THE IMPACT OF PORNOGRAPHY ON THE SPIRITUAL AND MORAL INTEGRITY OF CLERGY AND LAY LEADERS IN SELECTED DENOMINATIONS IN KAJIADO NORTH SUB-COUNTY, KENYA

JOY WAMBUI KARIUKI

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN RELIGION IN THE DEPARTMENT OF RELIGION, SCHOOL OF RELIGION AND THE CHRISTIAN MINISTRY OF AFRICA NAZARENE UNIVERSITY

APRIL 2025

DECLARATION

This document and the research describes my original work and has not been presented in any other university for academic work.

Name: Joy Wambui Kariuki (19J01DMAR010)



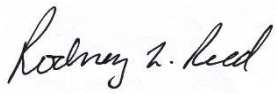
19th June 2024

_____ _____

Student signature Date

This research was conducted under our supervision and has been submitted with our approval as university supervisors.

Supervisor name: **Prof. Rodney Reed**



19th June 2024

_____ _____

University supervisor signature Date

Supervisor name: **Dr Kevin Muriithi Ndereba**



19th June 2024

_____ _____

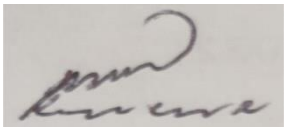
University supervisor signature Date

Africa Nazarene University

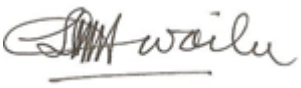
Nairobi, Kenya

EXAMINERS' SIGNATURES

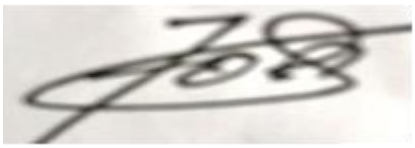
We have examined this document and the research has met or exceeded the requirement for the degree sought, in addition, the candidate has sufficiently defended the material presented to merit the awarding of the degree of Master of Arts in Religion.



Internal Examiner: **Dr. Musa Kunene** Date: 27th June 2025



Internal Examiner: **Daniel Mwailu, PHD** Date: 27th June 2025



Internal Examiner: **Dr. Fredrick Amolo** Date: 27th June 2025



External Examiner: ***Dr. George Okumu Achar*** Date: ***June 27th, 2025***

Notes: (Pass, pass with distinction)

DEDICATION

This work is dedicated to God for His grace to push forward and complete this project. I also dedicated this to my husband, my life partner and friend, Geoffrey Kariuki, and our three sons, David Chege, the late Danny Kariuki and Daniel Wema, for their unwavering support, encouragement, and belief in the pursuit of knowledge, and a guiding light throughout this research journey.

Their presence in my life has been a constant source of strength, and this dedication stands as a token of my heartfelt appreciation for their impact on this scholarly pursuit.

ACKNOWLEDGEMENT

I want to express my heartfelt gratitude to God for His love and guidance throughout my research. I am also grateful to my supervisors, Prof. Rodney Reed and Dr. Kevin Muriithi Ndereba, for their invaluable contributions to this research endeavour. Their unwavering guidance, insightful feedback, and encouragement have helped shape the direction and quality of my work. I am also thankful for Dr. Gift Mtukwa's expertise and support in refining my work and encouraging me to complete it. I want to recognize the School of Religion and Christian Ministry department for providing the necessary resources and facilities that facilitated the completion of this research. The Africa Nazarene University fraternity has also been of tremendous support in making it possible to write and finish this work. My family and friends have been a constant source of strength, understanding, encouragement, and patience during the demanding phases of this research. I am deeply indebted to them. Lastly, I extend my gratitude to all those who, directly or indirectly, contributed to this endeavour. Your support, advice, and encouragement have significantly enriched this research, and I am grateful for it.

TABLE OF CONTENTS

DECLARATION ..... **i**

EXAMINERS' SIGNATURES ..... **ii**

DEDICATION ..... **iii**

ACKNOWLEDGEMENT ..... **iv**

TABLE OF CONTENTS ..... **v**

LIST OF TABLES ..... **xi**

LIST OF FIGURES ..... **xii**

ABSTRACT ..... **xiii**

DEFINITION OF TERMS ..... **xiv**

ABBREVIATIONS AND ACRONYMS ..... **xvii**

CHAPTER ONE **1**

INTRODUCTION AND BACKGROUND OF THE STUDY **1**

1.1. Introduction 1

1.2. Background of the Study 1

1.3. Statement of the Problem 11

1.4. Purpose of the Study 12

1.5. Objectives of the Study 13

1.6. Research Questions 13

1.7. Significance of the Study 14

1.8. Scope of the Study 15

1.9. Delimitations of the Study 16

1.10. Limitations of the Study 16

1.11. Assumptions of the Study 17

1.12. Theoretical Framework 18

1.13. Conceptual Framework 21

CHAPTER TWO 24

LITERATURE REVIEW 24

2.1. Introduction 24

2.2. Empirical Review of the Literature 24

2.2.1. Challenges of Pornography on the Spiritual Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North Kenya 24

2.2.2. Christian Teachings on Sexual Morality and the Challenges Posed by Pornography among Clergy and Lay Leaders in Selected Denominations in Kajiado North, Kenya 29

2.2.3. Challenges of Consumption of Pornography on The Family Life of Clergy and The Lay Leaders among selected denominations in Kajiado North, Kenya 36

2.2.5. Biblical Teachings on How to Curb the Usage of Pornographic Material Among Clergy and Lay Leaders in Kajiado North, Kenya… 42

2.3. Summary of Review of Literature and Research Gap(s) 44

CHAPTER THREE 48

RESEARCH METHODOLOGY 48

3.1 Introduction 48

3.2 Research Design 48

3.3 Research Site 49

3.4 Target Population 49

3.5 Study Sample Size and Sampling 50

3.5.1 Sampling Procedure 50

3.5.2 Study Sample Size 51

3.6 Data Collection 53

3.6.1 Data Collection Instruments (and/or Data Collection Materials) 53

3.6.2 Pilot Testing of Research Instruments 53

3.6.3 Instrument Reliability 54

3.6.4 Instrument Validity 54

3.6.5 Data Collection Procedures 55

3.7 Data Processing and Analysis 56

3.8 Legal and Ethical Considerations 56

CHAPTER FOUR 58

DATA PRESENTATION, INTERPRETATION AND DISCUSSION 58

4.1. Introduction 58

4.2. Presentation of the Findings 58

4.2.1 Questionnaires Return Rate 58

4.3. Demographic Characteristics of the Respondents 59

4.3.1. **Age Category of Respondents** 61

4.3.2. Gender of Respondents....61

4.3.3. Education of the Respondents....62

4.3.4. Church....63

4.3.5. Position in the Church....63

4.3.6. Duration of Stay in the Church....64

4.3.7. Marital Status....64

4.4. Findings on the Challenges Posed by Pornography on the Spiritual Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North… 65

4.4.1. Descriptive Data on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North....65

4.5. Findings on Christian Teaching on Sexual Morality and Conduct of Clergy and Lay Leaders Among Selected Denominations in Kajiado North… 71

4.5.1. Descriptive Data on Christian Teaching on Sexual Morality and Conduct of Clergy and Lay Leaders Among Selected Denominations in Kajiado North....71

4.6. Findings on Challenges to the Family Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North....76

4.6.1. Descriptive Data on Challenges to the Family Life of Clergy and Lay Leaders among Selected Denominations in Kajiado North 76

4.7. Findings on Challenges in the Relationship Between Clergy and Lay Leaders Among Selected Denominations in Kajiado North 80

4.7.1. Descriptive Data on Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North ... 81

4.8. Findings on Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North 86

4.8.1. Descriptive Data on Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North, Kenya 87

4.9. Findings on Clergy and Lay Leaders in Selected Denominational Churches in Kajiado North 92

4.9.1. Descriptive Data on Clergy and Lay Leaders in Selected Denominational Churches in Kajiado North 92

CHAPTER FIVE 98

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS 98

5.1. Introduction 98

5.2. Discussions 98

5.2.1. Challenges posed by pornography on the spiritual life of clergy and lay leaders 99

5.2.2. Christian Teachings on Sexual Ethics and Moral Purity among Clergy and Lay Leaders in Selected Denominations in Kajiado North 104

5.2.3. Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North.....109

5.2.4. Challenges in the Relationship Between Clergy and Lay Leaders Among Selected Denominations in Kajiado North 116

5.2.5. Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North.....123

5.2.5.1. Clergy and Lay Leaders in Interdenominational Churches in Kajiado North 130

5.3. Summary of the Main Findings.....139

5.4. Conclusion 139

5.5. Recommendations.....141

5.6. Areas of Further Research.....143

BIBLIOGRAPHY 146

APPENDICES 158

Appendix I: Introductory Letter 158

Appendix II: Questionnaire for Clergy and Lay Leaders.....159

Appendix III: Interview Schedule for Pastors and Clergy Leaders.....169

Appendix IV: Research Permit.....172

LIST OF TABLES

Figure 3.1 Proportional sample size of the selected churches in Kajiado North, Kenya.

Table 4. 1 Questionnaire return rate

Table 4.2 Return Rate for the Respondents

Table 4.3 Descriptive Statistics on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North.

Table 4.4 Descriptive Statistics on Christian Teaching on sexual morality and conduct of clergy and lay leaders among selected denominations in Kajiado North

Table 4.5 Descriptive Statistics on Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North

Table 4.6 Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North

Table 4.7 Biblical teaching on how to curb the usage of pornography material among clergy and lay leaders among selected denominations in Kajiado North

Table 4.8 Clergy and lay leaders in interdenominational churches in Kajiado North

LIST OF FIGURES

Figure 1.1 Conceptual Framework: Conceptual Model to curb consumption of pornography among clergy and lay leaders

ABSTRACT

This study investigates the impact of pornography on the spiritual and moral integrity of clergy and lay leaders in selected denominations within Kajiado North Sub-County, Kenya. With time and evolving culture, pornography has become an issue of growing concern in religious institutions. Although frequently ignored or stigmatized, the presence and consumption of pornographic content among church leaders present real spiritual, moral, and relational challenges that affect both personal faith and public ministry. The study recognises pornography as a sensitive but significant subject that requires theological, psychological, and pastoral attention within church communities. The study is anchored on five primary objectives. First, it seeks to explore the challenges that pornography presents to the spiritual lives of clergy and lay leaders. Second, it assesses Christian teachings on sexual morality and the use of pornographic material among church leaders in Kajiado North. Third, it investigates how pornography affects family life, including marital intimacy, trust, and relational stability. Fourth, the study examines interpersonal and leadership struggles that arise due to hidden pornography use, including guilt, secrecy, loss of credibility, and spiritual burnout. Finally, it aims to establish how biblical teachings on sexuality and moral purity can be used to curb pornography use and promote healing and restoration. The study adopted a descriptive survey design and included participants from various denominations, such as CITAM, AIC, ACK, PCEA, and the Nkoroi Catholic Church. Data collection involved the use of questionnaires and interview guides to ensure both quantitative and qualitative insights. Quantitative data was analyzed using SPSS version 25, while qualitative data was examined thematically. The results were presented through tables, frequencies, means, and standard deviations to highlight trends and patterns. Findings revealed that pornography consumption among church leaders results in significant spiritual disconnection, moral conflict, and a decline in both personal integrity and professional effectiveness. Many leaders who secretly struggle with pornography reported feelings of shame, isolation, and spiritual stagnation. The study also found that such struggles often disrupt family dynamics, erode trust between spouses, and create emotional distance. Moreover, affected leaders face difficulty in mentoring others, preaching with authority, and modelling the moral behaviour expected in their roles. The influence of pornography creates a dissonance between public ministry and private life, undermining the overall credibility and witness of the church. In conclusion, the study proposes a practical framework, well-rounded and a compassionate approach to addressing pornography within the church context. This includes fostering open and honest dialogue, offering structured education on biblical sexuality, discipleship programs and developing confidential support systems that emphasize accountability, spiritual renewal, and pastoral care. Churches are encouraged to respond not with condemnation but with grace, truth, and restoration. By addressing the issue proactively and biblically, the church can help reclaim moral integrity and spiritual authority among its leaders. This research contributes valuable insights into a growing but often hidden struggle in the church. It lays a foundation for further studies and initiatives aimed at enhancing the spiritual strength and moral resilience of clergy and lay leaders in the face of modern-day challenges.

DEFINITION OF TERMS

Clergy: Clergy typically refers to individuals who have been ordained or consecrated for religious service or leadership within a particular faith tradition. Most have undergone formal training, education, and certification within their religious institution. Clergy members may include priests, ministers, pastors, rabbis, imams, monks, nuns, and other religious leaders who perform sacraments, rituals, ceremonies, provide spiritual guidance, and lead congregations or communities. This study adopted the definition of all ministers in the selected denominations.

Erotic scenes: Refers to anything that contains scenes or descriptions that are intended to make you sexually excited. In this paper, they refer to any scenes that cause sexual arousal.

Erotic vignette: Vignettes refer to snapshots in words. This means you don't have to worry about plot and character development; they describe an experience or a moment in time. In this research, it means any graphic material that suggests sexual scenes that cause arousal.

Lay Leaders: Lay leaders are members of a religious congregation chosen as leaders without formal training or ordination. They hold significant roles in the community, such as leading prayers, teaching classes, providing pastoral care, and organizing events. They contribute their time, skills, and resources to support the religious community and its mission. This study adopts the definition of lay leaders as members of denominations who are not ordained as clergy but hold a significant role in the church leadership.

Mores: A society or community's essential or characteristic customs and conventions. In this study, mores are customs or ways of doing things or habits.

Pornographic material: Refers to showing or talking about sexual activities in an obvious way that is intended to make people sexually excited. For this study, pornographic material is anything that is made to make people sexually aroused or excited.

Sex shows: They refer to a form of live performance that features one or more performers engaging in some form of sexual activity on stage for the entertainment or sexual gratification of spectators.

Sexuality: Sexuality is a personal and complex aspect of human experience that involves feelings, behaviors, and identities related to sexual attraction, intimacy, and relationships. Shaped by biological, psychological, social, and cultural factors, it includes sexual orientation, gender identity, desires, and expressions.

In this study, sexualit**y** refers to the way clergy and lay leaders understand, express, and manage their sexual integrity, behaviors, and moral responsibilities per Christian teachings. It encompasses their beliefs, ethical responsibilities, struggles (such as pornography consumption), and how these factors affect their spiritual, family, and ministerial lives.

Sexual morality: Sexual morality is understood through the lens of Christian teachings, emphasizing purity, holiness, and ethical conduct in matters of sexuality. It aligns with biblical principles that advocate for sexual integrity, faithfulness in marriage, and self-control

Striptease: This is an operational term that refers to an erotic dance.

Phallic imagery: also known as a symbol, refers to any object that resembles or might be taken as a representation of the penis, such as a cigar, pencil, tree, skyscraper, snake, or hammer. In this study, it meant objects used to symbolise pornography.

Spiritual formation: Spiritual Formation is a process, but it is also a journey through which we open our hearts to a deeper connection with God. In this study, it meant the process of clergy and lay leaders to have a relationship with God.

ABBREVIATIONS AND ACRONYMS

ACK: Anglican Church of Kenya

ANU: Africa Nazarene University

BC: Before Christ

CCK: Communications Authority of Kenya

CITAM: Christ Is The Answer Ministries

NACOSTI: National Commission of Science, Technology and Innovation

PCEA: The Presbyterian Church of East Africa

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1. Introduction

The Church serves as a spiritual and moral anchor within communities, guiding individuals in upholding virtue us principles and fostering spiritual growth.[1] However, the increasing prevalence of pornography in the digital age has raised concerns about its potential impact on clergy and lay leaders in the Church community of Kajiado North, Kenya. This thesis explores the challenges posed by pornography to the spiritual and moral integrity of clergy and lay leaders across various denominations in this region. The study aims to understand the extent of pornography consumption, its effects on spiritual life, family dynamics, and church leadership, and propose strategies for mitigation based on biblical teachings and legal frameworks.

This chapter includes the background of the study, a statement of the problem, the purpose of the study, the objectives of the study, and the research questions. The chapter also considered the significance of the study, the scope of the study, the delimitations, limitations, and assumptions. The theoretical framework and the conceptual framework are also incorporated.

1.2. Background of the Study

Pornography refers to the explicit portrayal of material designed to arouse the viewers and it spans various media formats including images, video, and in written form.[2] The word pornography comes from the Greek word *pornográphos*[3]. The two

[1] Krissy J. Schaff, "The Role of Church in Modern Society - Synodical.Com," March 17, 2023, https://synodical.com/the-role-of-church-in-modern-society/.

[2] Alan McKee et al., "An Interdisciplinary Definition of Pornography: Results from a Global Delphi Panel," *Archives of Sexual Behavior* 49, no. 3 (April 1, 2020): 1085–91, https://doi.org/10.1007/s10508-019-01554-4.

[3] Cargill, "It's Greek to Me: PORNOGRAPHY | Bible & Archaeology - The University of Iowa," accessed July 30, 2023, https://bam.sites.uiowa.edu/its-greek-me/pornography.

Greek words are *porne* meaning *whore* and *graphein* meaning to write [4] which is translated as the "writing of harlots" or "depictions of acts of prostitutes."[5] Strong's dictionary defines it as a feminine noun, transliterated as *porneia,* meaning fornication or sexual immorality[6], derived from *pernaō*, "to sell off" and or surrendering of sexual purity, which this research adopted because it is widely inclusive. For example, the story of Sarah Bartman[7] is a story of abuse and objectification that easily fits the definition of pornography as "to sell off." Sarah, also known as the "Hottentot Venus," was a Khoi woman from South Africa who was taken from her homeland and exhibited as a "freak show" attraction in Europe in the early 19th century owing to her enormous buttocks.[8]

Pornography has existed throughout history in many forms, but its proliferation has dramatically increased over time. Tracing the history of pornography may seem complex, with its roots tracing back thousands of years. Throughout history, depictions of sexual acts and explicit content have been present in various cultures and societies.[9]

With advancing technology and globalization, the mediums have changed, but the genre has remained that saw ancient civilizations like Mesopotamia, Egypt, Greece, and Rome showcase explicit depictions of sexuality in art, literature, and sculptures.

---

[4] Daniel Linz and Neil Malamuth, *Pornography* (SAGE, 1993), 2.

[5] Merriam-Webster, "Pornography," accessed November 7, 2022, https://www.merriam-webster.com/dictionary/pornography.

[6] Wayne Grudem, *Christian Ethics: An Introduction To Biblical Moral Reasoning* (Wheaton, Illinois: Crossway, 2018), 721.

[7] Kaushik Patowary, "Sarah Baartman: The Black Woman Who Was Exploited for Her Big Booty," Amusing Planet, May 2, 2023, https://www.amusingplanet.com/2023/05/sarah-baartman-black-woman-who-was.html. Accessed August, 07, 2023.

[8] Ibid

[9] John Phillip Jenkins, "Pornography | Sociology," Encyclopedia Britannica, 19 2019, https://www.britannica.com/topic/pornography.

Erotic poetry, paintings, and sculptures celebrated fertility, sensuality, and sexual desire as an integral part of human life and religious practices.[10]

Pornography, in its earliest form, can be identified in ancient civilizations through cave paintings, decorative pottery, sculpture and various artistic presentations that depicted sexual imagery. The formalization of published pornography is attributed to Marcantonio Raimondi, who in 1524 disseminated a series of 16 explicit engravings by Guilio Romano titled I Modi. This publication was followed by Pietro Aretino's contribution to erotic literature, including Sonetti Iussuriosi (1527) and Ragionamenti (1534-36),[11] which further expanded the genre's boundaries.

The invention of photography in 1826, particularly through halftone printing, marked a significant advancement in the production of explicit visual material. By the 1890s, pornographic magazines had begun to circulate, contributing to the normalisation of sexually explicit media.[12] The development of motion picture technology in the late 19th and early 20th centuries further revolutionized the accessibility and format of pornography by rapid technological innovation and shifting societal attitudes.[13]

In modern society, pornography continues to be a subject of critical discourse due to its potential implications on individuals and social structures.[14] Its widespread availability, especially through digital platforms, has elicited concern over its influence

[10] Albright, William Foxwell. "Ancient Middle East". Encyclopedia Britannica, 13 Jul. 2022, https://www.britannica.com/place/ancient-Middle-East. Accessed 3 August 2023.

[11] Robert Weiss, "The Evolution of Pornography | Psychology Today," July 2, 2020, https://www.psychologytoday.com/us/blog/love-and-sex-in-the-digital-age/202007/the-evolution-pornography. Accessed 04 August 2023

[12] Ibid

[13] Ibid

[14] Feona Attwood and Clarissa Smith, "Porn Studies: An Introduction," *Porn Studies*, January 2, 2014, https://www.tandfonline.com/doi/abs/10.1080/23268743.2014.887308.

on mental health, relations and cultural perceptions of sexuality.[15] Topics such as addiction, altered sexual expectations, the objectification of human beings are frequently explored in both academic and psychological research.

Kinnaman David's study, The Porn Phenomenon, reveals that approximately 71% of young adults and 50% of teenagers encounter pornographic material at least once per month, regardless of whether they are intentionally seeking it.[16] These findings underscore the pervasiveness of pornography in contemporary society and the necessity for further scholarly exploration and public engagement on the issue.[17] It was approximated that in the United States, forty million people watch pornography every year, with the industry generating approximately $13 billion in revenue.[18]

According to comScore Media Metrix, in August 2000, Internet users viewed over 15 billion pages of adult content, spending an average of 14.6 minutes each day engaging with this material. The data revealed that sex was the most frequently searched topic[18], further underscoring the necessity of this study to explore how deeply this issue has penetrated the roots of immorality.

In Africa, the influence of pornography is beginning to gain attention, although comprehensive studies are limited.[19] Africa's diverse cultural and religious contexts add complexity to understanding the influence of pornography. Access to the digital space has led to a rise in pornography consumption, which intersects with traditional values

[15] "Create in Me a Clean Heart: A Pastoral Response to Pornography," accessed August 1, 2023, https://cleanheart.online/resources/create-me-clean-heart-pastoral-response-pornography.

[16] Kinnaman David, 'The Porn Phenomenon', Barna Group, 5 February 2016, accessed 24 January 2022 https://www.barna.com/the-porn-phenomenon/.

[17] Kinnaman.

[18] Joel B. Green et al., *Dictionary of Scripture and Ethics* (Baker Academic, 2011), 607.

[19] Ricardo Irizarry et al., "How the Rise of Problematic Pornography Consumption and the COVID-19 Pandemic Has Led to a Decrease in Physical Sexual Interactions and Relationships and an Increase in Addictive Behaviors and Cluster B Personality Traits: A Meta-Analysis," *Cureus* 15, no. 6: e40539, accessed April 24, 2024, https://doi.org/10.7759/cureus.40539.

about sexual morality.[20] In comparison to the Western world, the perception and regulation of pornography may vary significantly across different African countries due to cultural, religious, and legal differences.[21] This can affect the availability and accuracy of comprehensive data on pornography consumption and its Influence on religious leaders in the region.

In Kenya, pornography's growing prevalence is similar to global trends as research highlights the challenges faced by various members of the society.[22] However, specific studies on the influence of pornography within religious contexts in Kenya among clergy and lay leaders remain scarce.

The presence of pornography in the church is a sensitive and complex issue.[23] As a religious institution, the Church is known for promoting moral values and spiritual growth and plays a crucial role in guiding and supporting its members through various aspects of life.[24] As a sacred space that upholds moral values, the Church faces the pressing need to address the impact of pornography on its members, particularly those in leadership positions, namely clergy and lay leaders.[25]

---

[20] Assembly, "Churches' Response to Human Sexuality," World Council of Churches, February 14, 2006, https://www.oikoumene.org/resources/documents/churches-response-to-human-sexuality.

[21] Malachi Willis, Ana J. Bridges, and Chyng Sun, "Pornography Use, Gender, and Sexual Objectification: A Multinational Study," *Sexuality & Culture* 26, no. 4 (August 1, 2022): 1298–1313, https://doi.org/10.1007/s12119-022-09943-z.

[22] Published by ARJESS, "Factors Associated with Pornographic Materials Use among Students in Selected Secondary Schools in Nairobi County, Kenya," ARJESS, August 30, 2019, https://arjess.org/factors-associated-with-pornographic-materials-use-among-students-in-selected-secondary-schools-in-nairobi-county-kenya/.

[23] Michael Chancellor, "The Ongoing Epidemic of Pornography in the Church," Baptist News Global, January 27, 2021, https://baptistnews.com/article/the-ongoing-epidemic-of-pornography-in-the-church/.

[24][23]African Research Journal of Education and Social Sciences, 6(1), 2019 Authors: Michael Njeru1, Solomon Nzyuko (Ph.D)2 and Stephen Ndegwa (Ph.D)3 1Department of Clinical Psychology, Daystar University P. O. Box 44400 – 00100, Nairobi – Kenya Email: njerumik2@gmail.com 2Department of Clinical Psychology, Daystar University P. O. Box 44400 – 00100, Nairobi – Kenya Email: snzyuko@daystar.ac.ke 3Department […]

[25] James Binnie and Paula Reavey, "Development and Implications of Pornography Use: A Narrative Review," *Sexual and Relationship Therapy* 35, no. 2 (April 2, 2020): 178–94, https://doi.org/10.1080/14681994.2019.1635250.

Throughout history, the Church has grappled with the challenges of addressing human sexuality, and the advent of modern technology has presented new complexities.[26] Clergy members and lay leaders, who are at the forefront of providing spiritual guidance and support, are not immune to the temptations and struggles that pornography consumption can entail.[27]

Pornography being a subjective topic, a history of pornography is nearly impossible to conceive.[28] The social-cultural issues associated with pornography make it even more difficult for clergy and lay leaders to talk about pornography in the church openly,[29] and in recent times, it further seems to have increased as a pressing societal issue, surpassing others like racism.[30] [31]

Over time, there has been a radical and ongoing transformation in sexual behavior and trends, which has seen the entry and acceptance of pornography in the church and more so among clergy and lay leaders.[32] Where once looking at sexually explicit material in the past was regarded in contempt, it now seems with the current sexual revolution, the use of pornography seems to be normalized in the mainstream culture.[33] This means that the use of pornography seems to be normal in mainstream

---

[26] Assembly, "Churches' Response to Human Sexuality."

[27] Richard J. Krejcir, "The Purpose of the Lay Person," 1999, http://www.churchleadership.org/?articleid=41974.

[28] ibid

[29] "The Truth About Pornography – Gospel Broadcasting Network," accessed January 18, 2022, https://gbntv.org/the-truth-about-pornography/.

[30] *The Truth About... Pornography*, accessed April 14, 2020, https://www.youtube.com/watch?v=g3cqI_UKX1o.

[31] Fred Volk et al., "Pornography Use and the Response of the Church," ACE, May 6, 2017, accessed 26th July 2023, https://www.liberty.edu/ace/articles/pornography-use-and-the-response-of-the-church/.

[32] Marcantonio Caltabiano, Maria Castiglioni, and Alessandra De-Rose, "Changes in the Sexual Behaviour of Young People: Introduction," *Genus* 76, no. 1 (November 26, 2020): 38, https://doi.org/10.1186/s41118-020-00107-1. Accessed 4 August 2023

[33] Carl R. Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism Ad the Road To Sexual Revolution* (Wheaton, Illinois: Crossway, 2020), 21.

culture and consuming pornography is widely accepted and no longer seen as a taboo in many societies.

This shift has happened due to several factors, including easy accessibility of the internet, which has made pornography readily available to anyone with a smartphone or computer. Media & Pop Culture References, that is TV shows, movies, music, and social media often reference or joke about pornography, making it seem like a normal part of life. Changing social attitudes whereby in many places, there is less stigma around watching porn, and discussions about sexual health and personal preferences are more open.

The commercial Influence on the adult entertainment industry is a multi-billion-dollar business that influences trends, from fashion to technology. Others are online Communities & Conversations platforms like Reddit, Twitter, and OnlyFans have further integrated porn into everyday online interactions, making it feel mainstream. However, normalization doesn't mean there aren't concerns. Some people argue that excessive pornography use can have negative effects on relationships, mental health, and societal expectations about sex. Others believe that as long as it's consumed responsibly, it's just another form of entertainment.

Kajiado North, a region in Kenya, is a constituency with a diverse cultural and religious landscape. It is known for its rich cultural heritage[34] and a solid presence, with Christianity being the dominant faith.[35] As pornography consumption becomes more prevalent, religious leaders in Kajiado North may encounter unique challenges in balancing their spiritual responsibilities with the temptations posed by explicit content.

---

[34] Victor Amadala, "A Kajiado Village Puts Kenya on Global Tourism Map," The Star, accessed August 4, 2023, https://www.the-star.co.ke/business/kenya/2022-01-13-a-kajiado-village-puts-kenya-on-global-tourism-map/.

[35] "Religious Affiliation - Kenya National Bureau of Statistics," March 22, 2013, https://www.knbs.or.ke/religious-affiliation/.

While pornography consumption is a global issue, its impact on religious leaders in Kenya varies.[36] Limited research has been conducted on this topic, specifically within Kajiado North, which has made it an essential exploration area.

The production and use of pornography have always been a problem, and in recent years its impact has grown exponentially, with some describing it as a public health crisis, and everyone, in some way, is affected by increased pornography use in society.[37]

The increase in the amount and reach of pornography affects all members of society, including the church. Statistics show that even pastors are engaging in viewing pornography at almost the same rate as the secular population.[38] The specific statistics on pornography consumption within the Church context can be challenging to obtain due to the sensitive nature of the subject.[39] As a result, estimates and surveys on pornography statistics varied. Nevertheless, pornography is pervasive across various spheres of society.

Some surveys and studies have attempted to explore pornography consumption among religious individuals, including those associated with the Church. A study conducted by Barna research, revealed the extent of the pornography problem where the results revealed that most pastors (57%) and youth pastors (64%) admit they have struggled with porn, either currently or in the past.[40]

---

[36] Irizarry et al., "How the Rise of Problematic Pornography Consumption and the COVID-19 Pandemic Has Led to a Decrease in Physical Sexual Interactions and Relationships and an Increase in Addictive Behaviours and Cluster B Personality Traits."

[37] "Create in Me a Clean Heart."

[38] Kingdom Works Studios, "15 Mind-Blowing Statistics About Pornography And The Church," November 1, 2020, accessed 26th July 2023 https://www.missionfrontiers.org/issue/article/15-mind-blowing-statistics-about-pornography-and-the-church.

[39] Volk et al., "Pornography Use and the Response of the Church."

[40] Sam Louie MA, LMHC, "Pastors and Porn | Psychology Today," accessed January 24, 2022, https://www.psychologytoday.com/us/blog/minority-report/202001/pastors-and-porn.

Pornography consumption in Kenya is increasingly prevalent due to its widespread internet access, weak regulatory measures allowing easy access to explicit material, and cultural tensions between traditional values and modern digital exposure. viewing has become more common in Kenya than it is around the globe.[41] As per the Communication Commission of Kenya (CCK) 2013, Kenya's citizens numbered 21.2 million in December 2013, accounting for 52.3 % of the country's population, but that notwithstanding, statistical evidence from undeveloped nations is limited.[42] Among clergy and lay leaders, pornography distorts perceptions of sexual and moral integrity, challenging their roles as spiritual guides. Addressing this issue requires awareness, accountability, and pastoral care within religious communities.

