

**DETERMINANTS OF INFIDELITY AMONG MARRIED COUPLES IN
MWINGI CENTRAL CONSTITUENCY, KITUI COUNTY, KENYA**

By

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DECLARATION

This thesis is my original work and has not been submitted for a degree in any other university.

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DEDICATION

I dedicate this work to my husband and friend, Henry Kioko, for his moral support and for keeping me company when working on this research project. To my dear children Kithendu and Wambua. My beloved mother Joyce Mwikali and my late father Benjamin Kiathe who introduced me to the world of books at a tender age.

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OPERATIONAL DEFINITION OF TERMS

Marriage: This term is used to refer to a legally or formally recognized union between a man and a woman for purposes of procreation and companionship.

Civil marriage: A civil marriage is one where the marriage ceremony has a government or civil official perform the ceremony.

Christian marriages: These marriages are based on Christian principles as presented in the Bible and Christian denominations' teachings.

Infidelity/extradynamic/extramartial affairs: Is a term used in the study to refer to a breach of an expectation of sexual and or emotional exclusivity expressed or implied in an intimate relationship. They are used synonymously in the context of the study.

Emotional infidelity: Channelling time and attention into someone other than the person's partner to the point that their partner feels neglected.

Religion: The researcher uses this term to refer to a spiritual organization of individuals based on their faith e.g. Christians.

Household: This refers to a domestic unit consisting of the members of a family who live together along with non-relatives such as servants.

Household heads: Married men and women found in a household.

GLOSSARY

Mpango wa kando: A Swahili phrase for infidelity used to denote an extramarital partner.

Kamuti: Is a term which describes traditional love potion used by the Akamba community to ensure that their partners love them and stay faithful to them.

Kamutiri: A fine charged on a man caught having an affair with another man's wife in MCC.

Kavonokya: Is a long dress every married woman in MCC is expected to wear as it covers their entire body and prevents other men from developing sexual interests in them.

Kaweto: This is a term used by the Akamba in MCC to refer to a woman married to another woman who is childless or unable to bear a son for purpose of procreation.

Kithitu: It is a bad omen cast over a family by a witchdoctor to kill every member of that family when a member commits a crime and denies responsibility.

Kuia: It is an act of having someone follow or watch one's wife in order to ensure they do not commit adultery in MCC.

Mbingo: This is Akamba traditional medicine used by married men in the community to keep their wives from having extramarital sex and if one attempts they are caught stuck.

Muvatha: This is a cleansing ritual performed among the Akamba community living in MCC when a close relative dies to protect family members from death.

Ng'ondu: A cleansing ritual performed on family members to remove a bad omen.

Usuu: It is the amount of money paid by persons involved in a case to the arbitrating elders. It is normally determined by the elders and paid before the case begins.

ABBREVIATIONS

AIDS:	Acquire Immunodeficiency Syndrome
ATR:	African Traditional Religions
FGD:	Focus Group Discussion
GBV:	Gender Based Violence
HIV:	Human Immunodeficiency Virus
IBCT:	Integrative Behavioural Couple Therapy
KII:	Key Interview Informants
KNBS:	Kenya National Bureau of Statistics
MCC:	Mwingi Central Constituency
NACC:	National Aids Control Council
NGO	Non Governmental Organization
SPSS:	Statistical Package for Social Sciences
STI:	Sexually Transmitted Infections
TBCT:	Traditional Behavioural Couple Therapy
UN:	United Nations
USA:	United States of America

ABSTRACT

Infidelity impacts negatively on relationship functioning and stability of the marriages making the study of this phenomenon crucial and timely endeavor in the Mwingi Central Constituency (MCC). Although, many African communities have regulations against infidelity especially in marriage, many married couples are involved in extra marital affairs ((Drigotas, Safstrom, & Gentilia, 1999). Infidelity in MCC has led to marital strife leading to separations, wife battering, prostitution, children born from different fathers and the spread of HIV and AIDS. Therefore, the study sought to find out the determinants of infidelity among married couples in MCC. The objectives of the study were to; asses the knowledge and attitude of married couples in MCC on marital infidelity, find out the causes of infidelity among these married couples , investigate the challenges resulting from marital infidelity faced by married couples in MCC and evaluate the strategies used to address marital infidelity in MCC. The study was guided by two theories namely; evolutionary and the “double shot” hypothesis. The study used descriptive survey research design. The target population was the married couples in MCC. Stratified random sampling and purposive sampling techniques were used to select the sample of 265 respondents. Primary data was collected using questionnaires, Focused Group Discussion (FGDs) and Key Interview Informants (KIIs). Quantitative data was analysed using descriptive statistics while qualitative data was analysed using content analysis that involves development of themes and codes. From the findings, sexual infidelity was rampant in MCC owing to; poverty, impotence, mistrust, sexual dissatisfaction, changing tastes and values, long term illness, working away from home, death of one partner, withdrawal from sex by one partner, separation, family wrangles, wealth, bareness/infertility, and cultural reasons. Other reasons included; wife inheritance; revengeful relationship, pregnancy; unsupportive spouses; superiority complex; Akamba culture favouring males, fantasies and moral decadence. Based on the findings the study noted that infidelity led to upsets of spouse due to parental investment and resources diversion, divorce, mental health problems, jealousy, separations, unwanted pregnancies and HIV, STIs, family disputes, loss of self-worth and social status. Strategies used to address marital infidelity in MCC included; spouse punishment, professional counseling, forgiveness-oriented approach, reconciliation, separation, community mobilization and sensitization through mass media, religious moral teachings, abolition of primitive cultural practices, marriage counselling, peer counseling, economic empowerment and education among others. The study recommends that chiefs’ barazas together with the women groups and NGOs to educate the community members on the negative implications of norms and values have on the sexual infidelity. The stakeholders should guide the members identify their gender needs and how to address them since they encourage marital infidelity in MCC. This is by creating economic activities depending on their needs and providing education to all to enable them to make informed decisions. Also, the local community leaders, NGOs and churches through chiefs’ barazas and women and men groups to sensitize the members on how to mitigate effects of infidelity in marriage in MCC. This is by abolition of discriminative ways like “mbingo”, wife beating and separation and advocate for involvement of women in committees used for resolving marital infidelity in MCC and have gender mainstreaming in all areas of development in MCC.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The dictionary definition of infidelity is disloyalty or an act of disloyalty to your marriage partner, or other sexual partner which usually includes having sex with someone else (Longman Active Study Dictionary 363). Infidelity is categorised into two groups: sexual infidelity and emotional infidelity (Shackelford, Buss, Bennett 299). Infidelity also means both unfaithfulness and not believing in God, in English. Hence sexual fidelity and believing in God comes from the same root, and they are combined perfectly. This study specifically addresses marital infidelity.

In past decades a specific gender has shown a relationship with infidelity meaning the causes of infidelity are gender based. A large body of research with American samples indicated that men; have a stronger desire to engage in sexual infidelity, (Prins, Buunk & Van Yperen, 1993), are more likely to engage in sexual infidelity (Allen & Baucom, 2004; Atkins, Baucom, & Jacobson, 2001), have more extra-dyadic sexual partners (Blumstein & Schwartz, 1983; Wiggins & Lederer, 1984), have more episodes of infidelity, including short or long term affairs and one-night stands (Brand, Markey, Mills, & Hodges, 2007), have more physical contact with an extra-dyadic partner (including intercourse) (Wiederman & Hurd, 1999), cite more sexual motivations for infidelity (Barta & Kiene, 2005), and are less likely to fall in love with an extra-dyadic partner (Glass & Wright, 1985). Husbands are also more suspicious of a wife's potential sexual infidelity, as well as more likely to discover a wife's affair (Brand, Markey, Mills & Hodges, 2007).

Women, on the other hand, tend to have a greater emotional connection with the extra-dyadic partner (Spanier & Margolis, 1983), report more intimacy and self-esteem motivations for infidelity, are more likely to feel this behavior is unlike them, and are more concerned about the negative judgments of others when they are unfaithful (Brand et al., 2007). Moreover, among women, the strength and frequency of affairs are related to the degree of dissatisfaction with the primary relationship, whereas among men the desire to engage in infidelity is less dependent on the state of the primary partnership (Prins et al., 1993). Although women are more distressed about their own infidelity (Van den Eijnden, Buunk, & Bosveld, 2000), American women are less concerned about hurting their spouse (Allen and Baucom, 2006). Perhaps the lower level of marital satisfaction experienced by women leads them to feel more justified about their infidelity.

Although gender differences in infidelity have been found in almost all past research, male and female rates of infidelity are becoming increasingly similar, particularly in younger cohorts in developed countries (Atkins, Baucom & Jacobson, 2001; Choi Catania & Dolcini, 1994; Laumann, Gaugnon, Michael & Michaels, S., 1994; Feldman & Cauffman, 1999; Oliver & Hyde, 1993; Wiederman, 1997) Wiederman (1997) found no gender differences in extramarital sex among men and women under age 40. Seal, Agostinell & Hannett, (1994) found that although men are more likely to report a desire to seek extradyadic partners, actual extra-dyadic sexual encounters show no gender difference. Decreasing gender differences in infidelity may be due to social changes, including rising female economic and reproductive independence (Fisher, 1999), or to the use of more sensitive measurements of infidelity based on broader definitions of philandering. Some

aspects of infidelity, however, continue to vary by gender. Women still seem to be more likely to engage in infidelity when they are not satisfied with their primary relationship, while men tend to have higher rates of intercourse with an extra-dyadic partner.

Individuals who attend religious services frequently were less likely to engage in sexual infidelity (Amato & Rogers, 1997; Choi et al., 1994); whereas those who were less religious were more likely to engage in philandering (Whisman & Snyder, 2007). There is no evidence, however, that religious denomination plays a role in tendency toward infidelity (Edwards & Booth, 1976; Forste & Tanfer, 1996). The relationship between religious activity and infidelity, however, is often moderated by other variables. Among African Americans and Hispanic Americans, more religious activity was associated with less sexual infidelity, but this association did not hold among Caucasian Americans (Choi et al., 1994). Atkins, Baucom & Jacobson, (2001) found that religious participation lowered the risk of extramarital sex for individuals in “very happy” marriages, but not for those in “pretty happy” or “not too happy” marriages.

Race and culture play a role in infidelity. Some work indicates that African Americans and Hispanic Americans were more likely than Whites to engage in infidelity (Amato & Rogers, 1997; Treas & Giesen, 2000). The higher rates for African Americans, however, may be due to the shortage of single men in the African American community, creating increased opportunities for married black men to engage in infidelity with single black women (Wiederman, 1997). Extramarital sex also appears to be more prevalent in some African societies than in Asian countries. For instance, in Guinea Bissau, 38% of men and 19% of

women were found to have had extra-dyadic sex in the past year, compared with only 8% of men and 1% of women in Hong Kong (Carael, Cleland, Deheneffe, Feny & Ingham, 1995). In contrast, in a large sample of Japanese and American college-age participants, Tsapelas, Aron & Orbuch, (2009) did not find a culture difference in extra-dyadic relationships.

Educational level plays a role in the frequency of infidelity. In many studies, infidelity has been associated with either lower levels of education Infidelity 18 (Treas & Giesen, 2000) or higher levels of education (Whisman & Snyder, 2007), suggesting that these statistics are dependent on contingent variables. For example, in a large U.S. national study of dating, cohabiting, and married women, Forste and Tanfer (1996) found that women who were more educated than their husbands were more likely to engage in sexual infidelity; but if the husband was more educated than the wife, she was less likely to philander. Level of education relative to that of the partner appears to be more important than absolute level of education.

Income level and the distribution of income between partners is also related to infidelity. Atkins et al., (2001) found a positive relationship between income and extramarital sexual involvement among individuals with an annual income above \$30,000. These researchers suggest that higher income leads to infidelity through its influence on factors such as opportunity, education, and feelings of entitlement. Further, lower income individuals may be financially dependent on their partners and thus regard infidelity as too risky to pursue

In a random sample of 3,432 American individuals, Laumann et al., (1994) reported that 77% of participants believed that extramarital sex is always wrong. Lieberman

(1988) concluded, however, that American women are more disapproving of sexual infidelity in premarital committed relationships than are men. Disapproval of infidelity also differs among ethnic groups in the United States. Whereas 30% of Asian American men and women feel that violence toward a sexually unfaithful wife is justified (Yoshioka, DiNoia, & Ullah, 2001), 48% of Arab American women and 23% of Arab American men approve of a man slapping a sexually unfaithful wife (Kulwicksi & Miller, 1999); 18% of Arab American women even approve of a man killing a sexually unfaithful wife. American men and women overall disapprove of emotional infidelity is the least, followed by sexual infidelity; and disapproval is highest when the infidelity involves both sexual and emotional components (Glass & Wright, 1985).

According to Young, Griffin-Shelley, Cooper, Buchanan & O'Mara (2000), there are many signs of realizing the existence of infidelity in a relationship. They can be described as: Change in sleep patterns, a demand for privacy, other responsibilities ignored, evidence of lying, personality changes, loss of interest in sex, and declining investment in the relationship (65-66).

In Africa just like in the Western world, infidelity is a problem facing many families and societies. According to the UN (2008), a South African population-based survey in 2005 indicated that 40 per cent of men and 25 per cent of married women reported having concurrent partners with infidelity being rife among people living in both cities and rural areas. The study showed that sexual fantasies, money/poverty and also sexual adventures were some of the reasons why married couples in South Africa engaged in infidelity. According to data from a survey conducted in West Africa, husbands whose wives were observing postpartum abstinence were more

likely than those whose wives were not abstaining to engage in extramarital sex (Ali & Cleland, 2001).

In Ghana, nearly one in five married men (19%) reported having engaged in extramarital sex, on average; men had 1.3 extramarital partners. Sex outside marriage was associated with age, with a greater proportion of 15–29-year-olds (24%) than of couples aged 30–39 (20%) or 40 or older (12%) reporting having had a partner other than their spouse (Sitawa & Yanyi, 2005). This finding is consistent with previous researches in other countries that suggest that men's tendency to have multiple sex partners tends to be higher at younger ages (Hill, Cleland & Ali, 2004). Extramarital sex was most prevalent among couples who reported service or skilled occupations (24%) and least prevalent among agricultural workers and the self-employed (15%). However, couples who reported other occupations or being unemployed had the highest mean number of extramarital partners (1.8). In addition, a significantly greater proportion of couples in urban than in rural areas reported having had extramarital relationships (24% vs. 16%), and the mean number of partners was higher for urban men than for those in rural areas (Sitawa et al., 2005).

Kenya is amongst the countries in Africa that are plagued with marital infidelity. Statistics show that 60% of married men and 40% of married women commit adultery (UN, 2008). There are differences in the rates of infidelity with Nairobi recording the highest infidelity rate of 60% men and 40% women engaging in extramarital affairs, followed by Nyanza with 55% men and 45% women, while different regions recorded different rates of infidelity among married couples (Spylink International, 2011). These are normally caused by individual, socio-cultural and economic factors in the country while many married couples complain

of either under-appreciation or even being ignored by their partner and in extreme cases poverty being a cause. Little work has been done on the causes of infidelity in Kenya.

A study by Okemwa (2002) in Kenya, showed that sexual satisfaction, sex of the children, inability to bear children, and lack of trust among the married couples about male/female relationships were some of the factors contributing to marital infidelity. As this background information shows, marital infidelity be it emotional or physical has existed for centuries and affect many married couples. It is also clear from different studies that there are several factors documented worldwide as being the motivators of infidelity among married couples, though not much is written about these factors in Africa and or Kenya, and such literature needs more research where Mwingi is concerned. Based on this information, the researcher sought to find out the determinants of infidelity among married couples in Mwingi Central Constituency, Kitui County Kenya.

1.2 Statement of the Problem

Infidelity impacts strongly on relationship functioning and stability (Drigotas, Safstrom, & Gentilia, 1999; Whisman, Dixon, & Johnson, 1997), making the study of this phenomenon crucial and timely in the MCC. In spite of widespread beliefs that relationship partners should be faithful to each other, marital infidelity occurs fairly often. There are various motives for infidelity distinguished by Drigotas, Safstrom and Gentilia, (1999), such as sexuality, emotional satisfaction, social context, attitudes-norms, revenge-hostility among others.

Sexual infidelity, which can be defined as extradyadic sex within the context of a monogamous relationship, is considered to be among the most significant threats to the stability of adult relationships, including marriage. For example, Betzig (1989) compared 160 cultures and found that infidelity was the single most cited cause of divorce. In Western countries, it has been estimated that between 25 and 50% of divorcees cited a spouse's infidelity as the primary cause of the divorce (Kelly & Conley, 1987).

Many African communities including the Akamba have regulations against infidelity especially in marriage. However, infidelity in the Akamba community has led to marital strife leading to separations, wife battering, prostitution in urban centres, children born from different fathers and the spread of HIV/AIDS (NACC, 2007). According to NACC (2010), 42% of men and 36% of married couples in MCC were unfaithful to their partners. Elsewhere, in Nairobi, Infotrak(2010) revealed that 56% of men and 46% of women were involved in infidelity.

The discovery or disclosure of infidelity outside of a committed relationship often leads to emotional havoc for individuals and conflict between members of the committed relationship, regularly ending in dissolution of important interpersonal connections. Involvement in romantic relationships outside of one's active committed relationship has also been reported to result in, among other things, a sense of relational betrayal (Allen et al., 2005). It is invaluable to find out the factors influencing infidelity among married couples.

Reports of infidelity and divorce are on the rise, all this is an indication of breach on the principle of exclusivity in married spouses. The occurrence of infidelity results

to a feeling of loss and this is loss of trust through betrayal and a feeling of great distress. Infidelity produces controversy which is surrounded by emotional reactions not only to the spouses but also to the children.

Infidelity has been associated with increased risk of mental health problems, including depression and anxiety (Cano & O'Leary, 2000). Given the high prevalence and adverse consequences of infidelity, there is need for research to identify the correlates of infidelity. Although there is a sizable body of literature on the prevalence and correlates of infidelity, there is need to pay attention to the determinants of infidelity. This is because, in specific contexts such as the MCC infidelity is a sensitive topic and, as such, may be influenced by cultural/context specific factors. Therefore, this study sought to find out why infidelity continued among married couples inspite of sanctions and negative consequences in Mwingi Central Constituency Kenya.

1.3 Research Objectives

1.3.1 Broad Objective

To find out the determinants of marital infidelity among married couples in Mwingi Central Constituency.

1.3.2 Specific Objectives

- i. To assess the knowledge and attitude of married couples in MCC on marital infidelity.
- ii. To find out the causes of infidelity among married couples in MCC.
- iii. To investigate the challenges resulting from marital infidelity among married

couples in MCC.

- iv. Evaluate the strategies used to address marital infidelity among the Akamba in MCC.

1.4 Research Questions

- i. What is the knowledge and attitude of married couples in MCC on marital infidelity?
- ii. What are the causes of infidelity among married couples in MCC?
- iii. Which are the challenges resulting from marital infidelity among married couples in MCC?
- iv. What are the strategies used to address marital infidelity among the Akamba in MCC?

1.5 Significance of the Study

First, the study may help married couples manage issues of infidelity as well as find ways of solving or changing this behaviour as a copy of the study would be given to the chiefs to pass study findings to community members once the study is completed. The government may also use this information to develop policies governing marital infidelity. It may as well as come up with awareness campaign strategies geared at informing the couples of factors that may lead into infidelities.

1.6 Justification of the Study

Marital fidelity has been known not only to keep a family together but also to help bring up a healthy family and a generation of individuals that respect the sanctity of

marriage. People get married with fidelity in mind but infidelity has always been documented to affect almost 80% of marriages around the world (UN, 2008).

Infidelity impacts negatively on development in any given area due to its effects on the people involved, MCC being one of them. Resources that are made for the development in the family or the community are deviated to cater for extramarital affairs and treatment of HIV/AIDS. Infidelity fuels the spread of HIV/AIDS which drains development resources (Kenya Forum, 2013). This has resulted to children dropping out of school, orphans, poor health, low man power, among others . This has led to stagnated or retrogressed development in MCC, making it necessary to do the study in MCC.

1.6 Scope and Limitations of the Study

This study was carried out among married couples in Mwingi Central Constituency Kitui County which has five divisions. The five divisions include; Mwingi Central, Waita, Nguni, Mui, and Nuu.

The researcher faced various limitations during fieldwork amongst them identifying and having unfaithful married couples participate in the study. The researcher, therefore, worked with other villagers and assured the respondents of confidentiality. The researcher established a good rapport with the respondents and used separate FGDs with husbands and wives as well as asked such information from a third party. This enabled the participants to give information about themselves and others without shame and fear because there was no name mentioning. Another limitation was the respondents' knowledge of what infidelity really was. Therefore, due to the different types of infidelity, the researcher through the use of field assistants first

informed the respondents that they were not being accused of the offense and therefore, not feel offended and that they were free to participate or refuse to. The meaning of infidelity was explained by the researcher; this created an atmosphere of trust and friendship hence making the respondents comfortable enough to answer questions. The Chief's protection was sought for the two research assistants during the study just in-case any respondent become violent.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews literature related to the study globally, in Africa and in Kenya. The following thematic areas are included; knowledge and attitude of married couples towards marital infidelity, causes of infidelity among married couples, challenges resulting from marital infidelity, behaviour change strategies, theoretical and conceptual framework.

