

**A STUDY OF THE EFFECTS OF SEXUAL IMMORALITY AMONG THE CLERGY  
ON THE LIVES OF THE CHRISTIANS: A CASE OF SIAYA TOWN PARISH  
OF NG'IYA DEANERY, MASENO WEST DIOCESE  
OF THE ANGLICAN CHURCH OF KENYA**

**CAROLYNE ANYANGO OHANGA**

**M22B09/062**

**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND  
THEOLOGY IN (PARTIAL) FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF  
A BACHELOR OF DIVINITY DEGREE OF UGANDA CHRISTIAN UNIVERSITY**

**July, 2024**



**UGANDA CHRISTIAN  
UNIVERSITY**

*A Centre of Excellence in the Heart of Africa*

## **ABSTRACT**

This research study explores the relationship between the use of X (formerly Twitter) and the social well-being of university students. This study made use of a qualitative research study and in-depth open-ended interviews with six university students who frequently use X and revealed that students used X to seek and consume information, social interaction and self-expression. The data collected was analyzed using a thematic analysis to identify patterns in how students use X, reasons they use X and the positive and negative impacts X has had on their social well-being. This study's findings are relevant in understanding the crucial dynamics for developing the necessary strategies to overcome the negative impact of social media platforms and make the best use of them by maximizing the benefits.

## APPROVAL

This dissertation titled The impact of X (formerly Twitter) on the social well-being of university students was written under my supervision and is ready for submission as part of the requirements for the award of a Bachelor of Arts in Journalism and Communication.

Signature.....  


Date.....  
3<sup>rd</sup> / 07 / 2024

Mr. Semakula John

(Supervisor)

**DECLARATION**

I, Hannah Blessed Padde, S21B04/033 hereby declare that this is my original work, it is not plagiarized and has not been submitted to any other institution for any award.

NAME: Hannah Blessed Padde. SIGNATURE.......... DATE.....*31st July 2024*.....

## TABLE OF CONTENT

ABSTRACT .....	i
ABBREVIATIONS .....	vi
CHAPTER ONE .....	1
INTRODUCTION.....	1
1.1 Background to the Study.....	1
1.2 Research Problem.....	2
1.3 Purpose of Study .....	3
1.4 Specific Objectives .....	3
1.5 Research Questions .....	3
1.6 The Scope of the Study .....	3
1.7 Justification of the Study.....	4
1.8 Significance of the Study .....	4
1.9 Theoretical Framework/ Conceptual Framework/ Hypothesis .....	5
CHAPTER TWO.....	8
LITERATURE REVIEW.....	8
2.0 Introduction .....	8
2.1 Overview of social media and History of social media .....	8
2.3 Rise of X (formerly Twitter) use among universities and students .....	11
2.4 How University Students Use X .....	12
2.5 Social Media and Social Well-being of University Students .....	13
CHAPTER THREE .....	15
METHODOLOGY.....	15
3.0 Introduction .....	15
3.1 The Research Approach .....	15
3.2 The Sampling Technique .....	16
3.3 Data Collection Method .....	16

3.4 The Scope .....	17
3.5 Data Analysis .....	17
3.6 Ethical Considerations.....	18
3.7 Limitations of the Study .....	18
CHAPTER FOUR.....	19
DISCUSSION OF FINDINGS.....	19
4.1 When university students use X.....	19
4.2 Why university students use X .....	21
4.3 The impact of X on the students’ social interactions.....	23
4.3.1 Positive Impacts of X on university students’ social interactions .....	23
4.4 Negative Impacts of X on university students’ social interactions .....	25
CHAPTER FIVE .....	28
CONCLUSIONS.....	28
5.1 The social well-being of university students is positively influenced by X to a certain degree. .....	28
5.2 The social well-being of university students is more negatively affected by Twitter than positively affected. ....	28
CHAPTER SIX.....	30
RECOMMENDATIONS.....	30
REFERENCES .....	31

## ABBREVIATIONS

SNSs

Social Networking Services

UCU

Uganda Christian University

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

The increased growth in the rate of use of social media platforms such as Facebook, X (formerly Twitter), and Instagram among students in higher institutions like universities is properly documented (Sponcil and Gitmo, 2013). Two studies that majorly focused on social media and engagement have successfully found a relationship between time spent on social media platforms and student engagement (Astin, 1984). In an era where technology is developing at a fast rate, the majority of the population especially the youth adapt to using social media sites. This is highly facilitated by easy access to the internet since electronic devices like laptops and mobile phones are very accessible. 80% of X (formerly Twitter) users access the social media platform using their mobile devices (Chow, 2013). YouTube, Facebook, X (formerly Twitter), Linked In, Pinterest, and Instagram are the most used social media platforms (Febriyantoro & Arisandi 2019; Musando Gambo, 2020). According to Katrmpouza et. al (2019), X (formerly Twitter) is a micro-blogging application that accepts sharing of information in a limited number of characters. Users of X (formerly Twitter) can upload information on the app also known as tweeting with not more than 140 characters (Fischer & Reuber, 2010; Junco, Elavsky & Heiberger, 2012; Thomases, 2010). X (formerly Twitter) has become a very popular social media platform among undergraduate and graduate students (David et al. 2018; Bista 2015; Sewell, 2013). Instructors or teachers can create learning spaces and communicate efficiently with many students at once since X (formerly Twitter) provides one-to-many or many-to-many communication channels (McArthur and Bostedo-Conway 2012, p291). Hennessy et.al (2016) conducted a study using X (formerly Twitter) at the University of Southampton on the role social media and anatomy education play in enhancing student learning and experience in anatomy. According to this study, 91% of the students used X (formerly Twitter) to aid their communication with their teachers and themselves, boosting morale among students and playing a role in reducing anxiety among the students since they were able to express their grievances hence receiving sympathy from their fellow students. The use of social media platforms such as X (formerly

Twitter) has various impacts on their learning patterns, social relationships and interactions, and even their sleep patterns (Singh, 2020). These positive impacts include improved interaction between students and teachers and increased engagement with educational material (Tur and Martin, 2014). Furthermore, other researchers have discovered that the use of social networking sites (SNS) plays a positive role in the academic performance of university students. (Malik et al. 2019; Junco et al. 2011, 2013; Lin et al. 2013; Mao 2014). On the negative side, some researchers believe that too much time and attention given to social media affects student's academic performance negatively. (Alnjadat et al. 2019; Flanigan and Babchuk 2015; Kirschner and Karpinski 2010). The aim of this research is to investigate the relationship between the use of X by students at Uganda Christian University and their social- well-being.

## **1.2 Research Problem**

X, the micro-blogging social media platform that was launched in 2006 by Jack Dorsey, Noah Glass, Biz Stone, and Evan Williams has since attracted more than 600 million accounts and about 300 million active users with an excess of about 500 million tweets per day (Holt,2013). According to the *use of Twitter across educational settings: a review of the literature*, Malik writes that there is a need for research to be carried out on the role X plays in forming friendships and connections and how effective these friendships are since there has been so much negative information on the use of social media platforms and how it has caused a drift in team work and cooperation among students. Further research on how social media can be used for positive impact can alter the negative press on the use of social media, foster unity and close barriers created by these platforms (Malik, 2019). In Twitter's capacity to support collaborative learning, Carpenter writes that research needs to be carried out in cases where strong bonds and friendships have blossomed into deep, lengthy collaborations. According to Carpenter, this research needs to be done so as to find out how best one can take advantage of the connections made on social media platforms (Carpenter et. al, 2016). Additionally, IA Alshaye, notes in that there needs to be in-depth research on how far X promotes the free expression of student's thoughts and ideas (Alshaye, 2023). Research needs to be done to find out why students use X for various reasons. According to Rohr, in *Exploring students' Twitter*

use in the online classroom across 4 years, we know that students use X but we do not understand why they use it therefore further research could aid in finding out the various reasons students use X.

### **1.3 Purpose of Study**

The purpose of this research is to investigate the relationship between the use of X by students at Uganda Christian University and their social- well-being.

### **1.4 Specific Objectives**

- 1.To establish when UCU students use X
2. To establish why UCU students use X
3. To investigate ways in which X influences UCU students' social interactions

### **1.5 Research Questions**

RQ1: When do UCU students use X?

RQ2: Why do UCU students use X?

RQ3: How does X influence UCU students' social interactions?

### **1.6 The Scope of the Study**

#### ***1.6.1 Geographical Scope***

This study will be conducted at Uganda Christian University. The University is located in Uganda, Central Region, Mukono District, East of Kampala on the Kampala- Jinja Highway. Uganda Christian University is a Christian, private university with its main campus located in Mukono, Uganda. It was founded in 1977 and accredited by the Uganda National Council for Higher Education. UCU offers various undergraduate and graduate programs in many disciplines including theology, communications, law, dentistry, education, visual arts, business and many others. The specific target students for this study are third year students at the university pursuing a Bachelors of Arts in Journalism and Communication who are active X users.

#### ***1.6.2 Content Scope***

This research seeks to investigate how the use of X affects various aspects of the social well-being of university students. These include analyzing the frequency of interactions on X and the impact on

their social well-being, investigating the effect of the use of X on the mental health of students with regard to the effect of stress levels, self-esteem and levels of anxiety. Furthermore, investigations will be made on the contribution of X to the academic performance of the students, and establishing if engagement on the social media platform has implications on students' grades. An assessment will be carried out to find out how X influences relationships and interactions between peers and between students and their lecturers. The relationship between online activity on X and social well-being will also be explored. These will include factors like cyberbullying and digital presence.

### **1.6.3 Time Scope**

This research will be carried out in July because it is the month of the semester when students at the School of Journalism, Media, and Communication are on the semester.

### **1.7 Justification of the Study**

This study is carried out to address the rising concerns of social media platforms like X on the mental health, self-esteem, and relationships of university students. Understanding the implications of social media platforms like X can aid the curbing of major challenges arising from the use of the platform. Miller (2015) writes in *“College students and risk-taking behaviour on Twitter versus Facebook”* that there should be more research done on how students use X in the rest of the world other than the United States of America since his study was limited to USA, research ought to be carried out in other countries (Miller, 2015). Therefore, studies in the area of the purpose of X use among students in Uganda is still limited.

### **1.8 Significance of the Study**

The results of this study are significant on several fronts.

1. It will guide students on the platform on how to engage positively on X without affecting their fellow students' well-being and maintaining healthy connections within the university.
2. Furthermore, this study adds to the growing research on the relationship between the use of X and university student's social well-being.
3. This study will be able to use the results of this study to develop policies or practices that address the social well-being needs of university students who use X.

## 1.9 Theoretical Framework/ Conceptual Framework/ Hypothesis

According to Katz et al (1974), “Uses and Gratifications theory aims to understand why people use particular types of media, how they use these media and what satisfaction they derive from using particular media”, but more specific was Lattimore et al., (2007) that people use media as entertainment; scan the environment; a diversion; a substitute for personal relationships; and a check on personal identity and values. Additionally, Katz (1959) writes that the big question is not “what does the media do to people” but rather “what do people do with the media?” This theory relies on the belief that consumers of media are not just a passive group of people, but they play a major part in choosing different media that suits their needs at that particular time. (Infante, Rancer & Womack, 1997; Lowery & De Fleur, 1983). This theory first advanced in the 1940’s by Lazarsfeld and Stanton (1944) but came into prominence in the late 1950’s and 1960’s when researchers discovered that the traditional effects theories like agenda setting theory did not properly reveal the relationship between audience experiences and mass media (Blumler, 1979; Swanson, 1979). Additionally, Becker (1979) points out that an individual who seeks gratification from one medium is most likely going to seek the same gratification from another medium so therefore gratifications are not media specific. In line with this study, Becker’s discovery explains why students use X. Some students use it to fulfill their cognitive needs, for entertainment, social validation or social connection and therefore impacts students’ social well-being positively or negatively.

According to Bernett et, al, the uses and gratifications theory is relevant to the use of social media because it is rooted in communications literature. In this study, Bernett et, al, takes note of four uses and gratifications frameworks that were selected because they explained the theory with respect to the use of internet by people. The chosen frameworks were: Palmgreen and Rayburn’s (1979), Korgaonkar and Wolin’s (1999), Papacharissi and Rubin’s (2000) and Ko et al. (2005) which revealed seven common themes; social interaction, information seeking, pass time, entertainment, relaxation, communicatory utility, and convenience utility.

There is a link between the users and gratification theory and social media however it is important to note that the use of social media among university students has both negative and positive effects.

With the rise of social media and social networking sites, uses and gratification research exploring reasons behind companionship and community has increased (Sheldon 2008). Sheldon (2008) writes that the motives for and gratification from using the social network site Facebook found that the largest proportion of students use it to cultivate friendships and maintain relationships with friends. Additionally, Kasirye (2022) notes that there is a need to interact with friends and family of late only with the integration of technology and social media networks unlike twenty years ago when social media was not a topic of discussion or an alternative for creating bonds between friends and family. Kasirye (2022) further notes that there is a need for people to feel connected to the other locations other than the locations they are in, need to feel affiliated to other individuals and to chat with friends and relatives irrespective of the distance between them. This has been possible through platforms like X where people can give their opinions on events transpiring in different countries or continents from where they are located like wars in different countries. People also feel affiliated to other individuals even when they have not met them when they engage with content through liking and commenting on posts.

Social media platforms are used by young adults to express themselves through uploading personal content on platforms to thousands of social media users. Other research studies (Park, Kee & Valenzuela, 2009) describe the concept as self-status seeking.

Several studies have already linked mental well-being with internet usage (Lin, et al., 2016). A 2017 study revealed that young adults used social media as a means of escapism especially when they were in bad moods. This was done through going through celebrity pages, searching for happy quotes or finding funny content so as to avoid having one on one conversations about how they are feeling (Radovic, Gmelin, Stein, & Miller, 2017). Therefore, unfortunately, with the initial intention to use social media to improve mood, this would according to Radovic, Gmelin, Stein, and Miller (2017) give rise to unintended consequences like social comparison among adolescents. This might indicate that adolescents and young adults may use social media as an outlet to express feelings in ways that might be uncomfortable or unsuitable in face-to-face interactions. Students on X express their frustrations with their day-to-day life on the social media platform and in most cases are afraid to

lay out these grievances in person. For that reason, self-expression seem to be an important component and gratification when analyzing social media use and mental well-being as it includes emotional as well as social aspects. The aim of this research is to investigate the relationship between the use of X by students at Uganda Christian University and their social- well-being.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

This section of the Literature Review, we take a look at the rise of social media, the rise of four of the most widely used social media platforms, their influence on the social well-being of university students, the reason students use X according to previous studies carried out, when they use X and the implications of these four social media platforms on the lives of university students. These are Facebook, Instagram, Snapchat and X.

#### 2.1 Overview of social media and History of social media

The definition of social media, according to the Merriam-Webster dictionary, involves electronic communication such as social networking websites and blogs, which allow users to form online communities for sharing information, ideas, personal messages, and various content like videos. Social media has been defined as a web-based service that is open to the public and allows users to generate personal profiles and connect with other users, create connections, read, react, and reply to messages sent to them either privately or publicly (Boyd & Ellison 2008). This is why everyone can create a social media account on any of the platforms available and they are free to upload content as long as it does not violate the community guidelines or choose to only consume the information from different platform users. The origins of social media have been the subject of various theories. "Technological advancements have continuously enhanced our ability to interact and connect with one another throughout history." (Carton, 2009). Many friendships and relationships have been able to thrive today even with the long distance because of the use of social media platforms that facilitate text, audio and video communication. During the late 1800s, Emile Durkheim, a renowned French sociologist considered the founding figure of sociology, and Ferdinand Tonnies, a German sociologist, are acknowledged as trailblazers in the study of social networks. Tonnies posited that social groups could form due to the sharing of values and beliefs or as a result of shared conflict, delving into the social contract conceptions of society. This applies today because groups of people with similar interests, goals or ambitions form communities or what we refer to as groups on social

media platforms because every individual in the group has a common goal. Durkheim integrated empirical research with sociological theory, establishing his own unique approach. (Rimskii, 2011, Wren, 2004). Social networks have grown over time to the versions of today that utilize digital media. With a remarkable 2.6 million social media users in January 2024 equating to 5.3 percent of the total population according to the Global Digital Report 2024. Despite its modern iteration, social media is not a recent development. Furthermore, its origins can be traced back to the telephone rather than the computer. In the 1950s, the practice of phone phreaking, which refers to the unauthorized exploration of the telephone network, emerged. This activity involved the use of homemade electronic devices to gain unauthorized entry into the telephone system for making free calls. Phreaks were capable of locating telephone company test lines and conference circuits to fulfill their objectives. According to Brett Borders, phreaks managed to infiltrate unused corporate voicemail boxes to pioneer the initial blogs and podcasts. (Borders, 2010). Email was first made available to the public in the 1960s, according to Borders (2010). However, it wasn't until 1991 that the public gained access to the internet. Initially, email functioned as a way to transmit messages between two internet-connected computers. Currently, email servers receive and store messages, allowing recipients to access their emails at their convenience. Social media experienced a significant surge in the year 2000 with the emergence of numerous social networking sites. This transformation greatly impacted the way individuals and organizations interacted, sharing common interests in music, education, movies, and friendship through social networking. Some of the platforms launched during this time included LunarStorm, six degrees, cyworld, ryze, and Wikipedia. The year 2001 saw the launch of fotolog, sky blog, and Friendster, followed by the introduction of MySpace, LinkedIn, lastFM, tribe.net, and Hi5 in 2003. Popular platforms like Facebook Harvard, Dogster, and Mixi evolved in 2004, and big names like Yahoo!360, YouTube, cyword, and Black planet emerged in 2005 (Junco, Heibergert, & Loken, 2011). Additionally, according to Goble (2012), SixDegrees.com was the first modern social networking website and it functioned by permitting users to engage with various contacts through profiles, messaging, and friend lists. Even though sixdegrees.com shut down in 2001, it was used by millions of users and is remarkably remembered for being the pioneer social

media platform and started a trend of social networking (Goble, 2012). Much later on social media experienced a surge and "online communities" were established with the emergence of social networking platforms like Facebook, Myspace, and Friendster in the early 2000s (Kim et al., 2011; Malesky & Peters, 2012)

According to Lenhart (2015), Facebook, X, Instagram, and Snapchat are the four leading social media platforms. Facebook is a social media platform that was created in 2004 and gained fast-rising popularity with over 21 million registered users by 2007 and 1.6 billion page views per day (Needham & Company, 2007). Reid (2011) investigated the use of social media platforms such as X and Facebook as instrumental tools in the social and academic development of students. Reid's findings show that Facebook can provide networking amongst students to facilitate learning and doing coursework assignments. This is possible because of the convenient interactions that happen on social media platforms. Additionally, platforms like X are a great source of information especially on topics like current affairs considered that they are from a trusted source. A study by Cheung, Chiu, and Lee (2011) showed that students were majorly motivated to join Facebook by the urge to have a social presence, the ability to connect instantly, and the ability to communicate quickly and easily.

