

**AN ASSESSMENT OF INFIDELITY AMONG MARRIED COUPLES IN SOROTI
PARISH, SOROTI ARCHDEACONRY IN THE DIOCESE OF SOROTI**

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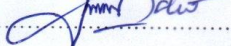
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Declaration:

I, Elimu Joshua hereby declare that this research report is my own original work. I certify that it has never been submitted to any other institution or University for any Academic award. The authors whose work I have consulted for this research project have been duly acknowledged.

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APPROVAL

This Research report was prepared under my guidance and its now ready for submission with my approval as the supervisor.

Signature.....*SMI*..... date21.05.2021.....

Rev. Dr. Stephen Moses Isabirye.

DEDICATION

I dedicate this work to my wife Martha Elimu and our children Emedu Mark, Iwaru Miriam, Amuge Julian Merab and Elimu Josiah Micah, for their unwavering support

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First, I glorify God the Almighty for the wisdom provided to all those who contributed to this study, because on my own I could not do anything.

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ABSTRACT

The study assessed infidelity among married couples in Soroti parish, Soroti archdeaconry in the Diocese of Soroti. The study was guided by the following objectives; To establish the causes of infidelity among married couples in Soroti parish, to identify the effects of infidelity among married couples in Soroti Parish and to establish the role of the church in mitigating infidelity among married couples in Soroti Parish.

The study adopted a descriptive survey research design and a qualitative approach. The researcher conducted interviews where the researcher asked questions based on the objectives that were posed to the respondents and their answers were recorded.

The study established that the reasons for infidelity among married couples in Soroti parish were generally encompassed emotional discontent, where one spouse may feel overlooked or unvalued; sexual incompatibility or differing levels of desire; ineffective communication leading to unfulfilled needs; opportunities and temptations, such as frequent interactions with others or situations that promote cheating; personal characteristics like impulsivity or a past of unfaithfulness; seeking revenge for real or perceived grievances; low levels of commitment or feelings of dissatisfaction with the relationship; societal or cultural attitudes that may implicitly condone extramarital relationships; and challenging life situations or crises that can weaken the bonds of marriage. Typically, these elements interact with one another, raising the chances of infidelity. Marital infidelity in Soroti Parish has had manifested effects that have impacted emotional health, social harmony, financial stability and physical wellbeing. Therefore, addressing this issues requires collaborative effort involving individuals, families, community leaders and the clergy.

The study concluded that the married couples in Soroti parish had experienced infidelity. The churches in Soroti parish had endeavored to adopt various interventions such as marital counseling program aimed at strengthening marital relations in families within the parish. The church leadership had also preached and taught about sanctity of marriage with the aim of healing the broken hearts and encouraging unity in families and the entire community.

CHAPTER ONE

1.0 Introduction

In a marriage, faithfulness is crucial because it fosters mutual respect, trust, and commitment. It can guarantee that both spouses feel safe and appreciated in their marriage. Research background, research problem, research objectives, research questions, study rationale, study significance, study scope, literature review, research design, and research methodology are all included in this chapter.

1.1 The background of the study

When one or both partners in a committed relationship violate the commitment of sexual loyalty, it is referred to as infidelity. This includes a partner breaking the rules and engaging in physical intimacy with someone who is not in a committed relationship, as well as any romantic, emotional, or sexual involvement that goes against the commitment to an exclusive relationship (Mapfumo 2016). Marriage is defined from the outset as a holy covenant God ordained between a man and a woman. "Therefore, a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh," according to Genesis 2:24. The marriage in question is a spiritual tie that reflects the bond between Christ and His church (Ephesians 5:31-32), not just a social contract.

Therefore, infidelity or adultery in a marriage is a violation of this holy bond and a divergence from God's intended marital fidelity or loyalty. The Bible expressly condemns infidelity and adultery. "He who commits adultery lacks sense; he who does it destroys himself," warns Proverbs 6:32-33. He will sustain injuries and dishonor, and his shame will not be erased. Infidelity has social, emotional, and spiritual repercussions in addition to the direct harm to one's intellect. The destruction of intimacy, the betrayal of trust, and the destruction of families caused by adultery serve as powerful reminders of the terrible consequences of sin. The sanctity of marriage has been seriously threatened by infidelity, which also runs counter to Christian teachings that place a strong emphasis on commitment, monogamy, and

marital integrity. The frequency of adultery among Christians in society and the possible effects on marital stability, personal health, and the integrity of religious communities make this research study crucial. Even though Christians work hard to maintain the ideals of faithfulness and marital commitment, studies and actual data indicate that infidelity does happen among believers, despite the fact that it goes against their religious convictions. Even though a lot of literature has been written about the causes and consequences of infidelity or adultery all around the world, Soroti Parish has not seen any of it.

Therefore, this research study sought to focus on the causes and effects of infidelity among married Christians in Soroti Parish, Soroti Archdeaconry, Diocese of Soroti.

1.2 Problem statement

The book of Hebrews 13:4 says, “Let marriage be held in honor among all, and let the marriage bed be held undefiled, for God will judge the sexually immoral and adulterous.” This is the principle that people must follow when entering a marriage relationship. Despite this Biblical teaching (Hebrews 13:4), there are reports and experiences of infidelity in Soroti Parish, Soroti Archdeaconry, Diocese of Soroti. Therefore, this project explored the causes and effects of infidelity among married couples in Soroti parish, Soroti Archdeaconry, Diocese of Soroti.

1.3 Purpose of the study

The purpose of the study was to assess the causes and effects of infidelity among married couples in Soroti parish in Soroti archdeaconry in the diocese of Soroti.

1.4 Objectives of the study

1. To establish the causes of infidelity among married couples in Soroti parish.
2. To identify the effects of infidelity among married couples in Soroti Parish.
3. To establish the role of the church in mitigating infidelity among married couples in Soroti Parish.

1.4 Research questions

1. What are the causes of infidelity among married couples in Soroti Parish?
2. What are the effects of marital infidelity among married couples in Soroti Parish?
3. What role has the church played in mitigating infidelity in Soroti parish?

1.5 Scope of the study.

1.5.1 Geographical scope.

The research project was carried out among the married Christians in Soroti parish in Soroti archdeaconry in the Diocese of Soroti in Soroti city which comprises ten daughter churches, which include: St. John's church of Uganda- Opuyo, St Matthew Owalei church of Uganda, St. Paul's Oderai church of Uganda, St. Stephen's Opiyai church of Uganda, Orongat church of Uganda, Aliedi church of Uganda, St. Enock-Omalera church of Uganda, All Saints Acetgwen church of Uganda, Opiro church of Uganda, and Oboke church of Uganda.

1.5.2 Content of the study.

The research study explored the causes of infidelity among married couples, its effects, and the role of the church in helping to mitigate the problem of infidelity among married Christians in Soroti Parish, Soroti Archdeaconry in the Diocese of Soroti.

1.5.3 Time scope

The researcher considered data for the period 2021- 2024 for during this period issues of infidelity were reported by many stakeholders in the parish.