2.2 Knowledge and Attitude of Married Couples Towards Marital Infidelity

Western culture reflects and reinforces the view that love, sex and commitment are strongly related in romantic relationships and sexual exclusivity is one of the norms considered integral to relationships encompassing these elements (West et al., 2005; Campbell et al., 2010). This appears to be especially true of marriage. Physical intimacy outside this partnership is viewed as unacceptable by the cultural majority around the world including African cultures, yet research confirms that the occurrence of this behaviour is in fact widespread (Allen et al., 2005). It thus appears that attitudes and intentions regarding infidelity do not necessarily match the behaviour. Moreover, the notion of exclusivity is not limited to sexual behaviour. It encompasses a range of relationship behaviours, and research suggests there are individual differences in attitude and values which blur the boundaries of what is considered acceptable and unacceptable. This variability in the description of behaviour, short of sexual intercourse, which is considered permissible with someone other than one's primary partner, makes the concept of infidelity difficult to define (Harris, 2002; Allen et al., 2005).

Attitudes towards infidelity also differ according to gender. However, an important distinction, as with the incidence of infidelity, is that these gender differences have often been found in research exploring attitudes to 'potential' rather than 'actual' infidelity. Women are reportedly more likely to associate sex with love and affection than are men, while men, compared to women, have been found to be more accepting of infidelity. In contrast, Harris (2003) found no gender differences in responses to a mate's actual infidelity. The 358 men and women in his study had experience with two prior relationships and 36% of these participants reported experience with an unfaithful partner. Both genders reported more distress over the emotional aspects of their partner's infidelity. Of interest, women were more likely than men to end the relationship as a consequence of their partner's infidelity. Similarly, an earlier study by Wilson et al., (1990) found that the attitudes of men and women towards various forms of sexual behaviour were converging. This apparent shift in attitudes has been followed closely by rates of infidelity that reflect increasing similarity, as noted by (Fricker, 2006).

Attitudes towards marital infidelity can also be attributed to sexual satisfaction or lack of it in marriage. In a marriage, every partner tries as best as they can to fulfill one another's sexual desires and ensure that each of them is sexually satisfied failure to which one or both partners may try to have their sexual desires fulfilled by another person who is not their marital partners (Friedman et al., 2000; Hicks et al., 2001). Attitudes towards marital infidelity can also be attributed to taste and value. A review of clinical and research studies by Glass et al., (2002) identify 31 reasons for extramarital relations; most, falling under the categories of sex, emotional intimacy, love, and ego bolstering, pertain to personal gratification (Glass et al.,

2002). Some people's tastes and values increase the likelihood that they will engage in extramarital sex. People highly interested in sex might eschew sexual exclusivity because they anticipate greater pleasure from extramarital relations. The views held by Glass et al., (2002) may all be true as the tastes and values held by married couples can influence infidelity or hinder it, hence this study tried to determine how taste and value influence infidelity among married couples in Mwingi Central Constituency.

There are many expectations that exist in romantic relationships. The issue of fidelity appears to be central to the longevity and integrity of the relationship (Whitty, 2003; West et al., 2005). However, a closer look at differential attitudes and societal norms surrounding fidelity goes a long way to clarifying the motivating factors contributing to extradyadic relations. Many of the norms associated with relationship exclusivity have begun to change over the past thirty years leaving substantial uncertainty as to the particular behaviour partners should expect to remain restricted. For instance, research has indicated an association between more liberal attitudes and a greater likelihood of engaging in unfaithful behaviours (Fricker, 2006). The situation is then further complicated in that individuals have "scripts", derived from particular family experiences, for sexuality, love, marriage and extramarital involvement and that these scripts are brought into the partnership (Boekhout et al., 2003; Fricker, 2006).

The association between sexual attitudes and extradyadic behaviour is clearly in need of investigation. Individuals with a strong interest in sex and those with sexual experience prior to a committed relationship involving marriage were found by Fricker (2006) to be more likely to engage in infidelity. An earlier study by Fricker

(2006) examined perceptions of infidelity associated with individuals' beliefs about the interrelationship of love, sex and marriage. Forty-five young married couples were interviewed and findings suggested that those with strong beliefs about a love-sex-marriage association were least likely to engage in extramarital sex and if they did, they were most likely to do so in response to relationship dissatisfaction. Almost all respondents expected strict monogamy and had communicated this, believing extramarital sex was always unacceptable. A few felt that dissatisfaction or deficits in love may be an acceptable condition for the occurrence of extramarital sex (Fricker, 2006).

In a random sample of 3,432 American individuals, Laumann and colleagues (1994) reported that 77% of participants believed that extramarital sex is always wrong. Lieberman (1988) concluded, however, that American women are more disapproving of sexual infidelity in premarital committed relationships than are men. Disapproval of infidelity also differs among ethnic groups in the United States. Whereas 30% of Asian American men and women feel that violence toward a sexually unfaithful wife is justified (Yoshioka, DiNoia, & Ullah, 2001), 48% of Arab American women and 23% of Arab American men approve of a man slapping a sexually unfaithful wife (Kulwicki & Miller, 1999); 18% of Arab American women even approve of a man killing a sexually unfaithful wife. American men and women overall disapprove of emotional infidelity the least, followed by sexual infidelity; and disapproval is highest when the infidelity involves both sexual and emotional components (Glass & Wright, 1985).

People who have been sexually unfaithful are more approving of infidelity (Solstad & Mucic, 1999). In fact, 90% of American husbands and wives who had engaged in

some form of infidelity (sexual, emotional, or sexual and emotional infidelity) felt there were conditions under which this behavior was justified (Glass & Wright, 1992). In a sample of American dating adolescents, disapproval of infidelity was very high, yet one third reported engaging in infidelity (Feldman & Cauffman, 1999). Widmer and colleagues (1998) conducted a study of attitudes regarding infidelity in 24 countries and also found widespread disapproval of extramarital sexual relationships, but participants in some countries, particularly Russia, Bulgaria, and the Czech Republic, were more tolerant of infidelity than were those in other countries. Japanese women were also more inclined to engage in sexual infidelity, but not approve of it (Maykovich, 1976), while American women were more inclined to approve of it without engaging in it.

The availability of this literature does not mean that the Akamba also experience or share similar knowledge and attitudes. There is a difference in socio-cultural location of the study but this study revealed knowledge and varied attitudes of the Akamba married couples in MCC on marital infidelity. This study revealed some of the knowledge and attitudes as both men and women know about marital infidelity and more men than women are involved in it because of the patriarchal nature on sexing marriage in the community. This means women have no control over their sexual matters neither their husbands'. At the same time, their attitude differs with gender, men prefer sex infidelity while women prefer emotional infidelity. At the same time, determinants of marital infidelity were found to be many and differed with gender. MCC society seriously condemns women's marital sexual infidelity while it is soft on men by proof of punishment given to each.

Why do men and women around the world engage in infidelity, despite the risks to their partnerships, children, social standing, financial well being, and health? This research sought to bridge this gap by analysing the causes of infidelity among married couples in MCC by looking at their knowledge and attitude towards marital infidelity.

2.3 Causes of infidelity among married couples in MCC

Buss and Shackelford (1997) found that individuals who are unhappy in their marriages expect to engage in infidelity in the future, and they expect their spouses to do the same. Relationship dissatisfaction also correlates with the number of extra-dyadic partners (Wiggins & Lederer, 1984) and the degree of emotional and sexual involvement with one's extra-marital partner (e.g., Allen & Baucom, 2001; Glass & Wright, 1985). Marital dissatisfaction, however, unfolds in different ways for men and women (Allen et al., 2008). Unfaithful husbands indicate less satisfaction with their primary relationship before getting married; whereas unfaithful wives do not report lower levels of premarital relationship satisfaction.

The degree of investment in a primary partnership and perceived quality of alternatives also play a role in infidelity. Rusbult's investment model (Drigotas & Barta, 2001; Rusbult, 1980; Rusbult, Drigotas, & Verette, 1994) predicts that in addition to satisfaction with the relationship, other factors influence commitment to the relationship, including self-perceived ability to do without the relationship, and the benefits that might be lost if the relationship ends, including possessions, friends and connections. Among college students, the degree of investment in the relationship negatively predicted the degree of physical and emotional infidelity (Drigotas, Safstrom, & Gentilia, 1999).

Researchers have also explored the relationship between infidelity and the “Big Five” personality traits—openness to new experience, conscientiousness, extroversion, agreeableness, and neuroticism – and related traits. Individuals who engage in infidelity are more open to new experiences and extroverted than their partners (Orzeck & Lung, 2005; Wiederman & Hurd, 1999; Yeniceri & Kokdemir, 2006), and more susceptible to boredom (Hendrick & Hendrick, 1987). Sexual infidelity is also associated with low agreeableness (Costa & McCrae, 1992; Graziano & Eisenberg, 1997), with low conscientiousness, and with higher neuroticism, or lacking positive psychological adjustment (Whisman et al., 2007).

These correlations are found worldwide. In a study of 10 world regions, including North America, South America, Western Europe, Eastern Europe, Southern Europe, the Middle East, Africa, Oceania, South Asia and East Asia, individuals with a low degree of agreeableness or conscientiousness are also more likely to be unfaithful (Schmitt, 2004). In fact, individuals whose spouses have a low degree of agreeableness or conscientiousness are also more likely to engage in infidelity (Shackelford, Besser, & Goetz, 2008). And in relationships where both partners have a similar degree of agreeableness, conscientiousness, neuroticism, and openness to new experiences, individuals are more likely to be faithful (Drigotas et al., 1999; Orzeck & Lung 2005). Based on the available data, low conscientiousness and low agreeableness seem to be most strongly related to infidelity (compared to the other “Big Five” traits) and these associations seem to be found in a diverse array of cultures.

With regard to psychological disorders, individuals with relatively higher levels of psychopathy (Neubeck & Schletzer, 1969), and men (Hurlbert et al., 1994) and women (Buss & Shackelford, 1997) high in narcissism reported greater involvement in various forms of infidelity. In men, excessive alcohol consumption was related to a greater prevalence of extramarital involvement, and individuals with higher rates of depression were more likely to engage in extramarital sex (Beach, Jouriles, & O'Leary, 1985). The probability of sexual infidelity was also greater for women who had been sexually abused as children (Whisman & Snyder, 2007), perhaps because childhood sexual abuse is often related to sexual dissatisfaction and sexual difficulties in adult relationships (Finkelhor, Lewis, & Smith, 1989; Rumstein-McKean & Hunsley, 2001). Finally, Platt and colleagues (2008) found that adult children who knew about their father's infidelity were also more likely to engage in philandering.

Sociological and Demographic Factors Associated With Infidelity The imbalance of power in the primary relationship has been associated with infidelity. Edwards and Booth (1976) found that wives who reported that they "get their way" more often during disagreements were also more likely to have extramarital sexual involvements. Men and women who considered themselves more socially desirable than their spouses also had more extramarital partners and engaged in sexual infidelity sooner after wedding (Walster et al., 1978).

In past decades gender has shown a relationship with infidelity. A large body of research with American samples indicated that men have a stronger desire to engage in sexual infidelity (Prins et al., 1993), are more likely to engage in sexual infidelity (Allen & Baucom, 2004; Atkins, Baucom, & Jacobson, 2001), have more extra-

dyadic sexual partners (Blumstein & Schwartz, 1983; Wiggins & Lederer, 1984), have more episodes of infidelity, including short or long term affairs and one-night stands (Brand, Markey, Mills, & Hodges, 2007), have more physical contact with an extra-dyadic partner (including intercourse) (Wiederman & Hurd, 1999), cite more sexual motivations for infidelity (Barta & Kiene, 2005), and are less likely to fall in love with an extra-dyadic partner (Glass & Wright, 1985). Husbands are also more suspicious of a wife's potential sexual infidelity, as well as more likely to discover a wife's affair (Brand et al., 2007).

Individuals who work outside the home while their partners remain in the home also express higher rates of extramarital sexual involvement (Atkins et al., 2001), perhaps because the work environment provides the opportunity and time to get to know coworkers (Treas & Giesen, 2000). In clinical samples, 46% to 62% of individuals reported that they met their extramarital sexual partner at work (Glass, 2003; Wiggins & Lederer, 1984). The likelihood of extramarital involvement is also related to the degree to which an individual's job involves touching clients, discussing personal concerns with colleagues or clients, or working alone with coworkers (Treas & Giesen, 2000). Liu (2000) found a positive relationship between opportunity and sexual infidelity among men. It is unclear, however, whether men actually create more opportunities for infidelity, respond to more opportunities for infidelity, or have fewer qualms about engaging in infidelity (Atkins, Yi, & Baucom, 2005).

Duration of the primary relationship also plays a role in infidelity. Among dating, cohabiting and married couples, the longer the primary relationship continues, the more likely that sexual infidelity will occur (e.g., Forste & Tanfer, 1996; Hansen,

1987). Among married women, the likelihood of extramarital involvement peaks in the seventh year of marriage, then declines; but among married men, the likelihood of extramarital involvement decreases over time until the eighteenth year of matrimony, after which the likelihood of extramarital involvement increases (Liu, 2000). Similarly, in a sample of couples in therapy Infidelity for infidelity, sexual infidelity first occurred after an average of seven years of marriage (Wiggins & Lederer, 1984). Lawson and Samson (1988) reported, however, that the length of marriage prior to initial sexual infidelity is decreasing with younger cohorts. Certain developmental stages in a marriage, including pregnancy and the months following the birth of a child, are also high risk times for infidelity among males (Allen & Baucom, 2001; Brown, 1991; Whisman et al., 2007).

Age may make a difference in one's inclination toward infidelity, however the data are contradictory. Recent, large, representative surveys indicate that the prevalence of sexual infidelity generally increases with age in America (Atkins et al., 2001; Wiederman, 1997); however, there also seems to be an interaction between age and gender. In a sample of married American participants, women ages 40-45 and men ages 55-65 were more likely to report infidelity at some point in their lifetime. Individuals outside of these age ranges were less likely to have been unfaithful, and men and women younger than 40 did not differ significantly in their reported rates of infidelity. These data may not necessarily reflect age differences but rather cohort differences.

Culture describes the social realities in any given society (Malinowski, 1957). Most cultures perceive sex in marriage as sacred and sex outside marriage as a breach of contract and betrayal of a spouse (Weeks et al., 2003). Americans have equality in

sex matters and extramarital sex can lead to divorce. Their culture influences their sexuality (Benokraits, 2005). Elsewhere in India, sex for women is confined within marriage for procreation but men may have extramarital sex (Kelly, 2001). In Africa, sex is considered sacred and is used for the purpose of procreation (Kirwen, 2005). According to Kanogo (2005), many men usually have extramarital affairs while their wives must remain faithful. Among the Akamba of Kitui County, marriage is normally viewed as a union which brings together a man and woman for the purpose of procreation. The Akamba also have roles which regulate sexual practices within marriages.

As Kanogo (2005) observes, if a man was caught having an affair with another man's wife, it resulted to a fine (kamutiri) to eliminate the feud between the families or clans involved. An infidel wife could be beaten or sent away to her parents. Wives could not accuse husbands of adultery as husbands' fidelity to his wife is never pledged (Kanogo, 2005). Although true, the views in these studies failed to address the views of married women on such norms, values and customs that are only restrictive to them while allowing their husbands to commit adultery. Another issue was that time and variables change, the current study was carried out in a different time altogether while the geographical location also differed. This study intended to find out the current values, customs and beliefs as well as gender view of the Akamba on infidelity among married couples in MCC and how some cause marital infidelity.

Although prior researchers have extensively analysed causes of infidelity among married couples, little is known from the Kenyan perspective. The geographical location and culture of Kenya and the studied regions is different making the

determinants of infidelity among married differ. Thus this paper tries to bridge this gap by looking on the causes of infidelity among married couples in MCC.

2.4 Challenges Resulting from Marital Infidelity

Attitudes towards "casual sex" are influenced by gender. Infidelity comes in a variety of forms ranging in complexity that are viewed differently among genders. There is an intimate relationship between sexuality and emotionality (Jayson et al., 2008). Men and women, however, tend to approach that relationship from vastly different points of reference and those differences clearly impact reactions to infidelity for each gender, whether that infidelity is emotional or sexual, in very different ways (Jayson et al., 2008).

Gender differences in reaction to a partner's emotional and sexual infidelity are well-documented and hypothesized adaptive problems (Buss et al., 2004). Due to adaptive problem of parental uncertainty, men are more upset than women by a partner's sexual infidelity. Also, adaptive concern with parental investment and resources diversion makes women feel more upset than men by a partner's emotional infidelity (Ward et al., 2004; Allen et al., 2005; Blow et al., 2005; Sangrin et al., 2005; Burdette et al., 2007; Guerrero et al., 2007; Hirsch et al., 2007; Levy et al., 2010; Bahareh, 2011).

There is currently debate in the field of evolutionary psychology whether an innate, evolved sex difference exists between men and women in response to an act of infidelity; this is often called a "sex difference" (DeSteno et al., 2002; Harris, 2003; Sagarin, 2005). Those that posit a sex difference exists state that men are more likely to be disturbed by an act of sexual infidelity (having one's partner engage in sexual

relations with another), whereas women are more likely to be disturbed by an act of emotional infidelity (having one's partner fall in love with another). Those against this model argue that there is no difference between men and women in their response to an act of infidelity (Murphy et al., 2006; Miller et al., 2009).

Couple therapists view extramarital affairs as one of the most damaging relationship events and one of the most difficult problems to treat in couple therapy (Whisman et al., 2007). Furthermore, infidelity is the most commonly cited cause of divorce in the United States and the single most common cause of conjugal dissolution across 160 societies (Whisman et al., 2007). In addition, infidelity has been associated with increased risk of mental health problems, including depression and anxiety (Cano & O'Leary, 2000). Given the high prevalence and adverse consequences of infidelity, there is a growing body of literature conducted to identify the factors influencing infidelity (Allen et al., 2005). In a study conducted by Fisher Maryanne et al., (2008), the authors found that couples who have had marital infidelity in Canada experience various challenges such as divorce, jealousy, separations, unwanted pregnancies and the faithful partner also struggles with the possibility of forgiving their partner.

Given the fact than none of these studies were carried out in MCC, the study, therefore, sought to answer the following questions; what challenges do women, men and children face from marital infidelity? How does marital infidelity affect the family unit? In which gender does the society view infidelity with favour? These are some of the gaps that this study intended to fill in MCC. The study found various challenges facing women, men, children and the family unit as a result of marital

infidelity. The society has a double standards for men and women on infidelity by its way of severe punishment which favours men over women.

2.5 Strategies that May be Used to Address Marital (Sexual) Infidelity

Infidelity just like any form of behaviour is a problem that can be mitigated. Behaviour change strategies in the context of this study are those ways employed to help reduce or change the behaviours of unfaithful individuals or couples around the world. One group of studies on infidelity refers to treatments as a way of helping individuals stop their extramarital affairs. From a clinical standpoint, Atkins et al., (2005) observed that it may be helpful for couples to understand betrayal during a treatment process not in one-time event. They found that unfaithful couples show improvement during treatment more than faithful couples. However, they showed couples who had an affair and did not keep this affair a secret improved more in satisfaction than others. The authors further concluded that the unfaithful spouse is more distressed than the spouse who is not involved and both partners have similar outcome in therapy.

In contrast, Gordon et al., (2004) concluded that the spouse who is not involved in infidelity is more distressed during therapy and also receives more gains in treatment compared to involved spouse. Studies on treatments and infidelity had tried to find the efficiency of step-by-step, forgiveness-oriented approach to help recovered couples from infidelity. The first step of healing was to deal with the influence of the infidelity. The second step covers the meanings and framework of infidelity and third step helps the couples carry on after infidelity. At the end of treatment, most of the participants had a high level of forgiveness reacting to the infidelity (Gordon *et al.*, 2004). In another exploratory study, Atkins et al., (2005) tested the treatment of

infidelity using Traditional Behavioural Couple Therapy (TBCT) and Integrative Behavioral Couple Therapy (IBCT). Their participants were 19 couples who experienced infidelity. They compared the level of distress and course of treatment in couples who experienced infidelity and in couples seeking therapy for another reason.

They concluded that at pretreatment stage, the couples who involved in infidelity suffer more than other couples. At the end of treatment, the results of infidelity couples were equal with the couples without affairs. According to Bahareh, (2011) treatment model of infidelity is based on a multi-dimensional process of apology and forgiveness in which spouse works toward regaining trust through specific tasks. This study concluded that many couples after experiencing infidelity in their relationship work toward balancing the relationship.