Other scholars were of the view that pornography further translates to immorality, lust, or fornication in the New Testament.[43] The Catechism of the Catholic Church defines pornography as consisting of removing actual or simulated sexual acts from the intimacy of the partners to display them deliberately to third parties.[44] They further claim that pornography offends against chastity because it perverts the conjugal act, the intimate giving of spouses to each other and does grave injury to the dignity of its participants (actors, vendors, and the public) since each one becomes an object of base pleasure and illicit profit for others. It immerses all who are involved in the illusion of a fantasy world.[45]

---

[41] Mary Mule and Jane Karimi, "Determination of the Level of Influence of Active Pornography Exposure on Psychosocial Wellbeing of Teenagers in Secondary Schools in Ruiru Sub-County, Kiambu County, Kenya," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*, Series 7, Volume 28, no. Issue 1 (January 2023): 59–66, www.iosrjournals.org. Accessed 4 August 2023

[42] Ibid

[43] Green et al., *Dictionary of Scripture and Ethics*, 607.

[44] "Create in Me a Clean Heart," 5.

[45] Ibid, 5

This study defined pornography as any material that is either visual or written and created with the primary intention of sexual arousal characterized by nudity and this research proposed further research.

This study aims to examine the influence of pornography on spiritual and moral integrity of clergy and lay leaders within Kajiado North, Kenya. By investigating how pornography affects their spiritual well-being, their families, and their relationships with congregations, the research sought to develop preventive measures and support systems. The study focuses on Protestant, Pentecostal, and Roman Catholic Churches chosen for their large congregations, such as the Anglican Church of Kenya (ACK), which has approximately five million members and 37 dioceses.[46]

Understanding the influence of pornography on clergy and lay leaders is crucial for maintaining pastoral integrity and leadership within the Church as it helps to shed light on the challenges religious leaders face and helps identify preventive measures and support systems.[47] It was also crucial for the well-being of families and congregations because it sought to investigate how pornography affects the relationship they have with the clergy and lay leaders. As church leaders tasked with providing moral and spiritual guidance, clergy and lay leaders' struggles with pornography consumption raised questions about authenticity and credibility.[48] The research addressed these concerns.

Knowledge of the effects of pornography on clergy and lay leaders informed the development of appropriate support mechanisms and counselling resources within

[46] "Presbyterian Church of Africa — World Council of Churches," accessed February 1, 2020, https://www.oikoumene.org/en/member-churches/presbyterian-church-of-africa.
[47] George Kiarie and Mary Mwangi, "Equipping Lay Leaders for Christian Ministry in the Anglican Church of Kenya through Theological Education by Extension. Prospects and Challenges," *Missionalia* 48, no. 3 (2020): 257–73, https://doi.org/10.7832/48-3-374. Accessed 04 August 2023
[48] Helen Cowie, "Pastoral Care in Education Today: Its Continuing Role in Promoting Mental Health in Children and Young People," *Pastoral Care in Education* 40, no. 3 (July 3, 2022): 321–27, https://doi.org/10.1080/02643944.2022.2093955. Accessed 04 Agust 2023

religious institutions.[49] By examining the prevalence of pornography in the church and its use, the effects on clergy and potential influences on their spiritual well-being, families and congregations, this study sought to contribute valuable insights to the field of religious studies. Through an evidence-based approach, the research endeavoured to promote open dialogue, understanding, and support in addressing the challenges posed by pornography in the Church, influencing clergy and lay leaders.

1.3. Statement of the Problem

Pornography consumption has become increasingly pervasive in modern society, posing significant moral and spiritual challenges, particularly within religious communities.[50] Despite the church's role as a moral and spiritual guide, there is a growing concern about the impact of pornography on the spiritual and moral integrity of clergy and lay leaders. In Kajiado North Sub-County, Kenya, this issue remains underexplored, with limited empirical data on how pornography affects church leaders' spiritual well-being, family life, and their relationships with congregations.

Pornography represents a common yet seldom-discussed moral struggle, carrying a significant sense of shame.[51] The increasing prevalence of pornography in society has led to concerns about its Influence, especially within religious communities.[52] Within this landscape, the Church is a moral and spiritual pillar, guiding members toward virtuous lives. However, in Kajiado North, Kenya, there exists a

---

[49] Konrad Noronha SJ, "Impact of Pornography on the Life of Clergy and Religious," January 6, 2022, https://inimagazine.org/2022/01/06/impact-of-pornography-on-the-life-of-clergy-and-religious/.

[50] Samuel Perry, "Pornography Consumption as a Threat to Religious Socialization," September 8, 2015, https://www.researchgate.net/publication/282964023_Pornography_Consumption_as_a_Threat_to_Religious_Socialization.

[51] Joel B. Green et al. *Dictionary of Scripture and Ethics* (Baker Academic, 2011), 411.

[52] Karol Lewczuk, et al. "Increase in the Prevalence of Online Pornography Use: Objective Data Analysis from the Period Between 2004 and 2016 in Poland," *Archives of Sexual Behaviour* 51, no. 2 (2022): 1157–71, https://doi.org/10.1007/s10508-021-02090-w. Accessed 04 August 2023.

noticeable gap in research regarding the influence of pornography on clergy and lay leaders within the Church.

The lack of research on this topic creates a significant gap in understanding the extent to which pornography influences the spiritual lives and leadership effectiveness of clergy and lay leaders. Questions arise regarding the prevalence of pornography use among these religious leaders, its impact on their spiritual health and moral conduct, and how it affects their capacity to guide and support their congregations. Additionally, there is insufficient knowledge about the measures, if any, that have been implemented to address these challenges and support leaders who struggle with pornography consumption.

This study sought to address these gaps by investigating the prevalence and impact of pornography on the spiritual and moral integrity of clergy and lay leaders in selected denominations in Kajiado North Sub-County. By understanding the specific challenges faced by these leaders, the study aims to provide insights into the development of effective support systems, preventive measures, and educational programs that can help maintain the spiritual and moral standards expected of religious leaders. This research is crucial for fostering a deeper understanding of how to uphold the integrity of church leadership in the face of contemporary moral challenges.

1.4. Purpose of the Study

The study investigates the prevalence and impact of pornography on spiritual and moral integrity among clergy and lay leaders in selected denominations in Kajiado North, Kenya, examining its effects on their spiritual integrity, influence, leadership, and personal lives. It aims to inform church policies, pastoral care, and educational programs while promoting spiritual renewal, accountability, and support systems to uphold Christian values amid growing digital exposure.

1.5. Objectives of the Study

The objectives of this study were:

i. To explore the challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North, Kenya;
ii. To assess Christian teachings on sexual morality and the challenges posed by pornography among clergy and lay leaders in selected denominations in Kajiado North, Kenya., Kenya.
iii. To investigate the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North, Kenya.
iv. To examine the challenges of the influence of pornography among clergy and lay leaders among the selected denominations in Kajiado North, Kenya.
v. To establish biblical teachings on how to curb the use of pornographic material among clergy and lay leaders among selected denominations in Kajiado North, Kenya.

1.6. Research Questions

Research questions were "specific questions posed by a researcher that narrow the research to the most critical aspects of the research." [53] This research addressed the following questions:

a. How has the prevalence of pornography in the church influenced the spiritual life of clergy and lay leaders among selected denominations in Kajiado North, Kenya?

[53] Olive M. Mugenda and Abel G. Mugenda, *Research Methods Dictionary* (Nairobi: Applied Research & Training Services, 2012), 281.

b. What are the Christian teachings on sexual morality, including immorality and pornography, among clergy and lay leaders in selected denominations in Kajiado North, Kenya?
c. What is the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North, Kenya?
d. How do clergy and lay leaders respond to the challenges posed by pornography within selected denominations in Kajiado North, Kenya?
e. How can biblical teaching on pornography help curb the use of pornographic material among clergy and lay leaders?

1.7. Significance of the Study

This study was relevant to various stakeholders, including the Church community, religious leaders, researchers, and policymakers. The research aimed to shed light on the impact of pornography on spiritual and moral integrity of clergy and lay leaders among selected denominations within Kajiado North, Kenya. By exploring the prevalence and consequences of pornography consumption, the study sought to provide insights into the unique challenges faced by clergy and lay leaders. The findings informed the reality of the problem and offered strategic guidance among the selected denominations in Kajiado North, Kenya.

Through understanding the influence of pornography on religious leaders, stakeholders can develop relevant support systems to address challenges posed by the consumption of pornography. When the issue of pornography is addressed, it can contribute to the overall well-being and spiritual growth of the congregation. The study sought to promote a healthier environment by raising awareness and understanding of the challenges faced by religious leaders. This study adds to the existing body of knowledge on the influence of pornography in religious settings. It fills a gap in the

literature related to the Church context in Kajiado North, Kenya, providing valuable insights for future research and academic discourse.

Pornography consumption is a prevalent issue in modern society, and its Influence on religious leaders is a relevant concern. This study addressed a contemporary social issue and provided insights into how this issue manifests in a specific religious context.

By investigating the sensitive topic of pornography in the Church context, the research aimed to promote open dialogue and destigmatize discussions surrounding challenges faced by religious leaders. This fostered a supportive environment for individuals seeking help and support, and the findings may have policy implications for religious institutions in Kajiado North, Kenya and beyond. It informed the development of guidelines and protocols to address issues related to pornography consumption and support the well-being of clergy and lay leaders.

1.8. Scope of the Study

The scope of the study defines the boundaries and limitations within which the research was conducted and outlines specific aspects[54] of pornography in the church and how it affects clergy and lay leaders in Kajiado North, Kenya. This research solely focused on selected denominations around Kajiado North, Kenya.

The study focused on clergy and lay leaders and did not involve the general congregation or individuals outside of religious leadership roles. The study employed a mixed-methods approach, combining quantitative surveys, qualitative interviews, or focus group discussions. This combination of methods provided a comprehensive understanding of the prevalence and Influence of pornography on religious leaders.

---

[54] Admin, "Scope and Delimitations of the Study in Research Explained," *Careergigo* (blog), June 25, 2022, https://careergigo.com/scope-and-delimitations-of-the-study/.

The research adhered to ethical guidelines for conducting research involving human participants. Confidentiality and informed consent were ensured, and participants' privacy was protected. The research primarily focused on the impact of pornography on the spiritual and moral integrity of clergy and lay leaders in Kajiado North, Kenya. It did not extensively explore the Influence of pornography on the broader congregation or church members.

1.9. Delimitations of the Study

Delimitations are choices made by the researcher which should be mentioned to describe the boundaries that have been set for the study.[55] This study was delimited to some selected denominations in Kajiado North, Kenya. These included CITAM, ACK, PCEA, and The Catholic Church. The denominations were selected because of their huge congregations. The study focused on clergy and lay leaders in Kajiado North, Kenya. The study targeted respondents from bigger congregations than those from small congregations.

1.10. Limitations of the Study

Limitations in research are often described as the hurdles encountered that hinder a complete understanding of the subject matter.[56] Selvam characterized them as unforeseen weaknesses.[57] During this study, certain participants hesitated to fully disclose their consumption of pornography, possibly due to discomfort or societal taboos associated with the topic. However, the researcher reassured participants of the strict confidentiality and emphasized the purely academic nature of the research,

[55] "Limitations and Delimitations in Research | InforMedia Services (IMS)," accessed April 15, 2020, https://blog.stcloudstate.edu/ims/2017/03/28/limitations-and-delimitations-in-research/.
[56] Donald Kisilu Kombo and Delno L. A Tromp, *Proposal and Thesis Writing : An Introduction* (Nairobi: Pauline Publications Africa, 2006), 49.
[57] Sahaya G. Selvam, SDB, *Emperical Research* (Pauline Publications Africa, 2017), 22. Accessed 04 August 2023.

highlighting the significance of the findings in discussions surrounding sexual purity. Despite these efforts, some individuals still underreported their pornography consumption or provided socially acceptable responses, leading to a potential bias and an underestimation of the true prevalence of pornography use within the sample.

The study's sample was constrained due to its specific geographic focus on Kajiado North, limiting the generalizability of the findings to all religious leaders within the region and beyond. Surveys and interviews utilized in the study relied on self-reported data to assess pornography consumption and its impacts, which can be susceptible to memory bias or participants' inclination to portray themselves in a favourable light.[58]

These inherent biases had the potential to undermine the accuracy and consistency of the data collected, introducing possible inconsistencies. Additionally, privacy concerns may have deterred some individuals from participating fully or disclosing complete information. However, despite these acknowledged limitations, the study aimed to offer valuable insights into the influence of pornography on the spiritual and moral integrity of clergy and lay leaders, specifically within the Kajiado North area, Kenya.

1.11. Assumptions of the Study

The researcher made several assumptions throughout the study. Firstly, participants were assumed to provide truthful and precise responses during surveys and interviews. Secondly, it was assumed that clergy and lay leaders in Kajiado North, Kenya, were willing to participate voluntarily. Thirdly, the assumption was made that

[58] Rosenman, Robert, et al. "Measuring Bias in Self-reported Data." *International Journal of Behavioural & Healthcare Research*, vol. 2, no. 4, 2011, p. 320, https://doi.org/10.1504/IJBHR.2011.043414. Accessed 24 Apr. 2024.

the selected sample of clergy and lay leaders represented the region's broader population of religious leaders. Additionally, it was assumed that the data collected through these methods accurately reflected the participants' experiences.

Furthermore, the study assumed that participants provided informed consent and that ethical guidelines were strictly followed throughout the research process. Additionally, it was assumed that access to clergy and lay leaders in Kajiado North was feasible and that cooperation from relevant religious authorities or organizations was obtained. Lastly, the study assumed that the findings would have relevance beyond Kajiado North and would offer insights applicable to other regions and religious communities. However, the extent of generalizability might be limited.

1.12. Theoretical Framework

Kombo and Tromp define the theoretical framework as a cohesive set of interconnected ideas drawn from various theories[59] to guide research. This study integrates several ethical theories, deontological ethics, utilitarian ethics and virtue ethics to explore the impact of pornography on the spiritual and moral integrity, leadership effectiveness and family life of clergy and lay leaders in Kajiado north sub-county, Kenya. These theories are further situated within the broader theological context provided by H. Ray F. Dunning's work, "*Reflecting the Divine Image of God. A Wesleyan Perspective*" The theory aims to investigate the influence of pornography on clergy and lay leaders in Kajiado North within their faith and religious beliefs.

[59] Kombo and Tromp, *Proposal and Thesis Writing: An Introduction*, 56.

This theory offers systematic approaches to understanding moral issues and decision-making processes. By integrating these theories, the study seeks to examine the ethical dimensions of pornography consumption within the church community.[60]

Deontological ethics, notably developed by Immanuel Kant, emphasizes duty, rules, and moral principles over consequences.[61] This study aligns deontological ethics with Dunning's emphasis on reflecting the divine image through moral duty[62] and obedience to God's law. Dunning stresses the Wesleyan call for believers to live lives marked by purity, integrity, and love. Within this framework, pornography consumption is evaluated as a violation of the believer's duty to reflect God's holy character[63], thereby conflicting with the ethical obligation to live in moral purity.[64]

Utilitarian Ethics, primarily associated with Jeremy Bentham and John Stuart Mill, evaluates actions based on their consequences and their contribution to the overall good or happiness.[65] In this study, utilitarianism is used to assess the broader effects of pornography consumption on spiritual well-being, community integrity, and leadership effectiveness.[66] The research investigates whether such behaviour promotes or diminishes the flourishing of both individual leaders and their communities, especially within the church.[67]

---

[60] Varkey, Basil. "Principles of Clinical Ethics and Their Application to Practice." *Medical Principles and Practice*, vol. 30, no. 1, 2021, pp. 17-28, https://doi.org/10.1159/000509119. Accessed 24 Apr. 2024.

[61] Robert Johnson and Adam Cureton, "Kant's Moral Philosophy," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta and Uri Nodelman, Fall 2024 (Metaphysics Research Lab, Stanford University, 2024), https://plato.stanford.edu/archives/fall2024/entries/kant-moral/.

[62] Johnson and Cureton.

[63] Craig L. Adams, "A Wesleyan Perspective on Human Sexuality | Sexuality Issues, Christian Perfection | Commonplace Holiness," March 2012, http://www.craigladams.com/archive/files/wesleyan-perspective-human-sexuality.html.

[64] H. Ray Dunning, *Reflecting the Divine Image : Christian Ethics in Wesleyan Perspective* (Downers Grove, Ill. : InterVarsity Press, 1998), 30, http://archive.org/details/reflectingdivine0000dunn.

[65] "Ethical Theories: Virtue Ethics, Utilitarianism, and Deontology," accessed June 13, 2024, https://www.philosophos.org/ethical-theories-virtue-ethics-utilitarianism-deontology.

[66] John Stuart Mill, *Utilitarianism* (Chicago : University of Chicago Press, 1902), http://archive.org/details/utilitarianism1902mill.

[67] Ibid, 36

Rooted in the philosophy of Aristotle,[68] virtue ethics centres on the cultivation of moral character and virtues.[69] Within the Wesleyan context, virtues such as holiness, purity, self-control, and love are paramount. The study uses this theory to examine whether engaging with pornography undermines the development of such virtues, which are essential for spiritual leadership and the embodiment of the divine image.

While Ray H. Dunning does not explicitly focus on utilitarianism or virtue ethics, his theological work provides a critical framework for integrating these ethical theories within a Wesleyan perspective. In Reflecting the Divine Image, Dunning speaks of the fourfold image of God [70]relational, rational, volitional, and moral, which humanity is called to mirror. His theological insights offer a lens through which the moral failure associated with pornography can be interpreted as a distortion of that divine image.

Dunning's focus on holiness and moral responsibility complements deontological ethics and supports the virtue ethics approach by emphasizing character transformation. The study draws upon his theological assertions to evaluate how ethical failings, such as pornography use, not only breach moral duty but also impair the development of godly character and the communal witness of church leadership.

By combining these ethical theories with Dunning's theological framework, the study provides a multidimensional understanding of the moral and spiritual implications of pornography consumption. It challenges clergy and lay leaders to assess their personal integrity, theological commitments, and ethical responsibilities in light of their calling to reflect God's image.

---

[68] Christopher Shields, "Aristotle," in *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta and Uri Nodelman, Winter 2023 (Metaphysics Research Lab, Stanford University, 2023), https://plato.stanford.edu/archives/win2023/entries/aristotle/.

[69] Dunning, *Reflecting the Divine Image*, 36.

[70] Dunning, 45.

This theoretical framework, therefore, not only guides the study's analysis but also supports a holistic examination of ethical behavior within the context of Christian leadership. It bridges the gap between ethical theory and theological praxis, encouraging leaders to pursue lives of moral excellence, shaped by both philosophical reasoning and divine calling.

1.13. Conceptual Framework

The conceptual model developed in this study included five independent variables and one dependent variable. They include the challenges of pornography on the spiritual life of clergy and lay leaders, Christian teachings on sexual morality, the challenges to the family life of clergy and lay leaders, challenges on the relationship between clergy and lay leaders and the congregation, and the biblical teaching on how to curb the usage of pornographic material among clergy and lay leaders in Kajiado North, Kenya.

The first variable, which is the spiritual life of clergy and lay leaders, entails spiritual formation and discipline as a process in which the image of God is distorted. The second variable, which is the Christian teachings on sexual morality as a broader term, entails the theological foundations of sexuality as a whole.

The third variable, which is family life, entails recognizing the potential impacts of pornography consumption on their relationships and family dynamics. The fourth variable, which is the relationship between clergy and lay leaders and the congregation, entails their understanding of how pornography consumption can impact their role within the faith community and their interactions with congregants.

The fifth variable, which is biblical teaching on how to curb the usage of pornographic material, entails examining the ethical and spiritual guidance provided by Scripture for addressing issues related to pornography consumption.

Figure 1.1 illustrates the conceptual model for the influence of pornography on the spiritual formation of clergy and lay leaders. The interaction of the four independent variables results in a dependent variable, which is the overall effect of pornography on the spiritual lives and ministry of clergy and lay leaders. Some independent variables (e.g., I.V. 1, 3, and 4) exacerbate the negative consequences, while others (e.g., I.V. 2 and 5) contribute to positive outcomes or protective factors. Therefore, the model captures both the detrimental and mitigating influences within the context of spiritual formation.

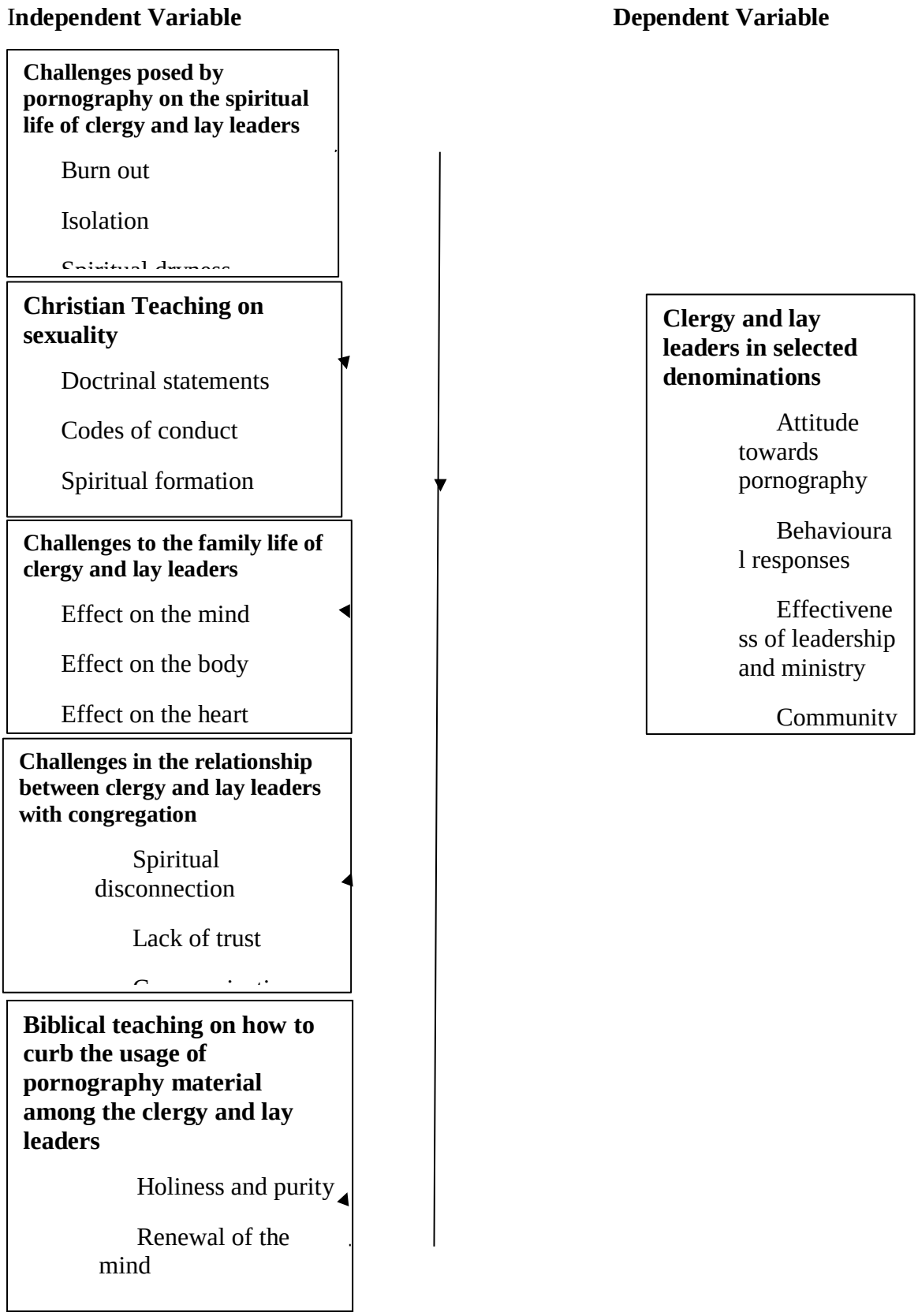


Figure 1: Conceptual Model on Impact of Pornography on Spiritual and Moral Integrity of Clergy and Lay Leaders in Kajiado North sub-county

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter reviews relevant literature given the research problem. The outline of the literature review follows the objectives of the study. The literature was reviewed under the following subtitles: the Christian teaching on sexual morality, challenges posed by pornography on the spiritual life of clergy and lay leaders, the family life of clergy and lay leaders, clergy and lay leaders' relationship with the congregation, and the biblical teaching on how to curb the usage of pornography among clergy and lay leaders in Kajiado North, Kenya. The chapter concluded with a summary of the reviewed literature and research gaps.

2.2. Empirical Review of the Literature

This section provides an overview of the literature regarding the impact of pornography on clergy and lay leaders. It delves into Christian teachings on sexuality and examines the challenges that pornography consumption presents to the spiritual well-being of clergy and lay leaders, as well as their families, congregations, and society at large. The study employed epistemology to explore this topic, incorporating elements of positivism, social constructivism, and grounded theory.

2.2.1. Challenges of Pornography on the Spiritual Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North Kenya

The challenges posed by the spiritual lives of clergy and lay leaders are varied and can impact their personal well-being, leadership effectiveness, and the overall health of the religious community.

The American dictionary defines clergy as religious leaders whose job is to serve the needs of their religion and its members, such as priests, ministers, and rabbis,

among others.[71] Britannica defines them as a body of ordained ministers in a Christian church.[72]

Lay leaders on the other hand are defined as the primary representatives and role models of Christian discipleship and faith lived out in the church and daily life. The lay leader works with the pastor to fulfil the mission and vision of the congregation.[73] There is very limited information on the revenue and time statistics in Kenya regarding pornography.

According to Mwailu, ministerial burnout occurs when ministers lose their enthusiasm and excitement for ministry, ultimately leading them to step down from their roles. [74] Clergy and lay leaders often dedicate significant time and emotional energy to serving their communities, which can result in physical, emotional, and spiritual depletion. The pressure to exemplify unwavering spirituality, moral uprightness, and consistent wisdom places a heavy burden on them. Balancing personal spiritual needs with the demands of ministry can lead to feelings of inadequacy and self-doubt, central signs of burnout.

While Mwailu emphasizes the emotional, spiritual, and physical dimensions of burnout, it is equally important to recognize its cognitive and behavioral aspects, including cynicism, emotional detachment, and a diminished sense of purpose, all of which can erode a minister's effectiveness.[75]

Burnout and pornography consumption are closely linked in a cyclical relationship, each reinforcing the other. On one hand, pornography consumption can

---

[71] "Clergy," accessed February 23, 2021, https://dictionary.cambridge.org/dictionary/english/clergy.
[72] "Clergy | Christianity," Encyclopedia Britannica, accessed February 23, 2021, https://www.britannica.com/topic/clergy-Christianity.
[73] "Lay Leader," Discipleship Ministries, accessed February 23, 2021, https://www.umcdiscipleship.org/resources/lay-leader.
[74] Daniel Mathano Mwailu, *To Be Like Jesus: An Appraisal of Biblical Theology in Practice of Personal and Ministerial Formation* (WestBow Press, 2019), 139.
[75] Ibid, 140.

contribute to burnout by creating an internal conflict between private behavior and public spiritual expectations. For clergy and lay leaders, this dissonance often results in deep shame, guilt, and spiritual disconnection. Maintaining a dual existence, where leaders preach moral purity while privately engaging in pornography, requires emotional energy that is unsustainable over time. This hidden struggle fosters isolation, depletes spiritual vitality, and undermines both character and credibility, which are vital for ministry effectiveness. Studies such as the Barna Group[76] and the clinical work of Laaser[77]confirm that unresolved pornography use among church leaders leads to emotional exhaustion, disengagement, and ultimately ministerial burnout.

Conversely, burnout itself can serve as a gateway to pornography consumption. Emotionally drained leaders may turn to pornography as a coping mechanism or escape from the relentless demands of ministry. Spiritual dryness, loneliness, and lack of supportive relationships further weaken their resistance to temptation. The sense of entitlement to relief or comfort, coupled with reduced self-control, makes pornography an alluring, though destructive, form of emotional self-medication. Addiction literature supports this, suggesting that compulsive behaviors such as pornography often emerge in response to chronic stress, fatigue, or unresolved trauma.[78]

This cycle, burnout leading to pornography,[79] and pornography deepening burnout, creates a downward spiral for spiritual leaders. Without intervention, it erodes

[76] Kinnaman, "The Porn Phenomenon."

[77] Farid, Awad, "Pornography Addiction: A Cognitive Approach in Combating the Lies Christian Males Believe - ProQuest," 2010, https://www.proquest.com/openview/97597f510ec0210b6565d67ff460ccd6/1?cbl=18750&pq-origsite=gscholar.

[78] Haodong Su et al., "Understanding the Shift to Compulsion in Addiction: Insights from Personality Traits, Social Factors, and Neurobiology," *Frontiers in Psychology* 15 (September 9, 2024): 1416222, https://doi.org/10.3389/fpsyg.2024.1416222.

[79] Michal Privara and Petr Bob, "Pornography Consumption and Cognitive-Affective Distress," *The Journal of Nervous and Mental Disease* 211, no. 8 (August 2023): 641–46, https://doi.org/10.1097/NMD.0000000000001669.

their moral clarity, spiritual integrity, and capacity to lead with authenticity. Therefore, addressing pornography consumption among clergy and lay leaders requires more than behavioral correction, it demands a holistic strategy that includes emotional restoration, spiritual renewal, accountability structures, and intentional pastoral care.[80]

Globally, statistics show internet pornography is raking in billions of dollars in revenues every year.[81] One researcher estimates that 60 million Americans have visited sexually explicit websites.[82] Tragically, the percentage of Christian men involved differs greatly from that of the unsaved. According to most surveys, at least 17% of Christians regularly view pornography. [83] This study intends to shed light to the Influence of pornography on clergy and lay leaders locally as it is internationally. The U.S. bishops have overwhelmingly approved the creation of a statement on pornography to address the pastoral challenge and consequences pornography poses on a spiritual level.[84]

A Christin's spiritual life involves a healthy relationship with God and includes body, soul and mind[85] , which God designed. The body connects human beings to the physical world through the five senses, while the soul, which consists of the mind, will, and emotions, is where human beings live out their relationship with God, others, and themselves.[86]

---

[80] Mwailu, *To Be Like Jesus: An Appraisal of Biblical Theology in Practice of Personal and Ministerial Formation*, 141.
[81] Steve Gallagher, "The Spiritual Problem of Pornography and Its Solution," accessed March 10, 2022, https://www.purelifeministries.org/blog/the-spiritual-problem-of-pornography-and-its-solution.
[82] "Enough Is Enough: Pornography," accessed March 10, 2022, https://www.enough.org/stats_porn_industry.
[83] Gallagher, "The Spiritual Problem of Pornography and Its Solution."
[84] CNA and Baltimore, 'US Bishops to Address "pervasive" Challenges of Pornography', accessed on 10th March 2022, Catholic News Agency, 12 November 2013, https://www.catholicnewsagency.com/news/28438/us-bishops-to-address-pervasive-challenges-of-pornography.
[85] Gallagher, "The Spiritual Problem of Pornography and Its Solution."
[86] "Spirit Mind Body Health – A Christian Perspective on God's Design of Man," accessed May 8, 2020, https://www.faithandhealthconnection.org/the_connection/spirit-soul-and-body/.

Subsequently, the human spirit provides meaning, purpose, intuition and connection to God, influencing emotional and physical health. This information is essential for clergy and lay leader's spiritual life.[87]

The clergy are called to minister out of the spiritual abundance that comes from that vibrant devotional life. In today's society, amid a technologically driven society and media-saturated age, pornography presents one of the most common moral struggles that carry shame, and it is least discussed if not overlooked.[88]

Nick Stumbo, a minister for sexual integrity, shares how pornography affects the spiritual life of both clergy and lay leaders. It causes constant self-accusation, feelings of worthlessness, and shame. Stumbo calls it a trap of darkness, isolation and self-loathing.[89] This study investigated further on the challenges of pornography on clergy and lay leaders.

