has led to a number of emotional reactions such as increased anxiety and depression as well as suicidal ideation. The offended spouse often feels inadequate and unattractive. In addition, the perpetrator often shows symptoms of distress, anxiety, guilt and loneliness. The consequences of these reactions are awful. In a study of social dimensions of marital conflicts among Christians in Kenya, Onyango, Odhiambo and Maito (2013) found that, extramarital affairs were identified by 45 percent of respondents as a source of marital conflict. In their study, it was found that husbands caught by their wives in extramarital affairs, verbally and physically assaulted their wives. On the contrary, wives who found their husbands to be having extramarital sexual relations, would be physically assaulted and at times chased from the matrimonial home. Extramarital affairs have been found to induce heart disease in the
betrayed spouse, and also to increase the betrayer’s cardiovascular risks (Fisher, Bandini, Monami, Smith, Balzi, Forti, Manucci, & Maggi, 2011).

Empirical Literature Review

The role of the Church as a custodian of morality in society

The role of the Church as a custodian of morality is explicated within the broader debate on the role of religion in preserving the moral fiber of a people. Anderson (2013) examined the nexus between the Church and morality in Ghana and arrived to the conclusion that, religion determined morality of Ghanaians. This happens by censoring what goes into the mind and determining speech and behaviour in reaction to day-to-day life issues.

The argument put forward by Anderson (2013), however, is contradicted by the accounts made in other countries. For instance, citing the case of Nigeria, Adeyanju and Babalola (2017, p. 25) noted that “there seemed to be so much Church activities, conferences, conventions, retreats, crusades, pilgrimages, night vigils, picnics and evangelistic campaigns without many corresponding spirituality and moral growth in Nigeria.” In his review of morality in Nigeria, Nwankwo (2015) was similarly appalled that despite a boom in Christian religion in Nigeria, through constant Church attendance and observance of Christian religious events, the moral fiber of the Nigerian society was under constant erosion. However, unlike Adeyanju and Babalola (2017), whose study focused on the Gospel and the impact on poverty on the practice of ideal Christianity in the country, Nwankwo (2015) proceeded to unravel the trends and arrived at a different conclusion that, religion is good by itself and is still the most reliable antidote to moral decay.

A similar study was undertaken by Ezenweke and Kanu (2012), who used the Catholic Church as a point of reference to examine the contribution of the Church in several areas of national development, including morality and its role in the conscience of the Nation. They firmly concluded that, the Church is the custodian of a society’s moral conscience,
through setting standards and preaching the virtues of character, honesty, modesty and integrity. Their findings support the position of many scholars that, the Church plays an influential role in shaping the moral conscience of a people.

*The influence of Christian pre-marital counselling in mitigating extramarital affairs*

According to Clinton and Hawkins (2011), Christian counselling generally is a ministry-profession that is growing in complexity and in membership. Its membership includes professional clinicians, pastoral counselors, and many others who deliver services to a wide range of clients from a distinctively Christian worldview. This, therefore, reflects a continuum of providers of pre-marital counselling from the professional religious helpers to professional therapeutic helpers (Sauerheber & Bitter, 2013). Christian pre-marital counselling is a form of counselling that honours Jesus Christ and believes that the Holy Spirit is always present in the counselling relationship with the counselor and the client (Clinton & Hawkins, 2011). Thus, the Christian worldview underpins the counselling practice adopted to help the couple address the problems that predispose extramarital affairs.

Christian pre-marital counselling therapy is organized for couples who are thinking of starting a family (Ime & Ukpong, 2013). By definition, pre-marital counselling is used as a preventative measure, by helping couples learn how to work through relationship problems that predispose extramarital affairs later in the marriage (Sauerheber & Bitter, 2013). It is typically educational, brief, future-oriented, and geared toward helping couples develop, enhance, and improve relationship quality and interpersonal skills (Sauerheber & Bitter, 2013). The goal of pre-marital counselling is to determine if there are any significant differences in a couple that should be addressed before the wedding ceremony (Scott, 2013).

Tambling and Glebova (2013) suggest that, Christian pre-marital counselling programmes provide one preventative approach for addressing many of the risk factors typically associated with extramarital affairs. Thus, many couples are encouraged or even
required by their pastors or by the state to engage in pre-marital counselling. The majority of pre-marital counselling is provided within Church settings and is provided by the clergy or lay ministers of the Church (Sauerheber & Bitter, 2013).

Further, Christian couples believe that God is involved in their marriages in providing motivation to continue to grow together in unity and stability (by overcoming challenges) and marital happiness. Olson, Olson and Larson (2012) argue that, good pre-marital counselling helps the couple get its marriage off to a more positive start and has been shown to reduce risk factors that predispose extramarital affairs. According to Olson et al (2012), pre-marital counselling stimulates meaningful dialogue for the couple. It teaches them communication and conflict resolution skills which they can use to resolve current and future issues. Couples, also, learn the value of proactively working on their relationship and how they can maintain a healthy relationship without resulting to extramarital affairs.

Ansah-Hughes, Akyina and Oduro-Okyireh (2015) undertook a perception study of married people about pre-marital counselling in Techiman Municipality of Ghana. The study was conducted among 259 married people from eight Churches. The major finding from the study was that, pre-marital counselling had positive impact on marriages and Techiman Municipality married people had positive perception about pre-marital counselling. It was suggested that pre-marital counselling should be maintained and encouraged in all Churches. By implication, the study, by Ansah-Highes et al. (2015), suggests that pre-marital counselling, by proxy, reduces the chances of extramarital affairs. However, this relationship was not directly proven in the study. This necessitates the need for the current study which will test the influence relationship by comparing occurrence of extra-marital affairs between married individuals who attended pre-marital counselling and those who did not.

Kepler (2015) examined the relationship between pre-marital counselling and marital quality, whose deterioration has been linked to extramarital affairs. The research involved 27
participants. The findings showed that individuals who took part in pre-marital counselling indicated greater marital satisfaction than those who did not, although, Chi-square results showed that the difference was not statistically significant. The researcher recommended the need for further research to explore this relation more fully in order to develop a solid base of knowledge that can inform the development of effective social work intervention strategies in the area of pre-marital and marital counselling.

Nganga and Wasanga (2010) assessed pre-marital counselling programmes in selected PCEA Churches in Kiambu District, Kenya. The study involved a sample of eight Church ministers and eighty Church wedded couples drawn from eight parishes. It was found that 90 percent of the respondents considered pre-marital counselling sessions useful. They were equipped with interpersonal skills related to many factors that predispose extramarital affairs, including finances, sexuality and communication.

Burdette, Ellison, Sherkat and Gore (2007) undertook a study that examined whether there were any religious variations in extramarital affairs. The study found that both Church attendance and Biblical beliefs were associated with lower odds of self-reported extramarital affairs. Also that, embedded congregational networks discouraged extramarital affairs by enhancing marital quality through programs, pre-marital and marital counselling, formal and informal social support and exposure to moral messages through Christian spiritual counselling.

*Influence of Christian marriage seminars/programmes in mitigating extramarital affairs*

According to Goddard (2010), attending marriage seminars give access to new insights and provide great opportunities for learning and growing in the role of being a spouse and how to maintain marital chastity. Many Churches organize such seminars as part of their marriage and family enrichment benefits for their flock. It is a form of post-marital
counselling, which Moeti (2015) identified as a factor that can restore broken marriages and prevent engagement in extramarital affairs.

Johnson (2012) examined clergy and seminary couple reactions to marital satisfaction, trustworthiness, and positive feelings toward a spouse, before and after participation in a program called Strong Marriages Successful Ministries (SMSM). Results from his study indicated significant increases in trustworthiness and positive feelings toward a spouse following participation in the SMSM programme. From this study, it can be inferred that such programmes mitigate predisposing factors linked to extramarital affairs by drawing couples closer to each other. However, the study did not explain the relationship between the program and extramarital affairs or marital chastity.

Rhoades’ (2015) study examined the effectiveness of a couple-based relationship education program called “Within Our Reach.” This was based on analysis of secondary data from the federal Supporting Healthy Marriage project in the United States of America. Couples were randomly assigned to receive “Within Our Reach” and associated services or to a no-treatment (treatment-as-usual) control group. Those assigned to “Within Our Reach” reported better couple and individual outcomes on 8 of 12 outcomes measured - such as higher relationship happiness, more warmth and support, more positive communication, less negative behaviour and emotion, less psychological abuse, less physical assault (for men), lower psychological distress (for women), and less infidelity. They were also less likely to report that their marriage was in trouble than those assigned to the control group. The study by Rhoades, therefore, provides evidence of the role of couple seminars and programs in mitigating extramarital affairs. However, the study was undertaken in the western world whose cultural dynamics differ in many ways from the Kenyan context.

Murray (2006) undertook a survey of 167 clergy on the topics they considered important in marital enrichment program organized by their Church. It was found that the top
five most important topics were, in order of importance: commitment to the marriage, communication skills, attitudes and beliefs towards marriage, conflict resolution and the importance of spending time with one's partner. Murray’s study therefore suggests that couple seminars enhance commitment to marriage, equip couples with communication skills and enhance relationship behaviours that mitigate extramarital affairs.