Glass (2002) suggests that during couple therapy, a general decision about the future of the relationship be made by the couple early in therapy, as it will guide the course of treatment. Couples are asked to decide whether the therapy should be labelled as marital, reconciliation, separation, or ambivalence therapy. The larger goals of treatment include establishing a safe therapeutic environment, understanding the meaning of the infidelity, creating goodwill/hope, and deciding whether to stay married or separate (Gordon et al., 1999; Glass, 2002). Therapy provides an opportunity for clients to express their thoughts and feelings about the affair in a constructive way, with an emphasis on active listening and empathic understanding. It is important that this process not be rushed, so that clients don't make a decision about the future of the relationship without fully exploring the impact of the infidelity (Atkins, 2003).

Therapy generally facilitates communication between partners, and research has shown that couples who are able to discuss the infidelity in depth are less likely to separate or divorce (Vaughn, 2002). Therapy also provides a forum for the injured spouse to have his/her questions about the infidelity answered by the unfaithful spouse; when the unfaithful spouse is willing to answer such questions, there is a lower risk of divorce (Vaughn, 2002). However, despite the positive relationship outcomes associated with couple therapy, therapy will not necessarily promote or ensure reconciliation. Among couples in marital therapy, those who report infidelity are more likely to separate or divorce (Glass, 2002). Given that many people are engaging in infidelity in Mwingi Central Constituency, strategies were needed to remedy this behaviour among the married couples, however, a gap existed in terms of cultural differences of the communities studied and the geographical location of such communities addressed in the given literature above. This study revealed some strategies to prevent and end infidelity in MCC such as; spouse punishment, professional counselling and involvement of community elders and other family members.

2.6 Theoretical Framework

The study was guided by two theories regarding infidelity, namely; evolutionary and the “double shot” hypothesis.

2.6.1 Evolutionary Theory

Evolutionary theory provides one explanation for gender differences in reaction to infidelity (Nannini & Myers, 2000; Sheets & Wolfe, 2001). According to this theory, a man is jealous about his female partner’s sexual infidelity, because if his

partner has intercourse with another man, there is no guarantee that offspring he raises with her are his genetic children. The uncertainty of paternity gives rise to excellent reasons for a man to be intolerant of adulterous sex in his partner. A male in this position may contribute resources to this offspring, as well as squander opportunities to reproduce elsewhere (Buss, et al., 1992). Using this same model, a woman is concerned about her partner becoming emotionally attached, lest he abandons her for the new partner, leaving her to rear their offspring without resources or assistance from the father.

If her partner is investing more assets into another woman's offspring, whether in a monogamous or polygamous relationship, it is to the detriment of her own children. This theory is consistent with results wherein women overwhelmingly selected emotional infidelity as more distressing, and more men selected physical infidelity (Harris & Christenfeld, 1996; Whitty & Quigley, 2008). Additionally, physiological studies support this perspective, finding that men demonstrate greater autonomic arousal response to envisioning sexual infidelity and women have a greater response to emotional infidelity (Buss et al., 1996). The study found that determinants of sexual infidelity among married couples in MCC were gender specific as per the theory's foundations. Men engaged in sexual infidelity for sexual satisfaction and ego bolstering while women engaged in sexual infidelity for emotional comfort and material support.

The evolutionary theory like any other sociological theory is strived with strengths and weaknesses. One of the most important aspects of the evolutionary theory is that it deals with systems, structures, adaptations and change as part of social stratification.

On the other hand, evolutionary theory tend to offer simplistic explanations of social complexities such as the integration of technology into the lives of individuals and how it affect their psychology, their perception of the society, tolerance level as well as their beliefs with regard to social values and norms.

Evolutionary psychologists are accused of over-relying on the Adaptionist framework (Workman & Reader, 2008), and that explanations of adaptive behaviour are “just so” stories, not adequately supported by the evidence. Confer et al. (2010), give an example of the testing of the hypothesis that memory is more sensitive to subject matter involving food, or other things that improve fitness, with memory paradigms involving recall as a successful case. However, some remain unconvinced and have good reasons: Richardson (2007) argues many studies only confer “probabilistic support”; for example of studying pornographic material consumption to test the hypothesis that men prefer younger women as mate choices. Many other indicators too like behaviour in public places, penile erection in response to sight of different aged females, effects of cosmetics, are probably related and relevant to the hypothesis, but such simple correlations are not strong evidence (Richardson, 2007). The problem is one of reverse engineering an explanation. However he does concede that a trait is the result of natural selection is not controversial, but the explanation or how of Adaptionist hypotheses are inadequately supported (Richardson, 2007).

2.6.2 Double-Shot Theory

A competing theory, commonly called the double-shot or two-for-one hypothesis maintains that when men hear of a woman’s sexual infidelity, they assume that the

woman is in love with the outside partner (Harris & Christenfeld, 1996; Whitty & Quigley, 2008). Conversely, when women hear of a man being in love with another woman, they assume that with emotional involvement already in place, the man must also be having sex with the other woman. In both of these cases, it is assumed that if the one form of infidelity is present, the other one will be as well, so there is betrayal twice over, hence the name “double-shot”. This is based on stereotypes women being unwilling to have sex without emotional attachment and men being interested in sex regardless of the presence of an emotional bond.

Supporting this theory, male participants who read scenarios involving sexual and emotional infidelity believed that sex implied love on the part of their partners more than did women and more women believed that love implied sex (Harris & Christenfeld, 1996). Similarly, in a replication of this work, men chose sexual infidelity as more upsetting than emotional and the reverse was true of women. There was partial support for the double-shot hypothesis, in that men assumed that if their female partner was having sex with another man, she was likely in love with him and women assumed that a man’s participation in sex did not imply love. However, they did not find that women were more likely than men to believe that love implied sex (Whitty & Quigley, 2008).

In the same study, the double-shot hypothesis was applied to gender differences in online infidelity and it was not supported for online activities. Still another study used the forced choice method, followed by questions about the likelihood of a sexual relationship forming along with a deep emotional attachment and vice versa. The belief that emotional infidelity implies sexual infidelity was more common among women than men (DeSteno & Salovey, 1996). This study applied these

theories in explaining the determinants of sexual infidelity, particularly the difference in gender on engaging in sexual infidelity among the married couples. The study found that the attitudes of men and women towards various forms of marital infidelity were different. Thus, the determinants of marital infidelity were also different according to gender.

2.6.3 Attachment model

Researchers have also studied infidelity from the perspective of the attachment model (Bogaert & Sadava, 2002). According to this perspective, children develop a specific style of attachment based on the way they are treated by caregivers (Bowlby, 1973). If a caregiver is not responsive to a child's distress, the child may develop negative models of the self and others, known as fearful avoidant attachment. Other children develop a style of attachment in which they have a positive concept of the self but a negative concept of others, known as the dismissive avoidant attachment style. Still others develop a preoccupied attachment style, in which they have a negative concept of the self and a positive concept of others. Those who receive the appropriate attention and care in childhood often develop a secure attachment style with a positive concept of both themselves and others.

Researchers now believe that attachment style remains active throughout the life course and serves as a foundation for attachment with a spouse (Fraley & Shaver, 2000; Hazan & Diamond, 2000; Hazan & Shaver, 1987). Research indicates that secure attachment is positively associated with more stable relationships and less infidelity (Miller & Fishkin, 1997), whereas insecure attachment is positively associated with more extra-dyadic relationships (Bogaert & Sadava, 2002). Men

with a dismissive attachment style and women with a preoccupied attachment style had the largest number of extra-dyadic partners (Allen & Baucom 2004); and individuals expressive of anxious attachment, particularly women, were also more likely to engage in sexual infidelity (Bogaert & Sadava, 2002). The attachment model explains why some married couples engage in marital infidelity. Couples with insecure attachment sought for extramarital attachment because of habits formed in their childhood. This theory was used to explain the situation in MCC. The study narrowed down to use evolutionary theory and double-shot theory which were suitable to explain the phenomenon.

2.7 Conceptual Framework

Social, economic and cultural factors have contributed to the persistence and continued rise of infidelity among couples and the relationship between these variables and infidelity are as shown diagrammatically in figure 2.1.

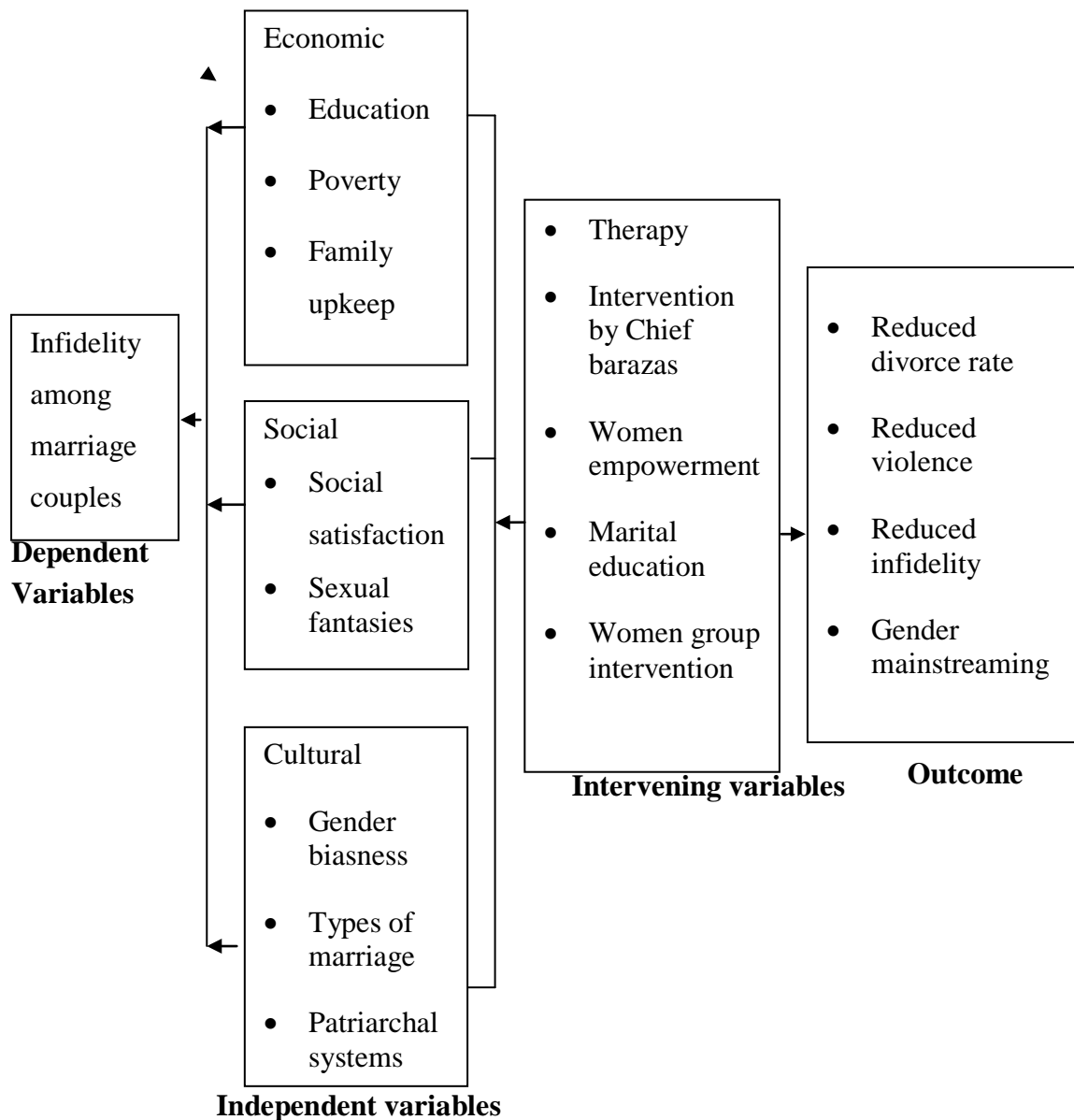


Figure 2.1: Diagrammatic representation of the conceptual framework

Source: (Author, 2014)

Various factors contribute and or influence infidelity among married couples world over, these factors have continued to encourage and or fuel infidelity over time. Among these factors are time spent away from home due to work which from normally encourages extramarital affairs due to loneliness, poverty which forces

married women to turn to infidelity for financial support, fantasies which force married couples to seek sexual fantasies outside marriage, sexual occurrences which force the partners to seek sexual fulfillment that they are not being given at home and many others.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the research design and explains why the design is preferred. The study site, population, study variables, sampling technique, sample size determination technique, the preferred research instruments, pilot study procedure, validity and reliability of the instruments, data collection procedure, data analysis procedure and the ethical issues observed during fieldwork are also discussed below.

3.2 Research Design

The study employed the descriptive survey research design. This study design was selected because information is collected without changing the environment and nothing is manipulated. The design is suitable because it explains issues in details. It helped the researcher describe data and characteristics about the population and phenomenon under study. Quantitative and qualitative data were collected using this study design and the data presented using frequencies and percentages.

3.3 Site of the Study

This study was conducted in Mwingi Central Constituency, Kitui County. The study site was purposively selected because the area has the highest population in the northern part of the County according to 2009 national censuses (KNBS, 2009). In addition, Mwingi Central Constituency residents, from all walks of life, ages and stages, were involved in infidelity, throwing caution, common sense and propriety to the wind. Casual affairs no longer raise eyebrows and are increasingly becoming the norm. Also many married couples seemed to engage in sexual infidelity which

impacted negatively on them and their families . According to the Children's Officer Mwingi report, (2013), there are many cases concerning divorce, separation, domestic violence leading to child neglect as a result of marital infidelity. Although sexual infidelity thrives in MCC, it is not good and profitable to the community and its members. It is a retrogressive practice which affects development negatively because of misusing resources which could be used profitably. What this report do not reveal are the families that are torn apart, the women who suffer depression, the children who grow up too soon, are neglected and develop negative attitudes of dishonesty and mistrust. Even more serious are the families that miss out on opportunities to get a good education, with family incomes diverted to support demanding mistresses and expensive affairs. According to Mwingi Central Division District Officer's report (2012), the poverty levels in MCC are very high which stands at 56% which could also contribute to increased cases of infidelity. This created the need for the researcher to carry out this study in the study area. Figure 3.1 illustrates the site of the study.

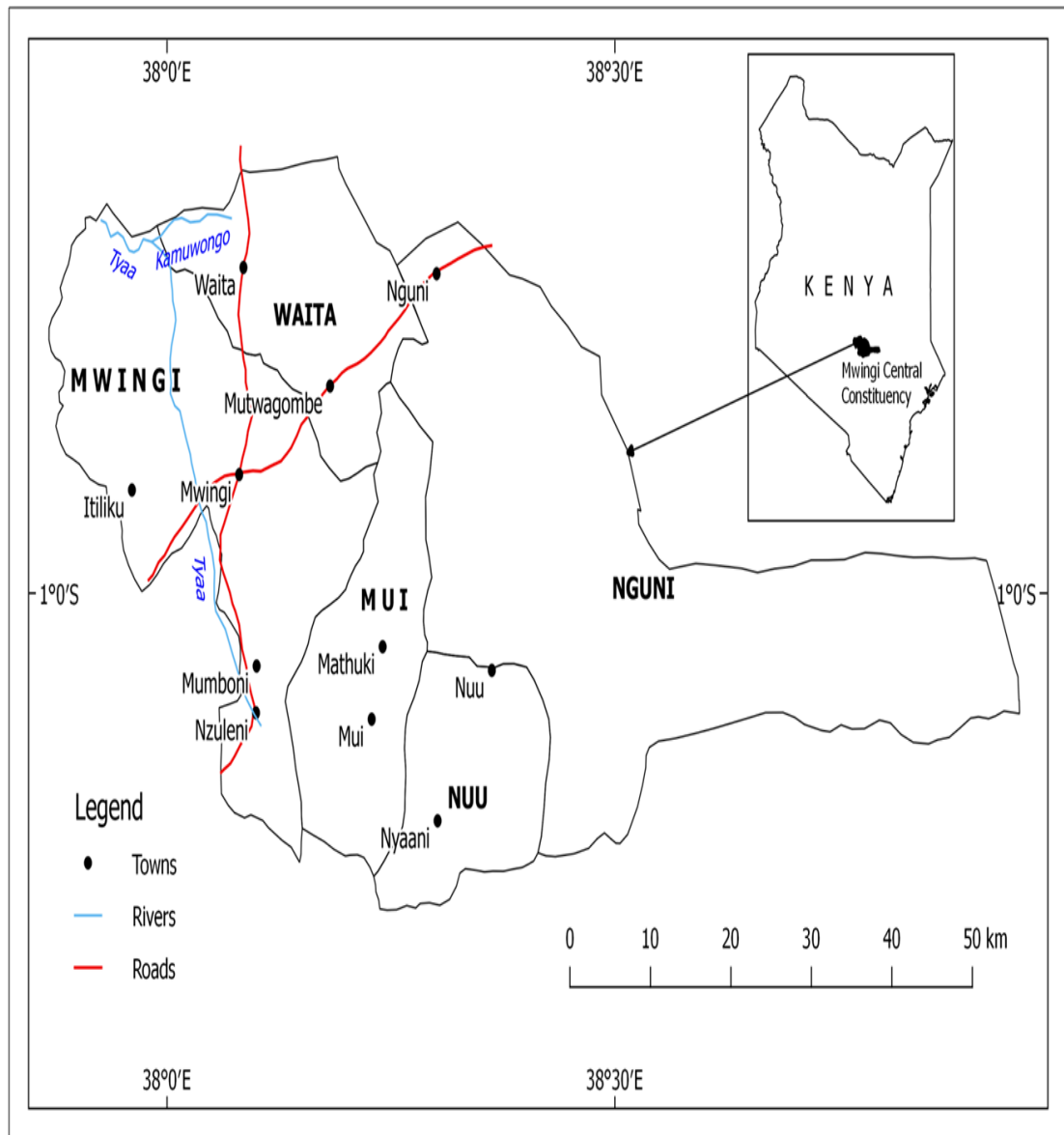


Figure 3.1: Map of MCC and its location in Kenya

Source: (IEBC, 2013)

3.4 Target Population

The target population for this study was the married men and women living in households as the households heads in their homes within Mwingi Central Constituency, Kenya. Currently, there are 19,591 households in MCC based on 2009

national census results (KNBS, 2009). Male participants ranged in ages from 19 to 53 . Female participants ranged in ages from 16 to 49.

3.5 Study Variables

The dependent variable in the study was infidelity among married couples. The independent variables were the determinants of infidelity (socio-cultural and economic factors among others).

3.6 Sampling Technique

According to Orodho and Kombo (2002), sampling is the process of collecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group. Denscombe (2008) argues that no specific rules on how to obtain an adequate sample have been formulated. He suggests that in a homogenous population, a small sample would be required while a heterogeneous variable situation, a large sample is required. The study area has 5 divisions, namely; Mwingi Central, Waita, Nguni, Mui, and Nuu which had 19,591 households. Through stratified random sampling technique, the researcher divided the area into locations where each location formed a stratum.

A sampling frame was developed from the list of household heads in ten selected locations of MCC that was supplied by the area chiefs to arrive at a sample of 265 households. In each category, a stratified random sampling technique was used to identify married men and women that were finally included in the study. In this way, a total of 265 households heads were selected for inclusion in the study where each household head participated in the study. At the household level, the study used

purposive sampling technique to identify the household heads to participate in the study with equal gender consideration. The study also identified 10 key informants who were sampled through purposive sampling technique. The key informants consisted of the area chiefs.

3.6.1 Sample Size Determination

The researcher used Yamane's, (1967) simplified formula to calculate sample size for this study as follows.

$$n = \frac{N}{1 + N(e)^2}$$

Where;

e= Margin of error of 0.05

n=sample size

N=population size

Number of households

$$n = \frac{19,591}{1 + 19,591(0.05)^2} = \frac{19,591}{50} = 392$$

Household heads (2 heads per household x 392= 784 (assumption of the study)

$$n = \frac{783}{1 + 784(0.05)^2} = \frac{784}{2.9591} = 265$$

The total sample size was 265 household heads (married men and women).

3.7 Methods of Data Collection

In this study, both qualitative and quantitative data were collected. This is because the two methods left the possibility of change and of asking complementary questions. Qualitative aspect is more dynamic, interactive and generates a more detailed data that contribute to in-depth understanding of the context in which the phenomenon under study takes place, according to Kombo and Tromp (2010). On the other hand, the quantitative approaches made it possible for the generation of the salient background characteristics of the study population. The approach was, therefore, triangulated in nature, comprising questionnaires, focus group discussions and in-depth interviews. The last two methods were used to generate information from women and men groups, and key informants. The questionnaire was used to enlist, in quantitative terms, the background characteristics of the household heads.

3.8 Research Instruments

The study used various research instruments which included; structured questionnaires, focus group discussion and interview schedule.

Structured questionnaire: It is an instrument with both open-ended and closed-ended questions. In closed-ended questions, response categories were provided and respondents only needed to select a particular answer. This instrument was chosen because of its ability to collect both qualitative and quantitative data. The questionnaires were not exclusively given to the people who practiced infidelity but to generally married men and women who participated in the study. It was of the assumption that even those who were involved in infidelity would give right information unnoticed since the area of study is too personal.

