

**A STUDY OF FACTORS INFLUENCING SEXUAL COMMUNICATION BETWEEN
YOUNG MARRIED COUPLES OF ONG'ATA RONGAI TOWN, KAJIADO
COUNTY, KENYA.**

MACHARIA KIRUHI

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DECLARATION

This Thesis is my original work and has not been presented for any degree in another university.

Signature: 

Date: 04/12/2018

Name: Macharia Kiruhi

Reg. No.: K90/94169/2014

This Thesis has been submitted for examination with our approval as University Supervisors.

Signature: 

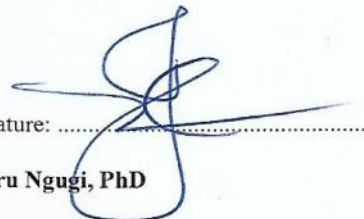
Date: 4/12/2018

Prof. Wambui Kiai, PhD

1st Supervisor,

School of Journalism and Mass Communication,

University of Nairobi.

Signature: 

Date: 4/12/2018

Muiru Ngugi, PhD

2nd Supervisor,

School of Journalism and Mass Communication,

University of Nairobi.

DEDICATION

To all young men and women intending to marry and stay married.

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ABBREVIATIONS

BCC	Behaviour Change Communication
CIDA	Canadian International Development Cooperation Agency
DASH	Dominance- Affection- Submission-Hostility Continuum
DFID	Department for International Development (UK)
FPAK	Family Planning Association of Kenya
FGF	Focus Group Female
FGM	Focus Group Male
FKI	Female Key Informant
GBV	Gender Based Violence
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome
ICPD	International Conference on Population and Development
IDM	In-depth Interview Male
IDF	In-depth Interview Female
JICA	Japanese International Cooperation Agency
KAIS	Kenya AIDS Indicator Survey
KDHS	Kenya Demographic Health Survey
MKI	Male Key Informant
NGOs	Non-Governmental Organizations
NRHS	National Reproductive Health Survey
RDT	Relational Dialectics Theory
SAD	Social Anxiety Disorder
SIDA	Swedish International Development Cooperation Agency
SPT	Social Penetration Theory
STIs	Sexually Transmitted Diseases

TV	Television
UN	United Nations
UNFPA	United Nations Fund for Population Activities
URT	Uncertainty Reduction Theory
VCT	Voluntary Counselling and Testing
UNAIDS	The Joint United Nations Programme on HIV/AIDS
USAID	United States Agency for International Development
WHO	World Health Organization
WHO/LSHTM	World Health Organization/ London School of Hygiene and Tropical Medicine

ABSTRACT

This study investigated the factors influencing sexual communication between young married couples of Ong'ata Rongai Town of Kajiado County, Kenya. It assessed how economic factors, language and sexual vocabulary; factors of culture, personality and gender; explicit TV and social media images; family and social groups influenced couple sexual communication. The theoretical framework was provided by two closely related theories of Interpersonal Communication and one model, namely, the Social Penetration Theory; the Relational Dialectics Theory and the Johari Window Model, with close reference to the objectives of the study. Purposive sampling was used in selecting research sites and respondents. Qualitative research techniques used in the study were in-depth interviews, focus group discussions and key informant interviews. These were administered on 64 respondents. The data volume was reduced and coded manually into word tables to identify and spell out the major themes, recurrent patterns, and subthemes which were subsequently presented in narrative form.

The study found that many couples were uncomfortable discussing issues related to sex and that both males and females initiated communication for sexual intercourse. To minimize feelings of embarrassment, sexual initiation was transacted verbally or nonverbally through the use of coded language; economic problems took away precious time for sexual intimacy; but culture and gender influenced the way males and females expressed sexual feelings; with males experiencing sexual fantasies after viewing explicit sexual images on TV and social media. Females shared with their peers, the sexual experiences with their spouses, but males kept secrets of their marital bed; peers were more influential than family on sexual communication; but husbands were slow in transitioning to the responsibilities of married life.

This study found that all the factors reviewed variously influenced spousal sexual communication. It recommends that young couples be cognizant of the influence that the foregoing factors exert on their sexual intimacy, and thus minimize sexual frustrations that are often experienced by couples early in their marriage. Marriage counsellors should also take into consideration the influence that these factors have on spousal sexual communication as an essential component of the message for newly-wed couples as well as other married couples.

CHAPTER ONE

INTRODUCTION

This chapter traces how sexual communication messages have changed over the years to accommodate emerging global concerns for ensuring child survival, preventing the spread of sexually transmitted diseases and HIV/AIDS, and the problem of gender-based violence. However, world forums organized by the World Health Organization (WHO) the International Conference on population and Development (ICPD) and the United Nations Fund for Population Activities (UNFPA) urged individuals and institutions involved in population and sexual health programs to be more inclusive in their approach to sexual communication, by including neglected areas like sexual intimacy, sexual pleasure and relationship satisfaction between spouses. A more comprehensive approach to sexual communication, stressing not only the prevention of sexually transmitted diseases and sexual violence, but also promoting intimate sexual relationships between married couples was deemed necessary.

The first chapter also presents a statement of the problem, research objectives, research questions and justification of the study. The chapter outlines the main focus of the study which was to investigate how socio-economic factors; language; culture, personality and gender; sexually suggestive media images; family and the peer group influenced sexual communication between young married couples of Ong'ata Rongai Town of Kajiado County, Kenya.

1.1 Historical Context

The United Nations International Conference on Population and Development (UNICPD) (1994) was a watershed in injecting new ideas about the relationship between population and development. The much larger conference was more inclusive than its predecessor in Dakar,

Senegal in 1992, bringing together representatives from governments, Non-Government Organizations (NGOs) and international agencies, thereby contributing a greater diversity of views. The new emphasis necessitated the formulation of new policies on the part of governments to commission studies and research agenda to assess the ideological, cultural and religious stand points of various individuals, groups and communities with regard to the dynamics of population and social development, (Ashford, 2004). The shift in emphasis generated the support of different political, religious and cultural backgrounds more so, the civil society groups that were campaigning for the enhancement of individual rights in decisions about one's fertility and the right to a satisfying and safe sexual life.

The UN (1994) Cairo ICPD conference was a catalyst for change in attitudes that favoured the adoption of both positive and negative aspects of sexual communication emphasized not only the prevention of disease and violence between couples, but also, those that stressed sexual enjoyment and pleasure between couples. The demand for sexual communication went beyond traditional notions of sexual health care, as avoidance of risky sexual behaviours and disease prevention, towards a more inclusive approach that considered both the negative and positive outcomes of sexual health (Parker, Dismauro & Filiano. 2004). Sai (2004) had observed that change would only come when political, religious and cultural leaders began to speak out loudly, clearly, and repeatedly about sexually transmitted infections and AIDS; seeking to demystify it, and to encourage discussion about safe sex among individuals, groups and communities.

The US Surgeon General (2001) outlines the components of sexual health to include the freedom of individuals from sexual abuse and discrimination and the ability to integrate their sexuality into their lives, derive pleasure from it, and to reproduce if they so choose. Discussion of mutually satisfying sexual lives is not possible if spouses are ignorant of the spouse's sexual preferences, needs and dislikes. This is not as simple as it sounds because as

(Hatfield & Rapson, 1993) have pointed out, passionate love and sexual desire have been viewed as dangerous, a threat to the social, political and religious order through much of human history. Many cultures and religions, including Christianity and Islam have sought strict controls on sexual behaviour, particularly outside of marriage between a man and a woman (Bullough, 1980; Hawkes, 2004). As a result, many couples have transitioned into marriage without understanding basic information about the sexual needs of their partners. Byers (2010) found that many spouses were ignorant of what their partner found distasteful in their sexual relationship; “what turned them on or what turned them off.” Married couples ignorant of such intimate information regarding their spouses, could hardly be expected to discuss sexually transmitted disease prevention measures, much less, discuss mutually satisfying sexual lives.

Sexual communication, as articulated in the Kenyan Reproductive Health Communication Strategy: (2010-2012) emphasized the provision of sexual information for the prevention and mitigation of the effects of sexually transmitted infections and intimate partner violence but was silent on the component of sexual pleasure, which is the essence of couple relationship satisfaction in marriage. Oriaso (2013) found that wives from Kisumu County, who did not receive financial support from their husbands, risked HIV infection by granting sexual favours to fishermen who gave fish in exchange for sex. Rosenberg (2009) found that sexually frustrated young Maasai wives from Northern Tanzania who felt unloved, and undesirable to their husbands had sexual escapades with lovers outside marriage because they did not enjoy sex in marriage. Sexual frustration experienced by sexually dissatisfied spouses can lead to temptation, loss of trust and sexual alienation from the husband according to (Messripour, Etemadi, Ahmadi, & Jazayeri, 2016). In their search for satisfying sexual relationships, frustrated spouses can, and do resort to risky, but satisfying extramarital sexual affairs. Spousal sexual communication will help avoid situations where one spouse

experiences sexual frustration, fails to communicate with the partner, and engages in risky extra-marital sex.

1.2 Couple Communication in Sexual and Reproductive Health

Background

In the late 1990s, the urgency of fighting the scourge of the HIV/ AIDS pandemic was very high. AIDS related deaths were rampant, and the urgency of fighting its spread resulted in the decline in the funding of family planning programs, while funding for the prevention of HIV infections went up, eventually becoming a priority for funding and strategic programming considerations (Obunga, 2003; Pathfinder International, 2008). Communication of family planning messages consisted of discussion and information on the benefits of family planning; a sound understanding of human genitalia and reproductive functions and sexually transmitted diseases. However, little emphasis was laid on the role of sexual physical intimacy and sexual communication in marriage as opposed to sexual violence.

As part of the strategy, the Family Planning Association of Kenya (FPAK) conducted nationwide campaigns, aimed at male involvement in Family Planning, sexual and reproductive health programs, between 1996 and 1998, stressing the primacy of couple communication in the prevention of sexually transmitted diseases and HIV/AIDS. Effective couple communication was to be achieved, by giving women greater access to information and education on their sexual and reproductive health. Economic empowerment, through employment and operation of small business enterprises, would raise the status of women in the home, workplace and community, within the context of a supportive legal framework, such as the Kenya Sexual Offences Act (2006). In their enhanced status, women would increase their role in decision-making, and negotiation of safe and enjoyable sex with their spouses, assured of protection from unlawful sexual acts from spouses and strangers.

Despite the proposal by WHO (2002), Surgeon-General's Report: (2001) and the WAS Report (2005; 2007) for sexual and reproductive health programs to adopt a more inclusive approach to sexual communication, the Kenyan Sexual Offences Act (2006) emphasized only the promotion of public awareness of the consequences of gender-based violence. The Act did not generate discussion, at policy-making levels, of the causes of violence and sexual frustration experienced by abusive spouses, or reasons why force was substituted for dialogue to obtain sexual compliance. A 2013 study by the Gender Based Violence Recovery Centre (GBVRC) at Nairobi Women's Hospital, found that GBV in Kenya was predominantly sexual (85%), physical (13%) and both physical and sexual (2%). Gender Based Violence was predominantly assault against females but with a substantial number of male victims. The reported cases of GBV, over a five-year period (2005-2010) had a male: female ratio of 1:9. Among married women, wife battery was the leading cause of violence against women. It was culturally and socially sanctioned as a means of instilling discipline.

Financial insecurity was another cause, especially in cases where a man failed to establish his authority, and resorted to physical and psychological abuse, more so, men who used alcohol and drugs. Such negative attitudes and behaviour towards women had a direct negative influence on how couples related and communicated sexually. Communication tasks arising from the foregoing problems can be effectively addressed when factors that influence couple sexual communication are investigated and understood better. Heller (2005) has observed that diminished sexual relationships are at the centre of most troubled marriages. Heller (2005) submits that stable marriages are the outcome of trusting and loving sexual relationships; developing a common language for spousal empathy; sharing emotions and information; voicing each other's sexual needs and desires, including sexual pleasure and safety.

1.3 The Language and Agenda for Sexual Communication

Traditionally, open discussion of sexual matters at family, community and societal contexts in Africa is not encouraged. Words describing human genitals, sexual desire, and sexual acts may not be discussed in public because they are regarded as obscene. The words are therefore presented in euphemisms and dysphemisms, (Awino & Bichang'a, 2014; Gathigia, Ndung'u & Njoroge, 2015; Kiiru, 2005). Married couples are either silent or make allusions and indirect communication in reference to sexual anatomy and sexual desires (Amanze, 2010). It is, therefore, pertinent to investigate the factors that cause uneasiness between couples in the discussion of sexual matters so that they can be addressed through appropriate interventions and policies.

By addressing population growth in the context of human development and social progress, the ICPD 1994 raised the main concerns with respect to the role and purpose of sexual communication. The concerns are: confronting the challenge of how to communicate with the poor and disadvantaged segments of society, with the objective of raising the socio-economic quality of their lives. The poor segments of society tended to have large families and to bear a heavy burden of sexually transmitted diseases. The other purpose was to conduct research with a view to understanding the content and context of the agenda for sexual and reproductive health communication for adolescents and young adults, including how to attain effective sexual communication between married and cohabiting couples. The third agendum was to understand the sexual communication needs and communication challenges faced by young couples, in trying to achieve satisfying and safe sexual lives; to identify for adoption, best sexual communication practices specific to country contexts; and lastly, to develop strategies for helping couples craft effective language and messages that are appropriate for specific sexual needs and problems in various audiences, situations and contexts.

1.4 Problem Statement

This study investigated the influence on the sexual communication between young married couples by language; economic factors; culture, gender and personality; explicit images on TV and social media; the family and peer group. Globally, most sexual communication studies have tended to focus on adolescents and young adults in colleges and universities. Studies from the USA by (Hickman & Muehlenhard, 1999: and Hall (1998) have shown how verbal and nonverbal language influenced sexual communication between male and female young adults; while (Jozkowski, 2013 and Nu Tang, Benson & Hatfield, 2013) studied how culture and the traditional sexual script influenced nonverbal and verbal sexual communication by gender; but (Messripour et al, 2016) articulated some of the causes of marital infidelity among Iranian women, such as marital conflicts arising from unfulfilled emotional needs; and curiosity for sexual experience.

According to the Kenya AIDS Indicator Survey (KAIS) (2012) HIV/AIDS infections had increased in marital unions and stable cohabitation relationships, constituting a big threat to the institution of marriage. The studies carried out so far, focused mainly on the prevention of sexually transmitted diseases/HIV/AIDS, but little information was available on the positive aspects of spousal sexual communication, such as sexual enjoyment and sexual pleasure and the main contributory factors. On the influence of culture, gender, family, and peer group, (Onsongo, 2005; Akaranga & Ong'on'ga, 2013) and Perry, Oluoch, Agot, Taylor, Onyango, Ouma, Otieno &, Wong (2014) focused mainly on the centrality of patriarchal cultures in the subordination of women, but not their influence on couple sexual communication. Studies by (Gathii, 2015; Kahigi (2015) found that there was a shortage of reliable sources of adolescent sexuality information and sexual communication for adolescents and young adults, and that teachers and parents were ill-equipped to provide information on issues of adolescent sexuality. Empirical studies on sexual communication from Tanzania, (Rosenberg, 2009) and

Kenya, Kwena, Mwanzo, Bukusi, Achiro& Chisanya (2013) found that lack of spousal sexual communication influenced women to seek extramarital sexual relationships.

Although many sexual problems faced by married couples in Kenya are blamed on lack of spousal communication, no study had focused on the consequences of a marriage without sexual enjoyment and sexual pleasure or without a sound understanding of the factors that influence the sexual communication of young couples as they embark on the long voyage of marriage. Information on the sexual communication of the factors that can positively or negatively influence sexual intimacy in marriage was also lacking, hence the need for the current study.

1.5 Objectives of the Study

1.5.1 General Objective

The general objective of this study was to examine the factors influencing sexual communication between young married couples of Ong'ata Rongai Town in Kajiado County, Kenya.

1.5.2 Specific Objectives

- a) To assess the influence of language and sexual vocabulary on couple sexual communication.
- b) To investigate the influence of economic factors on couple sexual communication.
- c) To study the influence of factors of culture, personality traits and gender on couple sexual communication.
- d) To analyze the influence of explicit TV and social media images on couple sexual communication.
- e) To examine the influence of the family and the peer group on sexual communication.

1.6 Research Questions

The research answered the following questions:

- a) How do language and sexual vocabulary influence couple sexual communication?
- b) How do economic factors influence couple sexual communication?
- c) How do factors of culture, personality traits and gender influence couple sexual communication?
- d) How does exposure to explicit TV and social media images influence couple sexual communication?
- e) How does the family and peer group influence couple sexual communication?

1.7 Justification and Significance of the Study

The general objective of this study was to investigate how socio-economic factors; language; culture, personality and gender; sexually suggestive media images; family and the peer group influenced sexual communication between young married couples of Ong'ata Rongai Town of Kajiado County, Kenya. Most studies on sexual communication in Kenya have concentrated more on the sexual and reproductive health of adolescents, young adults, and less on the married couples. Their focus has been mainly on sexual communication for the prevention of sexually transmitted diseases/HIV infections, and prevention of gender-based sexual violence, and hardly anything on sexual communication for the sexual satisfaction of the married couple. The study found three studies on sexual communication to reduce the risk of HIV infection, and the causes of sexual infidelity in marriage (Kwena, 2013; Oriaso, 2013; Rosenberg, 2009). Stanecki (2002) found that in Rwanda, 25% of HIV-positive women had only one sexual partner in their lifetime, stressing the need to achieve sexual and relationship satisfaction between spouses through more comprehensive spousal sexual communication.

Significantly, no study was found that targeted spousal sexual communication between young couples at the start of their married lives. This study is most relevant here because it provides couples with a sound understanding of factors that can influence spousal sexual communication, by providing some insight as to how this happens. The knowledge would, most likely, promote spousal sexual intimacy, sexual pleasure and relationship satisfaction, thus helping to reduce the sexual frustration that often leads to sexual violence, extra-marital sex and the attendant risk of HIV infection. The study has contributed to a clearer understanding of the factors influencing sexual communication between couples by investigating how some factors influence common sexual communication obstacles faced by married couples.

The study has presented essential information for use by students of spousal sexual communication, policy makers, sexual health promoters and marriage counsellors in Kenya. The study has departed from the traditional emphasis on spousal sexual communication for the prevention of sexually transmitted diseases and sexual violence between spouses, by raising, for intellectual discourse, two issues that are traditionally suppressed by cultural, religious and family values which are spousal sexual pleasure, and spousal relationship satisfaction. These are vital components of spousal sexual communication for a healthy and stable marriage. The issues raised in the study constitute relevant resource material and ideas for addressing the needs of pre-nuptials and married couples.

1.8 Scope and Limitation of the Study

The study was carried out in the multi-ethnic town of Ong'ata Rongai of Kajiado County, 17km. south-east of Nairobi, Kenya's capital city, with a population of approximately 100,000 persons, (Population Census, 2009). The study was limited by the choice of the study location which was selected for its easy accessibility, time and resources available and availability of the profile of the anticipated respondents. The scope of the study was to

investigate how economic factors; language; culture; personality traits; gender relations; exposure to sexually suggestive media images; and social/family networks influenced spousal communication. The study was limited to only the areas specified in the research objectives, despite the fact that such factors as biological, psychological and environmental orientations do influence spousal sexual communication.

Couple sexual communication and expression of sexual intimacy is a private matter that is, most of the time, expressed in seclusion. Any deliberate or chance observation of the sexual behaviour of spouses in action is voyeuristic, unethical and intrusive. This reality therefore, limited the research to the views of individual spouses or what their partners said about them. Such information needed to be validated with other sources. The use of qualitative methodology and purposive sampling limited the extent to which the study findings could be generalized.

The study was also limited by socio-cultural sensitivity associated with discussion of issues of human sexuality, where respondents may not respond candidly, but discreetly to research questions. It was limited to examining views and opinions of married, urban, lower middle class couples 25-40 years old, which may not represent views of older couples with different experiences. It was additionally limited by the fact that the views and opinions of urban-based couples may not represent the views and opinions of couples in the rural areas, or those of couples from different socio-economic classes.

1.9 Operational Definition of Key Terms

Context is defined as the set of facts that surround a situation, argument or event, for example, the climate of love and happiness observed among guests partying at wedding receptions.

Culture refers to beliefs, customs, ideas, behaviours and traditions of a given society that are passed through one generation to the next and transmitted through language and through modelling behaviour.

Dysphemism is defined as an offensive or disparaging expression that is substituted for an inoffensive one for example, referring to the wedding ring as a yoke that restrains a randy husband from going astray.

Euphemism is an inoffensive or indirect expression that is substituted for one that is considered offensive or harsh, for example, using the phrase “good time” instead of sexual intercourse.

Married couple is two individuals of the opposite sex who cohabit legally as man and wife.

Scope of sexual communication involves couple dialogue to initiate and consummate pleasurable sexual intercourse; prevent infecting the partner with sexually transmitted diseases; prevent unintended pregnancy; and keep the partner safe from physical and psychological harm.

Token resistance is when a woman indicates that she does not want to have sex even though she has every intention to, and is willing to engage in sexual intercourse.

Trait is a characteristic, habit or trend that identifies one individual from another.

Holistic communication is the approach to communication and sexuality that considers all aspects of sexuality and communication

Sexual pleasure is the good and pleasant feelings that can be associated with sexual experiences, either from sexual contact or from thoughts and fantasies.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter begins with a broad review of interpersonal communication theories relevant to spousal sexual communication, and the objectives of the study. The interpersonal communication theories have been reviewed together with pertinent empirical studies on how factors of culture, personality and gender; language; exposure to TV and social media images; family and peer group influence spousal sexual communication between young spouses. Interpersonal communication begins with some form of intrapersonal reflection and self analysis. The Communicative Analysis theory comes first because of its emphasis on the need for personal introspection and self-analysis, as a prerequisite for effective interpersonal communication. Other theories reviewed are the uncertainty reduction theory, family relationship schemas, theory of interpersonal involvement and emotional tone and the theory of rationalization and self deception. Review of the theories was expected to provide a broader perspective of the psychology and motivation for interpersonal communication in family and relational contexts.

2.1 Theories Relevant to Spousal Sexual Communication

2.1.1 Communicative Analysis and Communicative Responsibility Theory

Communicative analysis is an intrapersonal communication process that describes the introspection and self analysis an individual goes through, in preparation for an encounter with a spouse, business associate, or one's superior. Andrews (1996) explains that communicative analysis is one way of addressing difficulties in communication by anticipating issues and concerns, preceding a particular communicative transaction that may affect its progress or outcomes. The theory goes hand in hand with the need for communicative responsibility, which is being accountable to the duty of maintaining the lines

of communication with the other person. The communicative analysis theory would apply to spousal sexual communication, especially self analysis of whether one has what the spouse expects of him before making advances for sexual relations with the spouse, or whether one has sufficient reasons to influence the spouse on why the two should visit a marriage counsellor.

Aune (2005) explains that communicative responsibility is where individuals in communicative situations, make systematic judgments of the extent to which each party is responsible for contributing to the process of creating understanding in a communicative context. Aune (2005) observes that participants should assume responsibility for communicative acts, which means a consideration of possible enduring effects such as the participants' perceptions of each other's credibility and trust. Aune (2005) submits that two persons have symmetric communicative responsibility, if both are interested in an undertaking, but if one is not interested, there will be what is called asymmetric communicative responsibility.

In sexual communication, it would, therefore, follow that the spouse who initiates the interest to have sex has a higher communicative responsibility than the one persuaded, but if both are desirous of a sexual encounter, then they have a symmetric communicative responsibility or equal level of communicative responsibility. Aune (1998) urges caution when negotiating the appropriate level of communicative responsibility. If one goes too low, one might appear to be hiding something, but on the other hand, if one goes too high then one will look as if one is patronizing the spouse. The influence of socio-cultural factors and contexts should also be considered before deciding whether the spouse is hiding an intention or patronizing her partner.

2.1.2 Uncertainty Reduction Theory (URT)

The Uncertainty Reduction Theory (URT) (Berger & Calabrese, 1975) are almost similar to the communicative theory and the theory of communicative responsibility. The theory explains that the beginnings of interpersonal relationships are fraught with uncertainties, arising from our inadequate knowledge and understanding of the person we are about to meet. The situation makes people anxious and unsure of the right behaviour to adopt. The main tenet of the theory is that one would like to know and understand the views of the person one is meeting on the issue at stake, and that inadequate knowledge of the person tends to increase the uncertainty.

Within marital relationships the uncertainty is likely to manifest in how the spouse receives certain information such as accusation of marital infidelity, or how one reacts to a suggestion to go for HIV screening. If the wife perceives her spouse as an upright man with moral probity, the wife would be more confident about predicting the husband's behaviour, and therefore, experience less uncertainty regarding the accusation of marital infidelity. Avtgis, (2000) argues that as uncertainty between spouses decreases, reports of emotional and social support increase. Avtgis (2000) found there was a relationship between how much spouses know each other, and reports of spousal social support. The URT is axiomatic, a truth that is generally accepted without scientific proof. Critics of axiomatic theories argue that axioms tend to oversimplify the world and ignore intervening variables. The uncertainty reduction theory does not take into account that some individuals, cultures, and nations have a higher tolerance of uncertainty than others.

2.1.3 Family Relational Schemas

The family relationship schemas are relevant to discussions on married couple because they help to explain how family members interact with one another. Koerner and Fitzpatrick (2002) define a schema as an organized set of memories used whenever one interacts with

people, and vary with the experience of each individual. Relational schemas consist of one's knowledge about oneself, in relationship with others, and knowledge about how to interact in relationships. Family schemas include what one knows about relationships in general, or how people normally relate with one another; what one knows about family relationships as a type, or how families should relate and behave generally, and what one knows about one's own relationships with other members of one's family. In most African contexts, the extended family of parents, grandparents, uncles and aunts, nephews and nieces do influence the nuclear family of husband and wife and their offspring. The family relationship schemas offer the challenge to ponder how couples within the different schemas such as the extended family schema, are likely to handle the delicate matter of sexual communication.

2.1.4 Theory of Interpersonal Involvement and Emotional Tone

Roloff (1976) advanced the view that the level of interaction between two participants depends on the importance each participant attaches to the interaction, and is closely related to the amount of significant personal information exchanged between the participants. When self-disclosure of significant information is high, interpersonal involvement increases, but when the disclosure of significant information is withheld, the interpersonal involvement is low. Roloff (1976) explains that the increase in shared information leads to participants making more discriminatory predictions about one another's responses. As participants increase the number of discriminations, the relationship becomes more valuable to the participants, but (Patton & Giffin, 1980) counter with the view that a relationship should be analyzed in terms of its basic patterns of interaction and degree of rigidity: the more the interaction, the greater the possibility of understanding where you stand with the other person. Similarly, if the relationship starts off rigid, it is unlikely that it can be maintained.

According to Patton and Giffin (1980) interpersonal relationships have three dimensions, namely: the degree of personal involvement; the emotional tone or feelings; and the amount

of interpersonal control. This applies to spousal sexual communication, especially when and where both spouses are personally involved in the pursuit of sexual intimacy; where they express their feelings freely without getting carried away by emotions; or where they do not feel restricted by inadequate understanding of the spouse's preferences. 2.1.5 Theory of Rationalization and Self-Deception

Von Hippel and Trivers, (2011) theory of rationalization and deception postulates that the issue of self-protection leads to the tricky problem of rationalization and self-deception between partners. Apart from eliminating the costly cognitive load that is typically associated with deceiving, self-deception can minimize retribution, if and when the deception is discovered. Self-deception also allows people to display more confidence than is warranted, which has a host of social advantages such as elevated status and recognition, as well as the trappings that go with the elevated status.

Von Hippel and Trivers (2011) argue that although self-deception provides a mechanism for reducing the feelings of guilt, the respite is only temporary because the 'deceiver is also the deceived.' Rationalization and deception in marriage encourages the deceiving spouse to continue living a lie. The lived lies could range from financial impropriety, extramarital sex, to drug abuse. The discovery of deception by the cheated party can lead the cheated spouse to lose trust leading to separation or divorce.

2.2 Empirical Studies on the Language of Sexual Communication

This segment examines factors influencing choice of appropriate language (verbal or nonverbal language and sexual vocabulary) in various contexts of sexual communication between married couples. The objective of this segment is to provide an understanding of how personal intentions and motives shape a couple's verbal and nonverbal communication and the factors that could undermine a couple's effective sexual communication, giving rise

to miscommunication, ambiguity or communication breakdown. The segment reviews relevant empirical studies on couple sexual communication by scholars from different cultural environments to establish how they have tackled it.

2.2.1 Family, Religion and Law in the Control of Sexuality

Potts and Short, (1999) propose that societies control the sexuality of their members by embedding sexuality in the institutions of family, religion and law. The family socializes male and female children on how to express their sexuality. The family has rules on the sexual communication expected between boys and girls, men and women. The family institution controls the vocabulary used to describe human genitalia and other aspects of sexuality, and discourages any sexually explicit or suggestive language outside of marriage. Religion too, discourages expression of sexual desire before marriage. Religion views any attempt to use explicit sexual communication between unmarried persons of the opposite sex, as sinful and morally reprehensible. On its part, the law criminalizes as harassment, any attempts at sexual communication without consent. Rape is having sexual intercourse without mutual consent whether between strangers or between spouses. Domestic rape is mainly a serious outcome of lack of spousal sexual communication.

These institutions decree that only married persons have the right to engage in sexual activity. In this way, marriage limits sexuality by separating the married couple from all other sexually active adults in society. The institutions of family, religion and law therefore, perform an oversight role in determining sexual behaviour, thoughts and feelings that may be acceptable within families and communities, thus providing penalties for individuals and couples that might go astray. Couple communication for sexual intimacy is, therefore, learnt within the confines of family, culture, religion and law. Johnson (1998) explains that in couple communication, partners learn how to talk and listen to each other so that they can make

better decisions, resolve conflicts and control anger. This helps couples build more satisfying, fulfilling and mutually respectful relationships.

Byers (1996); Carpenter (1998) and Goodchilds & Zellman (1988) suggest that there are sexual scripts to guide sexual initiation and communication exchanges between males and females including spouses. The sexual scripts assign the role of initiating sexual intimacy to males; and the role of gatekeeper of sexual intimacy to females. The initiator moots the sexual desire and makes advances, while the gatekeeper is expected to initially resist the man's sexual advances, even when they find the advances desirable and plan on reciprocating.

2.2.2 Nonverbal Communication

Guffey (1999) suggests that communication has both a verbal and nonverbal component. She uses the example of a man who expresses his feelings by sending flowers to his wife. The flowers illustrate how one can express one's feelings in nonverbal communication. Although the man's message is subject to many interpretations, like expression of feelings of affection, expression of remorse or proposing an intention, the important thing is that he has said it with flowers. Knapp & Hall (2002) explain that whereas verbal communication refers to the words we use in communication, nonverbal communication refers to communication that is produced by some means other than words (eye contact, body language, or vocal cues. Patton and Giffin (1980) emphasize that when people talk, they rarely trust words alone: they shift their weight, wave their arms, frown or smile and convey their words in varying tones. These nonverbal behaviours emphasize the inadequacy of verbal communication, therefore, necessitating the use of signs and gestures to complement it.

Hall (1998) explains that in close or intimate zones, the head, pelvis, eyes and trunk can be brought into actual contact. In a love relationship, for example, the intimate distance between

partners may be experienced, because in such a relationship greater reciprocity is desirable. On the other hand, close eye contact with another person who is physically passive or rigid, who avoids eye contact, and does not reciprocate, cannot be a relationship of intimacy or responsiveness. Argyle (1988) delineates the five primary functions of nonverbal behaviour as: expression of emotion through the face, body and voice; communication of interpersonal attitudes through tone of voice, gaze, touch; accompany and support speech which is vocalization; and nonverbal behaviours synchronized with speech in conversation, like nodding the head to indicate attentiveness; self-presentation or attributes like grooming and appearance; rituals or the use of greetings, handshakes or other rituals.

2.2.3 Interpretation of Nonverbal Sexual Communication

Babin (2012) proposes that nonverbal communication is more closely linked to expression of sexual satisfaction than verbal communication. In sexual communication the sensitivity of the message determines whether it will be expressed verbally, nonverbally or a combination of the two. P'Bitek (1973) describes his lived experience within his native Acholi Culture, the mutual expectations when a young Acholi woman meets her Acholi boyfriend alone, in a rural village scene at night:

‘That night when they meet, the young woman will again say ‘No.’ For as will be seen later, the word ‘Yes’ does not exist in the vocabulary of the Acholi girl, when it comes to the love-game. The suitor is not disturbed by this; in fact, he does not expect her to verbalize the acceptance. ‘Why consult their words when it is not their mouths that speak? Consult their eyes, their colour, their breathing, their timid manner and their slight resistance, that is the language nature gave them for your answer. The lips always say “No”, and rightly so, but the tone is not always the same, and that cannot lie.’p51.

Jozkowski, Peterson, Sanders & Reece, (2013) are of the view that nonverbal communication can sometimes lead to misinterpretation or miscommunication of consent, such as happens

when the wife says “no” to her husband’s advances for sexual intercourse. If the traditional sexual script discourages a direct “yes”, her negative response becomes difficult to interpret. Jozkowski et al. (2013) submit that the key question is whether men and women fail to communicate consent cues, or whether men and women have a shared understanding of consent cues. This implies that apart from the sensitivity of the message, (verbal or nonverbal) it is important to distinguish the influence of culture on the traditional sexual script expected of individual males and females in each community in order to avoid miscommunication.

Hickman & Muehlenhard (1999) found that students from selected American Universities identified the nonverbal cues as communicating consent to be kissed more frequently than did verbal cues. Hall (1998) found that college students in America used nonverbal cues to communicate permission to be kissed and for more intimate touch. However, by comparison, permission to engage in sexual intercourse was indicated by more verbal cues.

Jozkowski et.al (2013) adds that more American males frequently reported using nonverbal cues to both communicate sexual consent and interpret consent from their partner. However, women reported use of verbal cues to communicate consent; they reported using verbal, and a combination of cues to interpret consent from a partner. A small percentage of men reported being intentionally deceptive in their approach to consent, thinking of how they can obtain sex, instead of as a probe for their partner’s agreement to, or interest in sexual intimacy, realizing that their partners might not willingly consent to sexual activity, and so avoid refusal by not asking. Jozkowski (2015) observes that in this scenario, women who follow the traditional sexual script, waiting to be asked for consent, will be subjected to non-consensual sex if men are “taking without asking”.

The research on consent behaviour available for review was carried out among university male and female students, to identify the causes of rape and non-consensual sex, in American Colleges and University Campuses, and to investigate how consent to sexual intercourse was communicated between males and females. Since the findings are not on married couples they cannot be generalized to Kenyan socio-cultural contexts, or to married couples, hence the importance of this study.

2.2.4 Ambiguous Communication: Token Resistance and Compliance

Barbach (1982) has illustrated with a story that that multiple meanings, inherent in the language, should compel us to consider the motives of communicants, the context of communication and the need to combine verbal and nonverbal cues to give us more exact meaning. The inherent multiple meanings are conveyed by an example of one woman who enjoyed being kissed on her ears and so expressed her affection by kissing her partner's ears. However, she found that the more she kissed her partner's ears, the less he seemed to kiss her, and over a period of time, her kissing of his ears increased, while his kissing of her ears stopped altogether. When she asked him why he never kissed her ears anymore, he told her that he hated his ears kissed and was trying to communicate this by not kissing her. After the discussion, he began to kiss her ears and she stopped kissing his and both were happier for the exchange:

Shotland and Hunter (1995) observe that traditional role stereotypes expect women to "initially resist men's sexual advances even when they find them desirable and plan on reciprocating." This role prescription is bound to create ambiguity in interpreting the meaning of a woman's rejection of a man's sexual advances: whether it indicates genuine unwillingness or rather reflect a kind of "token resistance" waiting to be overcome by the man's persistent efforts.