Instagram is a photo-sharing mobile application that allows users to take and upload pictures with filters too. These pictures are shared on the app as well as other social media platforms (Stec, 2015). The high rate of misuse of this photo-sharing app leads to negative effects on one's psychological and social status (Kircaburun & Griffiths, 2018)

Snapchat is another popular social media platform that lets users share a photo or text to one person or multiple people for a limited amount of time. It was launched in 2011 by Evan Spiegel (Kotfila, 2014) Research conducted by Bell (2014) revealed that 77% of college students use Snapchat. A number of reports indicate that young adults use Snapchat to send sexually suggestive content such as videos, pictures, or texts (Weinstein, 2013; Whitehouse, 2013)

X, which is one of the microblogging social media platforms was started in 2006 and has now grown to be one of the most popular and widely used platforms together with Facebook, YouTube, and Instagram globally. (Alhabash & Ma, 2007). There is minimal research that explores how effective

Twitter is as a tool for learning in the classroom or the impact it has on the social well-being of students. The number of registered X users has increased widely ever since its establishment in 2006. X makes use of messages that are posted and they have been referred to as “tweets”. These posts can be seen by the different followers of the individual who has posted the message or by people who are following the use of a particular hashtag (Anderson, 2011). According to Dinesh & Odabas (2023) in October 2022, Elon Musk purchased Twitter and rebranded the platform from Twitter to X. Social media platforms were not originally intended for supporting educational and other learning-related activities, but their ability to facilitate networking and sharing content has made them well-suited for such purposes (Tess, 2013)

### **2.3 Rise of X (formerly Twitter) use among universities and students**

Education institutions such as high schools, elementary schools, and colleges have slowly adapted to the use of social media platforms (Jordan, 2017; Wang, 2016). Furthermore, research has shown that using platforms like X in the learning process is appealing to students and often preferred by students too. (Diug, Kendal, Ilic, et al., 2016; Hull & Dodd, 2017; Welch & Bonnan-White, 2012). Additionally, X has been experimented with as a classroom tool in universities (Lin, Hoffman, & Borengasser, 2013; McArthur & Bostedo-Conway, 2012; Springer, 2014) where it has been examined as a tool to aid the learning process outside of the formally set classroom environment (Ebner et al., 2010; Kassens-Noor, 2012). On the positive side, according to Ebner et al., (2010), X was found to be very instrumental in aiding the learning processes outside the formal classroom setting since it facilitates open conversations through freedom of speech and a high level of what she referred to as ‘small talk’ among students. Furthermore, Ebner’s research showed that the informal learning process only happens when students can engage with each other on topics of discussion without any constraints since there is room to be part of someone’s learning process by ‘reading, commenting, discussing or simply enhancing it’ which therefore shows participation in the learning process. However, on the negative side, research made by Kassens-Noor (2012) where students tweeted about tasks given to them daily over a specified period to learn the content in a particular course revealed that X did

indeed aid the learning process outside the formal classroom setting but it played a downside since it restricted critical thinking.

#### **2.4 How University Students Use X**

Studies have generally discovered that X is a valuable educational resource, particularly within formal learning settings. Learning via digital platforms, particularly on X, is acknowledged as a popular and effective method for students (Diug, Kendal, Ilic, et al., 2016; Hull & Dodd, 2017; Welch & Bonnan-White, 2012). X has become increasingly utilized as a tool for scholarly communication in both formal and informal learning environments. Individuals from various academic fields, including students, scholars, and professionals, use the platform to interact with peers and the public, sharing information in line with their disciplines of interest in order to advance their academic interests and objectives (Holmberg & Thelwall, 2014; Veletsianos & Kimmons, 2016). X provides an opportunity for students to improve their learning process through networking (Anthony & Jewell, 2017; Bledsoe, Harmeyer, & Wu, 2014; Hennessy, Kirkpatrick, Smith, & Border, 2016; Marín & Tur, 2014) by giving an environment where students can engage with both their fellow students and lecturers, enable creativity through their thoughts shared on the platform, and also enjoy the learning process (Al Harbi, 2016; Becker & Bishop, 2016; Bledsoe et al., 2014; Kassens, 2014; West, Moore, & Barry, 2015). Junco, R., Heiberger, G., & Loken, E. (2011) carried out a study based on previous research on engagement and engagement in social media research by Chickering & Ehrmann( 1996); Pascarella & Terenzini ( 2005); Kuh (2009) and HERI( 2007); Heiberger & Harper( 2008) respectively and found out that students used X for continuation of class discussions, asking questions in a state that made students comfortable considering the limitations in conveying messages through online communication like absence of face to face interaction (Kruger et al. 2005). Furthermore, students used X was for class discussions, class reminders, campus event reminders, academic enrichment through support from tutors, building strong connections between peers and their instructors, and creating and managing study groups.

Adolescents and young adults have been found to have negative mental health outcomes associated with their use of social media in several recent studies. Other studies have also pointed out the

downsides of integrating X into the educational setting. These studies have brought attention to the improper use, excessive exposure, damage to reputation, overwhelming amount of information, dependency, and other concerns related to content and personal privacy (Cho & Rangel, 2017; Kinnison, Whiting, Magnier, & Mossop, 2017; Rinaldo, Tapp, & Laverie, 2011). In a research study involving adolescents and their parents across the United States, Barry, Sidoti, Briggs, Reiter, and Lindsey (2017) discovered that there is a moderate and positive association between social media use and feelings of fear of missing out and loneliness reported by adolescents. Additionally, they found that social media use is also correlated with elevated levels of hyperactivity/impulsivity, anxiety, and depression reported by parents. Similarly, in a nationwide survey of young adults in the United States, Primack et al. (2017) uncovered that individuals who use 7 to 11 social media platforms have significantly higher odds of experiencing increased levels of depression and anxiety symptoms compared to those who use 0 to 2 social media platforms. Ra et al. (2018) conducted a recent longitudinal study on U.S. adolescents and discovered a modest but statistically significant link between increased digital media use and later symptoms of attention-deficit/hyperactivity disorder.

## **2.5 Social Media and Social Well-being of University Students**

Social well-being is defined as a general term that refers to one's experience and ability in a particular society with regard to feeling a sense of peace and harmony, having an impact on their society, feeling accepted and welcome and many other social aspects (S. Chen et al., 2021; Keyes, 1998). Keyes (1998) notes that social well-being entails five domains which are social integration, that assesses one's relationship with society and community. Social acceptance which involves interpreting society based on the characteristics and qualities of others as a general category. Social contribution which pertains to the belief that one is a valuable member of society and has something meaningful to offer the world. Social actualization that evaluates society's potential and direction. Lastly, social coherence involves perceiving the quality, organization, and function of the social world, including a concern for understanding the world (Keyes, 1998). Larson (1993) states that social

well-being evaluates the quality of interactions with family, peers, and social circles, encompassing an individual's internal reactions to stimuli and their emotions, thoughts, and actions indicating contentment or discontent with their life and social surroundings. According to World Health Organization, social well-being is an essential component of overall health, in addition to physical and mental well-being. It contributes significantly to enhancing quality of life, social competence, and social functioning (Breslow, 1972). Research has been carried out in the past to show the relationship between use of social media platforms like Facebook, Instagram, Snapchat and X and the health of the users and their well-being with just a few contrasts (Liu et al., 2019; Wright et al., 2020; Wright et al., 2021). Social media generally has effects on the social well-being of its users, some are positive and others are negative. However, it should be noted that the negative effects outweigh the positive effects as widely discussed by Nienstedt, C. et al. (2023). He notes that moderate use of social media is what yields positive effects and excessive use of social media yields negative effects (Przybylski & Weinstein, 2017). Moderate use of social media encourages adolescents to be active in extracurricular activities (Blomfield & Barber, 2014; Romer et al., 2013). In a study conducted by Johnson (2011), students considered the credibility of social tweets from instructors compared to the ones received with a scholarly tone.

## CHAPTER THREE

### METHODOLOGY

#### 3.0 Introduction

This section outlines the study's research approach, sampling, and data analysis.

#### 3.1 The Research Approach

A qualitative research approach will be used to establish when students use X, for what purpose and how X influences student's social interactions. According to some scholars, qualitative method of research is majorly about interpretation (Blumer 1969; Strauss and Corbin 1988; Denzin and Collin 2003) or understanding (Frankfort-Nachmias and Nachmias 1996). It is a "multi- method," that incorporates the gathering and utilization of different empirical data (Denzin and Lincoln 1998; Silverman 2013) and approaches (Silverman 2005; Flick 2007). The emphasis is not solely on the objective aspect of behavior but also on its subjective interpretations, encompassing individuals' personal explanations of their attitudes, drives, and actions (McIntyre 2005:127; Creswell 2009), events and situations or the words and actions of individuals in particular locations and organizations (Goodwin and Horowitz 2002:35-36) in the contexts of society and time (Morrill and Fine 1997). Therefore, following Weber ([1921-22] 1978), qualitative research is best described as "an interpretative science" (McIntyre 2005:127). Qualitative research is used in studies that aim to understand individuals' perceptions of their environment. Pyo et al. (2022) stress in "*Qualitative Research in Healthcare: Necessity and Characteristics*" that there are five major applications of the qualitative research method and these include; when an exploratory approach is needed for a topic that is not well understood, when quantitative research cannot fully explain something, when there is a need to introduce a fresh perspective on a research subject that is challenging to articulate using current perspectives, where there are instances where it's not suitable to offer the reasoning or theoretical basis for creating hypotheses through quantitative research and when involved in conducting research that requires detailed descriptive writing with figurative language.

### **3.2 The Sampling Technique**

This study will make use of the purposive sampling technique. Creswell and Plano (2011) write in *“Designing and conducting mixed method research”* that purposive sampling deals with identifying and choosing individuals or groups with exceptional knowledge or experience about a specific phenomenon. Instead of involving the entire population, a specific group of relevant participants is chosen to represent the entire population, forming what is referred to as a sample. Furthermore, alongside expertise and experience (Bernard 2002; Spradley 1979) it's important to note that participants have to be available and open to participate, as well as being able to communicate experiences and opinions in a thoughtful and expressive way. Purposive sampling is used when the chosen participants are expected to provide relevant and valuable information (Kelly, 2010). Purposive sampling will be used because it ensures that the sample closely aligns with the research aims and objectives of the study, thereby enhancing the study's thoroughness and the reliability of the data and findings. In this study, I will interview 6 students who are highly proficient in X and use it regularly to gather the information I need. This article will present findings of a qualitative study consisting of six interviews (three females and three males) with university students pursuing a Bachelor of Arts in Journalism and Communication at Uganda Christian University in their third year. The interviews will last between 15 minutes and 45 minutes.

### **3.3 Data Collection Method**

This study will make use of open-ended in-depth interviews. Rutledge and Hogg (2020) write that an in-depth interview is just one of the qualitative research methods utilized to collect information on participants' subjective experiences. Rosala (2024) notes that open-ended questions are those that enable participants to provide a text answer freely. Additionally, Rutledge and Hogg (2020) stress that the goal of in-depth questions is to obtain comprehensive details that provide insight into an individual's viewpoint and the interpreted significance of a specific subject, issue, or procedure. Brounéus, and Karen (2011) note in *“In-depth Interviewing: The process, skill and ethics of interviews in peace research”* that In-depth interviewing is a valuable method for gathering detailed and insightful information for research purposes. It allows researchers to gain a thorough

understanding and perspective on specific research questions at a particular moment in time. Furthermore, through in-depth interviews, researchers receive firsthand accounts related to their research inquiries. Boyce and Neale (2006) also write in *“Conducting in-depth interviews: A Guide for Designing and Conducting In-Depth Interviews for Evaluation Input”* that in-depth interviews prove valuable when seeking detailed insights into an individual's thoughts and behaviors or when delving deeply into new issues. Rosala (2024) also writes in *“Open ended vs Closes questions in user research”* that the use of open-ended questions promotes the exploration of a subject, allowing participants to decide what to share and the level of detail where participants are urged to provide a thoughtful answer rather than a brief one-word response or a short phrase. Researchers can gather information from interviewees beyond the structured questionnaire by asking detailed questions in a conversational manner, which helps the interviewees feel comfortable and open up about their thoughts, opinions, and experiences related to the topic being discussed. Utilizing interviews frequently contextualizes other data, such as outcome data, and provides a comprehensive understanding of program events and their underlying reasons (Boyce and Neale 2006). The researcher will use open-ended in-depth interviews because she wants to get as much information from the interviewees as possible and not regulate on how much they can share during the interviews. In this study, I will interview 6 students who are highly proficient in X and use it regularly to gather the information I need.

### **3.4 The Scope**

This article will present findings of a qualitative study consisting of six interviews (three females and three males) with university students pursuing a Bachelor of Arts in Journalism and Communication at Uganda Christian University in their third year. The interviews will last between 15 minutes and 45 minutes.

### **3.5 Data Analysis**

This study will make use of the thematic approach in data analysis. According to (Boyatzis, 1998; Elliot, 2018; Thomas, 2006) thematic analysis serves as a research technique aimed at recognizing and deciphering patterns or themes within a set of data, often resulting in fresh insights and

comprehension. The process includes identifying themes by thoroughly reading and re-reading the transcribed data. The conceptual framework or theoretical model is often developed using themes to explain the relationships between the categories and the research questions (Bruan & Clarke, 2006; Fereday & Muir-Cochrane, 2006). The researcher will use the thematic approach in data analysis because the aim is to generate patterns in behavior of the interviewees based on their shared thoughts, opinions and experiences. In this study, the themes will be categorized in three according to responses to the research questions. Therefore, the themes will include; why people use X, when people use X and the impact X has on university students.

### **3.6 Ethical Considerations**

The researcher will go through a research approval process. In addition, the clearance for data collected will be based on the approval of the research proposal by my supervisor and a letter of introduction will be given from the University. The researcher will obtain a consent form from the School of Journalism, Media, and Communication, as well as an introduction letter to be provided to her sources of information. Additionally, the sources will not be identified by their real names but will be assigned pseudonyms to protect their identities.

### **3.7 Limitations of the Study**

There will be time constraints, and the researcher will also have to manage other assignments, which makes the time insufficient.

Inadequate resources to expand my research to other universities in the country, so I can only conduct research at my current location.

## CHAPTER FOUR

### DISCUSSION OF FINDINGS

In this chapter, we address the three research questions discussed in 1.8 above. This chapter explains when university students use X, why university students use X and the impact of X on their social well-being. These findings are discussed in line with the research carried out through open ended in-depth interview questions with third year university students who are conversant with X and use it every day. While carrying out research, the informants shared their experiences with regard to their interactions on the social media platform, how they have used X, why they use X and shared both positive and negative impacts X has had on their social well-being.

#### **4.1 When university students use X**

In this section, we address the first research question on when university students use X. It is important to note that we are focusing on the factors or situations that motivate university students to use X daily, not the specific times of the day when they use X. It focuses on the triggers and contexts in which university students use X daily including when they seek information about a public figure, when they desire timely global event updates, and when they aim to share updates about their daily activities.

##### ***4.1.1 When university students want to find out information about a personality***

University students referred to X when they wanted to find out profile information about personalities they look up to. X provides an avenue for university students to see the voice and writings of these personalities beyond their known accomplishments. University students are able to feel connected to the personalities they look up to. Through features like the personalities' X bio, university students are able to know information about what they do and details of their professions to as an informant explains:

*"... so many times I have attended conferences or been invited as a panelist. I do not know everyone, and surprisingly, I check X first even before google for information on personalities I am interested*

*in getting to know. I do this just to see their profile, read their bios and know what they do, what discussions they are engaged in and what people are saying about them”*

X is a platform where many influential and inspirational personalities engage in constructive conversations. This way, university students are driven to use follow individuals they look up to and to know the conversations that different individuals who inspire them are involved in.

*“I use X if I am following someone who inspires me or someone who is important especially in the field of journalism and communication.” (Informant)*

#### ***4.1.2 When university students want timely updates about events that are happening around the world***

Through X, university students receive timely updates about events happening around the world. Since university students do not consume much of traditional media, X is their source of information. X provides a plethora of interconnected posts about trending current events or topics that many people are discussing about.

*“... Because of the X algorithm, when a topic or event is trending in Uganda, it tends to show us posts of that event and of course as a person, you get interested and tap one tweet that leads you to another tweet, that leads you to another tweet and so on.” (Informant)*

Additionally, university students turn to X when they need real time updates since X is a community of people who have freedom to share updates. This way they are able to have a well rounded and informed view of events transpiring globally.

*... the demonstrations that were in Kenya caught my attention. I was pushed to check X just to know how many people were dying, what the world was saying about the demonstrations and what the current updates were about Kenya. I also followed the previous Kenya elections to know what was happening since there are live updates and everyone has a voice on X and we as the users are able to share updates on what is happening” (Informant)*

From the above explanation of the informant, X provides updates almost immediately unlike traditional news sources that have scheduled periods for the release of news. This creates an

environment where university students on X can witness breaking news and share their thoughts, opinions and view as news events transpire.

#### **4.1.3 When university students want to provide updates about their daily life events**

X is a social media platform where university students can document their achievements, their activities throughout their time at the university and even challenges they are facing while trying to achieve their goals as an informant explains:

*“I use X if I am posting information that will benefit me. If I want people to listen to my podcasts, see my career path, what I am doing and how I am growing with regard to the profession I have chosen to study, I provide those updates by posting on my X account”*

This confirms research studies like *“Is There Social Capital in a Social Network Site?; Facebook Use and College Students' Life Satisfaction, Trust, and Participation. Journal of Computer-Mediated Communication”* by Park, Kee & Valenzuela, (2009) that reveals the concept of self- status seeking when social media platforms like X are used by young adults to express themselves through uploading personal content on platforms to thousands of social media users.

#### **4.2 Why university students use X**

In this section, we address the second research question to establish why university students use X. This is what I found out.

##### **4.2.1 To connect with classmates and lecturers**

X facilitates stronger social well- being amongst students because it enables them connect with each other and even connect with their lecturers. X creates a sense of community since it goes beyond the classroom confines to foster connections. There is usually two-way communication through commenting and giving further views about a topic of interest. Students follow hashtags that are relevant to their topics of study and are able to share insights and engage in further discussions.

*“My classmates tend to respond when I upload information or posts about what is going on within the university community”*

Additionally, some X features play a role in creating stronger social well-being among university students. These include tagging, mentioning, use of hashtags, quote tweeting, commenting, liking

and reposting. When any of the above features are used while engaging in a discussion on X, the individuals involved in the conversation receive a notification and are able to keep the conversation going.