Focus group discussion guide: This instrument had open-ended questions as well as closed-ended questions and was used to collect data from respondents in groups of about 10 individuals with women forming five groups and men forming five groups. A field assistant read questions while the group members listened. The members gave answers in discussion mode and the field assistant recorded answers in a booklet in writing. This was done in turns until all the questions were discussed and answers recorded. The same was applicable to all groups.

Interview schedule: This instrument was used to gather information from respondents who had deeper views about the subject matter under study.

3.9 Reliability

On reliability of the research instruments, the questionnaires were pre-tested. The split-half procedure was used to test the reliability of the instruments during the pilot-testing. This procedure was chosen over other methods such as Kuder Richardson approaches for its simplicity. The open-ended and structured instruments were scored by giving a mark for relevant responses and a zero (0) for irrelevant and blank responses. The selected instruments were divided into two halves, taking the odd numbered against the even numbered items. After administration to the pilot group, separate scores were assigned to every respondent on the two halves. The scores of the halves were, therefore, analyzed, computed and then correlated using the split-half measure of reliability (Golafshani, 2003).

Reliability Test Results

The correlation coefficient obtained, referred to as the coefficient of reliability indicated how reliable the instrument is. A coefficient of reliability of 0.85 and above implies that the research instrument yields data that have a high reliability,

that is, the research instrument yields consistent results with every use. Internal consistency gives the extent to which items in a model are inter-correlated. Thus, a high inter-item correlation shows that the items have a strong relationship to the latent construct and are possibly measuring the same thing. The findings of reliability of the instruments used are presented in Table 3.1.

Table 3.1: Reliability Results

	Cronbach's Alpha	Pearson Correlation
Knowledge and attitude	0.706	0.878**
Causes of marital infidelity	0.712	0.872**
Challenges resulting from marital sexual	0.604	0.873**
Strategies used to address marital infidelity	0.605	0.889**

Usually, the internal consistency of a measurement scale is assessed using Cronbach's coefficient alpha. It is generally recommended that if a measurement scale having a Cronbach's coefficient above 0.50 is acceptable as an internally consistent scale so that further analysis can be possible (Cronbach & Shavelson, 2004). A coefficient of reliability of 0.85 and above implies that the research instrument yields data that have a high test-retest reliability, that is, the research instrument yields consistent results with every use. From the findings, the Cronbach alpha values were higher above 0.5. In addition, the Pearson coefficient values obtained were greater than 0.85 for the respective variable as seen in Table 3.1 above.

3.10 Validity

Validity is the degree to which a test measures what it purports to measure or it is the degree to which results obtained from the analysis of the data actually represents the phenomenon under investigation. Content validity of the instruments was determined by expert judgments. The experts determined whether the items in the research instruments adequately represents all the areas that needed to be investigated. In addition, the researcher also had to ensure validity of the data to be collected by administering the instruments personally as well as with the assistance of well-trained field staff (Golafshani, 2003).

3.11 Data Collection Technique

Data was collected through a self-administered questionnaire for the household heads and an interview guide for the key informants. The study also used FGDs to gain useful insights on the study objectives. The researcher explained the purpose of the study and offered guidance to the respondents on the way to fill in the questionnaire before administering the questionnaire. For those respondents with difficulties in reading and filling in, the researcher interviewed and filled in the information in the questionnaire for them. The researcher also enlisted the assistance of four research assistants who were initially trained to assist in data collection.

3.12 Data Analysis

The results of the research were both qualitative and quantitative information.

3.12.1 Quantitative Data Analysis

This is the process of presenting and interpreting numerical data. The responses collected from the questionnaires were checked for completeness and consistency and where errors were detected, necessary cleaning was done. The quantitative data collected was keyed in and analyzed using descriptive statistics with the aid of Statistical Package for Social Sciences (SPSS) version 17. The quantitative data generated was subjected to the descriptive statistics feature in SPSS to generate mean, median, mode, standard deviation and variance, which were presented using tables, frequencies and percentages.

3.12.2 Qualitative Data Analysis

Qualitative data analysis often follows a general inductive approach (as opposed to a hypothetical-deductive one) in the sense that explicit theories are not *imposed* on the data in a test of a specific hypothesis. Rather, the data are allowed to “speak for themselves” by the *emergence* of conceptual categories and descriptive themes. These themes are usually embedded in a framework of interconnected ideas that “make sense.” The conceptual framework is then interpreted by the researcher with reference to the literature on a topic in an attempt to explain, with a theory (or a revision of one), the phenomenon being studied. Many different interpretations are typically considered before the researcher builds a coherent argument in the most transparent way possible (revealing how the conclusion was reached) so that others may judge the validity of the study. In this research, the qualitative data from the in-depth interview and focus group discussions was analyzed using content analysis.

3.13 Data Management and Ethical Considerations

First permission for conducting this study was sought from Kenyatta University and a research permit from the National Council for Science, Technology and Innovation, the local administration as well as the police. Then the study subjects were informed of their rights to participate or refuse to participate in the study and their right to remain anonymous as their names were not to be mentioned anywhere in this research. Research assistants were at the same time trained on how to respect the rights of the study subjects and therefore did not force anyone's participation. The respondents' answers, were not directed or coerced in anyway by the research assistants during the entire process of this research.

CHAPTER FOUR
DETERMINANTS OF INFIDELITY AMONG MARRIED COUPLES
MWINGI CENTRAL CONSTITUENCY

4.1 Introduction

This chapter presents analysis and findings of the study as set out in the research methodology. The study was based on the following specific objectives: to assess the knowledge and attitude of married couples in MCC on marital infidelity; to find out the causes of infidelity among married couples in MCC; to investigate the challenges resulting from marital infidelity among the Akamba community; and to evaluate the strategies used to address marital infidelity among the Akamba in MCC. The study targeted 265 respondents out of whom 165 filled and returned their questionnaires, 60 respondents participated in FGDs while 10 were interviewed.

The response rate (88.7%) was sufficient representative and conforms to Mugenda and Mugenda (2003) stipulation that a response rate of 50% is adequate for analysis and statistical reporting; a response rate of 60% is good while a response rate of 70% and over is excellent. This commendable response rate was due to extra efforts that were made via follow-up visits to remind the respondents to fill-in and return the questionnaires. The chapter covers the demographic information and the findings based on the objectives. The findings were then presented in tables, graphs and charts as appropriate with explanations being given in prose thereafter.

4.2 Demographic Information

The study initially sought to ascertain the general information on the respondents involved in the study with regard to the gender, age, and employment status. The

demographic information points at the respondents' suitability in answering the questions on the factors influencing infidelity among married couples in MCC, Kitui County, Kenya.

4.2.1 Distribution of Respondents by Age

The respondents were asked to indicate their age. The findings are presented in Figure 4.1.

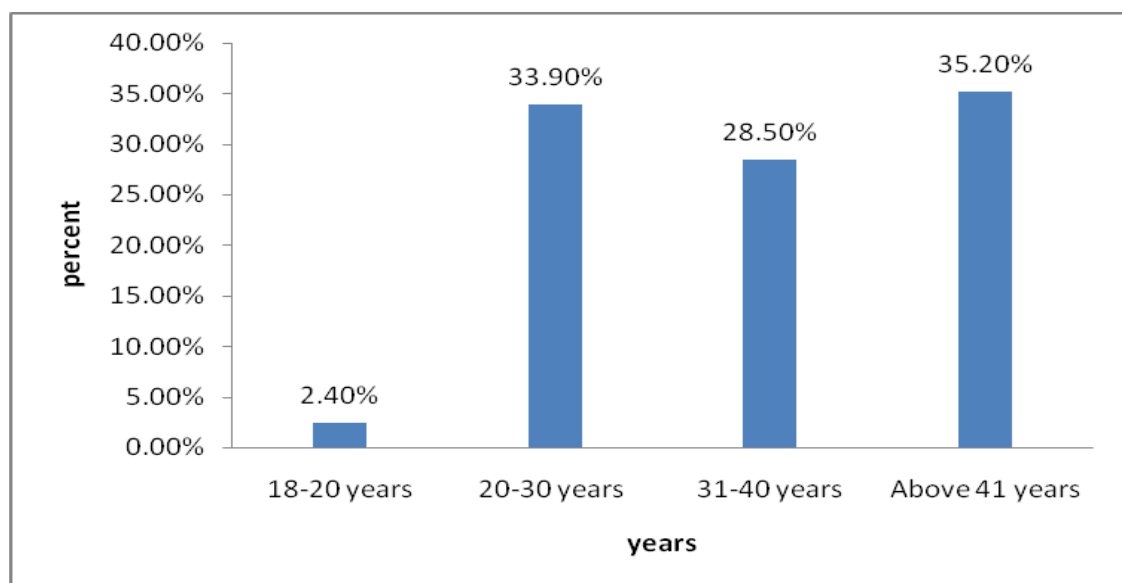


Figure 4.1: Distribution of Respondents by Age

According to the findings, 35.2% were aged above 41 years, 33.9% were 20-30 years while 28.5% were 31-40 years old. These findings indicate that the majority of the respondents were at the prime age of married life where cases of infidelity had the highest impact therefore, could offer credible insights on the determinants of infidelity among married couples

4.2.2 Distribution of respondents by gender

The respondents were asked to indicate their sex. The findings are presented in Figure 4.2.

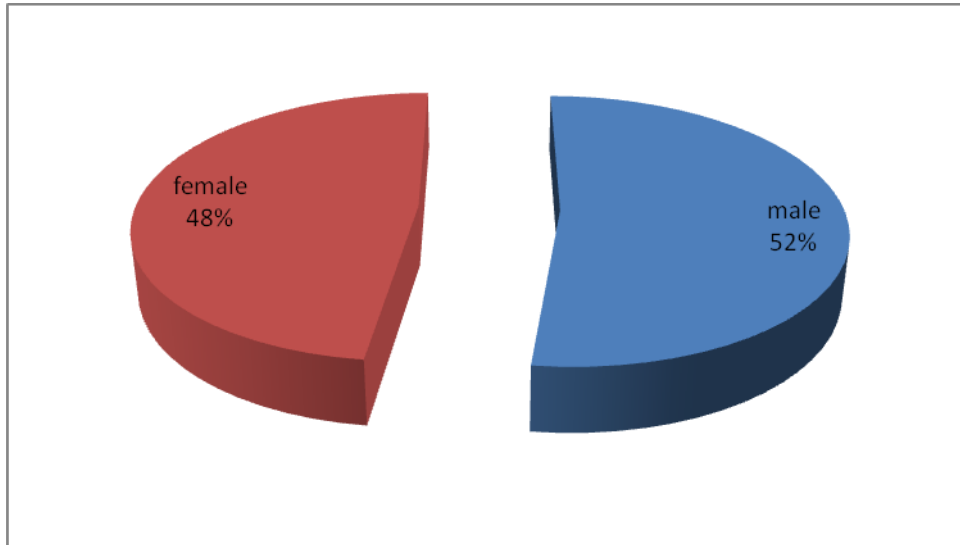


Figure 4.2: Distribution of respondents by gender

Based on the findings, male respondents were (52%) while female respondents were 48%. This shows there was a near equal participation by both sexes which translates to reliability of the final results on factors influencing infidelity among married couples in MCC.

4.2.3 Distribution of Respondents by Employment Status

The respondents were asked to indicate their employment status. The findings are presented in Figure 4.3.

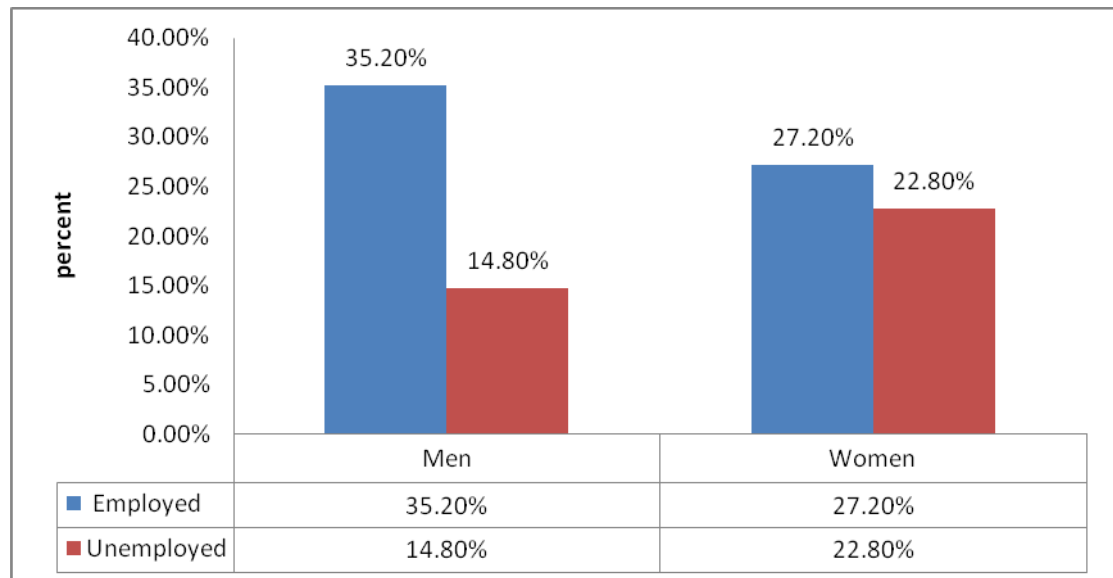


Figure 4.3: Distribution of respondents by employment status

According to the findings, 62.4% of the respondents were employed while 37.6% were unemployed (employment applies to formal and self employment). Among the (62.4%) that were employed, 35.2% were men while 27.2% were women. On the other hand, more women (22.8%) were unemployed than men (14.8%). This implies that there is gender disparity in terms of employment as more men are employed than women. Therefore, more women are economically deprived in terms of sources of income to sustain their families as the breadwinners. This imbalance may have contributed to vulnerability and sexual exploitation in MCC as some of them show marital infidelity as an option to raise financial resources to cater for their families' financial needs especially when their male partner was economically unstable. This is further validated by the works of Levy, (2010) who argued that in the

contemporary society, social roles between genders are changing whereby women's are becoming the breadwinners of the family hence if deprived from employment opportunities, they are forced to look for other alternatives of sustaining the family among them being sexual infidelity.

4.2.4 Distribution of Respondents by Education

The respondents were asked to indicate their level of education. The findings are presented in Figure 4.4.

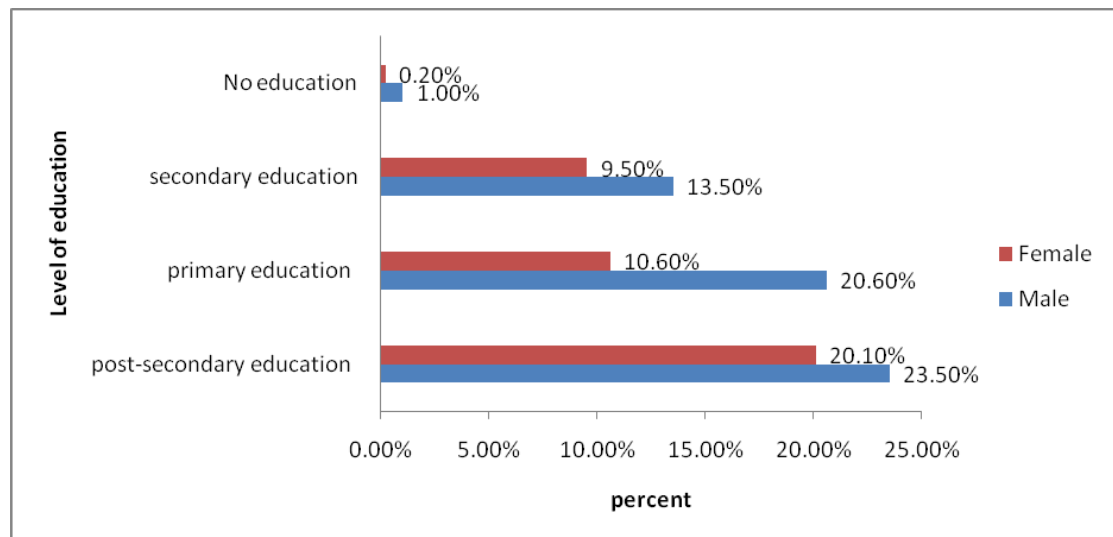


Figure 4.4: Distribution of respondents by education

Based on the findings, out of 43.6% of the married men and women heads with post-secondary education 23.5% were men while 20.1% were women. In addition, 20.6% men have had primary education as opposed to 10.6% women. From the 23.0% of the household heads with secondary education, 13.5% were men while 9.5% were women. These findings show that the majority of married men and women had attained the basic education and therefore, could read the questionnaire and answer with ease on factors influencing infidelity among married couples. In addition, more men than women were educated, as is the case in the wider Akamba population.

Consequently, more men end up in employment unlike women. The findings correlate with those of Ellis (2007) and World Bank (2007), who argued that gender disparities in employment opportunities and economic investment patterns in Kenya have continued to widen across all sectors of the economy and at various levels of development intervention. This trend has led to increased unemployment, under-employment, poverty and powerlessness among many Kenyan women. Part of the reason for the persistent inequity is the slow process of mainstreaming gender in employment creation and poverty eradication policies, programmes and strategies in a coordinated, multi-sectoral and cross-cutting way. The other reason relates to the existence of socio-cultural and structural barriers to effective female participation in the labourforce. These and other factors have jointly contributed to the low pay and productivity of women's labour and to their continued under-representation in senior management positions within the public and private sectors (Ellis, & World Bank 2007). This situation may have led to women engaging in infidelity for financial stability. The community leaders should sensitize the community members through chiefs's barazas to ensure equal education opportunities in both genders for equal empowerment in MCC.

4.3 Knowledge and Attitude Towards Marital Infidelity

The first objective of the study was to assess the knowledge and attitude of married couples in MCC on marital infidelity. Such information was vital to check whether their attitude had caused marital infidelity which is the area of study. The findings are presented in the subsequent sections, under the sub-themes; understadnig of marital infidelifity, acceptable forms of infidelity, prevalence of infidelity, cases of

infidelity, acceptability of infidelity in a particular gender, gender likely to be involved in infidelity, and attitude of married couples on marital infidelity.

4.3.1 Respondents' understanding of marital infidelity

The household heads were to indicate what they understood marital infidelity to be.

According to a FGD of women;

marital infidelity is the breach of an expectation of sexual and or emotional exclusivity expressed or implied in an intimate relationship such as marriage. (O.I, 10/5/2013)

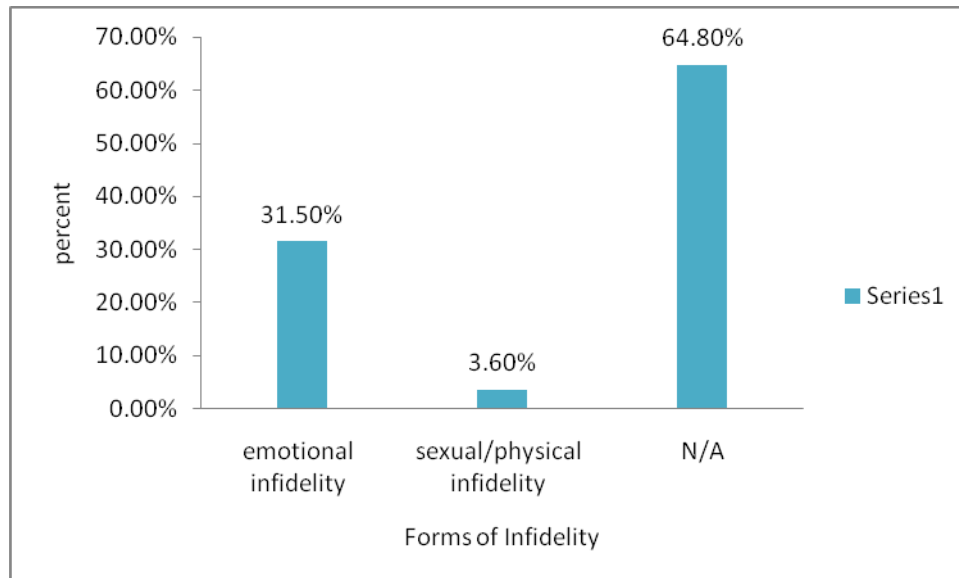
According to Mulwa*, a area chief;

marital infidelity refers to the act of a spouse engaging in sex with another member of the opposite sex who is not their legitimate spouse. (Mulwa O.1, 16/6/2013).

This depicts that sexual infidelity was not a new concept among the Akamba community in MCC as they were well informed about it.

4.3.2 Acceptable Forms of Infidelity to married men

The respondents were asked to indicate the forms of infidelity that were acceptable to them as married men. The findings are presented in Figure 4.5.



Figure

4.5: Acceptable forms of infidelity to married men

According to the findings, majority of the men (64.8%) indicated that no form of infidelity was acceptable to them as married men. However, 31.5% attested that emotional infidelity was acceptable to them as married men while only 3.6% indicated that sexual/physical infidelity was acceptable to them as married men. This shows men do not accept emotional attachment of their partners with other men. It is clear how men control sexual life of their wives. Men practice marital infidelity secretly but do not allow their wives to have extramarital affairs which could lead to their marriage breaking .