Kenyatta (1938) and Kabetu (1947) describe the behaviour expected of a Kikuyu Community bride on the night her wedding. Even after the dowry had been paid to the girl's parents, the bride would never go to her husband's home voluntarily, else she be seen as being too keen on a husband. To safeguard the girl's self-respect and dignity, Kikuyu Community culture and tradition allowed the abduction of "reluctant brides. The friends of the "groom" waylaid the "bride" one evening, as she returned home from one of her errands and carried her aloft to the man's home. She cried and wailed throughout the night. Her behaviour was "token resistance" from start to finish. The carryover of this tradition can still be observed today. Most members of the Kikuyu Community have lived experience of this custom even within Christian marriage contexts, where on the day of the wedding, the bride's parents release their daughter to the groom after "mock taunting" and "much pleading" by the groom's party.

The custom of taking the bride home varied from one ethnic group to another. Penwill (1951) explains that ceremonial bride-taking by force was not allowed by the Akamba customary law. Despite this, a girl would be taken by force if the bride price had been paid in full and the girl's father still delayed handing the bride over to her husband.

Muehlenhard & Falcon (1988) found that American university women who practised "token resistance" were more likely to accept interpersonal violence in relationships and readier to endorse the belief that women enjoy the use of coercion in a sexual relationship. Men who believe that women use token resistance are more likely to hold rape supportive attitudes than men who do not believe in token resistance. This complicates matters in African cultures that frown on claims by women, who accuse their husbands of rape. Hatcher et al. (2013) submit that many men and women in Kenya still find it difficult to contemplate the concept of marital rape. Kamau et al. (2010) illustrate the point with the graphic anonymous stereotypical quotation below:

The African Woman never says YES: Her NO or SILENCE is YES. If she says YES or comes to you, RUN, unless you want a prostitute.

Oman and Davis (1997) suggest that men with a strong belief in token resistance paid less attention to verbal resistance by the stimulus person and more attention to nonverbal cues of availability. A man who holds such views might feel that overcoming resistance from a woman is a show of his masculinity: he therefore, restrains himself from showing emotional feelings, which he views as a sign of feebleness. Shortland and Hunter, (1995) submit that apart from token resistance, the other form of ambiguous communication in negotiating sexual intimacy is compliance, which is when a woman agrees to sexual intercourse without really wanting it.

With married couples' compliance might happen for a variety of reasons, like a wife who is eager to use sex to make amends for a recent mistake; one who is not quite sure of the consequences of refusing the husband's sexual advances; or one who uses compliance to stave off real or imaginary competition. Byers and Demmons (1996) submit that the traditional sexual script expects women to behave unassertively with men, which makes them vulnerable to sexual exploitation. In cultures that stress unassertiveness on the part of women, those women who go against the grain are seen as masculine not feminine enough or bitchy. These are not attractive labels and have the potential to make assertive women feel less attractive, thus pressurizing them to go slow on their assertiveness.

Krahe et al. (2000) argue that there is evidence that both token resistance and compliance are frequently used by both sexes in the negotiation of sexual intimacy. What is less clear is whether they have potentially negative effects on sexual relationships, in particular, in terms of sexual victimization and the perpetrators of sexual aggression. Muehlenhard and Hollabaugh, (1988) opine that token resistance is likely to imply negative consequences by

discouraging honest communication; making women appear manipulative and encouraging men to ignore women's refusals.

The foregoing studies have discussed the outcomes or effects of verbal and nonverbal language in sexual communication. A male press for sexual favours from a female, and then reads the wrong meaning from a female's nonverbal cues, resulting in ambiguous communication. The man thinks her "no" is what is referred to as token resistance. Token resistance is the excuse given by males to justify non-consensual sex. Women might comply by yielding to sexual intercourse when they are really not interested or have no intention.

Peplau (2003) submits that although men and women consent to such unwarranted sexual activity, women are more often the compliant sexual partner. Both are cases of ambiguous communication, and do happen to married couples often without deliberate will or consent. Peplau (2003) concludes that if women view sex as a way to show love and caring for a partner, they may be more likely than men to resolve the dilemma about unwanted sex by taking their partner's welfare into account. By discouraging honest communication, ambiguous communication encourages men to get used to having their way through deliberate mis-communication. Similarly, a wife who wants to conceive a baby against her husband's will can be manipulative by complying with her husband's sexual advances without informing him that she is in her ovulation cycle. This raises the question whether it is realistic to expect sexual self-disclosure on the partner's hidden agenda, when each partner acts in their own self-interest.

2.3 Problems of Disclosing HIV Sero Status and Sexual Satisfaction

Sethosa and Peltzer (2005) found that rural South African women who tested positive for HIV/AIDS were reluctant and unable to communicate their positive status to their husband because they feared the consequences of doing so, such as abandonment of partner, verbal and physical violence, leading to disruptive impulses and loss of self-worth. The fear of exposure was inspired by the negative social consequence directly related to the reaction and isolation by the husband, relatives and friends, which in turn, sometimes led to rejection and stigmatization by the community. The psychological consequences such as loss of control, disruptive impulses and loss of own individuality, are equally devastating.

Sethosa and Peltzer (2005) testified that social support was significantly related to disclosure of HIV status among rural South African women. This is an important finding because the fear of isolation inevitably restrains those who would like to go for Voluntary Counselling and Testing (VCT), and if they went for VCT secretly, they would not disclose their sero positive status without the assurance of social support. Since such support may not come easily from spouses, relatives or close friends, it has to be organized through linkage with social groups made up of persons with a similar predicament, who speak the same language, share the same worries and fears. Lack of appropriate spousal sexual language of communicating sexually transmitted diseases and HIV/AIDS may end up putting the lives of married couples at risk of infection.

The Kenya National AIDS Control Council (2013) reports that 1 out of 10 married couples in Kenya is living with HIV and 44% of new HIV infections in Kenya are occurring among married and cohabiting sexually active couples. Byers (2010) submits that sexual self-disclosure, which is the voluntary giving of sensitive information about oneself, such as one's preferred sexual position; personal sexual difficulties or gratification, correlates with sexual and marital satisfaction, and is likely to bring greater bonding between intimates (Nutang et

al, 2013). This view is supported by a study by Rosenberg (2009) on the sexual habits of the Maasai women of Engare - Saro in Northern Tanzania, which found that many married, young Maasai wives had secret boyfriends with whom they shared sexual relationships and communicated more intimately, than they would ever attempt with their husbands. Probed why they did this, they admitted that they had sexual secrets that they only shared with their boyfriends.

Schuler, Choque, & Rance, (1994) found that Bolivian men got involved in extra-marital relationships because while their wives did not think it proper to initiate sex, their lovers and girlfriends-initiated sex without inhibitions Kwena, et al. (2013) found that Kenyan women are not the only victims of sexual infidelity; men, too, can be victims. Many wives of fishermen along Lake Victoria in Kisumu County reported escaping the discomfort and painful sex with their husbands to get extra-marital sex, which they described as more satisfying because they were able to communicate their sexual desires easily with their lovers, who were more compatible as sexual partners. They rationalized their actions by emphasizing the absence of sexual communication with their spouses regarding the painful sex experienced with husbands, who had enhanced penile size, and often used physical violence.

Smith (2002) concludes that many men and women are afraid of rejection by a sexual partner, early in their relationship. As a result, they may not wish to bring up issues the partner might find uncomfortable or embarrassing. Then there are other issues abetting sexual promiscuity such as labour migration, rural poverty and internal displacement. These socio-political problems serve as excuses and reasons for having multiple sex partners despite the risks of engaging in unprotected sexual intercourse and the spread of sexually transmitted diseases and HIV/AIDS. The socio-political circumstances raise difficulties of maintaining effective couple sexual communication.

2.4 Social Anxiety and Communication of Sexual Relationship Satisfaction

Social anxiety is the fear and anxiety of being negatively judged and evaluated by other people. Socially anxious persons tend to avoid social situations that involve interaction with other people. Heimberg, Brozovich, & Rapee (2010) submit that social anxiety is expressed on a continuum of severity, the high end of which is defined as social anxiety disorder (SAD). SAD is often characterized by the experience of distress in, or by the avoidance of social situations, in which evaluation by others is perceived to be likely. Individuals with higher social anxiety, including those with SAD, report less sexual satisfaction than non-anxious individuals (Bodinger, 2002); (Kashdan, Farmer, Adams, Ferssizidis, McKnight & Nezlek, 2011).

Montesi, Conner, Gordon, Fauber, Kim & Heimberg (2012) had hypothesized that the fear of intimacy and sexual communication were potential mediators of the relationship between higher social anxiety and lower sexual satisfaction, but actually found that higher levels of social anxiety predicted higher fear of intimacy, which predicted lower satisfaction with open sexual communication, and in turn predicted lower sexual satisfaction. Their study found that sharing personal information about oneself with one's partner, including information relating to one's sexuality would be particularly difficult for socially anxious individuals. Social anxiety would, therefore, place much stress on the couple's capacity for social interaction and sexual self-disclosure.

2.4.1 Difficulties of Self-Disclosing Multiple Sex Partners

"Promiscuous behaviour" varies between cultures, as does the prevalence of promiscuity, with different standards being applied to different genders and social status. Russell (1936) has said that if a man hardly ever leaves home, and seldom sees any woman but his wife, it would be easy for him to be faithful; but if he travelled without her, or lived in a crowded

urban community, the problem would be proportionately more difficult. Neumann (2008) confirms Russell's view, by revealing that men did not go astray because they lacked sex at home. What made them seek extra-marital relations was the time they spent away from home. So mobility and the novelty created by new acquaintances of the opposite sex is the main attraction to extra-marital sexual relationships. Neumann affirms that men will not volunteer information on their sexual escapades to their wives when they return home, but Hrdy (1987) blames the rapid spread of HIV in Africa to what he calls 'a culture of promiscuity in Africa.' Hrdy's view is that promiscuity is the most important cultural factor contributing to the spread of HIV in Africa. He does not say why this is the case, leaving the reader wondering what can be done to avert the crisis in the light of such a *deeply entrenched* practice.

Guest (2007) provides vital clues as to why HIV infections are rampant in Sub Saharan Africa. She argues that despite being culturally and ethnically diverse, the Westerners tend to paint Africa with the same brush, describing Africans as hypersexual. This is the reason given to explain why the continent has been ravaged by the AIDS pandemic. Guest quotes statistics that show that Africans are no more sexually promiscuous than Americans. The statistics show that, for instance, at the age twenty, 75% of Americans have had premarital sex while 25% of married American women and 44% of men have had extramarital sex.

The main difference between the American and African sex scenarios has to do more with economic and political factors than cultural ones. Although Americans for the most part, engage in protected sex more than Africans, Americans are not forced to sell sex for economic survival, arising from poverty, political instability and social displacement due to internal conflicts. Guest (2007) explains that African women engage in commercial sex for the most part because they have children at home to feed. Married women face violence or social rejection if they insist that their husbands use condoms. They do not ask questions that might upset their sexual partners who also provide material support.

Guest argues that American men do not have sex with strange women because of economic necessity, civil strife or social displacement, separating them from their wives and families for the better part of the year, but African men do. The Aids pandemic has not hit Africa because its people are more promiscuous, but due to poverty, violence and inequality inherited from a history of colonial oppression and racial discrimination. Oriaso (2013) corroborates Guest's views in his study on poor women from the lakeside town of Kisumu, who offer unprotected sex in exchange for fish for their sustenance and survival, despite the high risk of STDs/HIV infections.

Ashley (2012) is of the view that whatever the choices spouses make under the strain of poverty or sexual frustration nothing makes a spouse question their ability to provide a loving atmosphere more than when they are cheated on. One of the major reasons' infidelity causes a couple to split up is because either there cannot be forgiveness or there is too much guilt. She concludes that infidelity breaks the trust and respect of the spouse and causes couples to drift apart. Discussion of sexual intimacy and sexual health should, therefore, be critical of the simplistic proposals for sexual communication at the level of the couple and reach out to other more effective networks of interpersonal communication that distil messages down to the couple with time.

The foregoing section has reviewed the process of interpersonal communication and the functions of verbal and nonverbal cues between married couples, in the context of family, religion and culture. Culture assigns an active sexual script to men to be the ones to make sexual advances to women, while women act as the gatekeepers of men's sexual advances. These scripts have the potential for sexual miscommunication where men presume that when women say "no" to sex, they should not be taken seriously. The cultural scripts also put pressure on women to refuse male advances even when they need sexual intercourse, or to comply with sexual advances against their best intentions.

The barriers to the disclosure of negative sexual news and information, for example, the disclosure of HIV sero status, have been discussed. The cultural difficulties associated with engagement in sexual communication regarding positive issues such as partner compatibility, consensual sex, and sexual pleasure have been highlighted. The studies reviewed have shown that spousal sexual communication of the partner's infidelity, or extra-marital affairs, faces many challenges such as fear of the partner's reaction, including physical and psychological abuse.

2.5 Sexual Communication between Married Couples

This part reviews the strategies that married couples use in communicating their sexual messages. It entails a critical examination of everyday couple sexual concerns with a potential to cause conflict of expectations or misunderstanding in their articulation of sexual desires, compliance and objections to sexual advances. The problematic areas of sexual communication are those that cause fear and feelings of embarrassment when spouses express desire to have sex; giving feedback on the partner's sexual performance; negotiating safe sex and condom use and confession of infidelity and infection with sexually transmitted diseases.

The reasons why spouses keep certain sexual information secret, while volunteering other information, are explained in the Relational Dialectics Theory (RDT). The theory advanced by (Baxter & Montgomery, 1988) stipulate that personal relationships are often characterized with contradictions, where for example, one partner's desire for openness on a given issue, is counterbalanced by the other partner's desire for silence on the same issue. Similarly, the Social Penetration Theory (SPT) by (Altman & Taylor, 1973) is aptly called the onion theory because like peeling the onion layers, each spouse discloses information sparingly, and in accordance with the reciprocation of the partner, before getting to its core. The closer and more trusting the spouses become of each other, the deeper the level of self-disclosure. The Johari Window Model by (Ingham & Luft, 2003) have a similar message: The more open to

each other spouses become, the wider their common ground (Arena) becomes, and correspondingly, the need by the partners to keep secrets diminishes.

Whitbourne (2014) argues sexual secrets between married couples are inevitable, but they also have the potential for constraining sexual communication and intimacy. Whitbourne (2014) submits that keeping secrets in marriage is understandable because it allows married people to be in a position that avoids their partner's disapproval. The requirement of faithfulness in marriage, demanded by religious belief and culture, exerts pressure on couples to conduct sexual communication with "cultural and religious correctness," in order to fit in with contextual, socio-cultural and religious expectations.

Married couples have sensitive matters they would rather not share yet with their partner, and keep such matters private. (Easterling & Brackett, 2012) suggest that married couples tend to keep more secrets because the cultural script and marriage vows demand a high degree of honesty, but it can be argued that keeping secrets does not connote a high degree of honesty, but rather, a desire to keep some personal matters private. In order to maintain the illusion that one is being open with one's spouse, one might have to keep one's motives and actual behaviour secret. Some sexual secrets if known, would potentially be stigmatizing, particularly those involving sexually transmitted diseases, abortions and multiple sex partners or encounters. This leaves spouses in a constant state of anxiety, and fear of what secrets to disclose, and what to conceal, manifested in defensive behaviour.

Also kept secret are their honest feelings about their spouse and the sexual fantasies they might have about those they secretly admire. But as Easterling et al. (2012) point out, the closest partners may need to keep some things secret in order to protect their relationship. The studies reviewed are on sexual communication used by married couples, and a search for reasons why spouses experience feelings of discomfort when discussing their sexual health or

when expressing feelings and sending messages of intention to be sexually intimate with their spouse.

2.5.1 Expression of Sexual Intent in Spousal Sexual Communication

Cadell (2008) explains that the basis of good sexual communication is “couple empathy,” meaning that each partner in a couple knows that the other partner cares about them. When this happens, the partners are able to accurately anticipate the feelings and thoughts of their partner on issues about sexuality. One experiences feelings of embarrassment when asking for sex because some cultures, like many cultures in the world, do not socialize children to talk openly about sex. Cadell (2008) explains that people transit from childhood into adulthood, with doubts and fear of expressing their sexual feelings and opinions openly. Those who talk openly are dubbed “loose tongues” or “dirty old men.” Sex terminology used in street language contexts is quite unsuited to describing loving and intimate sexual thoughts. To overcome feelings of embarrassment, lovers use euphemisms and dysphemisms for human genitalia and sexual acts. Cadell (2008) points out that sexual communication involves some risk, because by talking about sex, we become vulnerable to judgment. The willingness to take risks is often related to the level of trust within the relationship. Openly talking about or asking for sex can be scary when couples lack mutual empathy and trust. Riechmann (2012) explains that it is difficult for women to unlearn some of the things they were brought up believing about sex, and therefore, come out of the closet of what he calls the “good girl syndrome” or the girl who conforms to the cultural script. Riechmann (2012) says that the cultural script has socialized girls to think and act the script in accordance with the social expectation that condemns those girls who undress in front of their spouses, masturbate, give oral sex or initiate sex when they want it. Riechmann argues that men are inhibited by their inadequate knowledge of the female body and their misconceptions about female perception of male genitalia, not to mention the male ego that encourages men to feel,

and think that, showing their emotions is a sign of weakness and that a man is expected to know what pleases his woman and does not have to ask her.

Cadell (2008) explains that many people have difficulty saying no to others, in most situations, let alone saying “no” to the sexual advances of their spouse. She offers a three-step approach where the partner expresses appreciation for the invitation to have sex, and then gives a clear, unequivocal no, followed by an alternative offer like this: ‘I shall take you for lunch in town, and on our way back we can pass by the theatre and see the new show.’ According to Cadell, this approach may not wholly please the partner, but some inhibitions are necessary in keeping a spouse from doing something that could cause them physical or emotional harm. Next is the issue of nonverbal behaviour in sexual communication. Nonverbal communication between couples, affects sexual communication variously, between cultures. It is easy for one to send nonverbal signals that will elicit the wrong meaning in the mind of one’s spouse. Cadell explains that the secret to managing sexual communication ambiguities created by nonverbal behaviour is to develop mutual vocabulary in the language (verbal and nonverbal) which enhances shared meanings and empathy between couples.

2.5.2 Difficulties in Negotiating Safe Sex in Marriage

The report of the Kenya HIV County Profiles (2016) has an estimated 71,034 new HIV infections among adults and about 6,613 new infections among children annually. Stable and married couples are the most affected, as this group accounts for 44 per cent of the new adult infections. The Kenya AIDS Indicator Survey (KAIS) (2012) indicated that the demographics of the HIV/AIDS had shifted from a peak of 25-34 age group towards a peak of 45-54 years comprising of mainly married persons. This reality legitimizes the idea of negotiating safe sex in marriage as a component of the sexual communication between spouses. Safe sex in marriage describes sexual intercourse between spouses, that carries no risk of infection with

STDs, unintended pregnancy or raising the possibility of induced abortion. Safe sex is mutually agreed by the partners, and is consummated without fear of causing any physical or psychological injury to the consenting partners.

Sinding (2005) has observed that in the fight against HIV/AIDS in Sub Saharan Africa, marriage and the illusion of fidelity among supposedly HIV-negative couples is increasingly seen as a risk factor because in 2002, 50% of all women, who contracted the AIDs virus were married. Stanecki (2002) found that in Rwanda, 25% of women who were HIV-positive had only one sexual partner in their lifetime, and had complied with the message of ABC (Abstinence, Be Faithful and Condom Use). Abstinence and faithfulness can only be effective if both parties have not been infected prior to adopting the ABC strategy and resolve to remain faithful to their partners. Findings in Cambodia, South-East Asia, by (Kuuire, Boateng, Mengieng & Amah, 2013) explain that although negotiation is normally carried out between equals, wives and husbands are not equal. Stanecki (2002) confirmed in Rwanda that the inequality between husbands and wives was responsible for much of the violence against women and the increase in spousal infection with sexually transmitted diseases.

Hirsch (2007) argues that married women cannot be assertive enough in their bid to stop marital infidelity because of their financial dependency on their husbands; their low education status; the large age difference with their husbands and fear of social isolation by those who accept the status quo of inequality. This raises the question of whether it is realistic to expect wives to engage in negotiation, husbands who are insistent on having sex, to obtain their consent for sexual abstinence, use of condoms or to be faithful to their wives. Hirsch (2007) observes that turning women into effective safe sex negotiators involves economic empowerment before the women get married. It involves protecting girls from involvement in precocious sexual activity, which results in adolescent pregnancies, dropping out of school and subsequent marriage to older men.

Women require enhanced educational opportunities in school and college, which allows them enough time to mature and pursue professional careers and better employment opportunities, which in turn, raise their status. Hirsch (2007) suggest that women need exposure to effective sexual health campaigns against STIs/HIV/AIDS where they can obtain accurate information on the HIV virus, how it is transmitted, and ways of protecting themselves against infection. Condom use has cultural and societal associations with non-marital and casual sex, an association that stigmatizes condom use in marriage.

2.5.2 Spousal Sexual Communication and HIV/AIDS Prevention

Kenya is one of the four HIV ‘high burden’ countries in Africa, with about 1.5 million people living with the HIV infection by the end of 2015: (National Aids Control Council, 2016.) According to the report, women in Kenya are more vulnerable to HIV infections compared to Kenyan men, with the national HIV prevalence at 7.0 per cent for women and 4.7 per cent for men: (KNBS Population Projections and HIV Estimates, 2015). The epidemic is geographically diverse, ranging from a high prevalence rate of 26 percent in Homa Bay County, in Nyanza region, to a low rate of approximately of 0.4 percent in Wajir County, in the North Eastern region. Kajiado County, the home of Ong’ata Rongai Town, has a population of 840127 (KNBS Population Projections, 2015) and an HIV prevalence rate of 4.7% comprising of 6.6 % prevalence rate for women and 4.0% prevalence for men respectively and 393.8 new HIV infections annually. The report of the (Kenya HIV County Profiles, 2016) has an estimated 71,034 new HIV infections among adults and about 6,613 new infections among children annually. Stable and married couples are the most affected, as this group accounts for 44 per cent of the new adult infections. Although the statistics show a reduction in the rate of infection overall, HIV infection within marriage and stable relationships make it necessary to study the causes of extra-marital sexual activity within marriage and the factors hindering effective couple sexual communication.

The Kenya AIDS Indicator Survey (KAIS) (2012) indicated that the demographics of the HIV/AIDS had shifted from a peak of 25-34 age group towards a peak of 45-54 years comprising of mainly married persons. This poses a challenge to communicators to refocus their strategies and target this category. In the past, Kenya has employed a variety of communication strategies in the fight against HIV/AIDS ranging from awareness creation efforts mainly, through the mass media, targeting youth and vulnerable groups such as commercial sex workers and politically displaced populations by raising their awareness of the risks posed by HIV/AIDS and the ways of reducing the risk of infection. These efforts have not been holistic to include sexual frustration and communication issues that lead married couples to the temptation of seeking extramarital sexual relationships.

Statistics from KDHS: (2008-2009); KAIS (2012); KDHS (2014) indicate that despite high awareness, that the risk of AIDS can be reduced by using condoms and limiting sex to one faithful uninfected partner, 71% of women and 78% of men age 15-49 indicate that high awareness of risk reduction measures, has not resulted in a change in attitudes and risk avoiding behaviour. Agadjanian and Menjiver (2008); Egesah and Ondiege (2002); Oriaso (2013) are of the view that the disparity between high awareness and low behaviour change can be attributed to social factors like poverty, low education, negative cultural attitudes, and environmental factors.

Fishbein and Joseph (2006) explain that social factors might predispose audiences to resist change, but have no direct influence on attitude and behaviour change, as have personal attitudes and behaviour. They recommend attitude and behaviour change strategies through interpersonal communication strategies, targeting individuals and small groups.

Govender (2010); Morris (2003) argue that behaviour change cannot be attributed to an all powerful media because other factors intervene in the communication process, such as socio-

cultural and personality factors giving rise to Behaviour Change Communication (BCC) strategies to promote change by audience participation in adopting attitudes and behaviour that avoids the risk of HIV infection. Schiavo (2007) stresses that unless the motive behind the action was established, a meaningful and appropriate response could not be made. The change agent had to focus on the psychology behind the action, in order to answer the question why people behaved as they did. Kiai (2009); Ndati (2011) emphasize the use of local contexts and dialogue to influence and change the perceptions and attitudes of the audience.

Summary

This section has looked closely at the objective about the influence of language on spousal sexual communication. The objective recognizes that throughout history, the language of communicating sexuality has been controlled by the family, religion and law. At the family level, communication on sexuality has been done through the use of euphemisms and dysphemisms, so as to empty sexual communication of any feelings of embarrassment. Religion has always looked at sexual communication from a moral perspective, such that some words and ideas such as sexual intercourse, sexual pleasure or gratification should not be discussed openly, because doing so would be morally reprehensible. On its part, the law criminalizes and punishes behaviour that transgresses the sexual rights and privacy of others, such as indecently touching a lady's bottom, or using inappropriate language to address her.

Sexual communication is normally transacted through verbal and nonverbal language, depending on the subject and context of communication. The husband who sends his wife a bouquet of flowers, after an acrimonious exchange, is using flowers to say he is sorry. He has said it with flowers. Wrong interpretation of verbal and nonverbal language cues often leads

to ambiguous communication and miscommunication of the intended meaning. This happens when males push females for sex, and mistake female resistance for token resistance.

It is difficult for couples to find appropriate language or words for communicating such topics as sexual self-disclosure of HIV/AIDS; sexual dissatisfaction; frustration of sexual desire; confession to having extramarital sex; condom and safe sex negotiation in marriage and words to express one's spontaneous sexual intent. In view of the foregoing, careful choice of words and strategies is necessary for communicating such messages to the spouse in order to offset the risk of psychological, verbal or physical reprisals.

2.6 Influence of Economic Factors on Spousal Sexual Communication

Although economic factors are critical to the way young Kenyan married couples manage their lives including their spousal sexual communication, no studies were found that directly addressed how economic factors influenced sexual spousal communication. In their study of married adults in Lagos, Nigeria, (Ogwokhademhe & Ishora, 2013) found that couples perceived 'a problem-free marriage' as one in which the husband and wife were in agreement on major issues such as handling finances, dealing with in-laws, common interests, objectives and values. The married adults in the same study perceived that husbands who were denied sex by their wives looked elsewhere for sexual intimacy, and in the process, incurred financial expenses at the expense of their spouses and family. In another study in Ondo State, Nigeria, by (Akinbodunse, 1996) the husband's unemployment and financial problems, were found to be big determinants of marital conflict because financial incapacity diminished the husband's role and status, as provider and head of the family.

From their studies in Hong Kong, Li and Fung (2013) found that married couples had three goals, namely: companionship goals, personal growth goals and instrumental goals. They explained that companionship goals focused on people's needs for belongingness and

relatedness in marriage, while personal growth goals emphasized a spouse's desire to develop, grow and actualize oneself within marriage. Instrumental goals centred on the practical nature of the marriage, including the sharing of household labour and responsibilities with each other such as housework, managing family finances and raising children. Li and Fung (2013) observe that in general, younger married couples tended to focus on personal growth goals; middle age couples emphasized instrumental goals, while older couples strived to reach companionship goals.

The observation that younger couples from Hong Kong were found to emphasize personal growth above all else, indicates the potential for conflict between young spouses who do not hold joint consultations to identify priorities, and to jointly plan the couple's growth strategies. Another study conducted in Iran by (Ahmadi and Sadeghi, 2016) confirmed that a couple's socio-economic status in the areas of family income, level of education and quality of housing, influenced the marital satisfaction of a couple. In Kenya it would be important to establish whether economic factors influenced spousal sexual communication for the promotion of marital satisfaction between younger spouses.

Summary

The foregoing studies have demonstrated that economic factors can, and do, influence couple sexual communication, especially when the role expectations of the husband as head and provider of family needs, fall short of his role performance. Spousal sexual communication tends to suffer greatly when husbands feel deprived of sexual satisfaction by their wives, and in compensation, spend money intended for the family, to seek sexual gratification in extramarital affairs. When the family goals for personal growth, need for companionship and household responsibilities clash, it diminishes the chances for intimate spousal sexual communication.

2.7 Influence of Culture, Personality and Gender on Sexual Communication

Section two of this study starts with an overview of the background of the socio-cultural behaviour of various ethnic communities' resident in Ong'ata Rongai and how these impact on sexual communication behaviour between young spouses. This is followed by a short review of the cultural dimension's theory and the appropriateness of some cultural dimensions for understanding the cultural contexts of sexual communication. The section goes on to examine how culture influences personality traits, issues of gender and the overall impact of culture on sexual communication of young married couples. We shall start with an overview of the socio-cultural life and sexual behaviour of major ethnicities resident Ong'ata Rongai.

2.7.1 Overview of Socio-Cultural and Sexual Behaviour of Major Ethnic Groups Resident in Ong'ata Rongai

The Kajiado County Integrated Development Plan: 2013-2017 gives the figure of 58,459 as the population of Ongata Rongai, comprising of 28,039 males and 30,420 females. Rongai is dominated by migrants from Kenya's major ethnic groups. Apart from the indigenous Maasai, other ethnic communities that have settled there are the Kikuyu, Luo, Abagusii, Kamba, Kalenjin, Meru, Embu, Abaluhya, and others in fewer numbers.

According to the Continuum Complete International Encyclopaedia of Sexuality (CCIES, Kenya) the sources and character of ethnic values, emanate from essentially two layers of cultural influence in every Kenyan. The first is the traditional, tribal value system and the second consists of western values. Sexual values, traditions and behaviour arise from the matrix of these influences which vary among individuals. The differences are influenced variously by the degree of urbanization, tribal intermarriage, religion and level of education. Sexual intercourse, f instance, is for married couples, but premarital sex, though rampant, is forbidden by religious beliefs and traditional practices of ethnic groups resident in Rongai.

Apart from the Luo, all other ethnic groups practice male circumcision. Among many Kenyan communities, the circumcision rite is a mark of transition from childhood to adulthood. Although the Luo do not traditionally practice male circumcision, the uptake of male circumcision among Luo men is, today, considerable in Luo Nyanza and in the other parts of Kenya, more as a measure of controlling the spread of HIV/AIDS infections, rather than a rite de passage.

Most Kenyan ethnic groups are patriarchal, relegating the traditional role and position of women to subordinate status in relation to men. Traditionally, women are expected to conform to the wishes of men. This implies that wives are expected to consent to sexual intercourse on demand by their husbands (Kamau et al. 2010). There are a few cultural differences among the ethnic communities of Ong'ata Rongai. Rosenberg (2009) found that Maasai husbands allowed married women to have boyfriends, but not to conceive children with them; that a Maasai mother would give or loan her childless sister a child to own until she had her own. The Luo were still committed to inheritance of wives left behind by their deceased siblings (Perry et al. 2014).

Worthington et al. (1987) witnessed a decline in the cultural control of sexual mores among Kikuyu youth of Ngecha Area of Limuru. Changes in Kikuyu culture have led to a significant increase in unwed motherhood among the Kikuyu because young people are not trained in the traditional mode of limited intercourse that did not involve penetration (Kenyatta, 1978). The changes in the Kikuyu culture observed in the Ngecha community could partly explain why the Kikuyu tolerate their unwed daughters to leave their babies in the care of grandparents and venture out in search of employment, a practice viewed by other tribes as encouraging

loose sexual morals. The practice observed in Ngecha applies to Kikuyus in other parts of Kenya, Ong'ata Rongai included.

The national estimates on followership of the major religious denominations in Kenya, are: Roman Catholics 29%; Protestants and Anglicans 27.4%; African Independent Churches 21%; Orthodox 2.6%; which brings the Christian total to 80%. The animists constitute 12%; Muslims are 6%; and East Asian religions constitute 2%. Source: (CCIES, Kenya). Both Catholic and Protestant Churches are very conservative, theologically and morally. The Catholics are conservative, in large part, because of their dependence on conservative Italian and Irish Missionaries. The other Christian churches are conservative because of the influence of the mass evangelical movement that has dominated Protestant Churches for several generations.

Gachihi (2014) concurs with the above views with regard to the contradictions of the Christian message and messenger where Christianity is seen to have enjoined itself to the colonial endeavour, and thus precipitated a coexistence that laid bare the paradoxes and contradictions, between the tenets of the Christian faith, and the ethos of colonial rule. Mugambi (1989) argues that although the tensions between past, present and future have provided opportunities for identity and growth, there should be a reciprocal transformation born on the realization that a conscious effort to rediscover the past provides the basis for becoming acquainted with the present and planning for the future. Rigid religious conservatism might not easily recognize the necessity for transforming the thinking about sexuality, sex behaviour, and sexual communication as a means for improving relationships between young married couples.

The quest for Christianity with an African identity and values is visible in some religious sects found in Ong'ata Rongai. The Legio Maria (Legion of Mary) is largely a Luo outfit that

believes in a Black Messiah and adheres to Luo customs and traditions: Kustenbauder (2009). Legio Maria was founded in 1962/63 by catechists who broke away from the Roman Catholic Church. The Akurinu or Aroti is one of the Spirit Churches prevalent among the Kikuyu People of Kenya. The Church believes in faith healing for the restoration of wholeness of life, and that Christian worship should be contextualized in African culture and not foreign cultures (Njeri, 1984). The Akurinu broke away from the Anglican Church in 1926 and became The Holy Ghost Church of Africa to resist the imposition of foreign culture in religious beliefs. The members who constitute the African Christian sects are mainly ordinary citizens who may not fit well socially or economically within the mainstream Christian Churches, which are led by what (Gachihi, 2014) calls the African inheritors of “the ethos of colonial rule.”

In summary the sexual behaviour of Ong’ata Rongai dwellers are variously influenced by the residual culture that defines each ethnic group, the overall youth subculture and language, their religious faith and teachings, ideas and images in the mass media and the challenges and opportunities of urbanization. The Maasai culture, for example, is ambiguous on promiscuity in marriage, especially when practised by young women who have been married off to older men; the Kikuyu appear to encourage premarital sexual activity when they allow their daughters to bring home, children born out of wedlock, under the care of grandparents and the Luo still practice wife inheritance and polygamy despite the reality of the risk of HIV/AIDS infection. All the major ethnic groups have patriarchal structures that frown on the concept of gender equity. Although the Holy Scriptures urge that spouses become one flesh, with no secrets between them, many differences persist that contribute to misunderstanding and strained sexual relations. These differences can be better addressed when the factors that influence spousal sexual communication are investigated so that couples can conduct spousal sexual communication freely and without feelings of shame and embarrassment.