It is crucial to incorporate diverse perspectives to gain a comprehensive understanding of the challenges related to pornography. While Nick Stumbo's experiences are valuable, they do not represent all individuals' interpretations of how pornography Influences their spiritual lives. This study aimed to bridge this gap by conducting further investigations.

The challenges to the spiritual life of clergy and lay leaders due to pornography consumption are diversified. They include struggles with maintaining purity and integrity, experiencing inner conflict and guilt, facing a sense of moral failure, and encountering barriers to spiritual growth and intimacy with God. All views were incorporated in this study.

---

[87] "Spirit Mind Body Health – A Christian Perspective on God's Design of Man."
[88] Gallagher, "The Spiritual Problem of Pornography and Its Solution."
[89] Nick Stumbo, 'How a Pastor Overcame Pornography and Used It for Good - Focus on the Family', 2018, accessed on 10th March 2022, https://www.focusonthefamily.com/marriage/how-a-pastor-overcame-pornography-and-used-it-for-good/.

2.2.2. Christian Teachings on Sexual Morality and the Challenges Posed by Pornography among Clergy and Lay Leaders in Selected Denominations in Kajiado North, Kenya

Many Christian scholars view pornography as a moral issue, emphasizing that it goes against the teachings of sexual purity and fidelity found in the Bible. They argue that pornography objectifies individuals, fosters lustful thoughts, and can lead to harmful behavior.

Given the understanding of sin as a distortion of God's intention, pornography should be contrasted against the background of sexuality as described in Genesis 2:18-25, where sexuality is celebrated as mutual vulnerability, where both Adam and Eve are unashamed.[90] It is, however, important to also note that sexuality is influenced by biological, psychological, cultural, and social factors, and reducing it to a simple analogy overlooks its diverse expressions and contexts.

In the same way that prostitutes are purchased for pleasure and divorced from the rewards of committed relationships, pornography demands self-preference and a recreation of the partner as a mirror image of selfish desires. The allure lies in the control of persons and situations in a manner that denies dignity, needs, or desires. [91] Christian sexuality trains partners to offer themselves in lifegiving and life sustaining ways. [92] Sexuality is aimed at human bonding and friendship.

Sexuality is a gift from God, and the source of how we can understand how God intended for its use is to source it through scripture[93] and personal experiences.[94] When

---

[90] Joel B. Green et al. *Dictionary of Scripture and Ethics* (Baker Academic, 2011), 607.
[91] Green et al., 608.
[92] Ibid, 608.
[93] John J. McNeill, *Sex as God Intended* (Lethe Press, 2008), 20, http://archive.org/details/sexasgodintended00mcne.
[94] McNeill, 21.

discussing pornography, erotica is likely to come up because of its link to the biblical book of Songs of Solomon. Erotica expresses committed and affectionate sex, while pornography portrays degrading, violent, or dehumanizing sexual acts.[95] Some individuals find some material inappropriate or sexually stimulating depending on their level of maturity and worldview. For Christians, determining if the material consumed qualifies as pornographic requires an honest analysis of the material's effect on the consumer.[96]

According to Kunhiyop, the comments made by Paul in 1 Corinthians 7:2, 9, and 36-37 reveal that it is legitimate for some people to marry because of sexual needs.[97] Sexuality is fundamental to our lives and is entirely personal while at the same time interpersonal.[98] This observation by Kunhiyop is consistent with many traditional Christian views on marriage, which emphasize the importance of sexual intimacy within the covenant of marriage. While Kunhiyop's interpretation aligns with certain Christian perspectives, other scholars and theologians offer alternative interpretations of the passages in 1 Corinthians 7:2, 9. Contextual factors, linguistic nuances, and broader theological themes within the Pauline epistles also influence the understanding of Paul's teachings on sexuality.

Kunhiyop further compares sexuality to electricity, which is a natural power that, if channeled, can be destructive because sexuality should be used positively to keep humanity alive and creative.[99] God created men and women as sexual creatures, so sex should be viewed as a good gift from a good and great God It was made to be

---

[95] Ibid, 608.
[96] Green et al., 208.
[97] Samuel Waje Kunhiyop, *African Christian Ethics* (Hippo Books, 2008), 270.
[98] Fleming, Bruce. *Sexual Ethics: Liberal vs. Conservative* (Lanham, Md: University Press of America, 2004), 1, accessed October 25, 2022, http://archive.org/details/sexualethicslibe0000flem.
[99] Ibid, 270.

within the covenant of marriage and meant to be good, exciting, intoxicating, powerful, and unifying.[100] The argument implies that sexuality, when used positively and within the context of marriage, contributes to human life, creativity, and well-being.

This kind of comparison oversimplifies the nuances of human sexuality and thus, comparing or drawing a direct parallel between sexuality and electricity might not capture the full depth and complexity of human sexual experiences, desires, and identities. As suggested earlier, sexuality is influenced by biological, psychological, cultural, and social factors, and reducing it to a simple analogy overlook its diverse expressions and contexts.

According to Fleming, sexuality is the most personal of all social relationships and the most social circumstance in the personal world.[101] According to Akin, the "one-flesh" relationship in Genesis 2:24 is the most intense physical intimacy and most profound spiritual unity possible between a man and a woman.[102] Society has a way of expressing sexuality, and it seems to be bolder in the Twenty-first century, which means intentionally living within God's boundaries for sex and not being influenced by personal ideas or the world in general.[103] Jesus sets a boundary in Mark 10:7-9, "Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become one flesh."

The statements made by Fleming and Akin, as well as the interpretation of biblical passages and the concept of living within God's boundaries for sexuality, reflect specific theological perspectives on human sexuality within the context of Christian

---

[100] Daniel L. Akin, "The Bible and Sexuality," in *The Holman Study Bible, NKJV* (Nashville, Tennessee: Holman Bible Publishers, 2014), 1936.
[101] Fleming, *Sexual Ethics*, 9.
[102] Ibid
[103] William Higgins, "Sexual Purity," *Christian Teaching* (blog), September 26, 2010, https://williamshiggins.net/2010/09/26/sexual-purity/.

teachings. Fleming's assertion that sexuality[104] is both the most personal of social relationships and the most social circumstance of the personal world highlights the dual nature of human sexuality. It acknowledges the deeply personal and intimate aspects of sexual experiences while recognizing the broader social and cultural contexts in which these experiences occur.

While the characterization of sexuality as both personal and social is valid, it's important to note that the balance between these aspects can vary significantly among individuals and cultures. Additionally, the understanding of human sexuality is influenced by complex factors, including biology, psychology, culture, and personal beliefs, which this dichotomy may not fully capture.

Akin's interpretation of Genesis 2:24 emphasizes the profound physical and spiritual unity between a man and a woman within the context of marriage. This interpretation highlights the biblical foundation for the significance of marital intimacy.[105]

Different interpretations of Genesis 2:24 exist, and Akin's interpretation represents a particular viewpoint within Christian theology. While this perspective resonates with traditional interpretations of marriage and sexuality, other scholars and theologians offer alternative interpretations that emphasize different aspects of the passage.[106]

The concept of intentionally living within God's boundaries for sex, as opposed to being influenced by personal ideas or societal norms, reflects an approach to sexual

[104] Ibid, 9.
[105] Fleming, 9.
[106] Fleming, *Sexual Ethics*.

ethics rooted in religious beliefs. The reference to Mark 10:7-9 underscores the biblical teaching on the marital bond.[107]

The idea of adhering to God's boundaries for sexuality is foundational in many religious teachings. However, discussions about sexual ethics often involve complex questions about how these boundaries are understood, interpreted, and applied in different cultural and social contexts. It's important to engage in nuanced discussions that consider the diversity of viewpoints and experiences related to sexuality.[108]

In conclusion, the perspectives presented by Fleming and Akin and the reference to Mark 10:7-9 represent specific theological viewpoints within the Christian context. Christian teachings on sexual ethics are complex, and interpretations of biblical passages, ethical considerations, and societal contexts contribute to ongoing discussions about sexual ethics and relationships. As with any theological topic, various viewpoints and interpretations exist within the broader Christian community.

Drawing from Matthew 5:27-28, Jesus said, “Everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.” Applying this passage to the issue of pornography within the church involves recognizing the concept of adultery of the heart. Engaging in pornography can involve lustful intent and objectification, which aligns with the principles discussed in this passage. Ethically, viewing pornography contradicts the teachings of inner purity and the value of respecting others as whole individuals. It raises ethical questions about integrity and aligning one's actions with Christian teachings.

[107] ibid, 9.
[108] Ibid, 10.

The study's position was where clergy and lay leaders put themselves in situations that tempt them to sin. The concern of Jesus was not just the sin but any enabler to that sin.[109] Church leaders, including clergy and lay leaders, are often held to higher moral standards due to their roles as spiritual guides and engaging in pornography could be seen as a violation of the trust placed in them and a departure from their leadership responsibilities.

The study's intention to explore the issue of sexual purity within the context of clergy and lay leaders, as well as its commitment to delve deeper into Christian teachings regarding the purpose of sex, warnings against its misuse, and the ideal picture of physical intimacy, reflects a comprehensive approach to understanding this complex topic.

This study recognizes that issues of sexual purity are relevant to both clergy and lay leaders, and it does not ignore the potential challenges faced by individuals in positions of leadership. This inclusive approach acknowledges that no one is exempt from grappling with issues related to sexual purity.

The study's intention to explore Christian teachings on sexual purity, purpose, and the warnings against misuse demonstrates a commitment to grounding the discussion in theological principles. This approach provides a strong foundation for understanding the moral and ethical dimensions of the topic.

By aiming to reveal an ideal picture of physical intimacy, the study acknowledges that sexuality is not merely about abstaining from certain behaviours but also about fostering healthy and fulfilling relationships. This focus aligns with the holistic nature of human experience.

---

[109] Higgins, "Sexual Purity."

The study's focus on practical implications, especially within the context of church leadership, makes it relevant to real-world challenges that individuals face in their personal and professional lives.

Given the topic's complexity, it’s essential to acknowledge and engage with diverse perspectives within Christian theology. Sexual ethics can be interpreted differently across denominations and theological traditions. Ensuring that the study considers a range of viewpoints can lead to a more comprehensive understanding.

The study approached the topic with a balanced perspective recognising the need for accountability. It equally considered the cultural context in which clergy and lay leaders operate. Cultural norms and societal changes may influence how sexual purity is perceived and addressed. This sensitivity ensured that the study's findings resonated with the lived experiences of individuals.

Exploring issues of sexual purity can be emotionally sensitive for individuals, particularly if they are dealing with personal struggles. Therefore, the study approached this topic with a pastoral and compassionate mindset. The study benefits from recognizing the intersection of sexual purity discussions with other aspects of identity, such as gender, race, and sexual orientation. This intersectional perspective can provide a more holistic understanding of the topic.

In conclusion, Christian teachings on sexual morality among selected denominations in Kajiado North, Kenya, provide a framework for understanding and guiding sexual behaviour and relationships among clergy and lay leaders. These teachings emphasize the sacredness of marriage, the importance of purity and chastity, and the ethical principles of love, respect, and fidelity.

Within selected denominations, there were variations in interpretation and emphasis on specific teachings. However, overarching themes included the sanctity of

marriage, the avoidance of sexual immorality, and the promotion of healthy, loving relationships based on biblical principles. These teachings informed clergy and lay leaders' attitudes, behaviours, and pastoral practices regarding sexuality within their faith communities.

2.2.3. Challenges of Consumption of Pornography on The Family Life of Clergy and The Lay Leaders among selected denominations in Kajiado North, Kenya

The widespread availability and consumption of pornography have raised concerns across various sectors of society, including religious communities. Clergy and lay leaders, as spiritual guides within the Church, are not immune to the challenges posed by pornography consumption. This study aimed to delve into the Influence of pornography on the family life of clergy and lay leaders in the Kajiado North region, providing valuable insights into the broader topic of pornography within the church.

The dynamics of church relationship differ from those of husband and wife relationships.[110] Clergypersons and lay leaders are part of families and are not separated from them. Pornography distorts an individual's concept of the nature of conjugal relations.[111]

According to Alliance, pornography alters both sexual attitudes and behaviour and it poses as one of the major threats to marriage, to family, to children and to individual happiness. [112] Further in her findings, she states that it also undermines social stability and adds that social scientists, clinical psychologists, and biologists have begun to clarify some of the social and psychological effects, and neurologists are

---

[110] Richard Exley, *Perils of Power* (United States of America: The Ministerial Association, 1995), 29.
[111] Virginia Christian Alliance, "The Effects of Pornography on Individuals, Marriage, Family and Community," *Virginia Christian Alliance* (blog), August 15, 2010, https://vachristian.org/the-effects-of-pornography-on-individuals-marriage-family-and-community/.
[112] Alliance.

beginning to delineate the biological mechanisms through which pornography produces its powerful adverse effects.[113]

Alliance states that religious leaders and laypersons who engage in pornography may experience dissatisfaction with their sexual relationships, emotional detachment from their partners, infidelity, and divorce. Pornography use can also lead to family problems, such as loss of interest in sex and healthy family relationships.[114]

According to statistics, pornography may be a critical factor in almost 60 per cent of divorces. The bishop warned that it is addictive and may alter brain chemistry, leading to social outcomes.[115]

Alliance contends that pornography can alter sexual attitudes and behaviour, constituting a substantial threat to marriage, family, children, and individual well-being and asserts that pornography use undermines social stability.

Furthermore, the findings suggest that social scientists, clinical psychologists, and biologists are studying the social and psychological effects, while neurologists are exploring the biological mechanisms through which pornography generates potent negative Influences.

Based on the ideas presented by Alliance and others, this study explored the challenges pornography had on the family life of clergy and lay leaders. The effect on the mind was where the consumption of pornography significantly distorts attitudes and perceptions about the nature of sexual intercourse. The people who consume

---

[113] Alliance, https://vachristian.org/the-effects-of-pornography-on-individuals-marriage-family-and-community/, Accessed on 3rd October 2022.
[114] Ibid.
[115] CNA and Baltimore, 'US Bishops to Address "pervasive" Challenges of Pornography,' accessed on 10th March 2022.

pornography and habitually look at pornography may likely have a higher tolerance for abnormal sexual behaviours, sexual aggression, promiscuity, and even rape.[116]

When these people view other members of the family, they view them as sex objects for their sexual pleasure and deny them the dignity they deserve.[117] For example, pornographic movies produced in an hour are acted in days, and the man or woman consuming pornography may expect their partner to have the same level of performance in real life. They are bringing the real-life into what has been acted. The proposed study agrees that when the mind is affected because of the consumption of pornography, it affects the family of clergy and lay leaders.

It affects the body because in the digital age, the accessibility of explicit content has raised concerns about its Influence on individuals. This discussion aimed to explore the often-overlooked physical consequences of pornography consumption on the human body. By delving into the potential effects on the brain, hormones, and overall well-being, the study sought to shed light on the broader implications of engaging with explicit material.

The brain is a dynamic organ that adapts to experiences.[118] Pornography stimulates the brain's reward system through dopamine release, mirroring addictive behaviours.[119] Over time, excessive consumption may lead to changes in neural pathways, affecting impulse control and decision-making.

The addictive aspect of pornography or even any substance may have a biological substrate, with dopamine hormone release acting as one of the mechanisms

---

[116] Patrick F Fagan, "The Effects of Pornography on Individuals, Marriage, Family and Community," December 2009, 30. Accessed on 10 July 2020.
[117] ibid
[118] Kendra Cherry, "How Brain Neurons Change Over Time From Life Experience," Verywell Mind, November 8, 2022, https://www.verywellmind.com/what-is-brain-plasticity-2794886.
[119] Neuroscience News, "Watching Pornography Rewires the Brain to a More Juvenile State," *Neuroscience News* (blog), December 29, 2019, https://neurosciencenews.com/neuroscience-pornography-brain-15354/. Accessed 22nd August 2023.

for forming the transmission pathway to pleasure centres of the brain, which can disrupt the balance of hormones, potentially influencing mood, stress responses, and even sexual function.[120] The brain interprets pornography to be extremely valuable and essential for survival, thus important to maintain. This results in biological processes that activate to maintain this resource. These processes result in addiction.[121]

Excessive pornography use has been linked to erectile dysfunction and other sexual dysfunctions in some cases.[122] The physical impact of pornography is a complex issue that extends beyond psychological and emotional considerations.[123] By understanding the potential effects on the brain, hormones, and overall health, individuals can make informed choices and seek strategies to mitigate any negative consequences. Promoting awareness and fostering a balanced approach to media consumption is essential for maintaining a healthy body and mind. The study agrees that the consumption of pornography may affect the function of the family of the clergy and lay leaders when clergy and lay leaders fall into addiction.[124]

Pornography may affect people's emotional lives. The power of influence that pornography may have on the individuals or the couple may overwhelm them, and the effect leads to marital dissatisfaction and even less emotional attachment.[125] This introduces feelings of betrayal, mistrust, and anger and eventually may lead to infidelity

---

[120] Rob Dindinger, '(11) Pornography Addiction: Science Fact or Science Fiction | LinkedIn', 11 March 2016, accessed on 11th March 2022, https://www.linkedin.com/pulse/pornography-addiction-science-fact-fiction-rob-dindinger/.

[121] Robert V. Dindinger, accessed on 11th March 2022, *Pornography Addiction Breaking the Chains: A Workbook of Essential Tools for Recovery*, 2014.

[122] Brian Park et al., "Is Internet Pornography Causing Sexual Dysfunctions? A Review with Clinical Reports - PMC," 2016, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5039517/.

[123] Privara and Bob, "Pornography Consumption and Cognitive-Affective Distress."

[124] Park et al., "Is Internet Pornography Causing Sexual Dysfunctions? A Review with Clinical Reports - PMC."

[125] Patrick F. Fagan, "The Effects of Pornography on Individuals, Marriage, Family, and Community," *Movieguide | The Family Guide to Movies & Entertainment* (blog), June 26, 2017, https://www.movieguide.org/news-articles/the-effects-of-pornography-on-individuals-marriage-family-and-community.html.

and even divorce.[126] This effect may spill over to the other members of the family unit, like the children, and if there are young adults, they may feel shame, diminished self-confidence, and sexual uncertainty.[127]

Pornography has significant effects during all stages of family life. Children in clergy and lay leaders' families exposed to pornography have stress and increase the risk of developing negative attitudes about the nature and purpose of human sexuality because of the failure to know if their children had access to the material the parent acquired.[128] To an extent, the children are exposed to parental conflict. Pornography within the family can expose the family to the loss of jobs and eventual financial strain. The clergy and lay leaders may be occupied and may have no time and attention for the family, and the consumption of pornography may be responsible for many cases of depression and feelings of loneliness.[129]

The scholars, as mentioned above, concur that the consumption of pornographic material has adverse effects on clergy and lay leaders, particularly in relation to family life. However, they appear to have overlooked or insufficiently addressed how the families of clergy and lay leaders are directly impacted when their partners engage in pornography consumption, an aspect that this study specifically explores and highlights.

In conclusion, the consumption of pornography poses significant challenges to the family life of clergy and lay leaders within selected denominations in Kajiado North, Kenya. These challenges include strained marital relationships due to breaches of trust and intimacy, conflict over moral values and fidelity, and difficulties in

---

[126] Fagan.
[127] Dindinger, *Pornography Addiction Breaking the Chains*.
[128] Fagan, "The Effects of Pornography on Individuals, Marriage, Family, and Community."
[129] Fagan.

parenting and modelling healthy behaviours for children. Additionally, it also led to communication breakdowns within families, exacerbating feelings of shame, guilt, and isolation. Within the context of selected denominations in Kajiado North, Kenya, addressing these challenges requires a holistic approach that integrates spiritual, psychological, and relational interventions to promote healing, restoration, and healthy family dynamics.

2.2.4. *Challenges of Consumption of Pornography on The Relationship Between Clergy and Lay Leaders within The Congregation*

There are studies to show that there is a link between religion and pornography, which suggests that frequent pornography viewing can lead to a decline in an individual's religious commitment, likely stemming from the guilt, shame, and dissonance adherents experience for violating sacralised moral values.[130] Findings ultimately suggested that increasingly pervasive pornography consumption among adherents portends a potential dearth of volunteer leadership for congregations.[131]

Congregants are considered to be part of the greater society.[132] They are considered secondary victims of clergy's sexual difficulties. This is supported by bioecological and systems theories which assume that individuals (clergy) are influenced by and have an influence on the systems and contexts in which they operate (church congregations). Despite this, no empirical investigations on congregants' reactions to clergy pornography addiction exist. This is an exploratory study designed

---

[130] Samuel L. Perry, 'How Pornography Use Reduces Participation in Congregational Leadership: A Research Note', accessed on March 2020, *Review of Religious Research* 61, no. 1 (March 2019): 57–74, https://doi.org/10.1007/s13644-018-0355-4.

[131] Perry.

[132] "ResearchGate Link," accessed February 18, 2021, https://www.researchgate.net/publication/251375027_Congregants'_Responses_to_Clergy_Pornography_Addiction.

to gain initial information regarding congregants' judgments and beliefs about clergy that consume pornography.[133]

The above scholars have relevant information on how congregations and pornography consumers affect each other. The consumption of pornography presents significant challenges to the relationship between clergy and lay leaders with the congregation. These challenges include diminished trust and credibility among congregants, conflicts over moral authority and integrity, and potential divisions within the faith community. Clergy and lay leaders who struggle with pornography consumption may face stigmatization and judgment from congregants, leading to social isolation and damage to their reputations. Addressing these challenges required transparency, accountability, and a commitment to spiritual renewal within the faith community, along with support structures that promote healing and restoration for clergy, lay leaders, and congregants alike.

2.2.5. Biblical Teachings on How to Curb the Usage of Pornographic Material Among Clergy and Lay Leaders in Kajiado North, Kenya

The consumption of pornographic material among clergy and lay leaders in Kajiado North, Kenya, presents significant challenges to their spiritual well-being and moral integrity. However, biblical teachings provide guidance and principles to curb the usage of such material and promote purity and holiness in their lives.[134]

One key biblical teaching on combating the allure of pornography is found in Philippians 4:8, which admonishes believers to focus on whatever is true, noble, right, pure, lovely, and admirable. By directing their thoughts and attention towards that which is aligned with God's character and values, clergy and lay leaders can resist the

---

[133] "ibid."

[134] Barbara Hartshorn, "Accountability and Responsibility in Biblical Teachings," January 14, 2024, https://biblejournalingdigitally.com/accountability-and-responsibility-in-scripture/.

temptation to engage with pornographic material, thereby safeguarding their hearts and minds from its corrupting influence.[135]

Furthermore, James 4:7[136] urges believers to "submit yourselves, then, to God. Resist the devil, and he will flee from you." This verse emphasizes the importance of surrendering to God's authority and actively resisting the temptations of the enemy, including the allure of pornography. Through prayer, dependence on God's strength, and the power of the Holy Spirit, clergy and lay leaders can overcome the grip of pornography addiction and walk in victory over sin.[137]

Additionally, accountability and community support are integral to overcoming pornography addiction. Ecclesiastes 4:9-10[138] highlights the importance of companionship and mutual encouragement, stating, "Two are better than one... If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up." By fostering authentic relationships within their faith community and seeking accountability partners who can provide support, guidance, and prayer, clergy and lay leaders can find strength and resilience in their battle against pornography addiction.

Incorporating these biblical teachings into their lives, clergy and lay leaders in Kajiado North, Kenya, can cultivate a lifestyle of purity, integrity, and spiritual growth, enabling them to fulfil their calling and serve as effective leaders and examples within their faith communities.

---

[135] David Briones, "How Not to Fight Pornography," *Desiring God* (blog), June 2, 2018, https://www.desiringgod.org/articles/how-not-to-fight-pornography.

[136] Jeremy Royal Howard, *Holman Study Bible, NKJV,* Peachtree Editorial Services (Nashville, Tennessee: Holman Bible Publishers, 2014).

[137] ibid

[138]

2.3. Summary of Review of Literature and Research Gap(s)

The review of literature on the influence of pornography on clergy and lay leaders reveals various issues with implications for spiritual, relational, and moral well-being. This literature review examined existing research on the psychological, emotional, spiritual, and physical effects of pornography on clergy and lay leaders. However, specific studies focused on Kajiado North are scarce, and no prior research has directly addressed the influence of pornography on clergy and lay leaders in this region. Given this gap, the study draws from broader literature on pornography's impact in religious contexts while applying the findings to the local context of Kajiado North.

Research conducted suggested that pornography consumption can lead to negative emotions like guilt, shame, and low self-esteem. It may also distort perceptions of relationships and intimacy, affecting emotional well-being. Furthermore, pornography addiction could worsen mental health and contribute to anxiety and depression.

Many studies emphasize the potential spiritual repercussions of pornography consumption. Clergy and lay leaders, who are held to high moral standards, may experience inner conflicts, reduced spiritual well-being, and strained relationships with their faith communities due to their engagement with explicit content. The spiritual state of a leader significantly impacts the overall spiritual health of the congregation. A compromised leader may lack the passion, discernment, and anointing necessary for effective ministry. This can result in a lukewarm church environment, where spiritual stagnation takes root, and members become indifferent to biblical teachings.

Further, church leaders struggling with hidden sin may gradually shift their theological perspectives to justify or minimize the seriousness of sexual immorality.

This can lead to diluted teachings that fail to uphold biblical standards, ultimately influencing the congregation's moral compass.

Several studies have examined the psychological and spiritual effects of pornography, particularly its impact on self-perception, relationships, and moral integrity[139]. However, there is limited research specifically addressing its influence on clergy and lay leaders, which this study seeks to explore. Limited attention has been given to how prolonged pornography consumption may influence brain structures, hormone levels, sexual health, and overall physical well-being of clergy and lay leaders.

The review of the literature reveals that the effects of pornography are not universally uniform but somewhat influenced by cultural, religious, and social contexts. The specific challenges the clergy and lay leaders face in Kajiado North may differ from those in other regions due to unique cultural norms and religious expectations.

The research gap in this study revolves around the dearth of literature addressing the physical impact of pornography on clergy and lay leaders within the church community of Kajiado North. While the psychological and spiritual effects have been extensively examined, there is a lack of comprehensive research that explores potential changes in brain structure, hormonal balance, sexual health, and overall well-being resulting from pornography consumption in this specific context. This gap is significant, as it inhibits a holistic understanding of the challenges posed by pornography within the church community and hinders the development of targeted interventions and support mechanisms.

[139] James McTavish, "Internet Pornography: Some Medical and Spiritual Perspectives," *The Linacre Quarterly* 87, no. 4 (November 2020): 451–63, https://doi.org/10.1177/0024363920933114.

Existing research highlights the challenges posed by pornography consumption, including conflicts with religious teachings on sexuality, strain on family relationships, and disruptions to pastoral leadership and congregational dynamics.

However, despite the breadth of available literature, several research gaps warrant further investigation, including the cultural context. Much of the existing research focuses on Western contexts, and there is a need for studies that explore the influence of pornography on clergy and lay leaders in non-Western settings, such as Kajiado North, Kenya. Understanding how cultural factors intersect with religious beliefs and practices can provide valuable insights into clergy and lay leaders' unique challenges in different cultural contexts

Research on the influence of pornography on clergy and lay leaders often overlooks the intersectionality of identities, such as gender, race, and sexual orientation. Exploring how these intersecting identities shape individuals' experiences of pornography consumption and its effects can contribute to a more nuanced understanding of the issue.

While existing literature discusses the challenges of pornography consumption among clergy and lay leaders, there was a lack of research on effective preventive strategies and interventions. Investigating proactive approaches to addressing pornography addiction, such as education, accountability, and support programs, can help clergy and lay leaders mitigate the risk of pornography consumption within their faith communities.

Many studies on the influence of pornography on clergy and lay leaders rely on cross-sectional data, providing limited insights into the long-term effects of pornography consumption over time. Longitudinal studies that track individuals' experiences and behaviours longitudinally can offer a more comprehensive

understanding of the dynamics of pornography addiction and its impact on clergy and lay leaders' lives.

Addressing these research gaps can contribute to a deeper understanding of the influence of pornography on clergy and lay leaders and inform the development of evidence-based interventions and support strategies within religious communities.

In conclusion, while existing literature provides valuable insights into the psychological and spiritual effects of pornography among clergy and lay leaders, there is a substantial gap in understanding the potential physical consequences. This gap highlights the need for research that addresses the unique challenges faced by the church community in Kajiado North, particularly focusing on the intersection of pornography consumption and its impact on the human body.

There has been no study conducted in the Kajiado North sub-county on the effects of pornography on clergy and lay leaders. This study aimed to provide helpful information and contribute significantly to academic and social well-being.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology and design to be used in this study. It is organised under the following subsections: research design, research site, target population, sample size and sampling procedures, data collection instruments, validity and reliability of research instruments, data analysis techniques and ethical considerations.

3.2 Research Design

Research design refers to the overall strategy chosen that integrates different study components coherently and logically for effective research. It constitutes the blueprint for data collection, measurement, and analysis.[140]

The study adopted a mixed-methods research design, combining both quantitative and qualitative approaches. This enabled a comprehensive exploration of the effects of pornography consumption among clergy and lay leaders, encompassing both numerical data and rich personal narratives.

The design for this study was most suitable because the data collection was more affordable, quick and easy to conduct, especially when doing surveys. It allowed the researcher to collect data in the respondents' environment, providing high-quality and honest data collection while making it easier to make decisions and go further for data analysis. Since this design was both qualitative and quantitative, it provided a holistic understanding[141] of the impact of pornography on the clergy and lay leaders on the

[140] William M. K. Trochim, "Research Design," accessed March 4, 2021, https://conjointly.com/kb/research-design/.

[141] 'Descriptive Research - Characteristics, Methods, Examples, Advantages', Marketing91, accessed on 29 December 2019, https://www.marketing91.com/descriptive-research/.

spiritual and moral integrity of clergy and lay leaders. The study used questionnaires and virtual interviews, where physical interviews were impossible.

3.3 Research Site

This study was conducted in selected denominations in the Kajiado North sub-county. Kajiado is subdivided into five sub-counties with 25 county assembly wards across the county. The Nkoroi Catholic Church, Anglican Church, CITAM, and PCEA were the chosen denominations for the research site. The researcher selected these sites because of the mass congregations, their coverage, and their proximity within the researcher's vicinity, and their accessibility to a manageable size of churches to get the data needed.

3.4 Target Population

The target population is the total group of individuals from which the sample might be drawn.[142] They are groups that have something in common.[143] The target population for this study is clergy and lay leaders within the Kajiado North region who are actively involved in religious communities. Specifically, the study focused on individuals with leadership roles and responsibilities within churches, congregations, and religious organizations in the Kajiado North area. There are 1100 clergy and lay leaders in the selected churches within the Kajiado North sub-county. The leaders involved in the current study are spiritually connected servants of God and fully involved in church activities.

[142] McLeod, S. A., 'Sampling Methods | Simply Psychology', 30 August 2019, accessed on 31st March 2021, https://www.simplypsychology.org/sampling.html.

[143] Kombo and Tromp, *Proposal and Thesis Writing: An Introduction*, 76.