1.6 Justification of the study.

The findings of this research study will inform the church and other support networks in providing effective guidance and assistance to married couples navigating issues of

infidelity. Additionally, the findings from this research study will contribute to a broader understanding of infidelity by examining how religious beliefs and practices may influence marital infidelity.

1.7 Significance of the study

This research study will contribute valuable information that will help the married couples of Soroti parish to manage the issues of marital infidelity as well as find measures of dealing with it within the Christian community. The findings of this research project will also offer valuable information to religious leaders to come up with relevant ways to support married couples in their marriage relationships. Furthermore, the findings can inform the development of targeted support programs, counseling services, and educational resources to help couples, individuals, and families struggling with marital infidelity.

Summary

This section typically introduces the study purpose, problem statement, and provides a foundational overview. It also presents the research questions, justification and significance of the study .

1.8 Literature review

Introduction

This literature review examined the available literature related to the topic of study; the review is partitioned into three sections to closely capture the interest of the thesis in analyzing the causes and effects of marital infidelity in Soroti parish in Soroti Archdeaconry in the Diocese of Soroti. The review is partitioned based on the objectives or the research questions, that is to say, causes of marital infidelity, effects of marital infidelity, and the role of the church in helping to mitigate the problem of infidelity among married couples. The review focuses on the relevant literature available in the above-mentioned areas.

1.8.1 Causes of infidelity among married couples.

Sexual dissatisfaction, including disparities in sexual urges or unfulfilled sexual needs, is a significant cause of infidelity, according to Bus and Shackelford (2017). One partner who has a higher libido, for example, can use extramarital affairs to satiate these unfulfilled cravings. As a result, couples who can't work out their sexual problems could look for other sexual fulfillment. Although sexual unhappiness has been the main focus of the research, more has to be done to examine how other characteristics, including sexual boredom or experimentation, contribute to infidelity, particularly in the setting of Soroti Parish. Wanjiru et al. (2020) looked into the causes of marital infidelity in a few mainstream churches in the Kikuyu constituency of Kiambu County, Kenya. A descriptive survey research design was used in the study. From the target population of 935 married couples from the constituency's mainstream churches, a workable sample size of 140 married couples was selected. Infidelity is prevalent among spouses in mainstream churches, according to the survey. (99%) of those surveyed concurred that their church was infidelity-prone and Infidelity among married couples was mostly caused by economic factors.

According to Amato and Previti (2016), marital infidelity can be exacerbated by financial stress and instability because people may look for material, emotional, or physical fulfillment outside of their marriage. Conflicts, emotional intimacy, and marital relationships are all negatively impacted by financial hardship. Couples that struggle financially, for example, may feel inadequate, frustrated, and insecure, which may lead one or both partners to engage in extramarital affairs. This aspect might be a major contributor to the high rate of infidelity in Soroti Parish, where many families face poverty .While financial instability is a recognized cause of infidelity, the specific mechanisms and dynamics by which it affects marital fidelity in the context of Soroti Parish have not been thoroughly explored. Further research is needed to understand the difference in this relationship and how it manifests in the local context.

Insufficient emotional closeness. Infidelity has been linked to emotional neglect or a lack of intimacy in married partnerships, emotional distance, and ineffective

communication (Allen and Atkins, 2015). Couples who don't feel fulfilled in their relationship could be compelled to look for emotional ties elsewhere. Gender roles and cultural conventions in Soroti Parish may obstruct honest and meaningful communication between couples, which could result in a collapse of their emotional bond. There hasn't been much research done on the precise ways that gender and cultural variables in Soroti Parish influence marital emotional intimacy and fuel adultery. Examining these variations may yield important information about the reasons behind infidelity in this situation.

According to Stewart et al. (2020), group norms and peer pressure frequently normalize infidelity, fostering a culture that accepts cheating as normal. Attitudes on infidelity can be influenced by peer groups and the social environment. People who are surrounded by peers who support or participate in adultery, for instance, are more inclined to emulate those actions. More research is necessary to determine how peer groups and social norms affect infidelity in Soroti Parish, where traditional gender roles and societal expectations may be prominent. There hasn't been enough research done on the precise ways that social norms and peer pressure affect attitudes and actions surrounding adultery in Soroti Parish.

According to Johnson et al. (2020), couples who receive premarital counseling report greater levels of happiness because they are better equipped to handle relationship challenges. Couples may arrive at marriage with unreal expectations or unresolved problems if they do not receive premarital counseling. For instance, stress may arise from a lack of awareness of one another's emotional and sexual needs, increasing the likelihood of adultery. Premarital counseling services' accessibility and availability in Soroti Parish, as well as their effect on marital fidelity, are not well-documented. There has not been enough research done on how much infidelity in Soroti Parish is caused by the absence of premarital counseling and how to increase access to these programs.

Opportunities for Extramarital Affairs, Opportunities for extramarital relationships may arise as a result of factors including urbanization, increased mobility, and exposure to different social settings. According to Mark et al. (2018), people who

work in jobs that include long hours or frequent travel are more likely to be unfaithful because they spend more time away from their partners and are more likely to be exposed to social circles. Furthermore, the accessibility of social media and dating applications encourages relationships that may result in adultery. The effect of these societal shifts on the incidence of adultery in Soroti Parish has not been thoroughly investigated. Therefore, the goal of the study is to establish how Soroti Parish's changing social and economic environment such as greater urbanization and mobility may be influencing the likelihood of infidelity and extramarital affairs. According to Idemudia and Mulaudzi (2019), infidelity is the primary issue affecting the majority of marriages, with its terrible consequences being the reason behind more than 90% of divorces in South Africa. According to Mohlatlotle et al. (2018), divorce has become a common way for young couples in South Africa between the ages of 18 and 35 to resolve their marital issues, hence few of these marriages continue longer than five years. In South Africa men can have several sexual partners before marriage as proof of their strong sex drive and manliness (Ngazimbi, 2009).

It seems that having sex outside of marriage is a normal social practice in some South African communities (Masilo, 2019). Polygamy has also become more common in South African society, and African wives are unlikely to dispute having an extramarital affair, according to Matshidze and Nemitandani (2017). Men and women in a different South African survey stated that they were motivated to have several concurrent sexual relationships while married (125 Social Work/Maatskaplike Werk, 2024: 60(1) (Ruark et al., 2014). Young married couples deal with a variety of infidelity types, including romantic, opportunistic, emotional, physical, and commemorative adultery.

Emotional and sexual infidelity are two examples of cheating behaviors, according to Idemudia and Mulaudzi (2019). In the former case, a married person cheats on their spouse after developing a strong emotional attachment with someone else. The married partner has sex with someone other than their partner in the latter case. Physical infidelity is one of the most common or experienced types of infidelity among young married couples. These forms of infidelity can vary from person to person and

can have different meanings, emotional pain levels, and repercussions for each partnership (Leeker & Carlozzi, 2014).

Many families and communities have been devastated by poverty, particularly in Africa. Some married couples have turned to sexual infidelity as a means of escaping poverty. According to Okero et al. (2020), the current economic downturn that is affecting the majority of developing countries and the resulting rise in the price of necessities, decline in living standards, inflation, unemployment, poverty, and illness are all contributing factors to the growing trend of sexual infidelity. Additionally, Okero et al. (2020) contend that the degree of sexual infidelity in married couples increases with decreasing family incomes. In a similar vein, Kioko (2015) believes that poverty among married couples was the primary cause of sexual infidelity. This means that, financial ability and good working ethics is an essential element in combating sexual infidelity among couples.