Worthington, Ripley, Hook, Miller and Crawford (2007) evaluated a couple seminar that adopted a hope-focused approach to couple therapy. They describe hope focused approach as aimed at re-routing negative marital relational patterns, giving couples a safe space in which to bond with each other and providing hope that things can change for the better. They found that the program helped people remain positive by promoting a strategy of building love, commitment and faithfulness. Four reasons were found to explain its efficacy, two of which underpins Christian marriage seminars: a focus on hope and focus on repairing damaged emotional bond through forgiveness anchored in the Scriptures. It can, thus, be inferred from these findings that couple seminars run by the Church fosters love in marital unions that keep extramarital affairs at bay.

**Influence of role modeling in mitigating extramarital affairs**

Biggs (2014) describes role models as exceptional people we emulate because of their Christian morals and principles, with regards to marital faithfulness. According to Haylock, Cornelius, Malunga and Mbandazayo (2016), a role model is a catalyst for positive behaviour formation, through the role model’s own attitudes, actions and practices. This is based on the underlying premise that fidelity in marriage is learned through observation and, further, that extramarital affair behaviours can be unlearned when positive alternatives are modeled.

Brooks and Monaco (2013) modeled the probability of engaging in extramarital sex and found that, religious individuals are less likely to engage in extramarital sex. Conversely, low religious involvement subtracts an influential context for instilling positive marital
attitudes and behaviours (Berk, 2014). Both discourses by Berk (2014) and Brooks and Monaco (2013) are, by extension, a classic illustration of the significant influence the Church plays in mitigating extramarital sex through role modeling.

Wilcox and Wolfinger (2016) further expounds on the perspectives of Berk (2014) by arguing that, frequent Church attendance brings members into contact with happily married monogamous couples, thereby, further, instilling the importance of fidelity to a good relationship. In their study, regular Church attendance was associated with fidelity. This led them to conclude that, an important reason why the Church plays an important role in decreasing extramarital affairs is, because it exposes members to models of healthy relationships.

According to Goddard (2010), among the body of Christ, are role models and couples with many years of experience who serve as mentors for married members. These have a vast repository of knowledge and deep insights into the institution of marriage, to help them navigate the risk factors that predispose extramarital affairs. The author asserts that, sometimes, people are dissuaded from extramarital relationships just by the comfort of knowing that they are not the only couple facing marital difficulties. Through fellowship with other married couples, members of the Church derive the benefit of shared knowledge and ideas pertaining to situations that they go through in their marriage.

Phelps (2013) avers that, God’s Word has always placed a high requirement of integrity upon those who lead in spiritual endeavour. The pastor and his wife, along with other church leaders, become the role model couples for the Church. This is not only an expectation from the Church, it is an obligation required of the office of a spiritual leader. Those who lead in the Church are exhorted to have an ideal marriage and role model for married couples – setting a good example for the Church and society to emulate (Strong, 2010). As Benoit (2010) asserts, the marriage of the pastor can be a source of example to the
Church and society on relationships and love - having a strong marriage is a tool for ministering to other marriages. By implication, through this kind of role modeling, extramarital affairs, among members of the Church, may be prevented.

Theoretical Framework

Cognitive Behavioural Theory (CBT) was the main theoretical lens through which the study was approached. Originally developed by Beck in the 1970s to explain thinking patterns associated with depression (Wenzel, Brown, & Karlin, 2011), CBT assumes that, psychological wellness is linked to the functionality and adaptability of our behavioural inventories and thinking patterns, as well as our capacity for emotional self-regulation. That is, the way we behave involves our breadth of behavioural skills for meeting the demands of a range of situations, along with, how well we learn from consequences which can either be rewards or punishments. In terms of our thinking patterns, the theory holds that, people do not learn only as a result of consequences (reinforcement), they actively perceive themselves, their world and their future and the interpretations they make of it, mediate their response to situations (Newman, 2013).

CBT proponents assume that people who are more active, and who regularly engage in behaviours that they enjoy, will tend to have better emotional states than those who are less active and, therefore, have fewer ways in which to feel a sense of accomplishment (Newman, 2013). Newman continues to state, an environment rich in positive reinforces, by people who are role models for bonding well with others and meeting life’s responsibilities, help them have an increased chance of acquiring the range of constructive behaviours necessary to be successful at navigating life’s challenges. On the same note, he goes on to write, people who are more capable of seeing the positive, hopeful sides of them, others and the future - perhaps due to the influence of role models with positive outlooks - will be less vulnerable to maladies of emotional health.
According to Newman (2013), cognitive behavioural therapists teach clients ways in which to increase their coping skills, communication skills and to think more flexibly, more objectively, more hopefully and with better problem-solving skills - taking consideration of the client’s learning background that may have hindered the development of these skills. In this study, the theory will be used to explain the Church’s influence in modifying maladaptive thinking that predispose extramarital affairs through skills imparted during premarital counselling, marriage seminars/programs and role-modeling.

The study also applied the Sound Relationship House (SRH) Theory developed by Gottman (1999). The theory draws from research findings on the risk and protective factors associated with stable and satisfying marriages (Gubbins, Perosa & Bartle-Haring, 2010). Henderson, Robey, Dunham and Dermer (2013) depict the SRH as one comprising of friendship, fondness and admiration, and holding an emotional bank account. Gottman (1999) present this theory using an illustration of a house as shown in Figure 2.

As per the figure, trust and commitment are the pillars for sound relationship. The SRH focuses on cognitive love maps or one’s knowledge of his/her spouse, consideration for one another, and how couples either turn toward or away from one another in times of non-conflict (Henderson et al., 2013). Gottman (1999) asserts that having a strong foundation is necessary to move to the next levels of the house.

The elements identified by Gottman (1999) often form the content that characterize Christian pre-marital counselling, marriage seminars/programs organized in Church and the examples that is expected of a spiritual leader. Therefore, the theory will also provide perspective with which to undertake the study.
Figure 2: The Sound Relationship House

Conceptual Framework

The following conceptual framework (Figure 3) was used to guide the study. In the conceptual framework, premarital counselling, marriage seminars, and role modeling are the independent variables while extramarital affairs are the dependent variables. The conceptual framework draws from Gottman’s (1999) theory in the sense that marriage seminars and premarital counseling classes typically focus on conflict resolution, communication and understanding which constitute aspects of the Sound Relationship House. The conceptual framework also integrates assumptions of Cognitive Behaviour Theory which asserts that role modeling helps people increase their chance of developing constructive behaviours to
successfully navigate life’s challenges without resorting to behaviours such as extramarital affairs. The arrow shows the direction of the influence relationship. It was assumed that the content and nature of pre-marital counselling and marriage seminars as well as the example set by the Church through role modelling, either influences behaviour towards extramarital affairs or otherwise. It was also assumed that, age and gender intervenes in the relationship between the independent and dependent variables.

Summary of the Research Gap

The literature suggests that, the Christian worldview underpins the counselling practice adopted to help the couple address the problems that predispose extramarital affairs. However, the influence relationship has not been tested empirically in Kenya. Empirical studies undertaken in other countries lead to the conclusion that, pre-marital counselling teaches them communication and conflict resolution skills, which helps them resolve their
issues without resorting to extramarital affairs. However, proof of this relationship is limited, thus necessitating the current study which tested the influence relationship by comparing occurrence of extramarital affairs between married individuals who attended pre-marital counselling and those who did not. It is also implied in studies on marriage seminars that, such programmes mitigate predisposing factors linked to extramarital affairs by drawing couples closer to each other. However, similar studies in Kenya are sparse. Previous researchers have also concluded that, an important reason why the Church plays an important influence in decreasing extramarital affairs is, because it exposes members to models of healthy relationships. However, evidence of the same in Kenya is limited. The current study addressed the existing research gap in Kenya.

Chapter Summary

This chapter has reviewed the literature pertinent to the study. It has discussed the past conceptual and empirical literature on Christian pre-marital counselling, Christian couple seminars and role-modeling and its relationship with extramarital affairs. The chapter has also discussed the two theories upon which the study was anchored. These were: Cognitive Behaviour Therapy and Sound Relationship House Theory. In the next chapter, the methodology that was used is detailed.
CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter focuses on the procedures that were followed in selecting the sample and collecting and analyzing the data. The chapter therefore discusses the choice of research design, description of the study area, and target population. It also elaborates on the sampling procedure, the instruments for collecting data, validity and reliability of the instruments and the data collection procedure. Lastly, it details the data analysis technique applied and ethical considerations made.

Research Design

Descriptive survey design was adopted. This is because the research design allows for the description of patterns of behaviour and the characteristics of the phenomenon being studied (Habib, Pathik, & Maryam, 2014). In this study, the researcher applied this research design to describe patterns of extramarital affairs and the characteristics of the Church that underplay extramarital relationships among Christian marriages.