Therefore, sexual infidelity among the married couples was viewed as a negative, foreign and unacceptable practice in Akamba community and was a highly secretive affair among those who practised it.

The findings are similar with prior literature which underlines that most cultures perceive sex in marriage as sacred and sex outside marriage as a breach of contract and betrayal of a spouse (Weeks et al., 2003). Americans have equality in sex

matters and extramarital sex can lead to divorce. Their culture influences their sexuality (Benokraits, 2005). Elsewhere in India, sex for women is confined within marriage for procreation but men may have extramarital sex (Kelly, 2001). In Africa, sex is considered sacred and is used for the purpose of procreation but men deviate (Kirwen, 2005).

4.3.3 Acceptable Forms of Infidelity to married women

The respondents were asked to indicate the forms of infidelity that were acceptable to them as married women. The findings are presented in Figure 4.6.

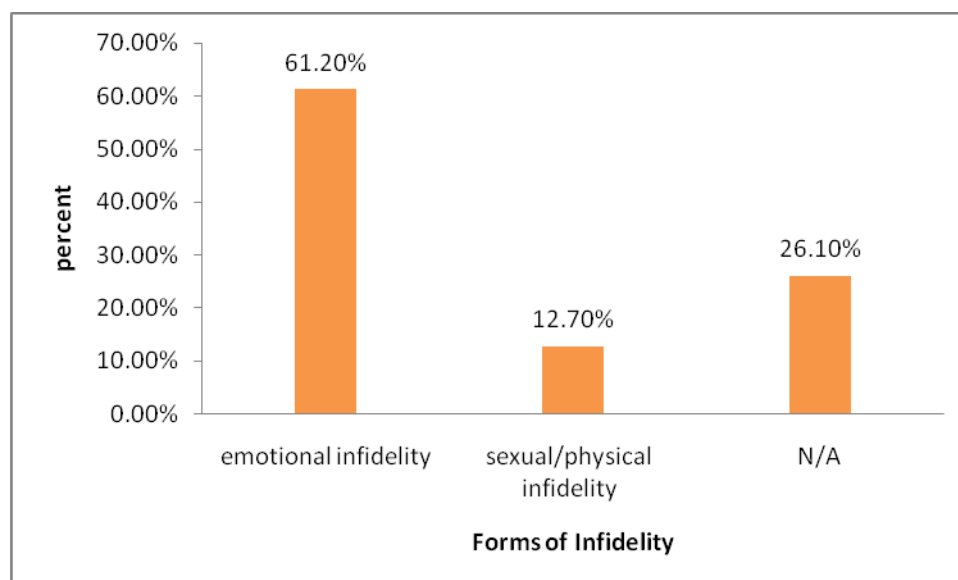


Figure 4.6: Acceptable forms of infidelity to married women

According to the findings, majority of the women (61.2%) indicated that emotional infidelity was the form of infidelity that was acceptable to them as married women. However, 12.7% attested that sexual/physical infidelity was acceptable to them as married women while only 26.1% indicated that no forms of infidelity were acceptable to them as married women. These findings mean that emotional infidelity was rampant in the community which could later on lead to sexual infidelity.

Emotional infidelity is in part due to expectations about the effect that infidelity will have on the future of the relationship. Infidelity may evoke fear that a partner will leave (and thus withdraw resources from the relationship and/or offspring) or, alternatively, a desire to end the relationship and leave the partner. Most previous works have not investigated the effect of sexual versus emotional infidelity on these behavioural outcomes (Shackelford, Buss, & Bennett, 2002).

Studies have examined men and women's attitudes and behaviours regarding both sexual and emotional extradyadic involvement; however, only one study (Roscoe et al., 1988) has asked participants to identify what acts constitute infidelity behaviors. In a study of unmarried undergraduates, Roscoe et al., (1988) found that 56.9% of the sample believed that dating/spending time with another was an unfaithful behaviour, 41.9% mentioned sexual intercourse, and 39.8% reported sexual interactions including flirting, kissing, petting, and necking infidelity behaviours. These findings are noteworthy because acts constituting emotional infidelity were more strongly identified as infidelity than sexual acts.

4.3.4 Prevalence of Infidelity in MCC

The study sought to find out from the respondents if they knew of anyone who had ever been unfaithful to their marital partner in the community. The findings are represented in Figure 4.7.

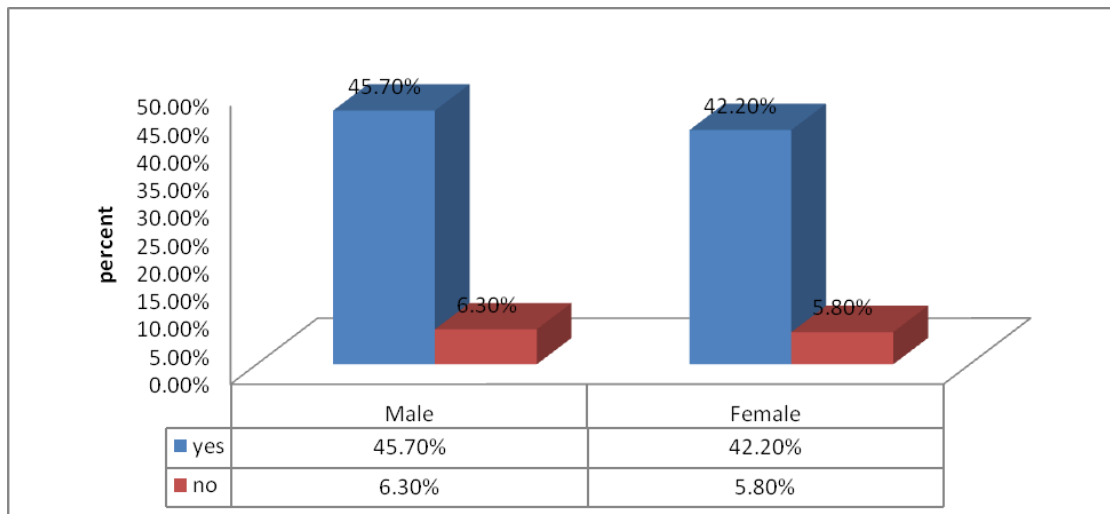


Figure 4.7: Prevalence of infidelity in MCC

The majority (87.9%) acknowledged that they knew of spouses who had been unfaithful to their marital partner in the community. This implies that the prevalence of sexual infidelity in MCC was very high owing to various determinants that instigated the trend.

Early studies reportedly found that men engaged in infidelity more than women (Wiederman, 1997). However, more recent research seems to suggest that the gender gap is narrowing and when transgressions other than intercourse (e.g., emotional connection, kissing) are taken into account, women report as many acts of infidelity as men (Allen et al., 2005; Treas & Giesen, 2000).

4.3.5 Cases of Infidelity

The household heads were also to indicate whether there were cases when married persons may have sexual relations with other persons apart from their marital partners. The findings are presented in Figure 4.8.

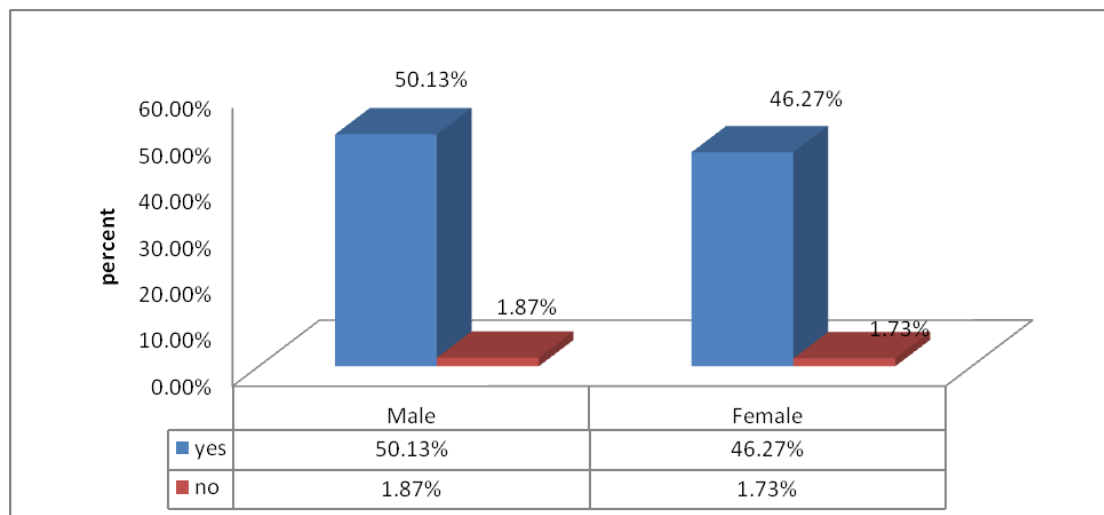


Figure 4.8: Cases of infidelity

The majority (96.4%) of the respondents affirmed that there were cases when married persons may have sexual relations with other persons apart from their marital partners. In this regard, the household heads noted that men engage in sexual relations with young girls and married women in the area while married women engage in sexual relations with young men as well as married men. This means there is infidelity across all generations depending on the gender needs on sexual matters in marriage. In my view, this goes contrary to the norms and beliefs concerning marriage among married couples in Akamba community which does not allow infidelity in marriage institutions. This implies that there are other factors that explain why each gender may engage in marital infidelity. In this regard, Katherine (2004) opines that, couples' infidelity has many determinants among them being emotional dissatisfaction in the current relationship among others. This study found out various determinants of infidelity in marriage in MCC including; desire for additional sexual encounters, desire to seek revenge, sexual dissatisfaction, lack of boy child and partners living apart among others.

Among all possible relationship variables, the most commonly examined predictor is

marital satisfaction. This is as well articulated in Glass and Wright's (1977) who found that affairs were more common among men who were dissatisfied early in the marriage and more common among women who were dissatisfied later in the marriage. Also, Petersen (1983) found that women's sexual dissatisfaction with the marriage was linked with infidelity likelihood, but men's infidelity likelihood was unrelated to the quality of marital sex. Glass and Wright's (1977, 1992), however, provide some evidence that dissatisfaction with marital sex is associated with an increased likelihood that men will commit sexual infidelity. The findings imply that marital infidelity is prevalent or common in MCC.

4.3.6 Acceptability of Infidelity in a Particular Gender

The respondents were asked to indicate whether infidelity was acceptable in a particular gender. The findings are presented in Figure 4.9.

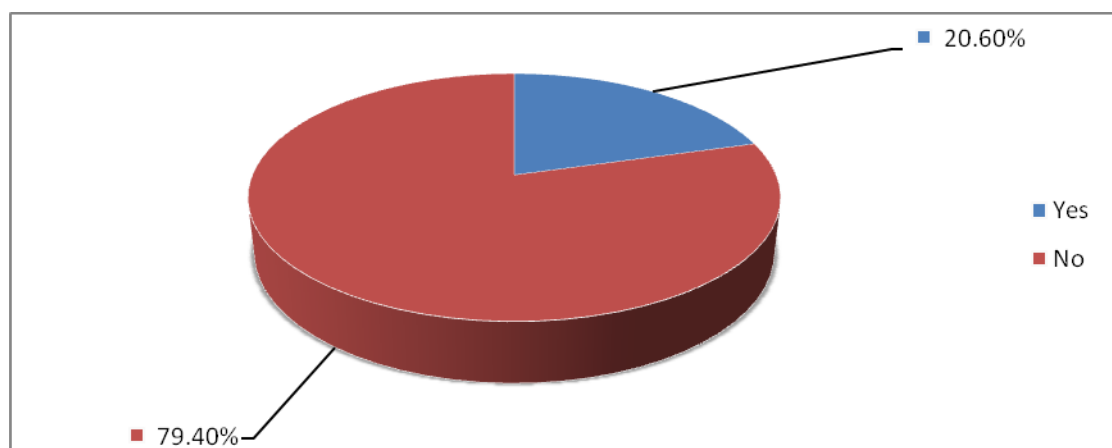


Figure 4.9: Acceptability of infidelity in a particular gender

According to the findings, the majority of the respondents (79.4%) indicated that infidelity was not acceptable in a particular gender while 20.6% attested to infidelity being acceptable in a particular gender which is the men. This was because of the way infidelity was treated in the community, women infidelity was severely

punished than men's.

Majority viewed infidelity as unacceptable act among the residents of MCC for it was seen to deviate the morals, values and norms upheld by the residents with regard to sex in marriage. Respondents were of the view that; sex is to be practised within the family setup, sex brings unity, love, joy and peace, sex is for procreation purposes and for the continuity of the community, sex is the fire that keeps the married together and that sexual infidelity was highly prohibited and seriously punishable to women and wife's full submission to the husband including meeting their sexual needs.

A key informant and an area chief* alluded that:

infidelity was dominated more by male gender than the female in MCC. The Akamba culture had some gender injustices against women who were heavily punished when they engaged in marital infidelity while men got away with it because of their gender.(O.I., 2/5/2013).

This depicts that sexual infidelity in marriage in MCC was mainly propagated by the men as opposed to the women and therefore, strategies to reduce the sexual infidelity should be gender specific. These findings depict women as victims of punishment when it comes to infidelity. The men are not severely punished as women in a case where they engage in infidelity as culture gives them the right to do it. This in my view has led to a situation where women struggle in supporting their families while men waste the resources supporting other women outside marriage. This is because most women are not economically empowered even if they are educated making them be dependent on men. Both genders have no equal power relations in the marriage leading to economic deprivation to women. In the end,

poverty looms in such families resulting to stagnated or retrogressive development in MCC. Women may be forced to deviate from the norms and values and practise secret infidelity to feed the family which stands out to be a dangerous move, for incase the secret is revealed to the husband, it can have a great negative implication on the family under siege.

4.3.7 Gender Likely to be Involved in Marital Infidelity

The study also sought to establish who among married couples was more likely to be involved in marital infidelity. The findings are presented in Figure 4.10.

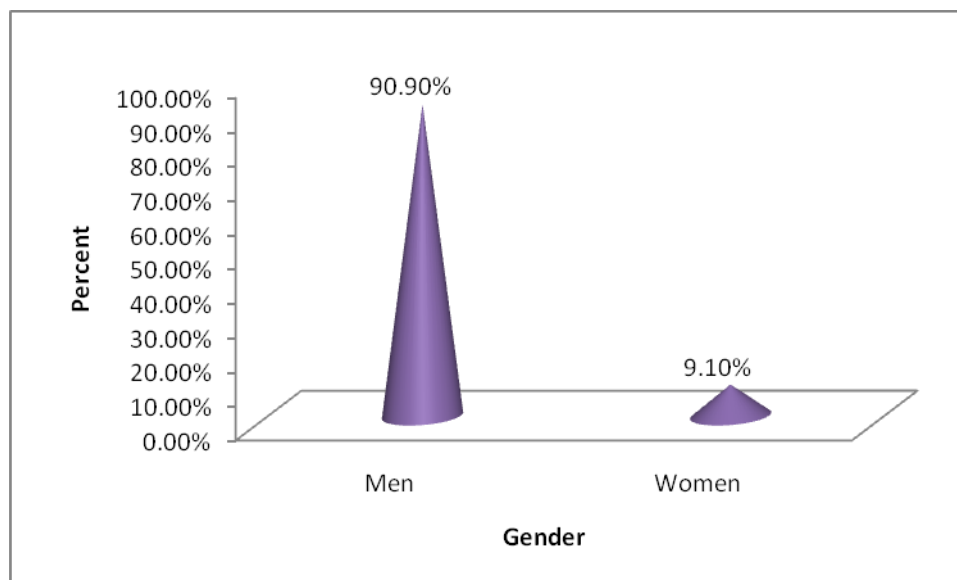


Figure 4.10: Gender likely to be involved in marital infidelity

The findings indicate that majority of the respondents (90.9%) thought men were more likely to be involved in marital infidelity while only 9.1% indicated that women were more likely to be involved in marital infidelity. Below is a selection of views expressed by the research participants.

Kavili* a local chief and a key informant opined that:

Men were more likely to be involved in marital infidelity than their women counterparts in marriage. This is likely to be caused by the Akamba culture where men were more likely to be involved in marital infidelity than women. Men were treated to be superior to women and therefore, their sexual activity went unrestricted as they were allowed to be polygamous. The issue of gender inequality is evident in that men are viewed as the superior gender. The Akamba culture awards men with this status of superiority which is not the case for women (Kavili O.I, 3/5/ 2013).

There has, however, been a significant departure from norms, values and beliefs that governed sex among the Kamba community in MCC, consequently, leading to many determinants infidelity in marriage.

4.3.8 Attitude of Married Couples on Marital Infidelity

To further assess the knowledge and attitude of married couples in MCC on marital infidelity, the respondents were requested to indicate their level of agreement on various statements related to attitude of married couples in MCC on marital infidelity. The responses were rated on a five point Likert scale where: 5-To a very great extent, 4-To a great extent, 3-To a moderate extent, 2-To a little extent, and 1-To no extent. The mean and standard deviations were generated from SPSS and are presented in Table 4.1.

Table 4.1: Attitude of married couples on marital infidelity

	Mean	Std. Deviation
Being unfaithful never hurt anyone	1.8780	1.40455
Infidelity in a marital relationship is ground for divorce	3.2805	1.61492
Infidelity is acceptable for retaliation of infidelity	3.0305	1.31263
It is natural for people to be unfaithful in marriage	3.2195	1.44021
Akamba community supports infidelity in marriage	3.2744	1.34906
Infidelity is morally wrong in all circumstances regardless of the situation	3.1341	1.57248
I would not mind if my spouse had an affair as long as I did not know about it	2.7317	1.52725
It would be acceptable for me to have an affair, but not my significant other	3.2805	1.45082
I would have an affair if I knew my spouse would never find out	3.4756	1.43339
If I knew my spouse was guilty of infidelity, I would confront him/her	3.5610	1.54362
My society looks kindly on unfaithful married men but harshly on unfaithful married women	3.0854	1.68502

From the study findings, the majority of the respondents agreed that; if they knew their spouse was guilty of infidelity, they would confront him/her (Mean=3.5610), they would have an affair if they knew their spouse would never find out (Mean=3.4756), it would be acceptable for me to have an affair, but not my spouse (Mean=3.2805), infidelity in a marital relationship is ground for divorce (Mean=3.2805), Akamba community supports infidelity in marriage (Mean=3.2744), it is natural for people to be unfaithful in marriage (Mean=3.2195), infidelity is morally wrong in all circumstances regardless of the situation (Mean=3.1341), the society looks kindly on unfaithful married men but harshly on unfaithful married women (Mean=3.0854), infidelity is acceptable for retaliation of infidelity (Mean=3.0305), I would not mind if my spouse had an affair as long as I

did not know about it (Mean=2.7317) respectively. However, the majority of the respondents disagreed that; being unfaithful never hurt anyone (Mean=1.8780).

This implies that the majority of the respondents agreed that; if they knew their significant other was guilty of infidelity, they would confront him/her and that they would have an affair if they knew their spouse would never find out. The findings are corroborated with those of Allen et al., (2005) who indicated that physical intimacy outside this partnership is viewed as unacceptable by the cultural majority around the world including African cultures, yet research confirms that the occurrence of this behaviour is in fact widespread (Allen et al., 2005).

4.4 Causes of Marital Infidelity Among Married Couples in MCC

The second objective of the study was to find out the causes of marital infidelity among married couples in MCC. The findings are presented in the subsequent sections, under the sub-themes; norms, values and beliefs regulating sex, reasons of infidelity and reasons for involvement in infidelity by gender.

4.4.1 Norms Regulating Sex in Marriage in Mwingi Central Constituency

The respondents were requested to indicate whether there are norms regulating sex in marriage in MCC. The findings are presented in Figure 4.11.

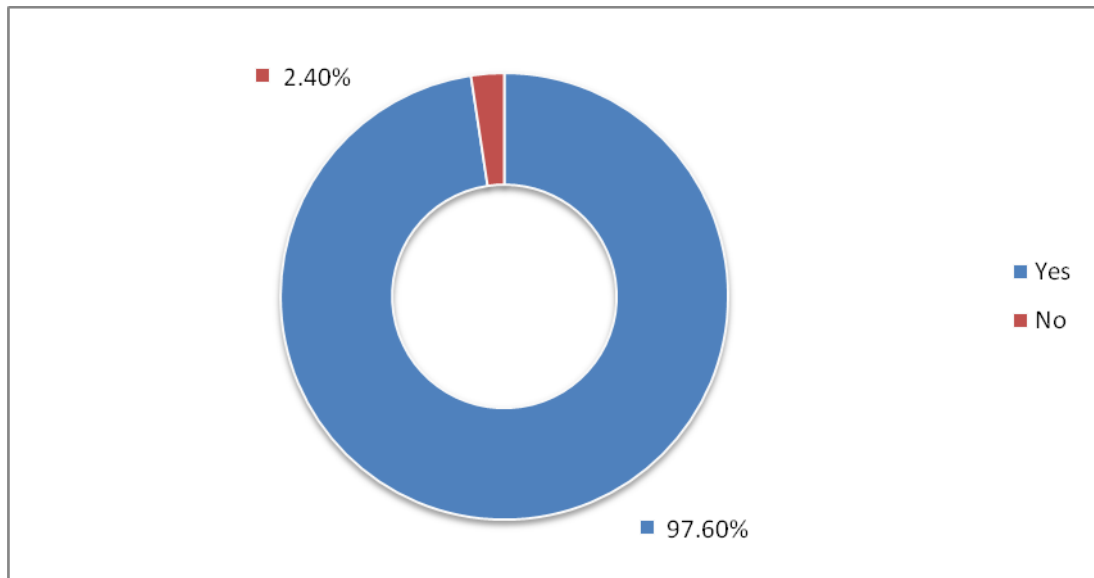


Figure 4.11: Norms regulating sex in marriage in MCC

The majority (97.6%) of the respondents posited that there are norms regulating sex in marriage in MCC. Similarly, according to the FGDs, the participants acknowledged that there are norms regulating sex in marriage in MCC, sentiments that were also shared by the key informants who were interviewed during the study.