According to Okinbodunse (2011) and Ogundana (2008), financial difficulties and unemployment were factors in sexual infidelity. Furthermore, according to Akaranga and Ongong'a (2013), women's economic difficulties and lack of profitable employment do promote "sugar daddy" relationships. According to the studies mentioned above, marital infidelity is preceded by poverty. The experts haven't, however, focused on how married couples, especially believers, can overcome the obstacle of poverty in their union. Determining how AIC addresses the issue of poverty during premarital counseling and whether the marriage vows "for better for worse, for richer for poorer" apply to married Christian couples in AIC are the goals of the study.

Social media use and the quality of marriage among married people worldwide are closely related, according to studies. Kimeto (2016) demonstrates that social media and the growing number of marital issues are closely related. According to the author, social media platforms, such as pornographic websites, Facebook, WhatsApp, and Twitter, are among the major causes of the dissolution of many marriages. According to the report, some spouses spend so much time on these social media sites that they don't have time for their partners' sexual activities. As a result, social media use

encourages married couples to express themselves and look for relationships outside of their primary partnership (Okero et al., 2020).

According to Kimeto (2016), married couples who use social media cause their spouses to feel suspicious, uneasy, and envious. Additionally, social media causes couples to feel emotionally distant and alone, which leads them to turn to other open sexual partnerships for comfort. According to Cravens et al. (2012), a number of married couples separated or divorced as a result of online infidelity.

In postmodern society, more women have social media accounts and spend a significant amount of time on them, according to Saleh & Mukhtar (2015). In fact, the majority of respondents thought that sexual infidelity could result from social media use.

According to Clayton et al. (2012), Facebook use encourages negative relationship outcomes like physical and emotional infidelity as well as breakups and divorces. Furthermore, it was shown that certain social media users frame, criticize, ridicule, or coerce people in ways that have a detrimental effect on marriage relationships (Clayton et al., 2012). Sexual infidelity and social media use are significantly correlated, according to the studies mentioned. However, none of the research takes into account the social media influence problem, which is a strategy that the current study aims to implement in postmodern Christian counseling.

The role of premarital counselling in preparing the unmarried for marriage cannot be underestimated. Preparing the couple for the practical aspects of marriage is the main objective of premarital counseling, according to Njoroge (2009). Comparing respondents who received premarital counseling to those who did not, Egbo (2015) contends that the former had more stable marital relationships. According to Chebbet (2018), couples who did not attend premarital counseling had a higher rate of sexual infidelity than those who did. Nganga and Wasanga (2010) note in their submission that a large number of respondents thought premarital counseling sessions were beneficial and helped to maintain marital stability. According to the report, it is

crucial that the AIC church stress the importance of premarital counseling for its members prior to a wedding.

Furthermore, Tsuma et al. (2019) state in their AIC study that although premarital counseling is crucial, the time spent preparing the couple must be sufficient to fully prepare individuals for lifetime engagement with both its incalculable obstacles and its strengths. Premarital counseling is essential for reducing sexual infidelity and improving marital stability, according to the evidence mentioned above. However, the analyzed research raises concerns about the length of time spent on premarital counseling. The current study attempts to address this issue, even though the studies listed did not view the amount of time spent in premarital counseling as a significant component. Children were considered very important in traditional African culture.

As noted by Okello (2005), childlessness usually puts marriages under unbearable stress. This has to do with the idea that if there were no children, the family would be forgotten. The genealogy or family line would vanish (Arugu, 2014). On the other hand, a marriage with children holds a unique position in society. Therefore, childlessness is one of the factors that hinders a successful marriage and may lead to sexual infidelity on the part of either the male or the woman, according to Okero et al. (2020). By inference, it is clear that sexual infidelity is a contributing factor to childlessness.

The current study aims to solve this issue, as the cited studies did not take into account the necessity of premarital counseling based on the biblical mandate (Psalm 127) that children are a gift or reward from God. When one or both spouses are unhappy with the marriage process, it's known as marital unhappiness. Marital discontent is caused by a number of circumstances. Unmet sexual, physical, emotional, and other needs can occur in a married partnership.

A married couple's sex may occasionally become monotonous, according to research by Okero et al. (2020). Due to a lack of romance, love, and desire in the relationship, this condition makes one look for other possibilities, which ultimately leads to extramarital affairs.

This suggests that in order to achieve successful and favorable outcomes, premarital or postmarital counseling requires a thorough strategy. According to Wanjiru et al. (2020) and Mavhua (2011), sexual dissatisfaction was one of the main 20 factors that compelled women to have concurrent relationships. Additionally, other characteristics that lead to sexual infidelity among married spouses include poor marital quality (Kalilombe, 2015), poor sexual intercourse quality (Smith, 2010), and a lack of sexual communication.

According to Mobolaji (2015) and Tsuma et al. (2019), marital dissatisfaction also encouraged partners to commit sexual infidelity. According to the literature analysis above, AIC has a lot to offer in their counseling program. Even though the elements that lead to marital discontent and S.I. are legitimate, the cited works do not demonstrate the necessity of include them in premarital counseling; this is a problem that the current study will attempt to address. In all societies, men are more likely than women to be unfaithful (Lee and Koso, 2014 and Mapfumo, 2016).

According to Yeniceri and Kokdemir (2014), men believed that sexual infidelity was mostly caused by seduction. Sexual attraction was cited by more men than women as a primary factor in sexual infidelity. In the film industry, clothing styles that reveal the majority of a woman's body serve as seductive pathways to sexual infidelity (Arugu, 2014). In a similar vein, Akaranga and Ongong'a (2013) assert that women use ostentatious attire to display their sexuality, even during church wedding ceremonies, which leads to men engaging in sexual infidelity.

According to Okero et al. (2020), sexual infidelity can also be brought on by promiscuous women and men with adulterous eyes, unscriptural counseling, excessive requests for favors and gifts, familiarity with the opposite sex at work or in the neighborhood, and seduction by housemaids or dependent females. According to the aforementioned research, sexual infidelity is significantly triggered by seduction; sex desire causes sexual infidelity.

1.8.2 Effects of Infidelity among Married Couples

According to Fincham & May (2017), marital infidelity also causes medical ailments like respiratory, cardiovascular, and gastrointestinal issues as well as mental disorders like posttraumatic stress disorder, sadness, anxiety, obsession, and nightmares. Furthermore, compared to couples that seek therapy for other issues, those who receive treatment for marital infidelity have a higher chance of splitting up and getting a divorce.

Grøntvedt and associates (2020). Infidelity can have a detrimental effect on the partners' general emotional health in addition to the relationship, potentially resulting in separation or divorce.