On the other hand, the research design also allows for the understanding of the nature of the problem, as it helps in the examination and description of the consequences caused by existing issues (Habib et al., 2014; Kanire, 2012). In the current study, the nexus between the Church and mitigation of extramarital affairs was examined through this research design. The data obtained helped to identify the influence of the Church in mitigation of extramarital affairs (Kanire, 2012). This applied to the study in that, the relationship between the Church and mitigation of extramarital affairs was explained. The main independent variables were pre-marital counselling, marriage seminars and role-modelling while extramarital affairs was the dependent variable.
Population

Bondeni was built between 1920 and 1925 by the Kenya Government to settle Ugandan community who had relocated to Kenya. In 1935, Kenyan communities started buying plots from the Ugandans, who were considering going back to their country Uganda. By 1970, the plots were “fully Kenyan owned.” It has a population of 7,982 with a household of 2,500. Churches within Bondeni Sub-location include ACK, SDA among others. To date, Bondeni has “seen remarkable strides in terms of development initiative” (Longinus, 2011).

According to Kanani (2014), Nakuru town, where Bondeni Sub-location lie, and being in a central locality, is a vital economic, political and administrative centre. It is an entry to the economically significant Western parts of the country, Uganda, Rwanda, Burundi and Sudan. It attracts persons who are in search of employment and investment opportunities.

There are nine different Churches located in the study area with a total membership of about 3,500 members. The nine Churches are: Africa Inland Church (AIC), Christ Chapel Ministries (CCM), Seventh-Day Adventist (SDA), The Chosen Christian Internal Church (CCIC), Africa Gospel Church (AGC), Salvation Army (SA), Kingdom Seekers Fellowship Church (KSFC), Anglican Church of Kenya (ACK) and Living Waters Ministries (LWM). Table 3:1 provides a list of the Churches in the study area, along with approximate population in each Church.

Table 1: Population Distribution of Church Attendees in Bondeni Sub-location

<table>
<thead>
<tr>
<th>Name of church</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AIC</td>
<td>800</td>
</tr>
<tr>
<td>2. ACK</td>
<td>200</td>
</tr>
<tr>
<td>3. SDA</td>
<td>600</td>
</tr>
<tr>
<td>4. CCIC</td>
<td>500</td>
</tr>
<tr>
<td>5. LWM</td>
<td>100</td>
</tr>
<tr>
<td>6. CCM</td>
<td>100</td>
</tr>
<tr>
<td>7. AGC</td>
<td>50</td>
</tr>
<tr>
<td>8. SA</td>
<td>150</td>
</tr>
<tr>
<td>9. KSFC</td>
<td>1,000</td>
</tr>
<tr>
<td>Total</td>
<td>3,500</td>
</tr>
</tbody>
</table>
Sample

Six Churches were selected from the nine Churches in the study location. These were: AIC, SDA, CCIC, SA, AGC and KSFC. The selected Churches have a total of 3,100 members. This was because only Churches which run pre-marital counselling and conduct marriage seminars were targeted. In order to arrive at an adequate sample, 10% of the population constituted the sample as recommended by Mugenda and Mugenda (2003). Therefore, a sample size of 310 married individuals was selected.

The sampling matrix details the distribution of the sample proportionate to the population size. As table 2 shows, the sample comprised of pastors as well as Church members. The basis of the sample size per Church is the percentage proportion of its population in relation to the total population of all the selected Churches.

Table 2 Sampling Matrix

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Number of Members</th>
<th>Sample size (Married Members)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Pastors</td>
<td>Members</td>
</tr>
<tr>
<td>1. AIC</td>
<td>800</td>
<td>1</td>
<td>79</td>
</tr>
<tr>
<td>2. SDA</td>
<td>600</td>
<td>1</td>
<td>59</td>
</tr>
<tr>
<td>3. CCIC</td>
<td>500</td>
<td>1</td>
<td>49</td>
</tr>
<tr>
<td>4. AGC</td>
<td>50</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>5. SA</td>
<td>150</td>
<td>1</td>
<td>14</td>
</tr>
<tr>
<td>6. KSFC</td>
<td>1,000</td>
<td>1</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>3,100</td>
<td>6</td>
<td>304</td>
</tr>
</tbody>
</table>

Sampling Method

Sampling method refers to the process of selecting respondents in a study in order to ensure that the sample is representative of the population from which it is drawn (Jackson, 2010). In this study, purposive sampling technique was applied. Purposive sampling is the technique where respondents are selected, based on the relevant information they can provide.
that cannot be obtained well through other methods (Teddle & Yu, 2007). Thus, purposive sampling was applied in two stages. First, it was used to select Churches on the study area that conduct pre-marital counselling and marriage seminars/programmes. Churches that offer pre-marital counselling and couple seminars/programmes were selected because the researcher wished to evaluate the effectiveness of such programmes in mitigating extramarital affairs. Secondly, purposive sampling technique was applied to select married Church members into the sample. Only married Church members were included in the sample because the topic was about extramarital affairs and as such, non-married Church members would not provide relevant information.

Type of Data

The study involved the collection of quantitative as well as qualitative data. Qualitative data refer to non-numeric data that is typically obtained from a response to an open-ended question (Tracy, 2012). In this study, qualitative data entailed opinion of respondents with regards to the nature and effectiveness of pre-marital counselling and marriage seminars/programmes as well as views on role-modeling. Quantitative data, on the other hand, are data that can be counted or put in numerical form (Denscombe, 2014). The quantitative data obtained entailed the number of incidences of extramarital affairs, the number of pre-marital counselling sessions attended and the number of marriage seminars/programmes attended.

Data Collection Methods

Two methods of data collection were used. These were: questionnaire and interview methods.

Questionnaire

The questionnaire comprised of four sections. The first section sought respondents’ demographic information such as gender, Church attended, whether respondent was a Church
leader or Church member, type of marriage, number of years of marriage, incidence of extramarital affair in the marriage, salvation status, whether respondent attended pre-marital counselling, and attendance of marriage seminars/programmes organized by the Church. The second section comprised a 5-item Likert scale statements measuring the influence of pre-marital counselling. The third and fourth sections contained similar scales measuring the influences of marriage seminars/programmes and role-modeling, respectively.

In order to undertake the study within the stipulated time schedule, research assistants were recruited to facilitate the administration of the questionnaires. The research assistants were trained and orientated on the study objectives, expectations and content of the questionnaire. They undertook fieldwork under very close supervision of the researcher in order to control the quality of the exercise. Respondents were intercepted after Church service.

*Interview schedule*

Interviews were undertaken with the Pastors of respective selected Churches, using an interview schedule, in order to provide further insights into the problem of extramarital affairs and their perspectives on the influence of the Church. For this purpose, themes on effectiveness of pre-marital counseling, marriage seminars/programmes, and role-modeling were explored. The interviews were conducted directly by the researcher, who first booked appointments with the leaders.

*Validity of the Research Instrument*

According to Kraska-Miller (2013), validity refers to the extent to which an instrument used to collect data measures what it claims to measure. It is concerned with the relevance, appearance and representativeness of the items in the instrument. The researcher engaged peers and colleagues to critique the data collection instruments to ensure face validity.
Reliability of the Research Instrument

Reliability is defined as the consistency with which an instrument yields the same results for similar populations (Kraska-Miller, 2013). This was achieved by undertaking a pre-test of the instruments among married individuals in Churches outside the sample. The pre-test was done on a small sample of 16 married Church members of one Church outside the target population. This was undertaken in order to gauge the effectiveness and reliability of the questionnaire and the interview schedule. The responses obtained helped ascertain the clarity of the questions or statements in the questionnaire, so that necessary refinements can be made to eliminate ambiguity and enhance simplicity of the instrument. The data was then analyzed through split-half technique whereby scores on one half of the items were correlated with scores on the other half of the items. Stangor (2014) explains that a reliable instrument yields a high correlation between the two halves, with an instrument usually considered reliable when Cronbach’s alpha is at least 0.7 or higher. Analysis of Cronbach’s alpha for the instrument revealed that an alpha value of 0.75 was obtained, suggesting that the instrument was reliable.

Data Analysis

The data analysis entailed first entering the data into computer software for analysis. The use of the Statistical Package for the Social Sciences (SPSS, Version 20) was made for this purpose. The data was coded and entered into this software where the data was analyzed. Data was analyzed and summarized into percentage frequencies and presented in graphs, charts and tables. Cross-tabulation was used to determine whether there was any statistically significant at $p<.05$ difference in terms of gender. Both chi-square test and Spearman Rank correlation coefficient results were sought.

