

An Analysis of Intrapersonal and Interpersonal Drivers of Infidelity among the Clergy in the Church of Uganda

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Abstract: This article shapes the current and ongoing discourse on infidelity in the Church of Uganda. The Church of Uganda is a well-positioned institution that stirs good morals among its adherents. However, numerous factors can undermine trust in its leaders, with infidelity among the clergy being a potentially significant issue. The understanding from this article will help the Church to develop its adherents in the clergy domains in aspects of both the spirit and the physical for as long as both categories of persons stay focused on the gospel and mission of the Church, in theory, and practice. Therefore, any antagonist to such an event should be quantitatively identified and its drivers established to inform prompt and effective Church intervention. This study adopted a constructivist research philosophy, with which deductions are made based on opinionated evidence and/or opinions put forward by respondents. This study used two qualitative data collection methods; the choice of the two methods was informed by the fact that both are qualitative data collection methods and hence appropriate for use in a constructivist study such as the current one. The two data collection methods used were focus group discussions and key informant interviews. The study utilized focus group discussions and key informant interview guides as data collection tools, with the interview guides serving as a guide for moderation rather than directly capturing responses, and recording and notetaking. Both interview guides were designed with open-ended questions so as not to limit the respondents to providing their opinions. Responses from the focus group discussions and key informant interviews were analyzed thematically, which in hermeneutic terms refers to the interpretation of data, and enlightenment on the actual meanings embedded within a given set of qualitative responses (Cornish 2020:352,365). The analysis was conducted through a 6-phase process, which began with the familiarisation with the data in Phase 1, the generation of initial codes in Phase 2, the search for themes in Phase 3, the review of themes in Phase 4, and the definition and naming of themes in Phase 5. The study reveals infidelity among Church of Uganda clergy, with intrapersonal drivers such as not being truly saved, familiarization with God, risky counseling, leaving wives behind, and low moral commitment. Interpersonal drivers include familial relations with church leaders, collegial influence, and dissatisfaction with sexual needs by wives. The Church is called to address these findings and implement evidence-based solutions.

Keywords: Infidelity, Clergy, Church of Uganda, intrapersonal, interpersonal drivers.

INTRODUCTION

Religion has been historically known to be a promulgator of good morals and values among both religious leaders and their adherents (Religions, 2000). The historical evidence provided by Karl Marx attests to the fact that religion is a formidable source of a sense of meaning in life. Marx further argues that “Opiate of the Masses”, *albeit* considered to be infamous, mentioned that religion is one entity that enables people to see themselves through predicaments (Schnabel, 2000). He accentuated that people always turn to religion for solace, even when they usually happen to address the root causes of their predicaments. What also makes religion such an important global driver of human beliefs, norms, and life in general, is the fact that the majority of the global population is affiliated with a certain religious denomination (Ababio, 2023)

One of the most formidable antagonists of trust, legitimacy, cohesion, sanctity, and partnership, and hence the execution of the church’s mandate is infidelity among the clergy. That is premised on the negative effects of infidelity on human relations with God (1 Corinthians 6:9-10) and family (Saini, 2021), which is the smallest unit of the church (Exodus 20:12); (Deuteronomy 6:1-25).

With infidelity, the entire church risks being perceived as one that betrayed the nation through engagement in moral malfeasance, and illicit sexual affairs (Religion, 2000) This becomes a source of distrust among followers, who question the legitimacy of the religions they subscribe to. That alone can stop the progress of the five marks of the mission of the Church in its tracks, particularly if infidelity among the clergy is left to increase unabated.

This article shapes the current and ongoing discourse on infidelity in the Church of Uganda. The church will be able to develop its adherents in the clergy domains in aspects of both the spirit and the physical for as long as both categories of persons stay focused on the gospel, in theory and practice. Therefore, any antagonist to such an event should be quantitatively identified and its drivers established to inform prompt and effective church intervention.

Historical and Biblical Conception of Infidelity

Infidelity is a trade-cultural practice of old, dating back multiple centuries (Alitabar, 2014). Humans have exhibited it for centuries, including important biblical figures of the time, like Esau (Genesis 26:34; 28:6-9), Elkanah (1 Samuel 1:1-8), and

David (1 Samuel 25:39-44).