The study sought to identify the norms regulating sex in marriage in MCC. According to the research participants, various norms regulate sex in marriage in MCC. In this regard, local chief Kalimi* listed the various norms that regulate sex in marriage in MCC to include;

prevent the widow from seeking sexual gratification outside family; women are to be submissive to their husbands' sexual demands; during the death of close relatives no sex is allowed until a ritual named *muvutha* is performed; men should not be intimate with their wives during pregnancy; there should be no sex during a woman's menstruation period; if the couple have been apart for long a cleansing ritual called *ng'ondu* is performed before they engage in sex (Kalimi O.I, 8/4/ 2013).

These findings indicate that the Akamba community in MCC had norms that regulated sex in marriage. These norms were culture-based and have been passed on

from generation to generation. The response above indicates that emphasized norms as being; sex being exclusively for married couples, sex being for unifying marriages and for procreation and infidelity in marriages being viewed as a threat to marriage sustainability. In view of this, Kirwen (2005) emphasizes that in Africa sex is sacred and is used for the purpose of procreation. Observably, this is the case in many cultures globally as these perceive sex in marriage as sacred and sex outside marriage as a breach of contract and betrayal of a spouse. However, as indicated by Kelly (2001) whose study was done in India, sex for women is confined within marriage and for procreation but men may have extramarital sex. In this regard, Kanogo (2005) opines many men usually have extramarital affairs while their wives must remain faithful. Thus, as underlined by Mbiti (2005), women are expected to uphold fidelity to a great extent as compared to their men who are not required or expected to be faithful to their partners.

The study findings indicate existence of double standards with regard to women and men's sexuality. In our view, this amounts to oppression since even when the women are widowed, they are not allowed to make their own decisions regarding who inherits them. Once the husband dies, the wife is inherited without her consent in a bid to prevent her from getting sexual satisfaction from outside (Kelly, 2001). Thus, women have no power and choice in their sex lives. This inequality may have resulted to women being deprived of their right to enjoy sex in marriage leading them to look for sexual satisfaction outside marriage.

Studies have noted that norms tied to sexuality enhance inequality in gender relations through sexual violence. Sexual violence both outside and inside marriage is a central feature of male domination in many societies, including the

contemporary United States (Mbiti, 2005). Thus, both express the unequal power relations between men and women and helps to reinforce that inequality, as the greater vulnerability of women to such violence inhibits their easy movement in public spaces.

According to Kenrick et al., (2003), by the 21st century, only a small minority of people still hold to the view that women should be subordinated to men. While all sorts of gender inequalities continue to exist, and some of these seem resistant to change, they exist in a completely different context of cultural norms, political and social rights, and institutionalized rules. Male domination has not disappeared, but it is on the defensive and its foundations are crumbling. It is also virtually certain that whatever are the behavioural differences between genders that are generated by genes and hormones, society and culture exaggerate these differences because of the impact of socialization and social norms on behaviour. Most theories of sex have acknowledged that local norms exist to guide behaviour, and even that people are curious to learn about the sex acts of others as a way of learning what those norms are. Some of the norms encourage infidelity amongst men when they move in to inherit widows and interact with *kaweto* as their culture dictates.

4.4.2 Values Held by the Akamba About Sex in Marriage

The study sought to find out the values held by the Akamba about sex in marriage.

According to the findings, Mwende* one of the research participants indicated that:

The values held by the Akamba about sex in marriage include; the wife should always express their love to their spouses when married, spouses are supposed to satisfy the sexual needs of their partners, sex is highly valued for procreation and should be a unifying factor for the married partners, marriage partners should remain faithful to each other (Mwende O.I, 8/4/ 2013).

Kasyoka*, also a research participant indicated that:

Sex is used to enhance love and bonding among the married couples; sex signifies wives submissiveness and loyalty to their husbands; sex is for pleasure and to enhance trust between married couples; sex is also used to unify the married couples after quarrels; and that sex is for procreation purposes (Kasyoka O.I, 9/4/ 2013).

The views expressed above indicate that the Akamba Community had specific values that governed the use of sex among the married couples which were mainly culture-based and differ along gender lines. Mbiti (2005), notes that the implications of holding values that favour men over women's choice and feelings are that women feel emotionally detached and depressed as well as deepening gender inequality in the society. The Akamba values regarding sex in marriage are presented in the table 4.2.

Table 4.2: Akamba values regarding sex in marriage

Akamba values regarding sex in marriage
Wife's full submission to the husband including meeting their sexual needs,
Sex is the fire that keeps the married together and that sexual infidelity was highly prohibited and seriously punishable to women
Sex is to be practiced within the family setup
Sex brings unity, love, joy and peace by the wife
Sex is for procreation purposes and for the continuity of the community

These findings show women are oppressed in that they are the only ones who should remain loyal and submissive to their husbands by showing total love and commitment. Consequently, men are the only ones who have to be shown love by their spouses and not vice versa. This shows women's sex life is controlled by the patriarchal social structures and institutions such as the family. This requires

women empowerment approaches to challenge the prevailing position. The views above are corroborated by Prah (2013), who argues that in our society, women rank behind men in relation to gender power on sexual relations, whereby mostly in Africa, women are not entitled to have several men under their control unlike men who are given the rights and privileges to engage in multiple sexual relations. According to him, this has been as a result of slow gender mainstreaming activities in our societies, as well as primitive cultural orientations.

A similar view is expressed by Ambekar (2008) who states that men will offer women other resources in exchange for sex, but women will not give men resources for sex (except perhaps in highly unusual circumstances). In any event, the bottom line is that sexual activity by women has exchange value, whereas male sexuality does not. Female virginity, chastity, fidelity, virtuous reputation, and similar indicators will have positive values that will be mostly absent in the male. However, Cultural Feminists have rejected values of male-dominated institutions in favour of elevating women's experiences and values. Warren (2010) believes their central dilemma was "how to create a 'gynocentric' culture without drawing on a notion of 'universal' sisterhood that may exclude some women".

4.4.3 Beliefs Held by Akamba Community about Sex in Marriage

The study endeavored to establish the beliefs held by the Akamba community about sex in marriage. Accordingly, respondents were asked to name any of such beliefs which they were aware of. In this regard, Muia* noted that;

Sex outside marriage would attract bad omen/curse to the family, and would attract punishment from God, sex is sacred and is meant for only the married persons and that sex is used as proof of one's love to their spouses (Muia O.I, 10/4/ 2013).

Musyoka* also one of respondents, expressed other beliefs held by the Akamba community about sex in marriage that:

wives should be faithful to their husbands even if they are impotent; men are accepted to have extramarital affairs; wives should be ready to have sex with their husbands always; sex binds partners together; women are encouraged to have a child outside marriage as it is believed that if all family members die of *kithitu*, that child would survive to continue the family lineage (Musyoka O.I, 12/4 2013).

The views expressed above reveal that sex in marriage in MCC was influenced by the Akamba community beliefs. The beliefs had both positive and negative effects on sexual fidelity of married couples. Hence, some of the beliefs that encouraged sexual fidelity included; that sex outside marriage was punishable by divine powers, and that sex was sacred which was only meant for the married partners. It was however, noted that although Akamba values prohibit women from extramarital affairs, in a way, some commonly practised cultural beliefs encourage women to engage in sexual infidelity to get a child outside marriage to avert *kithitu* (*a bad omen cast over a family by witchdoctor to kill every biological member of that family incase a member commits a crime and denies responsibility*). *Kithitu* does not kill people who do not share same paternal blood. Thus, women get children outside marriage to avert *kithitu*. Belief in *Kithitu* is discriminative because it is intended to fulfill men's interests by ensuring family continuity incase one's biological children are killed by the *kithitu*. According to this finding, gender inequality is highly manifested where women are discriminated by denying them equal rights and privileges with men to engage in marital affairs. This shows how women are oppressed by these beliefs in that they are always supposed to remain faithful to

even their impotent husbands. In this case, women are denied their right of procreation as they may not openly go outside marriage to seek for a child while men are allowed to bear children outside marriage or even bring in additional wives.

Therefore, some norms, values and beliefs cause marital infidelity in MCC. The study therefore noted that although these are culturally allowed they are not right because they are retrogressive in development and should be eradicated.

4.4.4 Reasons for occurrence of infidelity among married couples

The household heads were asked to give reasons why married men and women engage in marital infidelity. The answers were given in table 4.3.

Table 4.3: Reasons for occurrence of infidelity

Reasons for occurrence of infidelity	Frequency		Percent		
	Male-86	Female-79	Male	Female	Total
Adoption the modern culture	24	20	28	25	53
Using sex as a source of income to the family owing to the high poverty levels	28	27	32	35	67
Separation	6	4	7	5	12
Poor hygiene by one of the partners	5	4	6	5	11
Family wrangles among the married couples	20	17	23	22	45
Lack of trust among the couples	22	18	25	23	48
Lack of sexual satisfaction among the married couples	30	26	35	33	68
Seeking for pleasure	16	13	18	16	34
Long-term illness in one of the partner	8	6	9	8	17
Wife inheritance is a common practice in the Akamba community	11	9	13	11	24
Impotence or barrenness or infertility	9	8	11	10	21
Revengeing	4	3	5	4	9
Withdrawal from sex by one partner	16	11	18	14	32
Changing tastes and values among the married couples	14	11	17	14	31
Pregnancy and giving birth which restricts sex between married couples	20	11	23	14	37
Lack of material support from the husband	16	21	18	26	44
Superiority complex due to varying education background	20	16	23	20	43
Lack of bearing a boy child by the wife	10	7	12	9	21
Working away from home	13	11	15	14	29
Kaweto	8	6	9	7	16
Kithitu' where spouses seek to evade traditional calamity	5	4	6	5	11

The study participants indicated various reasons behind infidelity in MCC. The respondents were allowed to give reasons they felt caused infidelity. This resulted to some reasons being selected more than others as causes of infidelity. Some causes were typical in MCC which included; separation, wife inheritance, impotence, or barrenness or infertility, revenge, pregnancy and giving birth which restricts sex between married couples, lack of material support from the husband, lack of bearing a boy child by the wife, *kaweto* (woman married by a childless woman or a woman without a boy child to bear children on her behalf), and practising *kithitu* where spouses seek to evade traditional calamity. These causes of infidelity are culturally based and gender biased in nature. In the event of separation the women and children suffer most. They lack material support since they leave all the resources with the men and walk out without anything. Women have no access to and control over resources. Pregnancy and giving birth is applicable to women not men and at this period men tend to engage in extramarital affairs while women are not able to. Due to poverty and ignorance most men do not support their wives which forces them to engage in infidelity for material gain and to support their families. *Kaweto* is a cultural practice where a childless woman or a woman without a boy child marries another woman for purpose of procreation. The duty of family continuity is left to the wife and this results to infidelity for other men. *Kaweto* has no specific husband, she engages with other men to sire children for her. *Kaweto* encourage men have infidelity.

According to Ndeti, (1972) marital union to a Akamba was to try to perpetuate the family name and the social continuity was paramount. Failure to bear children and especially boys meant no family name continuity. Today, *kaweto* factor to some

women is not a cultural obligation but a way to protest against patriarchy that looks down on a woman for failure to give birth to a son or sire children generally. Children born in such a union belongs to that family and are entitled to inherit the family property. In the modern world women are getting married to women to avoid the rule of the father resulting to more infidelity cases in marriage.

Kithitu is a cultural practice used to evade traditional calamity and it causes marital infidelity. Married women engage in infidelity to get children outside marriage for the purpose of family continuity. In the event *kithitu* is administered on that family the child got out of infidelity does not die guaranteeing continuity of that family. Culture describes the social realities in any given society (Malinowski, 1957). Most cultures perceive sex in marriage as sacred and sex outside marriage as a breach of contract and betrayal of a spouse (Weeks et al., 2003). Americans have equality in sex matters and extramarital sex can lead to divorce. Their culture influences their sexuality (Benokraits, 2005). Elsewhere in India, sex for women is confined within marriage for procreation but men may have extramarital sex (Kelly, 2001). In Africa, sex is considered sacred and is used for the purpose of procreation (Kirwen, 2005). According to Kanogo (2005), many men usually have extramarital affairs while their wives must remain faithful. Among the Akamba of Kitui County, marriage is normally viewed as a union which brings together a man and woman for the purpose of procreation. The Akamba also have roles which regulate sexual practices within marriages. Physical intimacy outside this partnership is viewed as unacceptable by the cultural majority around the world including African cultures, yet research confirms that the occurrence of this behaviour is in fact widespread (Allen et al., 2005).

The Akamba community belief that the boy is the heir in a family triggering infidelity in marriage incase a couple does not bear the boy child. Although such practices are culturally allowed in MCC they are not right. They are retrogressive in development because of the challenges associated with marital infidelity. Infidelity results in health problems, disintegration of the family unit, loss of wealth leading to poverty, death from the couples conflicts, among others. Despite infidelity being practiced in MCC and elsewhere, it impacts negatively on development (Ambekar, 2008) . Thus, this practice needs to be addressed properly by mitigating for causes of infidelity to enhance development in MCC.

Studies linking sexual satisfaction with infidelity, and gender differences offer varied explanations. For example, Buss & Shackelford, (1997); Liu, (2000), found that those who were sexually dissatisfied reported a greater likelihood of infidelity, and Liu (2000) reported that the association was almost twice as strong for men. Another study (Prins et al., 1993) reported that sexual satisfaction was negatively correlated with the desire for but not the act of infidelity and unlike Liu (2000), this correlation was stronger for women. Compared with couples with no report of infidelity, Allen et al., (2008) found that men who committed marital infidelity reported lower premarital sexual and relationship satisfaction, but women who did so reported higher premarital sexual satisfaction than their faithful counterparts. Fisher et al., (2009) opines that men who reported infidelity were more likely to report their own sexual desire as being high, whereas their partners experienced low sexual desire. Only DeMaris (2009) did not find a correlation between sexual dissatisfaction and infidelity. Consequently, infidelity has been linked to men's

sexual dissatisfaction (Maykovich, 1976) and to women's perception of inequity in the marriage (Prins, Buunk, & VanYperen, 1983).

Prior studies indicate that education and income facilitate marital success (Voydanoff, 1991). This is because education is associated with more effective communication between couples, thus helping them resolve differences. In contrast, the stress generated by economic hardship increases disagreements over finances, making spouses irritable, and decreases expressions of emotional support (Conger et al., 1990). Nevertheless, well-educated individuals may hold especially high standards for marriage and expect a substantial level of emotional support, companionship, and personal fulfillment from their spouses. Presently, because of these high standards, relationship problems may trigger thoughts of divorce relatively quickly among well-educated individuals.

4.4.5 Reasons of Marital Infidelity Among Married Couples in MCC by gender

The household heads were asked to indicate some of the reasons why married women and men may have sex with persons who are not their partners. The question required the respondents to cite some of the reasons why married women may have sex with persons who are not their partners. To this end, research participants were to select what they thought were the key factors influencing infidelity by gender from the following variables; withdrawal from sex by one partner, lack of trust in a partner, working away from home, fantasies, lack of children, and poverty. The findings are presented in Table 4.4.

Table 4.4: Variation by gender on the reasons for involvement in marital infidelity

Reasons for involvement in marital infidelity	Married women-79		Married men-86	
	Yes	No	Yes	No
	Percent	Percent	Percent	Percent
Withdrawal from sex by one partner	57.0%	43.0%	38.8%	61.2%
Lack of trust on a partner	56.4%	43.6%	30.3%	69.7%
Working away from home	50.9%	49.1%	42.4%	57.6%
Fantasies	46.1%	53.9%	33.3%	66.7%
Lack of children	61.25	38.8%	26.1%	73.9%
Poverty	58.8%	41.2%	11.5%	88.5%

Among the reasons why married women were involved in infidelity included; lack of children (61.2%), poverty (58.8%), withdrawal from sex by one partner (57.0%), lack of trust in a partner (56.4%), working away from home (50.9%) and fantasies (46.1%) respectively. As observed, gender discrimination is highly demonstrated. For instance, siring a boy child may not be within a woman's control therefore, associating it to be a cause of infidelity, acts in disfavour of women against their counterparts. As observed, men's reason for infidelity seems to be significantly different from those of women's. For instance, lust and desire for another woman for the sake of it or because they have resources or have a higher education indicates the power and control men possess. Consequently, they make decisions to seek other partners with ease and proceed to have sexual relations with them due to the social power they possess by virtue of their gender.

Secondary sources indicated that failure to bear a boy child, had adverse consequences as compared to failure to sire a daughter (Mbiti, 2005). This is because sons are culturally associated with continuity of family line. Observably, women are highly discriminated in this MCC, as they are blamed by men for not

giving birth to a boy child. This indicates high level of men's dominance because lack of a boy child is biologically determined and thus is not women's fault but rather, males who have the Y chromosome.

The final chromosomes in a person's makeup are the sex determiner. Most of the time, there are two. In females, it is XX and males it is XY. Y is a male-specific chromosome; carrying the gene which activates growth of testicles instead of ovaries.

A man's sperm contains one chromosome: X or Y. A female's egg always contains one X chromosome (because as a female she only has X chromosomes). Thus, the father is the determiner of a child's sex (King & Pfiffner, 1965).

A number of respondents shared their views regarding men and women's reason for marital infidelity. Mueni*, explained that:

married women were involved in infidelity due to; failure to bear a boy child and they search for a boy child from other men; to satisfy their lust; erectile dysfunction among their husbands force some women to seek sex elsewhere; high levels of poverty where women engage in prostitution to generate money to cater for their financial obligations; fear of curses dubbed *Kithitu* where women seek to sire a child outside wedlock to ensure continuity of family lineage in the event that their family is swiped out by the curse; to revenge on a husband's infidelity; to give birth to children with higher IQ; lack of sexual satisfactions by their legitimate husband due to drugs and substance abuse and alcoholism; husbands impotence; lack of material support by the husband entice women into adultery for material gain from other men; and gender based violence (Mueni O.I, 7/6/2013).

The reasons why married men were involved in infidelity included; working away from home (42.4%), withdrawal from sex by one partner (38.8%), fantasies (33.3%), lack of trust on a partner (30.3%), lack of children (26.1%) and poverty (11.5%) respectively.

According to Kimanzi*, a local chief,

married men were involved in infidelity due to; lack of sexual satisfaction with their wives; working far away from home reduced their sexual contact with their wives and created a need for satisfying their sexual desires with other women; as a way to revenge for their wives' infidelity; to satisfy their lust; being wealthy which motivated them to seek for other women as they could afford to have and sustain multiple sexual partners; huge educational gap between men and their wives; withdrawal from sex by the wife; wives working far away from home; lack of children; poverty; and lack of trust with their wives (Kimanzi O.I, 7/5/ 2013).

Determinants of marital infidelity among married couples in MCC included; changing tastes and values among married couples, Akamba culture, personal characteristics, sexual satisfaction or lack of it in marriage, fantasies, poor economic status of the families, modernization that is eroding family values, long distance relationships and spouses working far from the home and reducing trust among married couples. According to Friedman et al., (2000) and Hicks et al., (2001), marital infidelity can also be attributed to sexual satisfaction or lack of it in marriage. These findings resonate with the findings of this current study. This translates to that the determinants of marital infidelity among the married couples in MCC are gender specific.

4.5 Challenges Resulting from Marital Infidelity

The third objective of the study was to investigate the challenges resulting from marital infidelity among the Akamba community in MCC. The findings are presented in the subsequent sections, under the sub-themes; challenges of marital infidelity to both men and women, and consequences of marital infidelity on children and the family unit.

4.5.1 Challenges of Husband's Marital Infidelity

The respondents were required to indicate how husband's marital infidelity affected the woman in a marriage in the Akamba community. Various questions were posed to the respondents to help in analyzing the challenges of marital sexual infidelity on women and men in MCC. Among the questions asked were; how does marital infidelity affect the woman in a marriage in this community?

From the findings, Musyoka* responded that:

marital infidelity upsets women due to parental investment and resources diversion, divorce, increased risk of mental health problems, including depression and anxiety, jealousy, separations, unwanted pregnancies and they also struggles with the possibility of forgiving their unfaithful partner, infection with HIV and other STIs, family disputes between the wife and the husband, shame to the wife, loss of self-worth and social status, loss of respect by the members of the society (Musyoka O.I, 18/5/ 2013).