2.7.2 Cultural Dimensions Theory

Triandis (1995) posits that culture consists of shared meaning systems that provide the standards for perceiving, believing, evaluating, communicating and acting among those who share a language, a historic period and a geographical location. The cultural dimensions theory by (Hofstede, 2010) is appropriate for the analysis of cultural influence on members of any given society. The theory provides a framework for cross-cultural communication by describing the effects of a society's culture on the values of its members, and how these values relate to behaviour. Hofstede (2010) described six dimensions along which cultural values could be analysed. These are: individualism-collectivism; uncertainty avoidance; power distance (strength of social hierarchy); masculinity-femininity (task orientation versus person orientation); long-term orientation versus short-term evaluation; indulgence versus self-restraint. Out of the six dimensions of culture, three dimensions are particularly relevant to sexual communication between married couples. The individualism-collectivism would apply where spouses act as individuals pursuing self-interest, or when they are bound by the collective interests of the couple, extended family or community; the masculinity versus femininity dimension is where masculinity is defined as a preference in society for achievement, heroism, assertiveness and material rewards for success, and femininity represents a preference for cooperation, modesty, caring for the weak and quality of life.

Women in feminine and masculine societies tend to display different values; the indulgence versus restraint dimension is a measure of happiness, assessing whether or not simple joys are fulfilled; indulgence is when society allows free gratification of basic and natural human desires related to enjoying life and having fun; and restraint is when society controls gratification of needs and regulates it by means of strict social norms. The indulgence-restraint dimension applies to sexual communication especially when and how individual

spouses express sexual desire or make advances, or when they feel restricted to mention phrases like sexual intercourse, “pleasurable sex” or “sex for enjoyment.”

Hofstede (2011) claims that societal, gender, and national cultures are more deeply rooted in human minds than occupational cultures which are learned at school and work, which implies that it is much more difficult for individuals to adapt to new societal, gender and national cultures such as Kenyan female adapting to being a Ugandan wife and much easier to adapt to occupational cultures such as adapting from teacher role to farmer role.

Triandis and Suh (2002) posit that culture defines the traits and behaviours that are considered important, desirable or undesirable for society, but (Martinez & Oishi, 2008) argue that the degree to which players follow the rules differs across individuals, depending on their personal preferences, moods, and specific situations. Effective management of interpersonal communication depends on understanding what (Schramm, 1963) calls ‘the communicator’s frame of reference,’ which is really, the influence exerted by the individual’s personality traits, past experiences, culture, family background and gender. The individual spouse’s frame of reference applies to contexts of sexual communication between married couples.

Infante et al. (1990) say that an individual’s culture is an important environmental factor that shapes one’s personality, but traits are some of the biological factors that shape personality. Infante et al. (1990) describe three major trait levels, namely, cardinal, central and secondary traits. Cardinal traits are dominant and obsessive characteristics like the ruthlessness of Adolf Hitler or the selflessness of Mother Teresa of Calcutta. Other cardinal traits are obsessive love of money, sex, fame or social position. Cardinal traits are not pervasive within a culture. Common traits are general characteristics found to some degree in every person, such as honesty, courtesy and politeness which are widely recognized within cultures, but vary from

one culture to another, based on differences in values, needs and beliefs. Positive and negative traits can be determined by cultural expectations: what is considered a positive trait in one value system may be considered negative in another, thus resulting in different expressions of personality across cultures.

Hofstede (2001) posits that all psychological processes have a cultural component. This might include ways in which culture influences individual spouses when initiating or negotiating sexual intimacy or condom use due to psychological associations of ‘who asks for sex or who uses condoms.’ Culture also influences how gender- power relationships affect sexual transactions between spouses. Markus and Kitayama, (1991) posit that there are major cultural differences in cognition, emotion and motivation. The view was a significant departure from Western scholarship concept of universal psychology, pervasive across cultures. Triandis (2004) concludes that the individual’s thought processes; response to feelings and the urge to act in certain ways, is influenced by one’s culture.

Martinez et al. (2008) submit that people who live in individualist cultures tend to believe that independence, competition and personal achievement are all important, while those who come from collectivist cultures value social harmony, respectfulness, and group needs, over individual needs. Differences in the cultural orientations and family backgrounds of spouses can be areas of potential conflict in many aspects of human interaction including sexual communication. Yamada et al. (1999) have shown that people who were raised in a collectivist culture and then lived for several years in an individualist culture were high on both collectivism and individualism and could adjust much easier to the pressures of either individualism or collectivism. Triandis & Suh (2004) found that within collectivist cultures there are individuals who think, feel and behave like people in individualist cultures. He found that individualism increases with relative affluence, leadership role, much education, international travel and social mobility; while collectivist behaviour is more likely if the

person has been financially dependent, is of low social class, has limited education, has done little travel and has been socialized in a family where only the father's family norms are present; is traditionally religious and has been acculturated to a collectivist culture. Individuals brought up in collectivist cultures tend to suppress their own personal interest for the sake of the family, group or community. They seek consensus on issues rather than winning at the expense of other group members. In marriage, therefore, the interests of the couple come before personal gain or advantage.

The contrast between collectivist and individualistic cultures is best illustrated by the values that have inspired the Japanese strong group/collectivist culture and the individualist cultures of societies in the West. Parsons (2014) argues that the teachings of Buddhism and Confucianism suppress individualism and ego-based ambitions thus increasing the work ethic and loyalty to the group. Most nations of Western Europe and America are fundamentally individualistic societies in their expectations. From infancy, children are encouraged to speak their minds, sharing their success and making independent choices for themselves, but the idea of putting the needs of the group before their own, is not particularly attractive or rewarding when there is so little importance placed on it. In business enterprises, incentives are conferred for individual achievement. Parsons (2014) explains that in Japan, awareness of how one's actions affect group dynamics and playing down personal achievements by showing humility are still common behaviours.

Although the value system amongst the younger generation is slowly shifting towards individualism, there is still an emphasis on collective or group loyalty, especially in the large corporations, which contrasts with the culture of some Western organizations. Values so deeply ingrained in religion, culture and society can make it hard to operate within different value systems. Things are changing slowly as Japan gets involved deeply in global trade, with more Japanese working in individualistic cultures, where they have to learn to harness the

power of the individual and find their own place amongst them. Striking the right balance is critical. Inamori (2014) observes that people have no greater calling than to serve the greater good of humankind and society. The way the two individuals constituting a married couple projects its life and group identity within each cultural context will, to a large extent, determine how the group/community relate with the couple in terms of sharing information, resources and even friendship.

Infante, Rancer & Womark (1990) define secondary traits as the distinguishing features of one's personal nature: the likes and dislikes of an individual, like the partner's love of food; addiction to gambling or substance abuse. Over time the secondary traits can have negative influence on sexual communication when one of the spouses blames the sexual performance of the partner on his/her alcohol or substance abuse or on gambling. Self-disclosure between spouses would be useful in addressing the negative effects posed by secondary traits, including seeking therapy from a marriage counsellor. Infante et al. (1990) explain that traits are assumed to be consistent across situations. One's behaviour regarding a trait is not expected to vary greatly from one situation to the next. It follows therefore, that a submissive wife in one situation, tends to be submissive in another.

A wife who is submissive will generally tend to continue the trait behaviour from one year to the next, but serious questions are likely to arise when, for example, she discovers that her mate is involved in a sexual relationship with another woman. The submissive trait in a woman, normally supported by cultural values, religious vows of love and submission to the husband, 'in sickness and health,' will be shaken when she discovers that her husband has been cheating on her. Infante et al. (1990) explain that despite trait behaviour, situations might arise that compel a submissive spouse to speak out on her rights, though in general, the theory maintains that there is a fairly high degree of consistency in trait behaviour across time

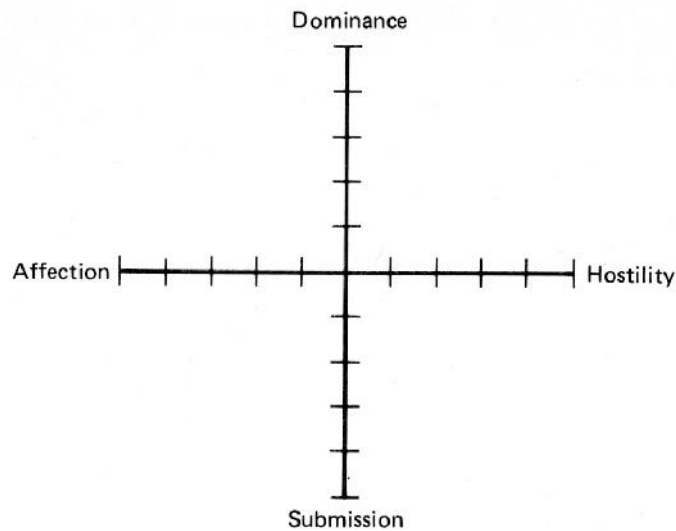
and situations. The wife's reaction to the husband's infidelity is likely to manifest in rejection of the husband's sexual advances or in altercation and violence.

Infante et al, (1990) contend that behaviour is characteristic within contexts but varies across contexts: For example, the communication between newly-weds is likely to vary when they have children or when the wife or husband is promoted to a higher position at the work-place. A state is the way something is, with respect to its main attributes. Mc Croskey (1970) explains that a state differs from a trait because state behaviour varies from one situation to another. How one individual acts in a state of shock, anger or excitement will vary from one individual to the other. Making sexual advances to a spouse when they are in a state of anger or shock is unlikely to yield the desired outcome.

2.7.3 Dominance-Submission Personality Traits

Dominance and submission are two traits associated with men and women in various cultures, where men are expected to be the dominant partner in marriage and the women the submissive partners. This cultural conditioning has its implications on the couple's sexual communication. Leary (1957) explains that dominant behaviour in a relationship tends to produce submissive responses if the interaction continues, but if dominant behaviour by one person continues and resistance is shown by the other person, the relationship may very likely be terminated.

Figure 1: Improving interpersonal relationships



The D-A-S-H paradigm of interpersonal relationships.

Source: Patton R.B. & Giffin K.: Interpersonal Communication in Action (1981)

Leary (1957) explains that submissive behaviour in a relationship tends to elicit domination by the other person. If a person is dominated, it is not entirely the fault of the dominant person; submission reinforces dominating behaviour. Giffin and Patton (1976) illustrate with their D-A-S-H paradigm both the Affection-Hostility continuum and the Dominance-Submission continuum within a relationship. The paradigm can be useful when analysing interpersonal relationships especially when one spouse intends to move her hostile partner from a position of hostility into a position of affection; or the intention to influence his submissive spouse towards a position of equality. The DASH paradigm tends to view spousal relationship as operating in a linear fashion from dominant to democratic or hostile to affectionate. More recent studies show that marital or male female relationships are much subtler than that. Seltzer (2012), quoting from the work of (Ogas and Gaddam, 2011) introduce the idea of “relational power. Seltzer (2012) explains “relational power” to mean the circumstances when the woman knows that she is erotically cherished and adored; that she is the object of a man’s strongest craving; that the man is so enamoured of her that he is

bound by his boundless passion, the man's obsessive desire for the woman ends up giving her control over him and what he does in the circumstances.

Seltzer (2012) argues that a woman may be dominated, yet be the one who decides the terms of the domination, which places the man in a submissive role. The woman generally prefers assuming the submissive role in a relationship, which is why she chooses the alpha male who is, by definition, dominant. Seltzer (2012) elucidates further that the context of communication and the psychological state of the mind of the heterosexual lovers has a direct influence on their sexual behaviour, although culture, religion and personality traits might influence restraint on the sexual communication behaviour between married couples in highly conservative societies.

2.7.4 Culture, Sexual Communication and Sexual Self-Disclosure

NuTang et al. (2013) define sexual communication as a dyadic interactive process while sexual self-disclosure is a one-sided revelation of the sexual aspects of oneself. They contend that sexual self-disclosure has been investigated by social scientists while sexual communication has been investigated by communication researchers and family therapists. Cultural norms shape how men and women sexually self-disclose.

Gupta and Weiss, (1993); Barnett and Stein, (1998) found that white American women sexually self-disclose more than their African American counterparts and that in most Asian cultures women are expected to be passive in sexual matters. Byers and Demmons, (2010) found that some people are less inhibited in sexual self-disclosure than others. Persons who are in long-term relationships; who show affection more frequently; have had more sex partners and are more satisfied with their relationships engage in more sexual self-disclosure than their opposites. Huong (2010) observes that sexuality is a highly personal and private matter for self-disclosure because women may be less comfortable than men in discussing

sex, especially their own sexual satisfaction with their spouses, because the double standard of sex roles influences them not to admit they are knowledgeable about sex.

Gupta and Weiss, (1993) posit that, women in many Asian cultures are expected to be passive in sexual matters, and if they raise the issue of sex with their husbands they might be seen as promiscuous. Chiou and Wan, (2006) advance the view that in most cultures, society expects women to be sexually naïve. Rosenberg (2009) found that cultural conventions among the Masai of Northern Tanzania expect the woman to be a passive recipient and giver of sex, while the man is the active performer. Chiao, Mishra and Ksobiech, (2011) studied spousal communication regarding HIV infection prevention in Kenya; Temmerman, Ndiya-Achola and Piot (1995) found women who shared information about their sero-positive status with others risked loss of security and violence; Campbell et al. (1963) found that most women did not share sero-status information with their partners because those who did were either replaced with another wife, or they were beaten.

Mbaisi (2004) summarizes the predisposing factors of unequal spousal communication as women's low levels of education; lack of effective interpersonal communication skills, and lack of power in decision-making on matters concerning condom use in marriage. She emphasizes that sex initiation and discussion of HIV/AIDS is reinforced by cultural practices and beliefs of the woman's role of caretaker and submission to the husband, while her man is held as the breadwinner and head of the household. Miller, Goding, Ngula, Wambua, Mutua, Kitizo, Teti, Booker, Mwithia and Rubin, (2009) demonstrated that couples would share certain aspects of family planning and sexuality, depending on the methods of approach in raising sensitive issues. The strategy adopted for sharing information involved monitoring the spouse's mood, gradual or indirect revelation of the bad news, mentioning topics during sex, and use of third-party intermediaries. Miller et al (2009) are of the opinion that the main factors influencing sexual communication were interference by extended family members,

especially the husband's mother, and male authoritarian roles. Musalia (2003) argues that potential for conflict in the Kenyan context would likely emanate from the invasion of the couple by unsolicited views and advice from parents, frequent visits by in-laws, the extended family, or neighbours.

2.7.5 Influence of Gender on Spousal Communication

This section has addressed the influence of gender on sexual communication, specifically how men and women differ in the ways of communicating their thoughts and feelings with their spouses, regarding sexual intimacy and how they express themselves in sexuality matters. It examines the issue of gender-based violence which contributes greatly to loss of intimacy, creating animosity between married couples, and breakdown in effective sexual communication. Gender-based violence is caused by a combination of several factors that increase the risk of a man committing violence and the risk of a woman experiencing violence. Heise (1998) has developed the "ecological framework" for understanding gender-based violence that distinguishes risk factors at four levels: the individual, the relationship, the community and the structural level (WHO, 2005). The factors are associated with an increased likelihood that an individual will become a victim or a perpetrator of violence. Individual-level factors are biological and personal history factors that increase the risk of violence. For example, a low level of education, young age (early marriage) and low-economic status are associated as risk factors for both experiencing and perpetrating intimate partner violence.

Relationship-level factors contribute to the risk of GBV at the level of relationships with peers, intimate partners and family members. For instance, men having multiple partners are more likely to perpetrate intimate partner violence or sexual violence. Community-level factors refer to the extent of tolerance towards GBV in contexts at which social relationships are embedded, such as schools, workplace or the neighbourhood, while society-level factors

include the cultural and social norms that shape gender roles and the unequal distribution of power between women and men. (WHO/LSHTM: 2010).

2.7.6 Gender Differences and Intimate Sexual Communication

Moet (2014) posits that sex refers to a person's biological make-up as male or female. A person's genetic make-up (genotype) and observable traits (phenotype) are used to determine a person's sex, but while sex is the determination of whether a person is male or female, gender is the cultural understanding of what it means to be a man or a woman. Gender takes many forms and is shaped by religious, political, legal, philosophical, linguistic and other traditions. The Pitlane Magazine (2014) is of the view that the evolution of gender roles in different cultures is largely tied to the core values of those cultures: what dominates gender roles can be linked directly back to the expressed values of the home culture, regardless of official religious or political statements about culture.

Moet (2014) posits that gender expectations are more than beliefs about the attributes of men and women. She says that many of these expectations are 'normal' in the sense that they describe behavioural tendencies which are desirable for each sex. This links up with traditional human stereotypes that characterize women as weak, small and vulnerable and males as big, strong and protective. Morris (1971) observes that both sexes find these attributes sexually arousing in their opposite sex which ensures sexual intercourse and subsequent offspring.

Tannen (2007) posits that gender differences reflect learned socio-cultural behaviours and roles associated with maleness and femaleness which manifest in care-giving on the part of females and aggression on the part of males. This is in stark contrast to their biological differences like impregnation by males and gestation by females. She explains that though the biological differences between men and women are largely constant, the possibility of major

overlap exists with gender roles and behaviours. The differences in communication between males and females lie in “why” we communicate rather than “how”. The point of difference, she argues, is not the way the sexes communicate but, in their motivation, or reasons for communicating.

While men tend to talk with a view to exchanging information to complete a task; women are likely to use conversation for the purpose of relating to others. This characteristic of men’s and women’s purpose of communication seems to work perfectly when conversation is held between or among persons of the same sex. It however, changes when men talk to women because they come from different orientations, where they are socialized into a male or female subculture to think and act like males or females and have different approaches and expectations. The differences in their cultural orientation influences the way men and women approach sexual communication. Whereas women might use conversation to establish a relationship that can gradually develop into intimacy, men tend to use conversation to press for a quick sexual relationship.

For effective couple sexual communication to occur, these gender differences should be recognized, and addressed by both spouses, because some of them are ignorant, and routinely take the other’s lack of enthusiasm as one motivated by spite or obstinacy. This involves efforts to identify specific areas in which change is desired by both husbands and wives and the level of adjustment required. Tannen (2007) concludes that men and women belong to different male/female subcultures within the main cultural group; thus male to female sexual communication differs from male to male or female to female sexual communication. Male to female sexual communication is therefore, between two subcultures and cannot be easily generalized.

Peplau (2003) summarizes four major differences between men and women and argues that:

On a wide variety of measures, men show greater sexual desire than do women; that compared with men, women place greater emphasis on committed relationships than men do; that aggression is more linked to sexuality for men than women, and women's sexuality tends to be more malleable and capable of change over time than that of men. The implications of these differences on sexual communication are many. For instance, it can be safely assumed that men are more likely than women to make sexual advances, while women are more likely to insist on evidence of love and commitment before consenting to sexual intercourse. Because men are by nature, more aggressive than women they are more likely to take a woman's "no" to sexual advances as "token resistance," and continue to insist on sex despite her protestation. Apart from gender differences, the biological differences such as the effects of child-bearing, hormonal changes and psychological factors can influence the way a woman receives and acts on sexual communication.

Peplau (2003) explains that disagreements about sexual frequency between men and women usually arise, because the man wants to have sex more often, than the woman does. She argues that while women's sexuality is strongly linked to a close relationship where the goal of sex is intimacy, and the best context for pleasurable sex is a committed relationship, the men think of sex without long-term commitment.

'Culture and gender socialization offers us great catalyst for self-discovery and an opportunity to work towards individuation (to review and to choose how we really want to be, or live and then living it). An individuated person would be comfortable with whom they are, and comfortable with how others are, and live their lives: Peplau (2003).

Summary

Although it is evident that culture influences personality, gender, social behaviour and relations, every individual is ultimately accountable for his/her utterances and behaviour. There are deviants and role reversals to the expected behaviour among feminine or masculine cultures where individuals defy socio-cultural norms and act contrary to expectations. For example, despite the fact that most African cultures forbade marriage between close relatives, marriage unions still occur between first cousins. All in all, the influence of culture on the

sexual mores, personality, gender and sexual communication patterns between married couples is not in doubt.

2.8 Influence of Media Exposure on Spousal Sexual Communication

The influence of the mass media on human attitudes and behaviour has been explained variously by different theories of media influence. This section starts with the major themes of how gender is represented in the media and by implication, how media represent sexual communication between married couples. Wood (1994) argues that all forms of media communicate images of the sexes, many of which perpetuate unrealistic, stereotypical, and limiting perceptions. She spells out three themes that describe how media represent gender. The first theme is that women are under-represented in media circles, which falsely implies that men are the cultural standard and women are unimportant or invisible. Secondly, that men and women are portrayed in stereotypical ways that reflect and sustain socially endorsed views of gender; and thirdly, that depictions of relationships between men and women emphasize traditional roles and normalize violence against women. These views have implications for couple sexual communication. Other theories of media influence are: agenda setting, framing and priming theories; the cultivation theory, and the cognitive social learning theory. The first three theories are related in that they explain how the process of influence occurs, its focus and environment and the context in which it works.

2.8.1 Agenda - Setting, Framing and Priming Theories

The general premise of the agenda-setting theory (McCombs & Shaw, 1972) is that media do not tell us what to think, but rather what to think about. Media point out at issues they feel audiences should think about because they (mass media) deem the issues to be important. The Framing Theory by Goffman (1974) was an improvement on the agenda-setting theory. The general premise of the theory is that media provide a focus and environment for reporting a story, influencing how audiences will understand or evaluate it. Kosciki (1993) posits that the

theory tells people how to think about the events in the world and the people who inhabit that world. It is not what you say, but how you say it that matters: Luntz (1997); Scheufele (2000). The Priming Theory was developed by Iyengar et al. (1982). The general premise of the theory is that the media provide a context for public discussion of an issue, setting the pace for audience understanding. The amount of time spent on an issue makes an audience receptive to particular themes such as health, politics or sports. Priming occurs when news content suggests to news audiences, that they ought to use specific issues as benchmarks for evaluating the performance of leaders, effectiveness of strategies or significance of an individual's contribution.

The three theories are inter-related in that, while the agenda-setting theory identifies the topic to give be given prominence, the framing theory provides the ideological context in which it is viewed, for example, moral or political frame; while the priming theory provides the standards for the evaluation of the behaviour in question. In sexual communication, for example, the mass media sets the agenda by keeping sexual behaviour salient: adolescent pregnancies, abandoned babies, intimate partner violence; marital infidelity by high ranking persons like Bill Clinton; or claims of sexual harassment or rape committed by celebrities, like Mike Tyson.

When HIV/AIDS was considered as a problem of minorities like homosexual men, intravenous drug users and commercial sex workers, the media paid little attention to the pandemic. It was the death from AIDS, of celebrities like Rock Hudson, or the confession by 'Magic' Johnson, the basketball superstar, that he was HIV-Positive, that raised the social status of HIV/AIDS on the news agenda. The framing that HIV infection was a problem of morality rather than a threat to public health took even longer to shift: (Rogers et al. 1991). The Priming happens when TV advertisements begin to urge their audiences to emulate the

behaviour of a prominent person like 'Magic' Johnson, and go for HIV screening accompanied by their spouses.

Brown (2006) posits that the media are in a unique position to get people thinking about specific issues, while keeping other issues from the public eye. The mass media are a big source of sexual health information and entertainment for married couples. When thinking about couple sexual communication, the focus should not be only what content viewers see, but even more important, is how they use the content from the media. The modelling of the behaviour admired can happen consciously or unconsciously. Iyengar (1991) is of the view that people use the stories they see both in the news and entertainment media as reference points about what is important, and to compare it with what they already know, or think they know about what is good and bad, and what should be done about problems. The result often reinforces stereotypes and helps define what is considered appropriate behaviour in the culture.

2.8.2 Cultivation Theory of Media Influence

The Cultivation Theory of Gerbner, Gross, Morgan and Signorelli (1994) states that high frequency viewers of TV are more susceptible to media messages and the belief that the images seen are real and valid. Bandura (1994) opines that people learn social behaviours through observation and mental processing of information. Although the foregoing theories have contributed immensely to the understanding of media effects, they have not been able to satisfactorily establish whether media exposure or behaviour came first, and thereby allow for generalizations about what kind of media content causes what kinds of behaviour Brown (2002). Gerbner et al. (1994) opine that high frequency viewers of TV are more susceptible to media messages: their beliefs that images are real and valid, is the basic tenet of the Cultivation theory. According to the theory TV is the most powerful storyteller in the culture, one that repeats the myths and ideologies, the facts and patterns of relationships that define

and legitimize the social order. Gerbner was concerned that TV violence would create a false climate of fear. Onyiego (2014) found that messages with sexual content on Kenyan TV may change a person's state by inducing arousal, leading to inhibition of impulses or activating thoughts or associations. By implication, the study demonstrates or can, by extension lead to studies on whether TV stories on sexual content might serve as bench marks for married couples on how to, or how not to approach sexual communication with the spouse.

Larson (1996) found that high school students who frequently viewed daytime soap operas were more likely, than those who watched less often, to believe that single mothers have relatively easy lives, have good jobs, and do not live in poverty, while (Greeson et al. 1986) and Kalof (1999) found that exposure to stereotypical images of gender and sexuality in music videos increased older adolescents' acceptance of non-marital sexual behaviour and interpersonal violence. Zillmann et al. (2000) found that prolonged exposure to erotica leads to exaggerated estimates of the prevalence of more unusual kinds of sexual activity (such as group sex, sadomasochistic practices, bestiality) less expectation of sexual exclusivity with partners and apprehension that sexual inactivity constitutes a health risk.

Newcomb (1978); Potter (2011) are of the view that the Cultivation Theory neglects the variations among viewers, regarding not only what they watch but how the intended effects impinge on different types of people. Potter (2011) posits that causation cannot be inferred because of the unremitting, cyclical nature of mass media influence and therefore, other factors have to be taken into serious consideration. Hendrick and Hendrick, (1986) opine that TV messages accentuate happiness and validate myths of love at first sight and physical beauty. Baran and Davis, (2003) observe that there is evidence to confirm that certain groups may receive slightly different messages, or may respond differently to media implications, to the extent that groups are predisposed in some manner to the ideology of romanticism, the effects of cultivation may fluctuate. In conclusion, the Cultivation Theory claims that

children and adults acquire attitudes, emotional responses, and new styles of conduct through filmed and televised modelling. The modelling can be of erotic love gyrations on music videos, love fantasies in bedroom scenes, or violence scenes on TV shows.

2.8.3 Social Learning Theory and Media Influence

Bandura (1977) has explained that people learn social behaviours through observation, mental processing of information, imitation or modelling. The social learning theory is a big departure from the classical conditioning, trial-and-error theories. Campbell (1963) claims that deep, long-lasting acquired behavioural disposition is created by direct trial-and-error experience, and that perception, observation, modelling and exhortation have little influence on attitude and behaviour change. Bandura (1963) counters that 'coping with the demands of everyday life would be exceedingly trying, if one could arrive to the solution to a problem only by performing possible options, and suffering the consequences' His major premise is that we learn by observing others. Bandura (1994) considers vicarious experience to be the typical way that human beings model their behaviour. He predicts that people will imitate behaviours of others when those models (the ones imitated) are rewarded, or not punished for their behaviour. Modelling occurs more readily when the model is perceived as attractive and similar and the modelled behaviour is possible, salient, simple, prevalent, and has functional value

Brown (2002) opines that people who attend to media content that includes depictions of attractive persons, who enjoy having sexual intercourse, and rarely suffer any negative consequences will be likely to imitate the behaviour. The media provide cognitive scripts for sexual behaviour that people may not be able to see anywhere else. Gagnon and Simon (1973) postulate that sexually inexperienced people may use the media to fill in the gaps in their understanding of sex scenarios such as having sex with a new partner or multiple sex partners. Walsh-Childers (1990) submits that the viewers' own expectations for using

condoms are affected by depiction of condom use in a soap opera. That is to say that if the mood and attitude of TV/Film models promoting condom use is pleasant, and that the models are attractive in appearance and demeanour, they have better chances of being imitated by their audiences.

In summary, it is evident that the mass media signals and influence are not confined by the whims of geopolitical boundaries and cultures. TV programs and films from the vibrant cultural industries of the West convey, by satellite, their value systems across borders. This is one way in which new lifestyles and sexual practices can diffuse from one cultural context and be modelled uncritically in another. This type of influence is what is sometimes referred to as cultural imperialism. Boyd-Barret (1982) describes media imperialism as the process whereby the ownership, structure, distribution or content of the media in any one country are singly, or together, subject to substantial external pressures from the media interests of any other country, or countries, without proportionate reciprocation of influence by the country so affected. Schiller (1969) describes cultural imperialism as the sum of the processes by which a society is brought into the modern world system, and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centre of the system. Schiller argues that this occurs largely through the commercialization of broadcasting, and that for penetration on a significant scale, the media themselves must be captured by the dominating/penetrating power.

Summary

This section has demonstrated that exposure to explicit TV and social media images can influence change in the attitudes and behaviour of audiences. The first three theories reviewed work in together in describing how the process of influence works. The Agenda

setting Theory raises the profile of the issue that the media deems fit for discussion; the Framing Theory defines the manner and context in which the issue will be discussed; and the Priming Theory chooses the benchmarks that control the boundaries and depth of discussion. The three theories would apply to sexual messages and images obtained from media offerings and their influence on couple sexual communication.

The cultivation theory states that violence seen on TV has a knock-on effect on the audience's attitudes towards violence, erotic and explicit sexual moves and extra-marital sex. Media influence can be achieved easily if expected behaviour is modelled by nice-looking, handsome guys. Bandura (1977) considers vicarious experience to be the typical way that human beings change. Although these theories vary in their interpretation and emphasis, they have one in thing in common: that the mass media influence attitude and behaviour change on their audiences; but differ on how the process of influence happens. It can therefore be safely concluded that media content on sexual behaviour has the potential to raise false sexual expectations and fantasies and seriously affect the way couple sexual communication is conducted.

2.9 Family and Peer Influence on Sexual Communication

This section is an examination of the normative influence of the family and peers as role models and confidants, in the construction of risk and risk reduction within the marital union; the attitudes of friends towards extramarital sex, HIV testing, barriers to safe sex and the management of contraceptive practice. This raises issues about the social culture of the couple's friends and associates, especially whether they talk about sex and practice safe sexual practices. It involves a high degree of open dialogue about sexual desire and intent as well as how risk is constructed by gender.

Most Kenyan ethnic groups are patriarchal, relegating the traditional role and position of women to subordinate status in relation to men. Traditionally, women are expected to conform to the wishes of men. This implies that wives are expected to consent to sexual intercourse on demand by their husbands, (Kamau et al. 2010). Onsongo (2005) cites, among other factors, the payment of dowry and gender division of labour within the household, as factors contributing to the continued subordination of women among the Abagusii of Kenya. Although some aspects of residual traditional practices are tolerated by urban spouses, such as the celebration of marriage by family and community, the urban educated career woman sometimes resists the traditional straitjacket of wifely subordination to the husband or parents-in-law.

Despite such resistance, some vestiges of traditional culture are still moderately practised by some ethnic groups. The Luo of Kenya still practise the inheritance of widows left behind by their deceased siblings (Perry et al. 2014). Among the Maasai of Kenya, like most Africans, inequality and inequity are fundamental structures of social hierarchy, believed to shape how people are related within society, (Akaranga & Ong'ong'a, 2013). Some of the patriarchal practices leading to sexual oppression of Maasai women are female circumcision; wife inheritance; polygamy and sharing of women among age-mates.

Sanders et al. (1979) posit that apart from biological significance, sex behaviour is fraught with concerns about morality, emotions and self-esteem. Sanders et al. (1979) argues that material gifts to unemployed girlfriends or wives intended to gratify needs can have the opposite effect, in decreasing their sex negotiating power, by lowering their self-esteem. Employment and incomes of women increase their self-worth and the likelihood for safe sexual behaviour, including delaying sex and constant use of condoms.

Mbaisi (2004) opines that dialogue is severely restricted by low levels of formal education; gender power differences, especially lack of involvement and participation by women in decision-making; negativity towards discussion of unpleasant topics, such as HIV/AIDS; and age disparity where younger women are married to older men. The financial dependency of wives is likely to take away their power to negotiate safe sex, their low education does not equip them well to handle issues like HIV/AIDS; their husbands who indulge in excessive alcohol consumption are likely to be easy targets for extramarital affairs; which makes them vulnerable to STDs/HIV infection and loss of much-needed money.

Musalia (2003) observes that Family Planning communication between spouses is made easy when neighbours, friends and relatives engage their spouses in talks on the benefits of Family Planning because it decreases fear, and provides adequate background information which gives them confidence to introduce the topic to the spouse. But family planning is not nearly as an unpleasant a topic to discuss as HIV/AIDS. In Machakos County, Kenya (Miller et al. 2009) found that contrary to the widely held view that it is difficult for committed couples in rural areas, to share sexual information, much depends on the manner and methods of sharing the message than its pleasantness or unpleasantness. According to the study, the partners should start by monitoring the mood of the spouse, before adopting a gradual or indirect revelation to introduce sex through intermediaries such as the parents of the husband. In some cases, the social culture of the rural countryside can be a problem to couple sexual communication, especially interference by members of the extended family, mothers-in law, and strong male authoritarian roles.

Regarding the decline in the authority of the extended family on the lives of young couples, brought by the effects of urbanization (Goode, 1963) posits that urbanization, industrialization and the adoption of western ideologies have moved societies from rural extended family networks towards more urban, nuclear systems characterized by greater

autonomy in decision-making and monogamous marital unions. Ghimira et al. (2006) opine that urbanization offers young people greater opportunities to socialize with peers of the opposite sex, an opportunity that is restricted by the extended family networks in the rural areas.

2.10 Sexual Communication in Social Support Groups

Duffy and Wong (1996) define social support as an exchange of resources between two or more individuals perceived by the provider or recipient to be intended to enhance the well-being of the recipient. Pierce et al. (1990) elucidate three ways of thinking about social support. These are: the social network or structured approach; the social network as helping or functional support; and the general perception approach. Derlega and Barbee (1998); Sethosa and Peltzer (2005) argue that HIV positive persons need social support by singling out, for emphasis, the stress that individuals have to cope with after learning that they are HIV/positive. This includes the fear of dying; the pain and suffering endured; the stigmatization as an AIDS patient who looks like a marked person and finally, isolation and disruption in relationships with friends and family.

Care and support for people who are HIV positive can play a critical role in assisting them to understand the need for prevention of the spread of HIV infections, and to enable them to protect others. Oriaso (2013) comments on the effects of communication for social support, among poor women who contracted HIV through exchanging sex with men who gave them fish. Feeling lonely and desperate, the women formed social support groups to fight poverty and the negative effects of HIV/AIDS. The support group enabled them to fight stigmatization by sharing information on HIV/AIDS, and devised strategies for economic empowerment. Social support groups cannot be a substitute for couple sexual communication. The HIVpositive women can take advantage of their newfound confidence and communication skills to revive intimacy and sexual communication with their spouses

and prevent infection and re-infection with HIV. In so doing, beneficiaries of information from members of the social support group, can start by protecting their own spouses. Secondly, since participation in the support group was voluntary, it reduced stigmatization among members, brought solace and comfort in the minds of members, and reduced loneliness and isolation associated with HIV/AIDS. Social support is a long-term and a multi-pronged approach sustained by employing empathetic strategies between the spouses and supportive attitudes from the community around them.

Empathetic understanding between the spouses in the context of the community is critical for encouraging self disclosure in sexual communication with the community, by providing referents and role models. The idea of referents and role models of successful couple sexual communication in the community, could be promoted as a way of achieving stability and intimacy in marriage by all young married couples regardless of whether they are HIV positive or not. The starting place, however, remains the capacity to sexually self-disclose to the partner without embarrassment. The factors that contribute to the feelings of embarrassment, restricting sexual self-disclosure between married couples, need to be investigated, to provide a holistic communication strategy not only for the promotion of disease and sexual violence prevention, but also the promotion of intimate spousal relationships and sexual satisfaction, as genuine sexual communication needs.