Qualitative data was analyzed through thematic technique. In thematic analysis, focus was laid on the identification of issues that keep being repeated across many cases, coding and representing them in some quantitative form (King & Horrocks, 2010).
Ethical Considerations

A number of ethical considerations were made. This included obtaining informed consent from the respondents before participating in the study. Respondents were assured of their anonymity and as such, their identities were not revealed throughout the process of data analysis and reporting. They were also informed that their involvement in the study was voluntary and that it was within their rights to withdraw their participation at any time. The researcher also obtained research permit from the National Commission for Science, Technology and Innovation (NACOSTI), to authenticate that the research was credible.
CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter presents the analysis of data, presentation of results, interpretation of findings and discussion. The chapter is presented in five sections. Section One presents and interprets descriptive data on respondents’ demographic information. Section Two presents findings on the influence of Christian pre-marital counselling in mitigating extramarital affairs. Section Three analyzes the influence of Christian marriage seminars/programmes in mitigating extramarital affairs. Section four presents results on influence of Christian modeling in mitigating extramarital affairs among members of Churches in Bondeni Sub-location. The last section summarizes the chapter.

A total of 310 questionnaires were administered. Out of this, 179 questionnaires were successfully filled and returned. This was equivalent to 58% return rate. Figure 4 shows the results. This response rate was considered sufficient for the study which is in line with the recommendation by Rubin and Babbie (2009) who assert that when a study achieves a response rate of 50 percent or more, such a response rate is considered adequate to undertake data analysis and reporting.

![Figure 4: Response rate](image)
Demographic Analysis

This section analyzes respondents' gender, age, Church attended, salvation status, whether spouse attend spouse, role played in Church, type of marriage, years married, incidences of extramarital affairs and forms of extramarital affairs.

Gender of respondents

The distribution of respondents by gender is presented in Figure 5. The figure shows that there was equal gender representation in the study as 50% of the respondents were male and 50% were female.

![Gender Distribution](image)

Figure 5: Gender Distribution

Age of respondents

Respondents were asked to indicate their age bracket. The findings are presented in Table 3. The table shows that higher number (41.1%) of the respondents were in the age bracket between 30-39 years, followed by respondents aged 50 years and above and those aged 40-49 years at 24.4% and 23.2%, respectively. Respondents aged 18-29 years were the least represented at 11.3%.
Table 3: Age of respondents

<table>
<thead>
<tr>
<th>Age bracket</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>18-29 years</td>
<td>20</td>
<td>11.3%</td>
</tr>
<tr>
<td>30-39 years</td>
<td>74</td>
<td>41.1%</td>
</tr>
<tr>
<td>40-49 years</td>
<td>42</td>
<td>23.2%</td>
</tr>
<tr>
<td>50+ years</td>
<td>43</td>
<td>24.4%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>179</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>

Church attended

The distribution of respondents by Church attended is presented in Table 4. As per the table, 33.5% attended Africa Inland Church, 29.1% were Seventh Day Adventists, 27.4% attended Chosen Christian International Church, 7.8% of the respondents were from Salvation Army while 2.2% attended Africa Gospel Church. No respondents were from Kingdom Seekers Fellowship Church since they declined to give consent for the study to be undertaken in their Church.

Table 4: Distribution of respondents by Church attended

<table>
<thead>
<tr>
<th>Church attended</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa Inland Church</td>
<td>60</td>
<td>33.5%</td>
</tr>
<tr>
<td>Seventh Day Adventist</td>
<td>52</td>
<td>29.1%</td>
</tr>
<tr>
<td>Chosen Christian Internal Church</td>
<td>49</td>
<td>27.4%</td>
</tr>
<tr>
<td>Africa Gospel Church</td>
<td>4</td>
<td>2.2%</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>14</td>
<td>7.8%</td>
</tr>
<tr>
<td>Kingdom Seekers Fellowship Church</td>
<td>0</td>
<td>0.0%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>179</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>
Salvation status

Respondents were asked about their salvation status. Table 5 shows that 97% of the respondents were born again while 3% said they were not born again. This implies that most of the respondents were born again Christians.

Table 5: Respondents’ salvation status

<table>
<thead>
<tr>
<th>Salvation status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born again</td>
<td>174</td>
<td>97.0%</td>
</tr>
<tr>
<td>Not born again</td>
<td>5</td>
<td>3.0%</td>
</tr>
<tr>
<td>Total</td>
<td>179</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Church attendance by spouse

The study sought to determine whether respondents’ spouse also attended Church. Table 6 shows that 83.9% of the respondents said “yes” whereas 16.1% said “no”. This implies that most of the respondents worshipped in the same Church.

Table 6: Church attendance by spouse

<table>
<thead>
<tr>
<th>Does your spouse attend Church?</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>150</td>
<td>83.9%</td>
</tr>
<tr>
<td>No</td>
<td>29</td>
<td>16.1%</td>
</tr>
<tr>
<td>Total</td>
<td>179</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

Role played in Church

The distribution of respondents by role they played in Church is presented in Figure 6. As per the figure, 56% of the respondents were Church members while 44% were leaders. The results indicate that there was adequate representation of both Church members and their leaders.
Type of marriage

Respondents were asked to indicate their type of marriage. Figure 7 shows that 51% did a Christian Church wedding whereas 49% did not. The finding suggests that about half of the respondents did not wed in Church.
Years married

The study sought to establish the number of years that respondents had been married. Figure 8 shows that the average number of years respondents had been married was about 18½ years, with the numbers varying from this average by about 12 years (M=18.6, SD=12.3). The results revealed that the minimum number of years of marriage was 1 while the maximum was 60. The finding implies that most of the respondents had been married for more than 10 years.

Figure 8: Distribution of respondents by number of years they had been married
Incidences of extramarital affairs

Respondents were asked whether there had been incidences of extramarital affairs in the course of their marriage. Figure 9 shows that 24% of the respondents reported incidences of extramarital affairs in the course of their marriage while 76% did not. The numbers suggest that the incidences of extramarital affairs among respondents were few. However, it can be argued that the numbers are still high among members of the Body of Christ. This level of prevalence is also consistent with numbers reported within American marriages where Marin et al. (2014) reported an estimated range of between 20 percent and 40 percent but higher than those reported by Nowak et al. (2014) in UK at 14 percent or in India by Raghunath and Truscott (2015) at 15 percent. However, it is relatively lower than the numbers reported by Kioko (2015) in Nairobi at 40 to 60 percent. The result implies that extramarital affairs were indeed pervasive among Christians.

The findings on extramarital affairs were corroborated by findings of in-depth interviews with the Pastors of the five Churches, whereby three Pastors from three different Churches confirmed that they had handled cases of extramarital affairs among members of their flock.

![Figure 9: Incidences of extramarital affairs in the course of respondents’ marriage](image)
Type of extramarital affairs

Out of the 43 respondents who reported incidences of extramarital affairs in the course of their marriage, the study sought to establish the different types of extramarital affairs occurring. Figure 10 shows that, emotional attachment was the most prevalent type of extramarital affair, as identified by 60% (26) of the respondents, followed by sexual intercourse as reported by 42% (18) of the respondents. The figure shows that 23% (10) of the respondents mentioned caressing while 9% (4) of the respondents identified kissing.

![Bar chart showing types of extramarital affairs](image)

*Figure 10: Type of extramarital affairs*

Influence of Pre-marital Counseling in Mitigating Extramarital Affairs

This section analyzes the influence of premarital counseling in mitigating extramarital affairs and whether the influence relationship varied by number of sessions attended.

*Attendance of premarital counseling before marriage*

Respondents were asked whether they attended pre-marital counseling before they got married. Figure 11 shows that 60% of the respondents did not attend pre-marital counselling.
but 40% did undertake it. This implies that most of the respondents did not attend premarital counseling.

![Pie chart showing attendance of premarital counseling](image)

*Figure 11: Attendance of premarital counseling before marriage*

**Number of Premarital counseling sessions attended**

The study sought to establish the number of premarital counseling lessons respondent attended before marriage. Figure 12 shows that on average, respondents attended about 4 premarital counseling sessions, with the numbers deviating from this average by about 3 sessions (M=4.3, SD=2.7). The figure depicts a positively skewed distribution which implies that most of the respondents attended less than 4 premarital counseling sessions before getting married. The results showed that the minimum number of sessions was 1 whereas the maximum was 16.
Interviews held with the Pastors of the five churches revealed that pre-marital counselling lessons were discharged by the Pastors and/or appointed leaders such as elders, the Pastor’s wife or best couples. This agrees with the observation by Sauerheber and Bitter (2013) that most of pre-marital counselling is provided within Church settings and is provided by the clergy or lay ministers of the Church. The finding is also resonant to the notion of a continuum of providers of pre-marital counselling from the religious helpers to therapeutic helpers as discussed by Sauerheber and Bitter (2013).

Figure 12: Distribution of respondents by number of premarital counselling sessions attended
Effect of premarital counseling on marital relationships

Findings on the effect of premarital counseling on various dimensions of marital relationship are presented in Table 7. The table shows that 42.3% and 35.1% of the respondents agreed and strongly agreed, respectively, that the quality of their relationship improved greatly after attending premarital counseling. Eighteen percent (18%) of the respondents were neutral while 3.6% and 0.9% of the respondents disagreed and strongly disagreed, respectively. Therefore, most of the respondents realized an improvement in the quality of their relationships after taking pre-marital counselling lessons.