According to Munanie* a woman respondent,

women felt that the effects of female marital sexual infidelity on the woman in a marriage in the Akamba community included; psychological distress and trauma, loss of self-worth, self-esteem and social status, infection with HIV and other STIs, loss of trust on the husband, loss of support from the husband on household obligations, lack of conjugal rights, gender based violence and death related to infidelity issues (Munanie O.I, 15/5/ 2013).

The sentiments above imply that sexual infidelity has damaging effects on the wellbeing of the family and the entire community in MCC. The affected families lost a lot of resources trying to resolve cases of sexual infidelity which would otherwise be committed to catering for the family financial and material needs.

The frequency of marital infidelity is compounded by the impact it has on personal relationships. Infidelity has profound effects on individuals and their close relationships. Cross-culturally it is the most frequently cited reason for divorce (Wilson et al., 1990; Allen et al., 2005; Levy et al., 2010).

Marital infidelity causes devastating challenges on any marriage, family, individual and the society. One of these challenges is the divorce that may result due to marital infidelity. Ambekar (2010) observes that typically, when the discovery of an affair is made, it can be devastating for the person who is at the receiving end of such an infidelity.

Odukoya (2006) observes that coping with an unfaithful partner can be very difficult and one might be tempted to consider divorce. Langley (2005) notes that most marriages die with a whimper, as people turn away from one another, slowly growing apart and ending up in divorce. Infidelity is therefore, responsible for most cases of divorce and separation in marriage.

4.5.2 Challenges of Wife's Marital Infidelity

The study sought to find out how wives' marital sexual infidelity affected the man in a marriage in the Akamba community. Various research questions were asked, among them being; how does a wives' marital sexual infidelity affect the man in a marriage in this community? In response, Munyoki*, a key informant ,noted, the challenges of infidelity are:

risk of mental health problems, including depression and anxiety, jealousy, separations, divorce, they lose trust in their partners, family fighting and disputes, family breakup, suicides, infection with HIV and other STIs, loss of self-esteem, loss of respect from the society members, separation (Munyoki O.I, 15/5/ 2013).

According to Kilonzi* a household head:

men felt that the effects of women's marital sexual infidelity on the men in a marriage in the Akamba community included; loss of social status, infection with STIs, stress and emotional instability, loss of trust on his wife and loss of interest in supporting the family (word of informants (Kilonzi O.I, 18/5/ 2013).

Men indicated they are more likely to be more upset than women and, they are also likely to suffer from STIs, lost social status, suffered psychological stress as well as lost trust in their wives. The findings concur with those of Ward et al., (2004) who indicated that due to adaptive problem of parental role, uncertainly, men are more upset than women by a partner's sexual infidelity. According to Guerrero et al., (2007) adaptive concern with parental investment and resources diversion makes women feel more upset than men by a partner's emotional infidelity.

Marital infidelity creates a deep wound on the love, trust and understanding that previously existed within a marriage. It serves as a betrayal of all these values. Lersch (2008) remarks that marital infidelity is the most severe of all betrayals and it can literally challenge everything one ever believed about one's spouse and one's marriage. It hurts one's self-esteem and erodes the trust one ever had in one's marriage. In addition, it leads to resentment, loss of intimacy and vulnerability. Indeed, infidelity leaves the aggrieved party concerned, injured, hurt and not sure how to make things right again.

According to this study women were the most seriously affected by marital infidelity by their husbands as they lost their families, suffered GBV, lost social status, suffered from mental health problems, including depression and anxiety as well as lost support from their husbands due to diversion of resources. This is because most women in MCC have no access to and control over the family resources unlike their husbands. They end up suffering most incase of STIs and HIV infections and injuries out of violence due to lack of finances.

Anderson (2003) in a study on marital infidelity and divorce noted that marital infidelity results in 65 per cent of divorce cases in marriage. The study indicated that only about 35 per cent of couples remain together after the discovery of an adulterous affair. Anderson, therefore, concluded that nothing can destroy a marriage faster than marital infidelity.

4.5.3 Challenges Resulting from Marital Infidelity on Children

The respondents were to indicate the challenges resulting from marital infidelity facing the children in the Akamba community. According to Mwingi Central DO, publications 2013, there have been 96 divorce and separation cases as a result of marital infidelity in the period 2010-2012. Muliwa*, one of the respondents stated that:

Divorce and separation owing to marital infidelity brings great suffering to the children as they lose full parental care and love that they had which affect their growth and development and future opportunities. Infidelity leads to increased risk of mental health problems including depression and anxiety among the affected children, their education is also is disrupted as the family conflict increase and one of the parent withdrawal their financial support towards their daily basic needs and paying for school fees, they drop out of school, they turn to be street children, they develop a bad perception about marriage, children may develop bad morals as they learn from the bad example set by their unfaithful parents (Muliwa O.I, 6/6/ 2013).

Marital infidelity has brought disintegration of the family unit leading to poor; physical, mental and moral growth among the family members.

4.5.4 Challenges of Marital Infidelity on Family Unit

The respondents were to indicate the challenges of marital infidelity on the relationship in the Akamba community. To this end, research participants were asked the question; what are the main challenges of marital sexual infidelity on the

relationship in this community? According to Mwanzia* a resident,

Infidelity leads to increased risk of mental health problems, including depression and anxiety, jealousy, separations, divorce, loss of trust by the partners, family fighting and disputes, family breakup, suicides, infection with HIV and other STIs, loss of self-esteem, loss of respect from the society members, separation (Mwanzia O.I, 22/5/ 2013).

According to Whisman et al., (2007), extramarital affairs is one of the most damaging relationship events and one of the most difficult problems to treat in couple therapy. The findings are corroborated with Cano and O’Leary, (2000) who posited that infidelity is the most commonly cited cause of divorce in the United States and the single most common cause of conjugal dissolution across 160 societies. In addition, infidelity has been associated with increased risk of mental health problems, including depression and anxiety (Cano & O’Leary, 2000).

Marital infidelity upsets wives due to parental investment and resources diversion, divorce, increased risk of mental health problems, including depression and anxiety, jealousy, separations, unwanted pregnancies and they also struggle with the possibility of forgiving their unfaithful partners, infection with HIV and other STIs, family disputes between the wife and the husband, shame to the wife, loss of self-worth and social status, loss of respect by the members of the society in MCC. The family is the basic unit of a society; therefore, a broken family translates to a broken society. A broken family has poor development which translates to the whole society (Ambekar, 2008).

According to Ambekar (2008), infidelity like healthcare and poverty, has an economic impact on our nation that is a very real yet understudied hindrance to our success as a nation. For the individuals directly affected, Ambekar (2008) states that

the direct financial costs of infidelity result in broken homes, lower earning power than a nuclear family unit, and higher levels of poverty; along with higher medical costs associated with depression, other mental health issues and STDs. Society as a whole also suffers due to lost productivity associated with the behaviour and depression due to infidelity. Finally, large amounts of personal spending are dedicated toward paying for the act and ramifications of infidelity. This spending would otherwise be injected into the larger economy in MCC.

4.6 Strategies to Address Marital Infidelity

The fourth objective of the study was to evaluate the strategies used to address marital infidelity among the Akamba in MCC. The findings are presented in the subsequent sections, under the sub-themes; strategies to check cases of infidelity, cultural strategies to reduce infidelity in marriage, contemporary strategies to reduce infidelity in marriage and strategies to mitigate the effects of infidelity.

4.6.1 Strategies to Check Cases of Infidelity

The study sought to find out whether there were strategies in place in MCC to check and or reduce the cases of infidelity among couples. The findings are presented in Figure 4.12.

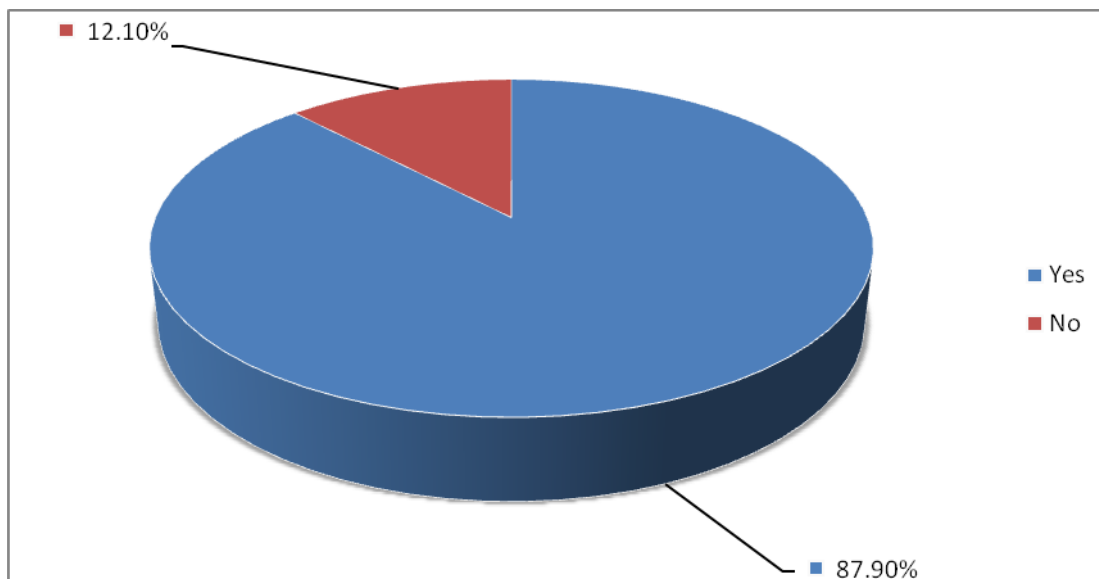


Figure 4.12: Strategies to check cases of infidelity

According to the findings, the majority of the respondents (87.9%) posited that there were strategies in place in MCC to check and or reduce the cases of infidelity among couples. Only 12.1% attested that there were no strategies in place in MCC to check and or reduce the cases of infidelity among couples. Further, it was necessary to establish what strategies are in place in MCC to check and or reduce the cases of infidelity among couples. The findings are as shown in Table 4.5.

Table 4.5: Strategies to check and or reduce infidelity

Strategies	Frequency	Percent
Spouse punishment which included heavy fine for the act of infidelity	148	56%
Through professional counseling	85	32%
Use of forgiveness-oriented approach	125	47%
Traditional behavioural couple therapy	56	34%
Integrative behavioural couple therapy	38	23%
Multi-dimensional process of apology and forgiveness	111	42%
Therapy treatment	56	21%
Involvement of community elders and other family members	107	65%

From the findings, the household heads indicated that the strategies in place in MCC to check and or reduce the cases of infidelity among couples included; involvement of community elders and other family members (65%), spouse punishment which included heavy fine for the act of infidelity (56%), through professional counselling where there is treatment to help individuals stop their extramarital affairs (32%), use of forgiveness-oriented approach to help couples recover from infidelity (47%), traditional behavioural couple therapy (34%), integrative behavioural couple therapy (23%), multi-dimensional process of apology and forgiveness in which spouse works toward regaining trust through specific tasks, reconciliation, separation (42%). There is also therapy treatment (21%) that involves establishing a safe therapeutic environment, understanding the meaning of the infidelity, creating goodwill/hope, and deciding whether to stay married or separate. The community elders and other family members (65%) are also involved in resolving infidelity cases where the couples are assisted to respond to the issue in a constructive way, with an emphasis on active listening and empathic understanding.

The findings are similar to those of Gordon et al., (1999); Glass, (2002) who observed that the larger goals of treatment include establishing a safe therapeutic environment, understanding the meaning of infidelity, creating goodwill/hope, and deciding whether to stay married or separate (Gordon et al., 1999; Glass, 2002). Similarly Atkins, (2003) indicated that therapy provides an opportunity for clients to express their thoughts and feelings about the affair in a constructive way, with an emphasis on active listening and empathic understanding. It is important that this process is not rushed, so that clients do not make a decision about the future of the relationship without fully exploring the impact of the infidelity.

The table 4.5 indicates that three of the strategies have the highest value; meaning they are popularly used in MCC. Spouse punishment include heavy fines for the act of infidelity. In our view however, this is discrimination against women because they bear the brunt of the severe punishments while men's infidelity is tolerated or lightly punished.

Women were beaten by their husbands or clan members or sent away to their parents or a second wife is brought in. If the wife returns, she is expected to bring two goats from her parents, then slaughter one for her husband and family elders. Men paid a fine of three goats, where one was slaughtered and the other two taken by his family elders. The husband got the fine from his family resources while the wife got it from her parents because she is believed to own nothing according to the Akamba community in MCC.

The process of handling a marital infidelity case among married couples in MCC is also unfair. This is because Akamba community elders who met to deliberate on the issue comprised only men, women were not allowed in such committees since they are considered inferior. The whole process is punitive on women because it favours men in case of marital infidelity by the nature of punishment.

In my view, therefore, such discriminative strategies have not worked in MCC since men practise the vice and get away with ease which has led to a variety of the challenges discussed earlier and increased marital infidelity. Observably, although there are strategies used, they have not worked in mitigating marital infidelity. This is because such strategies are gender-biased. In addition, gender equality and equity is not ensured in the mitigation processes. Further, access to and control of family

resources and involvement of women in marital disputes are not embraced due to the patriarchal practices that ensure male domination and women subordination in the family and clans in MCC.

4.6.2 Cultural Strategies to Reduce Infidelity on Marriage

The study sought to find out the cultural strategies in MCC that were used to reduce infidelity in marriage. Cultural strategies are the Akamba traditional methods used to mitigate for marital infidelity. The findings are presented in Table 4.6.

Table 4.6: Cultural strategies to reduce infidelity in marriage

Strategies	Yes		No	
	Frequency	Percent	Frequency	Percent
Dialogue between the partners	110	66.7%	55	33.3%
Involvement of family members	126	76.4%	39	23.6%
Use of <i>Mbingo</i> cultural practice	105	63.25	60	36.75%
Involvement of community through the village elders both men and women	72	43.6%	93	56.4%

According to the findings, the cultural strategies among the community that were used to reduce infidelity in marriage included; involvement of family members (76.4%), dialogue between the partners (66.7%), use of *Mbingo* cultural practice (63.25%) and involvement of community through the village elders both men and women (43.6%) respectively.

The findings indicate that having realized the negative effects of marital infidelity on the families and the community at large, various strategies were employed to mitigate and cope with the cases of marital infidelity among the married couples in MCC. The strategies were both family and community based that included dialogue, heavy penalties to the perpetrators, reconciliation through family members and seeking advisory mechanism from the elders and community leaders. Regarding strategies, Ndila* described *mbingo* as:

A cultural practice used by men to make their women get stuck while having sex with another man other than the husband in order for them not to engage in infidelity. This serves to oppress women in that they are not allowed to use it to also control their men when they engage in infidelity (Ndila O.I, 10/6/2013).

Another respondent Mwikali*, explained that:

Gender inequality is manifested in use of “mbingo” since men are viewed as superior to women hence supposed to use “mbingo” (Mwikali O.I, 22/4/2013).

The use of *mbingo* is, therefore, gender discriminative in nature as it is only restricted for use by men. This perhaps explains the rampant nature of men’s infidelity. Further, all the traditional strategies used in MCC are not fair on women since they tend to favour men and discriminate against women in mitigating for marital infidelity. Women therefore, neither have control over their sexuality nor that of their husbands in MCC.

Dialogue between the partners offers hope in marital infidelity reduction. Afifi, Falato, and Weiner (2001) found that the rates of relationship infidelity varied as a function of how a dating partner’s dialogue was engaged. Communication is the mortar that holds a relationship together – if it breaks down, the relationship will

crumble. When spouses no longer communicate, a marriage nurtures no one. It is no longer a marriage. True communication involves respect for the other person as well as active energy on one's part. These two skills are essential ingredients to making a relationship work. Communication is a key element in compatibility. Incompatibility between husband and wife, is one of primary causes of marriage infidelity and breakups.

Involvement of family members in marriage can greatly help in reducing marital infidelity. For instance, Lersch (2008) remarks that the discovery of a woman's affair by her husband or family can significantly increase the likelihood of the woman being ostracized by her family, friends and community. Involvement of community through the village elders both men and women to a great extent creates awareness to the married couples about the marital infidelity, as well as establishing positive cultural norms, values and beliefs that are aimed at promoting chastity among married couples.

4.6.3 Contemporary Strategies to Reduce Infidelity in Marriage

The study endeavored to establish the contemporary strategies among the Akamba community that were used to reduce infidelity in marriage. Contemporary strategies are the modern methods used to mitigate for marital infidelity. The findings are presented in Table 4.7.

Table 4.7: Contemporary strategies to reduce infidelity in marriage

Strategies	Yes	
	Frequency	Percent
Use of the chiefs	94	57.0%
Seeking professional guidance and counseling	120	72.7%
Church leaders	70	46.5%

From the findings, the main contemporary strategies among the Akamba community that were used to reduce infidelity in marriage include; seeking professional guidance and counselling (72.7%), use of the chiefs (57.0%) and church leaders (46.5%). Other contemporary strategies among the Akamba community that were used to reduce infidelity in marriage include, divorce, use of religious teachings to reconcile the couples. This implies that the married couples affected by the cases of sexual infidelity sought help to resolve their sexual issues from the professional counsellors as well as church leaders and government administrators.

(i) Use of Chiefs

The Akamba community members use chiefs in resolving conflicts associated with marital infidelity among the Akamba of MCC according to the findings. The aggrieved partner files a complaint with the chief. The chief sets a date for casing where each partner comes with two men elders and some money, *usuu*. The committee listens to the whole issue and on conclusion the woman is sent out for the verdict to be given. If the woman is unfaithful, she is made to pay a fine of a goat from her parents whom she slaughters for the elders and the husband. In the case where the husband is unfaithful, he pays fine to the elders and the wife is told to respect the husband. The husband is advised in the absence of the wife. The respondents felt the process is unfair because women are not allowed to be part of

the elders which, in most cases, women are given unfair judgement. Observably, women are not allowed to get the fines from their family resources but from their parents unlike the men. This is due to the patriarchal nature in MCC.

The situation correlates with those of Vaughn, (2002) who argues that the community leaders should sensitize the community members through chiefs's barazas to ensure equal education opportunities in both genders for equal empowerment in MCC, he further argues that chiefs' barazas together with the women groups and NGOs helps in educating the community members on the negative implications of gender discriminatory norms, values and beliefs on the sexual infidelity.

(ii) Use of church leaders

There are many denominations in MCC whereby the community members go for worship. In case of infidelity in marriage, the aggrieved partner seeks for help from the church leaders. The church leader calls the partners together and listens to the issue. To resolve marital infidelity, the church leaders use the holy Bible teachings to advise the women to be submissive to their husbands and accept their authority (Colossians 3:18). The respondents observed that the bible teachings are good but in resolving marital infidelity, the church leaders use selected verses which are discriminative to women. The church leaders who are mostly men do not ensure gender equality by use of verses applicable to both genders. The respondents felt that many women live with unfaithful partners because of wrong application of the bible teachings in MCC.

(iii) Professional Counselors

Professional counsellors are found in urban centres in MCC; hence very few society members access them. In case of marital infidelity, only those who are nearby or those who are financially stable go for them. In few cases, men go for them since they have the final say in all family issues. Those women who manage to access professional counsellors are guided to forgive their unfaithful partners and try to be nice to their husbands. The aggrieved wife is not advised to leave the husband but to hold on to the marriage but an aggrieved husband is advised to divorce or separate with the unfaithful in most cases in MCC. These findings correlate to those of Ambekar, (2008). The respondents felt that counselling in case of infidelity is not fair to the women because they are advised to stay in marriage at all times and separation means loss of family resources making them economically unstable. The factor of unequal access to and control over family resources among married couples in MCC hinders professional counselling to mitigate for marital infidelity.

4.6.4 Strategies to Mitigate the Challenges of Infidelity

It is noted in section 4.5., that the marital infidelity has many negative effects. To this end, the study sought to find out the strategies that were used to mitigate the challenges of infidelity in marriage in MCC. In this regard, Kalamu*, noted that, the strategies to mitigate the challenges of infidelity included;

moral teaching by the church, counselling by the family members, guidance and counseling by the community elders and church elders, government policy on marriage and child upbringing, use of informers to watch the deviant spouses moves, seeking professional counselling services, involvement of the in-laws and clans in the resolution of the infidelity case, adoption of the orphans in case of divorce, peer counselling, awareness messages by the relevant government ministries towards reducing cases of infidelity and their

challenges dubbed “wacha mpango wa Kando” that is aired through the mass media (Kalamu O.I, 28/5/2013).

This implies that the major strategies used to address marital infidelity among the Akamba in MCC included; community mobilization and sensitization through mass media, religious moral teachings regarding marriages, abolishing primitive cultural practices that enhanced infidelity, through conventional marriage counselling, peer counselling and via penalties charged on those involved in marital infidelity. Equal economic empowerment is lacking in both gender in MCC due to the patriarchal nature of the society. Most women are poor and cannot fend for their families without their husbands’ support leaving them to engage in marital infidelity to get material support to support their families incase their husbands forsake them (chiefs report 2012). The community leaders, church organizations and NGOs should mobilize and educate community members (both gender) on economic empowerment opportunities to prevent prostitution as well as be able to make informed decisions on sex in marriage. This enables the married couples live free from marital infidelity.