*“X has this function where you can tag or mention an individual in a post and they will be notified. This way they will engage in the conversation. I naturally tag and mention my classmates because we share the same interests and we are able to carry on the conversation for as long as we want”*

#### **4.2.2 To express their views and opinions freely**

Through X, university students are able to engage in discussions with people from any part of the world. They are able to find people with the same interests that they have especially when they do not find a receptive audience within their social circles at the university in line with their interests. X provides a platform for university students to break free from traditional channels of interaction with news and topics of interest since they can have timely discussions about events as they occur an informant explained:

*“...I easily find people with the same interests that I have, so I can socialize with them and have discussions irrespective of where they are and learn a thing or two from them. X breaks so many barriers in communication”*

This confirms what Tess (2013) writes in *“The Role of Social Media in Higher Education Classes (Real and Virtual)”* that social media platforms were not originally intended for supporting educational and other learning-related activities, but their ability to facilitate networking and sharing content has made them well-suited for such purposes.

#### **4.2.2 To build their brands**

Social media platforms like X are used by young adults to express themselves through uploading personal content on platforms to thousands of social media users. Other research studies (Park, Kee & Valenzuela, 2009) describe the concept as self-status seeking as explained by an informant:

*“Since I want to work in a corporate environment, I want my brand to stand out so I consistently use X by uploading information about my achievements and sometimes challenges I am experiencing*

*in the field I have chosen to study and be part of. I one day dream of being an elite with a well-built brand just like some of the journalists I see on X”*

Currently, X is considered as one of the social media platforms that some potential employers check while assessing the capability of an individual to work for a particular organization. It is for this reason that university students express themselves professionally by sharing their achievements on X, engaging in conversations with experts and public figures in their fields of interest and giving their opinions on events happening around the world and discussions held in line with their professional interests.

### **4.3 The impact of X on the students’ social interactions**

Social media generally has effects on the social well-being of its users, some are positive and others are negative. However, Nienstedt, C. et al. (2023) discussed in “*Swiping Away Your Well-being? Examining Well-being Indicators Among Tiktok Account Holders*” that the negative effects outweigh the positive effects.

#### **4.3.1 Positive Impacts of X on university students’ social interactions**

##### **4.3.2 A strong sense of belonging within the university community**

X has the ability to create online communities based on shared interests on particular topics of students from academic interests, to extracurricular activities like sports, leadership associations, societies within the university or even just the common aspect of being a student at a particular university. X allows students’ organizations and university departments and faculties to connect with students by following students and engaging in their posts which creates a strong sense of belonging among the students as explained by an informant:

*“I was very impressed and encouraged when the university’s official X account became one of my followers. Every time I uploaded content about the university, their handler would always like and repost. I felt accepted and valued by the university and I felt like my voice counted and matters to the university”*

### **4.3.3 Builds a strong social support network**

Students finding challenges in progressing in the careers they have opted to pursue or having academic challenges may find encouragement or guidance on X even from students in other universities. X has the comment section feature where other X users are able to give their opinions about a post they have viewed. University students have many times been encouraged by the comments different users upload to their posts. Some even provide solutions to the challenges they are facing. This building of social support networks for university students is a positive impact X has on the social well being of university students since it makes them feel accepted and they are able to connect with other people and forge strong connections.

*“... It is not exactly me putting out my problems to the world but I one time casually posted about how my second year was challenging and overwhelming but the comment section was flooded with encouragements from alumni of the university, from other student in other universities and even some celebrities. Trust me I felt like I belonged in the X community, I felt heard and seen”*  
(Informant)

### **4.3.4 Campus event awareness**

Through X, university events are promoted using different faculty and association pages present on X. This calls for vibrancy of university events. Furthermore, students who are active and influential within the university on X are able to make the best use of it to promote upcoming university events in collaboration with the university.

*“...like the guild government that has made the best use of the X accounts. The guild X account will announce an event like the guild tuition run or health week, the university account will do the same, students within my class who are looking forward to the event will upload the poster as well. There is no way I am not aware of upcoming events and this is all thanks to X”*

University event organizers like the university leadership leverage hashtags specific to university students and events to create a virtual hub for information on upcoming or on going events within the university. Since X is a real time platform in nature, students who are away from the university

are still aware of university events going on and are able to share their thoughts and opinions on these events.

#### **4.4 Negative Impacts of X on university students' social interactions**

##### **4.4.1 Comparison with other X users**

Human beings tend to assess their position in relation to others. The interviews showed that university students are sensitive about metrics such as the number of followers and often feel ashamed if they have been on the platform for a long time without gaining a large following.

*“I joined X much later than my classmates. For about three months, I was getting low engagements, people were not responding to the posts I was putting up. I compared myself to one of our classmates who has over 4000 followers and her engagement rates are so high that she posts about them every now and then. It made me feel less worthy to be on that platform especially when I would get two to three likes and no comment. It was a difficult place to be in”*

Additionally, as certain students persist in sharing their accomplishments on X, it leads others to compare their lifestyles and achievements to those of their peers, which negatively impacts their self-esteem and makes them feel less accepted by the people they connect with.

##### **4.4.2 Addiction and Social Isolation**

X's design with its constant popping notifications and curated content that cater for an individual's personal interests create a cycle of compulsive checking. This leads to some students spending an unhealthy amount of time scrolling on X to see what is trending and read through people's opinions and comments. In the long run, some university students displace real world connections. The continuous cycle then develops into an addiction and isolation of an individual to scroll through the platform for information. Some students have admitted checking and depending so much on X that they have had to delete the application from their smartphones just to refocus.

##### **4.4.3 Miscommunication and conflict**

Mondal et al. (2023) write in *“A Picture Tweets More Than a Thousand Words: The Impact of Images on Science Communication on X (formerly Twitter)”* that X's primary characteristic is its ability to share brief text messages, referred to as "tweets," with most users having a 280-character limit.

However, X Premium subscribers currently have a limit of 25,000 characters. These tweets can include images, and hashtags for organizing thematically related tweets by various users. This feature contributes to this negative impact of X on the social well-being of university students. This is because the character limit forces complex ideas to be condensed hence changing the context of a message when it is not properly put together hence miscommunication.

*“X is a rather interesting platform because there's the constant arguing. One minute you're trying to learn something new, the next you're dodging insults from an anonymous account user with no profile picture. Sometimes X is not exactly the best environment for a healthy debate or building connections with people who share your interests since some people do not take in corrections properly or opinions that differ from what they know”*

Furthermore, the pressure to defend oneself on X coupled up with anonymity of some users on the platform encourages the use of harsh and insensitive language and sometimes impulsive responses that lead to conflict.

#### **4.4.4 Cyberbullying**

The widespread nature of X enhances the effects of cyberbullying as even a seemingly harmless remark can reach a large audience, leading to widespread embarrassment and tarnishing the reputation of the victim within the university community. Cyberbullying takes shapes in different way on X like embarrassment. However, the most common form is body shaming as an informant explained: *“X is for bold people and I was not bold when I had just joined. I was bullied not once, not twice and not thrice. It is worse when you post a picture of yourself. Everyone seems to have something to say”*

#### **4.4.5 Prioritizing online validation over real life connections**

*“Sometimes with X, it's like you're stuck trying to be this online version of yourself, but it's exhausting, and it makes it hard to just connect with people for who you really are. You have to be extra careful with how you say things and when you say them. As much as there is freedom of expression, you are going to be judged for every word you say” (Informant)*

X's framework, which emphasizes likes, retweets, and follower count, establishes a system of seeking validation from others. Students often focused extensively on shaping an ideal online image and attaining approval, resulting in reduced investment in forming genuine connections with peers. This emphasis on external validation led to feelings of inadequacy when real-life interactions failed to mirror the readily available positive reinforcement online. Students were reluctant to express themselves authentically or participate in open conversations due to concerns about negative feedback or the absence of online validation. Ultimately, this inhibited the development of deeper, more significant relationships that were vital for personal and social growth during university years.

## CHAPTER FIVE

### CONCLUSIONS

#### **5.1 The social well-being of university students is positively influenced by X to a certain degree.**

Hawn C. (2009) writes in *“Ake two aspirin and tweet me in the morning: How Twitter, Facebook, and other social media are reshaping health care.”* that students in higher education have formed communities through social networking platforms, enabling collaborative learning and real-life discussions despite being physically apart. The findings in the preceding section, affirm Hawn’s discussion. X is a major platform for developing a strong sense of community and togetherness among university students, even when they are far apart geographically. X allows university students who share similar interests to come together and establish online communities centered around academics, extracurricular activities, or their shared university experience. The platform also enhances the feeling of belonging by enabling interaction with university departments, faculties and student organizations. Furthermore, X facilitates the development of robust social support systems, where students can receive encouragement and advice from their peers, including those from different universities. This fosters a deep sense of connection and acceptance that goes beyond geographical boundaries. The results of this study also support the findings of Menkhoff et al. (2014) which suggest that X promotes the development of collaborative relationships among students and their peers. X is an essential tool for nurturing a lively and supportive online community for university students and to some extent has a positive impact on the social well-being of university students.

#### **5.2 The social well-being of university students is more negatively affected by Twitter than positively affected.**

One of the initial studies, by Kraut et al. in 1998, revealed that the overall use of the Internet has a substantial impact on social connections and involvement in local activities. The study revealed that spending more time online is associated with decreased interaction with family members and a smaller social network, potentially resulting in heightened feelings of loneliness and depression. While the internet offers undeniable benefits, this study highlights its potential downsides for social

well-being. The findings of this research suggest that excessive X use can lead to social isolation and loneliness. Students reported feeling inadequate due to follower count and struggled with maintaining genuine connections as the pressure to curate a perfect online persona intensified. Furthermore, the platform's design characteristics, with its brevity and anonymity, contribute to miscommunication, conflict, and even cyberbullying. These findings justify Nienstedt, C. et al. (2023) discussions in *“Swiping Away Your Well-being? Examining Well-being Indicators Among Tiktok Account Holders”* that social media generally has effects on the social well-being of its users, some are positive and others are negative however, the negative effects outweigh the positive effects.

## CHAPTER SIX

### RECOMMENDATIONS

As recommendation, moving forward, it is crucial to raise awareness about the potential dangers and promote responsible X use that fosters positive social interactions and a healthy online experience.

## REFERENCES

- Aggarwal R, Ranganathan P. Study designs: Part 2 - Descriptive studies. *Perspect Clin Res.* 2019 Jan-Mar;10(1):34-36. doi: 10.4103/picr.PICR\_154\_18. PMID: 30834206; PMCID: PMC6371702.
- Al Harbi, M. (2016). Effects of Twitter -assisted learning on developing literacy skills and motivation for learning in EFL settings. *Arab Journal for the Humanities*, 34(135), 268-292.
- Alhabash, S., & Ma, M. (2017). A tale of four platforms: Motivations and uses of Facebook, Twitter, Instagram, and Snapchat among college students. *Social Media + Society*, 3(1) <https://doi.org/10.1177/2056305117691544>
- Alshaye, I. A., Tasir, Z., & Jumaat, N. F. (2023). A critical analysis of the effects of Twitter on student engagement and grades. *Contemporary Educational Technology*, 15(3), ep437. <https://doi.org/10.30935/cedtech/13277>
- Anderson S (2011) The Twitter toolboTwitter for educators. *Teacher Librarian* 39(1): 27-30
- Anthony, B., & Jewell, J. R. (2017). Students' perceptions of using Twitter for learning in social work courses. *Journal of Technology in Human Services*, 35(1), 38-48. [Return to ref 2017 in article](#)
- Astin A. (1984) Student involvement: a developmental theory for higher education. *Journal of College Student Personnel* 25, 297-308
- Becker, L. (1979). Measurement of gratifications. *Communication Research*, 6, 54-73.
- Becker, R., & Bishop, P. (2016). "Think bigger about science": Using Twitter for learning in the middle grades. *Middle School Journal*, 47(3), 4-16.
- Bernard HR. *Research methods in anthropology: Qualitative and quantitative approaches*. 3rd Alta Mira Press; Walnut Creek, CA: 2002. [\[Google Scholar\]](#) [\[Ref list\]](#)
- Bista, Krishna. 2015. Is Twitter an effective pedagogical tool in higher education? Perspectives of education graduate students. *Journal of the Scholarship of Teaching and Learning* 15: 83-102.
- Bledsoe, T. S., Harmeyer, D., & Wu, S. F. (2014). Utilizing Twitter and #hashtags toward enhancing student learning in an online course environment. *International Journal of Distance Education Technologies*, 12(3), 75-83.

- Blomfield Neira, C. J., & Barber, B. L. (2014). Social networking site use: Linked to adolescents' social self-concept, self-esteem, and depressed mood. *Australian Journal of Psychology*, 66(1), 56-64. <https://doi.org/10.1111/ajpy.12034>
- Blumer H. *Symbolic interactionism: Perspective and method*. Berkeley: University of California Press; 1969. [[Google Scholar](#)]
- Blumler, J. The role of theory in uses and gratifications studies. *Communication Research*, 6, 9-36.
- Borders, B. (2009). A brief history of social media. Retrieved December 05, 2010, <http://socialmediarockstar.com/history-of-social-media>
- Boyatzis R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Sage.
- Boyce, C., & Neale, P. (2006). Conducting in-depth interviews: A guide for designing and conducting in-depth interviews for evaluation input.
- Boyd, D., & Ellison, N. (2008). Social Network Sites: Definition, History, and Scholarship. *Journal of Computer-Mediated Communication*, 13, 210-230. <http://dTwitter.doi.org/10.1111/j.1083-6101.2007.00393.Twitter>
- Braun V., Clarke V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>
- Breslow L. A quantitative approach to the World Health Organization definition of health: physical, mental and social well-being. *International Journal of Epidemiology*. 1972;1:347-55. [[PubMed](#)] [[Google Scholar](#)] [[Ref list](#)]
- Brounéus, Karen. (2011). In-depth Interviewing: The process, skill and ethics of interviews in peace research.
- Carpenter, J. (2014). Twitter's capacity to support collaborative learning. *International Journal of Social Media and Interactive Learning Environments*, 2(2), 103-118.
- Chen, S., Calderón-Larrañaga, A., Saadeh, M., Dohrn, I.-M., & Welmer, A.-K. (2021). Correlations of subjective and social wellbeing with sedentary behavior and physical activity in older adults—A

- population-based study. *The Journals of Gerontology: Series A*, 76(10), 1789–1795. <https://doi.org/10.1093/gerona/qlab065>
- Cheung, C., Chiu, P., & Lee, M. (2011). Online social networks: Why do students use facebook? *Computers in Human Behavior*, 27, 1337-1343.
- Chickering A.W. & Gamson Z.F. (1987) Seven principles for good practice in undergraduate education. *AAHE Bulletin* March, 3-7.
- Chow, J. (2013). A new complete study: Mobile users in the UK. *Twitter Blogs*. Retrieved
- Cresswell JW, Plano Clark VL. *Designing and conducting mixed method research*. 2nd Sage; Thousand Oaks, CA: 2011. [[Google Scholar](#)] [[Ref list](#)]
- Creswell JW. *Research design. Qualitative, quantitative, and mixed method approaches*. 3. Thousand Oaks: SAGE Publications; 2009. [[Google Scholar](#)]
- Davis, Kerry. 2015. Teachers' perceptions of Twitter for professional development. *Disability and Rehabilitation* 37: 1551-58.
- Denzin NK, Lincoln YS. Introduction. The discipline and practice of qualitative research. In: Denzin NK, Lincoln YS, editors. *Collecting and interpreting qualitative materials*. Thousand Oaks: SAGE Publications; 2003. pp. 1-45. [[Google Scholar](#)]
- Denzin NK, Lincoln YS. Introduction. The discipline and practice of qualitative research. In: Denzin NK, Lincoln YS, editors. *Collecting and interpreting qualitative materials*. Thousand Oaks: SAGE Publications; 2003. pp. 1-45. [[Google Scholar](#)]
- Dinesh & Odabas (2023). 8 facts about Americans and Twitter as it rebrands to X. *Pew Research Center*.
- Diug, B., Kendal, E., Ilic, D., et al. (2016). Evaluating the use of Twitter as a tool to increase engagement in medical education. *Education for Health*, 29(3), 223.
- Ebner M, Lienhardt C, Rohs M, et al. (2010) Microblogs in higher education - A chance to facilitate informal and process-oriented learning. *Computers & Education* 55(1): 92-100
- education: Using Twitter to enhance the student learning eTwitterperience in anatomy. *Anatomical Sciences Education*, 9(6), 505-515. <https://doi.org/10.1002/ase.1610>

- Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of management review*, 14(4), 532-550.
- Elliott V. (2018). Thinking about the coding process in qualitative data analysis. *Qualitative Report*, 23(11), 2850-2861. <https://doi.org/10.46743/2160-3715/2018.3560>
- Faiswal Kasirye. The Importance of Needs in Uses and Gratification Theory. *Advance*. May 07, 2022.
- Febriyantoro, M. T., & Arisandi, D. (2019, October). The role of digital marketing in
- Fereday J., Muir-Cochrane E. (2006). Demonstrating rigor using thematic analysis: A hybrid approach of inductive and deductive coding and theme development. *International Journal of Qualitative Research*, 5(1), 80-92. <https://doi.org/10.1177/160940690600500107>
- Fischer, E., & Reuber, R. A. (2010). Social interaction via new social media: (How) can interactions on Twitter affect effectual thinking and behavior? *Journal of Business Venturing*, 26(1), 1-18
- Flick U. *Designing qualitative research*. London: SAGE Publications; 2007. [[Google Scholar](#)]
- Flyvbjerg B, Denzin N. K, Lincoln Y. S. Case study. *The SAGE handbook of qualitative research*. 2011; 4th ed, Thousand Oaks, CA: Sage. 301-316.
- Flyvbjerg B. Five misunderstandings about case-study research. *Qualitative Inquiry*. 2006; [12](#)(2): 219-245. 10.1177/1077800405284.363.
- Frankfort-Nachmias C, Nachmias D. *Research methods in the social sciences*. 5. London: Edward Arnold; 1996. [[Google Scholar](#)]
- from <https://blog.TWITTER.com/2013/Twitter-advertising-blog-new-compete-study-mobile-users-uk>
- Gay, L. R., G. E. Mills, and P. Airasian. 2012. *Educational Research: Competencies for Analysis and Applications*. 10th ed. Upper Saddle River, NJ: Pearson Education
- Goble G. (2012). The history of social networking. *Digital Trends*. Retrieved from <http://www.digitaltrends.com/features/the-history-of-social-networking/#!G1Cb9>.
- Goodwin J, Horowitz R. Introduction. The methodological strengths and dilemmas of qualitative sociology. *Qualitative Sociology*. 2002;25(1):33-47. [[Google Scholar](#)]

- Hawn C. Ake two aspirin and tweet me in the morning: How Twitter, Facebook, and other social media are reshaping health care. *Health Affairs*. 2009;28:361-8. [[PubMed](#)] [[Google Scholar](#)] [[Ref list](#)]
- Heiberger G. & Harper R. (2008) Have you Facebooked Astin lately? Using technology to increase student involvement. In *Using Emerging Technologies to Enhance Student Engagement*. New Directions for Student Services Issue #124 (eds R. Junco & D.M. Timm), pp. 19-35. Jossey-Bass, San Francisco, CA.
- Hennessy, C. M., Kirkpatrick, E., Smith, C. F., & Border, S. (2016). Social media and anatomy
- Holt, R. (2013). Twitter in numbers. *Telegraph.co.uk*. Retrieved from <http://www.telegraph.co.uk/technology/Twitter/9945505/Twitter-in-numbers.html>
- Hull, K., & Dodd, J. E. (2017). Faculty use of Twitter in higher education teaching. *Journal of Applied Research in Higher Education*, 9(1), 91-104. <https://doi.org/10.1108/JARHE-05-2015-0038>.
- improving sales to SMEs in dealing with the ASEAN Economic Community
- Infante, D.A., Rancer, A.S., Womack, D.F. (1997). *Building communication theory*. Illinois: Waveland Press, Inc.
- Jensen J. L, Rodgers R. Cumulating the intellectual gold of case study research. *Public Administration Review*. 2001; [61](#)(2): 235-246. 10.1111/0033-3352.00025
- Johnson, K. A. (2011). The effect of Twitter posts on students' perceptions of instructor credibility. *Learning, Media and Technology*, 36(1), 21-38. doi: 10.1080/17439884.2010.534798
- Jordan, K. (2017). ETwitteraming the UK higher education sector through the network of institutional accounts on Twitter. *First Monday*, 22(5). <https://doi.org/10.5210/fm.v22i5.7133>.
- Junco, Reynol, C. Michael Elavsky, and Greg Heiberger. 2013. Putting Twitter to the test: Assessing outcomes for student collaboration, engagement and success. *British Journal of Educational Technology* 44: 273-87.
- Junco, Reynol, Greg Heiberger, and Eric Loken. 2011. The effect of Twitter on college student engagement and grades. *Journal of Computer Assisted Learning* 27: 119-32.
- Kassens-Noor E (2012) Twitter as a teaching practice to enhance active and informal learning in higher education: The case of sustainable tweets. *Active Learning in Higher Education*. 13(1): 9-21.