***Table 3.1** Target Population of the selected churches in Kajiado North, Kenya*

Categories	Target Population
The Catholic Church	350
The Anglican Churches of Kenya (ACK)	76
The Presbyterian Church of East Africa (PCEA)	281
Christ Is Alive Ministries (CITAM)	403
Total	**1110**

3.5 Study Sample Size and Sampling

3.5.1 Sampling Procedure

The sampling procedure includes selecting several individuals or objects to study.[144] The study employed a purposive sampling procedure to select participants from the target population of clergy and lay leaders within the Kajiado North region. This approach allowed for the selection of participants who possess relevant insights and experiences related to the Influence of pornography consumption within the church context. The first stage was to compile a comprehensive list of denominations within Nkoroi, Kajiado North, and then reach out to the leaders and administrators of these religious institutions to introduce the study's purpose and seek their collaboration. Then, work closely with the collaborating religious institutions to establish specific participant selection criteria. The criteria included leadership roles (ordained or lay), years of service, and diversity in age, gender, and denomination. The other stage is to make a direct contact and obtain the participant's informed consent to participate.

[144] Ibid, 77.

By employing a purposive sampling procedure, the study aimed to gather insights from a diverse group of clergy and lay leaders who can provide valuable perspectives on the Influence of pornography within the church community of Kajiado North.

3.5.2 Study Sample Size

Sample size refers to the number of participants or observations included in a study.[145] The study aimed to include a sample size ranging from 50 to 100 participants to ensure a balanced representation of different perspectives while maintaining practicality. In the quantitative phase, 285 participants were selected for surveys using the Taro Yamane formula to allow for statistical analyses and pattern detection. In the qualitative phase, a similar number of participants, around 285 or fewer, were chosen for in-depth interviews to gather rich qualitative insights and personal narratives.

Given that this was social science research and considering the specific context of this study, a sample size ranging from 50 to 100 participants is appropriated for a mixed-methods study involving both surveys and interviews. This range allowed for a balance between capturing diverse perspectives and maintaining practicality.

In the quantitative phase, the surveys had a sample size of 285 participants selected using the Taro Yamane formula[146], which is within the range and could provide a reasonable representation of the population and allow for statistical analyses to detect patterns and correlations. In the qualitative phase, in-depth interviews were conducted with a subset of participants of less than 285, to gather rich qualitative insights and

[145] Russell V. Lenth, "Some Practical Guidelines for Effective Sample Size Determination," *The American Statistician*, August 1, 2001, https://doi.org/10.1198/000313001317098149.

[146] Imperial Writers, "How To Calculate A Reliable Sample Sample Size Using Taro Tamane Method," December 3, 2016, https://uniprojectmaterials.com/view-blog/how-to-calculate-a-relaible-sample-size-using-taro-yamane-method.

personal narratives. To ensure diversity, the research was distributed in the various denominations within Nkoroi, Kajiado North.

The study employed a mixed-methods approach, incorporating both surveys and interviews, to comprehensively explore the influence of pornography on clergy and lay leaders in Kajiado North, Kenya. The research was distributed across various denominations within Nkoroi, Kajiado North to ensure diversity. The Taro Yamane formula was used to calculate the sample size for the quantitative phase, ensuring a reasonable representation of the population.

By maintaining this sample size range and employing a mixed-methods approach, the study aimed to capture a comprehensive understanding of the influence of pornography across different demographics within the targeted community.

Figure 3.1 may be used to determine the sample size because it is less than 10,000.

Table 3.2 Sample size

Categories	**Target Population**	**Sample Size**
The Catholic Church	350	90
The Anglican Churches of Kenya (ACK)	76	20
The Presbyterian Church of East Africa (PCEA)	281	72
Christ Is Alive Ministries (CITAM)	403	103
Total	**1110**	**285**

In this, the Krejcie & Morgan table (1970)[147] was utilized to determine the sample size for the quantitative phase, ensuring a representative sample of the population, and rounded to the nearest whole number for practicality.

3.6 Data Collection

3.6.1 Data Collection Instruments (and/or Data Collection Materials)

Research instruments are tools used to gather the required data for the study. Kombo and Tromp argue that the researcher requires methods that provide high accuracy, generalizability and explanatory power, with low cost, rapid and minimum management demands and administrative convenience.[148]

The researcher developed a structured survey questionnaire that covers aspects related to pornography consumption, its frequency, context, perceived effects, and potential challenges faced by clergy and lay leaders. In the qualitative guide, the researcher prepared a semi-structured interview guide that includes open-ended questions to encourage participants to share their personal experiences, challenges, and insights related to pornography consumption and its effects.

3.6.2 Pilot Testing of Research Instruments

Before the data collection, the researcher conducted a pilot test of the survey questionnaire and interview guide with a small group of participants who were not part of the final sample who were 28 in number as the 10% of the sample size. This helped identify any ambiguities, issues, or improvements needed in the instruments. The pilot study was conducted in the churches which were not in the main study area. Data was collected through questionnaires and interview guides which were analyzed and the

[147] KENPRO, "Sample Size Determination Using Krejcie and Morgan Table," *KENPRO* (blog), August 25, 2012, http://www.kenpro.org/sample-size-determination-using-krejcie-and-morgan-table/.

[148] Kombo and Tromp, *Proposal and Thesis Writing: An Introduction*, 99.

instruments were found to be reliable according to the results generated after the analysis.

3.6.3 Instrument Reliability

Instrument reliability refers to the consistency and stability of measurement in a research instrument.[149] The researcher administered the same survey to a subset of participants at two different time points and analysed the degree of consistency in their responses who were 28 in number.

Before distributing the survey, the researcher conducted a pilot test with a small group of participants to identify any confusing or ambiguous questions and ensure that respondents interpreted the questions consistently.

The researcher guided some participants and also ensured that instructions for completing the survey or interview guide were clear and easy to understand. The questions were formulated neutrally to avoid leading participants toward a particular response.

3.6.4 Instrument Validity

Instrument validity is the extent to which a research instrument accurately measures what it is intended to measure[150], and this is used to obtain meaningful and accurate data.

The research sought input from experts in the field of psychology, sociology, or religious studies to review the survey questionnaire and interview guide who provided feedback on the relevance and clarity of the questions.

---

[149] Kombo and Tromp, 97.

[150] Olive Mugenda and Abel G. Mugenda, *RESEARCH METHODS; Quantitative and Qualitative Approaches* (ICRAF Complex, United Nations Avenue Gigiri, Nairobi: Acts Press, 1999), 95.

Before full-scale data collection, the researcher conducted pilot testing 28 participants to gauge their understanding of the questions and prompts. This helped identify any items that appeared unclear or irrelevant to participants.

The questions were phrased clearly and, in a way, that participants easily understood. Ethically, the study considered the cultural and contextual validity of the questions in the interviews, ensuring they resonated with the experiences of clergy and lay leaders in the Kajiado North region, Kenya.

3.6.5 Data Collection Procedures

The data collection procedure is a critical phase of this research, and it involves interacting with participants to gather data. Mugenda defines validity as the accuracy and meaningfulness of inferences based on the research results.[151]

The research targeted clergy and lay leaders within the Nkoroi, Kajiado North who were actively involved in religious communities. Specifically, the study focused on individuals who held leadership roles and responsibilities within churches, congregations, and religious organizations in the Kajiado North area.

The researcher distributed the survey questionnaire to the selected participants using online platforms, and some were in-person sessions through the help of two research assistants who aided in collecting data. The researcher also offered a contact point for participants to ask questions or seek clarifications while completing the survey. The researcher also included a deadline for completing the survey and encouraged the participants to respond within that time frame.

The researcher then contacted the participants who agreed to be interviewed and scheduled suitable interview times in quiet, comfortable, and private environments. The

[151] Ibid, 99.

researcher established rapport with participants before delving into sensitive topics and obtained consent, though most refrained from being recorded during the interviews.

The researcher requested that participants take additional notes during the interviews to capture non-verbal cues and contextual details. There was a debrief at the end of the interviews, explaining the study's purpose and expected outcomes and thanking them for their contribution. Quantitative data was collected through questionnaires while qualitative data was collected through the use of interview guides.

3.7 Data Processing and Analysis

Data processing and analysis is the transformation of raw data into a form.[152] After data was collected, cleaned and coded then it was analysed. Descriptive data was analysed with the help of SPSS version 25 while qualitative data was analysed using Nvivo 14. The researcher manually entered data collected into Excel and reviewed it for errors, inconsistencies, or missing values.

The study compared quantitative results with qualitative insights to gain a comprehensive understanding of the Influence of pornography consumption on clergy and lay leaders. The study prepared a detailed report or manuscript that includes the methodology, data collection, analysis techniques, findings, interpretations, and conclusions.

3.8 Legal and Ethical Considerations

The researcher obtained a letter of authorisation from the ANU and a research permit/clearance from the National Commission of Science, Technology and Innovation (NACOSTI) and the various church boards, where necessary, to conduct the

[152] William G Zikmund, "Basic Data Analysis: Descriptive Statistics," n.d., 43.

research. Upon necessary approvals, the researcher scheduled appointments with various leaders to send the questionnaires to facilitate relevant data.

The completed questionnaires were collected and securely stored with the assurance of confidentiality and informed consent. The researcher explained to the participants that the purpose of the research was academic.

The researcher made it clear that participation in the study was voluntary, and the respondents had the freedom to decline or withdraw at any point during the research period. The participants were not coerced into participating in the study and had the right to choose whether or not to participate. Moreover, the participants were promised complete privacy and anonymity, which was ensured through a strict standard of confidentiality and observing the ethical rules.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION

4.1. Introduction

The current study aimed to establish the impact of pornography on the spiritual and moral integrity of clergy and lay leaders in selected denominations in Kajiado north sub-county, Kenya. The churches included in the study are the Catholic Church, the Anglican Church of Kenya, the Presbyterian Church of East Africa, and finally the Christ Is Alive Ministry. Data was collected using questionnaires and an interview guide, and it was then analyzed using SPSS version 25 and Nvivo 14 and presented in this chapter. The findings are explained and discussed as per the objectives.

4.2. Presentation of the Findings

The findings of the research are presented by the demographic and study objectives. Quantitative data is presented in tables, charts, and graphs whereas qualitative data is presented in narrative.

4.2.1 Questionnaires Return Rate

According to the respondents, there were 285 questionnaires administered, and 270 were successfully filled out and received back. Eight of them were not returned, giving a return rate of 95 % when computed, and 5 % of the questionnaires that were not returned were presented as displayed in Table 4.1.

Table 4.1: Questionnaire return rate

Responses	Frequency	Percent
Filled questionnaires	270	95
Unfilled questionnaires	15	5
Total	285	100

Table 4.1 shows that the questionnaires' return rate was 95%, above 68%, which is the required minimum response rate for reliable survey results, as posited by Holtom, Baruch, Aguinis, and Ballinger. A high return rate increases the confidence that data accurately reflects the opinions of most respondents. As described in Chapter Three, the validity and reliability of the instrument are improved.

4.3. Demographic Characteristics of the Respondents

The demographic characteristics of respondents comprised; gender, age, highest qualification, and experiences of the respondents as summarized in Table 4.2.

Table 4.2 **Demographic findings for the Respondents**

Categories	Frequency	Percentage
Age		
21-24	31	11.5
25-34	84	31.1
35-44	80	29.6
45-54	44	16.3
Above 50	31	11.5
Total	**270**	**100**
Gender	**Frequency**	**Percentage**
Male	126	46.7
Female	130	48.1
Don't want to say	14	5.2
Total	**270**	**100**
Education	**Frequency**	**Percentage**
Less than high school	11	4.1
Diploma or equivalent	73	27
Bachelor's degree	113	41.9
Maters Graduate	55	20.4
Postgraduate	18	6.7
Total	**270**	**100**
Church	**Frequency**	**Percentage**
The Catholic Church	74	27.4
The Anglican Churches of Kenya	85	31.5
Presbyterian Church of East Africa (P.C.E.A)	64	23.7
Other	47	17.4
Total	**270**	**100**
Position	**Frequency**	**Percentage**
Clergy Leader	116	43
Lay Leader	154	57
Total	**270**	**100**
Duration	**Frequency**	**Percentage**
1-10	105	38.9
10-20	119	44.1
20-30	42	15.6
Over 30	4	1.5
Total	**270**	**100**
Marital Status	**Frequency**	**Percentage**
Married	115	42.6
Divorced/ Separated	55	20.4
Widowed	23	8.5
Unmarried	35	13
Celibate	21	7.8
Don't want to say	21	7.8
Total	**270**	**100**

4.3.1. **Age Category of Respondents**

The respondents were of different ages, as stated in Table 4.2. The study's findings showed that most participants beyond 25-34 years had 84(31.1%). This is the age in which many people are strong and experienced in their performance. This means that the majority at this age can perform many activities without fear of anything and with less supervision from their parents. However, those under the category of 35-44 years were 80 respondents (29.6%), followed closely by their colleagues.

Those aged 45-54 years were 44 respondents (16.3%), which was the third category. This means that they were really under the influence of youthful activities but were a bit more mature than the above categories. At the age of 21-34 years, 31 respondents (11.5%) were the youngest in the category but managed to tie up with the age of above 50, with 31 respondents (11.5) respectively. Ages varied in this section, meaning all the age brackets were presented in the study. This was vital for the study since the age group helped the researcher to identify different age groups who really needed for the study.

4.3.2. Gender of Respondents

Findings from the study indicated an imbalanced distribution of participants by gender, with a higher number of female participants. The results of the analysis in Table 4.2 designates that 130 respondents (48.1%), were female and are the majority in church activities. This was followed by 126 respondents (46.1%) who were male. Additionally, 14 respondents (5.2%) preferred not to disclose their gender. These results suggest that females are the majority in church activities, as indicated in the study.

The gender distribution of respondents in this study indicates a higher participation of females, which may suggest that women are more actively involved in church-related activities, at least in the contexts where data was collected. However,

this finding alone is not sufficient to make conclusive claims about gender-based church involvement across the wider population. Moreover, while the study addresses the issue of pornography, it does not provide detailed, gender-specific data on actual involvement in pornographic activities. Therefore, no assumptions can be made regarding the involvement of either male or female clergy and lay leaders in pornography without further, targeted evidence.

4.3.3. Education of the Respondents

Based on the results in Table 4.2 of the study findings, the majority of participants hold a Bachelor's degree, with 113 respondents (41.9%). This was followed by those with a diploma or equivalent, totalling 73 respondents (27%). The results indicate that most respondents have a substantial level of education, suggesting they are knowledgeable about church activities and capable of comprehending the questions asked in the study.

The third largest group was those with a master's degree, accounting to 55 respondents (20.4%). Additionally, 18 respondents (6.7%) held -graduate degrees, and 11 (4.1%) had less than a high school education.

The category "others" includes various education backgrounds that were not specified in detail in the study. This category implies a wide range of education levels, potentially including individuals who are over qualified or those who have never attended school. However, the overall educational level of the participants was sufficient to ensure they could read and write, indicating that everyone involved in the study was literate.

The data gathered from the literate was crucial, given the sensitivity of the subject matter, which predominantly concerns clergy and lay leaders. It highlights the need for the church servants to serve and guide the congregation appropriately.

The implications of the study on the education background among respondents suggest that they have the necessary knowledge to understand and engage with the questions related to church activities and issues such as pornography consumption. Since all participants were literate, the data collected is reliable for concluding the church community's awareness and attitudes. Given the topic's sensitive nature, involving educated and literate participants ensures that the findings are well-informed and can effectively address the issues within the church.

4.3.4. Church

Findings from the study indicated a balanced distribution of participants by the church they belonged to, with a higher number of participants from the Anglican Church of Kenya, totalling 85 respondents (31.5%). The Catholic Church followed this with 74 respondents (27.4%) and the Presbyterian Church of East Africa with 64 respondents (23.7%). The category of "others" included 47 respondents (17.4%).

The study implies that the distribution of respondents across various church backgrounds ensures that the study captures diverse perspectives within the church community. This variety enhances the reliability and validity of the findings by providing a balanced representation of views, which is crucial for empirical research.

4.3.5. Position in the Church

Two categories were brought on board to investigate how they responded to what position they were in in the church work. The highest number was the Lay leaders 154 (57). This means that lay leaders comprise most of the people serving in the church. Clergy leaders took the second position in serving the lord in the church at 116 (43%). The study implies that there is almost a proper distribution of respondents from different positions, giving an equitable return rate.

4.3.6. Duration of Stay in the Church

Several categories were brought on board to be investigated on the duration each of them had stayed in the church as a member or a servant of God and the findings are as follows. The highest number was between the duration of 10-20 years 119 respondents (44.1%). They were followed by 1-10 years 105 respondents (38.9%). The stay at 20-30 were 42 respondents (15.6%), and finally, over 30 years only 4 respondents (1.5%) had the shortest stay in the church. The study implies that most respondents have a good grasp of the church activities and can attest to what happens to almost all the church members, clergy, and lay leaders including their characters if asked to give a brief history of them. The is affirmed

4.3.7. Marital Status

It was found vital to check the marital status of the congregation and see if they are as per the church's requirements, which is that most leaders must have families. The highest number of married people, with 115 respondents (42.6%). They were followed by divorced/separated at 55(20.4%). This is an alarming figure that the clergy and lay leaders should look into and look for amicable solutions. The third category was unmarried, which had 35 respondents (13%), followed by widowed, which had 23 respondents (8.5%). The last group was Celibate, 21(7.8%) and idn’t know what to say, and especially those who did not want to comment on phonography issues, were at 21(7.8%) respectively.

The study's implication was that a significant number of respondents with families suggested that these individuals could play a critical role in religious education at home, reinforcing church teachings. The group that chose not to disclose their marital status highlights a need to respect privacy and understand that some individuals may prefer to keep their personal information confidential. The preference for

confidentiality does not detract from the study's validity but instead points to the diverse nature of the church community.

4.4. Findings on the Challenges Posed by Pornography on the Spiritual Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Challenges posed by pornography on the spiritual life of the clergy and lay leaders among selected denominations in Kajiado North is the independent variable, which is measured by burnout, isolation, spiritual dryness, and crisis of faith.

4.4.1. Descriptive Data on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North

There were eight items responded to, as indicated in Table 4.3 on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North and they gave differing opinions as stated in the findings below

<u>Table 4.3</u> Descriptive Statistics on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North

Statements (Christian teachings on pornography)	SD F %	D F %	N F %	A F %	SA F %	Mean	Std ev
1. The term pornography is a new terminology in the church	44 (16.3%)	130 (48.1%)	61 (22.6%)	33 (12.2%)	2 (0.7%)	2.33	.91
2.Consumption of pornography is a problem in today's society	2 (0.7%)	58 (21.5%)	91 (33.7%)	04 (38.5%)	15 (5.6%)	3.27	0.88
3. Do you consider yourself committed to Christian teachings on sexual immorality, especially pornography?	113 (41.9%)	87 (32.2%)	10 (3.7%)	45 (16.7%)	15 (5.6%)	2.88	0.92
4. Have you ever exposed congregation to biblical teaching on intimacy and marriage or in the celibate status?	69 (25.6%)	122 (45.2%)	24 (8.9%)	42 (15.6%)	13 (4.8%)	2.62	1.00
5. How frequently do your sermons include sexual immorality on any related subject?	125 (46.3%)	56 (20.7%)	6 (2.2%)	59 (21.9%)	24 (8.9%)	3.14	0.92
6. Have you ever encountered liberals or conservatives in your church during stewardship when engaging in sexual immorality topics?	110 (40.7%)	36 (13.3%)	5 (1.9%)	82 (30.4%)	37 (13.7%)	3.41	0.94
7. The church does not support the Christian teachings on sexual purity.	1 (0.4%)	2 (8.1%)	127 (47%)	3 (27%)	47 (17.4%)	3.53	0.88
8.The church supports the Christian teachings on sexual purity	3 (1.1%)	43 (15.9%)	77 (8.5%)	95 (35.2%)	52 (19.3%)	3.56	1.01
Overall Composite Mean and Std Deviation						3.09	0.82

The findings Table 4.3 on the variable on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado

North had the following results as indicated in Table 4.3 above. The term pornography is not perceived as an alien or new concept within the church, according to the survey data. The survey had a response of 2.33 and a standard deviation of 0.91 on a scale where the higher values indicate stronger agreement with the statement that pornography is not a new term in the church. The detailed responses from 270 participants are 44 respondents (16.2%) strongly disagreed, 130 respondents (48.1%) disagreed, 61 respondents (22.6%) were neutral, 33 respondents (12.1%) agreed, and two respondents (0.7%) strongly agreed. The mean response of 2.33 is lower than the composite mean of 3.09, indicating a general agreement that pornography consumption is a problem. The standard deviation of 0.91 is higher than the composite standard deviation of 0.82, showing diverse opinions among the respondents.

These results indicate a general disagreement with the statement that consumption of pornography is a problem in today's society by the mean of 3.27, which is above the composite mean of 3.09. Out of 270 respondents, two respondents (0.7%) strongly disagreed that consumption of pornography is a problem, 58 respondents (21.5%) disagreed, 91 respondents (33.7%) were neutral, 104 respondents (38.5%) agreed, and 15 respondents (5.6%) strongly agreed. The study highlights a consensus that pornography consumption is an issue in today's society despite some variability in opinions.

The mean response of 3.27 is higher than the composite mean of 3.09, indicating a general agreement that pornography consumption is a problem since also quite a number of the respondents remained neutral, refusing the concept of phonography in the church. The standard deviation 0.88 is higher than the composite standard deviation 0.82, showing differing opinions. The church may need to address this issue more openly to mitigate the negative impact on families.

The implication is that while many church leaders believe pornography is not a new term, the data suggests that is just under-discussed. This avoidance is problematic because pornography is subtly but significantly damaging families within the church community. Addressing this issue openly and effectively is crucial to mitigating its negative impact. The Standard deviation of 0.91 is higher than the composite standard deviation of 0.82, indicating that there was diverging opinion among the respondents regarding the term pornography in the church.

A question was raised: "Do you consider yourself committed to Christian teachings on sexual immorality, especially on pornography?" The responses yielded a mean of 2.88 and a standard deviation of 0.92. Out of 270 respondents, 113 respondents (41.9%) strongly disagreed, 87 respondents (32.2%) disagreed, ten respondents (3.7%) were neutral, 45 respondents (16.7%) agreed, and 15 respondents (5.6%) strongly agreed.

These results show that the mean of 2.88 is lower than the composite mean of 3.09, indicating that there is less agreement among respondents regarding their commitment to Christian teachings on sexual immorality, particularly concerning pornography. These results imply that many Christians do not strongly agree with or feel committed to Christian teachings on sexual immorality, especially concerning pornography. This lack of strong commitment is notable among clergy and lay leaders in the church. The standard deviation of 0.92, which is higher than the composite standard deviation of 0.82, indicates a diverse range of opinions among respondents about their commitment to these teachings and the impact of pornography on the church community.

Findings indicated that respondents were asked if they had ever exposed their congregation to biblical teachings on intimacy, marriage, or celibacy. The responses

had a mean of 2.62 and a standard deviation of 1.00. Out of 270 respondents, 24 respondents (8.9%) strongly disagreed, 122 respondents (45.2%) disagreed, 69 respondents (25.6%) were neutral, 42 respondents (15.6%) agreed, and 13 respondents (4.8%) strongly agreed.

These results show that the mean of 2.62 is lower than the composite mean of 3.09, indicating that many respondents believe Christians have not been adequately exposed to biblical teachings on intimacy and marriage. The standard deviation of 1.00, higher than the composite standard deviation of 0.82, indicates diverse opinions among the respondents.

The implication suggests a lack of comprehensive teaching on intimacy and marriage in the church, which may contribute to gaps in understanding and adherence to these teachings. The next question which was asked to the respondents was how frequently their sermons included topics on sexual immorality. The responses had a mean of 3.14 and a standard deviation of 0.92. Out of 270 respondents, 125 respondents (46.3%) strongly disagreed, 56 respondents (20.7%) disagreed, six respondents (2.2%) were neutral, 59 respondents (21.9%) agreed, and 24 respondents (8.9%) strongly agreed.

These results show that the mean of 3.14 is slightly higher than the composite mean of 3.09, indicating a total disagreement that sermons do not include topics on sexual immorality. However, the higher standard deviation of 0.92 indicates varying opinions among the respondents that there are frequent sermons on topics of sexual immorality in the church.

There is a moderate inclusion of topics on sexual immorality in sermons, but the diverse opinions suggest that not all congregations are equally exposed to these teachings.

Respondents were asked if they had ever encountered liberals or conservatives during church stewardship on the topic of sexual immorality. The responses had a mean of 3.41 and a standard deviation of 0.94. Out of 270 respondents, 110 respondents (40.7%) strongly disagreed, 36 respondents (13.3%) disagreed, five respondents (1.9%) were neutral, 82 respondents (30.4%) agreed, and 37 respondents (13.7%) strongly agreed.

These results show that the mean of 3.41 is higher than the composite mean of 3.09, indicating a general agreement that encounters with liberals or conservatives do occur during stewardship. The higher standard deviation of 0.94 indicates most respondents disagreed with the statement that church stewardship had encountered with liberals and conservatives. The implication was that there are varied experiences with encountering differing viewpoints during discussions on sexual immorality, highlighting the need for inclusive and balanced discourse.

The purity issues on the church teachings are very clear however, the respondents were asked if the church supports Christian teachings on sexual purity and had the following results. The responses had a mean of 3.53 and a standard deviation of 0.88. Out of 270 respondents, one respondent (0.4%) strongly disagreed, 22 respondents (8.1%) disagreed, 127 respondents (47%) were neutral, 82 respondents (30.4%) agreed, and 37 respondents (13.7%) strongly agreed.

These results show that the mean of 3.53 is higher than the composite mean of 3.09. The standard deviation of 0.88, although higher than the composite standard deviation, suggests some diversity in opinion since the majority refuted that there is teaching of purity in the church. The implication was that while there is a general perception that the church supports teachings on sexual purity, the mixed responses indicate that more consistent reinforcement of these teachings may be necessary. A

majority of the respondents indicated that the church does not support teachings on sexual purity.

4.5. Findings on Christian Teaching on Sexual Morality and Conduct of Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North is the independent variable, which is measured by doctrinal statements, codes of conduct, spiritual formation and scriptural interpretation.

4.5.1. Descriptive Data on Christian Teaching on Sexual Morality and Conduct of Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Eight items were responded to, as indicated in Table 4.4 on challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North.

Table 4.4 Descriptive Statistics on Christian Teaching on sexual morality and conduct of clergy and lay leaders among selected denominations in Kajiado North

Statements (Christian Teaching on sexual Morality and Conduct)	SD F %	D F %	N F %	A F %	SA F %	Mean	Std Dev
1.The study of the Influence of pornography is an appropriate and worthy discussion in the today's society	1 (0.4%)	3 (1.1%)	57 (21.1%)	92 (34.1%)	117 (43.3%)	**4.19**	**0.83**
2.Pornography is in the church and has severe effects		9 (3.3%)	94 (34.8%)	79 (29.3%)	88 (32.6%)	**3.91**	**0.89**
3. There is a common view that pornography is morally wrong.		4 (1.5%)	71 (26.3%)	99 (36.7%)	96 (35.6%)	**4.06**	**0.82**
4.There is nothing wrong with being exposed to and consuming pornography	144 (53.3%)	94 (34.8%)	27 (10%)	2 (0.7%)	3 (1.1%)	**1.61**	**0.78**
5. I have been exposed to and consume pornography severally	128 (47.4%)	63 ((23.3%)	47 (17.4%)	28 (10.4%)	4 (1.5%)	**1.95**	**1.09**
6. I would be willing to openly talk about my present or former addiction to pornography	8 (3%)	8 (10.4%)	120 (44.4%)	79 (29.3%)	34 (pri13%)	**3.39**	**0.94**
7.I have information on the effects of pornography	3 (1.1%)	13 (4.8%)	81 (30%)	99 (36.7%)	74 (27.4%)	**3.84**	**0.92**
8.Pornography has adversely affected church members	2 (0.7%)	8 (3%)	89 (33%)	104 (38.5%)	67 (24.8%)	**3.84**	**0.86**
Overall Composite Mean and Std Deviation						**3.34**	**0.78**

The question on the study of the effects of pornography is an appropriate and worthy discussion in today's society had a mean of 4.19 and standard deviation of 0.83. According to the number of questionnaires given 270 respondents, 1(0.4%) strongly

disagreed that pornography is an appropriate and worthy discussion in today's society, 3(1.1%) disagreed, 57(21.1%) neutral, 92(34.1%) agreed while 117(43.3%) strongly agreed. These results show that 4.19 is higher than the composite mean of 3.34. The implication of these results to the study is that pornography is an appropriate and worthy discussion in today's society and needs to be addressed appropriately. The standard deviation of 0.83 is higher than the composite standard deviation of 0.78, indicating that there were differing opinions.

"The issue of pornography being in the church and having severe effects" had a mean of 3.91 and a standard deviation of 0.89. According to the number of questionnaires given 270 respondents 9(3.3%) disagreed, 94(34.8%) neutral, 79(29.3%) agreed while 88(32.6%) strongly agreed. These results show that 3.91 is higher than the composite mean of 3.34. The standard deviation of 0.89 is higher than the composite standard deviation of 0.78, indicating that there was a diverging opinion.

"There is a common view that pornography is morally wrong" had a mean of 4.06 and a standard deviation of 0.82. According to the number of questionnaires given 270 respondents 4(1.5%) disagreed, 71(26.3%) neutral, 99(36.7%) agreed while 99(36.7%) strongly agreed.

These results show that 4.06 is higher than the composite mean of 3.34. The implication of these results to the study is that the respondents had a feeling that pornography is morally wrong. The Standard deviation of 0.89 is higher than the composite standard deviation of 0.78, indicating diverging opinion.

The responses to the statement that there is nothing wrong with being exposed to and consuming pornography resulted in a mean of 1.61 and a standard deviation of 0.78. According to the number of questionnaires given to 270 respondents, 144(53.3%) strongly disagreed that pornography is an appropriate and worthy discussion in today's

society, 94(34.8%) disagreed, 27(10%) neutral, 2(0.7%) agreed while 3(1.1%) strongly agreed. These results show that 1.61 is lower than the composite mean of 3.34. The implication of these results to the study is that if pornography is being exposed and consumed, then society will have decaying morals. The Standard deviation of 0.78 is at par with the composite standard deviation of 0.78, indicating converging opinions.

The statement “I have been exposed to and consume pornography severally” had a mean of 1.95 and a standard deviation of 1.09. According to the number of questionnaires given by 270 respondents, 128(47.4%) strongly disagreed that many people have been exposed to and consume pornography, 63(23.3%) disagreed, 47(17.4%) neutral, 28(10.4%) agreed while 4(1.5%) strongly agreed. These results show that 1.95 is lower than the composite mean of 3.34. The implication of these results to the study is that being exposed to and consuming pornography is a problem in society. The Standard deviation of 1.09 is higher than the composite standard deviation of 0.78, indicating differing opinions.

Many people are subjected to talking about how they feel about pornography, and a statement is raised for them to respondent to. “I would be willing to talk about my present or former addiction to pornography openly” uses a mean of 3.39 and a standard deviation of 0.94. According to the number of questionnaires given to 270 respondents, 8(3%) strongly disagreed that pornography is an appropriate and worthy discussion in today’s society, 28(10.4%) disagreed, 120(44.4%) neutral, 79(29.3%) agreed while 34(13%) strongly agreed. These results show that 3.39 is higher than the composite mean of 3.34. The implication of these results to the study is that many people would like to talk openly about their addiction to pornography but there is fear of being judged. The Standard deviation of 0.94 is higher than the composite standard deviation of 0.78, indicating diverging opinions on the issue of pornography.