Marriage Disagreement and Dissolution. According to Bendixen, Kennair, and Grøntvedt (2018), infidelity is a strong predictor of marital discontent, conflict, and even divorce. Given the importance of gender roles and traditional family structures in Soroti Parish, it is important to look into how infidelity affects the stability and cohesiveness of marriages. In the context of Soroti Parish, the precise ways that adultery impacts marital dynamics, conflict, and the likelihood of divorce or separation have not been well investigated. Interventions to build and support marriages could be informed by an understanding of these consequences.

Emotional Trauma and Mental Health Issues: According to Boozoyan and Schmiedeberg (2022), infidelity can cause serious emotional suffering, such as sadness, low self-esteem, and feelings of betrayal. Infidelity's effects on mental health in Soroti Parish have not been thoroughly studied. More study and focus are needed to determine the degree to which infidelity affects married couples in Soroti Parish in terms of emotional trauma and mental health difficulties, as well as the accessibility of support services to deal with these problems.

Children's Development: According to Carter and Montes (2019), adultery can have a detrimental effect on children's development by causing problems with their emotional and social development as well as increased stress and anxiety. The effect of parental infidelity on children's well-being is a significant research topic in Soroti

Parish, where family structures and the role of children are vital. It has not been fully investigated how infidelity among married couples in Soroti District impacts the social, emotional, and psychological health of their offspring. Closing this disparity could help guide initiatives to assist families and shield kids from adultery.

Sexually transmitted infections (STIs): Adultery can raise the chance of getting and spreading STIs, which can have detrimental effects on one's health (Chebbet, 2017). The link between infidelity and the spread of STIs needs additional attention in Soroti Parish, where access to healthcare and sexual health education may be limited. In the context of Soroti Parish, the degree to which infidelity contributes to the spread of STIs, as well as the resources and approaches that might be used to address this problem, have not been sufficiently investigated.

Economic pressure: Because resources may be taken away to finance extramarital affairs or the fallout from a broken marriage, infidelity can result in financial pressure (Audu 2016). It is worthwhile to look into the financial effects of adultery on households and families in Soroti Parish, where financial resources are already limited. It has not been fully investigated how infidelity specifically affects married couples and their families in Soroti Parish in terms of financial strain and suffering. Interventions to improve the impacted households' financial well-being could be informed by an understanding of these effects.

Amato and Previti (2016) claim that adultery is the primary reason for divorce, accounting for 20-40% of cases worldwide. Infidelity is often viewed by couples as an irreversible rupture that will result in divorce. A lack of trust can make it impossible for many couples to mend their relationship, which can ultimately lead to divorce. Forgiveness may be difficult for the betrayed partner, and the unfaithful partner may not confront the underlying reasons for their behavior. A lifetime of marriage is typically cherished with the hope of beginning a joyful and contented family free from marital difficulties. However, cases of sexual infidelity inside a marriage can cause distrust and ultimately result in the marriage's complete collapse.

According to Wanjiru et al. (2020), sexual infidelity is a global occurrence that has had a significant impact on marriages on a social, economic, psychological, and cultural level. Betrayal and loss of trust, anxiety and depression, low self-esteem, anger and resentment, guilt and shame, and harm to intimacy and trust are just a few of the emotional and psychological effects of infidelity.

Communication breakdowns brought on by the revelation of infidelity can make it challenging for partners to comprehend and communicate their sentiments to one another. Anxiety, despair, and behavioral issues may result from children's emotional discomfort and inability to comprehend the circumstances. Children may feel unstable and insecure as a result of infidelity, which can also upset family dynamics.

Financial repercussions: Typically, the new spouse uses the marital money for gifts, meals, dates, and lodging, to mention a few. Allen (2012) claims that this is one way to spend marital income. When allocating assets in a divorce, the court takes this into account, and you might have to pay back your spouse a portion of the money. During an affair, a woman may spend money on cosmetic surgery and other personal upgrades. This action is also depleting marital income if a divorce occurs soon after. The majority of couples choose to attend separate solo and joint sessions of marriage counseling. Since treatment sessions are expensive, this is yet another financial repercussion of having an affair.

When an affair is discovered, there may be severe emotional upheaval and consequences for the family and children. If you and your husband choose to remain married, you will face numerous emotional challenges. Giving the truth and all the specifics of the affair is one example. Reconnecting is necessary while recognizing the hurt and rage (Abbasi et al., 2019). If your children, either during or after the affair, find out, it can seriously damage your relationship with them. Children may come to distrust and respect the parent who had an affair. Children can feel betrayed, especially if the affair results in a divorce, interrupting or distorting the family life they have adapted to. Some children may end up doing the same thing themselves subconsciously once they get married, imitating the parent at fault.

Leeker et al. (2014) state that one of the most upsetting things that can happen in a romantic relationship is the suspicion or actual experience of infidelity. People can move on by understanding the effects of infidelity and how to ask for and seek help. Furthermore, there wasn't a lot of literature on the subject of marriage in particular. However, it offers important information that can eventually aid in understanding the consequences of this regrettable conduct by examining the risk and protective factors.

There are differences in the feelings associated with these two forms of infidelity, according to another study. In contrast to sexual adultery, which is perceived as more disturbing, both men and women agreed that emotional infidelity causes the victim greater grief (Carpenter, 2012). Even though these two feelings are quite similar, being upset usually passes quickly, but distress lasts longer.

Cross-sectional studies showed a positive correlation between infidelity and psychological suffering (Hall and Fincham, 2009). According to Hall and Fincham (2009), infidelity was more common among people who thought that their relationship was causing them significant hardship. A severe form of stress is known to be distress. Unmanaged distress can have negative effects on a person's mental and emotional health. So, it's possible that emotional infidelity has a higher chance of causing the victim's emotional and mental state to be disturbed.

Reduced self-esteem, an elevated risk of mental health issues, guilt, and despair are some of the consequences that are frequently observed in both infidelity victims and offenders (Russell et al., 2013). More symptoms of perceived melancholy, anxiety, and distress may be reported, depending on the degree of guilt and blame either placed on the unfaithful partner or on oneself (Shrout et al., 2017). The way the victim finds out about the affair also affects the severity of mental health outcomes like depression; hearing about the affair directly from the perpetrator has a positive impact on mental health outcomes compared to learning about it indirectly (Whitman, 2016).

Studies have shown that in some extreme situations, adultery can result in symptoms of PTSD that are comparable, regardless of how long ago the betrayal occurred. When victims discover the adultery months or years later, it can cause significant pain that affects how they live their lives and function (Rachman, 2010).

1.8.3 The Role of the Church in Mitigating Infidelity among Married Couples

Encouraging Healthy Marital Relationships: In order to assist in avoiding infidelity, the church can be extremely important in encouraging healthy communication, emotional closeness, and conflict resolution in couples (Stanley et al., 2006; Markman et al., 2010). Investigating the degree to which the Soroti Parish church is involved in these initiatives may yield insightful information. The precise methods by which the Soroti Parish church is attempting to improve marital bonds and deter infidelity, as well as the success of these initiatives, have not been fully recorded or assessed.

Counseling Premarital and Marital: To assist couples in establishing solid marital bonds and addressing problems that could result in adultery, the church can provide premarital and marital counseling services (Stanley et al., 2018). The impact, accessibility, and availability of these services in Soroti Parish need to be investigated further. It is not commonly known how many churches in Soroti Parish offer premarital and marital counseling services, nor how successful these programs are at preventing and dealing with infidelity.