2.11 Couple Communication of Sexual Desire

Sanders and Robinson (1979) state that as gender group, men talk more often about sex than women do, sharing a wide range of sexual experiences, but with a vocabulary that lacks terms for the quality of the experience. Simkins and Rinck, (1982) posit that the sexual terms used by men sound rough, demeaning and non-romantic to women. As a gender group, women discuss sex less often using sexual terms that sound silly, non-erotic or impersonal. Cornog (1986); Simkins and Rinck, (1982) conclude that the intent to be open about sexual

relationships may be subverted by the need to build a common vocabulary for describing the genitalia, sexual rituals and routines. Rothfuss and Gore, (1987) argue that because the sexual vocabulary is jointly created by the couple, it represents the couple's shared meanings within their sexual relationship. This is likely to minimize feelings of embarrassment when initiating and expressing sexual desire; reporting sexual satisfaction; or when discussing more sensitive topics such as the risks posed by infidelity and unprotected sex.

The traditional sexual script is that the man makes sexual advances to the woman, advances she does not accept readily. Byers and Heinlein (1989) observe that each partner's communication style is not cast on stone. The style may change over the course of their relationship, as each partner becomes more comfortable with less traditional sex roles. Brown and Auerback, (1981) observe that what is important is that partners share a script, and agree about the balance of sexual initiation in their relationship. Rothfuss et al. (1987) suggest that the development of a special joint sexual vocabulary and the use of pet names, phrases and euphemisms may enhance a couple's feelings of satisfaction:

Brown and Auerback (1981); Byers and Heinlein (1989) are of the view that spouses reveal their interest in sexual activity through the use of such indirect nonverbal strategies as kissing, suggestive glances and playing music rather than through direct verbal techniques: Indirect communication might serve an important function, in the relationship, when the initiating spouse makes an ambiguous indirect communication to request for sexual intercourse. The indirect communication allows the partner, who is not in the mood for sex, to avoid open rejection of the initiator's invitation. Cupach and Metts (1989) suggest that couples may share a general agreement about their sexual relationship, but not have fully disclosed their sexual likes, and dislikes, to their partner. Byers and Demmons (1999) confirm the assumption that individuals do not necessarily disclose fully about their likes and dislikes as far as their sexual lives are concerned.

D'Augelli and D'Augelli (1985) however, argue that apart from expressing their own needs about sexual arousal and performance, partners should also be able to solicit this same information from their partner, and be ready to accept feedback on their own performance, from their partners without defensiveness.

Summary

This section has reviewed the complexities confronting the language of spousal sexual communication and the limitations imposed by the prevailing social culture, and patriarchal practices that perpetuate inequality and female dependency on men, thus severely undermining the woman's sex negotiation power. The section also reviewed literature on the communication of sexual desire, including generation of joint sexual vocabulary, by couples, as well as the use of indirect language to ease sensitive sexual communication. The next section discusses the theoretical framework used in this study.

2.12 Theoretical Framework

The couple requires a high degree of trust and acceptance in order for them to sexually self-disclose sensitive information. Such trust is neither absolute, nor does it come easily. Luft and Ingham, (1970) Johari Window's Hidden Area signifies why some aspects of our lives have to be kept secret, especially if their disclosure undermines the relationship irreparably, or results in the loss of power and self-esteem of the spouse disclosing. The Relational Dialectics Theory (RDT) (Baxter and Montgomery, 1988) demonstrates the importance of contradictions in couple relationships, to ease likely tension and monotony in marital relationships. The contradictions in sexual communication help to counterbalance privacy and integrity of the self in relation to the joint expectations of the couple. Sexual self-disclosure will be counterbalanced with concealment of personal and private information to safeguard the integrity and autonomy of the individual spouse. The need for couples to bond

well should be counterbalanced with personal desire for space and personal reflection, while predictability needs a counterbalance of uncertainty to introduce novelty and an element of surprise in the lives of the couple.

Altman and Taylor (1973) define Social Penetration Theory (SPT) as communication in which information about self, normally hidden, is revealed to another person in an honest and accurate manner. According to this theory, one gets to know another person by penetrating the sphere, through the layers of information, to get to the breadth and depth of information in the private inner core; where breadth represents the range of information available, and the depth represents the extent of intimate detail in the information. The SPT is aptly described as the onion theory because the symbol of the onion is graphic enough in its portrayal of the theory. Starting from the superficial outer layer, one has to peel through many layers to get to the deep core of the onion.

Altman and Taylor, (1973) submit that experiences, knowledge, attitudes, ideas, thoughts and actions in a person's head are not a disorganized mess, but are highly organized around a core. The things at the centre of the core represent the private aspects of one's identity. Sexual self-disclosure between spouses is done sparingly, much like peeling the layers of the onion, one layer at a time, getting closer to the core of hidden personal information in accordance with partner reciprocation. The closer and more trusting the spouses become of each other, the deeper the level of self-disclosure.

The Oxford Advanced Dictionary (2005) defines the word penetrate as: succeeding in entering, joining an organization or group, especially when this is difficult to do, much like making an incursion into new territory. When a spouse is self-disclosing he is inviting his wife to a new territory of secrets. Word Net 2.1 Browser equates penetration with insight: a clear or deep perception of a situation. When one spouse allows the partner to have a deep or

clear perception of an issue that he holds to be highly private or embarrassing, he is willing to be socially penetrated by the spouse and vice versa. The man would, for example, admit to being a member of a secret society, or confess to involvement in a criminal past. His act of self-disclosure might be reciprocated by the wife, who might disclose to being a bisexual or to being a compulsive gambler. Sexual self-disclosure does not merely happen because one spouse wishes to ingratiate himself to the partner. It often arises from a genuine desire to correct a strained relationship or to forestall imminent strain that might threaten intimate spousal sexual communication. This often happens because the person disclosing the negative information values the achievement of the purpose of his sexual self-disclosure so much that he is prepared to risk the consequences.

Altman and Taylor, (1973) simplify the concept by offering an economic proposition, based on costs and rewards. They explain that if something is costly or risky, you think twice before you do it; however, if the results are rewarding and risk free, you do it without hesitation, hence, the decisions people make are a balance between costs and rewards. Smith et al. (2015) remark that when transforming to a close relationship, the type of rewards and the nature of exchanging the rewards change, and the persons involved become cognitively, behaviourally and affectively interdependent. The cognitive, behavioural and affective interdependence between spouses is ideally what is expected of spousal sexual communication.

Masaviru (2016) describes the original Social Penetration theory as one that looks at a relationship, as an uninterrupted linear development of a partnership, to greater openness and intimacy as well as desires for independence and closeness. However, Altman and Taylor, (1973) have, in later years, admitted that the idea that you increasingly move from public, to private, in a linear fashion, is naïve. Van Lear (1991) concurs that social penetration is a cyclical dialectical process: cyclical because it proceeds in back-and-forth cycles; and

dialectical because it involves the management of never-ending tension between the social and the personal. The distinction between the personal and the social is that, personal relationships are closer, more intimate and more interdependent, whereas social relationships are more superficial and impersonal. (See Figure 2 below) The Social Penetration Theory contributes to sound analysis of factors that constrain sexual self-disclosure between married couples.

Figure 2: Relationship typologies

	Personal Relations	Social Relations
Voluntary	Marriage Best Friends Colabiting Couple Adoptive/Foster Family	Acquaintances Casual Friends Relational Marketing
Exogenously Established	Parent-Child Siblings Grandparent-Child	Distant Relatives Work Relations Monopoly Provider-Client

Relationships based on volition and intimacy. Source: Van Lear, et al (1991).

Littlejohn and Foss, (2011) emphasize the fact that human relationships develop in a variety of ways, often moving back and forth from sharing to privacy. The back and forth, positive to negative movements in the relationship, is influenced by socio-psychological factors such as intellectual stimulation and similarity of tastes, socio-cultural factors such as religious, political and ideological leanings and economic factors. The mind of the wife, for example, can sometimes be influenced from being positive in her relationship with her husband, and become negative owing to bad comments made against her husband by parents, members of the peer group or colleagues at the workplace. Negative comments can, and do sometimes, influence spousal sexual communication, inhibiting the possibility of sexual intimacy. This

study investigates how the factors of language; economic; culture, personality and gender; sexually explicit TV and social media images; family and peer group influence social penetration for sexual communication between spouses.

The Relational Dialectics Theory (RDT) by (Baxter & Montgomery, 1988) focuses on the contradictions that characterize interpersonal relationships, reflecting on the tensions that exist when two persons from different backgrounds maintain a relationship. The common dialectics in a relationship are: openness and closeness where two partners in a relationship expect openness in their communication in order to maintain a healthy relationship, but on the contrary, the desired openness is counterbalanced by the individual's desire for privacy. The dialectics of certainty and uncertainty characterizes marital relationships, where certainty is the promise that spouses keep in order for them to be comfortable, but on the contrary, being so predictable makes the relationship boring, such that an element of surprise or ambiguity is required to give the relationship a boost.

Thirdly, the dialectics of connectedness and separateness are essential to a relationship, because as the relationship grows, the individuals tend to bond physically and mentally, but on the contrary, too much bonding can stifle the individuality of each partner. Baxter and Montgomery (1988) are of the view that the relational dialectics theory can be applied to the study of interpersonal communication where the behavioural changes in the partners can be comprehended by applying the contradictions that balance their relationship. The theory supports the idea that tensions are a fundamental feature of a relationship and are, therefore, distinct from conflict.

Cools (2011) remarks that the relational dialectical forces present in the intercultural relationships include continual re-negotiation, cultural identity and belonging, sensitivity to differences and similarities, social power, social support, and uncertainty. The RDT might

need to accommodate Cool's intercultural dimension and its implications on the contradictions, hence the need for continuous renegotiation between spouses. Intercultural couples would negotiate and counterbalance the contradictions of openness and closeness; certainty and uncertainty; connectedness and separateness in their sexual communication in order to sustain a healthy relationship that harmonizes the needs of the couple with those of the individual. This theory is particularly relevant to this study in explaining how some of the contradictions characterizing the behaviour of the individual spouses can be understood and reconciled.

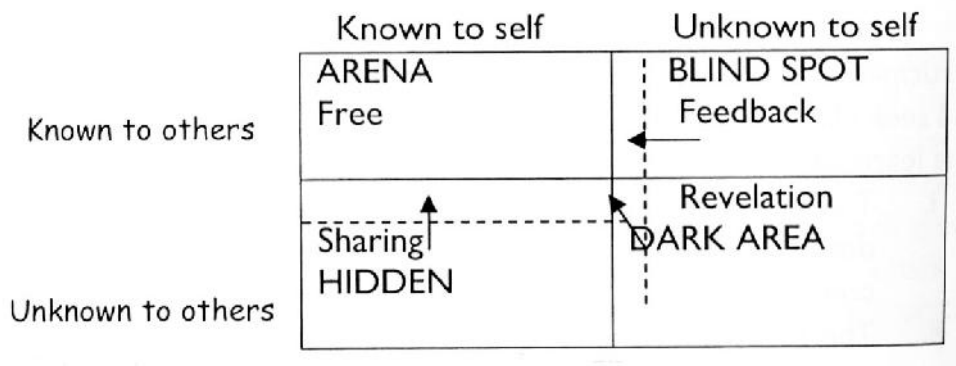
The Johari Window communication model was developed by (Luft and Ingham, 1970). The model is important for self-analysis and better understanding of oneself through receiving objective feedback from others. Self-disclosure is communication in which information about self, normally hidden, is voluntarily given to another person in an honest and accurate manner. The model is used for analysing one's knowledge of oneself in relation to others. It divides awareness into two main categories: what is known and unknown to self, in relation to what others know and do not know about self. Information about oneself that is commonly known to oneself and others is called the Arena. What one knows about oneself, but does not share with others is the Hidden Area. Information about oneself that others know about, without one's knowledge, is the Blind Area, but information that one and others do not know is the Unknown Area. This model is suited to the analysis of couple sexual communication especially sexual self-disclosure and the giving of feedback.

As illustrated in Figure 2, the Johari Window has four window panes, each of which represents a distinct communication intention like willingness to share information with others; hiding information from others; people keeping information about you from you and things to which you and others are ignorant. The Arena is the public persona, the open part that one shares with others. Chapman (2003) posits that the Arena includes not only factual

information, but also feelings, motives, behaviours, wants, needs and desires. The Hidden area is the private persona which one hides from view or access by others such as salary, marital problems, failures and fears (Chapman, 2003). Johari's Hidden area can be compared to what (Petronio, 2004) describes as a map of the way people navigate privacy. Privacy boundaries encompass information held by one party without the knowledge of the other party. Littlejohn and Foss (2008) posit that privacy boundaries can be thin and porous filters, or thick, impenetrable barriers that shield deep, dark secrets. They submit that the privacy boundary is reshaped whenever one shares a portion of information with someone. Steinberg (2007) posits that the blind area represents what others know about the person but the person does not know, while the unknown area is the undiscovered persona or the unexplored area. Steinberg (2007) claims that if the behaviour has sexual associations, the tool analyses what sexual communication might take place between the spouses including the influence of contextual factors.

Tang et al. (2013) point out that couples who disclose much in marital relationships are likely to receive high disclosure, compared to those who disclose little. Masaviru (2015) suggests that self-disclosure has a role to play in the development of intimacy between couples. Couples who are intimate share much information and are likely to make joint decisions on various issues including contraceptive use: (Greene, Derlega & Mathews) ; (NuTang et al. 2013). When spouses disclose issues to each other, they enlarge the Arena by moving information from their Hidden area into the Arena. That way, self-disclosure reduces the Hidden area, while feedback reduces the Blind area. Together they work in consort to reduce the Dark or Unknown area (Chapman 2003). Duen Hsi Yen (1999) observes that the lines dividing the four panes are like window shades which can shift as the interaction progresses or declines which is illustrative of the dynamic nature of couple sexual communication.

Figure 3: The panes of the Johari Window



Source: Hope and Timmel (1984)

Although self-disclosure is a healthy practice, it is not all ‘sweetness and light. Kelly (1996) observes that if one gives people information about oneself, one gives them power over one. She illustrates her point with the Monica Lewinsky-President Clinton affair. Monica’s self-disclosure of her affair, to Linda Tripp, brought her promising career to a premature end, and nearly got President Clinton impeached. Kelly correctly observes that ‘most secrets get passed to at least two or more parties and that is because people misjudge how others respond to secrets, a woman who reveals that she was raped may be seen in the future as a victim, or as damaged good.

The SPT, RDT and the Johari Window model are theories of interpersonal communication focusing on the dynamics of building intimate personal relationships through sexual self-disclosure and the giving of feedback. The SPT stresses the importance of sexual self-disclosure and its relevance to spousal sexual communication. The contradictions existing between what is private and what is social in a relationship are best explained in the Relational Dialectics Theory (RDT) by (Baxter and Montgomery, 1988). Whereas the SPT emphasizes the importance of self-disclosure in intimate relationships, the RDT stresses that self-disclosure is inevitably circumscribed by the dialectic of maintaining a balance between

openness and closeness in human relationships, especially the contradictions characterizing interpersonal relationships, or the tensions that exist when two persons from different backgrounds, maintain a marriage relationship. There might be issues one would like to share with the spouse (feelings of affection) and issues one would rather not share, for example that one is bisexual.

The other dialectics are certainty and uncertainty, where certainty is the promise that spouses keep in order for them to be comfortable, but end up being too predictable and boring. The dialectics of connectedness (telling the spouse everything) and separateness (concealing the contents of an intimate telephone message) are essential for spouses to bond physically and mentally as their relationship grows, but too much bonding can stifle the individuality of each partner, hence the dialectic of separateness, counterbalances bonding, with the need for personal autonomy. Baxter and Montgomery (1988) posit that the relational dialectics theory can be applied to the study of interpersonal communication where the behavioural changes in the partners can be understood by applying the contradictions that balance people's relationships. The theory supports the idea that tensions are a fundamental feature of a relationship and are, therefore, distinct from conflict. It is important for spouses to understand the implications of this on sexual communication.

The Social Penetration Theory; the Relational Dialectics Theory; and the Johari Window Model are more closely related to the study of couple sexual communication because of their emphasis on the need for self-analysis, self-disclosure, the giving of objective feedback, and the sensitivity normally associated with discussion of sexuality issues. The other interpersonal communication theories provide a wider scope for understanding interpersonal communication, but are less pertinent to self-disclosure which is critical in intimate couple sexual relationships. The communicative analysis and communicative responsibility theories

appeared first, to underscore the need for intrapersonal preparation prior to any interpersonal communication effort.

Summary of the Relevance of the Theories to this Study

The theories and model have been examined in conjunction with the study objectives and the problem statement. They are relevant to this study because they approach the concept of self-disclosure from different standpoints and emphases. In so doing, the theories complement each other in clarifying the terms of the disclosure for each sexual interaction, and how interpersonal relationships on sexual communication would deepen from superficial to intimate between young married couples. Pearce and Sharp (1973) define self-disclosure as the act or process where one voluntarily shares information with someone, which helps him/her understand one better and to be understood better. Self-disclosure is different from confession and revelation because confession can be coerced, while revelation might be unintentional:

Self-disclosure reduces the uncertainty existing between two persons, when one allows oneself to be understood broadly and deeply, (social penetration), by the other person. In reciprocation, the other person offers honest feedback that allows one to view one's weaknesses, or strong points, objectively (the blind spot of the Johari Window).and therefore stop moaning about the spouse's excesses. But this may not be as simple as it sounds. Baxter and Montgomery (1996) submit that human relationships are characterized by relational contradictions that are played out in communication interaction. The relationships are organized around the dynamic interplay of opposing tendencies, such that no relationship can exist unless the parties sacrifice some individual autonomy.

In sexual communication, for example, individual desire for connectedness (being agreeable and conforming to the expectations of one's spouse) is counterbalanced by the need for

individual autonomy. Baxter and Montgomery (1996) remark that some mystery and spontaneity in people's relationships helps avoid dullness and monotony. The dynamic nature of interpersonal relationships is explicated by (Van Lear, 1991); Baxter & Montgomery, 1996) who submit that self-disclosure and privacy operate in a cyclical, back and forth fashion, over time, such that a person might have an urge to self-disclose all, but at the same time require secrecy in a never-ending cycle that changes constantly. It would be characteristic for the back-and-forth cycle of a normal marriage to start with a slight marital disagreement in the morning that escalates into a shouting match by lunch time, and ends with mutual regret, apology and physical intimacy by evening.

These arguments raise the critical questions why, and what motivates young married couples to self-disclose or to conceal sexual information from their spouses, the type of information they disclose easily, the information they find much more difficult to self-disclose, and the consequences of self-disclosure or concealment of sexual information from the partner. The principles of interpersonal communication, and the personal traits described by the above theories, operate within specific socio-cultural and economic environments.

Taking cognizance of the foregoing interpersonal communication theories, this study investigates how language and vocabulary; economic factors; culture, personality traits and gender; exposure to explicit TV and social media images as well as family and peer group influence couple sexual communication between young spouses within an urban setting. Figure 4 illustrates the predisposing factors influencing spousal sexual communication, their major components or characteristics, and the ways they would normally influence spousal sexual communication.

Figure 4: Conceptual Model

Factors Influencing Spousal Sexual Communication				
Predisposing Factors		Main Components		Influence on Couple Sexual Communication
Language	→	Verbal/Nonverbal Denotative/Connotative Vocabulary Body Language	→	Effective message communication; can be interpreted as rude, offensive or violent; can shame or embarrass; can be ambiguous or can be taken as token resistance, seduction or compliance.
Culture	→	Traditional values Ethnic practices Rural and urban subcultures	→	Conformity with traditional home-making practices; acceptance or rejection of dominance or submission, sexual taboos, shame in suggesting new sexual styles or practices.
Personality	→	Traits, temperament and intelligence, maturity of spouses	→	Individual differences; conflicting expectations and sexual orientations or dominant/submissive types
Gender	→	Roles and orientations	→	Roles for males and females, sex initiation and compliance, changing gender roles by education and social status
Media Exposure	→	Suggestive images, vicarious effects Message content Presentation styles	→	Serves as entertainment; develops sexual fantasies; modelling of good or bad sexual practices; cultivation of values and lifestyles.
Economic factors	→	Family income; Planned and unplanned expenditure; Investment plans; Quality of housing.	→	Harmonizes setting of priorities; Requires joint planning and consultation; address conflicting priorities or unrealistic expectations; feelings of dependence might undermine sexual negotiation.
Family and Peer Group	→	Parents, parents-in-law, siblings, peer group	→	Parents demand conformity to traditional/ethnic values; make demands of financial aid; strain emotions of spouses; can be a source of good counsel and stability. Young couples resist parents-in-law's competition for son's/daughter's attention.

Source: Researcher based on the SPT, RDT and Johari Model

2.13 Research Gap

Studies on sexual communication between married couples by Miller et al. (2009) in Machakos; the analysis of DHS papers on Kenya by (Chiao et al, 2011); Oriaso, 2013) and (Kwena, 2013) in Kisumu, focus on sexual communication for the prevention of sexually transmitted diseases and HIV/AIDs among cohabiting and married couples. Moloney (2005) has addressed how sexuality is expressed by married, middle and post middle age couples, to promote couple sexual intimacy, but without reference to prevention of disease or sexual violence. His emphasis was on the role of sex in marriage from a religious perspective. It is apparent therefore, that a more holistic and inclusive approach to spousal sexual communication is needed, combining couple communication for disease and sexual violence prevention, as well as couple communication for the satisfaction of sexual desires and marital intimacy.

Although many sexual problems faced by married couples in Kenya are blamed on lack of spousal communication, the main focus of the majority of empirical studies on couple sexual communication has been on prevention of sexually transmitted diseases/HIV/AIDS, unintended pregnancies and sexual violence, but little information is available on the positive aspects of sexual communication, such as sexual enjoyment and sexual pleasure. The question ‘what happens when sexual enjoyment and sexual pleasure are missing in marriage’ remains unanswered. Couple communication of the factors that can positively influence sexual intimacy is also missing. The broad objective of the study was to investigate how factors of language and vocabulary; culture, personality and gender; explicit TV and social media images; peer group and family, influence sexual communication between young married couples between the age 25-40 years of age in Ong’ata Rongai Town of Kajiado County, Kenya.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

Chapter three presents the research plan, which includes the research philosophical paradigms, research design, target population and sample, research sites, data collection instruments and procedures, and validation of findings as well as the data analysis techniques.

3.1 Relevant Philosophical Paradigms

This study used qualitative research methods because they are better suited to the exploration of the problem under review. Creswell (2007) posits that:

‘We conduct qualitative research because we need a complex detailed understanding of the issue. This detail can only be established by talking directly with people going about their business, telling their stories unencumbered by what we expect to find, or what we have read in literature,’ p.40.

Research methods are of secondary importance to questions of which philosophical paradigm is applicable to one’s research (Guba & Lincoln, 1994) and (Kelliher, 2005) aptly posit that sound research is about matching the philosophy, methodology and the research problem. Simply explained, a research philosophy is an assumption about the way in which data about a phenomenon should be gathered, analysed and utilized. Hussey and Hussey (1997) define the term research paradigm as the theoretical framework which underpins the research process, providing guidance to the researcher with available tools to help him find answers to questions posed, and the hypotheses posited. Hussey and Hussey (1997) posit that there are two fundamental research paradigms, namely, the positivistic and phenomenological paradigms. The positivistic methods of data collection are systematic and methodical, and are assumed to be positive proof. By applying statistical techniques to this data, it may be possible to generalize from the findings. The positivistic approach emphasizes that methods of the natural sciences should be applied to the study of social reality, and entails the

elements of both deductive and inductive strategy, with the presumption that the role of research is to test theories as a basis for making propositions upon which data can be generalized (Bryman, 2012).

Phenomenological paradigms, on the other hand, seek data that is from a particular site or context such as case-studies, focus group discussions or participant observations. The phenomenological paradigm often uses the personal observation of the researcher, and case specific data. Although generalizing from case studies is likely to be problematic, detailed case-studies can provide wonderful insights from which useful conclusions can be drawn.

The philosophical and methodological approaches to this study are inclined to the phenomenological paradigm. Saunders, Lewis and Thornhill (2009) posit that research philosophy relates to the development of knowledge, the nature of that knowledge and the way in which researchers view the world. Research philosophy is examined through ontology and epistemology, where ontology seeks to know how humans perceive the social world based on their gender, age, upbringing and past life experiences. It is because of these factors that individuals view the world in unique ways (Johnson & Duberly, 2000). Epistemology describes what is known to be true as opposed to what is believed to be true. In a word, epistemology is about what constitutes acceptable knowledge in a field of study, not what is believed to be true.

3.2 How Philosophical Assumptions Apply to this Research Design

The design of this study was informed by two philosophical paradigms, namely, epistemological and rhetorical paradigms. Interpretivism is an epistemology which advocates the necessity for the researcher to understand the differences between human beings as social actors (Denzin, 2001). The epistemological approach of this study is interpretivist and recognizes that human beings act in accordance with their own interpretation of the roles and

meanings given to social roles; and that the researcher, on his part, interprets the social roles of others in accordance with his own set of meanings. This study assumes that young spouses who regularly engage in intimate sexual communication with their sexual partners are more likely to experience sexually fulfilling lives. By the same token, those who do not engage their spouses in intimate sexual communication will more likely experience sexual frustration, physical and psychological alienation. Young spouses who engage their partners in intimate sexual communication are more likely to develop a positive sexual self-concept and will much more likely avoid behaviour that might threaten their sexual intimacy and spousal relationship satisfaction.

The rhetorical assumptions in this study hinge on the commonly held view that sexual communication is a taboo subject among many Kenyan ethnic communities, which raises the question about how the researcher and respondents should communicate without causing discomfort or embarrassment. The implications for this are that researcher should cultivate trusting relationships with respondents, in his bid to engage respondents in the discussion of the delicate subject of spousal sexual communication. This involves a clear understanding of factors that influence the way sexual matters are communicated between spouses, and the conditions, situations or contexts that sustaining such influence.

3.3 Focus of the Study

This study focused on the factors that influence spousal sexual communication and sexual intimacy. This is what (Hall, 2005) describes as the positive component of sexual communication: the view that emphasizes the importance of the favourable outcomes of an intimate sexual encounter between married couples, such as enjoyment and pleasure as opposed to mere preoccupation with prevention of disease, pregnancy and sexual violence that dominates most sexual communication studies on African contexts. The focus on spousal sexual communication from a holistic perspective involves both the positive aspects such as

pleasure and enjoyment, as well as communication to avoid negative consequences such as indulgence in risky sexual behaviour that could lead to physical or psychological hurt.

3.4 The Research Design

Burns and Grove (2003) define research design as a blueprint for conducting a study with maximum control over factors that may interfere with the validity of the findings. The integrity of the findings also depends on how well the research strategy is executed. The strategy is what (Parahoo, 1997) refers to as the how, when and where data are to be collected and analyzed. Nachmias and Nachmias (2000) define research design as a logical model of causal inferences between the objectives defined, the research questions raised and the variables defined. He sums it up as a logical model of proof that allows the researcher to draw inferences concerning causal relations among the variables under investigation. Geertz (1973) posits that qualitative researchers are involved in interpretations of perspectives and views of those on whom they conduct their investigations. Bryman (2012) stresses that as a research strategy qualitative research emphasizes words rather than quantification in the collection and analysis of data. Bryman (2012) emphasizes two features of qualitative research that are pertinent to this study. The first feature emphasizes the understanding of the social world through an examination of the interpretations of that world by participants, and the second feature is to ensure that participants' construction of the social properties are outcomes of the interaction between individuals rather than prevailing phenomena.

This study was suited to a phenomenological approach. Phenomenology is a qualitative research method that is used to describe how human beings experience a certain phenomenon, Stanford Encyclopaedia of Philosophy (Zalta, 2004). The phenomenological research approach involves learning about how things appear in the experience of participants, and how participants interpret the meanings that things have on their experience.

The research design focused on investigating whether and how economic factors, language; culture; explicit TV and social media images; parents of the husband; and the couple's peer group, influenced the couple's sexual communication. This was followed with a review of theories and empirical studies on the role and influence of language in sexual communication; influence of culture, personality and gender; influence of explicit TV images and music videos; as well as the influence of the family and peer group on spousal sexual communication. The empirical studies revealed that their main thrust was adolescent sexual health communication, and sexual communication for the prevention of HIV/AIDS and sexual violence.

There was no study that addressed how the named factors influenced spousal sexual communication. No study approached sexual communication from a holistic perspective, taking into account that couple sexual communication involves communication of sexual intimacy and sexual pleasure, not just the prevention of disease and domestic violence. The need therefore, arose for a quick exploration of the perspectives of the community, on the content of spousal sexual communication to assist in the formulation of questions regarding the influence of the factors to be investigated. Consequently, research questions were developed and tested for their capacity to bring out responses that helped to test the assumptions. Data were subsequently collected, analysed and interpreted. The tools used for the collection of data were observation check-lists, in depth interviews, focus group discussion guides, and an interview schedule for key informants. Access to the community was facilitated by the small Christian Communities, (SCC). Purposive selection of the sample ensured the inclusion of a diversity of ethnicities and religious denominations, such that selected participants satisfied pre-set criteria of proper representation of the target population.

The epistemology of the research was interpretivism, which advocates the necessity of the researcher to understand individual differences such as age, ethnicity, gender, socio-

economic status, and level of education of individual spouses, in their role as sexual communicators, and in their interpretation of the part that sexual communication plays in their personal lives. The rhetorical questions addressed the language of sexual communication and its potential for causing offence or embarrassment.

The recruitment of respondents, selection and the zoning of the research areas was done with the assistance of the members of the local administration, leaders of small Christian Communities (Jumuia) and leaders of self-help groups. The use of multiple tools for the collection of data, namely, in-depth interviews, focus group discussions, key informant interviews, and observation, ensured that the relative weaknesses and merits of each strategy were complemented and findings validated by findings from other tools. This ensured triangulation and increased the degree of reliability and validity of the findings.

3.5 Geographical Information

Rongai is an urban settlement in Kenya's Kajiado County located between the Kaputiei Plains and the Eastern slopes of the Ngong Hills. It is a fast-developing residential urban settlement in the outskirts of Nairobi, whose population estimates for 2017 are 58,459 according to the Kajiado County Integrated Development Plan: 2013-2017, comprising of 28,039 males and 30,420 females. The town is situated 17 km south of Nairobi, the capital city of Kenya, and lies at 1731 m (5682 ft) above sea level.

Kazungu, Gichuru & Gitau (2011) describes the Ong'ata Rongai socio-demographic profile as that of both multi-class and multi-ethnic composition that is dominated by the middle class. Although largely located within the larger Nairobi Metropolitan, it does not fall within the administrative boundaries of the city, but is separated from Nairobi County by the Mbagathi River, which runs along the Nairobi National Park. The town has two

administrative units of Nkaimurunya and Rongai Locations. The two locations are separated by the Magadi Road which runs across the town.

With more and more settlers coming into the area, the Greater Ong’ata Rongai developed into a medium-to-low density area that includes Kandisi, Rimpa, Nkoroi, Merisho, Maasai Lodge, Olekasasi, and Tuala areas, and covers a much larger area than the original 16.5 sq. km. According to the Wikipedia, Rongai has a diverse population due to its proximity to Nairobi. The major ethnic communities represented include Maasai, Kikuyu, Luo, Luhya, and Kisii among others.

Figure 5: Map of Nairobi Showing the Position of Ong’ata Rongai Town



Source: www.mapsofworld.com

3.6 Research Site and Demographic Indicators

Rongai Town has been selected for study because it is a rapidly growing town with a huge number of migrant populations and ethnicities from all parts of Kenya have settled there, hence, Rongai represents the cultures of most Kenyan communities including family values and customs of marriage. The Demographic and Health Survey (DHS, 2014) indicates that the median age at first marriage for women, age 25-49 in Kajiado County was 21.3 years, while that for men at first marriage, age 30-54 was 26.7 years. This means that on average, men tended to marry later than women by a difference of 5.4 years.

The age at first marriage was influenced by background characteristics, such as whether one grew up in a rural or urban setting, and the level of education one had. The median age at first marriage for urban women was 21.5 years while that of rural women was 19.5 years. The median age for men at first marriage varies only slightly, at 25 years for urban men and 24.8 years for rural men. Women with no primary education had a median age at first marriage of 17.9 years while those with secondary education had a median age of 22.7 years. Men without education had a median age at first marriage of 24 years while those with secondary education had a median age of 26.3 years.

The target group for this study comprised of couples between the ages of 20-40 years of age, urban and with complete or incomplete secondary school education. Statistics from Kajiado County Integrated Development Plan (2013-2017) indicate that apart from the dominant cohort of 0-4 years which constitutes 16.1 of the total population, the population tended to reduce throughout the age cohorts apart from the age cohorts 20-24 and 20-29 which increased slightly. These cohorts constitute the age at first marriage for urban men and women in the towns of Kajiado including Ong'ata Rongai.

A study by (Makokha, 2012) found an increasing number of never married women with children in Ong'ata Rongai Town. The never married women had limited social interactions within the community because married women saw them as potential husband snatchers who could target their sons or husbands. Makokha (2012) found that the never married women had lost trust in men, and that there was a scarcity of eligible suitors for them in the town. This awareness appears to put pressure on young, never married women, to consent to marriage at the earliest opportunity to bolster their chances of social and financial security.

3.6.1 Education and Health Facilities

This area has a number of institutions of higher learning including the Africa Nazarene University; Eagle Air Aviation College, Belmont International College; Adventist University of Africa; Nairobi Institute of Business Studies (NIBS); and the nearby Multimedia University of Kenya. Many students and staff of these institutions live in Ong'ata Rongai. There are more primary and secondary schools in private ownership, in Rongai, compared to the few Government run schools. Ong'ata Ronkai Primary, founded in 1949, is the oldest Government school in the area, followed by Arap Moi Primary and Nakeel Primary. Other learning institutions are owned and managed by individuals or by various Church denominations. Some of the Church establishments that own and manage educational institutions in Rongai are The Seventh Day Adventist Church, The Roman Catholic Church and the Presbyterian Church of East Africa (PCEA).

Just as the provision of education is dominated by the private sector, most health facilities in Rongai are owned and managed by private individuals and institutions. The Ong'ata Rongai Health Centre located in the Kware area of Nkaimurunya Location, is the main government health facility equipped and staffed to provide such services as Emergency Obstetric Care, Curative In-patient and Out-patient services, Family Planning, Immunization and other services. Other major private health providers are Nairobi Women's Hospital, Fatima

Maternity Hospital, Mount Olive Sinai Hospital, PCEA Smyrna Bergeland Health Centre and over 15 other providers of diagnostic and curative health services.

3.6.2 Economic Activities

The residents of Ong'ata Rongai were either born there or have migrated to the town in search of accommodation, salaried employment or business opportunities. According to Maa speaking elders in the area, Ong'ata Rongai literally means *Narrow Plain or Narrow Plateau*. The Town began in the late 1940s, firstly as a cattle market, around the area commonly referred to the "Old Rongai Town." The other settlement started as a stone mining community in present-day Kware and Gataka areas. Quarrying and livestock trade are economic activities that have, over the years, attracted workers of different categories and competencies of men: from rock breakers; stone dressers; loaders and transporters.

The main economic activities carried out by women are selling food and drinks to the workers but a few enterprising women compete with men in buying and selling stones to builders within Rongai and Nairobi. The cattle market has shrunk and most livestock buyers and butchers obtain their supplies from nearby Kiserian Town. Within the livestock market are found those who trade in live animals, the butchers, the meat traders and distributors. Money constantly changes hands for goods and services in Ong'ata Rongai.