- Katz, E, Blumler, J.G., and Gurevitch, M. (1974), "Utilization of Mass Communication by Individual" in *The Uses of Mass Communications: Current Perspective on Gratifications Research*, ed. J.G Blumler and E. Katz, Beverly Hills, CA: Sage; pp. 19-32
- Kelly S. (2010) Qualitative interviewing techniques and styles. In: Bourgeault I, Dingwall R, de Vries R. (eds) *The Sage Handbook of Qualitative Methods in Health Research*, Thousand Oaks: Sage Publications. [[Google Scholar](#)] [[Ref list](#)]
- Keyes, C. L. M. (1998). Social well-being. *Social Psychology Quarterly*, 61(2), 121-140. <https://doi.org/10.2307/2787065>
- Kim J. Y., Shim J. P., Ahn K. M. (2011). Social networking service: Motivation, pleasure, and behavioral intention to use. *The Journal Computer Information Systems*, 51(4), 92-101.
- Kircaburun, K., & Griffiths, M. D. (2018). Instagram addiction and the Big Five of personality: The mediating role of self-liking. *Journal of Behavioral Addictions*, 7(1), 158-170.
- Kotfila, C. (2014). This message will self-destruct: The growing role of obscurity and self-destructing data in digital communication. *Bulletin of the American Society for Information Science and Technology*, 40(2), 12-16. doi:10.1002/bult.2014.1720400206
- Kraut R, Patterson M, Lundmark V, et al.. Internet paradox. A social technology that reduces social involvement and psychological well-being? *The American Psychologist* 1998; 53:1017-1031 [[PubMed](#)] [[Google Scholar](#)] [[Ref list](#)]
- Kruger J., Epley N., Parker J. & Ng Z.-W. (2005) Egocentrism over e-mail: can we communicate as well as we think? *Journal of Personality and Social Psychology*. 89, 925-936.
- Kuh G.D. (2009) What student affairs professionals need to know about student engagement. *Journal of College Student Development* 50, 683-706.
- Larson, James S. "The Measurement of Social Well-Being." *Soc Indic Res* 28 (1993): 285-296.
- Lattimore, G., Baskin, O., Heiman, S. & Toth, E (2007). *Public Relations: The Profession and the Practice*. New York: McGraw-Hill
- Lenhart A. (2015). *Teens, social media & technology overview 2015*. Pew Research Center. Retrieved from <http://www.pewinternet.org/2015/04/09/teens-social-media-technology-2015/>

- Lin, L. Y., et al. (2016). Association Between Social Media Use And Depression Among U.s. Young Adults. *Depression and Anxiety*, 33(4), 323-331. doi:10.1002/da.22466
- Lin, M. F., Hoffman, E. S., Borengasser, C. (2013). Is social media too social for class? A case study of Twitter use. *TechTrends*, 57(2), 39-48
- Lin, Meng-Fen Grace, Ellen S. Hoffman, and Claire Borengasser. 2013. Is social media too social for class? A case study of Twitter use. *TechTrends* 57: 39.
- Liu, D., Baumeister, R. F., Yang, C. C., & Hu, B. (2019). Digital communication media use and psychological well-being: A meta-analysis. *Journal of Computer-Mediated Communication*, 24(5), 259-273. <https://doi.org/10.1093/jcmc/zmz013>
- Malesky L. A., Peters C. (2012). Defining appropriate professional behavior for faculty and university students on social networking websites. *Higher Education*, 63(1), 135-151.
- Malik, A., Heyman-Schrum, C. & Johri, A. Use of Twitter across educational settings: a review of the literature. *Int J Educ Technol High Educ* 16, 36 (2019). <https://doi.org/10.1186/s41239-019-0166-Twitter>
- Mao, Jin. 2014. Social media for learning: A miTwittered-methods study on high school students' technology affordances and perspectives. *Computers in Human Behavior* 33: 213-23.
- Marín, V. I., & Tur, G. (2014). Student teachers' attitude towards Twitter for educational aims. *Open PraTwitteris*, 6(3), 275-285.
- McArthur and Bostedo-Conway 2012, p291.
- McArthur, J. A., & Bostedo-Conway, K. (2012). ETwitterploring the relationship between student-instructor interaction on Twitter and student perception of teacher behaviors. *International Journal of Teaching and Learning in Higher Education*, 24(3), 286-292
- McIntyre LJ. *Need to know. Social science research methods*. Boston: McGraw-Hill; 2005. [[Google Scholar](#)]
- Menkhoff T, Chay YW, Bengtsson ML, Woodard CJ, Ban B. Incorporating microblogging (“tweeting”) in higher education: Lessons learnt in a knowledge management course. *Comput Hum Behav*. 2014;51:1295-302. [[Google Scholar](#)] [[Ref list](#)]

Mondal H, Atanasov AG, Eibensteiner F, Hribersek M, Brandstätter S, Matin M, et al. Science communication on X (formerly Twitter): A picture is worth a thousand characters? *Explor Digit Health Technol.* 2023;1:28-34. <https://doi.org/10.37349/edht.2023.00005>

Nienstedt, C. *et al.* (2023) 'Swiping Away Your Well-Being? Examining Well-Being Indicators Among TikTok Account Holders', *Psi Chi Journal of Psychological Research*, 28(2), pp. 96-106. doi:10.24839/2325-7342.JN28.2.96.

Park, N., Kee, K. F., Valenzuela, S. (2009). Is There Social Capital in a Social Network Site?: Facebook Use and College Students' Life Satisfaction, Trust, and Participation. *Journal of Computer-Mediated Communication* 14 (4), 875-901

Pascarella E.T. & Terenzini P.T. (2005) *How College Affects Students: A Third Decade of Research.* Jossey-Bass, San Francisco, CA.

pen\_spark

Piekkari R, Welch C, Paavilainen E. The case study as disciplinary convention: Evidence from international business journals. *Organizational Research Methods.*

Primack, B. A., Shensa, A., Escobar-Viera, C. G., Barrett, E. L., Sidani, J. E., Colditz, J. B., & James, A. E. (2017). Use of multiple social media platforms and symptoms of depression and anxiety: A nationally-representative study among U.S. young adults. *Computers in Human Behavior*, 69, 1-9. (PDF) *Association of Social Media Use With Social Well-Being, Positive Mental Health, and Self-Rated Health: Disentangling Routine Use From Emotional Connection to Use.* Available from: [https://www.researchgate.net/publication/337372679\\_Association\\_of\\_Social\\_Media\\_Use\\_With\\_Social\\_Well-Being\\_Positive\\_Mental\\_Health\\_and\\_Self-Rated\\_Health\\_Disentangling\\_Routine\\_Use\\_From\\_Emotional\\_Connection\\_to\\_Use](https://www.researchgate.net/publication/337372679_Association_of_Social_Media_Use_With_Social_Well-Being_Positive_Mental_Health_and_Self-Rated_Health_Disentangling_Routine_Use_From_Emotional_Connection_to_Use) [accessed Jun 12 2024].

Przybylski, A. K., & Weinstein, N. (2017). A large-scale test of the goldilocks hypothesis: Quantifying the relations between digital-screen use and the mental well-being of adolescents *Psychological Science*, 28(2), 204-215. <https://doi.org/10.1177/0956797616678438>

- Pyo, J., Lee, W., Choi, E., Jang, S., & Ock, M. (2022). Qualitative research in healthcare: Necessity and characteristics. *Journal of Public Health Medicine*, 23(1), 1-11.
- Ra, C. K., Cho, J., Stone, M. D., De La Cerda, J., Goldenson, N. I., Moroney, E., . . . Leventhal, A. M. (2018). Association of digital media use with subsequent symptoms of attention-deficit/hyperactivity disorder among adolescents. *JAMA Journal of the American Medical Association*, 320, 255-263  
(PDF) *Association of Social Media Use With Social Well-Being, Positive Mental Health, and Self-Rated Health: Disentangling Routine Use From Emotional Connection to Use*. Available from: [https://www.researchgate.net/publication/337372679\\_Association\\_of\\_Social\\_Media\\_Use\\_With\\_Social\\_Well-Being\\_Positive\\_Mental\\_Health\\_and\\_Self-Rated\\_Health\\_Disentangling\\_Routine\\_Use\\_From\\_Emotional\\_Connection\\_to\\_Use](https://www.researchgate.net/publication/337372679_Association_of_Social_Media_Use_With_Social_Well-Being_Positive_Mental_Health_and_Self-Rated_Health_Disentangling_Routine_Use_From_Emotional_Connection_to_Use) [accessed Jun 12 2024].
- Radovic, A., Gmelin, T., Stein, B. D., & Miller, E. (2017). Depressed adolescents positive and negative use of social media. *Journal of Adolescence*, 55, 5-15. doi:10.1016/j.adolescence.2016.12.002.
- Rimskii, V. (2011). The influence of the Internet on active social involvement and the formation and development of identities. *Russian Social Science Review*, 52 (1), 79-101  
(PDF) *The history of social media and its impact on business*. Available from: [https://www.researchgate.net/publication/303216233\\_The\\_history\\_of\\_social\\_media\\_and\\_its\\_impact\\_on\\_business](https://www.researchgate.net/publication/303216233_The_history_of_social_media_and_its_impact_on_business) [accessed Jun 12 2024].
- Rohr, L. E., Costello, J., & Squires, L. (2023). Exploring students' Twitter use in the online classroom across 4 years. *E-Learning and Digital Media*, 0(0). <https://doi.org/10.1177/20427530231167644>
- Romer, D., Bagdasarov, Z., & More, E. (2013). Older versus newer media and the well-being of United States youth: Results from a national longitudinal panel. *Journal of Adolescent Health*, 52(5), 613-619. <https://doi.org/10.1016/j.jadohealth.2012.11.012>
- Rosala, M. (2024, January 26). Open-ended vs. closed questions in user research retrieved from <https://www.nngroup.com/articles/open-ended-questions/#:~:text=There%20are%20two%20types%20of,limited%20set%20of%20possible%20answers.>

- Rutledge, Pamela & Hogg, Jerri Lynn. (2020). In-Depth Interviews. 1-7. 10.1002/9781119011071.iemp0019.
- Sale, Joanna E., and Kevin Brazil. 2004. A strategy to identify critical appraisal criteria for primary miTwittered-method studies. *Quality and Quantity* 38: 351-65.
- Sheldon, P. (2008). The relationship between unwillingness-to-communicate and students' Facebook use. *Journal of Media Psychology: Theories, Methods, and Applications*, 20(2), 67-75. <https://doi.org/10.1027/1864-1105.20.2.67>
- Silverman D. What counts as qualitative research? Some cautionary comments. *Qualitative Sociology Review*. 2013;9(2):48-55. [[Google Scholar](#)]
- Silverman D. *Doing qualitative research. A practical handbook*. 2. London: SAGE Publications; 2005. [[Google Scholar](#)]
- Singh, Lenandlar. 2020. A systematic review of higher education academics' use of microblogging for professional development: Case of Twitter. *Open Education Studies* 2: 66-81
- Sponcil, M., & Gitmo, P. (2013) Use of social media by college students: Relationship to communication and self-concept. *Journal of Technology Research*,4,1-13
- Spradley JP. *The ethnographic interview*. Holt, Rinehart & Winston; New York: 1979. [[Google Scholar](#)] [[Ref list](#)]
- Stake, R. E. (1995). The art of case study research. sage.
- Stec C. (2015). Social media definitions: The ultimate glossary of terms you should know. Hubspot. Retrieved from <http://blog.hubspot.com/blog/tabid/6307/bid/6126/The-Ultimate-Glossary-120-Social-Media-Marketing-Terms-ETwitterplained.aspTwitter>
- Strauss AL, Corbin JM. *Basics of qualitative research. Techniques and procedures for developing grounded theory*. 2. Thousand Oaks: Sage Publications; 1998. [[Google Scholar](#)]
- Swanson, D. (1979). The continuing evolution of the uses and gratifications approach. *Communication Research*, 6, 3-7.

- Tess, P.A. (2013) The Role of Social Media in Higher Education Classes (Real and Virtual)—A Literature Review. *Computers in Human Behavior*, 29, A60-A68. <http://dx.doi.org/10.1016/j.chb.2012.12.032>
- Thomas D. R. (2006). A general inductive approach for analyzing qualitative evaluation data. *American Journal of Evaluation*, 27(2), 237-246. <https://doi.org/10.1177/1098214005283748>
- Tight M. The curious case of case study: A viewpoint. *International Journal of Social Research Methodology*. 2010; [13](#)(4): 329-339. 10.1080/13645570903187181.
- To tweet or not to tweet? A comparison of academics and students' usage of Twitter in academic contexts Charles G. Knight and Linda K. Kaye
- Tur, G., & Martin, V. (2014). "Student teachers" attitudes toward collaboration in EPortfolios built with web 2.0 Tools,' 9.
- Twitter adoption, students' perceptions, Big Five personality traits and learning outcome: Lessons learned from 3 case studies AleTwitteria Katrmpouza, Nikolaos Tselios and Maria-Christina Kasimati 2019
- Valenzuela, S., Park, N. and Kee, K.F. (2009) Is There Social Capital in a Social Network Site? Facebook Use and College Students' Life Satisfaction, Trust and Participation. *Journal of Computer-Mediated Communication*, 14, 875- 901. <http://dx.doi.org/10.1111/j.1083-6101.2009.01474.x>
- Wang, Y. (2016). US state education agencies' use of Twitter : Mission accomplished? *SAGE Open*, 6(1). <https://doi.org/10.1177/2158244015626492>.
- Weinstein, M. (2013, June 3). Be careful seTwitterting with Snapchat (Especially You, Anthony!), online. *The Huffington Post*, Retrieved from [http://www.huffingtonpost.com/mark-weinstein/snapchat-privacy\\_b\\_3368994.html](http://www.huffingtonpost.com/mark-weinstein/snapchat-privacy_b_3368994.html)
- Welch, B. K., & Bonnan-White, J. (2012). Twittering to increase student engagement in the university classroom. *Knowledge Management & E-Learning: An International Journal (KM&EL)*, 4(3), 325-345
- West, B., Moore, H., & Barry, B. (2015). Beyond the tweet: Using Twitter to enhance engagement, learning, and success among first-year students. *Journal of Marketing Education*, 37(3), 160-170.

Whitehouse, K. (2013, November 14). Snapchat seTwitterting scandal could scare off investors, online. New York Post. Retrieved from <http://nypost.com/2013/11/14/snapchat-seTwitterting-scandal-could-scare-off-investors/>

Wright, R. R., Evans, A., Schaeffer, C., Mullins, R., & Cast, L. (2021). Social networking site use: Implications for health and wellness. *Psi Chi Journal of Psychological Research*, 26(2), 165-175. <https://doi.org/10.24839/2325-7342.JN26.2.165>

Wright, R. R., Schaeffer, C., Mullins, R., Evans, A., & Cast, L. (2020). Comparison of student health and wellbeing profiles and social media use. *Psi Chi Journal of Psychological Research*, 25(1), 14-21. <https://doi.org/10.24839/2325-7342.JN25.1.14>

Yin R. K. Enhancing the quality of case studies in health services research. *Health Services Research*. 1999; 34(5 Pt 2): 1209-1224.