Community-based organizations, churches and various Christian organizations and even the Local Government Secretariat have a big role to play to reduce marital infidelity and they should embrace the strategies that promote gender equality. They can do so by periodically organizing seminars and workshops for married couples and prospective couples in MCC. This will help to create greater awareness and consciousness on the crisis of marital infidelity.

Based on above findings, the community leaders, church organizations and NGOs play a significant role in alleviating marital infidelity and should mobilize and

educate community members (both gender) on economic empowerment opportunities to prevent prostitution as well as be able to make informed decisions on sex in marriage. This enables the married couples live freely from sexual infidelity.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of findings, conclusion and recommendations of the study in line with the objectives of the study. The objectives of study were; to assess the knowledge and attitude of married couples in MCC on marital infidelity, to find out the causes of infidelity among married couples in MCC, to investigate challenges from marital infidelity among married couples and to evaluate the strategies used to address marital infidelity faced by married couples in MCC. The research sought to establish the determinants of infidelity among married couples in MCC, Kitui County, Kenya.

5.2 Summary of findings

The study assessed the knowledge and attitude of married couples in MCC on marital infidelity. Basing on the findings, it was established that the household heads had sufficient knowledge on what marital infidelity entails. Thus, they indicated that it constitutes a breach of an expectation of sexual and or emotional exclusivity expressed or implied in an intimate relationship such as marriage. It also referred to the act of a spouse engaging in sex with another member of the opposite sex who is not their spouse. It was established that the determinants of marital infidelity in MCC are gender specific since the attitudes also differed by gender. The findings are in line with tenets of the two theories used in the study; evolutionary theory and double-shot theory which emphasize that each gender has specific motivators to engage in marital infidelity depending on their specific attitudes towards marital

infidelity.

The study identified various causes of marital infidelity in MCC including; social, cultural and economic. In this regard, it was established that various norms, values and beliefs regulate sex in marriage among the Akamba of MCC. The key norms included; sex being exclusively for married couples, sex being for unifying marriages and for procreation and infidelity in marriages being viewed as a threat to marriages' sustainability. The values were; wife's full submission to the husband including meeting their sexual needs, sex is the fire that keeps the married together and that sexual infidelity was highly prohibited and seriously punishable. The beliefs had both positive and negative effects on sexual fidelity of married couples. Some of the beliefs encouraged sexual fidelity such as; marital infidelity being highly punishable by divine powers, and sex being sacred. Some norms, values and beliefs were found to be causing marital infidelity in MCC, such as no sex during pregnancy and *kithitu* among others. This gender difference can be explained by double-shot theory whereby according to this theory, the intensity of response to emotional or sexual infidelity is different for men and women and is socially influenced.

There were challenges associated with marital sexual infidelity among the Akamba community in MCC. To this end, the study established that marital infidelity led to parental investment and resources diversion, divorce, increased risk of mental health problems, including depression and anxiety, jealousy, separations, unwanted pregnancies, infection with HIV and other STIs, gender-based violence and death related to infidelity issues. Sexual infidelity had damaging effects on the wellbeing of the family and the entire community in MCC. It negatively affected both partners

in marriage where the husband was likely to be more upset than the wife. The two theories used in the study clearly state that whenever any or both partners engage in marital infidelity, the other one got hurt and sought intimacy with another person other than their spouse leading to a variety of challenges like HIV/AIDs, resources deprivation of women by their husbands and emotional discomfort. The partners should trust each other, have equal access to and control over resources to mitigate for marital infidelity.

The study indentified various strategies used to address marital infidelity among the Akamba in MCC. The strategies would counter the determinants of marital infidelity. To this end, it was noted that the strategies to check and or reduce the cases of infidelity among couples in MCC were traditionally-based, religious-based, contemporary-based and gender-based approaches. The strategies included; spouse punishment, professional counselling, use of forgiveness-oriented approach, traditional behavioural couple therapy, integrative behavioural couple therapy, multi-dimensional process of apology and forgiveness in which spouse works toward regaining trust through specific tasks, reconciliation, separation. This concurs with the two theories used in the study; each theory outlines that when one partner engages in marital infidelity, the other one has a way to mitigate for the spouse's infidelity. The strategies outlined were, however, discriminative against women since as stated in the evolutionary theory, men upheld autonomy regarding sexual behaviour than the women. Thus, in line with the evolutionary theory, men and women's reasons for involvement in sexual infidelity were gender specific and therefore called for gender responsive strategies for redress.

5.3 Conclusion

The study concludes that the key determinants of marital infidelity among married couples in MCC are gender specific and diverse. These may be broadly classified as cultural, social, physical and economic. Sexual infidelity has, however, impacted negatively on the wellbeing of both women and men and the community as a whole. Additionally, although there are strategies for addressing marital infidelity in MCC, they have been ineffective as they favour men over women often exacerbating sexual infidelity.

5.4 Recommendations

- i. The local chiefs, women leaders and NGOs should mobilize and sensitize the community members to change their attitude towards marital infidelity since they are in full knowledge of marital infidelity. The stakeholders should guide the members identify their gender needs and how to address them since they trigger them to get involved in marital infidelity. This is by creating economic activities depending on their needs and providing education to all to enable them to make informed decisions.
- ii. The chiefs' barazas together with the women groups and NGOs should educate the community members on the negative implications of gender discriminatory norms, values and beliefs among the Akamba of MCC and other determinants of the marital infidelity. This would help men and women shun away from the retrogressive primitive cultural practices that demean women, promote infidelity and treat women as the weaker sex. NGOs, and local administration should be at the forefront to call for change of the way gender mainstreaming is done on the ground and call for a more stringent

policies and measures to ensure effective implementation of gender mainstreaming. This will offer women better economic opportunities, education, which at last will reduce their cases of infidelity.

- iii. Churches and various Christian organizations and even the Local Government Secretariat should periodically organize seminars and workshops for married couples and prospective couples in MCC. This will help to create greater awareness and consciousness on the challenges of marital infidelity and consequently address problems such as HIV and AIDS, divorce and separation as these are direct consequences of marital infidelity. This will facilitate for a close knit family unit with a conducive environment for the family members to live in.
- iv. Local community leaders, NGOs and churches through chiefs' barazas and women and men groups to sensitize the members on how to mitigate for infidelity in marriage in MCC addressing the determinants. This is by abolition of discriminative ways like *mbingo*, wife beating, separation, women economic empowerment and advocate for involvement of women in committees used for resolving marital infidelity and have gender mainstreaming in all areas of development in MCC.

5.5 Areas for Further Studies

Further study should be done on gender mainstreaming in families as a means to empower married couples against infidelity in MCC.

Further study should also be done on the impact of marital infidelity on development in MCC.

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APPENDIX ONE: STRUCTURED QUESTIONNAIRES**TITLE: Determinants of Infidelity among Married Couples in Mwingi Central Constituency, Kitui County Kenya**

This instrument is meant to collect information on your views with regard to the determinants of infidelity among married couples in Mwingi Central Constituency, Kitui County Kenya.

Instructions

Do not write your name.

All information you give will be treated with full confidentiality and will not be made in reference to you in any way.

Part A: Demographic Information

1. What is your age? (tick the appropriate age)
 - a. Below 18 years
 - b. 18-20 years
 - c. 20-30 years
 - d. 31-40 years
 - e. Above 41 years
2. What is your gender? (tick the appropriate gender)
 - a. Man
 - b. Woman
3. Employment status (tick the appropriate status)
 - a. Employed

b. Unemployed

4. Educational level

a. No education

b. Primary education

c. Secondary education

d. Post secondary education

Part C: Knowledge and Attitudes Towards Marital Infidelity

5. What is marital infidelity? (kindly state your answer)

.....
.....

6. Are there cases when married persons may have sexual relations with other persons apart from their marital partners?.....

7. If yes which are these cases? (State one)

.....
.....

8. Is infidelity acceptable in a particular gender?

9. If yes, in which gender is infidelity seen as acceptable?

.....

10. Who among married couples is likely to be involved in marital?

a. Men

b. Women

11. What is the most common reason why men have sex outside marriage? (State one)

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

12. What is the most common reason why women have sex outside marriage?

(State one)

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

13. Do you know of anyone who has ever been unfaithful to their marital partner in your community? (tick the appropriate answer)

a. Yes

b. No

14. If yes, which of the above factors was the main reason for it? (kindly state)

.....

15. What is the most common infidelity that is acceptable to married man? (State one)

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

16. What is the most common form of infidelity that is acceptable to married woman? (State one)

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

17. Kindly respond to the following statements as best as you can by marking the appropriate answer (tick the appropriate answer)

Being unfaithful never hurt anyone.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity in a marital relationship is grounds for divorce.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is acceptable for retaliation of infidelity.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It is natural for people to be unfaithful marriage.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree [] d. Agree, [] e. Strongly agree []

Akamba community supports infidelity in marriage

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is morally wrong in all circumstances regardless of the situation.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would not mind if my spouse had an affair as long as I did not know about it.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It would be acceptable for me to have an affair, but not my spouse.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would have an affair if I knew my spouse would never find out.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

If I knew my spouse was guilty of infidelity, I would confront him/her.

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

My society looks kindly on unfaithful married men but harshly on unfaithful married women

- a. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Part C: Causes of Marital Infidelity among married couple in MCC

18. What are some of the reasons why married men and women may have sex with persons who are not their partners?

- a. Withdrawal from sex by one partner []
- b. Lack of trust on a partner []
- c. Working away from home []
- d. Fantasies []
- e. Lack of children []
- f. Poverty []
- g. Any other please note.....

19. Are there norms regulating sex in marriage in Mwingi Central Constituency?

.....

20. Which are these norms? (Kindly state one)

.....

21. Which are the values held by the Akamba about sex in marriage?

.....

.....

22. What are the beliefs held by this community about sex in marriage?

.....

.....

Part D: Challenges Resulting from Marital Infidelity Among the Akamba Community in MCC.

23. How does female marital sexual infidelity affect the woman in a marriage in this community? (Kindly state one)

.....

24. How does a wives marital sexual infidelity affect the man in a marriage in this

community? (Kindly state one)

.....

25. How does male marital sexual infidelity affect the man in a marriage in this community? (State one)

.....

26. How does male marital sexual infidelity affect the wives in a marriage in this community? (State one)

.....

.....

27. Which are the challenges resulting from marital infidelity facing the children this community? (Note one)

.....

.....

28. What are the consequences of marital sexual infidelity on the relationship in this community? (Give the main consequence)

.....

.....

As a married man, which of the following forms of infidelity is acceptable?

(tick the appropriate answer)

a. Emotional infidelity

b. Sexual/physical infidelity

29. As a married woman, which of the following forms of infidelity is acceptable?

(tick the appropriate answer)

a. Emotional infidelity

b. Sexual/physical infidelity

Part E: Strategies Used to Check/Reduce Infidelity Among Married Couple

30. Are their strategies in place in Mwingi Central Constituency to check and or reduce the cases of infidelity among couples? (tick the appropriate answer)

a. Yes

b. No

31. Which are the cultural strategies among this community that are used to reduce infidelity in marriage? (tick the appropriate answer or provide one)

a. Dialogue between the partners

b. Involvement of family members

c. Involvement of community through the village elders both men and women [
]

d. Any other please state
.....

32. Which are the contemporary strategies among this community that are used to reduce infidelity in marriage? (tick the appropriate answer or provide one)

a. Use of the Chiefs

b. Seeking professional guidance and counseling

c. Any other kindly note
.....

33. Which strategies are used to mitigate the effects of infidelity in marriage in Mwingi Central Constituency? (Please state the main strategy)

.....
.....

Thank you for your participation

APPENDIX TWO: FOCUS GROUP DISCUSSION SCHEDULE

TITLE: Determinants of Infidelity among Married Couples in Mwingi Central Constituency, Kitui County Kenya

This instrument is meant to collect information on your views with regard to the determinants to infidelity among married couples in Mwingi Central Constituency, Kitui County, Kenya through the focus group discussions in groups not exceeding 12 participants.

Instructions

All the given responses will be treated with full confidentiality and will not be made in reference to a particular respondent.

Part A: Demographic Information of the Study Participants

1. Age of the respondents

.....

2. Gender of the respondents

.....

3. Employment status

.....

4. Educational level of the respondents

.....

Part C: Knowledge and Attitudes Towards Marital Infidelity

5. What is marital infidelity?

.....

.....

.....

6. Who are prone to this vice?

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

7. Are there cases when married persons may have sexual relations with other persons apart from their marital partners?

.....

8. If yes which are these cases? (State one)

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

9. Who among married couples is likely to be involved in marital?

.....

10. Is infidelity acceptable in a particular gender?.....

11. Kindly respond to the following statements as best as you can by marking the appropriate answer.

Being unfaithful never hurt anyone.

b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity in a marital relationship is grounds for divorce.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is acceptable for retaliation of infidelity.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It is natural for people to be unfaithful marriage.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree [] d. Agree, [] e. Strongly agree []

Akamba community supports infidelity in marriage

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is morally wrong in all circumstances regardless of the situation.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would not mind if my spouse had an affair as long as I did not know about it.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It would be acceptable for me to have an affair, but not my significant other.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would have an affair if I knew my spouse would never find out.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

If I knew my spouse was guilty of infidelity, I would confront him/her.

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

My society looks kindly on unfaithful married men but harshly on unfaithful married women

- b. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Part C: Causes of Marital Infidelity among married couple in MCC

12. What are some of the reasons why married women may have sex with persons who are not their partners? (State one)

.....

13. What are some of the reasons why married men may have sex with persons who are not their partners? (State one)

.....

14. What is the most common reason why men have sex outside marriage? (State one)

.....

.....
...

15. What is the most common reason why women have sex outside marriage? (State one)

.....
.....

16. Do you know of anyone who has ever been unfaithful to their marital partner in your community?

.....

17. If yes, which of the above factors was the main reason for it?

18. Are there norms regulating sex in marriage in Mwingi Central Constituency?

.....

19. Which are these norms? (Kindly state one)

20. Which are the values held by the Akamba about sex in marriage?

.....
.....

21. What are the beliefs held by this community about sex in marriage?

.....

22. Part D: Challenges Resulting from Marital Sexual Infidelity Among the Akamba Community in MCC

23. How does female marital sexual infidelity affect the woman in a marriage in this community? (Kindly state one)

.....
.....

24. How does a wives marital sexual infidelity affect the man in a marriage in this community? (Kindly state one)

.....
.....

25. How does male marital sexual infidelity affect the man in a marriage in this community? (State one)

.....
.....

26. How does male marital sexual infidelity affect the wives in a marriage in this community? (State one)

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

27. Which are the challenges resulting from marital infidelity facing the children this community? (Note one)

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

28. What are the consequences of marital sexual infidelity on the relationship in this community? (Give the main consequence)\

.....
.....

29. As a married man, which form of marital infidelity is acceptable? (Kindly give one answer)

.....
.....

30. As a married woman, which form of marital infidelity is acceptable? (kindly note)

.....
.....

Part E: Strategies Used to Check/Reduce Infidelity Among Married Couples

31. Are their strategies in place in Mwingi Central Constituency to check and or reduce the cases of infidelity among couples?

.....
.....

32. Which are the cultural strategies among this community that are used to reduce infidelity in marriage?

.....
.....

33. Which are the contemporary strategies among this community that are used to reduce infidelity in marriage?

.....

34. Which strategies are used to mitigate the effects of infidelity in marriage in Mwingi Central Constituency?

.....

Thank you all for your participation

APPENDIX THREE: INTERVIEW SCHEDULE

TITLE: Determinants of Infidelity among Married Couples in Mwingi Central Constituency, Kitui County Kenya

This instrument is meant to collect information on your views with regard to the determinants of infidelity among married couples in Mwingi Central Constituency, Kitui County, Kenya by the help of the interviewer.

Instructions

All the given responses will be treated with full confidentiality and will not be made in reference to a particular respondent.

Part A: Demographic Information of the Study Participants

1. Age of the respondents

.....

2. Gender of the respondents

.....

3. Employment status

.....

4. Educational level of the respondents

.....

Part B: Knowledge and Attitudes Towards Marital Infidelity

5. Kindly tell me what you think marital infidelity is?

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

6. Who are prone to this vice?

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

7. Are married couples allowed to be unfaithful?

.....

8. If no is infidelity accepted in a particular gender?

.....

9. If yes which one?

.....

10. Who among married couples is likely to be involved in marital?

.....
.....

11. What are some of the reasons why married women may have sex with persons who are not their partners? (State one)

.....

.....

12. Kindly respond to the following statements as best as you can by marking the appropriate answer

Being unfaithful never hurt anyone.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity in a marital relationship is grounds for divorce.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is acceptable for retaliation of infidelity.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It is natural for people to be unfaithful marriage.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree [] d. Agree, [] e. Strongly agree []

Akamba community supports infidelity in marriage

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Infidelity is morally wrong in all circumstances regardless of the situation.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would not mind if my spouse had an affair as long as I did not know about it.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

It would be acceptable for me to have an affair, but not my spouse.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

I would have an affair if I knew my spouse would never find out.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

If I knew my spouse was guilty of infidelity, I would confront him/her.

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

My society looks kindly on unfaithful married men but harshly on unfaithful married women

- c. Strongly disagree [] b. Disagree, [] c. Neither agree nor disagree, [] d. Agree, [] e. Strongly agree []

Part C: Causes of marital infidelity among married couples in MCC.

13. Are there norms regulating sex in marriage in Mwingi Central Constituency?

.....

14. Which are these norms? (Kindly state one)

.....

15. Which are the values held by the Akamba about sex in marriage?

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

16. What are the beliefs held by this community about sex in marriage?

.....
.....

17. What are some of the reasons why married men and women may have sex with persons who are not their partners? (State one)

.....
.....

Part D: Challenges Resulting from Marital Infidelity Among the Akamba Community in MCC

18. How does female marital sexual infidelity affect the woman in a marriage in this community? (Kindly state one)

.....
.....

19. How does a wives marital sexual infidelity affect the man in a marriage in this community? (Kindly state one)

.....
.....

20. How does male marital sexual infidelity affect the man in a marriage in this

community? (State one)

.....
.....

21. How does male marital sexual infidelity affect the wives in a marriage in this community? (State one)

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

22. Which are the challenges resulting from marital infidelity facing the children this community? (Note one)

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

23. What are the consequences of marital sexual infidelity on the relationship in this community? (Give the main consequence)

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

24. As a married man, which form of marital infidelity is acceptable? (Kindly give one answer)

.....

25. As a married woman, which form of marital infidelity is acceptable? (kindly note)

.....
.....

PART E: STRATEGIES USED TO CHECK/REDUCE INFIDELITY AMONG MARRIED COUPLE

26. Are their strategies in place in Mwingi Central Constituency to check and or reduce the cases of infidelity among couples?

.....
.....

27. Which are the cultural strategies among this community that are used to reduce infidelity in marriage?

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

28. Which are the contemporary strategies among this community that are used to reduce infidelity in marriage?

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

29. Which strategies are used to mitigate the effects of infidelity in marriage in Mwingi Central Constituency?

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

Thank you all for your participation

APPENDIX FOUR: RESEARCH AUTHORIZATION LETTER



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No.

Date:

3rd September, 2014

NACOSTI/P/14/8914/2956

Rachel Kasyoka Kioko
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*Determinants of infidelity among married couples in Mwingi Central Constituency, Kitui County, Kenya,*" I am pleased to inform you that you have been authorized to undertake research in **Kitui County** for a period ending **31st December, 2014**.

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

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


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Kitui County.



APPENDIX FIVE: RESEARCH PERMIT

THIS IS TO CERTIFY THAT:


MS. RACHEL KASYOKA KIORO
of KENYATTA UNIVERSITY, 48-90400
Mwingi, has been permitted to conduct
research in Kitui County

on the topic: DETERMINANTS OF
INFIDELITY AMONG MARRIED COUPLES
IN MWINGI CENTRAL CONSTITUENCY,
KITUI COUNTY KENYA

for the period ending:
31st December, 2014

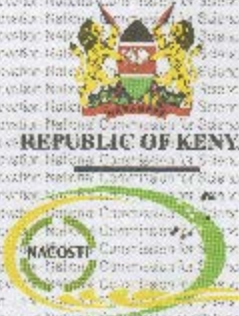
R. Kioko
Applicant's
Signature

Permit No : NACOSTI/P/14/8914/2956
Date Of Issue : 3rd September, 2014
Fee Received :Ksh 1,000



Secretary
National Commission for Science,
Technology & Innovation

REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation

RESEARCH CLEARANCE
PERMIT

Serial No: A/ 3090

CONDITIONS: see back page

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.

2. Government Officers will not be interviewed without prior appointment.

3. No questionnaire will be used unless it has been approved.

4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.

5. You are required to submit at least two (2) hard copies and one (1) soft copy of your final report.

6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.