Business activities compete for customers in alcohol sales, butcheries, itinerant salespersons, middlemen and land brokers. Recently (November, 2016) personal conversation with the Rongai Police Authorities, reveal that crime rates are not high but there is limited drug abuse, drunkenness, prostitution and petty criminal activity. Quarrying for building materials has virtually depleted stones from the ground. Most of what used to be gaping quarry pits have been reclaimed and sold out as building plots to desperate land hunters. The expanding

population creates demand for rental accommodation as well as demand for land on which to build owner occupier housing by residents.

3.7 Research Population

The study population was the segment of young, married, middle class spouses between the ages of 20-40years, living in Ong'ata Rongai Town of Kajiado County. Kothari (2004) describes a research population as a well-defined set of people, services, elements, and events or households that are being investigated. Explorable.com (2009) describes a research population as a large collection of individuals or objects that is the main focus of a scientific question. A research population is, therefore, a well-defined collection of individuals within a much larger population, with a common binding characteristic or trait. Due to the large sizes of populations, researchers cannot test every individual in the population because the exercise would be cost prohibitive and time consuming. For this reason, a representative sample is selected for the purpose of the study.

3.7.1 Sample Size

The major Christian Denominations in Ong'ata Rongai have, over the last decade, been vigorously promoting the idea that its members organize themselves into small Christian Communities (SCCs) for the purpose of holding prayers and studying the Bible together. The other important purpose of the SCC has been to get each small community to know and share ideas with their next-door neighbours. Healey (2014) posits that the Small Christian Communities (SCC) is an important support group for families and promotes a family culture. One Small Christian Community is made up of representatives of 7-15 households. Proximity between households is of essence for the formation of SCC because the hosting of meetings rotates around the homes of each household. Today the SCC has gradually become a legitimate forum for reaching local communities with messages from the religious leaders, self-help groups and non-government agencies. The researcher in this study used the SCC as

a reliable and believable network for reaching prospective respondents, and legitimizing the intention and objective of the researcher.

The Small Christian Communities served an important function in reaching the residents of the various estates of Ong'ata Rongai because local leaders such as Location Chiefs and their Assistants, leaders of men's and women's self-help groups belonged to SCCs of various Christian denominations and routinely use that forum to pass information to residents. Figure 5 shows the four geographical areas which constituted the clusters from which the sample of 68 respondents was selected out of a population of over 1000 members of Small Christian Communities spread over the four geographical clusters of Kware Area which was represented by the SCCs of St. Monica and St. Paul; Old Rongai Town was represented by the SCCs of St. Faith ACK, St. Mary's Catholic Church and Mbagathi Headquarters; The cluster around Fatima Maternity Hospital was represented by ACK's River View Estate and Fatima Catholic Church; while the cluster around Laiser Hill Academy Area was represented by ACK Macedonia and Macedonia PCEA.

Figure 6 shows how the respondents to the In-depth questions were sourced from the Small Christian Communities network, where clusters with 10 SCCs and above provided 6 respondents; clusters with 9-10 SCCs had 4 respondents and those with 5-6 SCCs had 2 respondents. A total of 40 respondents, representing all the clusters, were selected for the in-depth questions. The participants in the two focus group discussions (12 men and 12 women) were also purposively selected: 3men and 3women respectively, represented each of the 4 geographical clusters. The 4 key informants comprising of 2men and 2 women were purposively selected with one key informant identified from each geographical cluster.

Table 1: Sources of Respondents

Small Christian Communities (SCC)	In-depth interviews	FGDs	Key Informants
<u>The Roman Catholic Church: Jumuia</u> St, Monica, Kware 5: Fatima Catholic Church 12: St. Mary’s Catholic Church 14:	1 man and 1 woman 3men and 3 women 3men and 3 women	3 men, 3 women	One
<u>Presbyterian Church (PCEA): Districts</u> Mbagathi Headquarters 19: Macedonia Church 9:	3men and 3 women 2men and 2 women	3 men, 3 women	One
<u>The Anglican Church: Blocks/Clusters</u> St, Faith ACK Church 11: ACK Macedonia 9:	3men and 3 women 2men and 2 women	3 men, 3 women	One
<u>Independent Church of Kenya: Fellowships</u> St Paul, Kware 9: River View Estate 6:	2men and 2 women 1 man and 1 woman	3 men, 3 women	One
Total	40	24	4

3.7.2 Sampling Procedure

Crossman (2017) posits that purposive sampling is useful in situations where one needs to reach a target group quickly, and where proportionality is not the main concern. This applied to the present study whose focus was the “typical” young married spouse from the lower middle class, regarding his/her own interpretation of how language and other factors influenced their spousal sexual communication. Dodovski (2016) argues that purposive sampling might have reliability problems and possible bias in the selection of respondents, and sites, but Palys (2008) counters with the view that there is no one best sampling strategy, because what strategy is best, will depend on the context in which researchers are working,

and the nature of their research objectives. Palys (2008) explains further that qualitative researchers are less interested in asking about central tendencies, such as how most people in a population think about an issue, but are more interested in case-study analysis, to establish why particular individuals, or groups, feel particular ways, the process by which these attitudes are constructed, and the role they play in dynamic processes within the organization or group.

The respondents to this study were purposively selected to satisfy pre-set criteria, to ensure proper representation of the target population, in terms of age, gender, ethnic mix, level of education, and selected residential clusters within the town. The other criteria were the respondent's availability and willingness to participate. The purposive sampling procedure was used for various reasons, chief of which was the limited number of sources of primary data, willing to participate in the sensitive and personal subject of spousal sexual communication. Secondly, the method was useful in exploring the respondent's interpretation of how language, social-cultural factors, media exposure and family, influenced spousal sexual communication, and thirdly the strategy enabled the researcher to obtain data only from individuals who were willing and satisfied the pre-set criteria of the characteristics of the target group.

Key individuals selected from each geographical cluster volunteered names of friends in their neighbourhood which snowballed to 20 wives and 20 husbands (40 couples) who responded to the in-depth interviews. Using the same criteria, two focus group discussion groups were formed comprising of 12 married women and 12 married men between 25 and 40 years of age, representing the four residential clusters. Names of key informants were volunteered by the residents and the researcher selected the most suitable ones for the study. One key informant represented each residential cluster, bringing a total number of four key informants

(two males and two females) purposefully selected because of their opinion leading role in the community.

This study was not intended for the assessment of any central tendencies in the population, but to assess the feelings of purposively selected individuals on how they perceived certain phenomena, and how their perceptions influenced their sexual communication. The study assessed how spousal sexual communication between young couples was influenced by economic factors; language; culture, personality and gender; family relationships and exposure to explicit TV and social media images.

3.8 Data Collection Methods

3.8.1 Pilot Study of Research Sites

This study used multiple methods of qualitative research in order to ensure triangulation, validity and integrity of findings. The methods used were the in-depth interview, focus group discussions and key informant interviews. The methods were selected because of their suitability to the assessment of people's interpretations of experiences, perspectives and histories. The pilot study recruited four research assistants who were residents of Ong'ata Rongai, comprising of married persons, two males and two females who were university graduates. Two research assistants were secondary school teachers and the other two were social worker and insurance salesman respectively. The criteria for their selection were good social skills, sound knowledge of the area, mobilization skills for the recruitment of prospective participants, and confidentiality in handling the issues under investigation. The research instruments were discussed at length including how respondents' answers would be recorded on tape. The nonverbal researcher observed and recorded on paper responses such responses as body language or hesitancy in making responses.

A familiarization tour of the town was essential for the observation of new developments in the residential areas and environments where the young spouses lived. The familiarization tour concentrated on the four geographical clusters of Small Christian Communities in residential zones of Old Rongai Town; Laiser Hill Community; Fatima Maternity Hospital Area, and Kware Community

The familiarization tour helped in the determination and confirmation of the appropriate questions to ask and the best way of phrasing them. It provided an opportunity to observe the social class and environment in which participants lived and their day to day work and preoccupations. The exploratory tour of the town enabled the research team to fine-tune research tools, identify potential informants and obtain a profile of male and female respondents. Most prospective respondents wanted to know whether the findings of my research would generate financial benefits and if so, how they would personally benefit from the exercise.

It was explained to them that the researcher was a university teacher and for university teachers to remain on the job they were expected to acquire higher qualifications like a doctorate degree. The research would form part of the requirements for a doctorate degree by the University of Nairobi. The information was repeated to those who raised it in all the geographical clusters thereby enlisting their co-operation and support. The qualitative research methods used in this study were observation, focus group discussions, in-depth interviews and key informant interviews.

The study was conducted to assess how language; culture, personality, gender; media exposure and family influenced spousal sexual communication between young couples. This entailed an assessment of respondents' perspectives, feelings and experiences, using qualitative research techniques, such as observation, focus group discussion, the in-depth

interview, and key informant interview. The following is a detailed description of how each research method was deployed in the data collection process starting with the observation schedule.

3.8.2 Observation Check-list

Bailey (1994) defines observation method as a technique for collecting data on nonverbal behaviour and most commonly involves sight, or visual data collection on people in natural settings or in naturally occurring situations. The technique could also include data collection using other senses such as hearing, touch, or smell. This study used the observation method as part of the pilot study. The researcher was a non-participant observer and did not participate in the activities of the target population or pretend to be one of them. It was carried out without intruding on the normal activities of the target population. The researcher and research assistants followed the social etiquette of greetings and show of courtesy.

The researcher toured the four selected residential clusters to assess the general conditions in the area including the facilities available to them. The tour was useful in learning about the status and quality of the housing where respondents lived; availability of basic necessities like safe drinking water, toilet facilities, electric power supply, disposal of waste generated, as well as such amenities as kindergarten schools and proximity to health facilities, commercial outlets and banking services; supermarkets; recreational facilities and places of worship. The social class of the majority of respondents was middle to lower middle-class orientation, with men and women who had completed secondary school.

Some had post-secondary school qualifications and training as artisans, teachers, accounts assistants and businessmen/women. More men than women were employees working for firms in Nairobi or were self-employed in Nairobi and Rongai. The observation check-list was useful in establishing that the respondents sampled were, indeed, those that were

purposively sought. Apart from the observation check-list, the other data gathering method used in this study was the in-depth Interview.

3.8.3 In-depth Interview

Schuman (1991) posits that the purpose of the in-depth interview is not to get answers to questions, nor to test hypotheses, and not to evaluate. At the root of in-depth interviewing is an interest in understanding the experience of other people and the meaning they make of that experience. Boyce and Neal (2006) suggest that participants be encouraged and prompted to talk in-depth about the topic under investigation without the researcher's use of predetermined, focused, short-answer questions. The researcher is not required to prepare an extensive list of questions but to be aware of the major domains of experience likely to be discussed by the participant and to probe how these relate to the topic under investigation.

Boyce and Neal (2006) are of the view that the in-depth interview provides limited opportunity for interpretation by the researcher because recalling an experience in an interview does not replicate actual observation of the experience or provide insight into the intentions or motivations of those involved. Reliance on the in-depth interview as the sole method of data collection in realist research might not allow a full investigation of the topic because the participant and researcher are limited by the recall of the participant, the ability of the participant to articulate his or her experiences within the timeframe of the interview, and the ability of the researcher to ask the “right” questions to prompt more detailed discussion and aid the analysis.

For that reason, they suggest that in-depth interviews be combined with other forms of data, such as observations, diaries, and documents, to produce a rich account of the research setting or phenomenon under investigation, but concludes that because in-depth interviews can be conducted with relative ease and cost-efficiency, they will remain a popular and effective

method of data collection in qualitative research. In this study in-depth interviews were combined with observation, focus group discussions and key informant interviews in order to overcome some of the potential weaknesses of the in-depth interview as a method of data collection.

Respondents answered the detailed questions listed in the appendices, to shed light on what they understood by couple sexual communication and how the economic factors; language; culture, personality and gender; media exposure; family and peer group influenced spousal sexual communication. In order to engage participants in providing detailed responses to the issues raised; and to allow researchers adequate time to probe and record the responses, the researcher conducted one or two interviews per day and the assistants assisted in recording the responses. The in-depth interview was found to be an invaluable technique of learning from participants' experiences and their interpretations of those experiences. The in-depth interview schedule covered general information on family, friends and socio-economic activities. It addressed the sort of problems a couple faced after getting married and whether the relationships with close friends and family circles influenced the way the couple handled issues of sexual communication. Other issues investigated were the influence of economic factors; language and sexual vocabulary; the influence of culture, personality and gender factors; and the influence of mass media messages and images and the influence of family and circle of friends.

3.8.4 Focus Group Discussions

The focused interview technique was first developed by (Merton et al. 1956). It was intended for analysing social structures, particularly the intended and the unintended consequences of social action. The focused interview was part of his work in social research. The person targeted by the focused interview was known to have been involved in the particular situation or context for which his/her views are sought. The focus group interview was a sequel to the

focused interview, but takes a somewhat different form in that it involves a whole group answering questions together. Bailey (1994) posits that it is still possible for an individual to give his or her own views, but only in a group context. The technique is a form of qualitative consumer research used to assess people's perceptions, opinions, beliefs and attitudes about an idea, lifestyle or product to gauge what the people think about it before applying it widely.

Clark (2010) suggests that focus groups should be defined by two characteristics, namely, their purpose and their focus and mode of operation. The primary purpose of a focus group interview is data collection; its main focus is stimulating group interaction to elicit information from its members. Morgan (1998) submits that the hallmark of a focus group is the explicit use of group interaction to produce data and insights that could be less accessible without the interaction found in a group. Kotler (1987) advises that the group be composed of 8-12 participants, usually (but not always) a relatively homogeneous group, brought together to discuss a specific set of issues under the guidance of a leader, trained to stimulate and focus the discussion.

Patton (1987) posits that a discussion group focuses on a specific topic and lasts for 60 to 90 minutes. The participants, who should normally be homogeneous in nature, are asked to reflect on questions asked by the interviewer. Participants get to hear the responses of their colleagues and make additional responses beyond their own initial responses as they hear what other people have to say. It is not a requirement that the group reaches consensus, nor is it necessary that they disagree. The object is to get high quality data in a social context where people can consider their own views in the context of the views of others.

Participants who took part in the male and female focus discussion groups were purposively selected and contacted in person. The researchers had earlier sought the cooperation of the area Chief and the assistance of the Assistant Chiefs of the area and their colleagues in the

local administration. The main researcher provided them with a profile of the persons eligible for the exercise and assured respondents that they had been selected because their views on the subject were important to the researchers. The discussions started with spirited talks describing the lives of contemporary young married couples. The discussions then delved into the study's key research questions. These were tackled one by one and responses of participants recorded on a voice-activated tape-recorder. The researcher took notes of the proceedings, including group reactions, the body language of speakers and those listening. The researchers observed that more female participants expressed their thoughts, in the third person when dealing with embarrassing issues or admissions; some, men on the other hand used the second pronoun to describe what they did. The group discussion had a favourable start and vigorous participation by members thus energizing those who had seemed reserved or unenthusiastic at the beginning. The discussions were lively to the extent that members' contributions were punctuated with laughter, appreciation of dissenting viewpoints and admiration of candid views.

The Moderator's Guide focused on the general impressions of the lives of young spouses of Ong'ata Rongai; the influence of language and sexual vocabulary; the influence of culture, personality and gender factors; the influence of sexually suggestive TV images and the influence of close family members and social groups.

3.8.5 Key Informant Interviews

Lavrakas (2008) defines key informant within the context of research to mean the person with whom an interview about a particular organization, social program, problem, or interest group is conducted. The key informant is a proxy for her or his associates at the organization or group. Key informant interviews are in-depth interviews of a select (non-random) group of experts who are most knowledgeable of the organization or issue. Key informants are chosen not because they are in any way representative of the general population that may be affected

by whatever issue is being studied but because they are competent and knowledgeable of the community with respect to the matter being investigated.

The UCLA Centre for Health Policy Research (2004) describes key informant interviews as qualitative in-depth interviews with people who know what is going on in the community. The purpose of key informant interviews is to collect information from a wide range of persons including community leaders, professionals, or residents who have first-hand knowledge of the community. The key informants in this study were selected because they satisfied the foregoing criteria. The four key informants (two men and two women) were residents of Ong'ata Rongai who had lived in the town for over 10 years. The two men were a University Lecturer, 50, and a Roman Catholic Priest, 45 and the two women were a Secondary School Teacher, 52 and a Community Nurse/Social Worker, 55, respectively.

The lecturer taught entrepreneurship and innovation of appropriate technologies at a local public university. He interacted closely with several young couples from the area who intended to venture into business. He understood their personal and couple development goals; its potential for conflict and its impact on couple sexual communication. The local Roman Catholic Priest provided counselling services to young married couples in addition to his priestly duties, and was also consulted by mothers of young couples when their children's marriage appeared to face serious quarrels and disagreements. The secondary school teacher had lived in Ong'ata Rongai for close to twenty years. She had taught girls who were married and who sought her guidance on how to make a home. She had witnessed major differences between her life as a young wife and the lives of the young wives she once taught as girls. The Community Nurse/Social Worker was conversant with the social and health problems facing young couples in the town.

The interview guide for interviewing the key informants covered the research questions and the objectives of the research, and to comment on some of the points raised by the respondents to in-depth interviews and focus group discussions. They were expected to give their own views and observations on the lives of the target population, especially their priorities, readiness for marital responsibilities and whether there was cooperation or competition between them and why. Their views were also sought on the influence of language and vocabulary on spousal sexual communication; the influence of culture, personality and gender; influence of media messages and images; and the influence of close relatives and friends on spousal sexual communication.

3.9 Language of Analysis and Interpretation

Morse (1994) opines that the language of analysis can be confusing to students of qualitative research because it is sometimes difficult to know what the researchers actually did during this phase and to understand how their findings were derived from the collected or constructed data. Thorne (2000) suggests that in order to generate findings that transform raw data into new knowledge, a qualitative researcher must engage in active and demanding analytic processes throughout all phases of the research. Understanding the analytic processes is an important aspect not only of doing qualitative research, but also of reading, understanding, and interpreting the research findings. It is the view of this researcher that when one starts pondering on the meaning of some of the responses given to questions asked, the elementary phase of data analysis has started. The process continues until all data collection methods have yielded their data before they are coded for analysis. The researcher continually asks himself questions to ensure that he and the respondent have shared meanings of what is discussed.

What meaning would one make of such data? The most appropriate conclusion is that many married couples are often apprehensive of their spouse's likely involvement in extra-marital

affairs; they are in denial and lack the courage or strategy to effectively engage their spouse about their fears. It would not be easy to reach such a conclusion without probing the incomplete thoughts and opinions of respondents to ensure that their responses have the meaning demanded by the researcher. The hesitancy in answering a sensitive question forms part of the answer and should be probed to obtain a more complete response. Thorne (2000) posits that the goal of science is to discover the truths that exist in the world and to use the scientific method as a way to build a more complete understanding of reality. Thus, qualitative researchers are often more concerned about uncovering knowledge about how people think and feel about the circumstances in which they find themselves, than they are in making judgments about whether those thoughts and feelings are valid.

Holloway (1997) posits that what makes a study qualitative is its reliance on inductive reasoning processes to interpret and structure the meanings that can be derived from data. Holloway (1997) explains that distinguishing inductive from deductive inquiry processes is an important step in identifying what counts as qualitative research. Generally, inductive reasoning uses the data to generate ideas, whereas deductive reasoning begins with the idea and uses the data to confirm or negate the idea. In this study qualitative data from key informants, focus group discussions and in-depth interviews were transcribed and coded according to the themes that crystallized from information gathered via the study's research objectives and research questions. The analysis was presented via a narrative report illustrated with some verbatim quotations from focus group discussions, key informant interviews and in-depth interviews.

3.10 Ethical Considerations

Creswell (1994) has suggested the importance of ethical considerations during research. The researcher ensured the maintenance of privacy during interviews, confidentiality, voluntary participation and anonymity of respondents. Participants were assured that the research findings would be used for the intended purpose which was pursuit for academic advancement. This study followed the professional guidelines on ethical considerations when carrying out research with members of the community. Research permits were obtained from the University of Nairobi and the National Commission for Science, Technology and Innovation, (NACOSTI). The researcher and his assistants explained the purpose of the study to the participants to assuage any false expectations such as monetary rewards for participating. Interviews were conducted in a secluded environment to ensure privacy of participants. Information gathered from participants was treated with confidence and no direct quotes were attributed by name to individual contributors. The researcher explained that although their participation had been recommended by their colleagues and neighbours, their participation was voluntary and they were free to withdraw if the exercise was contrary to their expectations; they were free to refuse any question they did not like or seek clarification. The respondents did not object to audio recording on tape or note taking during discussions.

3.11 Categorization of Respondents and Research Methods Used

The respondents for this study were purposively selected from the major zones of Ong'ata Rongai Town and classified according to their role, method of data collection and instrument used. The four key informants were selected from community leaders, distinguished professionals and opinion leaders representing the main zones of the town. The two focus groups were constituted according pre-set criteria such as age, level of education, marital status, social skills and willingness to participate. Altogether 12 married men and 12 married

women participated in the focus group discussions. The in-depth interviews were held with 20 wives and 20 husbands selected through the snowball technique, where those participants selected initially, suggested names of additional participants from among their colleagues and neighbours. Apart from the key informants, the selection of respondents to the other data collection methods assured the homogeneity of the respondents in age, social class and education while recognizing the need for diversity of opinions and group dynamics.

Table 2: Participants, Research Methods and Instruments

Respondents	Data Collection Method	Research Instrument
2 Key Informants (male)	Key informant interviews	Interview guide
2Key Informants (female)	Key informant interviews	Interview guide
20 young wives	In-depth interview	Interview guide
20 young husbands	In-depth interview	Interview guide
12 married men	Focus group discussion	Discussion guide
12married women	Focus group discussion	Discussion guide

3.12 Process of Data Analysis

The analysis of qualitative data goes through a process of reducing huge volumes of data into manageable quantities. This is done with the sole purpose of establishing whether the data is telling the story that the inquiry set out to investigate. That is why the research objectives and research questions are always kept at the fore, in order to focus the story and give it coherence. The process of reducing data involves coding, which is the labelling, compiling and organizing of the data so that data can allow the researcher to construct what is happening. La Pelle (2004) has demonstrated how qualitative data analysis is simplified using general purpose software tools to construct word tables for displaying the identities of

respondents, moderator/interviewer questions and responses of interviewees. Taylor-Powell and Renner, (2003) describe the process of data analysis laying emphasis on the need for one to be familiar with the data in order to focus the analysis by case, individual or group, before categorizing the information into themes, patterns and trends.

In this study the respondents were assigned identity codes to know who made what response and the frequency of the responses to each question. The responses were entered into the word tables which made it easy for the researcher to see trends, patterns, themes and subthemes. Elements in the coding system were: respondent identity; question asked; response and emerging themes or trends. The narrative in this study was arrived at after identifying the major trends, patterns and themes generated from the responses to the questions asked. The results were compiled and then compared for similarities, differences of opinion or emphasis, as reflected in the themes. These were compared with verbatim responses by individuals, groups and observations of behaviour and presented in a coherent narrative connecting all the contributions.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.0 Introduction

This chapter presents and analyses qualitative data from in-depth interviews, focus group discussions and key informant interviews. This triangulation was done to ensure that findings from each research method used, were corroborated by data findings from other research methods so as to ensure reliability of the findings. The main ideas from the in-depth interviews data were recorded on paper. Responses from focus group discussions were recorded on a voice activated audio recorder. They were played back and transcribed by hand on paper. The respondents were given codes and the summaries of their responses were entered into word tables. From the word tables one could easily identify the major themes and subthemes. Elements in the coding system were: **respondent identity; question asked; response given; emerging themes and subthemes**. The process enabled the researcher to observe patterns of behaviour, attitudes and expectations. These were isolated from the main tables and presented in narrative form. Emerging patterns from themes were compared with verbatim responses from other research methods to see whether they corroborated or contradicted each other, before conclusions were drawn. 40 couples responded to the in-depth interviews but after the first 20 couples, views which were similar to what had already been expressed were just tallied to show the strength of the response.

The chapter falls into five sections, each of which represents and amplifies one research objective. The first section examined how language and sexual vocabulary influence spousal sexual communication. The second section investigated the influence of economic factors; section three dealt with the influence of culture, personality traits and gender; section four analysed the influence of TV and social media images, and the fifth section examined how family, close friends and associates influenced sexual communication.

4.1 Influence of Language and Sexual Vocabulary

The researcher wanted to find out how free and relaxed wives felt during their intimate moments with their husbands, how they expressed their feelings of satisfaction or enjoyment, and if not, why not. Of interest too was the language (verbal/nonverbal) used, and why it was preferred for this particular sexual communicative context. The other concern was whether spouses enjoyed consensual sex; what happened when wives were forced to have sex against their will; and what they did when they were forced to have sex and how it affected their sexual communication. This section analysed data to distil evidence on how the sensitivity of sex and sexuality; the limitations of language and sexual vocabulary influenced the conduct of couple sexual communication.

The data shows that it was fallacious to assume that most couples were embarrassed when they engaged their spouses in sexual talk; it was fallacious to think that all females did not initiate sexual talk and that men alone initiated sexual talk. Most women said they were not embarrassed to initiate sex with the spouse. The two female respondents who said they never initiated sex, nor ever talked to the spouse as they had sex, because doing so was embarrassing and interrupted the rhythm of sex. One respondent said she was shy to do so because her partner did not like it. Two respondents did not make their views known, but the majority said they not only enjoyed talking to their husbands as they had sex, but found that talking enhanced their sexual performance and enjoyment. It made them feel more appreciated and helped give them feedback on how their partner felt.

The women respondents to in-depth interviews reported that sexual intercourse was generally consensual, what differed was timing it to suit the interest and convenience of both spouses. Two respondents reported that their husbands had ever forced them to have sex against their will. They explained that rape occurred in marriage when the husband assumed that the wife should be ready to automatically satisfy his urge to have sex on demand. The

unanimous view was that the husband, who demanded sex without negotiation, treated the wife like a commodity to be used as the owner wished. Respondents explained that rape in marriage, occurred in circumstances where sexual communication was lacking. Rape was embarrassing to the victim and only succeeded in making the couples' sexual relationship and communication worse. Apologies after sexual assaults were unacceptable to the offended party.

Some women reported that even when they were not raped, they still felt embarrassed after the sexual act, if and when they were opposed to it in the first place, and the husband had insisted. The feelings of embarrassment were the result of feeling that one had been used to satisfy the sexual desires of her partner despite her personal objections. His insistence on having his way took away her freedom to say 'no' which to them was a 'mild version' of rape. The other reason for embarrassment was the feeling and awareness that the housing and accommodation where some respondents lived did not provide the couple with adequate privacy, such that spouses felt as if somebody was watching or listening as they went about with their business.

The sexual language and vocabulary used by couples was commonly negotiated and coded in a language that was unique to each couple. In communicating sexual advances, different women had their own codes for initiating sex as follows: One woman used the code *eating goat meat* as a euphemism for sexual intercourse; another one said when she told her husband she "*wanted John tonight,*" he understood she wanted sexual intercourse, and yet another woman said her husband knew she wanted sex when she told him she wanted to hold the "*bull by the horns.*" The use of nonverbal language was another strategy of expressing sexual desire by wives. One woman communicated her desire by wearing a well-fitting red dress that her husband admired, while another woman wore a loose-fitting see-through night dress for the same purpose. Women respondents reported that the only verbal and nonverbal

messages they used was what had been proved appropriate and effective. Sometimes verbal language was used to complement the message by using reinforcing gestures, face and eyes and pausing for reaction. Some women communicated their sexual desire nonverbally by stroking the man's genitals; some placed their foot on his thigh; others sighed and moaned to communicate pleasure and enjoyment. One woman said that it was inoffensive when some women faked orgasms by screaming and shouting the partner's name, when they were tired, but the partner wanted to go on. Telling him to stop would be taken negatively. Respondents who reported using verbal communication used words and phrases that pleased or flattered the partner, such as: 'darling you're great!' or 'this is heaven!' Women reported that men did not realize that they were embarrassed when their husbands touched them in a seductive manner in a public place. They observed that to avoid embarrassment, sexually suggestive moves and behaviour should be reserved for private encounters with the spouse.

It was not easy for women to communicate negative messages to the husband. Many women with negative messages just kept quiet and sulked, but there were a few who reported using ready-made messages from printed cloths or pertinent phrases from popular songs to deride the husband, who was suspected of having extramarital sexual affairs. One participant said she used the wordings on her *khanga* (loin cloth) to send both pleasant and unpleasant messages. When in need of sex, her *khanga* message read something like: *Wawili kwa wawili*, every bird has a partner; and when she suspected her husband of cheating, she wore a *khanga* with the indirect message of *Paka mapepe hatosheki*. (The greed of the randy cat can never be sated) When the husband arrived home he found her humming a popular tune whose message was unmistakable or singing a popular *taarab music* song with the negative message she intended to deliver:

Paka mapepe hatosheki;

Hata umpe mnofu wa nyama kila siku

Ataenda kutafuta panya wachafu.

The greed of the runaway tomcat can never be sated;

Even if you fed him on steak every day,

He would still run after filthy rats.

The contribution stimulated other members to share their experiences. One respondent reported that her man had the habit of singing songs that ridiculed or derided her requests for money, which served him much better than explaining why he did not have money:

Ni ndi hota g thi k iya kana nj rage m nd ng ige weega;

(Do you expect me to go and rob the bank to satisfy your endless demands?)

Another participant reported that she sent unpleasant messages by singing pertinent phrases from popular songs, from which the relevant message could be derived easily. She quoted the example of a popular Kikuyu song which indirectly says: *m th ndoiga reke tuumanwo*. (Today I have declared war.) If she kept repeating the phrase, the husband became curious to know why. Sexual communication of family planning intentions or pregnancy related health care was always verbal. It was a big challenge to communicate such negative messages as the disclosure of sexually transmitted infections and reporting cases of suspected infidelity. The language of communication was silence, followed by looking back in anger, before outright verbal accusation as a last resort. Respondents cautioned that negative communication had to be gradual. It was given in stages, depending on the receiver of the message. If the receiver truncated the message mid-stream, the speaker understood why. In such an event both persons stopped and introspected on the message content and objective in silence. It was the duty of the complainant to prepare the receiving partner for the bad news, because as all participants agreed, 'it was not easy to handle bad news with a person you love.'

All respondents were agreed that it was offensive to mention the human genitalia or sexual acts by name, even between married couples. The sexual codes that spouses used with friends and peers were not appropriate for use with the spouse because it was feared that using a code or euphemism like *bang* to mean *having sex* would be seen as calculated to demean or disrespect the spouse. Some of the many euphemisms commonly used by men for the male organ were: *mti*, *mpini*, *jogoo*, or *chuma*. (A tree, axe handle, cock or iron) Males used various euphemisms to describe female genitalia such as: *mali*, *toto*, or *kitu*. (They referred to it as wealth, child or thing). The females were not keen on describing human genitalia, preferring instead to describe the sexual act as a game: *mashambulizi* (contest) *ngoma* (dance). The euphemisms were common when men discussed sex with other men, or women discussed sex with fellow women. Some of the sexual utterances made by males, embarrassed women; and some men cringed when women mentioned some things with sexual connotations. Spouses, therefore, crafted personalized codes to describe the sexual act or to ask each other for sex.

Other than asking for sex, need sometimes arose when the wife wanted to convey an unpleasant message to the husband, to the effect that she knew of another woman in her man's life without being confrontational. It could be a phrase from a popular song, or a message printed boldly on the part of the (*khanga*) or loin cloth covering the lady's backside as she performed light duties at home. With a message like *kila mtu na wake*. (Every person should stick with the partner.) Such a message was meant to suit the needs of the 'messenger' who wore the *khanga*. Other messages mentioned were '*wawili kwa wawili*' (birds nest in twos or it takes two to tango) was used by the possessive lady to discourage her husband from going astray. But a song like '*Paka mapepe hatosheki*' (the randy tomcat cannot be satisfied) was used by the distressed wife who was shy of confronting the husband about his philandering ways.

Table 3: In-depth Interview Women: Influence of Language and Sexual Vocabulary

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Do you feel embarrassed after the sexual act?		
IDF1:	<i>Response:</i> Only if I am not willing and he insists. I hate the feeling that I am being used.	Some reasons for feeling embarrassed	
IDF4:	<i>Response:</i> When it feels like someone is watching, my body cringes and I tell him to stop.	Lack of privacy is a big challenge	
	<i>Question:</i> Do you have a special sexual language common only to you as a couple?		
IDF2:	<i>Response:</i> Yes. Most couples do. If I say I feel like eating goat meat tonight, my husband understands I want sex.	Couples use personalized codes to discuss sexual affairs include euphemisms, proverbs, sarcasm, body language/behaviour, objects, colour codes, etc.	No direct reference to the sexual act
IDF3:	<i>Response:</i> I communicate my sexual desire with the dress my husband loves most.		
	<i>Question:</i> What colour is it?		
IDF3:	<i>Response:</i> Red.		
	<i>Question:</i> Is there another code?		
IDF14:	<i>Response:</i> I tell him “I want John tonight” when I want sex.		
IDF5:	<i>Response:</i> I tell him I shall take the bull by the horns.		No direct reference to human genitalia
IDF6:	<i>Response:</i> My khanga has a message for him saying ‘ <i>wawili kwa wawili</i> ’.	Indirect reference to offending behaviour through wording on loin cloth	Not easy to communicate negative messages
	<i>Question:</i> What do you say to him when you suspect infidelity?		
IDF6:	<i>Response:</i> I can deride his behaviour with a sarcastic song or sarcastic phrase.	Irony and sarcasm in familiar songs to pass unpleasant messages	
	<i>Question:</i> What song is this?		
IDF10:	<i>Response:</i> <i>Paka mapepe hatosheki</i> . (The greedy tomcat can never have enough.)		

Men had their own ways of communicating about sex. They too, had personal codes for communicating sexual desire, expressing satisfaction and dissatisfaction, but were equally shy to use normal plain language, to name human genitalia, and to describe the negotiation processes leading to sexual consummation. Just as the sex mystery is explained figuratively in the Book of Genesis, Chapter 3, men and women in the study used euphemisms and figures of speech to describe the sexual act. Most men reported talking to their wives as they had sex, to express concern with whether the partner's position was comfortable; others talked to enhance the participation of the spouse; while others talked to give feedback, and to validate the partner's performance. One man confessed that he was shy to talk to the wife because she used sex as an opportunity to remind him of his failed promises and to make new demands. He said it felt like a commercial transaction and soured his enjoyment.

Men selected language that proved to be appropriate and effective for them, in delivering the intended meaning in the right context. The language could be silence, body language verbal communication or spatial distance. Men reported that silence was especially effective when under pressure to perform; when they wanted to avoid arguments and confrontation; when showing dissatisfaction, without hurting the partner's feelings, and when they wanted to be left alone. Men who succeeded in couple sexual communication recognized that wives required constant validation language about their dress sense, sexual performance, beauty and assurance of undying love. Although most men were generous with euphemisms for sex used outside of marriage, such words were found inappropriate to describe their wives. Many men did not wish to share the sexual codes they used with their wives. Two men however, shared their codes for spousal sex as "goods" and "happy hour" respectively.

The men could not countenance the responsibility of informing wives that they had infected them with a sexually transmitted disease for fear of such dire consequences such as losing the trust of the wife, damaged reputation, shame and embarrassment, and a poisoned relationship.