**A STUDY OF THE EFFECTS OF SEXUAL IMMORALITY AMONG THE CLERGY  
ON THE LIVES OF THE CHRISTIANS: A CASE OF SIAYA TOWN PARISH  
OF NG'IYA DEANERY, MASENO WEST DIOCESE  
OF THE ANGLICAN CHURCH OF KENYA.**

**By**

**CAROLYNE ANYANGO OHANGA**

**REG. NO. M22B09/062**

**A RESEARCH PAPER SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY  
AND THEOLOGY IN (PARTIAL) FULFILLMENT OF THE REQUIREMENTS  
FOR THE AWARD OF A BACHELOR OF DIVINITY DEGREE  
OF UGANDA CHRISTIAN UNIVERSITY**

**JULY 2024**

## TABLE OF CONTENTS

Title Page	
Table of Contents.....	i
Declaration.....	v
Approval.....	vi
Acknowledgement.....	vii
List of Tables.....	ix
Abbreviations.....	x
Abstract.....	xi
<b>CHAPTER ONE: THE PROBLEM AND ITS SETTING</b>	
1.0 Introduction.....	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	1
1.3 Purpose and Objectives of the Study.....	2
1.4 Research Questions.....	2
1.5 Scope of the Study.....	3
1.6 Justification.....	3

1.7 Significance of the Study.....4

1.8 Limitations of the Study.....4

## CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction.....6

2.1 Definition of Key Terms..... 6

2.2 Cases of Sexual Immorality among Clergy.....8

2.3 Causes of Sexual Immorality among Clergy.....11

2.4 Effects of the Clergy’s Sexual Immorality on the Church.....15

2.5 The Church’s Response to the Problem of Sexual Immorality among the Clergy.....17

## CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction.....19

3.1 Research Design.....19

3.2 Area of Study..... 19

3.3 Sources of Data .....20

3.4 Population and Sampling Techniques.....20

3.5 Data Collection Instruments.....21

3.6 Data Processing and Analysis Strategies.....22

## CHAPTER FOUR: PRESENTATION AND DISCUSSION OF THE FINDINGS

4.0 Introduction.....	26
4.1 Demographic Data of Respondents.....	26
4.2 Findings on the Cases of Sexual Immorality.....	29
4.3 Findings on the Causes of Sexual Immorality.....	30
4.4 Findings on the Effects of Sexual Immorality.....	31
4.5 Findings on the Church’s Response to the Clergy’s Sexual Immorality.....	32

## CHAPTER FIVE: THEOLOGICAL REFLECTION

5.0 Introduction.....	36
5.1 Cases of Sexual Immorality in the Bible.....	36
5.2 Causes of Sexual Immorality in the Bible.....	37
5.3 Effects of Sexual Immorality in the Bible.....	39
5.4 Solutions to Sexual immorality in the Bible.....	41

## CHAPTER SIX: CONCLUSION(S) AND RECOMMENDATIONS

6.0 Introduction .....	44
6.1 Conclusion(s).....	44
6.2 Recommendations.....	45

REFERENCES.....	49
APPENDICES	
Appendix A: List of Respondents.....	52
Appendix B: Questionnaire (English Version) .....	54
Appendix C: Questionnaire (Kiswahili Version) .....	56
Appendix D: The map of Maseno West Diocese showing Siaya Town Parish.....	58
Appendix E: The map of Kenya showing Siaya County.....	59

**DECLARATION**

I, Carolyn Anyango Ohanga, do hereby declare that this Research work is entirely my original work and has never been submitted to any University or Institution of Higher Learning for any academic award.

Signed.....

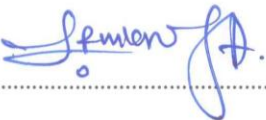
Date.....31<sup>ST</sup> JULY 2024

**CAROLYNE ANYANGO OHANGA**

**STUDENT**

**APPROVAL**

This is to certify that this Research by Carolyne Anyango Ohanga entitled “A Study of the Effects of Sexual Immorality among the Clergy on the lives of the Christians: A Case of Siaya Town Parish of Ng’iya Deanery, Maseno West Diocese of the Anglican Church of Kenya” has been done under my supervision and is now ready for submission with my approval.

Signed.....

Date.....<sup>1st</sup> August 2024

**REV. CANON EKIRUNGA M.K. ROSE**

**SUPERVISOR**

## ACKNOWLEDGEMENT

I thank the LORD God Almighty for enabling me to complete this study successfully. I thank Him for granting me knowledge, wisdom, and determination during this course.

I express my heartfelt gratitude to the Bishop Emeritus and the current Bishop of the Diocese of Maseno West of the Anglican Church of Kenya, the Rt. Rev. Dr. Joseph Otieno Wasonga, and the Rt. Rev. C.S. John Mark Haung Godia respectively for recommending me and sending me to Uganda Christian University to be trained for the ordained ministry. Thank you for your love, guidance, spiritual and moral support. Through you. I have successfully completed my ministerial formation, and I have acquired knowledge, experience, and confidence to serve the Lord.

I appreciate my supervisor, the Rev. Canon Ekirunga M.K. Rose, for her unwavering support, guidance, and invaluable feedback throughout my research journey. Her expertise and encouragement have been instrumental in shaping my work and helping me navigate the challenges of this study.

I would like to acknowledge the financial support from the office of Financial Aid, the Guild office, and Ubuntu Scholarship, which reduced my financial burden and made it possible for me to focus on my studies with peace of mind.

My special appreciation goes to all the participants in this study for providing a collaborative environment and sharing their knowledge and resources.

Finally, I am profoundly grateful to my family and friends for their love, patience, and encouragement during this journey. To my parents, thank you for instilling in me a passion for learning; your belief in me has been a constant source of motivation. To my brother the Rev.

Edward Clarke, your unwavering support has been invaluable; I could not have done this without you, thank you.

**LIST OF TABLES**

Table 3.1: Summary of Respondents.....	page 21
Table 4.1 Age Distribution of Respondents.....	page 27
Table 4.2 Gender Distribution of Respondents .....	page 27
Table 4.3 Position in the Church .....	page 28
Table 4.4 Findings on the Cases of Sexual Immorality .....	page 29
Table 4.5 Findings on the Causes of Sexual Immorality .....	page 30
Table 4.6 Findings on the Effects of Sexual Immorality .....	page 31
Table 4.7 Findings on how the Church Leadership can solve Sexual Immorality.....	page 32
Table 4.8 Findings on how Christians and the Society can solve Sexual Immorality..	p. 34

## ABBREVIATIONS

Reg: Registration

No: Number

Rt: Right

Rev: Reverend

Dr: Doctor

CS: Certified Secretary

STI: Sexually Transmitted Infection

HIV: Human Immune Virus

AIDS: Acquired Immune Deficiency Syndrome

## **ABSTRACT**

This study was aimed at investigating the effects of sexual immorality among the clergy on the lives of Christians of Siaya Town Parish of Maseno West Diocese. The study was prompted by observation of some congregants of the mentioned parish leaving the Church to Pentecostal Churches and other Churches after losing confidence in their clergy due to sexual immorality, and also gossip, and eye witnesses' accounts from congregants concerning sexual misconduct among their clergy.

The study sought to examine the cases, the causes, the effects of sexual immorality, and come up with possible remedies to the problem of sexual immorality among the clergy in Siaya Town parish, Maseno West Diocese. A cross-section survey designed was applied in gathering data and total samples of respondents were used. The primary data was collected using structured questionnaire, whereas secondary and tertiary data was collected from authors of different books, journals, and newspapers. Both qualitative and quantitative data were collected.

The findings of the study revealed that there have been a number of cases, causes and effects of sexual immorality among clergy of Siaya Town Parish. Practical recommendations to address the problem of sexual immorality among the clergy were also made.

## **CHAPTER I: THE PROBLEM AND ITS SETTING**

### **1.0 Introduction**

This study intended to investigate the effects of sexual immorality among the clergy on the lives of Christians, focusing on Siaya Town Parish in Ng'iya Deanery, Diocese of Maseno West of the Anglican Church of Kenya. It examined the cases, causes, and effects of sexual immorality among the clergy in Siaya Town Parish. The study further suggested possible ways in which the Church can respond to the challenge of sexual immorality among the clergy in Siaya Town Parish of Maseno West Diocese.

### **1.1 Background to the Study**

The researcher being one of the congregants in the mentioned Parish has witnessed some of the sexual immorality cases occur in the Parish in question, thereby prompting the choice of this topic. The researcher experienced that this problem has led to the Church's image being attacked. The clergy are generally no longer respected by the laity, and the entire society. In this respect therefore, the researcher investigated the effects of sexual immorality among the clergy on the lives of the Christians with specific reference to Siaya Town Parish of Maseno West Diocese of the Anglican Church of Kenya.

### **1.2 Statement of the Problem**

There are documented cases of sexual immorality by some church leaders of Siaya Town Parish in the Diocese of Maseno West. This is a problem worth investigating, especially because of its diverse effects. Huffman, (2014:87) asserts that, the Church stinks as a result of pollution from sexual immorality, and the stench of it is so common that we have become accustomed to its rotten

orders. The researcher therefore chose the topic of study to establish causes of this complacency and its effects on Christians, and how the Church can respond by suggesting possible remedies to the problem.

### **1.3 Purpose and Objectives of the Study**

#### **1.3.1 Purpose of the Study**

The purpose of this study was to investigate the impact of sexual immorality among the clergy on the lives of Christians in Siaya Town parish, Maseno West Diocese.

#### **1.3.2 Objectives of the Study**

- i. To establish if there have been any cases of sexual immorality among the clergy of Siaya Town Parish of Maseno West Diocese.
- ii. To find out the causes of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West.
- iii. To examine the effects of sexual immorality among the clergy on the Christians of Siaya Town Parish, Diocese of Maseno West.
- iv. To establish what the Church can do to respond to the problem of sexual immorality among the clergy on the Christians of Siaya Town Parish, Diocese of Maseno West.

### **1.4 Research Questions**

- i. Are there or have there been any cases of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?
- ii. What are the causes of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?

- iii. How does sexual immorality among the clergy affect the Christians of Siaya Town Parish, Diocese of Maseno West?
- iv. In which ways can the Church respond to the problem of sexual immorality among the clergy on the Christians of Siaya Town Parish, Diocese of Maseno West?

### **1.5 Scope of the Study**

This study was conducted in Siaya Town Parish in Ng'iya Deanery, of the Diocese of Maseno West of the Anglican Church of Kenya. Siaya Town Parish is located in the central part of Maseno West Diocese. The Diocese is in the Western part of Kenya, Siaya County in Nyanza province. Siaya Town Parish consists of 2 sub-parishes in Ng'iya Deanery. The Deanery has 8 parishes with at least 2 sub-parishes each, except for the Cathedral, and Ng'iya parishes which have one congregation at the parish headquarters.

The study was limited to the investigation of the effects of sexual immorality among the clergy on the lives of the Christians with specific reference to Siaya Town Parish of Maseno West Diocese of the Anglican Church Kenya.

### **1.6 Justification of the Study**

Sexual immorality as Akerele, (2022:12) asserts, has made the Church to be an Island in the middle of a polluted ocean. The sea laps on its shores, says Akerele. It is possible for us to live contemporary existence without a constant exposure to moral pollution, and the stench has become common that people are now accustomed to its rotten odours, says Huffman, (2014:87). This describes well the current picture of Siaya Town Parish of Maseno West Diocese.

In this respect therefore, this study attempted to come up with recommendations that will provide some possible solutions to help in stopping or reducing sexual immorality in the Church.

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

- i. The findings of this study will guide the policy makers of Maseno West Diocese in stipulating and strengthening rules and policies on the clergy's moral behaviour.
- ii. The Christians will as well be guided accordingly so as to create boundaries and limits while interacting and mingling with their clergy.
- iii. The study will also benefit the Church ministers as they will be sensitized on how to fight and overcome challenges that lead to sexual immorality. Also to create awareness of this reality by teaching Christians in Church services, seminars and conferences on ways and means of combating sexual immorality in the Church.
- iv. The Church administrators and leaders will also benefit from this study in that they will re-examine their methods of recruiting new ministers for the ordained ministry, mentoring them and ensuring proper training so as to have effective ministry, strengthen spirituality and integrity of the Church.
- v. The study will benefit other scholars since it will be one of the rich sources of literature in this field research.
- vi. This study will enhance the researcher's knowledge, and also fulfil (partially) the requirements for the award of her Bachelor of Divinity degree of Uganda Christian University.

### **1.8 Limitations of the Study and Coping Strategies**

#### **1.8.1 Limitations of the Study**

These are highlighted below:

- i. Language barrier was one of the challenges encountered during this study. This is because some of the people in the research area do not understand English.
- ii. The questionnaire feedback was rather low, and also some respondents failed to return the questionnaires.
- iii. Financial constraints in terms of stationery and other services like transport and communication as they were costly and time consuming.
- iv. The researcher also experienced poor means of transport during the data collection process due to weather conditions such as heavy rains and muddy roads.

### **1.8.2 Coping Strategies**

- i. The researcher ensured that she looked for someone among the people to help in language translation during interviews. The questionnaire was also translated into vernacular.
- ii. The researcher followed the questionnaire respondents up to their homes to ensure that the questionnaires were returned.
- iii. In instances of heavy rains, the researcher used gumboots to walk, and sometimes hired a motorcycle to reach the hard-to-reach areas for data collection.
- iv. The researcher reached out to Christians for financial support so as to cover for the needs.

## CHAPTER II: LITERATURE REVIEW

### 2.0 Introduction

This section presents other scholars' and authors' views on the topic of study. The review is based on the specific objectives of the study.

### 2.1 Definition of Key Terms

**(i) Sexual Immorality:** Baker's Dictionary (2001:1028) defines sexual immorality as any interpersonal activity involving sex organs, that does not conform to God's revealed laws governing sexuality.

The account of creation as recorded in Genesis 1:1-28, includes reproductive activity as an essential part of the developmental scheme. This important function is given special prominence in the narrative describing the creation of woman (Ge 2:21-24).

The purpose of marriage is therefore is very clear as Genesis 1 and 2 confirm: marriage was instituted by God and officiated at the first marriage. Sex was not only created by God making humans "male and female" (1:27), it was also ordained as the means for propagating the race, "Be fruitful and multiply" (1:28). The union of man and woman in marriage is a way of accepting God's generosity by fulfilling the command to populate the earth.

**(ii) Clergy:** This refers to the entire class of religious officials from priests to pastors to bishops and beyond. A Clergy is a man or woman ordained to serve as a shepherd in charge of God's people.

Cambridge Dictionary (1996:248), defines clergy as the religious leaders whose job is serving the needs of their religion and its members. These religious leaders are the deacons, priests and bishops.

**(iii) Deanery:** This refers to the office jurisdiction, or official residence of a clerical Dean, who is also the Bishop's personal representative in the Deanery.

According to the Oxford English Dictionary (1989:477), Deanery refers to an ecclesiastical entity in various Christian denominations, including the Roman Catholic Church, the Eastern Orthodox Church, the Anglican Communion, and others. It can refer to the jurisdiction or residence of a Dean. In the Anglican Churches, a Deanery is a central Archdeaconry comprising of several parishes overseen by a Dean or Vicar appointed by the Bishop.

**(iv) Diocese:** This refers to a district under the pastoral care of a Bishop in the Christian Church.

According to Merriam-Webster Dictionary (2020:317), a Diocese refers to an area controlled by a Bishop. It is an administrative district under the jurisdiction of a Bishop in the Christian Church, particularly in the Roman Catholic and Anglican traditions. A Diocese typically encompasses a group of Churches supervised by a Bishop, who is responsible for overseeing the spiritual and administrative affairs within that specific geographical area. In the contemporary usage, a Diocese represents a specific territorial division within a Church hierarchy where a Bishop exercises pastoral and administrative oversight over clergy and congregations within that region.

**(v) Christian:** Refers to a follower of Christ or someone who has put his or her faith and trust in the redemptive work of Jesus Christ through His death at the Cross and subsequent resurrection.

Baker's Dictionary (2001:108), defines a Christian as a person who professes belief in Jesus as Christ, follows the religion based on the life and teachings of Jesus, and is a member of a Christian denomination.

**(vi) Church:** This refers to a community of believers professing Christ Jesus as their Lord and Saviour. According to Baker's Dictionary (2001:583), the definition of the Church is based on the New Testament usage of the term "Ekklesia." The term ekklesia generally refers to an assembly of people who are called out for a particular purpose. In the New Testament, ekklesia is used to describe the community of God's people who profess faith in and allegiance to Jesus Christ. The New Testament uses the term ekklesia to denote both local and universal aspects of the Church.

Predominantly, it applies to a local assembly of believers (Matt 16:18; 18:17; Acts 23 times; Pauline writings 46 times). However, it can also designate the universal Church, encompassing all believers across different local assemblies (Acts 8:3; 9:31; 1 Cor 12:28; 15:9; Eph 1:22-23; Col 1:18). Furthermore, ekklesia is used to describe God's congregation (1Cor 1:2; 2 Cor 1:1).

## **2.2 Cases of Sexual Immorality among the Clergy**

From the year 2004 to 2007, in the researcher's home Parish of Siaya Town in the Diocese of Maseno West, the Parish was led by a well-respected married priest who was known for his charismatic personality and compassionate nature, which had endeared him to many parishioners. However, rumours started circulating within the parish about the same priest engaging in inappropriate behaviour with the Church warden, who was a married woman, and a member of the congregation. Initially, the allegations were dismissed as gossip but with time more evidence began to surface, including eyewitness accounts of the intimate interactions between the priest and the warden.

As these allegations became more widespread, tensions arose within the parish, including the warden's husband stopping to come to Church. Some parishioners refused to believe the accusations against the priest, citing his long history of service and dedication to the Church.

Others were deeply troubled by the possibility of such misconduct occurring within their sacred place of worship. Reliable evidence was got when a love letter written to the priest by the warden accidentally fell on the floor from the Bible while he was preaching in the house of one of the Christians, during a weekday cell-group fellowship whereby the researcher was in attendance. Although it was unnoticed by the priest, the host did not bother to inform him, instead she made more copies of the letter distributed them among many parishioners.

The news sent shockwaves through the parish and the entire community, leading to heated debates during Church gatherings and calls for accountability from Church leadership. Some members expressed anger, and betrayal, feeling that their trust had been violated by someone they held in high regard. In response to mounting pressure from both within and outside the parish, an investigation was launched by higher authorities in the Church to uncover the truth behind the allegations against the priest. The process was emotionally taxing for all the people who were involved, as deep-seated beliefs clashed with painful realities about misconduct among the clergy. Ultimately, the priest was transferred pending further investigation, leaving behind a fractured community grappling with questions of faith, forgiveness, and healing in the aftermath of that troubling revelation.

In the year 2008, Siaya Town Parish received a new priest, single by then, and dedicated to the service of God. He was very competent apart from his addiction to alcohol, and sexual misconduct which created a wedge between the priest and the parishioners, leading to feelings of inadequacy, anger, and betrayal. He was later transferred to another parish.

There was also a scenario at the Cathedral between the year 2002 and 2006 whereby the Provost of the Cathedral was accused by a congregant that he had been sexually molesting her 14-year-old

son. It was later realized that the Provost had been secretly practicing homosexuality with minors in the Cathedral. When the allegations mounted to pressure, he was removed from the Cathedral to go for a study leave, and 2 years later he was posted to another parish. He later fell sick and died. All this happened but for lack of documented evidence, the sexually immoral clergy were transferred to other parishes where most likely they continued with their sexual misconduct.

In another incident that occurred in the year 2018 in our neighbouring Diocese, a retired Anglican Bishop was accused and charged of defiling a 15-year-old girl. The former Bishop appeared before Bondo Principal Magistrate's court on Monday July 2, 2018 and denied the charges. He was released on a bond of Kshs. 200,000 or an alternative cash bail of Kshs. 100,000 by the Bondo Court.