Infidelity has been accorded multiple definitions over the previous two decades (Beltrán-Morillas, 2019). However, even with the many definitions of infidelity, there is still no consensus on what the global standard should be when defining the marital deviance that infidelity is.

Some acceptable definitions of infidelity exist; unlike polygamy, which generally refers to having several spouses (Gadban & Goldner, 2020), that could be many wives (polygyny), many husbands (polyandry), or a group of men that are simultaneously married to a group of women (polygynandry) (Barclay, 2020), infidelity is simply the breach of sexual exclusivity with one's official partner.

In addition, (Alitabar, 2014) Has further defined infidelity, as including having sexual relations with a partner other than one's official wife or husband. Infidelity is defined as "the occurrence of sexual involvement with a third party (extramarital partner) in violation of the ground rules of faithfulness that were established by the couple. (Beltrán-Morillas, 2019)

While infidelity is mentioned in generic terms, within scripture, emotional infidelity is hinted at in scripture, particularly in the book of (Mathew 5:28) in which it is written that anyone who lustfully looks at a woman has already committed adultery.

Thus, it is evident that infidelity can single-handedly derail the human race from the path of being recipients of God's promises to man, as stipulated in (Isaiah 41:10); (Hebrews 13:50); (2 Timothy 4:18), to the demerit of the five marks of the mission of the Church (Blake, 2021).

Whereas the main aim of the biblical stand on sexual immorality and infidelity is to save one's soul and put people on the path of salvation and making it to the kingdom of God, infidelity has its effects not only in the spiritual realm but also in the physical one. The negative effects of infidelity are wide-ranging to the extent that they can cripple church activities if not abated.

At an interpersonal level, sexual immorality among the clergy can also be of consequence, on a larger scale. People join churches for many reasons including spiritual growth, counseling, moral growth, love, reconciliation, healing, and sanctuary (Schnabel, 200:612,631). However, such functions of the church can be rendered as a hoax

in the case of clergy who ought to guarantee their provision are the same people who engage in deviance such as infidelity, particularly when that happens on a large scale, unabated. The consequences can be a loss of faith in the church, by the masses, loss of spiritual faith and trust in the church, and squandering much needed spiritual capital that the church needs to thrive (Zappalà, 2022).

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

It is at this point that the analogy of the "*chain is as strong as its weakest link*" perfectly applies given that without proper management of the consequences of the acts of sexually immoral or polygamous clergy, the church stands to lose credibility. In the context of the Church of Uganda, the effect on the credibility of the clergy may then affect the achievement of especially the first two (spreading the gospel, and baptism) of the five marks of the mission of the Anglican Church (Blake, 2021). That is because both marks of the mission of the church ought to be performed by ordained clergy and since spreading the gospel involves preaching against sexual sin, the said clergy ought to have not only the religious but also the moral authority to do so.

What is even of more concern is the fact that the bible, which the entire Church of Uganda relies on for spiritual guidance is not short of counsel as far as marriage is concerned. There are scriptures in the Pastoral Epistles attesting to the fact that one should be a husband to one wife (1 Timothy 3:2), 1 (Timothy 3:12); (Titus 1:6). The biblical stand notwithstanding, sexual immorality among church leaders has been a persistent vice over the years (McCarthy, 2020). Infidelity and its outcomes including polygamy, bigamy, and adultery are still rampant even in the Church of Uganda (McCarthy, 2020) Including its leaders (Clergy).

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

Therefore, this study will perhaps for the first time help the church develop interventions tailored to combating the biblically antagonistic vice that is infidelity among the clergy, informed by evidence obtained by this study. Still at an administrative level in the church of Uganda, the findings of the study related to the current church stand on the issue of infidelity as reported by key informants will stimulate internal debate on the issue of the need for explicit pronouncement of the church on infidelity among the clergy.