Two men however said they would use the short message text (SMS) and one said he would use the family doctor to treat the wife without revealing the ailment or its source.

Most male in-depth interview respondents expressed their sexual desire nonverbally. Those who reported experiencing no feelings of embarrassment said that sexual demands were expected because the partner was their wife. Those who experienced embarrassment said it occurred when their sexual advances were turned down; when the wife showed lack of interest in sexual talk; or when she sat so long in the living room waiting for him to fall asleep. The language of expressing embarrassment given by most males was:

IDM1: Use silence to cover feelings of shame at being turned down;

IDM12: Communicate your feelings nonverbally because at such times words would be rude or undignified;

IDM9: Use body language like shrugging the shoulders;

IDM4: Move away from her;

IDM10: Communicate displeasure with face and eyes.

The majority of male in-depth interview respondents used both verbal and nonverbal language to negotiate sex with the spouse, because it felt clumsy trying to persuade a reluctant partner to have sex through nonverbal language. Men used verbal language to give positive feedback of sexual satisfaction to the partner after a pleasurable sexual encounter. They were silent on sexual dissatisfaction. The female in-depth interview respondents preferred to communicate sexual desire to their spouses in a combination of silence, verbal and nonverbal language. Half the female respondents said it was the duty of males to make sexual advances, and that they responded to such requests through body language: facial and eye expressions, moving close to the partner, and touch. The other half did not find it embarrassing to express sexual satisfaction verbally, but were not quite sure they would

verbalize their dissatisfaction. Pressed why they found it difficult to communicate sexual dissatisfaction, they gave the following reasons:

IDF6: Fear to hurt the ego of my partner;

IDF10 Fear that the outcome of the disclosure might be unpleasant;

IDF8: Arousing suspicion that the partner has comparators to his sexual performance;

IDF15: Causing offence or undermining their self-esteem.

The female FGD held a lively discussion on the language of communicating sexual messages. They gave vivid examples of what they did. One participant overcame feelings of embarrassment by expressing her sexual desire through the use of dress colour. Many female respondents supported the strategy of using dress colour, mostly red, but other respondents mentioned wearing suggestive see-through night gowns when they wanted sex. It was easy to code messages of sexual desire through the use of colour or costume, but it was not so easy to craft ways of sending unpleasant messages. Words that caused embarrassment to one's spouse were to be avoided at all costs. That explains why spouses negotiated sex using only sexual vocabulary from their couple code. The views of key informants helped to clarify the distinction between commonly used sex euphemisms and personalized codes for the couple:

Question: Why do married couples shy away from using common sex euphemisms with their spouses?

FKi1: Husbands and their wives have developed their own language with shared meanings and vocabulary to express their sexual feelings and messages. The language and vocabulary used for the take-off of their initial sexual contact, has become their standard language of sexual communication and is revised if and when need arises. Whether their initial code was verbal or spoken language, the meaning was clear and unambiguous to both spouses and continued to be used by the couple.

Question: Are you suggesting that every couple has its own code?

FKi2: Yes. The essence of the code was to privatize the message and meaning, and to ease its receptivity. The code neither ambushes the partner, nor does it create feelings of embarrassment. It has, over time, become like a mutual joke that can be exchanged with casualness.

The male key informants concurred with the views of their female counterparts. They had an explanation why young African couples have had to develop their own individual codes for their sexual messages without causing embarrassment to their spouses:

Question: Why is there no standard code?

MKi1: Because African children did not grow up seeing such displays of romantic love by neighbours or their parents and so had little to imitate. Traditional African couples do not regularly use pet names and such expressions of endearment as *honey, sweetie, love and sweetheart*. Kissing and hugging are not normal with traditional African behaviour of expressing sexual desire, although such expressions have risen among young couples with increased exposure to foreign TV images and advertisements. Many African couples have had to develop their own love and sexual codes for exchanging sexual messages without discomfort. They do not have to copy the love mannerisms from European habits or films.

These views corroborated the views of in-depth respondents that negative sexual messages posed a big communication challenge to the couple. In-depth interview male respondents said that in most cases, it was the man who was nearly always accused or suspected of bringing home, to the wife, a sexually transmitted infection. It was the man who was suspected of having concurrent sexual partners. Pressed to say why men took the blame one in-depth female respondent claimed that women are better at concealing extra-marital affairs than men. Women who had education that put them at equal status with their husbands were more likely to complain, and accuse the husband of poor hygiene, infidelity, or infecting her with disease. Such women could even threaten the husband with divorce. The lower the status of

the wife, in relation to her husband and the more dependent she was on the husband, the harder it was for her to accuse the husband of infecting her with disease. She would suffer in silence for fear that the husband might be violent to such accusations. Some feared that such accusations betrayed the husband and the family's reputation. Such fears compromised her chances of seeking timely medical intervention. In desperate cases the opportunity for treatment could only come through a social support group, a move the husband might oppose, if he came to know about it. Her best opportunity for diagnosis and treatment would arise if the husband were to suggest they go for check-up at the clinic, if the offer ever came at all.

Table 4: FGD Women: Influence of Language and Sexual Vocabulary

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Do you and your spouse talk as you have sexual intercourse?		
FGF1:	<i>Response:</i> No.		
	<i>Question:</i> Why?		
FGF2:	<i>Response:</i> It is embarrassing.	Disrupts sex	Some don't talk to partners
FGF3:	<i>Response:</i> No, it interferes with sex.		
FGF1:	<i>Response:</i> No, it disrupts enjoyment.		
FGF4:	<i>Response:</i> No, my partner does not like it.	Embarrassing	
FGF5:	<i>Response:</i> Yes.	Partner's interests	
	<i>Question:</i> Why?		
FGF8:	<i>Response:</i> It improves performance.	Enjoyment	Some enjoy talking to partners
FGF7:	<i>Response:</i> Yes. It enhances enjoyment.		
FGF2:	<i>Response:</i> Yes. One feels appreciated.		
FGF9:	<i>Response:</i> Yes. Glad to know he likes it.	Partner appreciation	
	<i>Question:</i> Does your partner ever force you to have sex?		
FGF12:	<i>Response:</i> No.	For most respondents sex was consensual	
FGF9:	<i>Response:</i> No.		
FGF10:	<i>Response:</i> No.		

FGF11:	<i>Response:</i> No.		
	<i>Question:</i> What did you do?		
FGF10:	<i>Response:</i> Yes, I resisted. We had a fight. He overpowered me.	Some women who resist sexual intercourse maybe overpowered and raped by their husbands.	
	<i>Question:</i> How did you feel?		
FGF10:	<i>Response:</i> I hated it.	Relationships get worse	Apologies may not be taken seriously.
FGF11:	<i>Response:</i> I felt like dirt. I did not talk to him for the rest of the evening.		
FGF10:	I cried and he felt guilty and foolish.		
	<i>Question:</i> What language do you use (verbal/nonverbal) when you are intimate with your spouse?		
FGF9:	<i>Response:</i> Verbal.	A few use verbal language	
FGF11:	<i>Response:</i> Verbal.		
FGF5:	<i>Response:</i> Verbal and non-verbal.		
	<i>Question:</i> What non-verbal language do you use?		
FGF1:	<i>Response:</i> Touching and stroking his genitals.	A few use both verbal and nonverbal	
FGF3:	<i>Response:</i> I place my foot on his thigh when I want sex.		
FGF4:	<i>Response:</i> Sighing and moaning with pleasure is very effective in communicating enjoyment.		
FGF7:	<i>Response:</i> Use pleasant words like that's wonderful; darling you are great.	Some find body language more effective	

Table 5: In-depth Interview Women: Influence of Language and Vocabulary

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> What language do you use with your spouse to overcome feelings of embarrassment in sexual communication?		
IDF1:	<i>Response:</i> I never experience feelings of embarrassment before or after sex, with my husband, because it is the expected thing.	Cultural orientation; pre-nuptial training on expected wife's duties It is fallacious to assume that all women are embarrassed to ask for sex.	
IDF10:	<i>Response:</i> No embarrassment.		
IDF15:	<i>Response:</i> I am not shy.		
IDF6:	<i>Response:</i> Depends on his approach.		
	<i>Question:</i> Who initiates sex between you two?		
IDF20:	<i>Response:</i> Any can do.	Both men and women can initiate sex.	Contrary to the cultural script some women initiate sex.
IDF5:	<i>Response:</i> Any can do.		
	<i>Question:</i> What language is used to initiate sex?		
IDF13:	<i>Response</i> Spoken language, but sometimes the facial signs and eyes communicate the intention.	Verbal / non-verbal	Face and eyes communicate sexual intention
IDF17:	I experience feelings of embarrassment when he makes suggestive moves like holding my hand or giving me a peck in public.	Conflicting expectations from suggestive gestures Insisting on sex vexes	Some men might think the would not mind a kiss in public
IDF12:	I feel embarrassed when he touches my genitals outside the bedroom.		Men might think refusal is token resistance
	<i>Question:</i> Why do you feel embarrassed yet he is your husband?		
IDF13:	<i>Response:</i> I feel violated and treated like a commodity. These things are private.	Need for privacy when sexual moves are made	There is no standard formula for

			initiating sex.
IDF8:	<i>Response:</i> When he insists that he wants sex and I am not in the mood for it.	Gauge the mood of the spouse	All time is not sex time.
	<i>Question:</i> Do you feel embarrassed after the sexual act?		
IDF16:	<i>Response:</i> Only if I am not willing and he insists. I hate the feeling that I am being used.	Body cringes in fear and apprehension	Men should know that ‘no’ to sex from the wife means ‘no’
IDF5:	<i>Response:</i> When it feels like someone is watching, my body cringes and I tell him to stop.	Some women prefer sex in total seclusion	
	<i>Question:</i> Do you have a special sexual language common only to you as a couple?		
IDF17:	<i>Response:</i> Yes. If I say I feel like eating goat meat tonight, my husband understands I want sex.	Codes are euphemisms Specific to each couple.	Couples have different codes for initiating sex.
IDF15:	<i>Response:</i> I communicate my sexual desire with the red dress my husband loves most.	Indirect communication printed on <i>khanga</i> loin cloths.	Colour codes, word codes, eyes and face codes
IDF18:	<i>Response:</i> I sing a suggestive song.		
IDF7:	<i>Response:</i> I tell him “I want John tonight” when I want sex.		
IDF9:	<i>Response:</i> I tell him I shall take the bull by the horns.		
IDF9:	<i>Response:</i> My <i>khanga</i> has a message for him saying ‘ <i>kila mtu na wake</i> ’. (Every spouse with her partner)	Emphasize the importance of fidelity in marriage	To show that marriages are made in heaven
	<i>Question:</i> What do you say to him when you suspect infidelity?		
IDF8:	<i>Response:</i> I can deride his behaviour with a sarcastic song or sarcastic phrase.	Derisive songs, etc.	
	<i>Question:</i> What song is this?		
IDF8:	<i>Response:</i> ‘ <i>Senge ni kifagio</i> ’. (The Billy goat mates with every nanny goat available.)	Derogatory reference to a man with multiple sex partners.	

Table 6: FGD Men: Influence of sexual language and vocabulary

Respondent Identity	Question / Response	Theme	Subtheme
	<i>Question:</i> Do you talk to your spouse as you have sex?		
FGM1: FGM10: FGM12: FGM6:	<i>Response:</i> Yes.		
	<i>Question:</i> What do you talk about?		
FGM1: FGM3: FGM10: FGM6 :	<i>Response:</i> I ask her if she is comfortable; If she enjoys it; If I am doing fine;	Men talk to their wives to enhance participation and sexual enjoyment	Material comfort is related to sexual enjoyment
FGM2:	I encourage her to make good moves.	Performance	
FGM3:	I appreciate her.	Appreciation	
FGM4:	We appreciate each other.		
FGM5:	I am shy to talk to her.	Some men are shy	
	<i>Question:</i> Why do you feel shy?		
FGM11:	She makes financial demands during the act. I hate it because it feels commercial.	Men don't like issues outside intimacy raised during the sexual act	Some wives use sex to make bargains with their husbands
	<i>Question:</i> What language do you use when you are intimate?		
FGM6:	<i>Response:</i> Verbal language	Verbal	Some prefer spoken language
FGM7:	A combination of verbal and nonverbal language.	Verbal and nonverbal	Others combine verbal and nonverbal
FGM8:	It depends on the language you wish to deliver. Sometimes silence communicates best.	Silence constitutes effective sexual communication	Some are silent because action speaks louder than words
	<i>Question:</i> What messages do you deliver with silence?		

FGM8:	<i>Response:</i> When I am under pressure to do what I am incapable of.	Pressure to perform	
FGM5:	When I don't want arguments.	Avoid arguments	
FGM8:	When I am not in the mood.	Mood should be right	
FGM4:	To express sexual dissatisfaction.	Show dissatisfaction	
FGM9:	When I want peace	Peace of mind essential	
	<i>Question:</i> Does your current mood influence sexual communication?		
FGM8:	<i>Response:</i> Happy mood is essential for sexual communication	Happy mood essential	
FGM5:	The wife who asks for money during sex spoils the mood.	Using sex to make demands	
FGM11:	The mood of the wife should be taken into account. If she is not happy, don't insist on sex.	The right mood is essential for sex to a woman	
	<i>Question:</i> What language do you and your wife use to communicate sexual desire?		
FGM12:	<i>Response:</i> I make signs with my eyes and face and she understands.	Body language	
FGM8:	I start by praising or validating how precious she is to me.	Validation language	
FGM7:	I say it's time for happy hour	Indirect reference to sex	
FGM6:	Deliver the goods	Use of euphemisms	
	<i>Question:</i> How would you tell your spouse that you have infected her with sexually transmitted disease?		
FGM10:	<i>Response:</i> Family doctor	Hiding behind family doctor	Third party
FGM2:	Never	Non-communication	
FGM5:	Never	Non-communication	
FGM8:	Silence until she demands to know	Silence to buy time	
FGM7:	Use SMS	SMS	
FGM6:	I don't know	Too afraid to know how to act	Fear of consequences

FGM11:	I never fool around	Faithful to spouse	Fear of reprisals such as abandonment
FGM4:	I don't know	Too afraid to know what to say	
FGM9:	Short Message Texts (SMS)	Sending short message texts on phone is less shameful	

4.2 Influence of Economic Factors on Sexual Communication

Most respondents expressed the view that the couple's socio-economic status and ability to provide for the family's basic expenses influenced their sexual communication. The analysis of themes generated by the word tables from focus group discussions and in-depth interviews have shown that economic factors play a big part in influencing sexual communication. Spouses spent much time quarrelling over how wasteful of money one of them had become. The time spent on discussing financial problems was significantly greater than the time spent on fostering interpersonal relationships and intimacy. Money was found to be a recurrent theme in the responses of all respondents. It was clear that matters about how money was earned and spent preoccupied the lives of couples, and often took centre stage, thus displacing the sexual communication agenda.

The themes further indicate that sexual communication was tied to the satisfaction of a man's financial responsibilities to his wife and family. Consequently, a man who did not fulfil his financial obligations to his wife found it very difficult trying to be intimate with her. The other theme raised was personal convenience and the quality of the environment in which intimate communication took place. Effective sexual communication took place within an environment that was conducive to the use of both verbal and nonverbal expression without fear of "peeping toms" and eavesdroppers listening in to private conversation. The timing of sexual communication had to be agreeable to both spouses in order to minimize feelings of

spouse intrusion and ambush. Sexual communication was constrained by unsuitable living conditions such as lack of privacy where individual family living units were separated by thin walls or where relatives moved- in to live with the young couple.

The psychological preparedness for couples to engage in intimate talk dissipated when the mood of one partner was not right for sexual communication. The poor living conditions forced some couples to make arrangements such that their intimacy coincided with the privacy of the late night, when neighbours had gone to bed. That way nothing interfered with the spontaneity of expressing and consummating intimate relations. The female respondents emphasized that couples needed to plan carefully for their own future and that of their children, and that since money was always in short supply, every effort had to be made to pay bills and make savings, however meagre.

Although some men did not fulfil their financial obligations to the family, it was generally accepted that it was the duty of the husband to provide for his family. Wives experienced frustrations in this regard because some husbands still behaved and acted as if they were still single. Husbands and wives had conflicting priorities regarding how family incomes should be spent and invested. The lack of consensus on priorities resulted in frequent disagreements between spouses. Wives felt that husbands did not consult them before taking important decisions affecting the couple, and pressed for joint consultation on investment plans and savings from their incomes. Wives insisted on joint consultation even where the man's decision was prudent. Joint consultation meant joint ownership, but unilateral decisions by the husband were indicative of a person who wanted to hide certain details from the wife. Wives accused husbands who failed to consult regularly of slow transition from single to married life.

The men were particularly averse to plans on joint savings accounts which most women supported. Men felt that conceding to such plans was ceding financial control to the wife, while wives felt joint consultation, on every aspect, was the basis for a stable marriage. The differences in perception and emphasis impacted negatively on sexual communication. Analysis of emerging themes further revealed that some wives took advantage of the husband's sexual advances by acting indifferently, even when they were really interested in the husband's sexual advances. The indifference was used as a basis for demanding financial accountability on the part of the husband, or when he appeared to have made many failed promises.

The respondents were emphatic that the socio-economic status of the wife, in relation to her husband, influenced the way he treated her. It also determined whether the man felt obliged to consult the wife before any financial undertaking. The verbatim views of two female in-depth interview respondents corroborate the views generated by the word tables on which husbands consult which wives. The first woman had a middle level job comparable to her husband's, but the second wife was a seamstress whose husband worked as a salesman in Nairobi. The first woman was more assertive than the seamstress, who worked in Rongai Town, was much more compliant and dependent on her husband. The verbatim responses to questions posed are given below:

Identity of Respondent: IDF4

Question: Does your husband consult you on how best to invest your joint income?

IDF4: Yes, when he wants to borrow my money. But most of the times he does not reveal his financial deals.

Question: Why does he not consult you?

IDF4: He fears I might criticize his plan by pointing out possible risks.

Question: Are you suggesting that your husband is incapable of detecting possible risks?

IDF4: If it is a family project why does he not put me in the picture? Who else should he consult if not his wife?

Question: What do you do if he does not involve you?

IDF4: At such times I cut off virtually all communication with him. Failure to consult me shows he does not trust me and I suspect there's something sinister he doesn't want me to know.

Question: Do such circumstances make it easy for you to communicate intimately about sex?

IDF4: No way. I would not consent to such talk. How can we talk about sex after he has poisoned our relationship?

Identity of Respondent: IDF5

Q: Does your husband consult you on how to invest family income?

IDF5: Sometimes he comes home happy and mentions some things, but most times he does not tell me and I don't ask him. My husband is a violent man. He can beat me, or insult me in front of the children, if I asked him such things.

Q: Does the manner in which your husband treats you make it easy for you to talk intimately about sex with him?

IDF5: No, but there is no way I can deny my husband sex. Although he's harsh sometimes, he provides us with everything. By denying him sex I would be sending him to other women.

The male key informants (MKi) corroborated the views given by the respondents from FGD and in-depth interviews. Speaking from personal experience, the informants described the marriage of young couples as turbulent, shaky and unstable. They observed that most young husbands and some wives were ambitious, sexually active, oversensitive to criticism, and expectant of quick social and economic upward mobility. To gain social acceptance, some young spouses projected the image of success even when they were struggling. By the same token, some spouses would be experiencing serious marital and sexual communication problems at home, while projecting a picture of success and harmony to the public.

One male key informant was emphatic that women were more prone to seek counselling more often than men and were more open about their marital problems. He observed that he

had found more young husbands to experience difficulties in transitioning into married life than did women, and some were in serious dilemma about whether to continue going out drinking with friends or staying home in the company of the wife. He found that the new husbands who stayed home with the wives, though negatively rated by their peers, had better sexual communication prospects with the spouse, while those who went out drinking with friends diminished the chances of effective sexual communication.

The Female Key Informants, who had a young married daughter and son respectively, were of the opinion that many couples, especially the men were unable to readily transit from single to married life. The men missed the freedom of single life and took any opportunity to drink and make merry with old friends after work, unencumbered by the wife's demands and expectations. One female informant found that young wives who had acquired education and jobs had become more assertive with their husbands than housewives without formal employment. The latter were tolerant of husbands who hang out for long periods with drinking friends before going home.

On their part young wives wished to settle into married life as soon as possible. They were nest builders, keen on building the foundation for a successful family with the husband around. They expected husbands to consult and involve them in investments and financial expenditure before making decisions and entering into financial commitments, but most young husbands took longer to learn about the importance of consultation. She observed that young couples in inter-tribal marriage were likely to experience unique sexual communication problems. Some couples who had dependent parents and siblings in the rural areas, experienced conflicting cultural and economic expectations in their definition and practice of personal and couple development goals. She remarked that if one spouse was spending much of their income on parents and siblings, the other spouse responded by developing their own investment portfolio without informing her partner. The problem of

carrying the financial burden of parents and siblings was more common with males than females. Strained interpersonal relationship involving money was found to contribute to difficulties in the initiation of effective sexual communication between spouses. Wives tended to take realistic loans within their means. They sought loans with the lowest risks such as merry-go-rounds, members' contributions or joined savings and credit societies. As a result, they opposed financial proposals from the husband that took family land or other possessions as collateral to obtain bank loans.

The Male Informants were emphatic that young husbands tended to pitch their ambitions too high and took on many unsustainable financial commitments which later crumbled. Most men did not like joint savings accounts with their wives because such arrangements did not give them freedom to withdraw money any time they wished. Such conflicting expectations had serious implications on what young couples talked about, and illustrate the context in which sexual communication was conducted and its limited chances of success.

The themes generated by men's responses to the issue of joint consultation with their wives, before undertaking any business ventures, corroborate the opinions expressed by women in the focus group discussion, and their fears that most men did not consult. Men failed to consult because they felt that the wife's contribution was normally small by comparison, yet if she were incorporated, she would demand equal partnership, and with it the power to veto what she considered unrealistic. Men found talk of joint business collaboration a big joke and preferred instead their "own" project to which the wife could make contributions. It would appear that the financial plans and objectives of wives and husbands tended to be diametrically opposed, with men taking risks and women urging caution. Such differences in perception did little to create the right attitudinal atmosphere for sexual communication. In fact, the focus group discussions by both males and females confirmed that spouses were likely to hide both financial secrets and extramarital sexual relationships from their partners.

The female key informants (FKi) reported that men had negative attitudes towards consulting or involving their wives in financial ventures, and that men who consulted wives were described by their peers as 'being sat upon.' Informants were of the view that financial woes came to the young family when the parents of the couple made frequent financial demands to either pay school fees for his siblings or to support parents. The problem was quite prevalent among couples who had married wives from different ethnic groups. Tribal cultures varied in their demands and expectations on their children. Some communities felt their son was not properly married until he married a girl from their tribe. This caused much anxiety on the young wife, especially when the husband made frequent visits to his country home. Such circumstances did not auger well for couple sexual communication. Even when they felt strongly on an issue, women respondents hid their personal ownership of the message by speaking in the third person: 'If a man does not provide for his family, he should forget sexual dialogue when he gets home.' She did not want to say: 'if my husband does not provide, presumably because she would be embarrassed to be saying in public how she manages the sexual demands of her husband.

The female respondents submitted that young couples were unlikely to be in the mood for couple sexual communication unless the couple had an ongoing culture of joint consultative discussions about their financial commitments. The male respondents said they preferred joint communication regarding family planning rather than being ambushed with news about pregnancy. Female respondents urged regular consultations and to appreciate each other's strong points and priorities. That way spouses would create time for each other, create time for fun and adventure making sexual communication spontaneous and natural. The female respondents from all the groups were emphatic on the importance of joint consultations on everything, but all the male respondents, as heads of households, assumed that they should be the ones making most of the decisions on behalf of the couple.

Table 7: In-depth Interview Women: Influence of Socio-economic Factors

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Do financial problems interfere with sexual communication between you and your husband?		
IDF10:	<i>Response:</i> Money is always at the centre of a couple's married life. The wife and husband do not agree on priorities resulting in arguments. This takes much energy making it difficult to think of issues like sexual communication.	Money is critical to most family operations	Financial constraints interfere with the mood for couple sexual communication
	<i>Question:</i> What do you do to resolve the differences?		
IDF6:	<i>Response:</i> I stick to my position and keep silent. When he accedes to my proposal I reciprocate by showing him that it is for the good of the couple and the children. I can then encourage him to initiate sexual communication.	Conflicting priorities interfere with sexual communication	The wife uses the carrot and stick analogy to negotiate a favourable settlement.
	<i>Question:</i> Apart from financial disagreements, are there any other issues that interfere with the mood for sexual communication?		
IDF12:	<i>Response:</i> I always propose that we have joint consultation on all issues affecting us as a couple. I disapprove of decisions he makes without informing me.	Using silence as a bargaining chip; Joint consultation on all issues urged	Negotiation strategy
IDF1:	<i>Response:</i> I learnt from his friend that he was planning to take a cooperative loan to buy a car. I hit the roof. He abandoned the idea and we agreed to save money for a joint project.	Unilateral decisions resisted Influence of peer group suspected	The feelings matter, of the man who is forced to abandon his project.
	<i>Question:</i> Do financial problems interfere with sexual communication between you and your husband?		
IDF9:	<i>Response:</i> Yes.		
	<i>Question:</i> In what way?		
IDF13:	<i>Response:</i> The problem with young men today is that you have to keep reminding them that they are no longer single. Their single friends are always deflecting them from the responsibilities of marriage.	Slow transition to married life by men	Life at home for new husbands appeared to be dull

Table 8: FGD Men: Influence of Socio-Economic Factors

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Do you and your wife plan your business ventures together?		
FGM1:	<i>Response:</i> To avoid misunderstanding, I tell her my plans in advance. (<i>Laughter from the rest of the group</i>)	Some men volunteer information to preempt misunderstanding	
	<i>Question:</i> Why are you laughing?		
FGD Voices:	<i>Response:</i> (<i>Murmurs</i>)	Derision men who share with wives information on business ventures	
FGM12:	Are you begging her for permission to execute your plan?	Most men distrust proposals for joint spouse business ventures.	
FGM3:	She does not contribute to your projects anyway.		
FGM7:	Wives do not contribute to the husband's financial commitments. They prefer <i>chama</i> (self-help savings group) contributions with other women.		Derogatory reference to women's financial plans.
FGM10:	<i>Response:</i> If the man's venture was not a joint idea from the beginning, the wife will never support it even if it succeeds later. Some wives start their own projects secretly, in silent competition with the husband. They doubt that the husband's project will ever be regarded as joint project, especially if members of his family are involved.	Financial plans and objectives diametrically opposed	
	<i>Question:</i> Other than finances, do you hide any other information from your wife?		
FGM9:	<i>Response:</i> Some things you tell her; some you don't. You choose what to involve her in, and what not to. The wife takes long to decide on a financial venture. Wives are not risk takers. In trying to protect the husband from risk, the opportunity passes by.	Spouses hide many things from their partners	Men are often less cautious of financial expenses than women.
	<i>Question:</i> What else don't you tell your wife?		
FGM4:	You do not always tell her who you are going to meet. If you are meeting your ex-girlfriend, you tell the wife you are going to a business meeting. If you are meeting a man she does not like, you say you are meeting your boss or something like that.	Some excuses are deliberate lies but can at times save the spouse from much stress and anxiety.	Disclosure of some information can be harmful to the marriage.

4.3 Influence of Culture, Personality Traits and Gender

Introduction

This section reports on findings about how culture, personality traits and gender influence sexual communication. Triandis (1996) submits that culture consists of shared meaning systems that provide the standards for perceiving, believing, evaluating, communicating and acting among those who share a language, a historic period and a geographical location. In light of the foregoing definition of culture, the dwellers of the geographical entity called Ong'ata Rongai have certain peculiarities and behaviour that distinguish them from that of dwellers in other Kenyan towns, despite the fact that they are all Kenyans, sharing a national psyche and culture. The Rongai urban culture is therefore a subculture of the national Kenyan culture. These dynamics are important because many dwellers of Rongai, including some members of the target population, are migrants from other parts of Kenya and are, therefore, products of a subculture as well as products of an ethnic or national culture. The respondents represented the major ethnic communities living in the same housing estates as one community. They comprised of Maasai, Kikuyu, Meru, Luo, Baluhya, Kamba, Somali, Abagusii, Mijikenda and Kalenjin among others. Sexual intermingling between men and women from various ethnic communities is common, in Rongai, and sometimes the interaction matures into marriage. Some common cultural practices and peculiarities among various ethnic communities of Ong'ata Rongai were discussed in the section on the influence of culture in Chapter 2.

4.3.1 Influence of Culture and Personality Traits

The analysis and interpretation of data indicated that many women made sexual advances to their husbands either directly, or in subtle indirect ways. This was contrary to widely held beliefs that women did not initiate sexual dialogue with their husbands. Half of the men's focus group did not admit that women made sexual advances, insisting instead that within

African cultural contexts, women were not expected to ask for sex but that they waited to be asked for sex. One male respondent expressed his views as if he was addressing another man next to him thus: 'You don't talk sex; you do it.' This way, the male respondent could easily disguise how he forced himself on his wife without experiencing the personal embarrassment he would otherwise feel if he were to say: 'I don't talk sex; I do it.'

Such men seemed unaware that the ground had shifted from what was expected to what was happening. The other half said that their sexual communication was not bound by the dictates of traditional African culture and ethnic considerations. In fact, a good number of men who subscribed to this view had spouses from outside their ethnic community with different approaches not just in relation to sexual life, but to other life aspects as well, especially resisting the influence and encroachment by members of the extended family.

The respondents' understanding of the meaning of culture as a society's system of values, beliefs, and practices was not very clear to many respondents. Many equated culture with traditional community life, with practices that were often repugnant to modernity such as female circumcision, early marriage for girls, widow inheritance and other rituals. Many did not understand that religious beliefs were part and parcel of culture, as well as food habits and taboos; arts and crafts; building technology; clothing and costumes; music and dance; and that language was the medium used for transmitting cultural values. The subject of sex was clouded in ignorance, which some respondents had allowed to pass for culture. Some male and female respondents believed that culture disallowed married couples to have sex in the bush; to have sex with the wife in her advanced pregnancy; to have sex with a wife during her menses; to have sex in the home of the parents-in-law; for a wife to sleep with her back to the husband or sleeping around with other men or women. Apart from the prohibition of sexual promiscuity among married persons, most respondents (male and female) treated the

other foregoing cultural prohibitions as a joke that had been overtaken by the pressures of urban living and necessity.

The study found that most traditional cultural prohibitions were not binding to many young urban couples. Traditional culture among communities that practiced male circumcision, forbade their women from marrying uncircumcised men, but despite the cultural prohibition, inter-ethnic marriage between those that circumcise and those that do not, were on the increase in the town. Though sexual practices such as masturbation, oral sex, anal sex and pornography were not allowed by traditional culture, some respondents knew of married persons who did it, although none of the respondents admitted publicly that they were involved in such sexual practices. Fear of stigma partly explains that despite respondents denying that traditional cultural beliefs and religion had no influence on their sexual lifestyles, no respondent was brave enough to admit to being gay, bisexual or practising masturbation.

African culture and traditions still exerted some residual influence on sexual communication and behaviour of young married men, hence their shyness and embarrassment to admitting participation in 'proscribed' practices. The other implication is that though culture had some influence in regulating sexual communication and behaviour, much more depended on the personality of the individual and the social circles in which the individual moved. Culture appeared to play down the role of women in making sexual advances, but the study found that many married women were making sexual advances to their spouses, or that the man was no longer the only one to initiate sexual advances or dialogue.

Table 9: FGD Men: Influence of Culture on Spousal Sexual Communication

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> How does culture influence the way you and your spouse conduct sexual communication?		
FGM11:	<i>Response:</i> The cultural upbringing of the African woman discourages her from openly showing interest in discussing sex. My wife would never ask me for sex or initiate conversation on it.	Gender influence plays a big part	Maybe other women would initiate sex.
	<i>Question:</i> Is it culture, or is it that your wife is too shy to discuss sexual matters		
FGM6:	<i>Response;</i> Her cultural upbringing makes her feel shy to talk about it. Where would she have learnt about how women ask for sex? Culture does not place <i>asking for sex</i> anywhere on her upbringing curriculum.	Traditional cultures play down women's active role in sex negotiation.	She could be influenced by the mass media or by peers.
	<i>Question:</i> What other aspects of sexual communication does culture forbid?		
FGM12:	<i>Response:</i> Talk of embarrassing sexual practices like those shown on pornographic films. Excessive display of passion, anal, oral or group sex would be cultural anathema to most normal African couples.	Sexual self-disclosure of some unusual sex practices is difficult.	Although culture might forbid some sexual practices, it has no means of enforcing compliance.
	<i>Question:</i> Are you suggesting that modern young couples never do these things?		
FGM11:	<i>Response:</i> A few might be involved in such practices, but very unlikely with their official wives. If they get involved, it would be with prostitutes or women of easy virtue.	Male spouses keep partners ignorant of some of their unusual sexual activities.	
	<i>Question:</i> Is there anything else?		
FGM9:	<i>Response:</i> It is culturally unacceptable for men to ask their wives for sex during the day, during their menses or advanced pregnancy.	Double sexual lives by some spouses	Such prohibitions are unrealistic to urban young couples today.
	<i>Question:</i> Why?		

FGM8:	<i>Response:</i> Because of the risk of being caught in the act by children or unexpected visitors. Menses is perceived as being ‘unclean’ and sex during advanced pregnancy is believed to be interfering with the developing foetus.	When not to ask for sex	Modern couples have bedrooms that ensure privacy.
	<i>Question:</i> What does culture say about couple discussion of sexually transmitted diseases?		
FGM3:	<i>Response:</i> It depends on the context. If a spouse has infected the partner, that would be fireworks; not dialogue.	Sex issues clouded in ignorance which is allowed to pass as culture	It is hard for many men to admit they have infected their wives with disease
FGM10:	<i>Response:</i> Most of the time, couples steer away from depressing topics even when it is prudent to talk about such topics. Many partners would love to inform their spouses, at the earliest opportunity, that they have infected them with a sexually transmitted disease, but they are not brave enough to say it. They do so in desperation when it is too late.	Self-disclosure is difficult for fear of reprisals.	Failure to disclose makes the risk of re-infection a certainty.

Table 10: FGD Women: Influence of Culture on Sexual Communication

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> How does culture influence the way you and your spouse conduct sexual communication?		
IDF1:	<i>Response:</i> Not much. Christianity forbids many things especially adultery, bestiality and homosexuality. I guess some traditional African cultural values forbid the same or other things, but I am more inclined to what Christianity forbids than what is forbidden by traditional culture which I know little about.	Some respondents did not know whether the influence of their sexual life was cultural or religious biased	
	<i>Question:</i> What does Christianity tell you about sexual communication with your spouse?		
IDF9:	<i>Response:</i> That my husband and I are one flesh. It teaches us that there are no secrets between us and that we should share our	Some are influenced more by religious	

	thoughts and feelings with our husbands.	beliefs and practices than culture.	
	<i>Question:</i> What other things does culture forbid couples to do?		
IDF7:	<i>Response:</i> It says there should be no sex before marriage but the prohibition is not heeded by many couples today. Many of my friends and I were married while pregnant. No sex during pregnancy is another prohibition that is hard to observe.	Traditional cultural prohibitions are not binding to many modern urban couples.	Contradictions between what individual spouses do and what culture allows.
IDF13:	<i>Response:</i> Some cultures insist that women should not have sexual intercourse with uncircumcised men, but this still happens with some of our women marrying uncircumcised men.	Traditional practices like circumcision may not deter inter- ethnic marriage.	The choice made by the individual overrides what the culture recommends.
IDF19:	That the wife is not allowed to have sex with her husband inside the house of the father-in-law, which is what most couples do when visiting their rural homes during the holidays.	Far-fetched notions and traditional beliefs.	Some views show that some persons are torn between rural and urban culture.
IDF6:	Oral sex is not allowed. I cannot do this and I am certain many wives would not do this with their husbands.	Sexual fantasies might influence behaviour	
IDF15:	Consenting to anal sex and sexual practices such as group sex. This practice, in my opinion, shows some form of perversion.	Sexual self-disclosure of culturally forbidden sexual practices difficult.	It is not easy to know who among respondents practices the strange sexual practices forbidden by culture.
IDF8:	Traditional culture prohibits masturbation or any form of sexual self-manipulation, but some of my women friends have told me that they do it occasionally in the privacy of their bedrooms.	Individual sexual tastes and practices override cultural prohibitions.	
IDF17:	Culture prohibits wives from sleeping around with other men.	Individual sexual preferences override cultural prohibitions.	
IDF20:	My culture forbids sleeping with my back to my husband.		