Building an Accountability and Support Culture: The church may help establish an accountability community where couples are urged to put their relationships first and get help when they need it, particularly when they are dealing with infidelity (Treas & Giesen, 2020). Examining the church's initiatives in this area within the parish of Soroti may yield insightful information. Not much research has been done on the precise methods that churches in Soroti Parish are attempting to promote a culture of accountability and support for married couples, as well as how these initiatives are affecting the problem of infidelity.

Aduda (2023) asserts that the church may assist couples in overcoming the emotional and spiritual obstacles brought on by adultery by providing pastoral therapy and spiritual advice. It would be helpful to comprehend the role that the church plays in this area within Soroti Parish. It is not commonly known how many churches in Soroti parish offer pastoral counseling and spiritual advice to help couples deal with and overcome the difficulties of infidelity, nor how successful these efforts are.

The church can be involved in promoting societal and policy changes that tackle the underlying causes of adultery, including cultural norms, gender inequality, and economic instability (Tiah, 2023). Investigating the church's involvement in these advocacy initiatives within Soroti Parish would yield insightful information. The purpose of this study is to examine the methods by which the Soroti Parish church is promoting social and policy reforms to address the root causes of infidelity. The results of these initiatives have not yet been fully examined.

Despite the fact that earlier studies have extensively examined the causes and consequences of infidelity in married couples as well as the role of the church in attempting to address the issue, not much is known about Soroti Parish. Due to the differences in Soroti's geographic location and culture from the places under study, there are differences in the causes and consequences of marital infidelity as well as the role of the church. In order to close this gap, this research proposal examines the reasons and consequences of adultery among married couples in Soroti parish, Soroti Archdeaconry, Diocese of Soroti.

However, the pastoral counseling programs offered by the African Instituted Church (AIC) are structured and cover every stage of growth, from childhood to adulthood. The programs don't cover concerns that arise before or after marriage. The African Instituted Church (AIC) Pastoral Manual (2021) states that the counselor has discretion over the topics and sessions of counseling. At a meeting on July 10, 2020, at African Instituted Church (AIC) Kitui Township Local Church, Kitui Area Ass. Bishop reminded the congregation that "you are senior members of the African Instituted Church (AIC), tasked with the responsibility of identifying counselling areas and dealing with them as expected." This fact was exemplified. The speaker gave the

following response when asked about counseling sessions: "The church doesn't want to fix any sessions for mature people like you; it is within your discretion to decide on sessions." In his contribution on premarital counselling, Odere (2018) observes that there has not been a consensus on how long premarital counselling sessions should last.

Further, Njoronge (2009) opines that, there is no agreement on the mode, duration, and content of the sessions in most churches. He observes that the content of various premarital classes or sessions varies from one scholar to another.

According to Odere (2018), the success of the discussion based on its duration and content is inevitable given the variety and complexity of the topics to be covered prior to marriage. In light of the comments above, the instructional literature studied by the African Instituted Church (AIC) shows a complete disarray of the counseling process, with no subjects or duration of counseling, as well as a lack of content. By integrating Indigenous Akamba customs with the African Instituted Church (AIC) Pastoral program, the current study aims to overcome the gap in premarital counseling duration and substance that the reviewed literature reveals.

Aduda (2023) suggested that church leaders set up family gathering days, regularly train and induct church leaders on marital issues, improve mentorship programs for marriage, host marriage seminars and workshops for church members aimed at the youth department and couples, and, lastly, improve the guidance and counseling department already in place. If put into practice, the guidelines will assist church departments like the youth department, the mother's union, married and prospective couples, pastors, and other church leaders in addressing the recurring marital issues that cause divorce among churchgoers.

There are protective variables in addition to risk factors for adultery. The following characteristics were discovered by Fye and Mims (2019): having a stable emotional tie; engaging in sexual activity; having appropriate behavioral, cognitive, and relationship limits; appreciating monogamy; and using adaptive coping mechanisms both individually and in a partnership. Although there were differences in the extent

to which these protective elements were present or used, their importance resulted from efforts made in each area, no matter how minor or major. There are additional protective variables that are associated with religion and its activities.

According to Atkins et al. (2001), those who never attended religious services were 2.5 times more likely to be unfaithful, whereas those who did go were less likely to have extramarital affairs. The strong beliefs around the institution of marriage are probably the reason for the correlation between religion and a lower chance of adultery among married couples. Lastly, it has been demonstrated that people with high self-esteem are less likely to become victims. On the other hand, people who have a high sense of self-worth are better able to bounce back from the experience of being betrayed.

1.8.4 Summary

This section summarizes and critically evaluates existing knowledge on a specific infidelity among married couples and highlights key themes, debates, and gaps in the research. It therefore serves as a foundation for demonstrating understanding of the field and identifying areas where the study can make a contribution.

1.9 Research methodology

This is a plan and the structure for obtaining the data from the target population for eventual analysis, discussion, and conclusion in line with the research objectives. This chapter will include: the research design, selected data collection technique (sampling), research instruments (methods of data collection), ethical considerations, and data analysis and presentation

1.9.1 Research design

The researcher used a descriptive survey research design. The researcher adopted a qualitative approach. The researcher conducted interviews where the researcher asked questions based on the objectives that were posed to the respondents, and their answers were recorded. This was used to gather information from the

participants, the parish priest, and the lay readers and heads of laity on the causes and effects of marital infidelity and the possible solutions the church can offer to help curb the vice. Through in-depth interviews, a lot of information was generated from the respondents especially when probing was administered and there was a choice of flexibility when interviewing because the researcher had an opportunity to restructure and rephrase the questions if not well understood and answered by the respondents and it was appropriate for obtaining information from the elderly and illiterate respondents who cannot read and write. The researcher held three (3) Focus Group Discussions with parishioners, members of the mother's and the fathers 'union, where the researcher organized groups and had discussions based on the objectives of the topic under study.

1.9. 2 Area of Study

The study was carried out at Soroti Parish in Soroti Archdeaconry, located in Soroti city, in Teso sub-region.

1.9.3 Sources of Data

Primary data; was obtained using interviews and focus group discussions

Secondary data: was obtained from journals, published reports, text books and magazines and search engines like google scholar and Semper tools.

1.9.4 Study population

The study targeted the parish priest, lay readers, and heads of laity, members of fathers and mother unions and Christian from five churches in Soroti Parish, in Soroti Archdeaconry.

1.9.5 Methods of Data collection

The Researcher used the qualitative method of data collection which involved interviews, and focus group discussions.

1.9.5.1 Interviews.

An interview is a dialogue between the interviewer and the interviewee to obtain data. The researcher conducted in-depth interviews with the selected participants in order to gain their experiences, causes, effects, and the role of the church in curbing the vice. This was used to gather information from the parish priest (01), mothers and fathers' union members, (20) lay readers (10), and heads of laity (10) on the causes, and effects of marital infidelity and the possible solutions the church can offer to help curb the vice. Therefore, the study sample comprised of 41 respondents.

1.9.5 .2 Focus Group Discussions (FGD).