THEORETICAL FRAMEWORKS

From the review of theories, it is evident that all potential theories that could hinge on the current study, postulate that most predictors of deviant marital behavior are intrapersonal and interpersonal, therefore, the current study peculiarly had to be informed by two theoretical frameworks, each of which supported one of the two potential drivers of infidelity. One of those theories was the theory of human needs, which supposes that the engagement in deviant marital behavior largely depends on one's traits, which influence the needs they strive to achieve. (Waya and Augusta, 2017) Suppose that one of the fundamental needs is sexual intercourse that if not fulfilled as a personal need, leads to marital deviant behavior, with the propensity of doing so modified by personal traits.

The second theory that this study adopted was the strain theory, which is by far among the few theories on marital behavior that happen to make postulations that encompass both societal and marital constructs that may influence deviant marital behavior. The strain theory, as discussed by (Le & Agnew, 2003) Attempts to predict why infidelity happens within marriage and goes ahead to postulate that deviant marital behavior happens due to several factors within society and the marriage. The theory suggests that when one is

faced with various strains and pressures in their marital life, they tend to have a high propensity to engage in deviant marital behavior including infidelity. The theory therefore entirely suggests that deviant marital behavior is predicted by interpersonal characteristics.

Interpersonal predictors of infidelity

some studies have also found interpersonal characteristics to be of significance in showing the incidence of infidelity (Busza, 2016) That is in concurrence with the strain theory, in which it is suggested that internal marital dynamics also play a role in the occurrence of marital deviant behavior.

Lack of love in a current relationship

(Selterman, 2020) Found the eventual absence of love in marriage increased the chances of infidelity. Therefore, it is possible that after marriage, the feelings of love among partners tend to reduce, which makes them more likely to engage in extra-marital affairs. The same could be true among the clergy.

Intimacy with spouse

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

In the study, conducted by (Busza, *et al.*, 2016) Participants who had engaged in extra-marital affairs mentioned that they felt more life and intimacy with their extra-marital partners, and some reported that their primary marriages had lost their earlier excitement. That is consistent with findings by (McAllister, 2020) It was reported that men who engaged in infidelity felt they were fed up with the routine marital climate they were in daily. However, in the study by (Altgelt, 2018), an inverse relationship between infidelity and spousal attractiveness was found, which implied that men

who reported that their wives had become unattractive engaged more in infidelity.

Family work Conflict

(Swimberghe, 2014) Found associations between work-family conflict incidence and deviant behavior, noting that such conflict increases stress, which then increases the risk of infidelity. (Wu, *et al.*, 2018) noted that when one's work conflicts with their family duties, one becomes more inclined to engage in deviant behavior, following the diversion of attention away from family (Swimberghe, 2014). It is not surprising that job-related stress has also been found to be one of the independent predictors of infidelity in marriage (Abbasi & Dibble, 2021)

Marital mistrust

Mistrust within a marital relationship has also been found to have an association with the tendency to engage in infidelity (Baboo & Mohammadi, 2021). The effect of mistrust could be related to the fact that with such mistrust, intimacy reduces, and as earlier mentioned. (McAllister, 2020), can result in infidelity.

METHODOLOGY

This study adopted a constructivist research philosophy, with which deductions are made based on opinionated evidence and/or opinions put forward by respondents. According to Honebein, (1996) Constructivism is hinged on the assertion that each person can construct their comprehension and understanding through their daily interaction with their environment, from which they obtain experiences that they can then base on to put forward their opinions when prompted (Dickson, 2019) Therefore, from a constructivist point of view, the construction of meaning is based on only and only the learned experiences of a given respondent and their experimentation (Blow & Hartnett, 2005

The constructivist research paradigm asserts that people construct an understanding of the world around them through their previous experiences and reflection on those experiences (Honebein, 1996)

In other words, the paradigm is oriented towards qualitative research (Honebein, 1996) Constructivist philosophy has designs within it that could potentially be adopted by this study. They include grounded theory, ethnography; case study exploratory design, phenomenology, historical study designs, and case study design (Jacelon & Dell, 2005). Among all those theories, the most

appropriate for this study was the case study exploratory design given that the design seeks to answer three questions: how why and what? (Aronson, 1995. This implies that with the design, it was possible to assess the typology of clergy who engaged in infidelity, and why infidelity occurs, Hence achieving all three study objectives. With this design therefore, it was possible to obtain the opinions of each of the respondents (clergy) that arose from their experiences in being part of the church of Uganda.