On whether pre-marital counselling equipped them with interpersonal skills that helped them relate well with spouse, 40.7% of the respondents agreed and a further 39.8% of the respondents strongly agreed. However, 16.7% of the respondents were neutral while 1.9% and 0.9% of the respondents disagreed and strongly disagreed, respectively. It can thus be inferred that, for most of the respondents, pre-marital counselling equips people with interpersonal skills useful for relating well with a spouse.

Table 7 also shows that, 50.5% of the respondents agreed and 32.7% strongly agreed that, pre-marital counselling opened their eyes to the problems that they should guard against in order to have a happy marriage. However, 12.1% of the respondents were neutral while on the other hand, 4.7% of the respondents strongly disagreed. Therefore, majority of the respondents had their eyes opened to problems they should guard against, in order to live happily in their marriage.

On when the respondent learnt how to work through relationship problems that may affect their marriage, 43.0% and 37.4% of the respondents agreed and strongly agreed, respectively. However, 12.1% of the respondents were neutral; 3.7% of the respondents
disagreed and another 3.7% strongly disagreed. Therefore, most of the respondents learnt problem solving skills useful for solving their marital issues successfully.

The table further shows that 41.7% and 43.3% of the respondents often resorted to Scripture whenever faced with a difficult time in their marriage. Ten percent of the respondents were neutral and 5 percent strongly disagreed. This means that, majority of the respondents did resort to Scripture whenever faced with difficulties in their marriages.

Table 7: Effect of premarital counseling on material relationships

<table>
<thead>
<tr>
<th>Role of pre-marital counselling</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The quality of our relationship improved greatly after attending pre-marital counselling</td>
<td>$F$ 1</td>
<td>4</td>
<td>17</td>
<td>47</td>
<td>39</td>
<td>108</td>
</tr>
<tr>
<td>% 0.9%</td>
<td>3.6%</td>
<td>18.0%</td>
<td>42.3%</td>
<td>35.1%</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>Pre-marital counselling equipped me with interpersonal skills that has helped me relate well with my spouse</td>
<td>$F$ 1</td>
<td>2</td>
<td>18</td>
<td>44</td>
<td>43</td>
<td>108</td>
</tr>
<tr>
<td>% 0.9%</td>
<td>1.9%</td>
<td>16.7%</td>
<td>40.7%</td>
<td>39.8%</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>Pre-marital counselling opened my eyes to the problems that I should guard against in order to have a happy marriage</td>
<td>$F$ 5</td>
<td>0</td>
<td>13</td>
<td>55</td>
<td>35</td>
<td>108</td>
</tr>
<tr>
<td>% 4.7%</td>
<td>0.0%</td>
<td>12.1%</td>
<td>50.5%</td>
<td>32.7%</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>During pre-marital counselling, I learnt how to work through relationship problems that may affect my marriage</td>
<td>$F$ 4</td>
<td>4</td>
<td>13</td>
<td>47</td>
<td>40</td>
<td>108</td>
</tr>
<tr>
<td>% 3.7%</td>
<td>3.7%</td>
<td>12.1%</td>
<td>43.0%</td>
<td>37.4%</td>
<td>100.0%</td>
<td></td>
</tr>
<tr>
<td>I often resort to Scripture whenever I am facing a difficult time in my marriage</td>
<td>$F$ 6</td>
<td>0</td>
<td>12</td>
<td>50</td>
<td>52</td>
<td>120</td>
</tr>
<tr>
<td>% 5.0%</td>
<td>0.0%</td>
<td>10.0%</td>
<td>41.7%</td>
<td>43.3%</td>
<td>100.0%</td>
<td></td>
</tr>
</tbody>
</table>
Relationship between attendance of pre-marital counseling and incidences of extramarital affairs

Attendance of pre-marital counseling was analyzed against incidences of extramarital affairs as presented in Table 8. The results reveal that incidences of extramarital affairs were higher among respondents who did not attend pre-marital counseling before getting married (76.7%) than among respondents who attended premarital counseling (23.3%). This suggests that pre-marital counselling potentially reduced risk exposure to extramarital affairs.

Table 8: Premarital counseling and incidences of extramarital affairs cross-tabulation

<table>
<thead>
<tr>
<th>Did you attend premarital counseling before you got married</th>
<th>Has there been incidence of extramarital affair during the course of your marriage</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Count</td>
<td></td>
<td></td>
</tr>
<tr>
<td>%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Count</td>
<td></td>
<td></td>
</tr>
<tr>
<td>%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
</tr>
<tr>
<td>%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In order to test the relationship between premarital counseling and extramarital affairs, Chi-square test was run and results presented in Table 9. The table shows that the difference in incidences of extramarital affairs between respondents who attended premarital counselling and those who did not was statistically significant, $\chi^2(1) = 6.306, p<.05)$. This implies that pre-marital counselling did reduce risk of occurrence of extramarital affairs to a statistically significant degree.
Table 9: Chi-Square Tests

<table>
<thead>
<tr>
<th></th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>6.306a</td>
<td>1</td>
<td>.012</td>
</tr>
<tr>
<td>Continuity Correction</td>
<td>5.438</td>
<td>1</td>
<td>.020</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>6.642</td>
<td>1</td>
<td>.010</td>
</tr>
<tr>
<td>Fisher's Exact Test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>6.270</td>
<td>1</td>
<td>.012</td>
</tr>
</tbody>
</table>

N of Valid Cases 179

b. Computed only for a 2x2 table

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.01.

Effectiveness of pre-marital counselling programmes

The views of the respondents were sought with respect to whether pre-marital counseling programmes were effective in mitigating extramarital affairs. As figure 13 shows, analysis of the data revealed that for 83.8% of the respondents, pre-marital counselling programmes were effective. However, 13.5% of the respondents disagreed that the programmes were effective, 2.7% of the respondents were not sure. The following are sample verbatim comments:

“Yes because you learn problems that may affect marriage.”

“Yes especially if the counsellor is equipped through learning from other people and is a true believer.”

“Yes, they form a foundation upon which counseled couples keep reference.”

“Yes. If it is done in good faith and involves experienced counsellors.”

“Yes. It gives eye opener to many aspects of life.”

“Yes. It is very effective for couples to learn from others experiences.”

“Yes. If it is done in good faith and involves experienced counsellors.”

“Not many. It depends on individual life style. Understanding and God fearing.”

“Proper knowledge of the word is better. The session are not enough.”

“Yes and no. Depending on the stand of both partners.”
Results from interviews held with the Pastors revealed that all the Pastors were unanimous that pre-marital counselling is effective. One of the Pastors commented thus; “Yes. There is a great difference between those who have gone through pre-marital counselling and those who have not. Those who have gone through, have skills and knowledge to better address marriage issues more than those who did not.”

Suggestions for improvement of premarital counseling

Respondents were asked to suggest ways of improving pre-marital counselling to be more effective at mitigating extramarital affairs. Findings were summarized under six predominant themes. The most frequently mentioned suggestions, according to most of the respondents, was to increase number of lessons/sessions (30.6%), followed by increasing awareness of its importance (26.5%) and thirdly, increasing frequency of the programmes (24.5%). To a lesser extent, respondents also suggested, getting qualified and experienced counsellors (12.2%) and enriching programme content (6.1%).
The Pastors were unanimous that the duration of the programme should be extended. Sample verbatim responses from the Pastors were as follows:

“These programmes should take longer time than we have been doing. This allows time for the couples to process what being in marriage entails, preparing them not to fall into the trap of extramarital affairs.”

“The Church to organize more of them. There are great challenges that need to be faced – those who are preparing for marriage think that marriage is ever lasting/ a bed of roses. They do not anticipate problems/unfaithfulness. Those who marry spouses from other churches or different doctrines may end in hardships and end up in extramarital affairs if such issues are not addressed before marriage. Also organize refresher courses after 2-3 months after the wedding.”
Impact of Marriage Seminars on Extramarital Affairs

This section presents the findings on attendance and impact of marriage seminars/programmes on extramarital affairs.

Attendance of marriage seminars

The distribution of respondents by attendance of marriage seminars is shown in figure 15. The figure shows that 64% of the respondents had attended marriage seminars/programmes and 36% had not. Therefore, most of the respondents attended marriage seminars/programmes.

![Figure 15 Attendance of marriage seminars after marriage](image)

Number of marriage seminars/programmes attended

The distribution of respondents by number of seminars attended is shown in figure 16. As per the figure, the results reveal that respondents had attended on average about 4 seminars with the number of sessions deviating from this average by about 3 seminars (M=3.61, SD= 3.33). The findings showed that, the minimum seminars/programmes attended
was 1 and the maximum was 20. The figure depicts a positively skewed distribution suggesting that most of the respondents attended less than four seminars.