The researcher organized focus groups with the selected participants from the parish to facilitate open discussions to explore the various experiences of the participants and all the objectives of the research study. These participants included; parishioners, members of mothers' union, members of fathers' union where the researcher organized groups and had discussion basing on the objectives of the topic under study.

1.9.6 Data analysis

Thematic analysis, following the method described by Braun and Clarke (2006), was employed to identify recurrent themes and patterns in the qualitative data collected from soroti parish . The analysis process included familiarization with the data, preliminary coding, topic discovery, theme refinement and naming, theme hierarchy, data comparison, and theme evaluation in relation to research questions. The respondents 'views were presented and analyze using thematic and content analysis. The researcher developed common themes that guided in data analysis.

1.9.7 Ethical Consideration

Respecting participants' autonomy and ensuring their comfort and right to withdraw from the study at any time was emphasized. Upholding ethical norms and participant protection aligns with the highest standards of research ethics, promoting trust in the research process and ensuring the study's legitimacy and integrity.

1.10 Summary

The section describes the methods used in a study, explaining how data was collected, analyzed, and interpreted. It also justifies the chosen methods, demonstrating their suitability for addressing the research questions. This section also prevents the necessary information to assess the validity and reliability of the research findings.

CHAPTER TWO

CAUSES OF INFIDELITY AMONG MARRIED COUPLES IN SOROTI PARISH.

2.0 Introduction

This chapter presented the research findings based on the first research objective, which was to establish the causes of infidelity among married couples in Soroti Parish, located in the Diocese of Soroti. The findings presented here were based on data collected from the Parish Priest, lay readers, heads of laity, members of the father's and mother's union, and Christians from five churches in Soroti Parish, in Soroti Archdeaconry.

2.2 Status of infidelity

Based on the respondents' views, the prevalence of infidelity among married couples in Soroti Parish was high. All the respondents unanimously agreed that Christians in the parish were practicing infidelity. However, most of them agreed that they had experienced infidelity in their marriages. These findings are against the gospel in Exodus 21:10, which says "If a man who has married a slave wife takes another wife for himself, he must not neglect the rights of the first wife to food, clothing, and sexual intimacy. Furthermore, if he marries another woman, she retains all her full rights to meals, clothing, and marital relations. This justifies that married in Soroti Parish are going against God's will about marriage.

These findings also violate the provisions in Hebrews 13: 4 which says, "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral." This verse emphasizes the importance of honoring marriage and maintaining the sanctity of the marital relationship. The verse underscores that marriage is a sacred commitment, and both partners are expected to uphold its values. Discussing infidelity in the context of this verse, it highlights that engaging in any form of adultery or sexual immorality is a serious violation of the trust and commitment that marriage represents. The phrase "the marriage bed kept

pure" suggests that sexual relations should be exclusive to the marriage partnership, and any deviation from that, such as cheating or engaging in sexual activities outside of the marriage, constitutes a moral and spiritual betrayal. Furthermore, the mention of God judging adulterers and the sexually immoral serves as a stark reminder of the consequences of such actions. It reflects the belief that infidelity not only disrupts the covenant between spouses but also carries a larger spiritual implication. Therefore, this verse serves as a call to respect and honor marital commitments, emphasizing fidelity as essential for a healthy and godly marriage.

Jeremiah 23:14 says that I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his evil; all of them have become like Sodom to me, and its inhabitants like Gomorrah.

2.3 Gender that is mostly associated with influencing infidelity

There were mixed reactions to this statement. However, the male gender took the bigger blame on the basis that since women are married by men, they tend to over assume power and take women to be passive. On the other hand, some respondents cited women as the gender mostly associated with infidelity because of the way they conduct themselves. The findings are aligned to Leviticus 20:10 which says that if a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to death. Although society does not administer the death penalty for adultery as Israel did, this verse shows just how seriously God condemns it. This verse reveals that men are always at the lead in terms of unhealthy sexual relationships.

2.4 Major causes of infidelity among married couples in Soroti parish

During a focused group discussion with the members of the Father's Union, it was mentioned that some individuals among the couples had "Emoyo lo adoteu," meaning the spirit of immorality. The member stressed that though they counsel such personalities, some of them find it difficult to adjust to normal marital life. These findings are against the scripture in Matthew 5:27-28 which says, "You have heard

that it was said, 'you shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart."

In another focused group discussion, the members mentioned a lack of personal hygiene, mostly among the male partners. Members of the mother's union stressed that though we do our roles as women to wash clothes for our husbands, some men do not want to do personal tasks like bathing, washing underwear, and shaving private parts. When the female couples comment on their personal hygiene, they become violent and start making multiple relations as a personality defense mechanism

In another interview, one of the lay readers said that in marriage, sexual satisfaction among couples is important, and even the Bible supports it. In my sub parish, I have received complaints related to this, though they are not brought out in a direct way. Some women claim that their husbands come back home late and leave very early, and they have no time for them. The men also claim they are busy looking for the family's upkeep.

During an interview, the parish priest highlighted that socioeconomic challenges in families led to a failure to express love for the wives and the power of responsibility. It is the responsibility of men to provide care for their wives. On some occasions, men have failed to provide sensitive personal items to their wives like cosmetics and private wears. This has caused spouses to be diverted by other married men who can provide such basic needs that improve on their beauty.

In an interview with the head of laity, the use of abusive language by men makes the women appear inferior. In revenge, they then find extramarital relations that give them comfort, though they cannot leave their husbands because of the children they have got.

In an interview, one of the Christians highlighted unfaithfulness in most cases; husbands who get work in urban settings where their earnings cannot enable them to keep their families near their places of work. The families are left in the village as the husband works so as to make ends meet. However, due to the distance between

the couple, there is a high chance of either the husband or the wife cheating. He cited a case where his neighbor came back from Kampala, where he was working in a factory, after six months of being away from home, and got his wife pregnant.

Another Christian, during interviews, cited complaints of age and children being grown up, which motivates their male counterparts to look for other women to satisfy their sexual needs.

2.5 Summary

The reasons for infidelity among married couples in Soroti parish were generally encompassed of emotional discontent, where one spouse may feel overlooked or unvalued; sexual incompatibility or differing levels of desire; ineffective communication leading to unfulfilled needs; opportunities and temptations, such as frequent interactions with others or situations that promote cheating; personal characteristics like impulsivity or a past of unfaithfulness; seeking revenge for real or perceived grievances; low levels of commitment or feelings of dissatisfaction with the relationship; societal or cultural attitudes that may implicitly condone extramarital relationships; and challenging life situations or crises that can weaken the bonds of marriage. Typically, these elements interact with one another, raising the chances of infidelity.

CHAPTER THREE:

THE EFFECTS OF MARITAL INFIDELITY AMONG MARRIED COUPLES IN SOROTI PARISH

3.0 Introduction

This chapter presented the findings based on the second research objective, which was to identify the effects of marital infidelity among married couples in Soroti Parish, located in the Diocese of Soroti. The findings presented here were based on data collected from the parish priest, lay readers, heads of laity, members of the father's and mother's union, and Christians from five churches in Soroti parish, in Soroti archdeaconry.