Key informants were asked how they perceived the influence of culture in sexual communication between young married couples. The first male informant said that culture influenced sexual communication directly and indirectly. For young couples, whose parents had migrated to town from the rural countryside, the culture of the parents could have direct influence on the sexual attitudes and behaviour of their children. The informant was not sure whether traditional cultures influenced the sexual lives of young persons, born and brought up, in Ong'ata Rongai and other Kenyan towns. He argued that traditional cultures had only indirect residual influence on the sexual lives of young married urban couples, a carry-over from their rural parents. His view was that in the context of Ong'ata Rongai the term culture was too general because there were many shades of culture such as ethnic cultures, or the practices and values that distinguished various ethnicities; the youth subculture with its language and values, such as love of new fashions, excessive consumption (fast foods, alcohol, electronic gadgets, clothing, and love of fun); the urban culture of noisy matatus, fast life, shopping malls, self-help groups, religious groups, modern celebration of weddings and funerals, pervades all ethnic and age groups. The vestiges of traditional culture include food preparation and habits, dowry negotiations and marriage, polygamous living, female circumcision, funeral and burial practices, among others.

The second male key informant was firm that whether people resided in a rural traditional setting or lived in an urban environment, their language, rituals, marriage customs and food distinguished their culture from other cultures. He said that the youth sub-culture and urban values were mere superimpositions on the culture of the parents. The researcher asked the second male key informant him to explain whether traditional culture had any influence on the sexual communication of young couples in Ong'ata Rongai Town:

MKi2: As I see it we have two or three cultures here: the culture of the parents, with rules about how to behave in front of parents and elders; how to

stay away from mischief and offensive behaviour; how to relate with men (if one is female), and how to relate with women (if one is male). The traditional culture is slowly being supplanted by the youth sub-culture and the town culture which come with different sets of values. These cultural orientations have strong implications for couple sexual communication and behaviour. Sexual communication between spouses, in town, is bound less by traditional rules and guidelines, and more by the rules that spouses set for themselves, and what their peers do.

Question: Can you elaborate on the differences and their implications for sexual communication?

MKi2: The culture of towns gives freedom without responsibility. One can “marry” a wife or get oneself a husband without consent from parents, which is against traditional culture. In most African cultures, marriage brings two families together. Marriage is, therefore, an affair between two families. In the towns, young couples disregard the central role of the family. A man can take a wife today and divorce her next week. To many couples today, marriage is used interchangeably with cohabitation. They call it ‘come we stay.’ Some wives and husbands can have secret concurrent sexual relationships with multiple partners while officially cohabiting with one spouse. A good many young husbands and their wives consume alcohol, quarrel and fight in public. What effective couple sexual communication and intimacy can be expected in such circumstances?

Question: What about the youth sub-culture you mentioned?

MKi2: There is the culture of the cyberspace, silence and aloofness while surfing on the internet. *Twitter and Face Book* has replaced the human voice and the warmth of spousal interaction. Spouses can be physically close but distant psychologically. This creates room for dishonesty and undermines trust. One spouse could be texting and exchanging messages with persons who are unknown to their spouse, while the spouse is in the same room reading a newspaper.

The question whether a person’s culture has a role to play in fostering couple sexual communication was put to the first male key informant (MKi1).

Question: Does culture have a role to play in sexual communication?

MKi1: Yes, it ought to, but it is not happening.

Question: Why is it not happening?

MKi1: These days, young people get married without proper grooming in the art and language of wooing and being wooed. In our time young men and women spent many hours together talking about love. Young women were conversant with the language of being wooed, and so conversations could go

on without boring each other. Young women today have not been schooled in the appropriate behaviour and responses to being wooed and young men don't know how to woo. Sexual communication is therefore rarely verbal. It is mainly negotiated through SMS texts and consolidated through face and eyes and body language.

The above comments corroborate the views expressed by in-depth interviews and focus group discussions about the limited role of traditional culture in influencing sexual communication between young urban couples. It was evident that the influence of residual traditional culture on sexual behaviour and spousal communication has faded out significantly. The opinion of key informants was that verbal sexual communication between young spouses had to be cultivated over time, because in their youth, individual spouses had not been schooled in the art of wooing, which is good preparation for couple sexual communication. Furthermore, verbal communication improved when it became part of a process of joint consultation, entertainment or information. Unfortunately for young couples today, verbal communication that often came spontaneously and naturally to young spouses, involved heated family exchanges and disagreements about money for rent and other expenses, but not for the expression of intimacy or appreciation of the other person.

The respondents to the focus group discussions observed that apart from culture, some personality factors and traits influenced sexual communication between spouses. Young wives or husbands who were known to have had loose sexual morals, before marriage, found it difficult to transit to successful marriage. Asked why this was the case, respondents explained that because 'old habits die hard' a person's bad reputation tended to follow them into marriage and created mutual suspicion and antipathy. The respondents suggested parental advice or marriage counselling for troubled marriages, but young urbanite couples who were used to autonomy and independence would view such interventions as interference. Mutual suspicion and antipathy between couples spells doom for couple sexual

communication. The female key informants gave their opinions about the lives of young couples of Ong'ata Rongai Town.

Question: How would you describe the lives of young married couples of Ong'ata Rongai?

FKi 1: Uncertain.

Question: What do you mean?

FKi2: There appears to be no serious commitment to marriage. As such, they do not readily recognize their new status as married couples. They marry without a plan for their future, or even an idea about the ideal family size they should have. They are not even sure they want to live their lives with the spouse they have chosen. Marriage to them is like fashion, everybody is doing it, why not join the bandwagon?

Question: Why is this so?

FKi2: They resented the restrictions imposed on them by the expectations of their spouses after transitioning into marriage. They did not want to lose their autonomy and independence. The wife expected them to plan their incomes together and to account for all their expenses and movements. Men didn't want to lose the freedom of their bachelor days.

Question: Is their freedom more precious than the wife's company?

FKi1: I think so. They found it difficult to break away from the friendship of the ex-girl and ex-boyfriends. Sometimes the young wives and husbands ran to their former sweethearts when they encountered frustrations with their spouses. Men got too involved and indiscreet, and were easily found out, but women who did it, were experts in concealing their secrets.

The males in the focus group discussion said they found it impossible to hold an intimate conversation with a wife who was rude, disrespectful or one who exaggerated family budgets to get extra money for her own things. All groups found it difficult to have a meaningful conversation with a partner they did not trust. Trust between spouses is therefore, important for sexual communication. The females from in-depth interviews said they were unable to sexually relate with a disrespectful spouse who, among other things, had extra-marital affairs; made them feel unappreciated and failed to consult when taking important decisions. Women felt that the negative personal attitudes of their spouses did not auger well for effective couple

sexual communication. Female key informants, however, countered that wives with low self-esteem were more likely to feel insecure and unloved; yet they could not confront their wayward partners for fear of rejection. That would partly explain why some wives who did not connect psychologically with their husbands routinely consented to sex to avoid unnecessary hostility or violence as illustrated by the testimony of one in-depth female respondent about joint consultation with her husband:

Q: Does your husband consult you on how to invest family income?

IDF5: Sometimes he comes home happy and mentions some things, but most times he does not tell me and I don't ask him. My husband is a violent man. He can beat me, or insult me in front of the children, if I asked him such things.

Q: Does the manner your husband treats you make it easy for you to talk intimately about sex with him?

IDF5: No, but there is no way I can deny my husband sex. Although he's harsh sometimes, he provides us with everything. By denying him sex I would be sending him to other women.

4.3.2 Influence of Gender on Sexual Communication

The in-depth interview respondents were of the view that gender differences played a big role in sexual communication and therefore, the gender differences and orientations had to be understood so that males and females were treated differently, in matters of sexual communication and behaviour. Women, for instance, said they hated being ambushed with random requests for sex, preferring instead a gentle and progressive approach involving joint company, joint consultation, fun and adventure followed by sex talk, in that order. The researcher asked the male in-depth respondents why they got married with a view to assessing their expectations of married life and whether their marriage met those initial expectations.

Question: Why did you decide to get a wife?

IDM1: To have a sexual partner.

IDM17: To have a female friend who can bear me children.

IDM13: Most of my friends were getting married and inviting me to be a groomsman in their weddings. I felt it was getting rather late for me and so decided to get married to one of the many bridesmaids I had met in friends' weddings.

Question: Were it not for the fact that all your close friends were getting married, would you have rushed to marry?

IDM6: I did not like girls who floated the idea of marriage early in the relationship. It looked like they were desperate husband hunters, and I did not like the idea of being hunted by one too keen on getting married. I wanted to feel like the hunter, which is what happened.

Question: If it were not for the restrictions of religion and European values, would you marry another wife?

IDM3: Certainly, without hesitation

IDM10: Never.

IDM15: I would marry many young and energetic ones.

Question: How many would you marry?

IDM3: More than two.

The same question was put to female respondents of in-depth interviews.

Question: Why did you decide to get a husband?

IDF18: To have a life partner who would be my life's companion and helper.

Question: Why do you need a life companion?

IDF10: It is not good for a woman to grow old alone. A single woman is exploited and abused by members of society including her own family.

This says a lot about the nature of men and that of women as far as sexual relationships are concerned. The man wanted a sexual partner first and foremost, and mother of his children second. With sex so high on his agenda, it is not inconceivable that when his wife was not in the mood for sex, he would seek it elsewhere. The woman, on the other hand, had to acquire a man, a husband, and then keep him to herself. She valued companionship first, and gratifying her sexual desire came second in her priorities. On their part, men liked quick fixes, often

disregarding the fact that the woman's nature and sexual desire are dependent on continuity of warmth and dialogue in the relationship.

The female respondents explained that husbands who failed to give the wife a loving companionship, negatively influenced her sexual communication and depressed the wife's desire for sex. They emphasized that spousal communication was dependent on continuous spousal friendship which became part and parcel of their communication on a regular basis. They were agreed that wives, (including those with good incomes and positions at work) looked upon the husband as the guarantor of family progress and stability. The husband who stagnated financially, and showed no prospects for a successful future, would not arouse the wife's desire for sexual communication or desire for sexual relations. The women confessed that given a choice, they would not marry a man of a lower rank economically and socially. While men tended to marry down the socio-economic scale, women tended to marry up.

The husband, who provided material needs and involved the wife in decision-making, one who provided leadership for the family's advancement, found it easy to communicate intimately with his wife. When spouses pursued different objectives, be they prospects for investment or competition in the number of social friends, it became more unlikely for them, to find time for each other's projects, including sex. But when spouses planned family issues together, they had time for each other, and time to plan fun and get sexually involved together.

The male focus group discussion revealed that most men believed it was the duty of the wife to prevent pregnancy. One participant in the female focus group complained that she had missed out on promotions at work because she had unplanned pregnancies in quick succession. She complained that her husband had blamed her for not being vigilant enough to prevent the pregnancies. The same issue was raised in the male FGD with different

responses. Some men said it was the duty of the wife to prevent pregnancy, adding that since pregnancy occurred in the woman's body and not in the man's body, why should the man be expected to prevent it? One respondent in the male focus group explained that since men tended to have power over women, to the extent that a reluctant wife might not be able to negotiate safe sex with a determined husband, the claim that women should be the ones to prevent pregnancy was hypocritical. His view appeared to make sense because the hot argument fizzled out, and other men appeared to have been convinced by his argument.

Female respondents of in-depth interviews agreed that the gender belief, that men should have more than one sexual partner, is a stock notion that appears to have been designed by patriarchy to promote male chauvinism and the license to engage in extra-marital affairs, while restraining women from extra-marital sex. Their views concurred with those of FGD female respondents who disagreed with the view that men needed more than one sexual partner. The FGD female respondents said the belief served to weaken the wives' position by attributing to the male a natural proclivity for multiple sexual partners and to the female, proclivity to satisfaction by one partner.

The female in-depth interview respondents were of the view that if the spouses were available for each other, and communicated in a climate of trust and love, there would be enough sex at home, and therefore, no need to excuse their actions with unnecessary arguments about whether or not males had a natural proclivity to multiple sex partners. The researcher had wanted to know from the female in-depth interview, the sexual topic that wives feared most to discuss with their husbands. A typical response to the question on the most dreaded topic for spousal communication is given hereunder:

Question: What sexual communication issue do you find most difficult to discuss with your spouse?

IDF1: To discuss whether he has extra-marital affairs.

Kumwuliza kama anahanyahanya.

Question: Why is this so?

IDF6: It is mutually embarrassing. How do I start? And how would he react? Although I have my suspicions, I have no concrete evidence.

Question: Would you confront him if you had concrete evidence?

IDF2: I don't know. May be yes, may be no. One would like to believe that he is not involved in such things.

Question: What do you mean?

IDF2: I would need time to find out if it is true and then plan how and when to disclose the matter to him.

Question: How long do you have to endure pain before you let him know you are hurting?

IDF2: I don't know.

(Another response)

IDF13: You squeeze the boil when it is ripe. You don't wait for it to fester. I would ask him as soon as he gets home and wait for his explanation.

Female respondents in the FGD agreed that telling or not telling the husband about his extra-marital affairs was an agonizing decision to make. One was urged forward by anger to confront the husband and held back from confronting him by fear of reprisals. Female respondents from in-depth interviews offered their explanations about the problem of communicating their feelings of hurt to a husband who had extra-marital sexual affairs:

Table 11: In-depth Women: Communicating about the Spouse's Extra-Marital Affairs

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> How would you tell your spouse that he's cheating on you?		
IDF11:	<i>Response:</i> When your husband seeks extra-marital sex, he is indirectly informing you that you are not good enough for him.	Signs of rejection	Maybe the husband is not getting enough sex at home.
	<i>Question:</i> Would you tell him that you know what he's up to?		
IDF12:	<i>Response:</i> It is very difficult to confront your husband with such negative information for fear of his reaction. You hide behind the excuse that it might just be a rumour, although there is no smoke without fire.	Spousal infidelity difficult to communicate to partner	Spouses resort to self-deception that the partner is not cheating.
IDF1:	<i>Response:</i> He is showing you that you are not a good sexual partner. He shows you that the other woman is better than you.	It affects the sexual self-esteem of spouse	It might be that the man is oversexed or is not getting what he fantasizes.
	<i>Question:</i> And if you believe that you really are a good sexual partner why don't you tell him so?		
IDF12:	<i>Response:</i> He has never complained to me about my sexual inadequacy and then I hear things. I can only conclude that men can never have enough. All the same, it makes you start asking yourself: "What's wrong with me?" You start feeling as if you are inadequate in your wifely duties. It is tormenting and frustrating.	Feelings of betrayal; negative sexual self-concept	Just as women find it difficult to speak out on the husband's extramarital affairs, men experience similar difficulty.
IDF3:	<i>Response:</i> He does not trust you anymore. He is sharing intimate moments and information with another person.	Loss of trust	
	<i>Question:</i> How do you communicate your feelings?		
IDF8:	<i>Response:</i> I would like to hit back at the woman who snatches my husband.	Cheating stimulates feelings of revenge	

IDF15:	<i>Response:</i> I would like to let my husband know that I am aware of what he does behind my back, but telling him to his face can bring war at home.	Fear of reprisals	
	<i>Question:</i> Don't you want to communicate your fear of infection with sexually transmitted diseases?		
IDF13:	<i>Response:</i> There are three main risks that I would like to communicate to him. Risk number one is that I fear losing my husband; number two is that his habit can bring infection with sexually transmitted disease; and number three, is that he should be more responsible than wasting family income on such unworthy pursuits. I pray to God that this never happens to me.	There are risks involved in telling the husband of his infidelity, just as there are risks in not telling him.	There was a general feeling among the women that men were more likely to bring the risks of sexually transmitted infections at home.
	<i>Question:</i> If you were to communicate your message of concern about his extra-marital actions, what language would you use?		
IDF4:	<i>Response:</i> I would use verbal or spoken language.	It is not easy to communicate serious messages nonverbally	
	<i>Question:</i> Why would you use spoken language?		
IDF11:	<i>Response:</i> You may contort your face, throw your hands up in desperation or refuse to talk to him, but he will not know why you are sulking. You have to use words if you must tell him or combine words with body language and short message texts (SMS).	Lack of spousal sexual communication between spouses only makes matters worse	The choice of language of communicating infidelity to the husband is critical

Majority of female respondents to the in-depth interview said they were unable to communicate their suspicion of the partner's infidelity. While most women suspected their husbands of infidelity, most men were not suspicious, or were unwilling to discuss the sexual behaviour or infidelity of their wives. Asked why the women found it difficult to

communicate their suspicion verbally, their responses are summarized by the following responses:

IDF15: I do not want to hurt him.

IDF6: He had better hear it from someone else.

IDF17: My body language can tell him I am not happy and then he might ask why.

Asked whether they would confess their own infidelity to their husbands, over half the number of female respondents said they would never confess because they feared hostile reactions from the husband. They feared violent attacks, verbal insults, expulsion from the family house and loss of support. Others gave the following explanations:

IDF8: I am faithful to my husband so the question of infidelity does not arise;

IDF9: Although we agreed not to hide anything from each other, it is not easy to tell your husband that you have been cheating on him.

IDF10: Some men would commit murder. They can kill you and your lover.

The male and female focus groups supported the view that women were by nature, committed to healthy, intimate long-term relationships sustained by sexual communication and are disinclined to experiments and short-term sexual associations. Some female respondents admitted that when driven by feelings of anger and revenge they would risk extramarital affairs, to prove their sex appeal to men who appeared to show genuine feelings of love towards them. The male FGD said that men feared the indulgence of their wives in extramarital affairs because it undermines their egos and social standing. They feared what their peers might say if they were to know they had been cheated on by their wives. By comparison, FGD women claimed that they were better at concealing their extra-marital affairs than men. Men were easily caught because they got carried away and exposed themselves.

Table 12: FGD Men: Communicating on Extra-Marital Affairs

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> What do men fear most from wives who engage in extra-marital sex?		
FGM20:	<i>Response:</i> Men fear the prospects of being another man’s cuckold. How do you face other men when your wife has been sleeping around? I would never trust her again.	Fear of ridicule, loss of trust and hurting the male ego.	Men appear to fear ego hurt more than infection with STDS.
	<i>Question:</i> How do you communicate your feelings to your wife?		
FGM2:	<i>Response:</i> It is not easy. A woman has defence systems that a man does not possess. She can raise her voice high and say nasty things about you for all to hear; weep uncontrollably and say “you don’t love her that’s why you accuse her falsely” or just ignore you and keep quiet.	Men’s defence systems differ from those of women	
	<i>Question:</i> And how do you cope without communicating?		
FGM3:	<i>Response:</i> It takes time. Silence is the best communication on such occasions. Don’t eat food at home and don’t utter a word for several days until she is so anxious to know what is happening. If you are brave enough after days of silence, you can then spill the beans: “What is this nonsense I hear about you and so and so?”	Silence is the best language for men to communicate anger/annoyance	
	<i>Question:</i> Do you think this strategy would work?		
FGM14:	<i>Response:</i> It might work for him but every couple is different, with different communication strategies. But silence works for most men as an alternative to violence.	Men have morbid fear of being turned into a cuckold. Men can react with violence not words	
FGM4:	<i>Response:</i> You are silent because you are angry. The anger consumes you and it grows with your silence. It is better to talk and be done with it.	Anger could lead to violent revenge.	
FGM8:	<i>Response:</i> This cuckold thing should be stopped at once because when men see you		

	approaching the bar they gossip about your wife; when your back is turned they laugh at you. It is very bad to have a wayward wife!		
	<i>Question:</i> How do you communicate with your wife to stop it?		
FGM19:	<i>Response:</i> There is nothing left to talk about. She shares you with other men, so leave her to them. Give her to two respectable men to take her to her parent's home. That communicates your message very well.	It is painful for a man to face the wife's adultery.	The male ego makes it difficult to come to terms with his wife's adultery.

It was much more difficult for most men to open up about their wives, but they were quite open when talking about their girlfriends or women generally. The men's in-depth interviews found that men hardly ever discussed the bedroom affairs of their marriage, even with close friends, but women confessed that they shared details of their sexual frustrations or sexual excitements with close friends. Asked why men did not share the secrets of the marital bed, the men felt that sharing such information would expose the couple to the ridicule of friends, who might use the information to portray the man as an "under-performer" or his wife as "sexually insatiable." Such labels and information would not only undermine the man's ego and personal dignity but also expose the wife to ridicule. Men were had morbid fear of negative talk about their sexual lives, especially their wives. The question why women shared intimate bedroom information with their friends was put to women in the focus group discussion.

Question: Why do you share the sexual secrets of your marital bed with your peers?

FGW1: My peers are a strong support group. Women have common fears and anxieties about their sexual lives with their husbands. One is anxious to know whether one's sexual experiences are unique to one. Sharing with friends helps one to prevent fear and anxiety from weighing one down.

Question: What are the most common fears that women discuss with peers?

FGW2: Unfulfilled sexual expectations and money matters.

Question: What do you discuss about money?

FGW2: The money the husband wastes on extravagant lifestyles like alcohol consumption and wild parties with useless friends.

Question: And what do you talk about sex?

FGW3: Women complain when sexual demands are too frequent or too infrequent. When women share experiences, they discover that they are not alone in the problem.

These views were corroborated by the two key female informants who gave their opinions about the importance of sex in a young marriage.

Question: Why is sex important in a young marriage?

FK1: Sex is very important in marriage because it is the connection that expresses love and commitment to the partner. If denied, it leads to low self-esteem on the part of the person rejected, putting pressure on him, or her, to go where they are accepted unconditionally. If the problem involves a young couple the woman goes away before it is too late.

Question: And do women share with peers, information about their extra-marital affairs?

FK1: The peers are the ones who suggest that she takes up a lover to ease her sexual frustration.

Question: Why does the spouse not talk with the partner before taking the drastic step of seeking concurrent sexual affairs?

FK2: You put up with excuses over a long time until you can't take it anymore. He seems satisfied with the situation as it is, and you are not, what are you expected to do?

Question: Is it that easy?

FK1: Depressed or frustrated persons are unlikely to engage in communication that can mature into sexual intimacy. You share sexual secrets with close friends to know whether others have experiences similar to yours.'

Male key informants observed that men tended to be assertive in pushing their agenda, while women tended to be more guarded, reflexive and slow in giving feedback. The men

submitted that wives might appear to be merely sulking, but would suddenly burst out and breakdown one day, unable to take in anymore, at which time it would be too late for the husband to make amends.

4.5 Influence of Explicit TV and Social Media Images

This section makes a quick glance at the Kenya Media Scene to see the statistics of media viewership and listenership in Kenya and the increased numbers of radio and TV stations following the digital migration of 2015. In the radio category the top spot was taken by Citizen with a share of 16.2% listeners, followed by Radio Maisha with 12.8% while Jambo took third position with a share of 9.2%. The high share of 34.0% for *other* stations outside of the top 10 shows the large number of radio stations in Kenya, broadcasting across the country at a regional level. Cell-phone handsets and bodaboda motorbikes have become ubiquitous radio receivers for most workers and passengers in Kenya, thus increasing numbers of listeners.

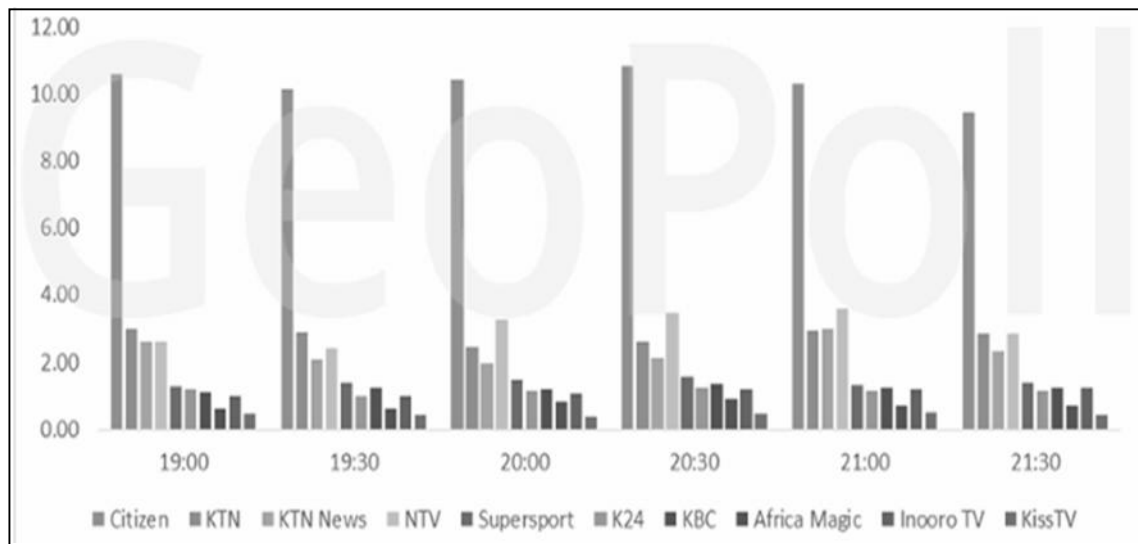
In the TV category, Citizen had the highest share of 33.7% of viewers followed by KTN at 11.1%, and KTN News at 8.8% nationally. NTV followed closely with 8.5% in the share of viewers. *Geo/Poll's Media Measurement Service* used the daily data collected and analyzed the top TV stations in Kenya for Q1 2017, examining both ratings and share for the top stations in Kenya. The chart shows the average ratings for the top 10 stations during the peak hours, from 19:00 to 21:30.

Table 13: Radio and TV Audiences in the First Quarter of 2017

Kenya Radio Audience Share – Q1 2017	
Station	Share
Citizen	16.2%
Radio Maisha	12.8%
Jambo	9.2%
Milele FM	6.0%
Classic	5.6%
Kiss FM	5.2%
Ramogi FM	3.2%
Kameme	2.7%
Inooro	2.7%
Radio Taifa	2.5%
Other	34.0%

Source: Geo/Poll Media Management: 2017

Figure 6: Kenya TV Ratings During Peak Hours- 1st Quarter of 2017



Source: Geo/Poll Media Management: 2017.

Table 2: Kenya TV Audiences Share During The 1st Quarter of 2017

Station	Share
Citizen	33.7%
KTN	11.1%
KTN News	8.8%
NTV	8.5%
SuperSport	6.1%
Africa Magic	4.6%
K24	4.4%
KBC	4.2%
Inooro TV	3.5%
KissTV	2.7%
Other	12.4%

Source: Geo/Poll Media Management: 2017

TV is a permanent fixture in the living rooms of many homes of young couples today, with 59% of Kenyans exposed to television viewership everyday: (Strategic Research:2010) In 2015 Citizen TV was watched by 33.7% of Kenyans followed by KTN with 11.1%. News was the most viewed item on TV at 13% followed by some local productions which had proved popular with Kenyan audiences such as Tahidi High at 9% and Papa Shirandula at 7.6% and others. The huge increase in media exposure was facilitated by the migration from analogue TV to digital TV. This helped the number of TV channels grow from 17 in 2013 to 218 in 2015; the number of radio stations grew from 140 in 2013 to 187 in 2015. There was a slight increase in Daily Publications from 6 to 7 and a decline of Weekly Publications from 16 to 15. The other contributory factor to the phenomenal growth was the rural electrification program which brought access to electric power by rural based populations and connectivity to viewing of TV either at home, or in local shopping centres and business outlets: (Geo/Poll Media Management:2017).

The researcher wanted to know from the in-depth respondents the purpose served by TV in their homes with regard to sexual communication. The in-depth interview respondents, FGD respondents and key informants identified four main purposes of TV as: source of news and information, channels of education, means of entertainment, advertising and product promotion. They pointed out that although news and education programs did not have much in the way of sexy images, they contributed to awareness of sexual problems including sexually transmitted diseases, and were presented by highly attractive young women and handsome young men as an integral part of message delivery. Sex was still an indirect component of the news message!

Explicit images on TV screens mainly came from entertainment and advertising, where movement and dance in musical programs were interspersed with numerous sexy gyrations of the body, clothed in skin-tight costumes and seductive facial and eye movements. Respondents were asked to consider the contents of TV programs accessible on local TV stations. Responses from in-depth interviews remarked that today, the more adventurous spouse did not rely on TV alone, for sexual information and entertainment. The Smart Phone and Personal Computer facilitated private and easy access to YouTube, whose contents included communication of lurid pornographic images and uncensored sex materials. One respondent from the focus group narrated the story of one university student, in her neighbourhood, who had confessed to spending so much time on pornographic sites only to be discovered by parents when he was sent home after falling back seriously in his studies.

Table 14: In-depth Men: Influence of Media Images and Messages

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Do soap operas on Kenyan TV channels influence your views on how married couples should conduct their sexual communication?		
IDM1:	<i>Response:</i> Yes. I often imagine being in the shoes of the man patronizing the beautiful woman.	Men are influenced by the images on TV soaps	
IDM7:	<i>Response:</i> Yes. It makes me wonder at how much persons from other lands enjoy life.	Men have sexual fantasies.	
IDM3:	<i>Response:</i> Yes. I find myself always taking sides with the winning side.	Feelings of deprivation	
IDM8:	<i>Response:</i> I get angry when sports TV shows feature Kenyan athletes running for rich countries and winning medals for them, yet no athlete from a rich country will ever run for our country. It is the same feeling when I see old white men flirt with beautiful young black women. You don't see old black men in films fraternizing with young white women. It makes our people look cheap.	Racially biased content irritates viewers. Makes them envious of others who appear to be succeeding where they fail.	
IDM15:	<i>Response:</i> I wonder at the number of beautiful girls competing for one man and wish I would be the lucky guy so spoilt for choice.	Distinguishing fact from fiction. Some foreign films have actors who are bad role models for African viewers	
IDM6:	<i>Response:</i> Married couples on most TV shows are always quarrelling over one thing or another, making marriage look like a bed of quarrels.		
IDM4:	<i>Response:</i> Yes, there is always a woman or a man tempting a married woman in the office or in the factory or home. Sometimes the husband is after the house girl or the other way round. This makes one feel that marriage is not so secure.	There are many sexual temptations for married people.	
	<i>Question:</i> How does that influence you on sexual communication?		

IDM20:	<i>Response:</i> On how I don't enjoy my wife's company as I should, but the guys on TV are not hustlers, they have so much to make them happy.	Facilitates escapism from the drudgery of daily monotony.	
	<i>Question:</i> Any other views?		
IDM10:	<i>Response:</i> But that is the point. The shows make you forget your hustling for a while by imagining a lavish lifestyle for yourself and family.	Escapism does not take away the problem	Exposure to items beyond one's reach can result in frustration

Table 35: In-depth Women: Influence of Media Images and Messages

Respondent Identity	Question / Response	Theme 1	Theme 2
	<i>Question:</i> Would you be sexually aroused on seeing a sexually explicit film on TV?		
IDF1:	<i>Response:</i> No. the effect of such a movie does not go beyond the end of each episode. I feel entertained and follow the story line to see what the moral of the story is.	Entertainment is not the same as influence	One may not be conscious of the subtle ways that influence happens
IDF5:	<i>Response:</i> Most stories leave you in suspense so that you may be motivated to watch the next episode.		
IDF19:	<i>Response:</i> I admire the candour with which women confront their errant husbands.	Women are more assertive	
IDF13:	<i>Response:</i> Local Kenyan productions are not effective in their treatment of love and marriage.	Foreign films more entertaining than local productions; local films loud and violent.	
IDF4:	Local films are full of fights and reckless shouting which makes for painful and boring viewing. Foreign films are full of believable love themes made credible by good acting.		

The question was whether sexually explicit images influenced the way couples communicated sexual messages between them. Key informants opined that the term influence, needed clarification because levels of influence differed at many levels and with

different audiences. Most entertainment programs were primed to provide a salutary influence on the audience, by offering comic relief from the tedium of a busy day. There were some films with a more vicarious effect on the viewers' attitudes and behaviour, especially product promotion and lifestyle advertisements. They cited the TV advertisement that promotes Ramogi FM Radio that features a beautiful woman with her attractive husband, kissing outside their beautiful bungalow, before walking hand in hand to a waiting Mercedes Benz. The unspoken message of the advertisement seemed to be: *Ramogi Radio is success and love living together!*

The TV broadcast menus for major TV stations and programming were available on main local dailies *The Daily Nation* and *Standard*. The entertainment menus of many local TV stations had many imported foreign films and local productions, with such themes as: family life; office romance; love triangle; failed marriage and family wrangles; lavish lifestyles or life of couples and families living in the ghettos of the big metropolis. Many TV stations showed musical entertainment videos which featured Gospel Music tinged with secular dance styles and movements, but had varieties of dance music with suggestive and seductive gyrations, in addition. The question put to male in-depth interviewees was whether TV offerings influenced the way young couples conducted their sexual communication. Most men said they were influenced into fantasizing on the love they saw on TV. Persons from other lands appeared to enjoy sexual lifestyles that they have never experienced with their spouses. They wished to be like the persons in the movies who appeared to be succeeding where they had failed which shows weaknesses in distinguishing fact from fiction. Asked whether they would try with their spouses, the new sexual knowledge and skills they acquired from TV images, a few said yes, but the majority said they would not dare, but they would not hesitate to use some of the good sex hints and styles on their girlfriends.

Female respondents to the in-depth interviews said that romantic films on local TV stations lacked variety and depth. There were times when one moved from one channel to another looking for an alternative program, only to discover that the program in the alternative channel was like a continuation of the show they had abandoned. Most shows presented sex as a commodity that was easily available. Outstandingly beautiful people were presented as being easily available as sexual partners. The women suspected that the films might sexually arouse men with simple minds as they fantasized with situations in the movie. This opinion corroborates what the male respondents confessed. The same question put to males was put to female respondents:

Question: Are you sexually aroused on seeing sexually explicit films on TV?

Response: IDF13: Not at all. I watch a film for its entertainment value. If the film is interesting one is motivated to watch it from beginning to the end. If it is a series of interesting episodes, I make time to see all the episodes.

IDF9: Foreign films show courageous wives who confront husbands who cheat on them. Men in many foreign films appear to respect the views of their wives.

IDF17: Local films show domestic quarrels; too much politics; unscrupulous traders and cheating spouses, quite unsuited to relaxed viewing. The themes are too predictable.