![Frequency distribution of respondents by number of seminars/programmes after marriage](image)

**Figure 16: Distribution of respondents by number of seminars/programmes after marriage**

**Role of marriage seminars/programmes in mitigating extramarital affairs**

The study sought to establish respondents’ views on the role of marriage seminars in influencing their marital relationships in terms of mitigating occurrence of extramarital affairs. The frequencies and percentage distribution of the respondents on a 5-point scale are presented in Table 10.
Table 10: Role of marriage seminars/programmes in mitigating extramarital affairs

<table>
<thead>
<tr>
<th>Role of marriage seminars/programmes</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attending marriage seminars/programmes have helped me be faithful to my spouse</td>
<td>F 4</td>
<td>3</td>
<td>13</td>
<td>59</td>
<td>36</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>% 3.8%</td>
<td>2.3%</td>
<td>11.5%</td>
<td>51.1%</td>
<td>31.3%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Marriage seminars/programs have helped me think more positively of my spouse</td>
<td>F 5</td>
<td>0</td>
<td>8</td>
<td>55</td>
<td>47</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>% 4%</td>
<td>0.0%</td>
<td>7.1%</td>
<td>47.6%</td>
<td>41.3%</td>
<td>100.0%</td>
</tr>
<tr>
<td>I have become happier with my marriage because of the insights I have gained from marriage seminars/programs</td>
<td>F 4</td>
<td>4</td>
<td>19</td>
<td>50</td>
<td>38</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>% 3.1%</td>
<td>3.1%</td>
<td>16.5%</td>
<td>44.1%</td>
<td>33.1%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Marriage seminars/program have helped me work on my marriage without resorting to extramarital affairs</td>
<td>F 10</td>
<td>4</td>
<td>12</td>
<td>49</td>
<td>40</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>% 8.8%</td>
<td>3.2%</td>
<td>10.4%</td>
<td>43.2%</td>
<td>34.4%</td>
<td>100.0%</td>
</tr>
<tr>
<td>By attending marriage seminars/programs, I have gained practical skills on how to keep extramarital affairs off my marriage</td>
<td>F 8</td>
<td>3</td>
<td>10</td>
<td>49</td>
<td>43</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>% 7.3%</td>
<td>2.4%</td>
<td>8.9%</td>
<td>43.5%</td>
<td>37.9%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>

The table shows that 51.1% and 31.3% of the respondents agreed and strongly agreed, respectively that, attending marriage seminars/programmes helped them to be faithful to their spouse. However, 11.5% of the respondents were neutral, 2.3% of the respondents disagreed and 3.8% strongly disagreed. The results suggest that attendance of marriage seminars/programmes promoted marital faithfulness.

Concerning whether marriage seminars/programmes helped respondents think more positively of their spouse, 47.6% of the respondents agreed and a further 41.3% strongly
agreed. Some 7.1% of the respondents were neutral but 4% of the respondents strongly disagreed. Thus, participating in marriage seminars was perceived by the respondents as having a positive influence on marriage.

In terms of effect of marriage seminars/programmes on marital happiness, 44.1% and 33.1% of the respondents agreed and strongly agreed, respectively that they were happier with their marriage because of the insights gained from marriage seminars/programs. However, 16.1% of the respondents were neutral whereas 3.1% of the respondents disagreed and another 3.1% strongly disagreed. Therefore, most of the respondents considered participation in marriage seminars/programmes as a factor leading to happier marriages. This suggests that, couples participating in marriage seminars/programmes were able to avoid predisposing factors, such as lack of attention within the marriage, discussed by Mugweni et al. (2015) as precursors of extramarital affairs. This means that marriage seminars equipped participants with skills on how to manage and resolve issues in their marriages without resorting to extramarital affairs.

Respondents’ views were sought with respect to whether marriage seminars/programmes have helped them work on their marriage without resorting to extramarital affairs. The results revealed that 43.2% of the respondents agreed and a further 34.4% of the respondents strongly agreed. However, 10.4% of the respondents were neutral whereas 3.2% and 8.8% of the respondents disagreed and strongly disagreed, respectively. Therefore, most of the respondents were in agreement that marriage seminars/programmes have helped them work on their marriage without resorting to extramarital affairs. In terms of whether respondents gained practical skills on how to keep extramarital affairs off their marriage by attending marriage seminars/programmes, 43.5% and 37.9% of the respondents agreed and strongly agreed, respectively. However, 8.9% of the respondents were neutral
whereas 2.4% of the respondents disagreed and a further 7.3% strongly disagreed. Thus, majority of the respondents gained practical skills on how to keep extramarital affairs off their marriage by attending marriage seminars. The results suggest that marriage seminars were effective in reducing risk of indulgence in extramarital affairs.

*Significance of marriage seminars/programmes in mitigating extramarital affairs*

In order to test the significance of marriage seminars in mitigating extramarital affairs, Spearman’s rank correlation analysis was performed on duration and impact of marriage seminars on marital relationships. The findings are presented in Table 11.

**Table 11: Correlation between marriage seminars and extramarital affairs**

<table>
<thead>
<tr>
<th>Spearman’s rho</th>
<th>Correlation Coefficient</th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Incidences of extramarital affairs</td>
<td>Correlation Coefficient</td>
<td>1.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>115</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Skills gained from marriage seminars</td>
<td>Correlation Coefficient</td>
<td>-.792**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>115</td>
<td>132</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Number of marriage seminars attended</td>
<td>Correlation Coefficient</td>
<td>-.204</td>
<td>.192</td>
<td>1.000</td>
</tr>
<tr>
<td>Sig. (2-tailed)</td>
<td>.109</td>
<td>.123</td>
<td>.</td>
<td></td>
</tr>
<tr>
<td>N</td>
<td>115</td>
<td>66</td>
<td>67</td>
<td></td>
</tr>
</tbody>
</table>

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

The table shows that there was a statistically significant inverse relationship between incidences of extramarital affairs and skills gained from marriage seminars ($r=-.792, p<.01$). The table also shows the correlation between incidences of extramarital affairs and number of seminars attended was also negative but weak ($r=-.204, p>.05$). This means that the relationship between incidences of extramarital affairs and number of seminars attended was not statistically significant.
Perceived role of marriage seminars/programmes on mitigating extramarital affairs

The study sought to establish respondents’ attitude and perception towards the role of marriage seminars in mitigating extramarital affairs. Out of the 115 respondents who attended marriage seminars, a total of 67 participants responded to the question. Of this, results presented in Figure 17 shows that 84% were of the view that marriage seminars/programmes were effective. However, 16 percent of the respondents did not think so.

![Pie chart showing perceived effectiveness of marriage seminars in mitigating extramarital affairs]

Figure 17: Perceived effectiveness of marriage seminars in mitigating extramarital affairs

Some of the sample verbatim responses were as follows:

“They do a lot because you gain more knowledge and skills which you did not have before.”

“Very effective because (1) they rekindle the fire (2) Restore relationship (3) Provides healing of wounds.”

“Yes as you understand one another in weaknesses and another's behavior you adjust your views and accept one other.”
“Yes it is very effective it helps you to understand how you can stay together.”

“Yes. Because through seminars we interact with others for more practical experience.”

“Some point yes it all depends on the attitude from both partners.”

“Extra-marital depends with the behavior of a person.”

“I don't think so, what one needs is a change of heart.”

Suggestions on how marriage seminars/programmes can be improved

Respondents’ views were sought on how marriage seminars/programmes could be improved to be more effective. Out of the 115 respondents who had attended a marriage seminar before, 57.5% made no suggestions and were excluded from the analysis in Figure 18. The figure shows that out of the 42.5% that remained, most of the respondents suggested that the seminars be conducted regularly (31.3%); be made more available (5.6%) and more practical (3.9%). Further, 1.7 percent of the respondents also suggested that awareness about the seminars should be increased.
Influence of Role-Modelling in Mitigating Extramarital Affairs

This section analyzes the influence of various dimensions of role-modelling in the Church towards mitigating the vice of extramarital affairs. Table 12 presents the frequencies and percentages on a 5-point scale from strongly disagree to strongly agree.