Christians must decide what they need in the church. The statement “I would be willing to openly talk about my present or former addiction to pornography use” had a mean of 3.84 and a standard deviation of 0.92. According to the number of questionnaires given by 270 respondents, 8 (3%) strongly disagreed that some people are willing to talk about pornography, 28 (10.4%) disagreed, 120 (44.4%) neutral, 79 (29.3%) agreed while 34 (13%) strongly agreed. These results show that 3.84 is higher than the composite mean of 3.34.

The implication of these results to the study is that many people would like to talk openly about their addiction to pornography, but there is fear of being judged. The standard deviation of 0.92 is higher than the composite standard deviation of 0.78, indicating diverging opinions about free talking in the church without being judged.

When reacting to who has more information about the effects of pornography, the respondents were subjected to answering the question of, “I have information on the effects of pornography”, a mean of 3.84 and a standard deviation of 0.86. According to the number of questionnaires given to 270 respondents, 3(1.1%) strongly disagreed that information about pornography has some impact and discussion in society, 13(4.8%) disagreed, 81(30%) were neutral, 99(36.7%) agreed while 74(27.4%) strongly agreed.

These results show that 3.84 is higher than the composite mean of 3.34. The implication of these results to the study is that there is concrete information about pornography. The Standard deviation of 0.92 is higher than the composite standard deviation of 0.78, indicating diverging opinions about pornography usage in society.

The question of “Pornography has adversely affected church members” a mean of 3.84 and a standard deviation of 0.86. According to the number of questionnaires given by 270 respondents, 2(0.7%) strongly disagreed, 8(3%) disagreed, 89(33%)

neutral, 104(38.5%) agreed while 67(24.8%) strongly agreed. Those who agreed that pornography has really affected the Christians were the majority, meaning that there is a very big problem in the church.

These results show that 3.84 is higher than the composite mean of 3.34. The implication of these results to the study is that many Christians have been affected by pornography usage, and they cannot be able to deliver themselves anymore from this bondage. The Standard deviation of 0.86 is higher than the composite standard deviation of 0.78, indicating diverging opinions about pornography usage in the society.

4.6. Findings on Challenges to the Family Life of Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North are the independent variables, which are measured by effects on the mind, effects on the body, effects of the heart, and boundary issues.

4.6.1. Descriptive Data on Challenges to the Family Life of Clergy and Lay Leaders among Selected Denominations in Kajiado North

Six items were responded to, as indicated in Table 4.5, on challenges to the family life of the clergy and lay leaders among selected denominations in Kajiado North.

Table 4.5 Descriptive Statistics on Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North

Statements (Challenges to the family life of clergy and lay leaders)	SD F %	D F %	N F %	A F %	SA F %	Mean	Std Dev
1.Pornography has an effect on the spiritual life of a consumer	4 (1.5%)	17 (6.3%)	50 (18.5%)	75 (27.8%)	14 (45.9%)	4.10	1.01
2.Consuming pornography negatively affects meditation, Bible study and the prayer life of consumers	0.7%)	6 (2.2%)	42 (15.6%)	90 (33.3%)	130 (48.1%)	4.26	0.85
3.Pornography is a likely spiritual contaminant	2 (0.7%)	5 (5.6%)	72 (26.7%)	82 (30.4%)	99 (36.7%)	3.97	0.96
4.There is no relationship between the spiritual life of an individual and consumption of pornography	122 (45.2%)	89 (33%)	41 (15.2%)	14 (5.2%)	4 (1.5%)	0.85	0.96
5.Consuming pornography has affected my spiritual discipline negatively	15 (5.6%)	26 (9.6%)	86 (31.9%)	82 (30.4%)	61 (22.6%)	3.55	.10
6. I am more human than spiritual." I should not be denied other forms of sexual pleasure after all my spirit has nothing to do with my physical experiences	34 (49.6%)	68 (25.2%)	40 (14.8%)	16 (5.9%)	12 (4.4%)	1.90	1.13
Overall Composite Mean and Std Deviation						**3.23**	**0.96**

The next independent variable findings are presented in Table 4.5. "Pornography has an effect on the spiritual life of a consumer" had a mean of 4.10 and a standard deviation of 1.01. According to the number of questionnaires given to 270 respondents, 4(1.5%) strongly disagreed that information about pornography has some impact and discussion in society, 17(6.3%) disagreed, 50(18%) neutral, 75(27.8%) agreed while 124(45.9%) strongly agreed. These results show that 4.10 is higher than

the composite mean of 3.23. The implication of these results to the study is that spiritual life is affected by pornography. The Standard deviation of 1.01 is higher than the composite standard deviation of 0.96, indicating differing opinions on the impact of pornography on Christians' lives.

“Consuming pornography negatively affects meditation, Bible study and the prayer life of consumers” had a mean of 4.26 and a standard deviation of 0.85. According to the number of questionnaires given to 270 respondents, 2(0.7%) strongly disagreed that information about pornography has some impact and discussion in society, 6(2.2%) disagreed, 42(15.6%) were neutral, 90(33.3%) agreed while 130(48.1%) strongly agreed. These results show that 4.26 is higher than the composite mean of 3.23. The implication of these results to the study is that spiritual life is affected by pornography. The Standard deviation of 0.85 is lower than the composite standard deviation of 0.96, indicating an agreement of opinions on the effect of consuming pornography on Christians instead of concentrating on Bible study.

“Pornography is a likely spiritual contaminant” had a mean of 3.97 and a standard deviation of 0.96. According to the number of questionnaires given 270 respondents, 2(0.7%) strongly disagreed that information pornography is spiritual contaminant, 15(5.6%) disagreed, 72(26.7%) neutral, 82(30.4%) agreed while 99(36.7%) strongly agreed. These results show that 3.97 is higher than the composite mean of 3.23. The implication of these results to the study is that spiritual life is contaminated by pornography. The Standard deviation of 0.96 is at per with the composite standard deviation of 0.96, indicating in agreement of opinions on the effect of consuming pornography on the Christians instead of concentrating on Bible study.

The statement, "There is no relationship between the spiritual life of an individual and the consumption of pornography," received an average response of 1.85

with a standard deviation of 0.96, based on 270 respondents. The breakdown of responses was as follows :122 respondents (45.2%) strongly disagreed, 89 respondents (33%) disagreed, 41 respondents (15.2%) were neutral, 14 respondents (5.2%) agreed, and four respondents (1.5%) strongly agreed.

These results show that the mean response of 1.85 is significantly lower than the composite mean of 3.23, indicating that most respondents disagreed with the statement. This suggests that most respondents believe there is a relationship between an individual's spiritual life and the consumption of pornography.

The standard deviation of 0.96 matches the composite standard deviation, indicating a general consensus among respondents on this issue. These findings imply that the majority of respondents perceive that consuming pornography negatively affects their spiritual life and relationship with God.

Society, in general, has a negative preservation of pornography usage which is really affecting the old and the young in the church. The statement that consuming pornography has affected my spiritual discipline negatively had a mean of 3.55 and a standard deviation of 1.10. According to the number of questionnaires given 270 respondents, 15(5.6%) strongly disagreed, 26(9.6%) disagreed, 86(31.9%) neutral, 82(30.4%) agreed while 61(22.6%) strongly agreed. These results show that 3.55 is lower than the composite mean of 3.23. The implication of these results to the study is that the consumption of pornography has affected the Christians's spiritual discipline negatively, and there is a need to teach the community the importance of teachings on pornography. The Standard deviation of 1.10 is higher than the composite standard deviation of 0.96, indicating an agreement of opinions on the effect of consuming pornography materials.

Christian values are highly significant in matters of faith. A statement about individuality was made “I am more human than spiritual. I should not be denied other forms of sexual pleasure. After all my spirit has nothing to do with my physical experiences.” The response to this statement has a mean of 1.90 and a standard deviation of 1.13 based on 270 respondents. The responses were, 134 respondents (49.6%) strongly disagreed, 68 respondents (25.2%) disagreed, 40 respondents (14.8%) neutral, 16 respondents (5.9%) agreed and 12 respondents (4.4%) strongly agreed. These results indicate that the mean response of 1.90 is significantly lower than the composite mean of 3.23. This suggests that there are negative perceptions regarding the relationship between sex and spirituality. Many respondents feel that their beliefs do affect their views on sexual matters, including pornography.

These findings imply that there is a prevalent belief among the respondents that spirituality impacts their attitudes toward sexual behavior, contradicting the notion that physical experiences are entirely separate from spiritual beliefs. On the contrary, it suggests that sex and spiritual life should be taught together across all categories of people in the church.

Furthermore, the standard deviation of 1.13 is higher than the composite standard deviation of 0.96, indicating a wide range of opinions on the effects of one’s relationship with God on matters of pornography.

4.7. Findings on Challenges in the Relationship Between Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North are the independent variables, which are measured by spiritual disconnection, lack of trust, communication breakdown, and conflict resolution issues.

4.7.1. Descriptive Data on Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North

Eight items were responded to, as indicated in Table 4.6, on challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North.

Table 4.6 Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North

Statements (Challenges in the relationship between clergy and lay leaders	SD F %	D F %	N F %	A F %	SA F %	Mean	Std Dev
1. Discussion on the effects of pornography is an open and interesting topic in all families	16 (5.9%)	37 (13.7%)	105 (38.9%)	58 (21.5%)	54 (20%)	3.36	1.12
2. Couples should explore pornography for sexual arousal	129 (47.8%)	62 (23%)	2 19.3%)	5 5.6%)	12 (4.4%)	1.96	1.13
3. Pornography can create a false sense of intimacy between couples	14 (5.2%)	12 4.4%)	71 26.3%)	2 23%)	11 41.1%)	.90	1.14
4. Pornography can incite sexual aggression and it is a major contributor to families breaking	10 (3.7%)	8 ((3%)	88 (32.6%)	46 (17%)	117 (43.3%)	.94	1.10
5.Pornography has greatly helped our sexual life so it cannot kill our love	115 (42.6%)	93 (34.4%)	41 (15.2%)	11 (4.1%)	0 (3.7%)	.92	1.03
6.My use of pornography is evident in our sex life and my partner is negatively affected	66 (24.4%)	4 (27.4%)	7 (24.8%)	45 (16.7%)	18 (6.7%)	0. 54	1.21
7.My family can access as much pornography as they can as long as they keep their grades up	130 (48.1%)	70 (25.9%)	42 (15.6%)	16 (5.9%)	12 (4.4%)	.93	1.12
8.Some of my relatives are addicted to pornography and its ok as long as they don't harm anyone	140 (51.9%)	63 (23.3%)	46 17%)	10 (3.7%)	11 (4.1%)	.85	1.08
Overall Composite Mean and Std Deviation						**2.67**	**1.15**

The findings in Table 4.6 were presented as they are in discussion on the effects of pornography is open and interesting in all families, with a mean of 3.36 and a standard deviation of 1.12. According to the above statement on the effects of pornography is open and interesting in all families the respondents were, 16(5.9%)

strongly disagreed, 37(13.7%) disagreed, 105(38.9%) neutral, 58(21.5%) agreed while 54(20%) strongly agreed. These results show that 3.36 is higher than the composite mean of 2.67. The implication of these results to the study is that the discussion of pornography is not an open and interesting discussion in all families, as per the findings. The Standard deviation of 1.12 is lower than the composite standard deviation of 1.15, indicating a disagreement of opinions on the privacy of pornography in the families set up.

Some families are so committed to the word of God that they disregard the exploration of couples exploring pornography for sexual arousal, with a mean of 1.96 and a standard deviation of 1.13. The respondents had the following results, 129(47.8%) strongly disagreed, 62(23%) disagreed, 52(19.3%) neutral, 15(5.6%) agreed while 12(4.4%) strongly agreed. These results show that 1.96 is lower than the composite mean of 2.67. The implication of these results to the study is that the respondents rejected the idea that for couples to arouse they should watch pornography. The Standard deviation of 1.13 is lower than the composite standard deviation of 1.15, indicating a disagreement of opinions amongst respondents.

The results on “pornography can create a false sense of intimacy between couples” had a mean of 3.90 and a standard deviation of 1.14. According to the number of questionnaires given by 270 respondents, 14(5.2%) strongly disagreed, 12(4.4%) disagreed, 71(26.3%) neutral, 62(23%) agreed while 111(41.1%) strongly agreed. These results show that 3.90 is higher than the composite mean of 2.67. The implication of these results to the study is that couples should not watch pornography to arouse themselves. The Standard deviation of 1.14 is lower than the composite standard deviation of 1.15, indicating a disagreement of opinions among respondents.

The information regarding pornography was discussed in this section. It was suggested that pornography can incite sexual aggression and is a significant factor in families breaking up, with a mean score of 3.94 and a standard deviation of 1.10. A total of 270 respondents completed the questionnaires, with responses as follows: 10 (3.7%) strongly disagreed, 8 (3%) disagreed, 88 (32.6%) were neutral, 88 (32.6%) agreed, and 117 (43.3%) strongly agreed.

These results indicate that the average score of 3.90 is higher than the composite mean of 2.67. This suggests a prevailing belief among respondents that pornography contributes to family breakdowns, which contradicts religious beliefs about what is morally acceptable.

Furthermore, the standard deviation of 1.14 among respondents' scores is lower than the composite standard deviation of 1.15. This indicates a higher level of agreement among respondents regarding their opinions on the influence of pornography on family dynamics.

In line with assumptions that “pornography has greatly helped our sexual life so it cannot kill our love” there was a mean of 1.92 and a standard deviation of 1.03. According to the number of questionnaires given by 270 respondents, 115(42.6%) strongly disagreed, 93(34.4%) disagreed, 41(15.2%) neutral, 11(41.1%) agreed while 10(3.7%) strongly agreed. These results show that 1.92 is lower than the composite mean of 2.67. The implication of these results to the study is that the majority disagreed that pornography has greatly helped their social life, according to the responses from the respondents. The Standard deviation of 1.03 is lower than the composite standard deviation of 1.15, indicating disagreement of opinions among respondents

On an individual perspective, many people have devised opinions as stated in the findings of this statement, “My use of pornography is evident in our sex life, and

my partner is negatively affected", which had a mean of 2.54 and a standard deviation of 1.21. According to the number of questionnaires given by 270 respondents, 66(24.4%) strongly disagreed, 74(27.4%) disagreed, 67(24.8%) neutral, 67(24.8%) agreed while 18(6.7%) strongly agreed. These results show that 2.54 is lower than the composite mean of 2.67.

The implication of these results to the study is that pornography has significantly affected negatively the lives of many in the church. This is so since many disagreed with the statement that my use of pornography is evident in our sex life and my partner is negatively affected. The Standard deviation of 1.21 is higher than the composite standard deviation of 1.15, indicating some agreement of opinions amongst respondents.

"My family can access as much pornography as they want as long as they keep their grades up." The responses to this statement had a mean of 1.93 and a standard deviation of 1.12, based on 270 respondents. The breakdown of responses was as follows: 130 respondents (48.1%) strongly disagreed, 70 respondents (25.9%) disagreed, 42 respondents (15.6%) were neutral, 16 respondents (5.9%) agreed, and 12 respondents (4.4%) strongly agreed.

These results show that the mean response of 1.93 is significantly lower than the composite mean of 2.67, indicating that most respondents disagreed with the permissibility of pornography based on academic performance. This suggests that pornography is not widely accepted or used in most homes, as reflected by the general disagreement with the statement.

Additionally, the standard deviation of 1.12 is slightly lower than the composite standard deviation of 1.15, indicating moderate agreement among respondents on this

issue. These findings imply that there is a general consensus against the idea that academic performance justifies access to pornography within families.

"Some of my relatives are addicted to pornography, and it's okay as long as they don’t harm anyone." The responses to this statement had a mean of 1.85 and a standard deviation of 1.08, based on 270 respondents. The breakdown of responses was as follows: 140 respondents (51.9%) strongly disagreed, 63 respondents (23.3%) disagreed, 46 respondents (17%) were neutral, ten respondents (3.7%) agreed, and 11 respondents (4.1%) strongly agreed.

These results show that the mean response of 1.85 is significantly lower than the composite mean of 2.67, indicating that most respondents disagree with the acceptability of pornography addiction, even if no one is harmed. This suggests that pornography is generally not accepted as a positive activity within society, as the majority of respondents refuted the statement.

Additionally, the standard deviation of 1.08 is slightly lower than the composite standard deviation of 1.15, indicating moderate agreement among respondents. These findings imply that there is a consensus against the idea that pornography addiction is acceptable under any circumstances, reflecting broader societal disapproval of pornography.

4.8. Findings on Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North

Challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North are the independent variables, which are measured by holiness and purity, renewal of the mind, practical strategies, and spiritual discipline.

4.8.1. Descriptive Data on Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North, Kenya

Eight items that were responded to, as indicated in Table 4.7, on challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North.

Table 4.7 Biblical teaching on how to curb the usage of pornography material among clergy and lay leaders among selected denominations in Kajiado North

Statements (Biblical teaching on how to curb the usage of pornography material)	SD F %	D F %	N F %	A F %	SA F %	Mean	Std Dev
1.Clergy and lay leaders are responsible for their congregation to guide good moral decisions	12 (4.4%)	8 (3%)	89 (33%)	88 (32.6%)	73 (27%)	3.75	1.02
2.The clergy and lay leaders maintain sexual integrity as accountability if they desire healthy congregations	6 (2.2%)	7 (2.6%)	80 (29.6%)	90 (33.3%)	87 (32.2%)	3.91	0.95
3.This congregation faced many challenges in matters concerning sexual purity	8 (3%)	9 (3.3%)	72 (26.7%)	90 (33.3%)	91 (33.7%)	3.91	1.00
4.Effects of pornography is information that needs to be shared in congregations	7 (2.6%)	4 (1.5%)	37 (13.7%)	97 (35.9%)	125 (46.3%)	4.22	0.92
5.Clergy and lay leaders who consume pornography compromise on moral integrity and that it can affect the congregation	8 (3%)	6 (2.2%)	59 (21.9%)	80 (29.6%)	117 (43.3%)	4.08	1.00
6.I have had several cases in my congregation who are affected by pornography	7 (2.6%)	37 (13.7%)	88 (32.6%)	113 (41.9%)	25 (9.3%)	3.41	0.92
7.I have never been presented before a disciplinary committee for breaching sexual moral codes	6 (2.2%)	9 (3.3%)	50 (18.5%)	80 (29.6%)	125 (46.3%)	4.14	0.98
8.My congregation is comfortable coming to me to discuss all matters that affect their sexual lives	22 (8.1%)	47 (17.4%)	75 (27.8%)	92 (34.1%)	34 (12.6%)	3.26	1.13
Overall Composite Mean and Std Deviation						**3.82**	**0.89**

Based on the findings on Table 4.7 the results are stipulated below. On the issue of the Clergy, lay leaders are responsible for their congregation to guide good moral

decisions with a mean of 3.75 and a standard deviation of 1.02. According to the number of questionnaires given by 270 respondents, 12(4.4%) strongly disagreed, 8(3%) disagreed, 89(17%) neutral, 88(32.6%) agreed while 73(2.7%) strongly agreed. These results show that 3.75 is higher than the composite mean of 3.82. The implication of these results for the study is that society has not been well guided by the clergy and lay leaders. The standard deviation of 1.02 is higher than the composite standard deviation of 0.89, indicating some disagreement amongst respondents.

"The teachings on accountability of maintaining the word of God is very crucial." The findings on the statement that the clergy and lay leaders maintain sexual integrity as accountability in a healthy congregation is key and had a mean of 3.91 and a standard deviation of 0.95. According to the number of questionnaires given by 270 respondents, 6(2.2%) strongly disagreed, 7(2.6%) disagreed, 80(29.6%) neutral, 90(33.3%) agreed while 87(32.2%) strongly agreed. These results show that 3.91 is higher than the composite mean of 3.82. The implication of these results for the study is that accountability on the health sex should be maintained so that the clergy and lay leaders can provide regular teachings. The Standard deviation of 0.95 is higher than the composite standard deviation of 0.89, indicating some agreement of opinions among respondents.

"This congregation faced many challenges in matters concerning sexual purity" had a mean of 3.91 and a standard deviation of 1.00. According to the number of questionnaires given by 270 respondents, 8(3%) strongly disagreed, 9(3.3%) disagreed, 72(26.7%) neutral, 90(33.3%) agreed while 91(33.7%) strongly agreed. These results show that 3.91 is higher than the composite mean of 3.82. The implication of these results to the study is that teachings of sex and purity are two things which are not well

embraced in society. The Standard deviation of 1.00 is higher than the composite standard deviation of 0.89, indicating agreement of opinions among respondents.

"Effects of pornography is information that needs to be shared in congregations" had a mean of 4.22 and a standard deviation of 0.92. According to the number of questionnaires given by 270 respondents, 7(2.6%) strongly disagreed, 4(1.5%) disagreed, 37(13.7%) neutral, 97(35.9%) agreed while 125(46.3%) strongly agreed. These results show that 4.22 is higher than the composite mean of 3.82. The implication of these results to the study is that there is a need to share information about the effects of pornography. The Standard deviation of 0.92 is higher than the composite standard deviation of 0.89, indicating agreement of opinions amongst respondents.

The church has to have a common ground where the servants of God, like Clergy and Lay leaders, will communicate freely and teach the word God on pornography. The responses to the following statements on Clergy and lay leaders who consume pornography compromise on moral integrity and that it can affect the congregation with a mean of 4.08 and a standard deviation of 1.00. According to the number of questionnaires given by 270 respondents, 8(3%) strongly disagreed, 6(2.2%) disagreed, 59(21.9%) neutral, 80(29.6%) agreed while 117(43.3%) strongly agreed. These results show that 4.08 is higher than the composite mean of 3.82. The implication of these results to the study is that Clergy and lay leaders who consume pornography compromise moral integrity and that it can affect the congregation. The Standard deviation of 1.00 is higher than the composite standard deviation of 0.89, indicating agreement of opinions among respondents.

Individual responses are very key, and therefore, the statement "I have had several cases in my congregation who are affected by pornography" had a mean of 3.41 and a standard deviation of 0.92. According to the number of questionnaires given by

270 respondents, 7(2.6%) strongly disagreed, 37(13.7%) disagreed, 88(32.7%) neutral, 113(41.9%) agreed while 25(9.3%) strongly agreed. These results show that 3.41 is higher than the composite mean of 3.82. The implication of these results to the study is that if several members are affected by the usage of pornography, then there is an urgent need to address the problem at hand. The Standard deviation of 0.92 is higher than the composite standard deviation of 0.89, indicating agreement of opinions among respondents.

All churches have ways to curb problems in the church and must be addressed appropriately. The response "I have never been presented before a disciplinary committee for breaching sexual moral codes" had a mean of 4.14 and a standard deviation of 0.98. According to the number of questionnaires given by 270 respondents, 6(2.2%) strongly disagreed, 9(3.3%) disagreed, 50(18.5%) neutral, 80(29.6%) agreed while 125(46.3%) strongly agreed. These results show that 4.14 is higher than the composite mean of 3.82.

The implication of these results to the study is that there are minor cases that occur in the church for members on sex issues. The Standard deviation of 0.98 is higher than the composite standard deviation of 0.89, indicating agreement of opinions amongst respondents.

"My congregation is comfortable coming to me to discuss all matters that affect their sexual lives" had a mean of 3.26 and a standard deviation of 1.13. According to the number of questionnaires given by 270 respondents, 22(8.1%) strongly disagreed, 47(17.4%) disagreed, 75(27.8%) neutral, 92(34.1%) agreed while 34(12.6%) strongly agreed. These results show that 3.26 is higher than the composite mean of 3.82. According to this statement's findings, the implication is that there is a good relationship with the congregation in the discussion of their sex lives since most of them seek advice

from the Clergy and the Lay leaders. The standard deviation of 1.13 is higher than the composite standard deviation of 0.89, indicating respondents' converging opinions.

4.9. Findings on Clergy and Lay Leaders in Selected Denominational Churches in Kajiado North

This section presents the findings on the relationship between clergy and lay leaders within selected denominational churches in Kajiado North. The challenges in these relationships are conceptualized as independent variables and are assessed through four key dimensions: attitudes towards pornography, behavioural responses, leadership effectiveness, and ministry and community dynamics. These indicators collectively provide insights into how pornography may influence spiritual leadership and interpersonal dynamics within the church setting.

4.9.1. Descriptive Data on Clergy and Lay Leaders in Selected Denominational Churches in Kajiado North

The descriptive data was collected from both clergy and lay leaders who responded to eight items designed to assess the presence and intensity of these challenges as indicated in Table 4.8. The aim was to establish the extent to which issues surrounding pornography are understood, addressed, and perceived within the church leadership structure. This also includes how well the church communicates its moral expectations, the clarity of its ethical standards, and the perceived effectiveness of interventions in curbing the use of pornographic material.

Table 4.8 Clergy and lay leaders in interdenominational churches in Kajiado North

Statements (Clergy and lay leaders in interdenominational churches)	SD F %	D F %	N F %	A F %	SA F %	Mean	Std Dev
1. The church effectively communicates its values and expectations regarding personal behavior, including moral conduct	5 (1.9%)	2 (0.7%)	46 (17%)	114 (42.2%)	103 (38.1%)	4.14	0.85
2. The moral code of ethics should be clear to all clergy and lay leaders	2 (0.7%)	1 (0.4%)	25 (9.3%)	109 (40.4%)	133 (49.3%)	4.37	0.72
3. Information on the effects of the consumption of pornography needs to be shared with clergy and lay leaders	5 (1.9%)	9 (3.3%)	45 (16.7%)	100 (37%)	111 (41.1%)	4.12	0.93
4. There is a need for measures to be applied to help curb the use of pornography	4 (1.5%)	2 (0.7%)	37 (13.7%)	113 (41.9%)	114 (42.2%)	4.23	0.82
5.The effects of pornography are reversible and addicts can be rehabilitated	1 (0.4%)	3 (1.1%	42 (15.6%)	105 (38.9%)	119 (44.1%)	4.25	0.78
Overall Composite Mean and Std Deviation						**4.20**	**0.74**

Contrary to the misinterpretation that the clergy and lay leaders are merely responsible for addressing pornography among congregants, the findings from Table 4.8 clearly demonstrate that pornography is recognized as a personal challenge within the leadership itself. The data reveals significant concern among clergy and lay leaders regarding their own exposure to pornography, the moral expectations placed upon them, and the need for institutional responses to this issue.

The church effectively communicates its values and expectations regarding personal behaviour, including moral conduct with a mean of 4.14 and standard deviation of 0.85. According to the number of questionnaires given 270 respondents, 5(1.9%) strongly disagreed, 2(0.7%) disagreed, 46(17%) neutral, 114(42.2%) agreed while

103(38.1%) strongly agreed. These results show that 4.14 is lower than the composite mean of 4.20. The implication of these results in the study is that the church expects every person to be a responsible member of the community. The standard deviation of 0.85 is higher than the composite standard deviation of 0.74, which indicates converging opinions amongst respondents.

Straight forward conversations bring clarity to the concerned parties. In response, they should be clear to all clergy and lay leaders, with a mean of 4.37 and a standard deviation of 0.72. According to the number of questionnaires given 270 respondents, 2(0.7%) strongly disagreed, 1(0.4%) disagreed, 25(9.3%) neutral, 109(40.4%) agreed while 133(49.3%) strongly agreed. These results show that 4.37 is higher than the composite mean of 4.20. As per this statement, the implication is that the moral code of ethics is clear in the church community as per the agreement of the responses. The Standard deviation of 0.72 is lower than the composite standard deviation of 0.74, indicating converging opinions.

The media has given so much information to the community or society, both positively and negatively. Based on this statement, the Information on the effects of the consumption of pornography needs to be shared with clergy and lay leaders, with a mean of 4.12 and a standard deviation of 0.93. According to the number of questionnaires given by 270 respondents, 5(1.9%) strongly disagreed, 9(3.3%) disagreed, 45(16.7%) neutral, 100(37%) agreed while 111(41.1%) strongly agreed. These results show that 4.12 is higher than the composite mean of 4.20. The implication of these results to the study is that information about consumption of pornography is normally shared with clergy and lay leaders according to the responses, giving the credit that the Clergy and Lay leaders have a big task to perform. The standard deviation of 0.93 is higher than the composite standard deviation of 0.74, which indicates converging opinions amongst respondents.

There is a need for measures to be applied to help curb the use of pornography, with a mean of 4.23 and a standard deviation of 0.82. According to the number of questionnaires given by 270 respondents, 4(1.5%) strongly disagreed, 2(0.7%) disagreed, 37(13.7%) neutral, 114(42.2%) agreed while 111(41.1%) strongly agreed. These results show that 4.23 is higher than the composite mean of 4.20. The implication of these results to the study is that the respondents agreed that measures should be put in place so that pornography can be curbed. The standard deviation of 0.82 is higher than the composite standard deviation of 0.74, which indicates converging opinions amongst respondents.

"The effects of pornography are reversible, and addicts can be rehabilitated" had a mean of 4.25 and a standard deviation of 0.78. According to the number of questionnaires given by 270 respondents, 1(0.4%) strongly disagreed, 3(1.1%) disagreed, 42(15.6%) neutral, 105(38.9%) agreed while 119(41.1%) strongly agreed.

These results show that 4.23 is higher than the composite mean of 4.20. The implication of these results to the study is that the respondents agreed that measures should be put in place so that pornography can be curbed. The standard deviation of 0.78 is higher than the composite standard deviation of 0.74, which indicates converging opinions among respondents.

In conclusion, all the variables under investigation had differing opinions since every section had various statements to respond to, which had both positive and negative divisive responses. Therefore, this is to say that pornography teachings in the church is a big issue which needs to be addressed. The majority had mixed reactions and never wanted to be involved in the discussion of pornography matters. Clergy and Lay leaders are also involved in matters affecting the congregation on pornography usage and practices.

Several clergy and lay leaders from selected denominational churches in Kajiado North Sub-County disclosed during the study that they have used pornographic videos to stimulate sexual desires. Some admitted to being addicted to pornography and expressed the difficulty of overcoming the habit without spiritual intervention or support. These struggles have extended into their family lives, leading to marital breakdowns where one partner's involvement with pornography caused a breach of trust, emotional detachment, and in some cases, separation.

The findings also revealed that pornography consumption among clergy and lay leaders contributes to spiritual struggles, including feelings of guilt, depression, and a diminished desire to engage in prayer or ministry. This directly supports the study's focus on the influence of pornography on the spiritual integrity, family life, and leadership effectiveness of clergy and lay leaders within selected denominations in Kajiado North Sub-County, Kenya.

The study findings conclude that there is a need for families to speak out about their problems the moment they discover there is one. Couples engage in seminars that can help them have some therapy for their marriages'

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This thesis was carried out to examine the influence of pornography on spiritual and moral integrity of clergy and lay leaders among selected denominations in Kajiado North Sub County, Kenya. Precisely, the research sought to explore the challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North; To assess Christian teachings on immorality and pornography among clergy and lay leaders among selected denominations in Kajiado North; To investigate the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North; to examine the challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North and finally to establish how biblical teachings on pornography curb the use of pornographic material among clergy and lay leaders among selected denominations in Kajiado North.

A discussion of the findings, summary of the major findings and the conclusions drawn from them is presented in this chapter. The section also makes recommendations on different areas based on the findings and analysed data that is relevant to the various stakeholders. If implemented, the recommendations will be of great help in addressing the identified challenges. At the same time the recommendations can be used for further study.