3.1 Marital infidelity reporting at Soroti parish

In a focused group discussion, members of the mother's and fathers' unions said it is reported occasionally, more especially during festive seasons and during times of food insecurity.

3.2 Effects of marital infidelity on the well-being of families and parenting

In an interview, a lay reader revealed that infidelity had affected the well-being of families through the transfer of resources from the core family to additional hidden families established by the household heads. This was evident from the reports about some mothers who informed the lay reader that their children had stayed at home for two weeks from the time schools opened.

The scripture in Proverbs 2:16-19 and Malachi 2:13-16 explicitly calls marriage a covenant. Adultery violates a covenant God himself instituted. Adultery is more serious than other marital sins in that it provides one of the two exceptions Jesus and his apostles gave when forbidding divorce (Matthew 5:32; 19:9).

Single parenting was also cited as leading to loss of parental love among the children left behind. Single mothers were faced with the heavy burden of meeting routine family needs since the men could occasionally avoid some responsibilities. This had made children to engage in unhealthy behaviors like drug abuse, prostitution, and early marriages due to lack of proper guidance. These situations have brought mental health challenges to the mothers.

A member of the father's union interviewed cited increased cases of divorce due to infidelity. He explained a situation where they were called to counsel a young mother who was advocating for divorce and was ready to abandon a baby of three months.

One of the Christians pointed out the acquisition of sexually transmitted diseases, especially the HIV/AIDS pandemic. The prevalence of HIV among married couples was mainly due to unfaithfulness among the couples. There was sufficient evidence that at the time of marriage, a certain couple tested negative, but after six years of marriage, both tested positive.

During an interview, the head of laity mentioned economic instability in some families, resulting in school dropout by children and a change in feeding regime since the family resources are being diverted to supporting concubines.

In an interview, the parish priest mentioned that infidelity had caused hatred and conflicts among ladies sharing the husband or men sharing the wife. There were confrontations cited with threats of violence. Cases of fights among couples were reported, and some had sustained severe injuries due to domestic violence

Several books in the Bible address the detrimental effects of marital infidelity on family well-being and parenting. These include the Old Testament books Exodus, Leviticus, Deuteronomy, and Proverbs, as well as New Testament writings like 1 Corinthians and Matthew.

1 Corinthians 7: These passages demonstrate the Biblical perspective on adultery as a serious sin that can have far-reaching negative consequences on individuals, marriages, and families. Exodus 20:14: "You shall not commit adultery." This

commandment highlights the importance of marital fidelity and the seriousness of infidelity.

Deuteronomy 22:22-24: Addresses the punishment for a woman who commits adultery, further illustrating the Biblical view of its harmful nature.

In the New Testament:1 Corinthians 6:18: "Flee from sexual immorality," urging believers to avoid such acts, which can harm relationships. In addition Matthew 5:27-28: Jesus says that lustful thoughts can be as sinful as committing adultery, emphasizing the inner nature of this sin. The messages from the above Biblical verses justify that the prevalence of infidelity in Soroti is against the will of God.

In Malachi 2:14-16, the scriptures present a profound understanding of the sanctity of marriage, portraying it as a sacred covenant rather than merely a societal agreement. This passage underscores the spiritual dimension of marriage, emphasizing that it is a commitment made not only between two individuals but also before God. The text suggests that when one partner is unfaithful, it is equivalent to breaking a solemn promise to God, indicating a deeper level of accountability. The divine condemnation of divorce and infidelity reflects the seriousness with which this relationship should be regarded. The relationship between spouses is meant to mirror the faithfulness and loyalty that God exhibits toward His people. The verse Luke 16:18 addresses infidelity by outlining its consequences within the framework of marriage. It leads to a breach of Commitment, highlighting that divorcing a spouse and marrying another is an act of infidelity. This breach not only undermines the marital commitment but also signifies a failure to honor the vows taken. It also leads to spiritual Consequences. The repetition of the idea of adultery stresses a spiritual fallout as well. The verse indicates that the act of seeking another partner while still connected to the first spouse can result in spiritual disarray, as it goes against the teachings about fidelity and the sanctity of marriage. Finally, it leads to the cycle of Harm. By allowing divorce and remarriage, the verse suggests that infidelity harms not just the individuals directly involved but also affects families and communities. It may lead to broken homes, emotional pain, and the potential for further infidelity in future relationships. In essence, Luke 16:18 illustrates the far-reaching effects of infidelity,

not just on the individuals who engage in it but also on the broader relationship dynamics and spiritual integrity of marriage. It serves as a cautionary reminder of the conflicts that arise when the bonds of marital fidelity are broken.

In Proverbs 6:32-33, adultery is depicted as a serious moral failing with significant consequences for those involved and their relationships. It highlights that such actions are foolish and lead to self-inflicted harm and regret, affecting not just the individuals but also their spouses, children, and communities. The passage warns against the fleeting pleasures of infidelity, emphasizing that the long-term damage can create deep emotional wounds and feelings of shame. It advocates valuing fidelity and honoring commitments in relationships, ultimately promoting honesty, loyalty, and respect as the foundation for deeper connections.

3.4 Summary:

Marital infidelity in Soroti has had manifested effects that have impacted emotional health, social harmony, financial stability, and physical well-being. Therefore, addressing these issues requires a collaborative effort involving individuals, families, community leaders, and the clergy.

CHAPTER FOUR

THE ROLE OF THE CHURCH IN MITIGATING INFIDELITY IN SOROTI PARISH

4.0 Introductions

This chapter presented the findings based on the third research objective, which was to establish the role of the church in mitigating infidelity in Soroti parish, located in the Diocese of Soroti. The findings presented here were based on data collected from the parish priest, lay readers, heads of laity, members of the father's and mother's unions, and Christians from five churches in Soroti parish, in Soroti archdeaconry.

4.1 Involvement of the church in the fight against infidelity

During interviews, the parish priest revealed that the churches were leading in the fight against infidelity through pulpit preaching, baptism classes, and fellowshiping on the sanctity of marriage in all 10 sub-parishes. The Bible strongly condemns infidelity (adultery) and emphasizes the church's role in confronting and addressing this sin. The church should focus on repentance, restoration, and the grace of God, rather than judgment or condemnation. Biblical teachings emphasize the importance of individual accountability, and the church is called to provide guidance and support through a process of reconciliation and spiritual growth. The Bible clearly defines adultery as a sin, violating the marriage covenant and the commandment "You shall not commit adultery" (Exodus 20:14). In Matthew 5:27-28, even lustful thoughts are considered adultery in the heart.

4.2 The role the church leaders play in ensuring that married couples are peaceful and faithful to one another

In an interview, one of the lay readers revealed that the church leaders were working as role models. At one time, the bishop had cautioned them to be role models if they are to transform the communities they lead. The church had organized marriage conferences and participated in the reconciliation of families in conflict. It was also noted that in some sub parishes, families had preferred reporting their cases to

church leaders like parish priests and lay readers than to the councilors and parish chiefs. The church has a responsibility to teach about marriage, fidelity, and the consequences of adultery. In the book of Mathew 18; 15-17, Jesus outlines a process for dealing with sin, including confronting the sinner privately, with witnesses, and finally, if necessary, addressing the matter within the church. This supports the involvement of church leaders in the fight against infidelity. Ephesians 5:28-30 highlights the importance of husbands and wives loving each other sacrificially, creating a unified and peaceful home. This mutual love and respect are essential for building a strong and enduring marriage. The church should therefore support couples in building and maintaining peaceful relationships.