The Saturday Standard Newspaper dated July 2, 2018 reported "He lifted his head and stared at the Magistrate as the court clerk read the charges against him, that he defiled a minor contrary to Section 8 (1) of the Sexual Offenses Act 2006. The court heard that on the night of June 27th and 28th, 2018 at Majiwa village, Bar-chando Sub-Location in Bondo Sub-County, he forcefully and intentionally had carnal knowledge of a 15-year-old minor. He was also charged with alternative count of committing an indecent act with the child contrary to Section 11 (1) of the Sexual Offenses Act 2006, by intentionally touching the private parts of the minor, charges he all denied."

Speaking in low tone, the retired prelate denied the charges as his lawyer put a request for bail. The prosecution did not object to the application and the Magistrate ordered that the accused be released on a Kshs. 200,000 bond and a surety of a similar amount or pay an alternative cash bail of Kshs. 100,000. The case was later to be mentioned on 16th July, 2018 and hearing was set for two consecutive days of 30th and 31st July, 2018.

The Daily Nation Newspaper dated 15th October, 2018 reported that an Archdeacon in one of the Anglican Churches in Nairobi was caught in a sexual act with his Congregant's wife inside the Church building. The duo were immediately frog-marched to a nearby police station naked. When they were interrogated, the priest blamed the woman for putting him into temptation citing her sexual advances towards him, her private visits, and also preparing nice meals for him even without his request; she occasionally took him out, until he gave in to her sexual demands. "Could it be that women are luring clergymen into sexual immorality?" The Daily Nation posed the question to the nation.

### **2.3 Causes of Sexual Immorality among the Clergy**

Akerele (2022:45) says that many ministers fall into sexual scandals as a result of prolonged marital crisis or as a result of deliberate decisions of their spouses to push them through sex-starvation. Consequently, Satan hijacks this situation and the door to extra marital opens to pastors.

He continues that some ministers are capitalizing on the message of hyper grace which has led to their failure to pursue the supernatural power of God that is needed to sustain many of the proponents of these distorted teachings. Consequently, many of them see adultery or any other extramarital sexual experience as a character flaw that has nothing to do with their personal relationship with God. Some ministers have also fallen victims of sexual immorality as a result of their reckless behaviour of hugging everybody in the name of "Christian love."

Lust, which is caused by illicit sexual desires also propels sexual immorality. According to Campolo (2015:56), lust is a childish thing. This is particularly evident as it expresses itself in the lives of married people. In 1 Corinthians 13, the apostle Paul refers to lust as immaturity pointing out that love is mature, and declares that there comes a time when our childish emotions must be

outgrown because we are required to live like adults. Paul wrote in verse 11; "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. But when I became a man, I put the ways of childhood behind me."

The love for pornography is another cause of sexual immorality. People's body parts usually react according to their surroundings. In this respect, when a woman's private parts are exposed to the eyes of a man, he reacts in both mind and sometimes in body. Since Pornography is the explicit presentation of sexual activity in literature, films and so on, if one is a lover of pornography, he or she is definitely sexually immoral. Many men and women, married and single have fallen victims of sexual immorality due to the love of pornography including some of the Clergy.

Freeman, (2005:72) says that pornography is one of the incorrect and distorted views about sex which has become common in the Church. He continues to say that the Church might continue to be seduced into these deceptions given the fact that believers do struggle with various forms of their fallen sexuality and sinful hearts, creating an explosive climate out of this. Freeman confirms that pornography usage among believers is at epidemic level in the Church. Thus of course does immense damage to men's hearts and always impacts directly and indirectly all their duties and relationships. In short, pornography and all other forms of sexual sin rob men the godly leadership they are called to provide in the lives of those closest to them; it undermines the place of God as the supreme being whom they are called to worship and serve, and replaces Him with a more manageable and predictable object of adoration.

In addition, there are still other things that ordinarily propel sexual immorality in the Church such as negligence of husband or wife; some wives over delegate conjugal assignments to housemaids,

and some husbands do not have time for their wives, instead they take sexual intimacy with levity. Single motherhood or single fatherhood can also propel sexual immorality due to loneliness.

The love of money can also propel sexual immorality, in the sense that it is associated with greed, which is a strong desire for wealth and material possessions. When individuals prioritize the accumulation of wealth above all else, it can lead to a distorted value system where material gain becomes the primary focus. This intense desire for money can overshadow moral values and ethical considerations, including those related to sexual behaviour. The love of money is a vulnerability to temptation since the relentless pursuit of wealth can make individuals including clergy more susceptible to temptation, including offers of money or material rewards in exchange for engaging in immoral acts.

Poverty can also be a significant factor that propels some individuals towards engaging in sexual immorality. When individuals or families are living in poverty, they often face various challenges and vulnerabilities that can lead to behaviours considered immoral or unethical. For instance, some clergy experience economic desperation, whereby they struggle to meet their basic needs. In such circumstances, some may resort to engaging in sexual activities for financial gain or survival.

Sexual immorality can also be spiritual; this may apply to either or both parties involved. A born-again clergy should be able to discern if he or she is dealing with a demonic man or woman or not unless the clergy is not truly saved. This is because some sexually immoral people suffer ancestral curses or are battling with the spirit of prostitution.

## **2.4 Effects of the Clergy's Sexual Immorality on the Church**

According to Copan, (2011:45) the effects of sexual immorality are painful. Sexual immorality results into spiritual death. This is evident in his reference to the Old Testament when polygamous marriages including concubines who occurred of course without God's stamp of approval. Israel's rulers married second wives and concubines for producing children and for sexual pleasure but God's standard is monogamy just like Adam was given one wife Eve (Genesis 2:18).

For instance, things eventually got ridiculous with Solomon when he had 700 wives and 300 concubines (1Kings 11:3) for children bearing, sexual pleasure, and others often taken from other nations for purposes of political alliances. Yet, God strictly warned Israel's future Kings in Deuteronomy 17:16-17 not to "multiply wives for himself, or else his heart will turn away: nor shall he greatly increase silver and gold for himself, nor should he accumulate (chariot) horses or make the people return to Egypt to get more of them." As it turned out, Solomon did all of these things which led to his downfall (1Ki 11:1). Eventually, the whole of Jerusalem was affected and so were the entire people of God. Hence God's anger on the whole nation (1 Ki 11:1-11).

God's judgement of Sodom and Gomorrah was clearly a condemnation of homosexuality. As it is vividly stated in Genesis 19:16, the "know" is frequently used in Genesis for sexual relations. It speaks of the men of Sodom wanting to "know" (have sexual relations) with the 2 men who visited Lot (19:5). The fact that Lot offered his daughters (vs 8) to sexually appease them indicates that they were sexually lustful, and so all the towns in Sodom and Gomorrah. The towns were dominated by sexual passions, which led to the execution of God's punishment on the 2 cities.

The sin committed by few individuals can cause many to suffer. This is evident in Noah's generation when the earth became corrupt before God, and God told Noah that He would put an

end to all people for the earth was filled with violence because of them (Gen 6:11-13). Corruption here implies that sexual immorality and idolatry was at epidemic level and all the flesh had corrupted its ways. This is an indication that even the cattle, beasts, and fowl did not consort with their own species. And finally, the floodgates of divine wrath were unleashed upon the world killing good and bad alike.

Spiritually dead clergy and laity hardly pray since sexual immorality dilutes one's personal relationship with God. Rainer, (2014:87) says sexual immorality leads to negligence of prayer and daily Bible study. It is through prayers and Bible study that one gets closer to God and receives power to overcome temptations.

Sexual Immorality leads to breakage of marriages. Grudem, (2008:604-5) states that "Sexual immorality is one of the common ways through which marriages are broken and if at all the clergy can be involved, how about the flock that they are tending, how about the whole community in which they stay?"

Sexual misconduct among clergy promotes hypocrisy among Christians. This is so because the clergy are expected to be exemplary, for they are spiritual leaders; they are supposed to be morally upright and role models by practicing what they preach, and not the opposite. Adams, (2012:45) says "If our behavior denies what we say, then it is of no value to say that we know God, and for this reason, our behaviour is the evidence of our religion and deeds." Rufusi, (2017:56) on the other hand asserts that sexual immorality leads to emotional and mental chaos which can be in form of guilt, rejection, depression, low self-esteem, embarrassment, anger, bitterness, emptiness, anxiety among others.

Additionally, sexual misconduct can cause breakage of marriages due to the erosion of trust and intimacy between partners. When one or both individuals engage in extramarital affairs or other forms of sexual misconduct, it violates the commitment and fidelity that are foundational to a healthy marriage. The betrayal of trust that accompanies sexual infidelity can cause deep resentment, anger, and insecurity within the relationship. This breach of trust often creates a significant barrier to effective communication and emotional connection between spouses, ultimately weakening the bond that holds a marriage together. As a result, the breakdown of trust and intimacy caused by sexual immorality can pave the way for marital discord and eventual separation.

Sexual immorality also leads to divine judgement as the New Testament records; those who fell into sexual immorality received judgement (Rom 1:18-32). Some will receive divine judgement of not inheriting the kingdom of God (1 Cor 6:9). The book of Revelation is clear that those who are sexually immoral will receive divine judgement; the Church of Thyatira was to be cast into "great tribulation" as a result of sexual immorality among other sins (Rev 2:22), hence eternal death.

## **2.5 The Church's Response to the Problem of Sexual Immorality among the Clergy**

There are a number of ways in which the Church can respond to sexual immorality. We can begin by teaching people to consider abstinence; the notion of abstinence until marriage is seen as outdated, and even many "committed" Christian couples had sexual relations before marriage, writes Geisler (2013:113).

Many at times, people blame Satan after falling into temptation or sexual sin. However, a person who looks into the Old Testament Scriptures, especially at the person and life of Joseph in the Old

Testament finds a clear paradigm on how Christians should respond to sexual temptation and sexual immorality. When he was tempted by Potiphar's wife, he fled the scene in order to abstain from all sexual immorality (Gen 39). But in contrast, when David was tempted by Bathsheba, he partook in the immorality instead of fleeing from the sin (2 Samuel 11:4). Sexual abstinence is 100% effective whenever it is practiced.

According to Adams, (2012:127), the clergy should learn to give up some behaviors that can lead to sexual desires. For instance, Moses gave up the pleasure of the palace; he refused the riches of the palace to suffer with his fellow Egyptians. In this respect, we can overcome sexual sin by giving up the desires of human satisfaction and the love of money. "If you want to be a true Christian, you must choose the way of God and not the way of the world," says Adams. Every time the clergy are tempted by sexual sin, they should remember whom they are serving, is it God or their sexual desires? The truth is that they cannot serve both the world/flesh and God at the same time. This is because in God there is light and life, but in the world there is darkness and death.

The clergy need to revise their false beliefs; they should ask themselves questions such as "Does my sexual immorality please God? Is it true that my sexual desires are impossible to control or resist? Is my sexual immorality benefiting people attached to me like my spouse, children, relatives, friends, and neighbours? If they feel offended, why can't I stop?" If the clergy can consider asking themselves these questions, this problem could surely end.

According to Rourke, (2019:42) one way of preventing sin is that God calls us to consider the consequences of sin, Paul says in 1 Corinthians 6:9-10 that all sinners will not inherit God's kingdom. Rourke continues that sin always takes you further than you want to go, keeps you longer

than you want to stay, and costs you more than you are willing to pay. If we can really want to know and understand the consequences of sexual immorality we shall escape it.

The sexually immoral victims should adopt a correct view of God. This is to say that some clergy take God as a human being thinking that God cannot see what is done in darkness. The moment they will realize that God is omnipresent, they will fear sin and they will stop being sexually immoral. They need to understand that God is holy, and so His servants and his flock must be holy.

Coon., (2021:7) also states that it was not good for man to be alone, even though the animals served him, they could not fulfill all his needs and for this reason, Adam needed someone fit for him. The clergy should read and understand that God instituted marriage for a purpose, but all other forms of sexual immorality are only for human satisfaction which is against God's plan.

Sexual immorality can also be combated by taking action, which can only be practical if the evangelicals can report sexual abuse, handle victims appropriately and change the institutional cultures that enable the abuse in the first place. The Church's task in this era is therefore urgent. According to Nelson (2014:32), it is the awareness of the variety of needs, especially the need for theology which positively affirms the awareness of the sexual pleasure, and the creative significance of sexual self-affirmation in an incarnational theology.

In conclusion, it calls for moving beyond traditional confines of "sexual ethics" into sexual experience in our time and place as an arena for God's continuing self-disclosure, at the same time, that it takes seriously the implications of Christian faith for our sexual lives.

## **CHAPTER III: RESEARCH METHODOLOGY**

### **3.0 Introduction**

This chapter presents the methods by which data was gathered and analysed for this research project. It shows the different methods the researcher used for data collection and analysis in order to achieve and compile a complete thesis.

### **3.1 Research Design**

A cross-section was applied in gathering data for this study, whereby information was gathered from a sample population of Christians in Siaya Town parish. The cross-sectional survey method was used since it was able to gather views from different stake holders in the Church about the research questions, secondly the method was suitable to be used since it saves both time and money. Through this method, primary, secondary, and tertiary data was collected.

### **3.2 Area of Study**

The study was conducted in Siaya Town Parish of the Anglican Church of Kenya, of the Diocese of Maseno West. The study focused on the cases of sexual immorality among the clergy, the causes of sexual immorality among the clergy, how sexual immorality among the clergy has affected the Church, and what the Church can do to respond to the problem of sexual immorality among the clergy in Siaya Town Parish.

### **3.3 Sources of Data**

The researcher used primary, secondary, and tertiary sources to gather information. In the primary source section, data was gathered by the use of questionnaires and interviews from the selected respondents. This enabled the researcher to gather firsthand information which provided a true and clear reflection of what is on the ground. Whereas in the secondary source section, data was gathered from published data in different journals, articles, newspapers, magazines, and online sources. And the tertiary source included data collected from different books by different authors. All these were collected together and analyzed to help the researcher compile a complete research project.

### **3.4 Population and Sampling Techniques**

The study focused on getting data from 50 Christians from Siaya Town parish including priests, lay readers, the youth, Mothers' Union members, Fathers' Union members, and other Christians. These groups of people were chosen since they are well acquainted with the variables under the study, and provided the researcher with appropriate information.

The study utilized purposive and convenient sampling whereby the researcher was able to determine and select participants from whom information could be collected.

In this study, 50 participants were purposively selected for gathering comprehensive data. These included 20 males and 30 females. The researcher also used convenient sampling since there were reliable and available Christians on the ground that were ready to be used in collecting data. Below is a summary of the respondents who participated in the study:

**Table 3.1 Summary of Respondents**

<b>CATEGORY OF RESPONDENTS</b>	<b>SAMPLING SIZE</b>
<b>MALES</b>	<b>20</b>
<b>FEMALES</b>	<b>30</b>
<b>TOTAL</b>	<b>50</b>

### **3.5 Data Collection Instruments**

These refer to the tools used by the researcher to collect data, and are identified below:

#### **3.5.1 Questionnaires**

This was the major instrument that the researcher used for data collection. A questionnaire was administered to the selected groups of Christians which were instructed with open-ended questions for participants. This helped in generating data about cases of sexual immorality, factors leading to sexual immorality by the clergy, effects of sexual immorality among the clergy on the lives of Christians, and what the Church can do to solve the problem of sexual immorality among the clergy in the Church.

#### **3.5.2 Interviews**

The researcher used structured Interviews to get information from various respondents in the parish.

These purposeful conversations involved both male and female adults, youths, educated and illiterate members of the study population. The researcher used the same questions for both questionnaires and interviews.

### **3.5.3 Observation and Personal Experience**

The researcher experienced a scenario in Siaya Town parish, whereby a female Church warden confessed to her in-laws that she had had an affair with the parish priest. The married woman confessed committing the act after being pressured by her in-laws including being beaten to speak the truth. This happened between the year 2004 and 2007. The news of their love affair spread like bushfire after an incident occurred in a cell-group fellowship held in one of the congregants' houses. In the middle of his Sermon, a love letter written to the priest by the woman accidentally fell on the floor from his Bible. Unfortunately, he didn't notice what happened. After the fellowship ended, the host picked the letter and made copies of the same. This news shocked the entire parish and community. Immediately the woman's in-laws, some of whom were clergy became furious and summoned her for questioning. She received beatings until she confessed. The Church authorities' efforts to carry out investigation bore no fruit since the priest was transferred to another parish, and the case was never again heard of. This and other cases of sexual misconduct among the clergy both within the diocese and her neighbouring dioceses including some clergy outside the Anglican Church have spiritually demoralized Christians.

### **3.6 Data Processing and Analysis Strategies**

These refer to the strategies that the researcher used for collecting and analysing data. They are shown below:

### **3.6.1 Procedure**

The researcher obtained an introductory letter from the University whose copy appears in the Appendices. The letter was used to introduce the researcher to the respondents after which the researcher requested for their willingness and cooperation before giving out the Instruments.

### **3.6.2 Comparative**

The researcher made a comparison on the views of different authors and that of Christians in Siaya Town parish of the Diocese of Maseno West on the causes of sexual immorality, cases of sexual immorality, effects of sexual immorality, and solutions to sexual immorality. Thereafter, the researcher came up with a well detailed and compiled research project.

### **3.6.3 Complementary**

This strategy involved the harmonization of the literary and empirical data: the researcher collected data from different authors, books, journals, articles, newspapers, magazines, and respondents in the field. A critical study and examination were carried out so as to come up with harmonized information.

### **3.6.4 Analytical**

The researcher used this strategy to do a critical study and analysis of sexual immorality in the Church, re-examined the findings, interpreted them, and established proper response.

### **3.6.5 Lexical Analysis**

This shows some of the key terms as used and applied in the text of the study, and how their meanings were explained accordingly. The terms include: sexual immorality, clergy, Deanery, Diocese, Christian, and church as explained in Chapter I above.

### **3.6.6 Literary and Empirical Method**

The researcher used both Literary and Empirical methods for collecting data since the type of the research is practical/pastoral, and covers a wide range of information both in the library and in the field. This enabled the researcher to gather enough information or data so as to come up with a concrete thesis.

### **3.6.7 Ethical Considerations**

The researcher factored in some of the Ethical considerations while carrying out the study as follows:

Plagiarism severely affects a school, college, or university hence diminishing the value of the degree of the students and jeopardizing the reputation of the institution. Says Schutt, (2023:438-9). In this regard therefore, the researcher ensured no plagiarism took place during the study. The guidelines on how to include other scholars' work as literature review was followed with honesty.