The study was conducted among the ordained clergy in the province of the Church of Uganda. The Province of the Church of Uganda is comprised of thirty-seven dioceses, For the sake of having a high study transferability, a census of all the dioceses was made and was included in the sampling frame to increase the reliability of the study.

However, given the limitations on the number of focus group discussions that could be conducted due to data saturation, only one focus group was first conducted in each diocese. Once a focus group was held in each diocese, then the subsequent one was conducted in another diocese. Such an approach ensured that by the time data saturation was set in, a considerable proportion of dioceses within the province would have been represented in terms of having clergy therein give their views and opinions about issues of interest to the study.

Key informants, on the other hand, were purposively sampled on the premise of being occupants of administrative positions within the Church of Uganda. However, it should be known that while the most immediate focus would have been on Bishops, they couldn't be purposively sampled as key informants because only one of them is allocated a diocese, making their identification and exposure as key informants more likely, after reporting their findings, hence breaching the ethic of anonymity.

Thus, the key informants targeted were those who are more in each diocese, to the extent that even when their positions in the church are annotated on each of their responses, their identification is very unlikely. They included canons and Archdeacons, given that the two categories of the clergy are not only high-ranking in the church but also more in each diocese. Like the approach used when convening focus group discussions, one key informant was sampled first, from each diocese, to

allow for saturation to happen, at least after several dioceses are represented.

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

This study used two qualitative data collection methods; the choice of the two methods was informed by the fact that both are qualitative data collection methods and hence appropriate for use in a constructivist study such as the current one. The two data collection methods used were focus group discussions and key informant interviews.

The study utilized focus group discussions and key informant interview guides as data collection tools, with the interview guides serving as a guide for moderation rather than directly capturing responses, and recording and notetaking.

Both interview guides were designed with open-ended questions so as not to limit the respondents to providing their opinions.

Responses from the focus group discussions and key informant interviews were analyzed thematically, which in hermeneutic terms refers to the interpretation of data, and enlightenment on the actual meanings embedded within a given set of qualitative responses (Cornish, 2020). The analysis was conducted through a 6-phase process, which began with the familiarisation with the data in Phase 1, the generation of initial codes in Phase 2, the search for themes in Phase 3, the review of themes in Phase 4, and the definition and naming of themes in Phase 5.

DISCUSSION

One of the three theoretical frameworks that informed this study was the human needs theory which supposes that the engagement in deviant marital behaviour largely depends on one's traits, which hence influence the needs that they strive to achieve. (Waya, 2017). The findings of this study concur with the suppositions of the human needs theory, given that the study identified a total of five intrapersonal drivers of infidelity among the clergy in the Church of Uganda. They include not

being truly saved, familiarisation with God, engagement in risky counseling sessions, the tendency to always leave one's wife behind whenever one goes for ministry, and low moral commitment to the church cause.

Having personal traits play a role in driving infidelity among the clergy was expected, given that the choice to engage in infidelity or not to do so ultimately depends on the person (clergy). This has also been found to be the case in numerous other previous studies (Pichon, 2020).

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

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

Some of the participants defined risky counseling as the provision of pastoral counseling to women, at their own homes, that is, when the clergy is lured into traveling to a woman's house to provide counseling for them. Such was confirmed as being frequent occurrences, and what they imply is sexual temptation. The Church of Uganda has clergy who intentionally or unintentionally expose themselves to sexual temptation, and yet scripture holds that sexual temptation is a reality to every man and that one should be careful not to be tempted (Matthew 26:41); (James 1:14-16); (1 Corinthians 6:8); (Matthew 5:27-28);

(Deuteronomy 22:22); (Job 31:1); (Job 31:9-11); (Psalms 101:3); (Matthew 18:8-9) (Hebrews 10:26-27); (Thessalonians 4:3-5); (1 Corinthians 16:13-14); (Ephesians 5:3-6); (Romans 13:14); (2 Timothy 2:22).