5.2. Discussions

This section presents the discussions, summary, conclusion, and recommendations based on the data that was analysed from the study's findings and aligned with the research objectives.

5.2.1. Challenges posed by pornography on the spiritual life of clergy and lay leaders

The primary objective of this research was to examine the challenges that pornography poses to the spiritual life of clergy and lay leaders in selected denominations within Kajiado North. Specifically, the study aimed to assess how pornography influences the spiritual integrity and ministerial effectiveness of clergy and lay leaders, as well as its impact on the congregation and the church as a whole.

The study sought to investigate how pornography consumption among clergy and lay leaders affects their ability to lead, preach, counsel, and serve as spiritual role models. By examining these dynamics, the study explored the broader implications of their private struggles on public ministry, including diminished moral authority, weakened spiritual leadership, and potential disillusionment among congregants.

The study revealed that pornography consumption has a detrimental effect on the spiritual life of clergy and lay leaders in selected denominational churches in Kajiado North Sub-County. Scholars have noted that pornography consumption can create significant spiritual and moral conflict for clergy and lay leaders, who are expected to uphold high ethical standards. This internal conflict, marked by guilt, shame, and a sense of hypocrisy, can result in decreased confidence in ministry, avoidance of key topics in sermons, strained pastoral relationships, and even disengagement from active leadership roles[153]. These effects, in turn, may lead to a weakened spiritual environment within the church, affecting the congregation's trust in its leaders.

The study highlights the urgent need for the church to strengthen its teachings on sexual purity, establish accountability structures, and provide support systems that

[153] Perry, "How Pornography Use Reduces Participation in Congregational Leadership," March 2019.

address pornography use among its leaders. Given the varied levels of commitment among clergy, lay leaders, and congregants, proactive interventions are necessary to mitigate the negative spiritual and moral effects on the entire church community.

By shedding light on the direct and indirect consequences of pornography use among religious leaders, this study contributes to the global discourse on maintaining spiritual integrity within church leadership. The U.S. bishops, led by Bishop Malone of the U.S. Bishops' Committee on Laity, Marriage, Family Life, and Youth, who heads the Buffalo diocese, have highlighted that pornography poses "serious pastoral challenges" for both clergy and the faithful. Pornography is widespread and "more accessible than in the past," affecting increasingly younger individuals.[154] Additionally, fewer people disapprove of it, and its use is rising among both men and women.

In response to these challenges, the U.S. bishops have overwhelmingly approved the creation of a statement on pornography. This statement aims to address the pastoral challenges and spiritual consequences posed by pornography, underscoring the urgent need for a comprehensive pastoral approach to this issue.[155]

The study also examined whether clergy had exposed their congregations to biblical teachings on intimacy and marriage or in celibate status. Findings showed that the mean response of 2.62 was lower than the composite mean of 3.09, indicating that Christians have not been adequately exposed to these teachings. The standard deviation of 1.00, higher than the composite standard deviation of 0.82, suggests diverging opinions among respondents on Christian teachings about intimacy and sex, highlighting that these are new concepts for many Christians through the church.

---

[154] CNA and Baltimore, "US Bishops to Address 'pervasive' Challenges of Pornography."

[155] CNA and Baltimore, 'US Bishops to Address "pervasive" Challenges of Pornography', accessed on 10th March 2022, Catholic News Agency, 12 November 2013, https://www.catholicnewsagency.com/news/28438/us-bishops-to-address-pervasive-challenges-of-pornography.

Another area of concern was how the church supports Christian teachings on sexual purity. Results indicated that sermons often do not include topics of sexual immorality or related subjects. These findings align with the observations of Nick Stumbo, a minister for sexual integrity, who notes that pornography affects the spiritual life of both clergy and lay leaders by causing self-accusation, feelings of worthlessness, and shame. Stumbo describes it as a trap of darkness, isolation, and self-loathing.[156]

Research indicates that clergy and lay leaders struggling with pornography often experience a decrease in their perceived spiritual authority and effectiveness in ministry.[157] They may feel disqualified or less confident in addressing issues of sexual morality and purity within their congregations. Psychologically and emotionally, studies have shown that pornography consumption leads to intense feelings of guilt and shame, especially for individuals in religious leadership roles.[158] This emotional burden can negatively affect their mental health and overall sense of spiritual well-being. [159]

The secrecy required to hide pornography use can lead to isolation from the community and fellow leaders, further exacerbating the emotional and spiritual toll.[160] This isolation can hinder their ability to form genuine, supportive relationships within the church. From an ethical standpoint, pornography consumption is seen as contradictory to the values of purity, integrity, and love promoted within many religious

[156] Nick Stumbo, 'How a Pastor Overcame Pornography and Used It for Good - Focus on the Family', 2018, accessed on 10th March 2022, https://www.focusonthefamily.com/marriage/how-a-pastor-overcame-pornography-and-used-it-for-good/.

[157] Perry, "How Pornography Use Reduces Participation in Congregational Leadership," March 2019.

[158] "Pornography Use and Psychological Science: A Call for Consideration - Joshua B. Grubbs, Shane W. Kraus, 2021," accessed June 13, 2024, https://journals.sagepub.com/doi/full/10.1177/0963721420979594.

[159] "Pornography Use and Psychological Science: A Call for Consideration - Joshua B. Grubbs, Shane W. Kraus, 2021."

[160] Perry, "How Pornography Use Reduces Participation in Congregational Leadership," March 2019.

traditions.[161] Scholars emphasize that this behaviour conflicts with the theological call to reflect God's image,[162] as highlighted in the Wesleyan perspective.[163] Deontologically, pornography use is inherently wrong because it violates divine commands and moral duties. Utilitarian perspectives focus on the negative consequences for the individual's spiritual growth and the overall well-being of the congregation.[164]

The integrity of religious leaders is crucial for maintaining trust within the congregation. Scholars argue that exposure to pornography use among clergy and lay leaders can lead to a crisis of confidence among church members, potentially diminishing the effectiveness of ministry efforts. Religious leaders are expected to be role models of virtuous living,[165] and the consumption of pornography undermines this role as it contradicts the virtues of holiness, purity, and love that are central to many faith traditions, particularly within the Wesleyan context.[166][167]

Research highlights the importance of creating support systems within religious communities to help clergy and lay leaders address and overcome issues related to pornography. This includes confidential counselling, accountability groups, and educational programs aimed at promoting sexual integrity. Theological perspectives often emphasize the importance of confession and repentance as pathways to recovery.

---

[161] PJ Macleod, "Influences on Ethical Decision-Making among Porn Consumers: The Role of Stigma," *Journal of Consumer Culture* 21, no. 2 (May 1, 2021): 381–404, https://doi.org/10.1177/1469540520970247.

[162] Macleod.

[163] Dunning, *Reflecting the Divine Image.*

[164] "Ethical Theories: Virtue Ethics, Utilitarianism, and Deontology."

[165] Athanasia Daskalopoulou and Maria Carolina Zanette, "Women's Consumption of Pornography: Pleasure, Contestation, and Empowerment," *Sociology* 54, no. 5 (October 1, 2020): 969–86, https://doi.org/10.1177/0038038520918847.

[166] SJ, "Impact of Pornography on the Life of Clergy and Religious."

[167] Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Kingswood Books, 1994).

Scholars suggest that integrating these practices into the church's support structures can help leaders reconcile their actions with their spiritual and moral commitments.[168]

In conclusion, this study has illuminated the complex challenges that pornography presents to the spiritual lives of clergy and lay leaders. Through a synthesis of ethical, theological, psychological, and practical perspectives, we have gained a nuanced understanding of the impact of pornography on religious leaders in Kajiado North, Kenya.

Pornography's influence extends beyond mere personal temptation; it touches upon these leaders' core values and commitments, posing significant ethical dilemmas and theological conflicts. Psychologically, it can disrupt their emotional well-being and spiritual vitality, causing spiritual dryness, potentially undermining their effectiveness in ministry.

By recognizing these challenges, this study provides a foundation for developing targeted strategies to support clergy and lay leaders. These strategies aim to assist them in aligning their personal lives and pastoral ministries with the ethical and theological ideals they uphold. Such support is crucial for fostering resilience, maintaining integrity, and nurturing a healthy spiritual life amidst the complexities of contemporary challenges.

Ultimately, the insights gleaned from this research will contribute to more informed pastoral care and leadership development initiatives tailored to the unique context of Kajiado North, Kenya. They underscore the importance of ongoing dialogue, education, and pastoral support in addressing the various impacts of pornography on religious leaders and their communities.

[168] "The Wisdom of Christian Spiritual Formation - James C. Wilhoit, Evan B. Howard, 2020," accessed June 13, 2024, https://journals.sagepub.com/doi/full/10.1177/1939790920903841.

5.2.2. Christian Teachings on Sexual Ethics and Moral Purity among Clergy and Lay Leaders in Selected Denominations in Kajiado North

The second objective was to examine Christian teachings on sexual ethics, purity, and the impact of pornography on clergy and lay leaders in selected denominations in Kajiado North, Kenya.

Several findings regarding the effects of pornography highlight its relevance as a significant topic for discussion in today's society. The average score of 4.19 is notably higher than the composite mean of 3.34, underscoring its importance. These results suggest that discussing pornography is crucial and should not be overlooked.

Additionally, the standard deviation of 0.83, compared to the composite standard deviation of 0.78, indicates varying opinions among respondents. This variability aligns with Fleming's assertion that sexuality is deeply personal yet profoundly influenced by social contexts.[169]

Akin's perspective on the Genesis 2:24 "one-flesh" relationship emphasizes the profound intimacy and spiritual unity inherent in human sexuality.[170] In the twenty-first century, societal expressions of sexuality have become more assertive, necessitating intentional adherence to moral boundaries in sexual matters and resisting the influence of personal perspectives or societal norms.[171]

The issue of pornography being in the church has several effects. These results show that 3.91 is higher than the composite mean of 3.34. The implication of these results to the study is that pornography is an appropriate and worthy discussion in

[169] Fleming, *Sexual Ethics*, 9.
[170] Ibid
[171] Higgins, “Sexual Purity.”

today's society. The standard deviation of 0.89 is higher than the composite standard deviation of 0.78, indicating that there was a diverging opinion.

The study found that the average score indicating the belief that pornography is morally wrong is 4.06, which is higher than the composite mean of 3.34. This suggests that a significant majority of respondents hold the view that pornography is morally objectionable. The higher average score indicates a widespread belief among respondents that pornography is morally wrong. This consensus likely reflects the influence of Christian teachings and ethical norms prevalent in the studied communities in Kajiado North, Kenya. Despite the overall agreement on the moral wrongness of pornography, the standard deviation of 0.89 suggests that there is some variation in the intensity or specific reasons behind this belief among respondents. This variability could stem from differing theological interpretations, personal experiences, or cultural factors influencing individual perspectives on the issue.

The finding that pornography is viewed as morally wrong highlights the strong influence of societal norms and religious teachings in shaping attitudes towards sexual ethics within the community. These results underscore the importance of acknowledging and addressing the moral concerns surrounding pornography in discussions within society and specifically within religious communities.

The average score indicating disagreement with the statement "There is nothing wrong with being exposed to and consuming pornography" is 1.61, which is significantly lower than the composite mean of 3.34. This suggests that a majority of respondents hold the view that pornography consumption is morally problematic.

The average score indicating personal exposure to and consumption of pornography (1.95) is also lower than the composite mean (3.34). This indicates that

respondents, on average, report lower levels of personal consumption compared to the broader group.

Respondents express a moderate willingness (average score of 3.39) to discuss their present or former addiction to pornography openly. This indicates a desire for openness and dialogue about a sensitive issue, tempered by concerns about potential judgment.

The average score indicating possession of information on the effects of pornography is 3.84, higher than the composite mean. This suggests that respondents feel informed about the negative impacts of pornography, which aligns with broader societal and religious teachings on the subject.

Similarly, the average score indicating that pornography has adversely affected church members is 3.84, higher than the composite mean. This underscores the perception that pornography has significant detrimental effects within the church community.

The study's findings highlight a strong moral stance against pornography consumption among respondents, reflecting traditional Christian teachings on sexual ethics and morality.[172] There is an evident need for open dialogue and support regarding pornography addiction within the church, balanced with concerns about stigma and judgment.

The study's practical implications emphasize the importance of fostering healthy relationships and providing pastoral care that addresses the real-world challenges clergy and lay leaders face in navigating issues of sexuality and morality.

According to the Wesleyan tradition, a key element of Christian teaching on sexuality is the call to holiness and purity. Wesleyan theology emphasizes living a life

[172] Kunhiyop, *African Christian Ethics*, 80.

that reflects God's character, which includes sexual integrity and moral uprightness.[173]The theology asserts that humans are created in the image of God, which implies a duty to live in a way that mirrors divine attributes. This includes upholding sexual ethics that align with biblical teachings and the moral principles established within the Christian tradition. The Bible provides clear directives on sexual conduct, which are often used as a framework for teaching sexuality. Passages such as 1 Thessalonians 4:3-5, which calls believers to abstain from sexual immorality, and 1 Corinthians 6:18-20, which emphasizes the body as a temple of the Holy Spirit, are commonly referenced.

Christian teachings on sexual morality emphasize the importance of moral integrity and fidelity, both within marriage and in celibacy. This includes avoiding behaviours such as pornography consumption, which are seen as detrimental to spiritual health and moral integrity. Many clergy and lay leaders struggle with maintaining sexual purity due to the pervasive nature of pornography. This struggle can create internal conflicts and feelings of hypocrisy, particularly when leaders are called to preach against the very behaviors they are grappling with.

The personal struggles of clergy and lay leaders with issues such as pornography can hinder their effectiveness in ministry. Scholars note that these struggles can lead to a lack of confidence in addressing sexual ethics from the pulpit, thereby weakening their moral authority.

In the context of Kajiado North, cultural and social pressures, including the easy accessibility of pornography, pose significant challenges to upholding Christian sexual

[173] Kenneth J. Collins, "John Wesley's Practical Theology - Kenneth J. Collins | Free," accessed June 15, 2024, https://www.biblicaltraining.org/learn/institute/th511-wesleyan-theology-ii/th511-01-john-wesleys-practical-theology.

ethics. These pressures can undermine the teachings of the church and make it more difficult for leaders to live out and advocate for biblical standards of sexuality.

There is often a high expectation for clergy and lay leaders to serve as moral exemplars. Failures in this regard, such as involvement in pornography, can lead to significant repercussions, including loss of trust and respect from the congregation.

Effective teaching and preaching on the biblical view of sexuality are crucial. This involves condemning immoral behaviors and providing a positive vision of sexual ethics that aligns with reflecting God's image.

Establishing accountability systems within the church can help clergy and lay leaders maintain sexual purity. These systems may include regular check-ins, counseling, and support groups specifically aimed at addressing issues related to pornography. Providing robust pastoral care and counseling services is essential for helping clergy and lay leaders overcome struggles with pornography. These services should offer a non-judgmental space for confession, repentance, and spiritual healing.

Encouraging the practice of spiritual disciplines such as prayer, fasting, and regular scripture reading can aid in the renewal of the mind and fortification against sexual temptations. Romans 12:2, which speaks to the transformation through the renewal of the mind, is often cited in this regard.

Despite doctrinal differences, many denominations in Kajiado North share common ethical standards regarding sexuality. These shared values can serve as a foundation for a unified approach to addressing sexual ethical issues within the Christian community. Interdenominational collaboration can enhance the effectiveness of educational programs, accountability structures, and pastoral care initiatives. Working together allows denominations to pool resources and expertise, creating a more comprehensive and supportive environment for addressing these challenges.

Scholars emphasize the importance of contextualizing teachings on sexuality to the cultural realities of Kajiado North. This involves understanding the specific challenges faced by the community and adapting strategies to be culturally sensitive and relevant.

In conclusion, the study among clergy and lay leaders in Kajiado North, Kenya, underscores their strong adherence to Christian teachings on sexuality, emphasizing holiness, purity, and reflecting God's image in personal conduct. Despite this commitment, modern cultural pressures and challenges such as pornography pose significant issues. To address these, a comprehensive approach is recommended: robust education on biblical perspectives, establishing accountability structures, providing sensitive pastoral care, and fostering collaboration across denominations. These efforts aim to support leaders in maintaining integrity, navigating challenges, and promoting healthy attitudes towards sexual morality in their roles as moral guides within the community.

5.2.3. Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North

The third objective was to investigate the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North, Kenya.

The study reveals that the consumption of pornography significantly affects the spiritual well-being of clergy and lay leaders. The average scores 4.10 and 4.26, indicating its negative impact on spiritual practices like meditation, Bible study, and prayer, are notably higher than the composite mean 3.23. This suggests a strong consensus among respondents that pornography consumption hampers spiritual growth and commitment.

Although there are some variability standard deviations of 1.01 and 0.85, indicating differing opinions on the precise impact, the overall trend shows agreement that pornography acts as a spiritual contaminant. Pornography consumption distorts an individual's understanding of conjugal relations and attitudes towards sexual intercourse. This aligns with broader concerns about how pornography shapes attitudes and behaviours related to sexual morality within religious contexts.[174] Pornography's influence extends beyond personal spiritual life to affect family dynamics significantly. The study highlights potential consequences such as marital dissatisfaction, emotional detachment, infidelity, and divorce, with statistics suggesting its involvement in a significant percentage of divorces. Thus, distorting an individual's concept of the nature of conjugal relations.[175]

The study indicates a strong consensus average score of 4.26 among respondents that consuming pornography negatively affects spiritual practices such as meditation, Bible study, and prayer. This score is significantly higher than the composite mean 3.23, suggesting widespread agreement that pornography consumption hampers spiritual development.

The lower standard deviation 0.85 indicates that there is generally little disagreement among respondents regarding this impact. Respondents also agree, with an average score of 3.97 that pornography acts as a spiritual contaminant further affirming its detrimental effects on spiritual life. This aligns with the view that pornography disrupts individuals' ability to focus on spiritual matters and maintain a close relationship with God.

---

[174] Exley, *Perils of Power*, 29.

[175] Alliance, "The Effects of Pornography on Individuals, Marriage, Family and Community."

The standard deviation of 0.96 indicates moderate variability in opinions but still reflects a consensus on the negative spiritual effects of pornography. The standard deviation of 0.96 indicates that there is a general consensus among respondents regarding the negative effects of consuming pornography. This consistency in responses suggests widespread agreement on how pornography impacts individuals, relationships, and spiritual life within the context of Christian beliefs. The study cites the Alliance's findings that engaging in pornography can lead to dissatisfaction in sexual relationships, emotional detachment from partners, infidelity, and even divorce. Additionally, there is recognition that pornography use may contribute significantly to family problems, such as diminished interest in healthy sexual relations and overall family well-being.[176]

This Statistics indicating that pornography may be a contributing factor in nearly 60% of divorces underscore its pervasive impact on marital stability and family dynamics in line with the findings of Ibid. The bishop's warning about the addictive nature of pornography and its potential to alter brain chemistry further emphasizes its severe societal consequences.[177]

"There is no relationship between the spiritual life of an individual and consumption of pornography." Despite the consensus on the negative effects of pornography consumption on relationships and family life, there is a minority view average score of 1.85, suggesting that some respondents do not see a direct relationship between spiritual life and pornography consumption. However, the standard deviation of 0.96 indicates that this perspective is not widely shared, aligning more with the predominant understanding of pornography as a spiritual and moral concern.

---

[176] Ibid.

[177] CNA and Baltimore, 'US Bishops to address "pervasive" Challenges of Pornography,' accessed on 10th March 2022.

Pornography has the potential to distort perceptions and attitudes toward sexual intimacy, often conflicting with Christian teachings on sexual morality, relationships, and ethical conduct. This distortion highlights broader concerns about the impact of media consumption on societal norms and individual behaviors.[178]

On the issue of individuality that I am more human than spiritual. The study reveals an average perspective score of 1.90, in which some respondents believe in prioritizing human physical experiences over spiritual considerations. This viewpoint suggests a divergence from traditional Christian teachings that emphasize spiritual integrity and moral conduct.

The higher standard deviation of 1.13 indicates significant variability in opinions regarding this perspective. This variability suggests that while there is some agreement among respondents, there is also considerable disagreement on how personal spirituality influences attitudes towards sexual pleasure and pornography. Pornography consumption is recognized as having a profound impact on family dynamics. The study highlights potential consequences such as marital dissatisfaction, emotional detachment, feelings of betrayal, mistrust, and anger, which can escalate to infidelity and divorce.[179]

These marital issues can spill over to affect other members of the family unit, including children and young adults. They may experience secondary effects such as feelings of shame where family members, especially children and young adults, may feel ashamed due to the breakdown of trust and the moral implications associated with pornography consumption. Witnessing parental or familial struggles with pornography can impact the self-esteem and confidence of children and young adults, affecting their

[178] Fagan, "The Effects of Pornography on Individuals, Marriage, Family and Community." Accessed on 10 July 2020.

[179] Fagan, "The Effects of Pornography on Individuals, Marriage, Family, and Community."

own perceptions of relationships and sexual ethics. Exposure to pornography within the family environment can lead to confusion and uncertainty about healthy sexual attitudes and behaviors among children and young adults.[180]

Pornography addiction among clergy and lay leaders, as noted in the study, can exacerbate emotional distress and disrupt overall well-being within religious communities. Addiction may impair individuals' ability to fulfil their roles effectively, impacting pastoral care, leadership, and community relationships.

Beyond individual and familial impacts, the study suggests that pornography use can have broader societal consequences within religious communities. It underscores the need for comprehensive pastoral care and educational programs to address the spiritual, emotional, and relational challenges associated with pornography consumption.

Scholars have highlighted that the consumption of pornography can create emotional distance between spouses. This can lead to a lack of intimacy and trust, causing significant strain on marriages. The perception of betrayal and the secrecy associated with pornography use can undermine the foundational trust necessary for a healthy marital relationship.

Exposure to pornography often leads to unrealistic expectations about physical appearance and sexual performance, resulting in dissatisfaction with one's spouse. This dissatisfaction can erode the marital bond and lead to conflicts and a sense of inadequacy. Studies suggest a correlation between pornography consumption and an increased risk of infidelity. The normalization of extramarital fantasies and behaviors portrayed in pornography can make individuals more susceptible to engaging in adulterous relationships, further damaging the marital relationship.

---

[180] Fagan, “The Effects of Pornography on Individuals, Marriage, Family and Community.”

For clergy and lay leaders, the use of pornography can lead to behaviors that are inconsistent with their ethical and moral responsibilities. This can result in guilt, shame, and a diminished capacity to counsel congregants on matters of sexual ethics. Clergy and lay leaders are expected to serve as role models within their families and communities. The consumption of pornography can undermine their ability to model appropriate sexual behaviour and moral integrity, impacting their credibility and the moral development of their children.

Parents who struggle with pornography may find it challenging to discuss sexual ethics and healthy relationships with their children. This gap can leave children without proper guidance in a highly sexualized culture. The secrecy and guilt associated with pornography use can create a tense and unstable home environment. This tension can lead to conflicts and communication breakdowns, affecting overall family cohesion and stability.

Time spent consuming pornography can detract from time that could be spent engaging with family members. This neglect can lead to feelings of isolation and neglect among family members. The use of pornography can lead to a disconnect between the individual's spiritual beliefs and their actions. This internal conflict can cause significant spiritual distress and hinder their ability to lead spiritually fulfilling lives and guide their families in faith. Clergy and lay leaders who engage in pornography consumption may experience feelings of hypocrisy and guilt, knowing that their actions contradict the teachings they are supposed to uphold. This can diminish their spiritual authority and integrity both within their families and the wider community.

The shame and guilt associated with pornography consumption can lead to anxiety, depression, and other mental health issues. These issues can further strain

family relationships as individuals struggle to manage their emotional well-being while fulfilling their familial and ministerial responsibilities. In some cases, individuals may turn to pornography as a coping mechanism for stress and burnout associated with their roles. This reliance can create a vicious cycle, where the very thing that is used to cope with stress ends up contributing to greater stress and familial discord. The community holds clergy and lay leaders to high moral standards. Exposure of pornography use can lead to a loss of respect and authority, not just within the family but also in the broader community. This loss of standing can have profound implications for their ability to effectively minister and lead.

The stigma associated with pornography can make it difficult for clergy and lay leaders to seek support and help. This lack of support can exacerbate feelings of isolation and hopelessness, making it harder to address the underlying issues and repair family relationships.

In conclusion, pornography significantly impacts clergy and lay leaders in Kajiado North, affecting family life, relationships, spiritual well-being, and community perception. Addressing these challenges necessitates a comprehensive approach that promotes open dialogue, provides tailored counseling and support, reinforces ethical principles, implements educational initiatives, and establishes accountability structures. By integrating these strategies, religious communities can effectively combat the negative effects of pornography, fostering spiritual and relational health within the community.

5.2.4. Challenges in the Relationship Between Clergy and Lay Leaders Among Selected Denominations in Kajiado North

The fourth objective was to examine challenges the influence of pornography between clergy and lay leaders among the selected denominations in Kajiado North, Kenya;

Couples should explore pornography for sexual arousal. The result shows a score of 3.36, which is higher than the composite mean of 2.67. This suggests that there is some level of openness or acceptance among couples towards using pornography for sexual arousal. However, the standard deviation of 1.12 lower than the composite standard deviation of 1.15 indicates some disagreement among respondents regarding the privacy and acceptability of pornography within family settings. Studies indicate that frequent pornography viewing may lead to a decline in religious commitment among individuals. This decline is often attributed to feelings of guilt, shame, and moral dissonance that adherents experience when engaging in behaviors that conflict with their religious values.[181] The findings suggest that pervasive consumption of pornography among adherents could potentially lead to a shortage of volunteer leadership within congregations. This could be due to moral concerns, ethical considerations, or personal struggles that clergy and lay leaders face as a result of their pornography consumption.[182]

The study underscores the complex interplay between pornography consumption, religious beliefs, and leadership roles within religious communities. It highlights the need for open dialogue, ethical guidance, and support systems to address

[181] Samuel L. Perry, 'How Pornography Use Reduces Participation in Congregational Leadership: A Research Note', accessed on March 2020, *Review of Religious Research* 61, no. 1 (March 2019): 57–74, https://doi.org/10.1007/s13644-018-0355-4.

[182] Perry.

these challenges effectively. Furthermore, the findings suggest that addressing pornography within families and religious contexts requires careful consideration of privacy, moral teachings, and the potential consequences on spiritual and communal life.

The question on “Pornography can create a false sense of intimacy between couples,” had a score of 3.90 is higher than the composite mean of 2.67. This indicates that there is a perception among respondents that pornography can lead to a false sense of intimacy between couples. However, the standard deviation of 1.14 lower than the composite standard deviation of 1.15 suggests that while there is agreement on this issue, there is also some variability in opinions among respondents.

The score of 3.90 is again higher than the composite mean of 2.67. This suggests that there is a belief among respondents that pornography contributes to family breakdown, which is seen as contrary to religious or moral principles. The standard deviation of 1.14, lower than the composite standard deviation of 1.15, indicates that respondents generally agree on this point. These findings highlight concerns within the community regarding the impact of pornography on intimate relationships and family stability. The perceived false intimacy created by pornography suggests a disconnect between physical arousal and genuine emotional connection, which respondents view negatively. The belief that pornography contributes to family breakdown aligns with religious and moral teachings that emphasize fidelity, trust, and healthy family dynamics.

The statement, "Pornography has greatly helped our sexual life so it cannot kill our love," received an average response score of 1.92, which is lower than the composite mean of 2.67. This indicates that respondents generally disagreed with the

statement, suggesting that most do not believe pornography has a positive impact on their sexual life or that it is harmless to their love.

The standard deviation for this response was 1.03, which is lower than the composite standard deviation of 1.15. This suggests that there is a relatively consistent agreement among respondents in their disagreement with this information, meaning opinions are somewhat aligned on this issue.

These results imply that the majority of respondents do not view pornography as beneficial to their sexual lives or relationships. This consensus highlights a negative perception of pornography's impact on love and intimacy within relationships.

Studies indicate that frequent pornography viewing may lead to a decline in religious commitment among individuals. This decline is often attributed to feelings of guilt, shame, and moral dissonance that adherents experience when engaging in behaviours that conflict with their religious values. The findings suggest that pervasive consumption of pornography among adherents could potentially lead to a shortage of volunteer leadership within congregations. This could be due to moral concerns, ethical considerations, or personal struggles that clergy and lay leaders face as a result of their pornography consumption.

The study underscores the complex interplay between pornography consumption, religious beliefs, and leadership roles within religious communities. It highlights the need for open dialogue, ethical guidance, and support systems to address these challenges effectively. Furthermore, the findings suggest that addressing pornography within families and religious contexts requires careful consideration of privacy, moral teachings, and the potential consequences on spiritual and communal life.

The statement, "My use of pornography is evident in our sex life, and my partner is negatively affected," received an average response of 2.54, which is slightly lower

than the composite mean of 2.67. This suggests that respondents generally agree that pornography use negatively affects their sex lives and their partners. The standard deviation for this response was 1.21, which is higher than the composite standard deviation of 1.15. This indicates some variability in opinions among respondents, but there is a notable level of agreement on the negative impact of pornography use.

These results imply that pornography has significantly and negatively impacted the lives of many individuals within the church. The findings underscore the need for addressing the issues of pornography use and its effects on relationships within the church community. My family can access as much pornography as they can as long as they keep their grades up. These results show that 1.93 is lower than the composite mean of 2.67. The implication of these results to the study is that pornography is well-advanced used in most homes. The Standard deviation of 1.12 is higher than the composite standard deviation of 1.15, indicating some kind of agreement of opinions amongst respondents.

Some of my relatives are addicted to pornography, and it's okay as long as they don’t harm anyone. The score of 2.54 is lower than the composite mean of 2.67. This indicates that respondents generally disagreed with the statement that their use of pornography positively impacts their sex life and that their partner is negatively affected. The standard deviation of 1.21 (higher than the composite standard deviation of 1.15 suggests some variability in responses, but there is overall alignment in disagreeing with this statement.

The disagreement among respondents indicates a recognition that pornography use negatively affects relationships and sexual dynamics within couples. This aligns with concerns about the detrimental impact of pornography on intimacy and partner relationships. The score of 1.93 is lower than the composite mean of 2.67. This indicates

that respondents generally disagreed with the statement that access to pornography is permissible in their families as long as academic performance is maintained. The standard deviation of 1.12, higher than the composite standard deviation of 1.15 suggests some variability in responses, but overall, there is agreement in disagreeing with this statement.

The agreement among respondents indicates a general disapproval of allowing unrestricted access to pornography based on academic performance. This suggests a concern about the potential negative impact of pornography on youth and family dynamics, emphasizing the importance of parental guidance and boundaries regarding media consumption.

The addictive aspect of pornography or even any substance may have a biological substrate. When individuals consume pornography, it triggers the release of dopamine in the brain. Dopamine is a neurotransmitter associated with pleasure and reward. This release reinforces the behaviour, making the individual more likely to seek out pornography again to experience the same pleasurable feelings.[183]

With repeated exposure to pornography, the brain forms neural pathways that associate the consumption of pornography with pleasure. [184]These pathways become stronger over time, making the behaviour more automatic and habitual. The consistent release of dopamine and other neurotransmitters due to pornography use can disrupt the natural balance of hormones in the brain. This imbalance can affect mood regulation, stress responses, and even sexual function over time. The brain interprets pornography

[183] Rob Dindinger, '(11) Pornography Addiction: Science Fact or Science Fiction | LinkedIn', 11 March 2016, accessed on 11th March 2022, https://www.linkedin.com/pulse/pornography-addiction-science-fact-fiction-rob-dindinger/.