The researcher ensured willingness and not forceful participation of the respondents by providing them with consent forms. For some respondents, verbal consent was sought.

The researcher also ensured the confidentiality of the respondents; the rights of the respondents' privacy from the public was guaranteed. They remained anonymous, implying that their personal details remained confidential.

### **3.7 Timeline**

The researcher conducted this study within the timeframe or duration provided, that is 6 months.

The process of the study covered six months, implying that the first 2 chapters covered one month, while the remaining chapters 3 to 6 one month each respectively.

## **CHAPTER IV: PRESENTATION AND DISCUSSION OF THE FINDINGS**

### **4.0 Introduction**

This chapter displays the presentation and the discussion of findings. The chapter presents the findings according to the research questions upon which the study was focused. They include:

- i. Are there or have there been any cases of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?
- ii. What are the causes of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?
- iii. How does sexual immorality among the clergy affect the Christians of Siaya Town Parish, Diocese of Maseno West?
- iv. In which ways can the Church respond to the problem of sexual immorality among the clergy on the Christians of Siaya Town Parish, Diocese of Maseno West?

### **4.1 Demographic Data of Respondents**

This section presents the background of respondents as presented according to their gender, age group, and position in the Church. The information of respondents revealed 50 Christians who participated in structured Interviews during the study. The data presented in this chapter is based on 50 primary respondents, both male and female.

**Table 4.1 Age Distribution of the Respondents**

<b>AGE LEVEL</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
18-35 Years	20	40%
36-60 Years	26	52%
60 Years and above	4	8%
<b>Total</b>	<b>50</b>	<b>100%</b>

According to table 4.1, the majority of respondents 52% were in the age group of 36-60 years. A further 40% were 18-35 years while 8% were 60 and above. This shows that the largest number of respondents of the study were adult Christians aged between 36-60 Years.

The varying ages of respondents enabled the study to examine the effects of sexual immorality among the clergy on the lives of Christians.

**Table 4.2: Gender Distribution of Respondents**

<b>SEX</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Male	20	40%
Female	30	60%
<b>Total</b>	<b>50</b>	<b>100%</b>

Table 4.2 indicates that 60% of the respondents were females whereas 40% were males, implying that findings were balanced since both male and female views regarding the study were represented. However a further observation revealed that majority of respondents were females, an indication that they had much information regarding the study compared to the males.

**Table 4.3: Position in the Church**

<b>POSITION</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Priests	3	6%
Lay readers	4	8%
Heads of laity	4	8%
Mothers' Union	3	6%
Fathers' Union	2	4%
Vicar's wardens	2	4%
Ushers	4	8%
Youth	8	16%
Other Christians	20	40%
<b>Total</b>	<b>50</b>	<b>100%</b>

The findings in table 4.3 indicate the positions the respondents hold in the Church. 40% of the respondents were other Christians, a further 16% were youth whereas ushers, heads of laity, and lay readers were 8% each. Priests and Mothers' Union were 6% each whereas Vicar's wardens and Fathers' Union were 4% each.

**Table 4.4: Findings on the Cases of Sexual Immorality among the Clergy in Siaya Parish**

<b>CASES OF SEXUAL IMMORALITY</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Sexual misconduct involving clergy in extramarital affairs and harassment of congregation members.	25	50%
Sexual misconduct involving violation of trust and exploitation of vulnerable individuals.	12	24%
Sexual misconduct involving breaches of Ethical standards expected from religious leaders.	13	26%
<b>Total</b>	<b>50</b>	<b>100%</b>

**Table 4.5: Findings on the Causes of Sexual Immorality among the Clergy in Siaya Parish**

<b>CAUSES OF SEXUAL IMMORALITY</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Permissiveness in the Church.	10	20
Failure of couples to talk about marital problems such as sex starvation and its causes in families.	12	24
Sexual temptations such as lust as a result of human weakness.	14	28
Spiritual Immaturity.	2	4
Lack of spiritual care, proper mentoring and discipleship that ground people in Scripture for good morals.	8	16
Loose moral codes among some Christians and their societies.	4	8
<b>Total</b>	<b>50</b>	<b>100%</b>

Table 4.5 shows the causes of sexual immorality in Siaya Town parish as revealed in the findings of the study. 28% of the respondents said that sexual immorality in this parish is caused by sexual temptations such as lust as a result of human weakness. A further 24% said sexual is caused by failure of couples to talk about marital problems which include sex starvation and its causes in

families. 20 % said that sexual immorality is caused by permissiveness in the Church while 16% said it is caused by lack of spiritual care, proper mentoring and discipleship that ground people in Scripture for good morals. A further 8% said that sexual immorality is due to loose moral codes among some Christians and their societies, and 4% said it is caused by spiritual Immaturity.

**Table 4.6: Findings on the Effects of Sexual Immorality among the Clergy in Siaya Parish**

<b>EFFECTS OF SEXUAL IMMORALITY</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Loss of respect for the marriage institution.	12	24%
Loss of confidence among clergy involved as a result of guilt.	9	18%
Destruction of fellowships in Church.	8	16%
Family breakups.	10	20%
Contraction of diseases such as Sexually Transmitted Infections (S.T.I), HIV/AIDS.	6	12%
Unplanned pregnancies.	3	6%
Rape, molesting, and incest.	2	4%
<b>Total</b>	<b>50</b>	<b>100%</b>

The findings of the study revealed the effects of sexual immorality as shown in table 4.6 above. 24% of the respondents said that sexual immorality causes loss of respect for the marriage institution. A further 20% said it causes family breakups whereas 18% said it causes loss of confidence among clergy involved as a result of guilt. 16% said sexual immorality leads to destruction of fellowships in Church while 12% said it leads to contraction of diseases such as Sexually Transmitted Infections (S.T.I), HIV/AIDS. A further 6% said it leads to unplanned pregnancies, and 4% said it leads to rape, molesting, and incest.

**Table 4.7: Findings on how the Church Leadership can respond to the Problem of Sexual Immorality among the Clergy**

<b>SOLUTIONS BY CHURCH LEADERSHIP</b>	<b>FREQUENCY</b>	<b>PERCENTAGE (%)</b>
Should establish support groups for clergy and pastors, and provide counselling to help them cope up with emotional problems related to sexual immorality.	8	16%
Better psychological health policies should be established to ensure that the ordained Church ministers are mentally healthy.	3	6%
Strict choices for candidates who are to be ordained should be established.	5	10%

There should be examples of high morality required of every Christian since priesthood demands faithfulness and holiness.	10	20%
Disciple Christians and ground them in faith.	6	12%
Organise marriage enrichment forums to help married couples to bond more and reduce chances of extra-marital affairs.	3	6%
Condemn sexual immorality publicly and excommunicate the involved clergy.	15	30%
<b>Total</b>	<b>50</b>	<b>100%</b>

The findings of the study revealed the measures that the Church leadership can take to solve the problem of sexual immorality as shown in table 4.7 above:

30% of the respondents suggested that sexual immorality should be condemned in public and clergy involved to be excommunicated. A further 20% said that ministers should be examples of high morality required of every Christian since priesthood demands faithfulness and holiness. 16% suggested that support groups for clergy and pastors should be established and counselling provided to help them cope up with emotional problems related to sexual immorality. A further 10% said that strict choices should be established for candidates who are to be ordained. 6% suggested that better psychological health policies should be established to ensure those ordained are mentally healthy, and another 6% said that support should be provided for families through

organizing marriage enrichment forums to help married couples to bond more and reduce chances of extra marital affairs.

**Table 4.8: Findings on how Christians and the Society can respond to the Problem of Sexual Immorality.**

<b>SOLUTIONS BY CHRISTIANS AND SOCIETY</b>	<b>FREQUENCY</b>	<b>PERCENTAGE</b>
Christians and the Society should maintain healthy boundaries between them and the clergy.	12	24%
Form support groups for each other in dealing with sexual immorality.	7	14%
Unite against trends and attitudes that threaten the moral fibre of the Church. For example, applying strict dressing codes.	8	16%
Work together to mitigate sexual permissiveness in the Church and society.	6	12%
Cultivate moral culture among the children along with moral codes.	3	6%
Uphold the marriage institution to restore its honour and dignity.	4	8%

Cultivate a spirit of communion with Church leaders and partner in eradicating the vice of sexual immorality.	5	10%
Condemn sexual immorality and refuse love affairs with the clergy.	5	10%
<b>Total</b>	<b>50</b>	<b>100%</b>

The study revealed measures that Christians and the society should take to solve the problem of sexual immorality as shown above;

24% of the suggested that Christians and the society should maintain healthy boundaries between them and the clergy. A further 10% said that the society should cultivate a spirit of communion with Church leaders and partner in eradicating the vice of sexual immorality, and another 10% suggested that they should condemn sexual immorality in public and refuse love affairs with the clergy. 16% said that Christians and society should Unite against trends and attitudes that threaten moral fibre of the Church, for example, by applying strict dressing codes.

A further 14% suggested that Christians and the society should form support groups for each other in dealing with sexual immorality, whereas 12% said they need to work together to mitigate sexual permissiveness in the Church and society. 8% suggested that Christians and the society should uphold the marriage institution to restore its honour and glory, and finally 6% said that they should cultivate strict moral culture among the children along with moral codes.

## **CHAPTER V: THEOLOGICAL REFLECTION**

### **5.0 Introduction**

This chapter presents the Theological reflection of the study which include the cases of sexual immorality, the causes, the effects, and the solutions to the problem of sexual immorality among clergy in the Church.

### **5.1 Cases of Sexual Immorality in the Bible**

Sexual immorality among the clergy is a sensitive and complex issue that has been addressed in various religious texts, including the Bible. The theological reflection on cases of sexual immorality among clergy involves examining the teachings and principles outlined in Scripture to understand how such behaviour is viewed within the context of religious beliefs.

For instance, David and Bathsheba, (2 Sam 11-12): One of the most well-known examples of sexual immorality in the Bible involves King David's affair with Bathsheba, the wife of Uriah. David's actions not only led to adultery but also to deceit and murder. The prophet Nathan confronted David about his sin, leading to repentance and acknowledgement of wrong doing.

The sin of Eli's sons, (1 Sam 2:12-17, 22-25; 4:17-18): In this passage, the sons of Eli, who were priests, engaged in sexual immorality and other sinful behaviours within the tabernacle. The actions brought judgement upon themselves and their family.

The Corinthian Church, (1 Cor 5): The apostle Paul addressed a case of sexual immorality within the Corinthian Church where a man was involved in an incestuous relationship. Paul condemned the behaviour and instructed the Church to discipline the individual for his actions.

The above sexual misconduct and many others are a violation of God's design for sexuality: The Bible teaches that sexual relations are meant to be within the confines of marriage between a man and a woman, (Gen 2:24). Any deviation from this design, such as adultery, fornication among others is considered sinful.

They also betray trust and Leadership: The members of Clergy hold positions of spiritual authority and trust within their communities. Engaging in sexual immorality not only violates moral standards but also breaches the trust placed in them by their congregants.

Call to repentance and restoration: While Scripture condemns sexual immorality, it also offers a path to repentance and restoration for those who have fallen into sin. Through confession, repentance, and seeking forgiveness, individuals can find redemption and healing.

Accountability and discipline: The Bible emphasizes accountability within the Church community, (Mat 18:15-17). When clergy members are involved in sexual immorality, there is a need for accountability measures and disciplinary action to address the harm caused and uphold moral standards.

## **5.2 Causes of Sexual Immorality in the Bible**

Sexual immorality comes about due to sexual temptations such as lust. Lust is a human weakness that leads many men and women of God fall prey to sexual immorality. One evening when king David was taking a stroll on his palace roof, as he looked over the city, he saw Uriah's wife Bathsheba taking a bath from a nearby rooftop and immediately lusted for her. He actually chose to watch her and after indulging his visual lust, David gratified his sexual desire. He fell into the sin of adultery, (2 Sam 11:2-4).

The love affair between Samson and Delilah is one of the most pathetic examples of lust and manipulation in the Bible. It should have been obvious to Samson that Delilah was working with the Philistines to destroy him, (1 Sam 16:4-17). But to get the physical pleasures he craved, Samson led Delilah on, staying in a situation he should have run from. He blindly believed he was virtually indestructible. This left him open to utter humiliation and suffering. We must all recognize our weakness and avoid situations in which we are vulnerable.

Pride also causes sexual immorality; pride in many instances results from excessive intelligence, wisdom, and wealth. The sexually immoral people in this category are mostly men, when a man is in possession of too much wealth, he can easily succumb to sexual sin thinking that sexual satisfaction is in money or wealth. Wisdom and intelligence go hand in hand and they equally result into pride if they are not divine.

In the Old Testament, wealth was seen as the result of one's relationship with God. This was the case throughout the other part of Solomon's life. However, as Solomon grew older, his wealth led him into trusting himself rather than God, (1 Kings 10). We need to understand that everything we have including life is a gift from God.

Pride was evident in Corinth city following its cosmopolitan state. The Greek city of Corinth was engulfed in corruption, idolatry, and immorality because of pride brought about by the state of the city. The Church in Corinth was fairly new and was made up of many non-Jewish (Gentile) believers. Following Christ in that setting meant leaving behind many of the practices accepted by the larger culture. This presented the new believers with all kinds of temptations and problems, they lived in a very immoral and pleasure-seeking society, and this made the men and women of God in the Corinthian Church to fall into sexual sin among other sins as recorded in 1 Corinthians.

The need of bursts of pleasure as explained by Fernando, (2008:43) leads to sexual immorality. Bursts of pleasure is an aspect of the rhythm of human experience which some people seek through sexual relation with one's spouse or music or sports among others. Sometimes this turns out a shadow kick that does not truly satisfy. In Christianity, sex is the summit of physical, emotional, and spiritual oneness. It gets deeper and more enjoyable with time because of that. Today sex has become a biological necessity to many people. They look at it as a physical need that must be met whether they are married or not. Some people say that the purest and most sublime form of sex is when two people who do not know each other come together in a purely physical act and then move away. They do not even care to know each other's name.

But we are made for committed love, and it is in such love that deep fulfillment is found. Studies have revealed that married couples enjoy sex more than cohabiting couples do. God created sex to be enjoyed in marriage, (Gen 2:24). Sex is to be accompanied by lifelong commitment to each other, that is why God made male and female, (Matt 19:4-6). Without that, sex has a hollow ring to it. Without the joy of the Lord, all pleasure has a hollow ring to it. It leaves one a short time after the experience is over.

### **5.3 Effects of Sexual Immorality in the Bible**

Sexual Immorality can lead to destruction and violent death; Samson was known as a Judge in Israel, a position of great respect and responsibility. Yet he exposed himself to both shame and danger by going to the prostitute in Gaza. Although he was a leader chosen by God, he had lifelong weakness which was his desire for women. His love affair with Delilah caused him to be drawn into the Web of his treacherous enemies. His disobedience to God caused him to gradually inch his way toward destruction and violent death, (1 Sam 16:1-31).

Peterson, (2024:97) says that the immediate penalty for serious cases of sexual misbehaviour among professing Christians is excommunication, or exclusion from the fellowship of believers until repentance has been expressed, (1 Cor 5:1-5). The ultimate penalty for persistent sexual misbehaviour is divine exclusion from the Kingdom of God.

Rainer, (2014:56) says that sexual immorality leads to disaster; for instance, in adultery, the adulterer is not simply doing the wrong thing according to Proverbs; he is also a fool. "A man who commits adultery lacks judgement, whoever does so destroys himself. Blows and disgrace are his lot, and his shame will never be wiped away, for jealousy arouses a husband's fury, and he will show no mercy when he takes revenge. He will not accept any compensation, he will refuse the bribe however great it is, (Prov 6:32-35)."

He continues that adultery was not the only sexual pattern forbidden to the Israelites. They were not to commit incest, (Lev 18:1-18), nor to practice homosexuality acts or bestiality, (Lev 18:22; 23). These practices were abhorrent to God because they transgressed the basic created structures of sexuality.

Sexual Immorality leads to contraction and the spread of HIV/AIDS and other sexually transmitted diseases. This is so because many men who are sexually active do not agree with the use of a condom and so are vulnerable to contracting Sexually Transmitted Infections (S.T.I) Kyomo, (2004) says that when a husband has an affair outside of marriage or another unofficial wife, this ruins the interdependent relationship in the Christian marriage. Extra marital relationships increase the spread of S.T.I, the fear today is HIV/AIDS. Husband while having an affair outside of marriage, can bring this problem to his first wife and children.

Sexual Immorality should be avoided at all costs. It appears to be the path into excitement, sexual intrigue and enjoyment. But it is the path to destruction as explained by Ryle, (2012:45). The Lord warns, "Do not lust in your heart after her (the adulteress) beauty or let her captivate you with her eyes, for the prostitute reduces you upon your life, (Prov 6:25-26). This therefore means that everyone who is sexually immoral in every aspect has a cost to pay in his or her own life. Sexual sin led to the destruction of all people except Noah and his family, and the nations learned a powerful lesson from the flood experience, (Gen 6:12-13).

He continues that all forms of sexual immorality including adultery, fornication, bestiality, rape, incest, homosexuality (both gay and lesbian), are all wrong expressions of sexuality not in some arbitrary way but because they are fundamentally at odds with the good purposes for which God created sexuality. The Bible condemns these forms of sexual sin and declares that all who are involved will not inherit the kingdom of God, (1 Cor 6:9-11).

#### **5.4 Solutions to the Problem of Sexual Immorality in the Bible**

Everyone should enjoy the pleasures of sex with the rightful person and within the perimeters of marriage. Proverbs 5:15-20 is a striking passage not only because it compares one's wife to a water tank, but Solomon is quite frank about it. "Don't destroy yourself with adultery when you can have pure sex at home with your wife. Delight yourself in her, he instructs: Enjoy the pleasure of her breaststroke. Be captivated by her love." This language expresses both the realism and idealism of the Bible that sex is a normal part of life to be talked about frankly, yet also not a neutral physical act to be practiced with just anyone.

Christians need to practice holiness in their spiritual journey. We must be holy because God commands it in the Bible. The Lord said to His disciples, "I tell you that unless your righteousness

surpasses that of the Pharisees..." (Matt 5:20). And again "Be perfect therefore, as your heavenly Father is perfect, (Matt 5:48). Peter also wrote to believers, "As He who called you is holy, so be holy in all you do, for it is written, "Be holy because I am holy," (1 pet 1:16).

Peterson, (2024:97) says that the will of God for Christians is their satisfaction. Holiness of life under the new covenant flows from consecration to God in Christ (1 Cor 1:2; 30; 6:11; Eph 5:26-27; 2 Thes 3:13). The immediate context indicates that this holiness involves obedience to apostolic teaching which comes with the authority of the Lord Jesus Himself. In particular, Paul declares that holiness involves abstaining from all forms of porneia, (1 Thes 4:3). If our bodies belong to the Lord, we are no longer free to use them selfishly or according to the accepted values of the time. The body which is a temple of the Holy Spirit and cannot be used in a way that is contrary to God's revealed will. (1 Cor 6:13-20). So, believers are to flee from sexual immorality, (1 Cor 6:18, porneia).