The author of the book of Mathew was explicit enough when he said that;

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

Similarly, the author of the book of Romans was explicit enough when he said that.¹

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

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

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

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

The same effect (sexual temptation) happens when a clergy tends to always leave his spouse behind whenever one goes for ministry, particularly when traveling far or abroad. Usually, when one travels to distant places and happens to be in constant interaction with people of the opposite sex, for a substantial period, they tend to develop non-curtailed lust and may be tempted to engage in infidelity. The lust in that case is not curtailed because the clergy would have no one to

physically fear and have them change their mind on whether or not to sexually get involved with a woman who is not their wife. In most cases, it is the official wives of such men that can be the greatest barriers to them engaging in sexual immorality, especially if they happen to be in the vicinity, whenever temptations are rife. This explains why clergy who usually left their wives behind whenever they travelled for ministry, were considered to be more likely to engage in infidelity.

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

Perhaps one of the most precedent interpersonal drivers of infidelity was the dissatisfaction with sexual needs by wives of the clergy. As earlier mentioned, this finding is unsurprising because before clergy were ordained to be clergy, they were human beings, with bodies that were prone to burn with sexual desire (1Cor: 7), which is the reason why the Apostle Paul urged all persons to marry and avoid sexual sin (1Cor: 7). Thus, even when the clergy is married, their sexual desires have to be fulfilled by their spouses, as still commanded by the first book of Corinthians, chapter 7. Short of this, room for temptation to have sex out of wedlock is created, hence

infidelity, this has been confirmed in many previous studies (Fincham 2017:23). It has been proven, even in scripture that all men are prone to temptation (Matthew 26:41); (James 1:14–16); (1 Corinthians 6:8); (Matthew 5:27-28); (Deuteronomy 22:22); (Job 31:1); (Job 31:9-11); (Psalms 101:3); (Matthew 18:8-9); (Hebrews 10:26-27); (Thessalonians 4:3-5); (1 Corinthians 16:13-14); (Ephesians 5:3-6); (Romans 13:14; 2 Timothy 2:22), regardless of whether they are church leaders or followers. It should be known that the reason why scripture commands all married people to never deny themselves sex is because such sexual starvation can lead to temptation. The Apostle Paul was explicit when he reported that;

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

In this biblical excerpt, it is clear that the Apostle knew the effects of sexual deprivation in marriage, by mentioning that Satan tends to tempt all married people who are sexually starved, by luring them into infidelity. The participants and even key informants mentioned that some women who marry clergymen tend to think that because their husbands are clergy, they have minimized feelings and a low sexual drive by being clergy. Such a notion is certainly why some of them do not fulfill the sexual desires of their clergy husbands, which leads to unintentional temptation on the part of their husbands.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Infidelity among church leaders, a long-standing issue, persists in Uganda's Church. Evidence suggests interventions should be evidence-based and address the drivers of infidelity. The study's conclusions are based on qualitative data.

The study reveals infidelity among Church of Uganda clergy, with intrapersonal drivers such as not being truly saved, familiarization with God, risky counseling, leaving wives behind, and low moral commitment. Interpersonal drivers include familial relations with church leaders, collegial influence, and dissatisfaction with sexual needs by

wives. The Church is called to address these findings and implement evidence-based solutions.

The Directorate of Mission, Evangelism, and Outreach and bishops in Uganda should organize staff development programs for clergy, aiming to rekindle faith and spirit. Targeting clergy with five years or more experience can reduce familiarization with God and increase moral commitment to the church cause.

The clergy should use their connections with administrative staff ethically and positively, and the Bishops should discourage cover-ups of infidelity cases. To address low satisfaction with sex life in marriages, the Church of Uganda mothers' and fathers' unions should provide comprehensive counseling and education on sex in marriage.

The Church of Uganda should provide pre-marital counseling to clergy and limit contact time to promote understanding of marriage sanctity. It should also enforce ministerial policies against providing pastoral counseling to opposite-sex individuals in sexually tempting environments.

Clergy should travel with their spouses for ministry, reducing sexual temptation and strengthening trust, thus reducing the risk of infidelity.

The church should prevent infidelity among the clergy by avoiding persuasion to marry as part of ordination requirements. Candidates for ordination must undergo thorough scrutiny of their history, character, and moral values by responsible authorities to fit the profile of a church minister.

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