*Table 12: Influence of role-modelling in mitigating extramarital affairs*

<table>
<thead>
<tr>
<th>Influence of role-models</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>The marriage of our pastors and other Church leaders have set a good example of how I should conduct myself as a Christian spouse</td>
<td>F 12</td>
<td>14</td>
<td>23</td>
<td>80</td>
<td>50</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>%  6.9%</td>
<td>7.5%</td>
<td>12.6%</td>
<td>45.3%</td>
<td>27.7%</td>
<td>100.0%</td>
</tr>
<tr>
<td>In Church, there are many happily married Christian spouses who are models of healthy marital relationship free from extramarital affairs.</td>
<td>F 7</td>
<td>18</td>
<td>41</td>
<td>73</td>
<td>40</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>%  3.8%</td>
<td>10.1%</td>
<td>22.6%</td>
<td>40.9%</td>
<td>22.6%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Through fellowship with other Christian spouses, I have learnt that my marriage is not the only one facing difficulty.</td>
<td>F 2</td>
<td>7</td>
<td>17</td>
<td>90</td>
<td>63</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>%  1.3%</td>
<td>3.8%</td>
<td>9.4%</td>
<td>50.3%</td>
<td>35.2%</td>
<td>100.0%</td>
</tr>
<tr>
<td>In our Church, young spouses have an opportunity to be mentored by elderly spouses whose marriages are successful</td>
<td>F 4</td>
<td>6</td>
<td>17</td>
<td>42</td>
<td>31</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>%  3.8%</td>
<td>5.7%</td>
<td>17.1%</td>
<td>41.8%</td>
<td>31.6%</td>
<td>100.0%</td>
</tr>
<tr>
<td>Testimonies given in Church about the dangers of extramarital affairs help me avoid the vice.</td>
<td>F 6</td>
<td>9</td>
<td>27</td>
<td>95</td>
<td>42</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>%  3.1%</td>
<td>5.0%</td>
<td>15.1%</td>
<td>52.8%</td>
<td>23.9%</td>
<td>100.0%</td>
</tr>
</tbody>
</table>
As per the table, 45.3% and 27.7% of the respondents agreed and strongly agreed, respectively, that the marriage of their pastors and other Church leaders set a good example of how they should conduct themselves as a Christian spouse. However, 12.6% of the respondents were neutral, 7.5% of the respondents disagreed and 6.9% of the respondents strongly disagreed.

Concerning the statement that in Church, there are many happily married Christian spouses who are models of healthy marital relationship free from extramarital affairs, 40.9% and 22.6% of the respondents agreed and strongly agreed, respectively. However, 22.6% of the respondents were neutral, 10.1% of the respondents disagreed and 3.8% strongly disagreed.

On the statement that through fellowship with other Christian spouses, respondents learnt that their marriage was not the only one facing difficulty, 50.3% of the respondents agreed and 35.2% of the respondents strongly agreed. Some 9.4% of the respondents were however neutral whereas 3.8% and 1.3% of the respondents disagreed and strongly disagreed, respectively.

The views of the respondents were also sought with regards to whether in respondents’ Church, young spouses have an opportunity to be mentored by elderly spouses whose marriages are successful. Table 12 shows that 41.8% of the respondents agreed and 31.6% strongly agreed. However, 17.1% of the respondents were neutral and 5.7% and 3.8% of the respondents disagreed and strongly disagreed, respectively.

The study further sought to establish whether testimonies given in Church about the dangers of extramarital affairs help them avoid the vice, 52.8% and 23.9% of the respondents agreed and strongly agreed, respectively. However, 15.1% of the respondents were neutral, 5.0% disagreed and another 3.1% strongly disagreed. Thus, most of the respondents were in agreement that testimonies given in church helped them avoid the vice. This is resonant to the
idea of pre-marital counseling, discussed by Sauerheber and Bitter (2013), as a preventive measure which couples learn how to work through relationship problems that predispose extramarital affairs later in the marriage.

Relationship between Role-Modelling and Extramarital Affairs

Correlation analysis was performed to establish the significance of role-modelling in mitigating extramarital affairs. Table 13 shows that the relationship between incidences of extramarital affairs and Christian role-modeling was negative and statistically significant ($r=-.565, p<.01$).

*Table 13: Correlation extramarital affairs with Christian role-modelling*

<table>
<thead>
<tr>
<th>Spearman’s Rho</th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Incidences of extramarital affairs</td>
<td>Correlation Coefficient</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>157</td>
</tr>
<tr>
<td>2. Christian role-modelling</td>
<td>Correlation Coefficient</td>
<td>-.565***</td>
</tr>
<tr>
<td></td>
<td>Sig. (2-tailed)</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>157</td>
</tr>
</tbody>
</table>

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

This implies that, incidences of extramarital affairs reduced with increase in Christian role-modelling. This is consistent with the teachings of Jesus in Matthew 5:13-14 that the Church is the salt and the light of the world. It affirms the conclusion by Nwankwo (2015) that religion is good by itself and is still the most reliable antidote to moral decay.

Chapter Summary

This chapter has presented the results and findings of the study. The results have shown that the difference in incidences of extramarital affairs between respondents who attended premarital counseling and those who did not was statistically significant, $\chi^2(1) = 6.306, p<.05$. Spearman’s rank correlation output showed that there was a statistically
significant inverse relationship between incidences of extramarital affairs and skills gained from marriage seminars ($r = -0.792, p < 0.01$). Correlation analysis showed that the relationship between incidences of extramarital affairs and Christian role-modeling was negative and statistically significant ($r = -0.565, p < 0.01$). Interviews held with pastors revealed that all the pastors were unanimous that pre-marital counselling and marriage seminars were effective.

The implications and conclusions of the study are discussed in the next chapter.
CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS

Introduction

This chapter considers the implications of the findings, makes recommendations and suggests areas for further research.

Summary of Findings

It was found that incidences of extramarital affairs were higher among respondents who did not attend pre-marital counselling before getting married than among respondents who attended pre-marital counselling. The difference in incidences of extramarital affairs between respondents who attended pre-marital counselling and those who did not was statistically significant. For most of the respondents, pre-marital counselling programmes were effective in mitigating extramarital affairs. There was a statistically significant inverse relationship between incidences of extramarital affairs and skills gained from marriage seminars/programmes. The relationship between incidences of extramarital affairs and Christian role-modeling was negative and statistically significant.

Recommendations

Based on the study findings and discussions, the following recommendations are made:

1. The Church should create greater awareness of the importance and significance of pre-marital counselling to the society and especially to couples intending to get married. The findings of this study should be used as an evidence base upon which to support an institutionalized approach to conducting Church marriages.

2. The content and duration of pre-marital counseling should be expanded in order to allow adequate coverage of all critical topics necessary to ensure marital fidelity. By implication, this would mean that couples intending to wed in Church should get enrolled into such programmes early enough.
3. The Church should consolidate gains made through pre-marital counseling programmes by undertaking marriage seminars/programmes in Church. These should be undertaken more regularly and facilitated by role models with experience and high integrity and Christian ethics. Church leaders and members whose marriages set a good example to others should be identified and called upon to mentor couples and share their experiences on the strategies they used to preserve marital faithfulness.

Areas for Further Research

Although the aims and objectives of this research have been achieved, there are improvements that can be made in the future. The following areas, for further research, are suggested:

1. Since the study was undertaken at sub-location level, future researchers should expand the geographical scope of the research to evaluate whether findings remain consistent across geographical boundaries.

2. Another research that compares the trends, values and behaviours between Church goers and non-Church goers should be conducted to determine whether significant differences exist.

3. A future study should also control for the potential influence of demographic factors such as gender, education, income, number of years in marriage and so forth, in order to isolate the residual effect of the Church in mitigating extramarital affairs.

4. Further studies could be undertaken on how the Sound Relationship House theory could be integrated into church programs by pastors.

5. There is also need for a study to be undertaken on the incidences of extramarital affairs among pastors and other church leaders and the effect of this on role modelling.
Conclusion

The study findings have positive implications on the Church. The results affirm the Church as an effective custodian of moral fiber in society with significant impact on regulating the behaviour of the society towards upholding the sanctity of marriages as God instituted it. Through pre-marital counseling programmes, marriage seminars/programmes and good role-modelling, the Church indeed helps preserve good morals of a society by transforming the minds of its members keep off from extramarital affairs.

From the study findings, it is therefore clear that pre-marital counselling programmes are necessary for equipping couples with the skills for managing marital relationships. Pre-marital counselling equipped participants with interpersonal skills that has helped them relate well with their spouses, open their eyes to the problems that they should guard against in order to have a happy marriage, and empower them on how to work through relationship problems that may affect the marriage.

It was also evident from the study that marriage seminars/programmes are important in mitigating extramarital affairs. This is, especially, because couples who did not undergo pre-marital counselling have an opportunity to acquire the skills and knowledge needed to manage issues in their marriages without resorting to extramarital affairs.

Similarly, the study findings have underscored the need for Christian role-modelling in the society. By setting a good example as a Christian leader, married individuals learn how to conduct themselves as a Christian spouse by emulating the leader. The study has, thus, affirmed the significance of having models of healthy marital relationships free of extramarital affairs. Through fellowship with such role-models, spouses learn that their marriage is not the only one facing difficulty and are thus encouraged to resolve issues while maintaining marital faithfulness. Role models also act as mentors to young couples.
References


APPENDIX I: INFORMED CONSENT FORM

Introduction

My name is Martha Teriki J. Chebbet. I am a post-graduate student, conducting research for the award of a Master’s Degree in Marriage and Family Therapy, at Pan Africa Christian University.

Purpose of the Study: The purpose of this study is to establish the influence of the Church in mitigating extramarital affairs in Bondeni Sub-location, Nakuru County- Kenya.

Confidentiality: To enhance your confidentiality, all the information you write in the questionnaire is strictly confidential and will be used for the purpose of this research study only. Please do not reveal your name or identity anywhere on the instrument.

Statement of Informed Consent: I understand that participation in this study is voluntary and that I am free to withdraw my consent to participate in this study at any time. Refusal to participate or withdrawal will involve no penalty or benefits. I have been given the opportunity to ask questions about the research, and I have received answers concerning the areas that I do not understand. I willingly consent to participate in this research.