[184] Cherry, "How Brain Neurons Change Over Time From Life Experience."

as a highly valuable and essential resource for survival, similar to how it views other primary needs like food or water.[185]

This perception leads to biological processes that reinforce and maintain the behaviour, potentially leading to addiction.[186] Neuroplasticity refers to the brain's ability to adapt and change in response to experiences. Chronic exposure to pornography can alter brain structure and function through neuroplastic changes, reinforcing addictive behaviours and making it difficult to stop even when individuals are aware of negative consequences.[187]

O'Brien noted that the use of pornography by clergy can severely damage the trust lay leaders and congregants place in their spiritual leaders.[188] The expectation for clergy to maintain high moral standards means that any deviation, especially in areas related to sexual ethics, can lead to a significant loss of trust.

The lack of transparency and potential secrecy associated with pornography use can create an atmosphere of suspicion and mistrust. Lay leaders may find it difficult to hold clergy accountable, leading to strained relationships and diminished collaboration within the church community. When clergy are found to consume pornography, their ability to provide spiritual guidance and lead by example is compromised. This undermines their spiritual authority and can lead to lay leaders and congregants questioning their teachings and directives.

---

[185] Todd Love et al., "Neuroscience of Internet Pornography Addiction: A Review and Update," *Behavioural Sciences* 5, no. 3 (September 18, 2015): 388–433, https://doi.org/10.3390/bs5030388.

[186] News, "Watching Pornography Rewires the Brain to a More Juvenile State."

[187] Robert V. Dindinger, accessed on 11th March 2022, *Pornography Addiction Breaking the Chains: A Workbook of Essential Tools for Recovery*, 2014.

[188] Patrick M. O'Brien, "Transparency as a Means to Rebuild Trust within the Church: A Case Study in How Catholic Dioceses and Eparchies in the United States Have Responded to the Clergy Sex Abuse Crisis," *Church, Communication and Culture* 5, no. 3 (September 1, 2020): 456–83, https://doi.org/10.1080/23753234.2020.1827962.

The role of clergy often includes providing moral and ethical guidance. Scholars have pointed out that involvement in pornography can hinder clergy's ability to address issues of sexual morality convincingly, thereby weakening their influence and effectiveness in their ministry. The guilt and shame associated with pornography use can lead to significant emotional and psychological strain for clergy. This stress can negatively affect their interactions with lay leaders, making maintaining healthy working relationships and effective communication difficult.

The pressure to hide such behaviour can contribute to burnout, as clergy struggle to manage their own issues while fulfilling their pastoral duties. This can result in a lack of engagement and responsiveness, further straining relationships with lay leaders who rely on their guidance and support. Scholars have identified that discrepancies between clergy behaviour and teachings can lead to theological conflicts within the church. Lay leaders may find it challenging to reconcile these inconsistencies, leading to debates and divisions within the church community.

The use of pornography raises significant ethical questions that can lead to debates among clergy and lay leaders about appropriate conduct, forgiveness, and accountability. These discussions can be divisive without sensitivity and a shared commitment to church values. The consumption of pornography by clergy can damage the reputation of the church in the broader community. This social stigma can lead to reduced participation and support from congregants, further complicating the dynamics between clergy and lay leaders.

Lay leaders may find themselves in difficult positions, needing to address the congregants' concerns and manage the fallout from any scandals. This can strain their relationship with clergy, especially if there is a perception of inadequate response or denial from church leadership. The challenges in the relationship between clergy and

lay leaders among selected denominations in Kajiado North, particularly related to the issue of pornography consumption, are diverse. They include trust and integrity issues, compromised spiritual leadership, psychological strain, ethical and theological discrepancies, and social stigma. Addressing these challenges requires a comprehensive approach that includes transparent communication, ethical accountability, and support systems to help clergy and lay leaders navigate these complex issues while maintaining their spiritual mission and integrity.

5.2.5. Biblical Teaching on How to Curb the Usage of Pornography Material Among Clergy and Lay Leaders Among Selected Denominations in Kajiado North

The fifth objective was to establish how biblical teachings on pornography curb the use of pornographic material among clergy and lay leaders among selected denominations in Kajiado North, Kenya.

The study found that clergy and lay leaders are perceived as responsible for guiding their congregations towards making good moral decisions. The average response to this statement was 3.75, which is higher than the composite mean of 3.82. This indicates that, on average, respondents agree that clergy and lay leaders play a significant role in guiding their communities morally.

Despite the acknowledgement of the clergy and lay leaders' responsibility, the study also reveals that not everyone in the society adheres to these teachings equally well. This suggests that while there is respect for their guidance, some individuals may not fully follow or internalize these teachings.

This statement's standard deviation of 1.02 is higher than the composite standard deviation of 0.89. This indicates that there is some disagreement among respondents regarding the effectiveness of clergy and lay leaders in curbing the use of pornography

through biblical teachings. The higher standard deviation suggests variability in opinions among the participants.

"This congregation faced many challenges in matters concerning sexual purity." The study found that the congregation faced significant challenges related to sexual purity, with an average response of 3.91. This score is higher than the composite mean of 3.82, indicating that, on average, respondents perceive sexual purity as a significant issue within the congregation. The implication drawn from these results is that teachings on sex and purity are not well embraced in society. This suggests that despite efforts to teach and promote sexual purity within the congregation, there is a perception that these teachings may not be fully accepted or adhered to by everyone.

The standard deviation 1.00 for this statement, which is higher than the composite standard deviation of 0.89. This indicates that there is agreement among respondents regarding the challenges faced by the congregation in matters concerning sexual purity. The higher standard deviation also suggests some variability in how strongly individuals perceive these challenges.

"Effects of pornography is information that needs to be shared in congregations." The study found strong agreement among respondents that information about the effects of pornography needs to be shared in congregations. The average response to this statement was 4.22, which is higher than the composite mean of 3.82. This indicates that the majority of respondents believe it is important to discuss and educate about the effects of pornography within congregational settings.

The implication drawn from these results is that there is a recognized need within the congregation to address and inform members about the negative effects of pornography. This suggests that respondents perceive pornography as a significant issue that requires attention and education within the religious community.

This statement's standard deviation of 0.92 is higher than the composite standard deviation of 0.89. This indicates that while there is general agreement on the importance of sharing information about pornography's effects, there is some variability in how strongly individuals hold this view. Nonetheless, the higher standard deviation still reflects a significant level of consensus among respondents.

Clergy and lay leaders who consume pornography compromise on moral integrity, and that it can affect the congregation. The study found that there is general agreement among respondents that clergy and lay leaders who consume pornography compromise on moral integrity and that this can affect the congregation. The average response to this statement was 4.08, which is higher than the composite mean of 3.82. This indicates that the majority of respondents agree that there is a compromise in moral integrity and potential impact on the congregation when clergy and lay leaders consume pornography.

The implication drawn from these results is that there is a perceived need to address and share information about the effects of pornography consumption among clergy and lay leaders. Respondents recognize that such behaviour can have significant consequences on personal moral integrity and leadership and influence within the congregation.

The standard deviation 1.00 for this statement, which is higher than the composite standard deviation of 0.89. This indicates some variability in the strength of agreement among respondents, with some holding stronger opinions than others. However, the overall higher standard deviation still suggests a significant level of consensus that clergy and lay leaders compromising on moral integrity through pornography consumption is a concern that needs attention.

"I have had several cases in my congregation involving individuals affected by pornography." The study found that respondents agree there are multiple cases of congregation members impacted by pornography. The average response to this statement was 3.41, which is higher than the composite mean of 3.82. This indicates that a majority of respondents acknowledge the presence of individuals within their congregation who are affected by pornography. The implication drawn from these results is that there is a recognized issue of pornography affecting members of the church community. This suggests a need for interventions, support, and possibly education within the congregation to address the impact of pornography on individuals.

This statement's standard deviation of 0.92 is higher than the composite standard deviation of 0.89. This indicates some variability in opinions among respondents regarding the extent or severity of the issue. Despite this variability, the overall higher standard deviation still suggests a significant level of consensus that pornography is indeed affecting members of the congregation.

"I have never been presented before a disciplinary committee for breaching sexual moral codes." The study found that respondents generally agreed with this statement. The average response was 4.14, which is higher than the composite mean of 3.82. This indicates that most respondents have not faced disciplinary actions within the church for breaching sexual moral codes.

The implication is that there are relatively few cases of members being formally disciplined for sexual misconduct within the church community. This could suggest either a lower occurrence of such breaches, a lack of reporting, or enforcement of disciplinary measures. The standard deviation of 0.98 for this statement is higher than the composite standard deviation of 0.89.

This indicates some variability in opinions among respondents regarding their experience with disciplinary actions related to sexual moral codes. Despite this variability, the overall higher standard deviation still suggests a significant consensus that such disciplinary actions are infrequent or non-existent for most respondents.

"My congregation is comfortable coming to me to discuss all matters that affect their sexual lives." The study found that respondents generally agree that their congregation is comfortable coming to them to discuss all matters that affect their sexual lives. The average response to this statement was 3.26, which is higher than the composite mean of 3.82. This indicates that there is a positive perception among respondents regarding the openness and comfort level of their congregation in discussing sexual matters with them as clergy or lay leaders. The implication drawn from these results is that there is a good relationship and openness within the congregation when it comes to discussing sexual topics. This suggests that clergy and lay leaders are perceived as approachable and supportive in handling sensitive issues related to sexual lives within their community.

The standard deviation of 1.13 for this statement is higher than the composite standard deviation of 0.89. This indicates that while there is a general trend of agreement that the congregation is comfortable discussing sexual matters, there is also some variability in opinions among respondents. This variability could reflect different experiences and perceptions among clergy and lay leaders regarding the openness of their congregations on this topic.

Scholars emphasize the biblical call to holiness and purity, particularly in passages such as 1 Thessalonians 4:3-5, which instruct believers to abstain from sexual immorality and to control their bodies in a way that is holy and honourable. This principle is crucial for clergy and lay leaders, who are expected to model these virtues.

Romans 12:2 speaks to the transformation through the renewal of the mind, which involves rejecting worldly patterns, including pornography consumption, and aligning one's thoughts and actions with God's will.

James 5:16 highlights the importance of confessing sins to one another and praying for each other for healing. This principle underlines the necessity for clergy and lay leaders to establish systems of accountability and support within their communities to combat the issue of pornography.

The concept of the church as a body in 1 Corinthians 12:12-27 suggests that mutual support and accountability are vital. Scholars argue that fostering an environment where clergy and lay leaders can seek help without judgment is essential for addressing issues like pornography use.[189] Regular prayer and fasting are recommended as powerful spiritual disciplines to seek God's help in overcoming temptation. Matthew 26:41 advises believers to watch and pray so they will not fall into temptation, underscoring the importance of spiritual vigilance.

Engaging deeply with scripture, as advised in Psalm 119:9-11, can help internalize God's word and strengthen resistance against immoral behaviours. This practice is vital for maintaining spiritual health and purity. Scholars advocate for explicit teaching and preaching against the consumption of pornography grounded in scriptural principles. This includes discussing the harms of pornography and the biblical call to sexual purity Ephesians 5:3-5.

Implementing educational programs that address the dangers of pornography, its impact on spiritual life, and biblical ways to overcome it can be beneficial. These programs should include practical strategies rooted in biblical teachings. Integrative

[189] Tanachia Ashikali, Sandra Groeneveld, and Ben Kuipers, "The Role of Inclusive Leadership in Supporting an Inclusive Climate in Diverse Public Sector Teams," *Review of Public Personnel Administration*, January 22, 2020, https://doi.org/10.1177/0734371X19899722.

approaches combining biblical teachings with psychological principles can provide holistic support for clergy and lay leaders struggling with pornography. Proverbs 11:14 emphasizes the value of seeking guidance and support, which can include professional counseling.

Emphasizing restorative practices, as suggested in Galatians 6:1, can help in gently restoring those caught in transgressions. This involves providing a compassionate and supportive environment for recovery and spiritual growth. The use of accountability software and internet filters, coupled with regular check-ins from accountability partners, can help in curbing pornography usage. This practice aligns with the biblical principle of guarding one's heart and mind (Proverbs 4:23).

Developing a church culture that encourages openness about struggles without fear of condemnation is crucial. John 8:7-11 illustrates the importance of compassion and encouragement to "go and sin no more," rather than judgment.

Focusing on redemption and the possibility of change, as emphasized in 2 Corinthians 5:17, encourages individuals to seek help and believe in the potential for transformation through Christ.

The study underscores the need for a manifold approach rooted in biblical teaching to curb pornography usage among clergy and lay leaders. This involves fostering spiritual disciplines, establishing systems of accountability, explicit teaching and preaching against pornography, integrating counseling approaches, and promoting a culture of openness and redemption.

These strategies, grounded in scriptural principles, aim to support clergy and lay leaders in aligning their lives with the call to reflect God's divine image in their daily conduct. These strategies are grounded in scriptural principles that emphasize the sanctity of human sexual morality, the call to purity, and the reflection of God's image

in personal conduct. By implementing a holistic approach that addresses spiritual, psychological, and relational aspects, religious communities can effectively support clergy and lay leaders in navigating challenges related to pornography and promoting a lifestyle aligned with biblical teachings.

5.2.5.1. Clergy and Lay Leaders in Interdenominational Churches in Kajiado North

The church effectively communicates its values and expectations regarding personal behaviour, including moral conduct. This statement received a mean score of 4.14. This score is lower than the composite mean of 4.20, indicating that respondents generally perceive the church's effectiveness in communicating its values and expectations as slightly lower than average.

The standard deviation of 0.85 is higher than the composite standard deviation of 0.74, suggesting that there is some variability in opinions among respondents regarding this statement, but there is also a general convergence of opinions.

The findings suggest that while the church is perceived to communicate its values and expectations regarding personal behaviour and moral conduct well, there may be room for improvement.

Respondents agree that the church expects every person to be a responsible member of the community, indicating a shared understanding of community responsibility within the congregation. The variability in opinions could imply differing perspectives on how effectively the church's values are communicated or interpreted across different segments of the congregation.

As a religious institution, the Church is known for promoting moral values and spiritual growth and plays a crucial role in guiding and supporting its members through

various aspects of life.[190] It serves as a sacred space where individuals seek guidance and support in navigating various aspects of life, including moral conduct and spiritual development. However, in recent times, the issue of pornography has emerged as a challenge within the Church community, especially affecting clergy and lay leaders who hold leadership positions.

Pornography, with its pervasive availability and potential for addiction, poses severe threats to individuals' moral integrity, spiritual well-being, and overall psychological health. For clergy and lay leaders entrusted with guiding others in matters of faith and morality, the impact of pornography can be particularly detrimental. It can lead to moral compromise, erosion of spiritual values, and a disconnect between personal conduct and the teachings they espouse.

Addressing the influence of pornography within the Church requires a comprehensive approach rooted in biblical teachings and ethical principles.

The moral code of ethics should be clear to all clergy and lay leaders with a mean score of 4.37, higher than the composite mean of 4.20, suggesting that there is a perceived need for clarity in the church community regarding moral standards. This implies that respondents feel the current understanding or communication of ethical guidelines may not be sufficiently clear or universally understood among clergy and lay leaders.

The lower standard deviation of 0.72 compared to the composite standard deviation of 0.74 indicates that there is a general agreement among respondents on this issue. This convergence of opinions suggests that a significant majority within the

[190] Britannica, The Editors of Encyclopaedia. "church". Encyclopedia Britannica, 22 Jun. 2023, https://www.britannica.com/topic/church-Christianity. Accessed 4 August 2023.

surveyed group share the view that there is a need for greater clarity and transparency in defining and communicating moral codes of ethics within the church community.

Ensuring that the moral code of ethics is clearly articulated and communicated to all clergy and lay leaders through written guidelines, training sessions, and pastoral instructions. Implementing educational programs that focus on ethical principles, moral decision-making, and the application of biblical teachings in everyday life. Establishing accountability mechanisms where clergy and lay leaders are held to high ethical standards and are regularly evaluated against these standards.

Creating opportunities for feedback and dialogue within the church community ensures that all members understand and accept moral guidelines. Embedding ethical considerations into the overall church culture and worship practices, emphasizing the importance of living out Christian values in personal conduct and community interactions.

Information on the effects of the consumption of pornography needs to be shared with clergy and lay leaders. The mean score for the consumption of pornography (4.12) is lower than the composite mean 4.20. This suggests that, on average, clergy and lay leaders may not consume pornography as frequently or intensely as the overall population or another specified group.

The standard deviation for the consumption of pornography 0.93 is higher than the composite standard deviation 0.74. A higher standard deviation indicates greater variability in responses among the clergy and lay leaders surveyed compared to the overall group. This means opinions and behaviours regarding pornography consumption vary more widely among clergy and lay leaders.

The finding that information about the consumption of pornography is typically shared with clergy and lay leaders (assuming this is deduced from the mean

comparison) suggests a level of awareness and engagement with this issue within these groups. The higher standard deviation indicates divergent opinions among respondents regarding pornography consumption. This diversity could imply differing levels of acceptance, attitudes, or personal experiences related to pornography within the clergy and lay leadership circles.

Despite the variability noted, as indicated by the standard deviation, there might be some consensus or converging opinions among respondents on certain aspects related to pornography, though not necessarily uniformity. It would be useful to delve deeper into the qualitative reasons behind these statistical findings. Understanding the perspectives and experiences of clergy and lay leaders could provide insights into how these groups approach issues related to pornography, ethics, counselling, and pastoral care.

There is a need for measures to be applied to help curb the use of pornography. The mean score of 4.23 is higher than the composite mean of 4.20. This indicates that a significant majority of respondents believe that concrete measures should indeed be implemented to address the issue of pornography use. This reflects a shared concern and recognition of the importance of acting. Although the standard deviation of 0.82 is higher than the composite standard deviation of 0.74, it still suggests converging opinions among respondents. This variance may indicate differing perspectives on the specific measures or strategies that should be employed, but there is overall agreement on the necessity of addressing the issue.

Based on the findings, there is a clear call for churches to develop and implement policies, guidelines, or strategies aimed at curbing pornography use. These measures could include educational campaigns, accountability frameworks, pastoral support systems, and disciplinary procedures where necessary.

There is a need for ongoing education and awareness programs within the church community targeted at clergy, lay leaders, and congregants alike. These initiatives can focus on the harmful effects of pornography, strategies for prevention and recovery, and promoting healthy alternatives to pornography consumption.

The study highlights the importance of providing adequate pastoral care and support for individuals struggling with pornography addiction or its consequences. Clergy and lay leaders need training to address these sensitive issues effectively and provide compassionate guidance.

Acknowledging the broader cultural and societal shifts regarding pornography normalization, churches may need to adapt their approaches to engage effectively with contemporary challenges while upholding biblical teachings on sexual morality.[191] Where once, looking at sexually explicit material in the past was regarded in contempt, it now seems with the current sexual revolution, the use of pornography seems to be normalised in the mainstream culture.[192]

"The effects of pornography are reversible, and addicts can be rehabilitated." The mean score of 4.23 is higher than the composite mean of 4.20, indicating a strong agreement among respondents regarding the belief that the effects of pornography are reversible and that addicts can be rehabilitated. This suggests that the majority of respondents share a hopeful view that individuals struggling with pornography addiction can recover with appropriate support and intervention.

The standard deviation of 0.78, although higher than the composite standard deviation of 0.74, still indicates converging opinions among respondents. This

[191] Caltabiano, Castiglioni, and De-Rose, "Changes in the Sexual Behaviour of Young People." Accessed 4 August 2023

[192] Trueman, *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism Ad the Road To Sexual Revolution*, 21.

variability may reflect differing views on the effectiveness of rehabilitation measures, the specific approaches that should be implemented, or the level of optimism about recovery outcomes. However, overall, there is consensus that rehabilitation is possible.

The findings underscore the importance of implementing measures within the church to support rehabilitation programs for individuals affected by pornography addiction. This could include access to counselling, support groups, educational resources, and pastoral care aimed at addressing the root causes and consequences of pornography use.

There is a need for ongoing education and awareness campaigns within the church community to destigmatize pornography addiction and promote understanding that recovery is achievable. Providing accurate information about the effects of pornography and available resources for rehabilitation can empower individuals and families to seek help without fear of judgment.

Respondents' agreement suggests a role for clergy and lay leaders in providing compassionate pastoral care and creating a supportive environment where individuals struggling with pornography addiction feel safe to seek assistance. This includes fostering a culture of accountability and mutual support within congregations.

Given the evolving nature of pornography consumption and addiction, continued research and adaptation of strategies are essential. This includes staying informed about new developments in addiction science, tailoring interventions to meet the specific needs of church members, and evaluating the effectiveness of rehabilitation efforts over time.

Pornography is highly subjective[193], and perceptions of what constitutes pornography can vary widely across cultures and individuals. Its history spans centuries

[193] Jenkins, “Pornography | Sociology.”

and is intertwined with social, cultural, and legal contexts that shape attitudes towards it.[194] This historical complexity makes it a challenging topic to address comprehensively.

In many societies, including religious communities, discussing pornography can evoke discomfort, moral dilemmas, and conflicting viewpoints. Cultural norms and societal taboos often influence how pornography is perceived and discussed. Within religious contexts, where moral values and spiritual integrity are paramount, addressing issues related to pornography can be particularly sensitive. Clergy and lay leaders face unique challenges when addressing pornography within church settings. They must navigate the balance between compassion, moral guidance, and the need to address contemporary issues affecting their congregations.

Openly discussing pornography requires creating a safe space for dialogue while upholding the principles of respect, confidentiality, and sensitivity to individual struggles. In recent times, societal concerns about pornography have intensified, paralleling broader conversations about sexual ethics, addiction, and the impact of digital media on personal and relational well-being. These concerns have elevated pornography to a prominent societal issue, sometimes overshadowing other longstanding social issues like racism in public discourse.

Religious institutions, including churches, play a crucial role in shaping moral frameworks and providing guidance on ethical behaviour. Addressing pornography within these institutions involves integrating biblical teachings, pastoral care, and evidence-based insights on addiction and mental health. It requires a nuanced approach

[194] Emily Setty, "Pornography as a Cultural Resource for Constructing and Expressing Gendered Sexual Subjectivities among Students in a Co-Educational Boarding School," *Porn Studies* 9, no. 2 (April 3, 2022): 159–75, https://doi.org/10.1080/23268743.2021.1875028.

that respects individual autonomy while promoting communal values of integrity, respect, and relational health.

To address these challenges effectively, clergy and lay leaders can employ educational initiatives, pastoral counselling, and community support programs. These strategies aim to foster understanding, offer healing to individuals impacted by pornography, and equip church members with tools to navigate these complex issues within the context of their faith.

Scholars highlight the unique dynamics in interdenominational churches, where clergy and lay leaders often navigate varying doctrinal beliefs and practices. This requires a collaborative approach to leadership that respects and integrates diverse theological perspectives.

One of the main challenges faced by leaders in interdenominational settings is maintaining unity while respecting doctrinal differences. This includes finding common ground on issues like worship styles, theological emphasis, and church governance.

Clergy and lay leaders in interdenominational churches often emphasize pastoral care, providing spiritual guidance and support to a diverse congregation. This role is critical in fostering community and belonging among members of different denominational backgrounds.

There is a focus on holistic ministry that addresses not just spiritual needs but also emotional, social, and physical well-being, reflecting a comprehensive approach to pastoral care. The ethical conduct of clergy and lay leaders is paramount, particularly in interdenominational settings where they are seen as unifying figures. Scholars stress the importance of maintaining high moral standards to set a positive example for the congregation.

There is significant emphasis on addressing moral failures transparently and compassionately. This includes providing support and rehabilitation for leaders who struggle with issues such as pornography, aligning with the ethical and theological principles outlined in the study's theoretical framework.

Clergy and lay leaders often receive diverse theological training to equip them for the complexities of interdenominational ministry. This training includes understanding different denominational doctrines and developing skills to foster unity and cooperation.

Ongoing professional development is encouraged to help leaders stay updated with theological advancements and pastoral care techniques, ensuring they can effectively address their congregations' spiritual and ethical challenges.

Interdenominational churches in Kajiado North are actively involved in social outreach programs. This includes addressing community issues such as poverty, education, and health care, reflecting a commitment to social justice and a holistic mission. Leaders are trained to be culturally sensitive, recognizing the diverse cultural backgrounds of their congregants and the broader community. This approach helps in creating inclusive and effective outreach programs.

The emphasis on ethical leadership and pastoral care contributes to the congregation's spiritual growth. Leaders play a crucial role in nurturing faith, encouraging active participation in church activities, and fostering a deeper understanding of Christian teachings.

By integrating ethical theories and biblical teachings, leaders help congregants navigate moral issues, including the challenges posed by pornography. This educational aspect is vital in promoting ethical awareness and personal integrity within the church

community. Scholars acknowledge the unique challenges and opportunities clergy and lay leaders face in interdenominational churches in Kajiado North.

These leaders play a pivotal role in fostering unity, providing pastoral care, and engaging with the community. Emphasizing ethical leadership and continuous theological education, they address complex moral issues, including the influence of pornography, guided by a comprehensive ethical and theological framework. This comprehensive approach helps nurture a spiritually vibrant and ethically grounded church community.

5.3. Summary of the Main Findings

This section gives a synopsis of the main findings in line with the research objectives of examining the influence of pornography on spiritual and moral integrity of clergy and lay leaders among selected denominations in Kajiado North Sub County, Kenya. Precisely, the research sought to explore the challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North; To assess Christian teachings on immorality and pornography among clergy and lay leaders among selected denominations in Kajiado North; To investigate the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North; to examine the challenges in the relationship between clergy and lay leaders among selected denominations in Kajiado North and finally To establish how biblical teachings on pornography curb the use of pornographic material among clergy and lay leaders among selected denominations in Kajiado North.

5.4. Conclusion

The study sought to examine, investigate and understand pornography in the church and the influence of pornography on spiritual and moral integrity of clergy and lay leaders among selected denominations in the Kajiado North sub-county

The study had five objectives: The first was to explore the challenges posed by pornography on the spiritual life of clergy and lay leaders among selected denominations in Kajiado North. The research question was how the prevalence of pornography in the church influenced the spiritual life of clergy and lay leaders among selected denominations in Kajiado North, Kenya. This objective was accomplished as challenges posed by pornography on the spiritual life of the clergy and lay leaders whereby it was found that pornography significantly undermines the spiritual well-being of clergy and lay leaders, leading to feelings of guilt, shame, and a sense of spiritual disconnection due to the challenges experienced by this leader in the church.

The second objective was to assess Christian teachings on sexual and pornography among clergy and lay leaders among selected denominations in Kajiado North. The question of how doctrinal statements, codes of conduct, spiritual formation, and scriptural interpretation influence the life of the clergy and lay leaders among selected denominations in Kajiado North was addressed as per the study findings. This objective was accomplished as the research revealed that Christian teachings strongly condemn immorality and pornography, emphasizing the importance of purity and moral integrity.

The third objective was to investigate the Challenges to the family life of clergy and lay leaders among selected denominations in Kajiado North and what was the influence of pornography on the family life of the clergy and lay leaders among selected denominations in Kajiado North, Kenya. This objective was accomplished and the study indicated that challenges experienced through pornography negatively affect family relationships, leading to marital discord and a lack of trust within families. This affects the mind, body, the heart and creates boundary issues within the environment.

The fourth objective was to examine the influence of Challenges in the relationship between clergy and lay leaders with congregation pornography on clergy and lay leaders among the selected denominations in Kajiado North and what the relationship between clergy and lay leaders among selected denominations in Kajiado North, Kenya is. This objective was accomplished and it was found that pornography consumption leads to decreased moral authority and respect for clergy and lay leaders, impacting their ability to lead effectively. This led to spiritual disconnection, lack of trust, communication breakdown, and conflict resolution experienced both at home and in the church.

The fifth objective was to establish how biblical teachings on pornography curb the use of pornographic materials among clergy and lay leaders among selected denominations in Kajiado North and with the question of what are the Christian teachings on immorality and pornography among clergy and lay leaders among selected denominations in Kajiado North, Kenya. This objective was accomplished and the study showed that strong adherence to biblical teachings and active church programs significantly reduce the use of pornographic material among clergy and lay leaders. When the teachings are followed to the latter there is holiness and purity experienced, renewal of the mind, practical strategies and spiritual disciplines.

5.5. Recommendations

Clergy and lay leaders in Kajiado North, Kenya can play a proactive role in addressing the influence of pornography within themselves, their communities, promoting healing, restoration, and healthy relationships grounded in spiritual values and principles.

The Researcher therefore recommends that educational programs are developed and implemented aimed at raising awareness about the potential impact of pornography on

mental health, relationships, and spiritual well-being. These programs should be tailored specifically for clergy and lay leaders, providing them with accurate information and resources to recognize and address pornography-related issues within themselves and their communities.

Another recommendation is that organized systems, such as institutions, should offer training sessions and workshops for clergy and lay leaders on how to effectively address pornography-related challenges within their congregations. This training could include strategies for fostering open communication, providing pastoral care, and supporting individuals and families affected by pornography use.

Churches should develop pastoral care guidelines and resources that equip clergy and lay leaders with the skills and knowledge needed to offer compassionate and non-judgmental support to individuals struggling with pornography addiction or its effects. These guidelines should emphasize the importance of confidentiality, empathy, and referral to professional help when necessary.

Another recommendation is to establish accountability groups or support networks within local churches and religious organizations where clergy and lay leaders can openly discuss their own struggles with pornography, seek support, and hold each other accountable in their efforts to maintain healthy boundaries and behaviours. Churches and other organizations should foster collaboration between clergy, lay leaders, and mental health professionals to ensure that individuals and families affected by pornography use receive comprehensive support and care. This may involve providing referrals to qualified counsellors or therapists who specialize in treating pornography addiction and related issues.

The other one is to engage with community leaders, schools, and other stakeholders to raise awareness about the prevalence and impact of pornography, advocate for

policies and initiatives that promote healthy intimacy and relationships, and work together to create a culture of accountability and support within the community.

In further awareness, institutions can develop culturally sensitive and contextually relevant resources, such as educational materials, support group curricula, and online tools that clergy and lay leaders can utilize to address pornography-related issues in their congregations and communities. Lastly, the researcher recommends stakeholders support ongoing research and evaluation efforts to better understand the unique challenges and needs of clergy and lay leaders in relation to pornography use, as well as the effectiveness of various interventions and approaches in addressing these challenges.

By implementing these recommendations, clergy and lay leaders in Kajiado North can play a proactive role in addressing the influence of pornography within themselves and their communities, promoting healing, restoration, and healthy relationships grounded in spiritual values and principles, and greatly contribute to our understanding of this complex issue and informing efforts to support the well-being of religious leaders and communities.

5.6. Areas of Further Research

The study recommends some potential areas of further study for examining the influence of pornography on spiritual and moral integrity of clergy and lay leaders, built from the findings.

Conduct a comprehensive study to determine the prevalence and patterns of pornography consumption among clergy and lay leaders in Kajiado North. This could involve surveys or interviews to gather data on the frequency of use, types of content consumed, and factors influencing consumption habits.

Explore the role of cultural norms, traditions, and societal attitudes towards sexual ethics in shaping clergy and lay leaders' attitudes and behaviours regarding pornography. This could involve qualitative research to understand how cultural factors influence individuals' perceptions of pornography and their willingness to seek help or support.