Kyomo, (2014:230) says that love should not be aroused or awakened until it so desires; these two aspects of sexuality, its pleasures and its dangers are powerfully expressed in the most sexually charged book of the whole Bible: Song of Songs. Whatever else this love poem may mean, it clearly celebrates the beauty and goodness of sexual lovers, and their passion is described in imagery that is as beautiful as it is erotic, (Song of Songs 4:5-7;7:6-9).

For all the beauty and joy of love in the Song of Songs the book also reflects the dangers and complexities of our desires. The relationship between the Shunnamite and Solomon is an illicit one, conducted in secret with all the intrigue of night-time meetings, lingering goodbyes and agonized longings. It is a secret affair, with the woman even preferring that her lover was like a brother to her, so that she could embrace and kiss him openly without being despised, (Song of

Songs 8:1). It is in some sense forbidden love, and hence the woman's constant refrain, "Daughters of Jerusalem, I charge you...Do not awake love until it so does."

## **CHAPTER VI: CONCLUSION(S) AND RECOMMENDATIONS**

### **6.0 Introduction**

This chapter wraps up the research about the investigation on the effects of sexual immorality among the clergy on the lives of Christians, and specifically referring to Siaya Town parish of the Diocese of Maseno West of the Anglican Church of Kenya. It contains the researcher's summary, conclusion and recommendations.

### **6.1 Conclusion(s)**

The findings revealed that the problem of sexual immorality among clergy has been truly experienced in Siaya Town parish. The study further revealed that the causes of sexual immorality are, failure of couples to talk about marital problems such as sex in marriages, sexual temptations such as lust, spiritual Immaturity, lack of spiritual care, proper mentoring and discipleship that ground people in Scripture for moral loving, and loose moral codes among some Christians and their societies. The effects of sexual immorality were revealed to be loss of respect for the marriage institution, loss of confidence among clergy involved, destruction of fellowships in Church, family breakups, contraction of Sexually Transmitted Diseases among other effects.

The study revealed that the Church leadership should work together with the laity to establish support groups and systems to curb the problem of sexual immorality not only among the clergy but among all the church members in general.

## 6.2 Recommendations

Basing on the research findings and analysis, the researcher recommends the following steps to be taken by the Church leadership, the Christians, and the society in order to address the problem of sexual immorality among clergy in Siaya Town parish:

Bishops should exercise vigilance so that sexual abuses do not creep into ecclesial discipline.

Berg, (2019:87) suggests five things faithful Bishops and Clergy can do; firstly Bishops should be very unambiguous in their embrace of the Church's teaching on sexual immorality and teach it; they should create a culture in which laity and clergy can come to them personally with concerns, without fear of reprisal; face to face meetings between the Bishops and the concerned parties should take place to create a culture of trust; parameters can be agreed upon beforehand to ensure that these encounters unfold with professionalism and respect; there is need to foster priestly fraternity; and a caring connection between Bishops and priests can go a long way toward heading off the kind of disillusionment and isolation that may lead a priest to fail in chastity.

Priests for their part, need to be ready to do their part in cultivating priestly fraternity; sustaining personal friendships is an art form, and it requires hard work. Where there is genuine priestly fraternity, there can be thriving as well the rare flower of priestly fraternal correction

They should be transparent, vulnerable and accountable; faithful Bishops must rise to the occasion to change Episcopal culture, beginning in their own dioceses.

They should establish a confidential advisor authorised to act as an independent watchdog to monitor priests as well as those serving in positions of leadership in the diocesan curia.

The Church looks to its Bishops to identify wayward priests, to challenge them to repentance, and to assist them in reintegrating their broken lives.

Freeman, (2005:132) suggests that the Church should seek to know how to live in a sexually immoral culture by addressing the grand distortion and deception of sex and sexuality which should begin by realizing that whatever is affecting and impacting the culture is always impacting those who sit on our pews.

Therefore, the important role for the Church in today's complicated and confused world is to nurture an atmosphere where people can be real about what is going on in their hearts, lives, and marriages concerning the lure towards sexual sin.

Many have stumbled into sexual immorality with the results of being catastrophic for their personal and professional lives. Fortunately, the Gospel is one of healing and restoration through the Holy Spirit that is capable of empowerment.

Paul writes, (1 Cor 6:12-14) implying that Christians and human beings generally are more than animals. We are not just made up of body parts and nerve endings. Human beings have the freedom to do things, not just the way they come naturally, but the way they were created by God to do things, meaning that we are designed to be fully human, more than animals.

Personal accountability should be exercised whereby each individual within the Church, including the clergy, should have a personal responsibility to uphold moral standards and live according to the teachings of Christ. This includes being aware of one's weakness and vulnerabilities to temptation and taking proactive steps to avoid situations that may lead to sexual misconduct. Jesus emphasizes personal responsibility in avoiding lustful thoughts and actions, stating that it is better to lose a part of one's body than indulge in sinful behaviour, (Mat 5:27-30).

Need to create supportive community within the Church where individuals can openly discuss their struggles and hold each other accountable, such as forming accountability partnerships or small groups where members can share their challenges and provide support. The book of Ecclesiastes 4:9-12 highlights the importance of having a supportive community where individuals can lean on each other for strength and encouragement.

Christians should regularly pray for protection against temptation, for strength to resist sinful desires, and for healing for those who may be struggling with sexual immorality. By seeking God's guidance, individuals can find spiritual strength to overcome these challenges. Scripture encourages believers to confess their sins to one another and pray for each other so that they may be healed, emphasizing the power of prayer in overcoming struggles, (James 5:16).

The society needs to embrace education and awareness by teaching individuals about the consequences of engaging in immoral sexual behaviour, they can make more informed choices. Scripture emphasizes the importance of knowledge and understanding in avoiding temptation and sin, warning individuals against the dangers of adultery and encourages readers to be faithful to their spouses, (Prov 5:1-23).

Need to promote healthy relationships through embracing mutual respect, love, and commitment. By fostering strong bonds between individuals, the temptation to engage in immoral sexual acts may be diminished. Ephesians 5:25 highlights the importance of husbands loving their wives as Christ loved the Church, emphasizing sacrificial love and respect within marriage. Encouraging open communication, trust, and emotional intimacy in relationships can help prevent individuals from seeking fulfillment through inappropriate sexual behaviour outside of committed partnerships.

Need for accountability and support through establishing support systems within communities where individuals can openly discuss struggles with sexual temptation. This can provide a sense of accountability and encouragement. By creating a culture where people feel safe seeking help and guidance when facing challenges related to sexual immorality, society can work together to overcome these issues collectively. James 5:16 encourages confessing sins to one another and praying for each other for healing and restoration

Finally, there is a new start in Christ; we can have a new beginning in Jesus Christ if we truly repent of our faults and turn back to God. This forgiveness is based on the central event of the Christian Gospel, the crucifixion of Jesus, (Mk 10:45).

## REFERENCES

- Adams, (2012). *Aspects of Holiness*: Evangelical Press, Detroit.
- Akerele, A. (2022). *Counting the Cost of Sexual Immorality*: Premium Times, Abuja.
- Huffman, J. A. (2014). *Preaching Immorality in the Church: Eerdmans*, Grand Rapids.
- Green, J. B. (2011). *Dictionary of Scripture and Ethics*: Baker Academic, Grand Rapids.
- Whisley, C., (2000). *The New Dictionary of Pastoral Studies*: SCM Press, London.
- Cook, D. (2011). *The Moral Maze*: SPCK, London.
- Copan, P. (2011). *Is God a Moral Monster?* Baker Books, Grand Rapids.
- Geisler, N. L. (2013). *Christian Ethics*: Baker Academic, Grand Rapids.
- Jones, S. L., (2000). *Homosexuality*: San Francisco AIDS Foundation, San Francisco.
- Nelson, J. B. (2014). *Embodiment An Approach To Sexuality and Christian Theology*: Fortress Press, Minneapolis.
- Scott, R. B. (2020). *Moral Choices. An Introduction To Ethics*: Zondervan Academic, Grand Rapids.
- Schutt, R. B. (2013). *The Practice of Criminology in Criminal Justice*: SAGE Publications, Thousand Oaks, California.
- Berg, T. (2019). *The Problem of Sexually Active Priests*: Colombia University Press, New York.
- Biblica. (2011). *New International Version. Transforming Lives Through God's Word*: Zondervan, Colorado.
- Bujo, B. (2019). *Do we Still Need the Ten Commandments?* Random House, New York.

- Byamugisha, G. (2016). *Church Community Confronting HIV/AIDS*: Fountain Publishers, Kampala.
- Cambridge, U. P. (1995). *Cambridge Advanced Learners' Dictionary*, Cambridge University Press, Cambridge, United Kingdom.
- Campolo, A. (2015). *Seven Deadly Sins*: Victor Books, Wheaton.
- Coon, J., (2021). *Christian Family Living*: Baker Books, Grand Rapids.
- Dockery, D. S. (2010). *Concise Bible Commentary*: B & H, Jackson ville Illinois.
- Elwell, W. (2017). *Journal of Biblical Literature*: University of Chicago, Chicago.
- Everett, F. (2001). *Baker's Evangelical Dictionary*; Baker Book House, Grand Rapids.
- Fernando, A. (2008). *The Call to Joy and Pain*: Intervarsity Press, Colombo.
- Freeman, J. (2005). *Godly Living in a Sexually Immoral Culture*: Baker Books, Grand Rapids.
- Grudem, W. (2008). *Erosion of Marriage: Crossway*, Wheaton Illinois.
- Kyomo, A., (2014). *Marriage and Family In African Christianity*: Acton Publishers, Nairobi.
- Peterson, D. (2024). *Holiness and Sexuality: Wipf and Stock, Eugene Oregon*.
- Rainer, T. S. (2014). *Seven Warning Signs*: XYZ Publishing, Berlin.
- Rourke, M. (2022). *Escaping Sexual Sin*: Beacon Publishing, New York.
- Rufusi, Y. (2017). *Sexual Morality Counselor*: Liberty Press, New York.
- Ryle, J. C. (2012). *Aspects of Holiness*: Banner of Truth, Edinburgh.

Webster, M. (2020). Merriam-Webster Dictionary; G & C. Merriam, CO. Springfield, Massachusetts.

## APPENDICES

### APPENDIX A: LIST OF RESPONDENTS

#### SIAYA TOWN PARISH

S/NO	NAME	ADDRESS (CHURCH)	TYPE
1	Priests (a)	ACK St. Mark's Awelo	Questionnaire (2)
2	Priests (b)	ACK St. Stephen's Gombe	Questionnaire (1)
3	Lay readers (a)	ACK St. Mark's Awelo	Questionnaire (2)
4	Lay readers (b)	ACK St. Stephen's Gombe	Interview (2)
5	Head of laity (a)	ACK St. Mark's Awelo	Interview (2)
6	Head of laity (b)	ACK St. Stephen's Gombe	Interview (2)
7	Mothers' Union leaders (a)	ACK St. Stephen's Gombe	Interview (1)
8	Mothers' Union members (b)	ACK St. Mark's Awelo	Questionnaire (2)
9	Fathers' Union members	ACK St. Mark's Awelo	Questionnaire (2)
10	Vicar's warden (a)	ACK St. Mark's Awelo	Interview (1)
11	Vicar's warden (b)	ACK St. Stephen's Gombe	Interview (1)

12	Ushers (a)	ACK St. Mark's Awelo	Interview (2)
13	Ushers (b)	ACK St. Stephen's Gombe	Interview (2)
14	Youth leaders (a)	ACK St. Mark's Awelo	Questionnaire (1)
15	Youth leaders (b)	ACK St. Stephen's Gombe	Questionnaire (1)
16	Youth members (a)	ACK St. Mark's Awelo	Questionnaire (4)
17	Youth members (b)	ACK St. Stephen's Gombe	Questionnaire (2)
18	Other Christians (a)	ACK St. Mark's Awelo	Interview (6)
19	Other Christians (b)	ACK St. Stephen's Gombe	Interview (6)
20	Other Christians (c)	ACK St. Mark's Awelo	Questionnaire (4)
21	Other Christians (d)	ACK St. Stephen's Gombe	Questionnaire (4)



Yes

No

(b) What kind of sexual immorality was it?

.....  
.....

2. What are the causes of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?

.....  
.....

3. How has sexual immorality among the clergy affected the Christians of Siaya Town Parish, Diocese of Maseno West?

.....  
.....

4. What can the Church do in response to the problem of sexual immorality among the clergy of Siaya Town Parish, Diocese of Maseno West?

.....  
.....

## APPENDIX C: Questionnaire (Kiswahili version)

### Mpendwa Mleta Hoja,

Mimi ni Carolyne Anyango Ohanga, mwanafunzi wa Shahada ya Uchungaji wa Kikristo katika Chuo Kikuu cha Kikristo cha Uganda. Ninafanya Utafiti uitwao "Uchunguzi wa Athari za uzinzi wa kijinsia miongoni mwa Mapadri kwenye Maisha ya Wakristo." Uchunguzi wa kesi ya Parokia ya Mji wa Siaya, ya Jimbo la Maseno Magharibi la Kanisa la Kianglikana la Kenya. Umechaguliwa katika zoezi hili la utafiti, na maelezo yoyote yatakayotolewa yatatendewa kwa usiri wa hali ya juu, kwa madhumuni ya kitaaluma pekee. Shukrani kwa ushirikiano.

### Sehemu ya Kwanza:

#### Taarifa za Mleta Hoja:

Jina:.....

Jinsi: Mwanamume

Mwanamke

Umri: Kijana (18-35)

Mtu Mzima (46-60)

Mzee (60 kuzidi)

Nafasi katika Kanisa: Padri

Walei

### Sehemu ya Pili:

#### Maswali:

1. (a) Je, unajua kesi yoyote ya usherati miongoni mwa mapadri wa Parokia ya Mji wa Siaya, Jimbo la Maseno Magharibi?

Ndiyo

Hapana

(b) Ilikuwa aina gani ya usherati?

.....  
.....

2. Ni nini inasababisha usherati miongoni mwa mapadri wa Parokia ya Mji wa Siaya, Jimbo la Maseno Magharibi?

.....  
.....

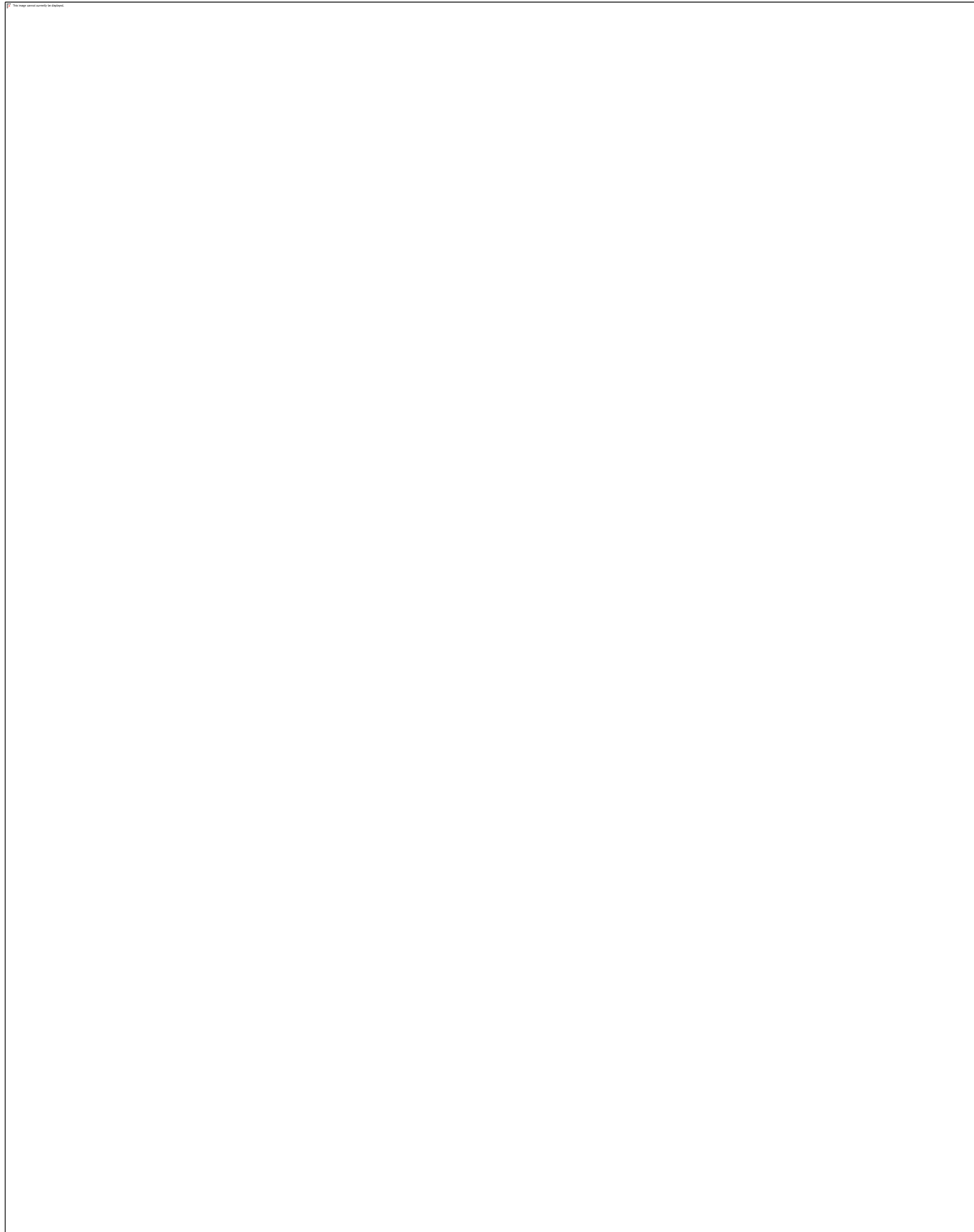
3. Usherati miongoni mwa mapadri wa Parokia ya Mji wa Siaya, Jimbo la Maseno Magharibi umeathiri vipi maisha ya Wakristo?

.....  
.....

4. Kanisa linaweza kufanya nini kuhusu tatizo hili la usherati miongoni mwa mapadri wa Parokia ya Mji wa Siaya, Jimbo la Maseno Magharibi?

.....  
.....

**APPENDIX D: Map of Maseno West Diocese showing Siaya Town Parish**



**APPENDIX E: Map of Kenya Showing Siaya County**