_________________________________________    ________________
Signature of Respondent                  Date
APPENDIX II: QUESTIONNAIRE TO MARRIED CHURCH MEMBERS

Section A: Demographic Information

1. Gender: Male  Female

2. Age: 18-29 years 30-39 years 40-49 years 50+ years

3. Church attended:
   - Africa Inland Church
   - Seventh Day Adventists
   - Chosen Christian Internal Church
   - Africa Gospel Church
   - Salvation Army
   - Kingdom Seekers Fellowship Church

4. Are you born again? Yes  No

5. Does your spouse attend Church? Yes  No

6. What role do you play in your Church?
   - Church leader
   - Church member

7. Type of marriage:
   - Christian (i.e. Church wedding)
   - Others (Please specific)

8. Number of years married: ________ years (Please write a specific number of years).

9. Has there been incidence of extramarital affair during the course of your marriage?
   - Yes  No

10. If “Yes” to Q9 above, which of the following forms of extramarital affair was it? (Please tick all that applies).
    - Sexual intercourse
    - Kissing
    - Caressing
    - Emotional attachment
Section B: Influence of Pre-marital Counselling in Mitigating Extramarital Affairs

11. Did you attend pre-marital counselling before you got married?
   
   Yes ☐  No ☐

12. If Yes, how many sessions did you attend? _____________

In this section, please tick against the answer which reflect your opinion on the role of pre-marital counselling on a scale of 1 to 5 where 1=Strongly disagree; 2=Disagree; 3=Neutral; 4=Agree, 5=Strongly agree.

<table>
<thead>
<tr>
<th>Role of pre-marital counselling</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>13. The quality of our relationship improved greatly after attending pre-marital counselling</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Pre-marital counselling equipped me with interpersonal skills that has helped me relate well with my spouse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Pre-marital counselling opened my eyes to the problems that I should guard against in order to have a happy marriage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. During pre-marital counselling, I learnt how to work through relationship problems that may affect my marriage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. I often resort to Scripture whenever I am facing a difficult time in my marriage</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

18. In your view, is pre-marital counselling effective in protecting marriages from extramarital affairs? ____________________________________________________________

19. How can Christian pre-marital counselling programmes be improved to help future couples prevent the risk of extramarital affairs? ________________________________

68
Section C: Influence of Marriage Seminars/programmes in Mitigating Extramarital Affairs

20. Have you attended any marriage seminars or similar programmes after you got married?
   Yes ☐ No ☐

21. If yes, how many seminars/programmes have you attended? ______________

*In this section, please tick against the answer which reflect your opinion on the role of marriage seminars on a scale of 1 to 5 where 1=Strongly disagree; 2=Disagree; 3=Neutral; 4=Agree, 5=Strongly agree.*

<table>
<thead>
<tr>
<th>Role of marriage seminars/programmes</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. Attending marriage seminars/programmes have helped me be faithful to my spouse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Marriage seminars/programs have helped me think more positively of my spouse</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. I have become happier with my marriage because of the insights I have gained from marriage seminars/programs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Marriage seminars/programs have helped me work on my marriage without resorting to extramarital affairs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. By attending marriage seminars/programs, I have gained practical skills on how to keep extramarital affairs off my marriage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

27. In your view, are marriage seminars/programmes effective in protecting marriages from extramarital affairs?__________________________________________________________

________________________________________________________________________

________________________________________________________________________

28. What improvements can be made on marriage seminars/programmes to help couples protect their marriages from the risk of extramarital affairs?__________________________________________________________
Section D: Influence of Role-Modelling in Mitigating Extramarital Affairs

In this section, please tick against the answer which reflect your opinion on the role of role-modeling on a scale of 1 to 5 where 1=Strongly disagree; 2=Disagree; 3=Neutral; 4=Agree, 5=Strongly agree.

<table>
<thead>
<tr>
<th>Role of role-modelling</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>29. The marriage of our pastors and other Church leaders have set a good example of</td>
<td></td>
<td></td>
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<tr>
<td>how I should conduct myself as a Christian spouse</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>30. In Church, there are many happily married Christian spouses who are models of</td>
<td></td>
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</tr>
<tr>
<td>healthy marital relationship free from extra-marital affairs.</td>
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<tr>
<td>31. Through fellowship with other Christian spouses, I have learnt that my marriage</td>
<td></td>
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<td>is not the only one facing difficulty.</td>
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<tr>
<td>32. In our Church, young spouses have an opportunity to be mentored by elderly</td>
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<td></td>
</tr>
<tr>
<td>spouses whose marriages are successful</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33. Testimonies given in Church about the dangers of extramarital affairs help me</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>avoid the vice.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34. Role-models have encouraged and helped me to avoid this vice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Thank you for your time and cooperation
APPENDIX III: INTERVIEW SCHEDULE FOR PASTORS

1. What leadership role do you play in the Church?

2. How long have you been married?

3. Do you feel under pressure to set a good example of an ideal marriage?

4. Has there been any incidence of extramarital affairs among Church members?

5. Who administers pre-marital counselling in your Church?

6. In your view, is pre-marital counselling effective in protecting marriages from extramarital affairs? Expound on your response further?

7. How can Christian pre-marital counselling programmes be improved to help future couples prevent the risk of extramarital affairs?

8. How frequently does your Church organize marriage seminars/programmes?

9. In your view, are marriage seminars/programmes effective in protecting marriages from extramarital affairs? Expound on your response further?

10. What improvements can be made on marriage seminars/programs in your Church to help spouses protect their marriages from the risk of extramarital affairs?

11. What do you think pastors and other Church leaders can do to help its members keep themselves from getting involved in extramarital affairs?

12. Would you say the conduct of leaders in your Church provide good role models for members to emulate?

13. Are there married spouses whom the Church can utilize to act as mentors to the young spouses?

Thank you
27th June, 2017

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: MARTHA TERIKI J. CHEBBET REG. NO. MFT/0552/15

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

She is at the final stage of the programme and she is preparing to collect data to enable her finalise on her thesis. The thesis title is “The Influence of the Church in Mitigating Extramarital Affairs in Bondeni Sub – Location, Nakuru County – Kenya”.

We therefore kindly request that you allow her conduct research in your organization.

Warm Regards,

Dr. Lilian Vikuru
Registrar Academics

27th June, 2017
APPENDIX V: NACOSTI RESEARCH AUTHORIZATION

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

Ref: No. NACOSTI/P/17/88688/18100

Date: 10th July, 2017

Martha Jematiea Chebbet
Pan Africa Christian University
P.O. Box 56875-00200
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “The influence of the church in mitigating extramarital affairs in Bondeni Sub-Location, Nakuru County - Kenya,” I am pleased to inform you that you have been authorized to undertake research in Nakuru County for the period ending 7th July, 2018.

You are advised to report to the County Commissioner and the County Director of Education, Nakuru County before embarking on the research project.

On completion of the research, you are expected to submit two hard copies and one soft copy in pdf of the research report/thesis to our office.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.
APPENDIX VI: NACOSTI RESEARCH PERMIT

CONDITIONS

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

THIS IS TO CERTIFY THAT:
MS. MARTHA JEMATIA CHEBBET
of PAN AFRICA CHRISTIAN UNIVERSITY,
0-200 Nakuru, has been permitted to
conduct research in Nakuru County

on the topic: THE INFLUENCE OF THE
CHURCH IN MITIGATING EXTRAMARITAL
AFFAIRS IN BONDENI SUB-LOCATION,
NAKURU COUNTY - KENYA

for the period ending
7th July, 2018

Applicant's Signature

Director General
National Commission for Science,
Technology & Innovation
THE PRESIDENCY
MINISTRY OF INTERIOR AND
CO-ORDINATION OF NATIONAL GOVERNMENT

Telegram: "DISTRICTER" Nakuru
Telephone: Nakuru 051-2212515
When replying please quote

DEPUTY COUNTY COMMISSIONER
NAKURU EAST SUB COUNTY
P.O. BOX 81
NAKURU.

Ref No. EDU.12/10 VOL.V/187

31st July 2017

TO WHOM IT MAY CONCERN

RE:- RESEARCH AUTHORIZATION
MARTHA JEMATIA CHEBBET

The above named person has been authorized to carry out research on "the influence of the church in mitigating extramarital affairs in Bondeni Sub location " in Nakuru East, Nakuru County for the period ending 7th July, 2018

Please accord the necessary support.

ANGELA MAKAU
FOR DEPUTY COUNTY COMMISSIONER
NAKURU EAST SUB COUNTY
THE PRESIDENCY
MINISTRY OF INTERIOR AND
CO-ORDINATION OF NATIONAL GOVERNMENT

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31st July 2017

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RE:- RESEARCH AUTHORIZATION
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Please accord the necessary support.

ANGELA MAKAU
FOR DEPUTY COUNTY COMMISSIONER
NAKURU EAST SUB-COUNTY