Investigate the coping mechanisms and support systems utilized by clergy and lay leaders to address pornography-related challenges and stressors. This could involve qualitative research to identify effective strategies for managing pornography use and promoting resilience within religious contexts.

Identify barriers to seeking help or support for pornography-related issues among clergy and lay leaders in Kajiado North. This could involve qualitative research to explore factors such as stigma, shame, and cultural expectations that may inhibit individuals from accessing assistance or treatment.

Evaluate the effectiveness of existing interventions and support programs designed to address pornography use among clergy and lay leaders. This could involve longitudinal studies or randomized controlled trials to assess the impact of interventions on behaviour change, psychological well-being, and relational outcomes.

Conduct longitudinal studies to track changes in pornography consumption habits, attitudes, and effects among clergy and lay leaders over time. This could provide valuable insights into the long-term trajectory of pornography-related issues within religious communities and inform the development of targeted interventions.

By addressing these areas for further research, scholars can deepen their understanding of the complexities surrounding pornography use among clergy and lay leaders, inform evidence-based interventions and support strategies, and contribute to

the development of more nuanced and holistic approaches to addressing this issue within religious communities.

BIBLIOGRAPHY

Admin. "Scope and Delimitations of the Study in Research Explained." *Careergigo* (blog), June 25, 2022. https://careergigo.com/scope-and-delimitations-of-the-study/.

Akin, Daniel L. "The Bible and Sexuality." In *The Holman Sudy Bible, NKJV*. Nashville, Tennessee: Holman Bible Publishers, 2014.

Alliance, Virginia Christian. "The Effects of Pornography on Individuals, Marriage, Family and Community." *Virginia Christian Alliance* (blog), August 15, 2010. https://vachristian.org/the-effects-of-pornography-on-individuals-marriage-family-and-community/.

Amadala, Victor. "A Kajiado Village Puts Kenya on Global Tourism Map." The Star. Accessed August 4, 2023. https://www.the-star.co.ke/business/kenya/2022-01-13-a-kajiado-village-puts-kenya-on-global-tourism-map/.

ARJESS, Published by. "Factors Associated with Pornographic Materials Use among Students in Selected Secondary Schools in Nairobi County, Kenya." ARJESS, August 30, 2019. https://arjess.org/factors-associated-with-pornographic-materials-use-among-students-in-selected-secondary-schools-in-nairobi-county-kenya/.

Ashikali, Tanachia, Sandra Groeneveld, and Ben Kuipers. "The Role of Inclusive Leadership in Supporting an Inclusive Climate in Diverse Public Sector Teams." *Review of Public Personnel Administration*, January 22, 2020. https://doi.org/10.1177/0734371X19899722.

Assembly. "Churches' Response to Human Sexuality." World Council of Churches, February 14, 2006.

https://www.oikoumene.org/resources/documents/churches-response-to-human-sexuality.

Attwood, Feona, and Clarissa Smith. “Porn Studies: An Introduction.” *Porn Studies*, January 2, 2014. https://www.tandfonline.com/doi/abs/10.1080/23268743.2014.887308.

Binnie, James, and Paula Reavey. “Development and Implications of Pornography Use: A Narrative Review.” *Sexual and Relationship Therapy* 35, no. 2 (April 2, 2020): 178–94. https://doi.org/10.1080/14681994.2019.1635250.

Briones, David. “How Not to Fight Pornography.” *Desiring God* (blog), June 2, 2018. https://www.desiringgod.org/articles/how-not-to-fight-pornography.

Caltabiano, Marcantonio, Maria Castiglioni, and Alessandra De-Rose. “Changes in the Sexual Behaviour of Young People: Introduction.” *Genus* 76, no. 1 (November 26, 2020): 38. https://doi.org/10.1186/s41118-020-00107-1.

Cargill,. “It’s Greek to Me: PORNOGRAPHY | Bible & Archaeology - The University of Iowa.” Accessed July 30, 2023. https://bam.sites.uiowa.edu/its-greek-me/pornography.

Chancellor, Michael. “The Ongoing Epidemic of Pornography in the Church.” Baptist News Global, January 27, 2021. https://baptistnews.com/article/the-ongoing-epidemic-of-pornography-in-the-church/.

Cherry, Kendra. “How Brain Neurons Change Over Time From Life Experience.” Verywell Mind, November 8, 2022. https://www.verywellmind.com/what-is-brain-plasticity-2794886.

“Clergy.” Accessed February 23, 2021. https://dictionary.cambridge.org/dictionary/english/clergy.

CNA, and Baltimore. “US Bishops to Address ‘pervasive’ Challenges of Pornography.” Catholic News Agency, November 12, 2013. https://www.catholicnewsagency.com/news/28438/us-bishops-to-address-pervasive-challenges-of-pornography.

Collins, Kenneth J. “John Wesley’s Practical Theology - Kenneth J. Collins | Free.” Accessed June 15, 2024. https://www.biblicaltraining.org/learn/institute/th511-wesleyan-theology-ii/th511-01-john-wesleys-practical-theology.

Cowie, Helen. “Pastoral Care in Education Today: Its Continuing Role in Promoting Mental Health in Children and Young People.” *Pastoral Care in Education* 40, no. 3 (July 3, 2022): 321–27. https://doi.org/10.1080/02643944.2022.2093955.

“Create in Me a Clean Heart: A Pastoral Response to Pornography.” Accessed August 1, 2023. https://cleanheart.online/resources/create-me-clean-heart-pastoral-response-pornography.

Daskalopoulou, Athanasia, and Maria Carolina Zanette. “Women’s Consumption of Pornography: Pleasure, Contestation, and Empowerment.” *Sociology* 54, no. 5 (October 1, 2020): 969–86. https://doi.org/10.1177/0038038520918847.

Dindinger, Rob. “(11) Pornography Addiction: Science Fact or Science Fiction | LinkedIn,” March 11, 2016. https://www.linkedin.com/pulse/pornography-addiction-science-fact-fiction-rob-dindinger/.

Dindinger, Robert V. *Pornography Addiction Breaking the Chains: A Workbook of Essential Tools for Recovery*, 2014.

Discipleship Ministries. “Lay Leader.” Accessed February 23, 2021. https://www.umcdiscipleship.org/resources/lay-leader.

Dunning, H. Ray. *Reflecting the Divine Image : Christian Ethics in Wesleyan Perspective*. Downers Grove, Ill. : InterVarsity Press, 1998. http://archive.org/details/reflectingdivine0000dunn.

Encyclopedia Britannica. "Clergy | Christianity." Accessed February 23, 2021. https://www.britannica.com/topic/clergy-Christianity.

"Enough Is Enough: Pornography." Accessed March 10, 2022. https://www.enough.org/stats_porn_industry.

"Ethical Theories: Virtue Ethics, Utilitarianism, and Deontology." Accessed June 13, 2024. https://www.philosophos.org/ethical-theories-virtue-ethics-utilitarianism-deontology.

Exley, Richard. *Perils of Power*. United States of America: The Ministerial Association, 1995.

Fagan, Patrick F. "The Effects of Pornography on Individuals, Marriage, Family and Community," December 2009, 30.

Fagan, Patrick F. "The Effects of Pornography on Individuals, Marriage, Family, and Community." *Movieguide | The Family Guide to Movies & Entertainment* (blog), June 26, 2017. https://www.movieguide.org/news-articles/the-effects-of-pornography-on-individuals-marriage-family-and-community.html.

Farid, Awad. "Pornography Addiction: A Cognitive Approach in Combating the Lies Christian Males Believe - ProQuest," 2010. https://www.proquest.com/openview/97597f510ec0210b6565d67ff460ccd6/1?cbl=18750&pq-origsite=gscholar.

Fleming, Bruce E. (Bruce Edward). *Sexual Ethics : Liberal vs. Conservative*. Lanham, Md. : University Press of America, 2004. http://archive.org/details/sexualethicslibe0000flem.

Gallagher, Steve. “The Spiritual Problem of Pornography and Its Solution.” Accessed March 10, 2022. https://www.purelifeministries.org/blog/the-spiritual-problem-of-pornography-and-its-solution.

Green, Joel B., Jacqueline E Lapsley, Rebecca Miles, Rebekah Miles, and Allen Verhey. *Dictionary of Scripture and Ethics*. Baker Academic, 2011.

Grudem, Wayne. *Christian Ethics : An Introduction To Biblical Moral Reasoning*. Wheaton, Illinois: Crossway, 2018.

Hartshorn, Barbara. “Accountability and Responsibility in Biblical Teachings,” January 14, 2024. https://biblejournalingdigitally.com/accountability-and-responsibility-in-scripture/.

Higgins, William. “Sexual Purity.” *Christian Teaching* (blog), September 26, 2010. https://williamshiggins.net/2010/09/26/sexual-purity/.

Howard, Jeremy Royal. *Holman Study Bible, NKJV*. Peachtree Editorial Services. Nashville, Tennessee: Holman Bible Publishers, 2014.

Imperial Writers. “How To Calculate A Reliable Sample Sample Size Using Taro Tamane Method,” December 3, 2016. https://uniprojectmaterials.com/view-blog/how-to-calculate-a-relaible-sample-size-using-taro-yamane-method.

Irizarry, Ricardo, Haley Gallaher, Steven Samuel, Jason Soares, and Julia Villela. “How the Rise of Problematic Pornography Consumption and the COVID-19 Pandemic Has Led to a Decrease in Physical Sexual Interactions and Relationships and an Increase in Addictive Behaviors and Cluster B Personality Traits: A Meta-Analysis.” *Cureus* 15, no. 6: e40539. Accessed April 24, 2024. https://doi.org/10.7759/cureus.40539.

J. Krejcir, Richard. “The Purpose of the Lay Person,” 1999. http://www.churchleadership.org/?articleid=41974.

Jenkins, John Phillip. “Pornography | Sociology.” Encyclopedia Britannica, 19 2019. https://www.britannica.com/topic/pornography.

Johnson, Robert, and Adam Cureton. “Kant’s Moral Philosophy.” In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta and Uri Nodelman, Fall 2024. Metaphysics Research Lab, Stanford University, 2024. https://plato.stanford.edu/archives/fall2024/entries/kant-moral/.

KENPRO. “Sample Size Determination Using Krejcie and Morgan Table.” *KENPRO* (blog), August 25, 2012. http://www.kenpro.org/sample-size-determination-using-krejcie-and-morgan-table/.

Kiarie, George, and Mary Mwangi. “Equipping Lay Leaders for Christian Ministry in the Anglican Church of Kenya through Theological Education by Extension. Prospects and Challenges.” *Missionalia* 48, no. 3 (2020): 257–73. https://doi.org/10.7832/48-3-374.

Kingdom Works Studios. “15 Mind-Blowing Statistics About Pornography And The Church,” November 1, 2020. https://www.missionfrontiers.org/issue/article/15-mind-blowing-statistics-about-pornography-and-the-church.

Kinnaman, David. “The Porn Phenomenon.” Barna Group, February 5, 2016. https://www.barna.com/the-porn-phenomenon/.

Kombo, Donald Kisilu, and Delno L. A Tromp. *Proposal and Thesis Writing : An Introduction*. Nairobi: Pauline Publications Africa, 2006.

Kunhiyop, Samuel Waje. *African Christian Ethics*. Hippo Books, 2008.

L. Adams, Craig. “A Wesleyan Perspective on Human Sexuality | Sexuality Issues, Christian Perfection | Commonplace Holiness,” March 2012.

http://www.craigladams.com/archive/files/wesleyan-perspective-human-sexuality.html.

Lenth, Russell V. “Some Practical Guidelines for Effective Sample Size Determination.” *The American Statistician*, August 1, 2001. https://doi.org/10.1198/000313001317098149.

Lewczuk, Karol, Adrian Wójcik, and Mateusz Gola. “Increase in the Prevalence of Online Pornography Use: Objective Data Analysis from the Period Between 2004 and 2016 in Poland.” *Archives of Sexual Behavior* 51, no. 2 (2022): 1157–71. https://doi.org/10.1007/s10508-021-02090-w.

“Limitations and Delimitations in Research | InforMedia Services (IMS).” Accessed April 15, 2020. https://blog.stcloudstate.edu/ims/2017/03/28/limitations-and-delimitations-in-research/.

Linz, Daniel, and Neil Malamuth. *Pornography*. SAGE, 1993.

Louie MA, LMHC, Sam. “Pastors and Porn | Psychology Today.” Accessed January 24, 2022. https://www.psychologytoday.com/us/blog/minority-report/202001/pastors-and-porn.

Love, Todd, Christian Laier, Matthias Brand, Linda Hatch, and Raju Hajela. “Neuroscience of Internet Pornography Addiction: A Review and Update.” *Behavioral Sciences* 5, no. 3 (September 18, 2015): 388–433. https://doi.org/10.3390/bs5030388.

Macleod, PJ. “Influences on Ethical Decision-Making among Porn Consumers: The Role of Stigma.” *Journal of Consumer Culture* 21, no. 2 (May 1, 2021): 381–404. https://doi.org/10.1177/1469540520970247.

Maddox, Randy L. *Responsible Grace: John Wesley’s Practical Theology*. Kingswood Books, 1994.

Marketing91. “Descriptive Research - Characteristics, Methods, Examples, Advantages,” December 29, 2019. https://www.marketing91.com/descriptive-research/.

McKee, Alan, Paul Byron, Katerina Litsou, and Roger Ingham. “An Interdisciplinary Definition of Pornography: Results from a Global Delphi Panel.” *Archives of Sexual Behavior* 49, no. 3 (April 1, 2020): 1085–91. https://doi.org/10.1007/s10508-019-01554-4.

McNeill, John J. *Sex as God Intended*. Lethe Press, 2008. http://archive.org/details/sexasgodintended00mcne.

McTavish, James. “Internet Pornography: Some Medical and Spiritual Perspectives.” *The Linacre Quarterly* 87, no. 4 (November 2020): 451–63. https://doi.org/10.1177/0024363920933114.

Merriam-Webster. “Pornography.” Accessed November 7, 2022. https://www.merriam-webster.com/dictionary/pornography.

Mill, John Stuart. *Utilitarianism*. Chicago : University of Chicago Press, 1902. http://archive.org/details/utilitarianism1902mill.

Mugenda, Olive M., and Abel G. Mugenda. *Research Methods Dictionary*. Nairobi: Applied Research & Training Services, 2012.

Mugenda, Olive, and Abel G. Mugenda. *RESEARCH METHODS; Quantitative and Qualitative Approaches*. ICRAF Complex, United Nations Avenue Gigiri, Nairobi: Acts Press, 1999.

Mule, Mary, and Jane Karimi. “Determination of the Level of Influence of Active Pornography Exposure on Psychosocial Wellbeing of Teenagers in Secondary Schools in Ruiru Sub-County, Kiambu County, Kenya.” *IOSR Journal Of*

Humanities And Social Science (IOSR-JHSS), Series 7, Volume 28, no. Issue 1 (January 2023): 59–66. www.iosrjournals.org.

Mwailu, Daniel Mathano. *To Be Like Jesus: An Appraisal of Biblical Theology in Practice of Personal and Ministerial Formation*. WestBow Press, 2019.

News, Neuroscience. "Watching Pornography Rewires the Brain to a More Juvenile State." *Neuroscience News* (blog), December 29, 2019. https://neurosciencenews.com/neuroscience-pornography-brain-15354/.

O'Brien, Patrick M. "Transparency as a Means to Rebuild Trust within the Church: A Case Study in How Catholic Dioceses and Eparchies in the United States Have Responded to the Clergy Sex Abuse Crisis." *Church, Communication and Culture* 5, no. 3 (September 1, 2020): 456–83. https://doi.org/10.1080/23753234.2020.1827962.

Park, Brian, Gary Wilson, Jonathan Berger, Matthew Christman, Bryn Reina, Frank Bishop, Warren Klam, and Andrew Doan. "Is Internet Pornography Causing Sexual Dysfunctions? A Review with Clinical Reports - PMC," 2016. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5039517/.

Park, Brian Y., Gary Wilson, Jonathan Berger, Matthew Christman, Bryn Reina, Frank Bishop, Warren P. Klam, and Andrew P. Doan. "Is Internet Pornography Causing Sexual Dysfunctions? A Review with Clinical Reports." *Behavioral Sciences* 6, no. 3 (September 2016). https://doi.org/10.3390/bs6030017.

Patowary, Kaushik. "Sarah Baartman: The Black Woman Who Was Exploited For Her Big Booty." Amusing Planet, May 2, 2023. https://www.amusingplanet.com/2023/05/sarah-baartman-black-woman-who-was.html.

Perry, Samuel. “Pornography Consumption as a Threat to Religious Socialization,” September 8, 2015. https://www.researchgate.net/publication/282964023_Pornography_Consumption_as_a_Threat_to_Religious_Socialization.

Perry, Samuel L. “How Pornography Use Reduces Participation in Congregational Leadership: A Research Note.” *Review of Religious Research* 61, no. 1 (2019): 57–74. https://www.jstor.org/stable/45218920.

———. “How Pornography Use Reduces Participation in Congregational Leadership: A Research Note.” *Review of Religious Research* 61, no. 1 (March 2019): 57–74. https://doi.org/10.1007/s13644-018-0355-4.

“Pornography Use and Psychological Science: A Call for Consideration - Joshua B. Grubbs, Shane W. Kraus, 2021.” Accessed June 13, 2024. https://journals.sagepub.com/doi/full/10.1177/0963721420979594.

“Presbyterian Church of Africa — World Council of Churches.” Accessed February 1, 2020. https://www.oikoumene.org/en/member-churches/presbyterian-church-of-africa.

Privara, Michal, and Petr Bob. “Pornography Consumption and Cognitive-Affective Distress.” *The Journal of Nervous and Mental Disease* 211, no. 8 (August 2023): 641–46. https://doi.org/10.1097/NMD.0000000000001669.

“Religious Affiliation - Kenya National Bureau of Statistics,” March 22, 2013. https://www.knbs.or.ke/religious-affiliation/.

“ResearchGate Link.” Accessed February 18, 2021. https://www.researchgate.net/publication/251375027_Congregants'_Responses_to_Clergy_Pornography_Addiction.

Sahaya G. Selvam, SDB. *Emperical Research*. Pauline Publications Africa, 2017.

Saul. “Sampling Methods | Simply Psychology,” August 30, 2019. https://www.simplypsychology.org/sampling.html.

Schaff, Krissy J. “The Role of Church in Modern Society - Synodical.Com,” March 17, 2023. https://synodical.com/the-role-of-church-in-modern-society/.

Setty, Emily. “Pornography as a Cultural Resource for Constructing and Expressing Gendered Sexual Subjectivities among Students in a Co-Educational Boarding School.” *Porn Studies* 9, no. 2 (April 3, 2022): 159–75. https://doi.org/10.1080/23268743.2021.1875028.

Shields, Christopher. “Aristotle.” In *The Stanford Encyclopedia of Philosophy*, edited by Edward N. Zalta and Uri Nodelman, Winter 2023. Metaphysics Research Lab, Stanford University, 2023. https://plato.stanford.edu/archives/win2023/entries/aristotle/.

SJ, Konrad Noronha. “Impact of Pornography on the Life of Clergy and Religious,” January 6, 2022. https://inimagazine.org/2022/01/06/impact-of-pornography-on-the-life-of-clergy-and-religious/.

“Spirit Mind Body Health – A Christian Perspective on God’s Design of Man.” Accessed May 8, 2020. https://www.faithandhealthconnection.org/the_connection/spirit-soul-and-body/.

Stumbo, Nick. “How a Pastor Overcame Pornography and Used It for Good - Focus on the Family,” 2018. https://www.focusonthefamily.com/marriage/how-a-pastor-overcame-pornography-and-used-it-for-good/.

Su, Haodong, Tongtong Ye, Songyan Cao, and Chunyan Hu. “Understanding the Shift to Compulsion in Addiction: Insights from Personality Traits, Social

Factors, and Neurobiology." *Frontiers in Psychology* 15 (September 9, 2024): 1416222. https://doi.org/10.3389/fpsyg.2024.1416222.

The Truth About... Pornography. Accessed April 14, 2020. https://www.youtube.com/watch?v=g3cqI_UKX1o.

"The Truth About Pornography – Gospel Broadcasting Network." Accessed January 18, 2022. https://gbntv.org/the-truth-about-pornography/.

"The Wisdom of Christian Spiritual Formation - James C. Wilhoit, Evan B. Howard, 2020." Accessed June 13, 2024. https://journals.sagepub.com/doi/full/10.1177/1939790920903841.

Trochim, William M. K. "Research Design." Accessed March 4, 2021. https://conjointly.com/kb/research-design/.

Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism Ad the Road To Sexual Revolution*. Wheaton, Illinois: Crossway, 2020.

Volk, Fred, Carolyn E. Moen, John C. Thomas, Lucy C. Phillips, and Brittany Lashua. "Pornography Use and the Response of the Church." ACE, May 6, 2017. https://www.liberty.edu/ace/articles/pornography-use-and-the-response-of-the-church/.

Weiss, Robert. "The Evolution of Pornography | Psychology Today," July 2, 2020. https://www.psychologytoday.com/us/blog/love-and-sex-in-the-digital-age/202007/the-evolution-pornography.

Willis, Malachi, Ana J. Bridges, and Chyng Sun. "Pornography Use, Gender, and Sexual Objectification: A Multinational Study." *Sexuality & Culture* 26, no. 4 (August 1, 2022): 1298–1313. https://doi.org/10.1007/s12119-022-09943-z.

Zikmund, William G. "Basic Data Analysis: Descriptive Statistics," n.d., 43.

APPENDICES

Appendix I: Introductory Letter

Dear Sir/Madam,

I am a full-time student at Africa Nazarene University (ANU), Kenya. As a requirement for the completion of my Master of Arts in Religion degree, I am conducting a study on the impact of pornography on the spiritual and moral integrity of clergy and lay leaders within the church, and I would like to request your participation in completing the attached questionnaire. The main objective of this study is to document and assess pornography in the church and its effects on clergy and lay leaders. I have been authorised by ANU and the Research Council of Kenya (NACOSTI), as well as the District Advisory Board, to collect data.

Your input on the subject matter will go a long way in formulating recommendations that could help address issues related to pornography within the church. I assure you that all information you provide will be kept confidential and used solely for academic purposes.

Participation in this study is entirely optional, and you may withdraw at any time if you feel uncomfortable. Your name is not required on the questionnaire. The findings of this study will be presented to Africa Nazarene University as part of my completed thesis.

Completing the questionnaire should take approximately 15 minutes of your time. I would like to express my gratitude in advance for your time and consideration. Thank you.

If you have any further questions you can contact me on +254 722 939 326.

Your participation is highly appreciated.

Sincerely,

Joy W. Kariuki

Appendix II: Questionnaire for Clergy and Lay Leaders

You are kindly requested to complete all sections of this questionnaire to the best of your ability, as all the questions are very important to the research being undertaken. This research will anonymize all names and therefore ensure privacy and confidentiality. It is purely for academic purposes and will seek to protect the dignity of the respondents but maintain all levels of confidentiality as it sought to gain an understanding of the effects of pornography on clergy and lay leaders.

SECTION A: RESPONDENT'S PROFILE

Personal Information (Please Tick where necessary)

- ❑ Which category represents your age?
  - 21-24
  - 25-34
  - 35-44
  - 45-54
  - Above 54
- ❑ Gender
  - Male
  - Female
  - Don't want to say
- ❑ Highest education qualification
  - Less than High school
  - Diploma or equivalent
  - Bachelor's degree
  - Graduate

- Postgraduate

- ❑ Which church do you attend?
  - The Catholic Church
  - The Anglican Churches of Kenya
  - Presbyterian Church of East Africa (PCEA)
  - Other (Please specify) ……..
- ❑ Position in your religious institution?
  - Clergy Leader
  - Lay leader
- ❑ How long have you been a part of this church?
  - 1-10 Years
  - 10-20 Years
  - 20-30 years
  - Over 30 Years
- ❑ Marital status
  - Married
  - Divorced
  - Separated
  - Widowed
  - Unmarried
  - Celibate
  - Don't want to say

SECTION B: CHRISTIAN TEACHINGS ON PORNOGRAPHY

(Please give a brief answer to the best of your knowledge)

1. What is your understanding of the term pornography?

……

……

……

2. In your view, is consumption of pornography a problem in today's society:

- ❑ Yes
- ❑ No
- ❑ I would rather not say

3. Please briefly state why or why not

……

4. Do you consider yourself to be committed to Christian teachings on sexual ethics, especially pornography?

- Yes
- No
- I would rather not say

5. Please briefly sate why or why not

……

6. Have you ever exposed your congregation to biblical teaching on intimacy and marriage or in the celibate status?

- Yes
- No
- I am not aware of any teachings
- I don't care what they do with their lives as long as they are committed to the church program

7. How frequent do your sermons include sexual ethics or any related subject?
   - Annually
   - Bi-annually
   - Monthly
   - Never
   - Only when the need arises
8. Have you ever encountered liberals or conservatists in your church during stewardship when engaging in sexuality topics?
   - Yes
   - No
9. Please briefly state why or why not

   …….
10. Does your church support the Christian teachings on sexual purity and is it committed to sexual purity?
    - Yes
    - No
    - It's hard to tell
    - I would rather not say
11. Please highlight some of the ways you believe would help someone commit to remaining sexually pure.

    ……

    ……

    ……

    ……

SECTION C: EFFECTS OF PORNOGRAPHY

Please state your agreement with the below (Please tick where appropriate):

	Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**
The study of the effects of pornography is an appropriate and worthy discussion in the today's society					
Pornography is in the church and has several effects					
There is a common view that pornography is morally wrong.					
There is nothing wrong with being exposed to and consuming pornography					
I have been exposed to and consume pornography severally					
I would be willing to openly talk about my present or former addiction to pornography use					
I have information on the effects of pornography					
Pornography has adversely affected church members					

SPIRITUAL LIFE:

Please state your agreement with the below (Please tick where appropriate):

	Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**
Pornography affects the spiritual life of a consumer					
Consuming pornography negatively affects meditation, Bible study, and the prayer life of consumers					
Pornography is a likely spiritual contaminant					
There is no relationship between the spiritual life of an individual and the consumption of pornography					
Consuming pornography has affected my spiritual discipline negatively					
"I am more human than spiritual." I should not be denied other forms of sexual pleasure after all my spirit has nothing to do with my physical experiences					

FAMILY LIFE

Please state your agreement with the below (Please tick where appropriate):

	Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**
Discussion on the effects of pornography are an open and interesting in all families					
Couples should explore pornography for sexual arousal					
Pornography can create a false sense of intimacy between couples					
Pornography can incite sexual aggression and it is I a major contributor to families breaking					
Pornography has greatly helped our sexual life so it cannot kill our love					
My use of pornography is evident in our sex life and my partner is negatively affected					
My family can access as much pornography as they can as long as they keep their grades up					
Some of my relatives are addicted to pornography and its ok as long as they don't harm anyone					

RELATIONSHIP WITH THE CONGREGATION

A. Briefly define what a healthy relationship with the congregation looks like

……

……

……

B. Are you aware of any challenges or struggles that individuals within the church community may be facing, including but not limited to issues related to personal behaviour, relationships, or mental health?

……

……

……

After answering the above please state your agreement with the below

(Please tick where appropriate):

	Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**
Clergy and lay leaders are responsible for their congregation to guide good moral decisions					
The clergy and lay leaders maintain sexual integrity as accountability if they desire healthy congregations					
This congregation faced many challenges in matters concerning sexual purity					
Effects of pornography is information that needs to be shared in congregations					
Clergy and lay leaders who consume pornography compromise on moral integrity and that it can affect the congregation					
I have had several cases in my congregation who are affected by pornography					
I have never been presented before a disciplinary committee for breaching sexual moral codes					
My congregation is comfortable coming to me to discuss all matters that affect their sexual lives					

SECTION D: THE USE OF PORNOGRAPHIC MATERIAL AMONG CLERGY AND LAY LEADERS IN INTERDENOMINATIONAL CHURCHES

Please state your agreement with the below (Please tick where appropriate):

	Strongly Disagree	**Disagree**	**Undecided**	**Agree**	**Strongly Agree**
The church effectively communicates its values and expectations regarding personal behaviour, including moral conduct					
Moral code of ethics should be clear to all clergy and lay leaders					
Information on the effects of consumption of pornography need to be shared with clergy and lay leaders					
There is need for measures to be applied to help curb the use of pornography					
The effects of pornography are reversable and addicts can be rehabilitated					

a) What solutions can you propose?

……

……

……

b) Are there additional support services or resources you believe could be beneficial for curbing pornography?

……

……

……

c) How can we better educate our members about maintaining a healthy and wholesome lifestyle in line with our church's teachings?

……

……

……

d) How can the church get involved and offer better support to individuals affected by consumption of pornography?

……

……

……

Thank you for your time and thoughtful responses. Your input is invaluable in shaping and making this research a success.

Appendix III: Interview Schedule for Pastors and Clergy Leaders

Demographic Information

Name of Church _____

District_____

Age bracket_____

Years Ministry_____

Education Level_____

SECTION A. Challenges posed by pornography on the spiritual life of clergy and leaders

1. How does your faith tradition or spiritual beliefs inform your approach to addressing pornography use?
2. Can you share examples of spiritual practices or teachings that are used to support individuals struggling with pornography addiction or its effects?
3. How do you integrate principles of forgiveness, redemption, and healing into efforts to address pornography use within the community?

SECTION B: Christian Teachings on Sexual morality

1. How do you see spirituality intersecting with individuals' attitudes towards sexual ethics and pornography consumption?
2. In what ways can spiritual teachings or practices be leveraged to promote healthy sexual conduct and reduce pornography consumption?

SECTION C: Family Life of clergy and Lay Leaders

1. What are the values and beliefs that you seek to instil within your family regarding sexual behaviour and relationships?
2. How do you establish and reinforce boundaries around media consumption, including pornography, within your family?
3. How do you monitor and supervise your children's access to media and online content, including pornography?
4. What proactive steps do you take to educate and empower your children to make informed choices regarding pornography consumption?
5. How do you monitor and supervise your children's access to media and online content, including pornography?
6. What proactive steps do you take to educate and empower your children to make informed choices regarding pornography consumption?

SECTION D: Challenges of pornography consumption on clergy among denominations

1. What is your understanding of the influence of pornography on clergy members within our denomination?
2. How prevalent do you believe pornography consumption is among clergy within our denomination?

SECTION E: Biblical teachings on how to curb pornography consumption

1. How does the biblical teaching against lustful thoughts and behaviours (Matthew 5:28) inform our understanding of pornography's harmful effects on relationships and individuals?
2. What role does respect for others and honoring their dignity play in efforts to curb pornography consumption?

3. What practical resources or tools do you recommend for individuals seeking to overcome pornography addiction within a biblical framework?
4. How can churches and religious organizations better support individuals and families affected by pornography use, drawing from biblical teachings and community resources?
5. What practical resources or tools do you recommend for individuals seeking to overcome pornography addiction within a biblical framework?
6. How can churches and religious organizations better support individuals and families affected by pornography use, drawing from biblical teachings and community resources?

Thank you, your time, and participation during this interview.

Appendix IV: Research Permit



REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **648692**

Date of Issue: **08/February/2024**

RESEARCH LICENSE

This is to Certify that Rev.. Joy Wambui Kariuki of Africa Nazarene University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: PORNOGRAPHY IN THE CHURCH: THE EFFECTS OF PORNOGRAPHY ON CLERGY AND LAY LEADERS AMONG SELECTED DENOMINATIONS IN KAJIADO NORTH SUB COUNTY, KENYA for the period ending : 08/February/2025.