4.3 Programs the church has for Christian families in terms of faith building and marriage stability

In an interview, the priest of Soroti parish revealed that the church was operating a marital counseling program aimed at strengthening marital relations in families within the parish. Some of the services are broadcast on media like radios in Ateso and Kumam, which are the common languages used in the community. The members of fathers' union in Focused group discussion cited seminars, workshops, and fellowships for the married couples. The church was using us to advocate for peace and harmony in marriages.

One of the lay readers in an interview revealed that all churches in the parish were preaching and teaching about the sanctity of marriage with the aim of healing the broken hearts and encouraging unity in families and the entire community.

Routine pastoral visits were being made by the lay readers, members of fathers and mothers union to encourage the married with the word of God.

Financial literacy and education program. The church had operationalized a program on families to save, engage in income-generating activities for both men and women. The Bible calls the church to be a supportive community for Christian families, providing guidance, resources, and opportunities for fellowship and service, ultimately helping them to live out their faith in a way that honors God. Deuteronomy

6:6-7, which says, "These commandments of mine are to be your heart, and you are to impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." This verse highlights the importance of integrating God's word into daily family life, making it a continuous part of their conversation and actions. In Romans 15:5, which says, "May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had." This verse reflects the need for the church to preach the spirit of endurance and motivate couples to stay in peace. In Paul's letter to the Ephesians 5:25, it says, "Husbands, love your wives, as Christ loved the church and gave himself up for her. In other words, loving our wives proactively and sacrificially like Jesus loves us, his church, is one important component of avoiding the sin of adultery. When husbands express love and support for their wives, the vice of infidelity shall be eliminated. The churches in Soroti should play a role in counselling and guiding the married.

4.4 Summary

The church plays a vital role in mitigating infidelity in Soroti parish by promoting moral and spiritual values that emphasize fidelity and commitment to marriage through sermons, teaching, and scripture that enabled the churches in Soroti parish to uphold vows of faithfulness and view marriage as a sacred covenant.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION, AND RECOMMENDATION

5.0 Introduction

This chapter summarizes the research's findings, draws conclusions from them, and offers recommendations about the causes and effects of infidelity among married couples in Soroti Parish in Soroti Archdeaconry in the Diocese of Soroti.

5.1 Summary of the findings

The study looked at the causes and effects of infidelity among married couples in Soroti parish in Soroti archdeaconry in the Diocese of Soroti. A variety of topics were investigated through interviews with religious leaders, youth, members of father's and mother's unions, and the heads of laity.

The results showed that the male gender took the bigger blame on the basis that since women are married by men, they tend to over assume power and take women to be passive. The Major causes of infidelity among married couples in Soroti parish included; the spirit of immorality, lack of personal hygiene mostly among the male partners, lack of sexual satisfaction among couples, socio economic challenges, use of abusive language by men, age especially for the female spouses and children being grown up which motivate their male counter parts to look for other women to satisfy their sexual needs.

Effects of marital infidelity on the wellbeing of families and parenting that the study revealed were; limited family resources, engagement of children in unhealthy behaviors like drug abuse, prostitution and early marriages due to lack of proper guidance, increased cases of divorce due to infidelity and the acquisition of the sexually transmitted diseases especially the HIV/AIDS pandemic, economic instability in families and increased hatred and conflicts among ladies sharing the husband or men sharing the wife.

In regard to the role of the church in mitigating infidelity in Soroti parish, the following interventions were being implemented; the church leaders were working as role models, the church had organized married conferences and participated in reconciliation of families in conflict.

However, specific Programs the church had established included: operating a marital counseling program aimed at strengthening marital relations in families within the parish, seminars, workshops and fellowships for married couples. Others included preaching and teaching about sanctity of marriage with the aim of healing the broken hearts and encouraging unity in families and the entire community.

5.2 Conclusion

The study's conclusions made it clear that the married couples in Soroti parish had experienced infidelity. The churches in Soroti parish had endeavored to adopt various interventions, such as a marital counseling program aimed at strengthening marital relations in families within the parish. The church leadership had also preached and taught about the sanctity of marriage with the aim of healing broken hearts and encouraging unity in families and the entire community.

5.2 Recommendations

Married couples should be taught how to build a strong foundation in their relationship, communicate openly and honestly, set wise boundaries, seek accountability, and rely on God's guidance.

The religious leaders should encourage couples to seek forgiveness, work on personal growth, and rely on God's guidance to restore trust and rebuild a strong foundation for our marriages and relationships today.

Marital and family counselling should be intensively implemented at Soroti parish to foster healthy relationships. By providing accessible resources and support, we can help families navigate challenges and improve communication. This initiative will

promote emotional well-being and strengthen community bonds. Intensively implementing these services can lead to more resilient families and a harmonious environment for everyone.

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Appendix 1; INTERVIEW GUIDE

Dear Respondent,

I am, Elimu Joshua, a student at Uganda Christian University pursuing a bachelor’s Degree in Divinity. I am currently conducting research to assess infidelity among the married couples in Soroti parish in Soroti archdeaconry in the Diocese of Soroti. In line with this goal, I request you to answer these questions by providing your opinion on the questions asked. All information given is purely for academic. All information will be treated with the highest degree of confidentiality.

Thank you

INFORMATION OF THE RESPONDENT

SECTION A.

Gender

Title/Position.....

Years of service.....

SECTION B: The causes of infidelity among married couples in Soroti Parish

In your opinion, what is infidelity?

Is infidelity a common practice in Soroti Parish? YES /NO

.....
.....

Which gender is mostly associated with influencing infidelity? -----

Have you experienced infidelity in your marriage.....

.....

.....
..?

Please suggest the major causes of infidelity among married couples.

.....
.....
.....
.....
.....
.....
.....

SECTION C: The effects of marital infidelity among married couples in Soroti Parish
How often is marital infidelity reported in your area? frequently / rarely / occasionally

.....
.....

In which ways has marital infidelity among married couples affected the well-being of families

.....
.....
.....
.....
.....

How does infidelity affect parenting

.....
.....
.....
.....
.....

SECTION D: The role of the church in mitigating infidelity in Soroti parish

Is the church involved in the fight against infidelity? -----

What role are the church leaders playing in ensuring that married couples are peaceful and faithful to one another
.....
.....
.....

What programs does the church have for Christian families in terms of faith building and marriage stability .-----

Appendix 2 FOCUS GROUP DISCUSSION GUIDE

In your opinion, explain infidelity

Is cheating and being unfaithful common among married Christians? If yes, what are the possible causes of unfaithfulness in marriage?

How has unfaithfulness affected families, relationships, and general welfare

Suggest what the church can do to restore families who have been affected

Thank you for your participation

APPENDIX: 3 PLAGIARISM CERTIFICATE

Joshua Elimu

JED1

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