The in-depth interview women claimed they had seen many TV episodes and serials on love and sex, from start to finish, but the movie's effects on them did not go beyond the end of the episode. Asked how the films influenced their lives, the women said females depicted in the foreign films were outspoken about what they liked and what they did not like. They openly told their husbands when they no longer loved them, which is inconceivable with African couples. Foreign films influenced them to realize how their silence contributed to living an *untruth that all was well with their marriage*. They were unable to express to their spouses the true feelings about their relationship. They reported that local Kenyan soap operas were boring when it came to sexual communication. Love scenes looked contrived and devoid of

spontaneous actions and reflexes. The love films with sexual communication messages and sexual appeal were all foreign. The films mentioned by the female respondents were from Latin America. The Mexican TV Soaps: *Muchacha Italiana* (Italian Bride) and *La Malquerida*; Venezuela's *La Mujer Di Mi Vida* (The Woman of my Life).

The FGD male respondents observed that foreign films contributed some mannerisms in language and behaviour, some of which were quite good. They had learnt to use the language of expressing apology and regret to their spouses from the foreign films. They would however, not express the sentiments, in the profuse manner in which foreigners did it. In most African cultures apology or remorse was expressed in silent body language rather than emotional outbursts typical of romantic foreign films. Africans, and their films that tend to copy such mannerisms, looked hackneyed and out of touch with their cultural upbringing and relational contexts between males and females. The FGD male respondents said that although they were fully aware that the shows were performed by actors, they could easily relate to people, situations and contexts in the episodes of some shows. The shows often reflected negative or positive things that happened to young married couples, especially where transient love gave way to arguments and fights, and then sanity returned, and the spouses came together again. The Citizen TV Show, *Mother-in-law*, was mentioned by many in this category of films that reflected the lives and tribulations of many middle-class urban families.

The FGD male respondents said that most locally made soap operas were not good enough to stimulate sexual fantasy, but foreign films provided chances for fantasy and escapism from loveless marriage. FGD female respondents said that some films reflected positive and negative experiences in their own lives and marriage. Foreign films were successful in demonstrating the power of love. They learnt that people in other cultures did not tolerate a bad marriage; they walked out of the bad marriage, married another partner, and life went on.

In most African cultures, any idea about separation and divorce, even from dysfunctional marriages was frowned upon. Foreign films did not reflect the African context but they demonstrated how others lived elsewhere. On their part, FGD male respondents admired a different set of foreign films such as *Camilla*, *Triumph of Love* and *Timeless*. They felt that local TV productions were not directly influential on sexual communication but reflected the challenges of family life, (*Mother-in-law and Lies that Bind*), including family foibles and sibling rivalry. Local shows like *Papa Shirandula* and *Inspekta Mwala* depicted the life and politics of the work-place.

There were no significant differences between the views of FGD male and female respondents regarding the TV stars most admired and least admired. Participants would have liked to emulate the lifestyles of the stars they admired and eschewed the lives of those least admired. The male TV stars most admired by all categories of respondents, were young adults between 18 to 45 years. They were tall, intelligent, good looking athletic men. The female TV stars most admired were young and slim women, between 16 and 30 years. The viewers were partial in the assessment and sympathy with preferred stars, and more concerned with the safety of those they admired, than the safety of their adversaries. The females less admired were old, domineering and had masculine features. The males least admired were obtrusive in their rough and violent behaviour.

Key informants were of the view that most commercials on Kenyan media were packaged within a frame of sex appeal, with memorable images of success, spelt out through attractive men and women, promoting particular brands of breakfast cereal, cooking oil, toothpaste or motor vehicle. TV viewers have unconsciously been habituated to “ugly” and “beautiful” types inundated on the TV screens by advertisements. These same types have been used in casting for feature films and other forms of entertainment. Viewers therefore, unconsciously associate particular images with good and evil; beautiful and ugly; success or failure, often

raising racial overtones when beauty is associated with colour types, for example, white for beautiful and ugly for black! Most Blacks featuring on bill boards on Kenyan Highways wear light skin tones and blond wigs that made them look jaundiced to the critical African eye. One male key informant summed it by stating that the ideological effects of foreign films on the minds of young African minds, including those of young married couples, can lead to loss of self-pride and identity by uncritically imbibing foreign values and practices. Sexual communication for young African couples should therefore, as far as possible, have an African outlook and African cultural ethos.

4.6 Influence of Close Family Members and the Peer Group

The influence exerted on the couple by members of the extended family should be understood in the context of what family scientists call family power: Jory (2004). Family power is defined in terms of whom in the family, is able to influence others to get his/her way, and who is able to block others from getting their way. Cromwell and Olson (1975) classified power into three areas: power bases, power processes and power outcomes. The power bases are the sources from which power emanates. French and Raven (1959) took a micro-systemic view of family power, examining power strictly from inside the family and identified six bases of family power, namely: legitimate power, which is sanctioned by the belief that the husband should be the head of the household; informational power based on one member having specific knowledge that is not available, or is unknown to others; referential power based on one's affection, mutual attraction, friendship and likeability within the family; coercive power which involves the use of physical or psychological force in imposing one's way; expert power based on one's education, training or experience that is relevant to the issue at hand; and reward power which is the ability to influence others by providing physical or psychological benefits to those who comply with one's wishes.

Blood and Wolfe (1960) took a micro-systemic view of family power, looking at associations within the family and outside it, arguing that power was apportioned to husbands and wives based on the relative resources that each contributed to the family such as income, occupational prestige and educational attainment. An examination of power processes reveals that getting one's way in the dynamic interaction of families entails an ongoing set of complex and subtle manoeuvres involving communication, commitment, bargaining and negotiation, coalition formation, conflict and conflict resolution and parenting styles (Jory, 2004). The power processes therefore, reveal that family power is not vested in a single individual to have his way all the time. Within the wider family circles of parents and their children, parents-in-law, fathers and mothers-in-law, husbands and wives, family power can manifest differently among various members of the family and its influence can be appreciated or detested by family members in equal measure. Depending on the task at hand and the prevailing circumstances, family power, therefore, shifts from one family member to another.

Waller (1938) first articulated the idea that family power is sometimes affected by commitment: The *principle of least interest* states that in disputes involving power, the individual who is least interested in continuing the relationship, usually has more power than the one who is more interested in continuing the relationship. In marriage, the young husband who appears to be more concerned with continuing his loyalty, and commitment to his parents and siblings, risks losing commitment to his wife and new family. By the same token, the wife is least supportive of her husband's obligations or dependence on her parents-in-law, especially when the husband appears to give them more attention to them than to her.

The power of the parents-in-law would normally be based on culturally ingrained factors dictating that as elders, they deserve respect and obedience; they have knowledge of family values and history; and have the ability to provide the son's family with free accommodation

as well as providing extra financial assistance. He argues that a husband, who repeatedly insists on visits to his parents' home and never suggests visits to his parents-in-law, can be viewed as being abusive of family power, manifesting in resentment by the wife and reluctance to comply with his wish.

In most cases family power is a property of the family system, not a single individual to have their way all the time. It is often presumed that members of the extended family will intrude into the affairs of young couples and so young couples opt to live away from the extended family set-up. But the extended family need not have acrimonious or negative relationships. Even when the couple and family members are separated by huge distances, regular contact between the couple and the extended family members can be maintained through the use of cell-phone and other communications technology. As Jory (2004) explains, relational conflict is likely to arise when one spouse repeatedly insists on making visits or receiving visitors only from his/her side.

The dominant individual who wants to have his/her way could be the wife, husband or parents in law. It could also depend on whether the reasons given for the visit are sound and based on the general interests of the couple, their children or members of the extended family, or whether they are selfish. It is important to consider other factors such as the time constraints, so that the visits are well-timed not to inconvenience any party, the origins of both parents; the socio-economic status of both families; the level of education and exposure to new ideas on the part of both families, and the interaction enjoyed when members of the wider family meet to share successes, companionship and during times of loss or adversity.

The data from FGD female respondents observed that parents-in-law and siblings of the couple, exercise some influence on young couples. They said that the influence of parents-in-law was felt more when the couple made their marital home in the larger family compound

where her in-laws lived. Other views were that the mother-in-law exercised control over her son's attention in direct competition with the daughter-in-law, while some the fathers-in-law used economic might to buy obedience and loyalty from the couple:

Influence of Close Family Members and Peer Group

Question: What form does the influence take?

Response: IDF10: My mother-in-law wants my husband to give her all the attention.

Question: Why does that worry you? After all she is your husband's mother.

Response: IDF16: That may be so, but the mother-in-law should not be allowed to contradict things you have already agreed with your husband.

Question: Can you give us an example?

Response: IDF20: Yes. My husband and I had agreed to move to rented accommodation near my work place, but my mother-in-law opposed the proposal saying the family house we lived in was rent free. Consequently, my husband reneged on his promise.

Question: Should one move house without consulting the parents-in-law?

Response: IDF12: Yes, if they are a nuisance.

Response: IDF19: Some parents-in-law spy on all their daughters-in-law.

Response IDF17: My mother-in-law tells her sons that they have married big-headed wives. When you have a different opinion to hers, she says you are big-headed.

Response IDF15: One needs personal space even when you marry into a wealthy family.

Response IDF2: One cannot have personal space in the compound of one's in-laws, however spacious the accommodation.

Question: What is the role of the father-in-law? Does he offer any guidance?

Response: IDF14: My father-in-law has no say in our family.

Response IDF3: My father-in-law wants to control us indirectly, through gifts and lots of unsolicited advice;

Response IDF4: My husband's younger siblings keep coming to my house noisily playing loud music on their cell phones;

Response IDF15: My husband's kid brothers compare my cooking with that of their mother and say my food is not good; that I am a poor cook.

Response IDF6: My mother-in-law said I had dressed shamelessly when I wore my jeans.

Response IDF7: I overheard my adolescent sisters-in-law comparing my looks with those of other women married to their older brothers. They said we don't know how to dress. They said that we spent their brothers' money on expensive dresses that did not fit well.

Question: How do these things influence sexual communication with your husband?

Response: IDF1: Some of the views expressed by sisters-in-law are calculated to hurt. They want to give you a negative sexual self-image. In such a state of mind it is not easy for one to think about sexual communication.

Response IDF7: There is no privacy. It is as if everyone knows what your next move is going to be.

The male FGD respondents concurred with the views expressed by women in the female respondents. Most men said they would only spend the night in the family home in exceptional circumstances where meetings run into the night, and if they would be unaccompanied by their wives. The study wanted to investigate how widespread the claims were, and ways in which such behaviour influenced the sexual communication of the young couple. The female key informants supported the fears expressed by FGD female respondents.

KFi1: The social environment of parents-in-law can be good or bad. As long as parents-in-law leave the couple alone to do their own things, everything will be all right. When parents-in-law start finding fault, or giving unsolicited advice to the young couple, it creates friction between the daughter-in-law and the parents-in-law, and by extension, her own husband, whose welfare, the parents-in-law wish to safeguard. It is not lost on the young wife that she is viewed as the stranger in her husband's home. This is the wrong attitudinal climate for couple bonding and sexual communication.

KFi2: A wise mother loves her son in a different way from the way his wife loves him. The mother and wife have different, but complementary roles to play, in

maintaining a healthy relationship that is not competitive. The mother-in-law who competes with her daughter-in-law, for the son's attention, creates petty jealousy. When she accuses her daughter-in-law to the son, or sides with the son during confrontations, she undermines the trust of the daughter-in-law. The mother-in-law is potentially the daughter-in-law's best confidant. When the two are in harmony, the older woman can be an invaluable source of clues on the importance of couple sexual communication and other home making hints.

The views of the male key informants were similar to those expressed by female key informants. The views of both male and female key informants were sympathetic to the plight expressed by the other female respondents.

KMi1: The husband who clings to his mother's advice, at the expense of his wife, has not transitioned fully from *mum's bachelor boy* to somebody's husband. A married man's foremost duty to his wife is maintaining the trust that brought them together in the first place. Trust is manifested in the display of undivided love and attention to one's spouse.

KMi2: When a spouse's trust is betrayed, s/he becomes insecure, with low self-esteem. Low self-esteem is bad for sexual communication between spouses. Spouses with low self-esteem tend to develop a negative sexual self-concept and are likely to look for other persons who can re-assure them of their self-worth and dignity. A husband who loses the trust of his wife, resorts to false excuses and deception to cover up his inadequacies. If the wife is not satisfied with her sexual life, and the husband appears unconcerned, she becomes frustrated thus exacerbating the degree of estrangement.

Regarding the influence of friends and confidantes on maintaining couple intimacy and sexual communication, focus group female respondents claimed that alcohol consumption, ambitious economic pursuits, hobbies and games took away husbands from the companionship of the spouse. They suggested that for the sake of marital harmony, hobbies and other interests have to be organized in a way that facilitated joint participation by spouses. This would create the environment for spontaneous sexual communication. Husbands and wives did not like surprises from their spouses. The wife was least impressed with a husband who negotiated and bought their house, or rented new accommodation without informing, consulting or involving her. She was unimpressed when the husband surprised her with a family car that she never selected. The female in-depth interview

respondents' formula for success in sexual communication was: create time for your spouse, consult your spouse, do things together, pray together, and party together. The views of two female key informants were similar to those of the focus group and in-depth interviews:

Question: What is the influence of Chamas (fund-raising on self- help basis) and Prayer Groups?

KFi1: They have helped to save many marriages. Women are able to exchange views and learn that they are not alone in their predicament. Those with personal or family problems ask the group members for prayers. Pray for my family, pray for my husband and my children, pray for our new enterprise.

KFi2: Although men's investment groups might save more money than women's groups, the influence on men's behaviour is not good for a young family. The men indulge in excessive drinking and too much partying. Worst of all, such gatherings take the man away from the wife for long periods. What use is a husband, who gets home late and inebriated?

The male focus group interview respondents were not very enthusiastic on Women's self-help groups (Chamas). Some men felt that leaders of chamas were husband bashers. The bashers controlled their own husbands and might spread the contagion to their "upright wives." They claimed that some women consumed alcohol during chama meetings. At such times, the men alleged, they might discuss the affairs of their families without inhibition. Men felt that when women had more money than their husbands they became big-headed and confrontational. Sexual communication between couples would be impossible in such circumstances.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Content and Factors Influencing Spousal Sexual Communication

This chapter gives an in-depth discussion and summary of the major findings from the study objectives, with occasional reference to arguments and knowledge derived from literature review. The combination of the two provides a deeper understanding of how such factors as language; economic; culture, personality and gender; explicit TV and social media images as well as the family and peer group influence spousal sexual communication in the context of human sexuality behaviour.

This study has isolated the main factors that motivate or constrain young, middle class couples in Ong'ata Rongai from engaging in sexual communication. Spousal sexual communication comprises of positive and pleasant sexual messages, as well as negative and unpleasant sexual messages, and the influence that is likely to attend to each sexual content category. The components and influencing factors have been presented in diagram format for ease of reference and discernment of relationships. The influencing factors listed are not exhaustive, and have come to the fore, from literature review and whilst carrying out the objectives and research questions raised by the study.

Table 4: Factors Influencing Effective Spousal Sexual Communication

Communicating Pleasant Information	Communicating Unpleasant Information
Making appropriate and timely sexual advances Reporting sexual pleasure Disclosing sexual satisfaction Creating couple fun and adventure Maintaining sexual fidelity Maintaining good sexual hygiene.	Impromptu sexual advances Discussing unwanted pregnancy Discussing pregnancy prevention Reporting sexually transmitted diseases Dealing with sexual violence Discussing partner's poor sexual hygiene Reporting marital infidelity.
<u>Facilitating positive spousal sexual dialogue</u>	<u>Inhibiting positive spousal sexual dialogue</u>
Mutual liking Financial and material security Realistic expectations Positive sexual self-concept Joint problem-solving and consultation Trust Supportive parents and friends Forgiveness Confidentiality High self-esteem Good manners and polite language Appreciation and partner approval. Supportive cultural values and practices Appreciation of gender differences /expectations Positive media influence	Mutual suspicion Indiscretion and lack of confidentiality Fear of loss of security Financial and material insecurity Negative sexual self-concept Lack of joint consultation and involvement Low self-esteem Disruptive parents and friends Unrealistic expectations Shame and guilt Bad language and bad manners Ridicule Negative media influence False gender assumptions Clash of cultural values and practices Criticism and partner disapproval. Self-disclosing sexual history

Sources: Literature reviewed.

The communication of unpleasant messages raises the threshold for negative consequences and reactions on the part of the partner to whom the message is disclosed. Hatfield (1984) raises the fears that are related to restriction of sexual self-disclosure as fear of exposure; fear

of abandonment; fear of angry attacks; fear of one's own disruptive impulses and fear of one's own individuality. Conversely Demmons (1999) and Blunt (2012) found that sexual self-disclosure correlated with sexual and relationship satisfaction while (Faulkner and Lannutti, 2010) found that conversations about sex were critical in preventing HIV/AIDS and other sexually transmitted diseases. However, when spouses accept the notion that it is the responsibility of the woman to prevent unintended pregnancy, and that men have a proclivity for multiple sex partners, spousal sexual communication on marital infidelity and responsibility for pregnancy prevention is compromised.

But contrary to the notion of male proclivity to multiple sex partners, Gangestad and Gaver-Apger (2000) revealed a biological link to the desire by women, for mates other than their current partners during their ovulation cycle. Gangestad and Gaver-Apger, (2000) explained that in trying to adapt to ovulation, there were social and sexual implications in the behaviour of ovulating women that also influenced the behaviour of men around them. He explained that there was a proclivity for women to be attracted to other males to minimize the chances of mating with someone with maladjusted genes present in the primary partner. Positive spousal understanding of the biological link would change the spouse's perception and sexual construction of the wife's body language from flirtatious to normal within her circumstances, and escort her away from the group, while spousal ignorance of the biological link, would read the body language of the wife as flirtatious, and act violently.

Donnelly (2001) found that spouses who did not have sex regularly were more likely to have considered divorce than sexually active marriages. She found a strong correlation between the frequency of sex and happiness in marriage, which were in turn, dependent on effective spousal sexual communication. Shears (2002) opines that oppressive cultures perpetuate stereotypes of women and their roles in marriage, and that gender inequality influences both fertility behaviour and indulgence in sexual risks and choices, including intimate partner

violence. According to Campbell (2002); Pan American Health Organization, (PAHO) (2003), the health problems caused by marital rape can lead to complications during pregnancy, resulting in health problems for both women and their children. Couples that engage in sexual communication, and have satisfactory sexual lives, do not resort to rape. The spouses with poor sexual communication and unsatisfactory sexual lives are the ones that often resort to rape or turn to risky sex behaviour.

5.1 Influence of Language and Sexual Vocabulary

The study found that sexual communication, conducted in plain language, was unsettling and embarrassing to married couples. Some couples did not talk while having sexual intercourse, but those who talked, mainly did so to validate the partner's performance or to enquire whether her position was comfortable. Verbal communication of sexual intent and desire was conducted through connotative euphemisms and dysphemisms, but feelings of gratification, in relation to the sexual act itself, was expressed nonverbally. This finding corroborates the views of (Babin, 2012) that nonverbal communication is more closely linked to expression of sexual satisfaction than verbal communication.

This study found that most wives did not appreciate expressions of intimacy like kisses, touch or close body contact in public, preferring instead, that such expressions be reserved for the privacy of the bedroom. Some wives complained that their husbands did not consider the importance of their moods before making sexual moves. Wives felt strongly that the husband's communication to initiate sexual intercourse, should consider the physical and psychological preparedness of their partners. Women felt ambushed or violated when husbands pressed them to have sex despite their protestations that they were not in the mood for it.

Most men selected the right language for the right context. They chose silence when they wanted to be left alone, especially when confronted with such sensitive matters as informing the spouse that they might have infected them with a sexually transmitted disease; when confronted with accusations of extramarital affairs; or when they were bankrupt or had lost their job. Less sensitive messages such as asking for sex, giving apologies or joint investment plans were expressed verbally, emphasized nonverbally, or a combination of the two. Some women used sex to press for the husband's unfulfilled promises or to press for additional finances.

Male and female respondents did not think their parents were good role models of sexual communication, especially in the appreciation and validation of partner. Most respondents had grown up in homes, where gratuitous expressions of love and affection were rarely used. Such terms as *honey*, *sweetheart*, *darling* or *pet* were seldom exchanged between their parents. African films that copied such terms of endearment from Euro-American films and contexts sounded unconvincing and contrived. Rothfuss and Gore (1987) suggest that although the development of a special joint sexual vocabulary and the use of pet names, phrases and euphemisms might enhance a couple's feelings of satisfaction between lovers, married African couples in this study developed their own codes for expressing sexual desire. Most wives did not ask for sex verbally, but they did so through coded nonverbal language such as a wink, touch or colour of dress.

Male respondents reported that they expressed sexual satisfaction verbally, but the majority of men found it unsettling to express sexual dissatisfaction with the wife's sexual performance, for fear of hurting her sexual self-concept and self-esteem. They feared arousing suspicion that they were comparing the wife's sexual performance to that of another woman. Many feelings and experiences remained unsaid or unexpressed, because blunt verbal or nonverbal disclosure could ruin the marriage. This finding is supported by the views

of (Cupach & Metts, 1989; (Demmons, 1999) that couples may share a general agreement about their sexual relationship, but not have fully disclosed their sexual likes, and dislikes, to their partner, and that individuals do not necessarily disclose fully about their likes and dislikes as far as their sexual lives are concerned.

Some female focus group respondents reported that they had devised indirect and non-confrontational ways of informing the husband that they knew of the husband's philandering ways. They communicated their displeasure to the husband by repeatedly singing one or two phrases from a popular song that effectively said what she was unable to say directly. The husband was compared to a greedy cat that frequently left the comforts of home to go hunting for rats:

Paka mapepe hatosheki;

Hata umpe mnofu wa nyama kila siku

Bado ataenda kutafuta panya wachafu.

The runaway cat can never be satisfied;

Even if you fed him on steak every day

He would still run after filthy rats.

The study found that the usual euphemisms and dysphemisms, used by peer groups of males, or females in reference to human genitalia and the sexual act, did not apply to married couples, who did not wish to use such language to describe their spouses. Consequently, most young married couples developed their own coded verbal or nonverbal vocabulary when communicating sex. In that way, spouses were able to shield each other from embarrassment.

5.2 Influence of Economic Factors on Sexual Communication

The socio-economic status and ability of the husband to provide for the family's basic expenses had great influence on spousal sexual communication. The time spent on discussing

financial problems was significantly greater than the time spent on fostering interpersonal relationships and intimacy. Money was a recurrent theme in most of the couple's objectives and preoccupations, especially how much money each spouse earned, and how much of it was spent and on what, and why? These arguments relegated spousal sexual communication to a secondary status after the satisfaction of the husband's financial responsibilities to his wife and family. Consequently, a man who did not fulfil his financial obligations to his wife found it very difficult trying to be intimate with her.

Effective spousal sexual communication took place within an environment that was mutually agreeable, and conducive to the use of both verbal and nonverbal expression without fear of intrusion by third parties. Sexual communication was constrained by living conditions that lacked family privacy, where individual family compartments were separated by thin walls, or where relatives moved in to live with the young couple.

Although some husbands did not fulfil their financial obligations to their wives, it was generally accepted that it was the duty of the husband to provide for his family. Many young wives experienced frustrations in this regard because some husbands still behaved and acted as if they were still single. Husbands and wives had conflicting priorities regarding family incomes and expenditure and lack of consensus on priorities resulted in frequent disagreements between spouses. Wives felt that husbands did not consult them before taking important decisions affecting the couple, and pressed for joint consultation on investment plans and savings from their incomes. Even when the husband's decision was wise, the wife still insisted on joint consultation, because unilateral decisions by the husband were indicative of a person who wanted to hide certain details from the wife. Husbands said wives spent disproportionate amounts of money on clothes, shoes and expensive hairstyles. Wives said that husbands who failed to consult regularly were immature and were slow in transiting from single to married life.

Men were averse to plans on joint savings accounts which most women supported. Some wives took advantage of the husband's sexual advances by acting indifferently, even when they were really interested in the husband's sexual advances. The rejection of the husband's sexual advances was used as a basis for demanding financial accountability on the part of the husband, or when he made many failed promises. The socio-economic status of the wife, in relation to that of her husband, influenced the way he treated her. It also determined whether the man felt obliged to consult the wife before any financial undertaking.

New husbands who stayed home with the wives, though negatively rated by their peers, had better sexual communication prospects with the spouse, while those who went out drinking with friends diminished the chances of effective sexual communication. Young wives who had acquired education and jobs were more assertive with their husbands than housewives without formal employment. The latter were tolerant of husbands who hang out for long periods with drinking friends before going home. Young wives were nest builders who wished to settle into married life as soon as possible. They expected husbands to consult and involve them in investments and financial expenditure before making decisions and entering into financial commitments, but most young husbands took longer to learn about the importance of consultation. Even when they the men knew the importance of consultation, they still feared what other men, or their parents, would say about a man who ceded too much power to the wife by *too much* consultation.

Young couples in inter-tribal marriage were likely to experience unique sexual communication problems. Some couples who had dependent parents and siblings in the rural areas experienced conflicting cultural and economic expectations in their definition and practice of personal and couple development goals. When the wife found out that the husband spent much of his income on his parents and siblings, she reacted by developing her individual investment portfolio without informing him. The problem of carrying the financial

burden of parents and siblings was more common with males than females. Strained interpersonal relationships involving money was found to contribute to difficulties in the initiation of effective sexual communication between spouses.

Wives tended to take realistic loans within their means, and therefore, opposed financial proposals from the husband that took family land or other possessions as collateral to obtain bank loans. The young husbands tended to pitch their ambitions too high and took on many unsustainable financial commitments, which later crumbled. Most men did not like joint savings accounts with their wives because such arrangements did not give them freedom to withdraw money any time they wished and having to explain to the wife why they wanted to withdraw jointly owned money for personal use. Such conflicting expectations had serious implications on what young couples talked about, and illustrate the context in which sexual communication was conducted and its limited chances of success.

Tribal cultures varied in their demands and expectations on their children. Some communities felt their son was not properly married until he married a girl from their tribe, which caused much anxiety on the young wife, especially when the husband made frequent visits to his country home. Such circumstances did not auger well for couple sexual communication. Spouses were unlikely to be in the mood for couple sexual communication unless there was an ongoing culture of holding joint consultative discussions about their financial commitments, investment plans and recurrent expenditure.

5.3 The Influence of Culture, Personality and Gender

5.3.1 Influence of Culture and Personality

The study found that the influence of traditional and cultural values and rituals, on the lives of young urban young spouses in Ong'ata Rongai Town was in significant decline. Many young couples transitioning into marriage, in the town, were not keen on being bound by the

rituals of marriage in the wider context of the family and traditional framework described by (Kenyatta, 1938); (Kabetu, 1947) who describe marriage within Kikuyu culture as a long and protracted process concerned more with the forging of lasting friendship between two families than mere cohabitation of their children. Marriage in traditional African societies had the specific purpose of perpetuating one's lineage, and in the process, bestowing social status on the man. The coming together and bonding of families was, and still is, the main purpose of marriage among many ethnic Kenyan communities.

Many respondents equated culture with traditional community life, with practices that were often repugnant to modernity such as female circumcision, early marriage for girls, widow inheritance and other rituals. Culture represented the best values and belief systems that a people had produced over the years, and were proud of. This includes their religious beliefs as well as food habits and taboos; arts and crafts; building technology; clothing and costumes; their music and dance.

The subject of sex was clouded in ignorance, which some respondents had allowed to pass for culture. Some male and female respondents believed that culture disallowed married couples to have sex in the bush; to have sex with the wife in her advanced pregnancy; to have sex with a wife during her menses; to have sex in the home of the parents-in-law; for a wife to sleep with her back to the husband or sleeping around with other men. Apart from the prohibition of sexual promiscuity among married persons, most respondents (male and female) treated some of the foregoing cultural prohibitions as a joke that had been overtaken by the pressures of urban living and necessity.

The study found that most traditional cultural prohibitions were not binding to many young urban couples. Traditional culture among communities that practiced male circumcision, forbade their women from marrying uncircumcised men, but despite the cultural prohibition,

inter-ethnic marriage between those that circumcise and those that do not, were on the increase in the town. Though sexual practices such as masturbation, oral sex, anal sex and pornography were not allowed by traditional culture, some respondents knew of married persons who did it, although none of the respondents admitted publicly that they were involved in such sexual practices. According to Okiya (2016) marriage manifests the unity of African religio-cultures in its various expressions among ethnic communities. In his study of marriage among the Maasai of Kajiado County, Kenya, (Okiya, 2016) found that family influence and traditional culture had changed little in the rural areas.

The situation was however, different in the urban settings like Ong'ata Rongai, where there were significant changes in the way marriage was conceptualized and practiced. Aspects of residual culture pertaining to marriage and wedding celebrations in the form of songs, dances and other rituals still persisted among various ethnic communities in Ong'ata Rongai. In practice, however, traditional practices and rituals in Christian weddings served to spice and embellish the occasion to confer to the occasion a semblance of cultural belongingness. Urban young spouses in Ong'ata Rongai were not looking for marriage guidelines from traditional African culture. Individuals and couples appeared to be guided more by pursuit of material possessions, the influence of peers and the Internet, and less by values from traditions and cultures of their parents.

Nneji (2011) has introduced the concept of *unvaluing the African* to describe the futility of individuals who wittingly or unwittingly exhibited behaviour that made the African disregard the cultural values of his roots in order to qualify for the label of *citizen of the world*. Matunda (1995) has lamented the diminishing sense of community and kinship, which is the foundation of many African communities. She cautions that aspiring for western materialism comes with the internalization of individualism, which in itself, is inimical to group identity, kinship or community feeling and belongingness.

Nneji (2011) recalls the deep sense of respect bestowed on African elders, by the young, in forms of address and greetings. He accuses those who have uncritically imbibed Western cultures of diluting family and kinship terms such as aunt, uncle, brother and sister by using the kinship terms to refer to strangers and family visitors who are not relatives, and casual friends. Wahab, Odunsi and Ajiboye (2012) submit that culture is essential to our humanness, because it contains a set of readymade definitions that its adherents modify, in dealing with social situations. Culture provides a kind of blueprint or map for relating with others, such as how to act in a gathering such as a funeral or traditional wedding, or how to behave towards a person who smiles or swears at you. When an individual has imbibed many foreign behaviours and adopted strange practices and material objects into his culture, he has lost his identity, and is therefore, unable to use his adopted culture as a map for navigating through situations and contexts in the socio-cultural life of his community, much less to be accepted by them as one of their kinsmen.

This study found that young spouses in Rongai had adopted new habits and role models from other cultures. Many young couples did not view their parents as role models on issues of marriage, and silently regarded parents as old-fashioned. Instead of learning the value of cooperation from parents, young couples were not entering the marriage contract as a team that valued joint consultation, but as cohabiting partners of the opposite sex. In trying to keep up appearances among their peers, spouses worked in competition instead of cooperation. They set themselves unattainable economic goals that led to underachievement and frustration.

The urban environment inadvertently provided opportunities for married individuals, to continue with the lifestyle of bachelorhood: alcohol consumption and hanging out with friends for long hours. The practice undermined couple intimacy, leading the spouses to drift apart emotionally and sexually. Without intimacy, the opportunity for spending quality time

and proper bonding as man and wife was lost; and effective couple sexual communication would not develop and grow. Habitual use of short message texts and surfing on the Internet, that are so characteristic of the youth urban sub-culture, took over as the means of communication. This impersonal approach cannot stimulate growth of intimacy and couple sexual communication.

5.3.2 Influence of Gender Factors

The research found that gender differences played a big role in couple sexual communication. It influenced the perception of each spouse on the purpose and significance of sex in marriage, and especially how sex should be initiated and consummated. The research confirms the views of (Tannen, 2007) that differences in communication between males and females lie in their motivation, or reasons for communicating, rather than in how well they package and convey their messages. Females communicate to establish relationships, while men communicate to complete tasks. For the wife, sexual communication is part of an ongoing process of relating with her husband. The process might start with a lunch date with the husband in town, followed by a visit to the National Theatre, and sex talk on their way home. The husband is likely to go straight for the segment on sex talk because sex is the task he wishes to accomplish without much ado.

Peplau (2003) posits that disagreements about sexual frequency between men and women usually arise because the man wants to have sex more often, than the woman does. Women's sexuality is strongly linked to a close relationship where the goal of sex is intimacy, and the best context for pleasurable sex is a committed relationship, but men think of sex without long-term commitment. This research found that since gender differences played a big role in sexual communication, husbands and wives should treat each other differently, and be treated as separate entities in matters of sexual communication and behaviour. Women, for instance, hate being ambushed with random requests for sex, preferring instead a gentle and

progressive approach involving joint company, joint consultation, fun and adventure, followed by sex talk, in that order. Random requests for sex and the frequency of such requests demonstrate that men lack adequate understanding of the female's motivation for sex. It also demonstrates that men place a high premium on sex in marriage, while women consider love and companionship to be more important preconditions for sex in marriage.

The research established that the husband is expected to safeguard and guarantee the couple's material success and social standing. A husband who stagnates in one rank at his workplace, and shows no signs of upward mobility, financially or socially, is unlikely to motivate his spouse to engage him in useful dialogue, leave alone sexual communication. The husband, who provides material needs, involves the wife in decision-making and provides leadership for the family's advancement, always finds it easy to win the respect of the wife, and to get her involved in intimate sexual communication.

5.4 Influence of Explicit TV and Social Media Images

The study learnt that TV has an important role to play in the households of young couples as a source of information and news, to create awareness of what is happening in the world; education to transform people's attitudes and behaviour; entertainment to police the slack of time, and provide comic relief and relaxation; and persuasion through advertising and product promotion to sell products, services and lifestyles. Explicit images on TV and social media are mainly confined to entertainment and advertising because sex appeal sells and entertains. McCombs and Shaw (1972) and Brown (2006) observe that the media are in a unique position to get people thinking about specific issues, while keeping other issues from the public eye. In the world of entertainment and advertising, sex plays a big role in packaging the message as if to say *what you see is what you get*.

The respondents reported that the content and message on TV commercials and entertainment films were saturated with images of beautiful women and good-looking men. Images of successful and prestigious men, and women, were associated with consumption of branded products, wealthy lifestyles or customized services. Such images had a vicarious influence on the viewers' attitudes and values. Men reported that films with suggestive sexual images had a vicarious effect on them but women reported no sexual fantasies. Women admitted that advertisements had some influence on impulse purchases. Men fantasized and imagined themselves in some kind of sexual *nirvana* and confessed that they would not fear trying out their sexual fantasies on their girlfriends, but not their wives. They did not wish their wives to know they had such fantasies.

Apart from the sexual allure of images of tall, athletic and handsome men on film and TV, women learnt from the films that wives from some of the other cultures were more assertive, and spoke their minds when upset by their husbands. Most Kenyan wives kept quiet, and suffered in silence, because the African ethos appeared to support the passive stance of females, in the wake of male aggression. The men learnt social etiquette and the language of politeness from some foreign films. They however, had misgivings regarding films with subtle connotations of racial superiority when they designate white and light skinned persons as "beautiful" and denigrate black skins as "ugly." Dark husbands who desert their dark-skinned wives, in search of light-skins, gave their wives a negative sexual self-concept which inhibited their confidence to initiate sexual communication prompting them to lament: *What is wrong with me? What have I done wrong?*

5.6 Influence of Close Family Members and Peer Group

The study established that parents and close family members exerted their influence in the way their newly married sons related, and communicated with their spouses. The pressure was felt more by young couples who, after marriage, continued to live in the same homestead

with parents or parents-in-law. It applied less to spouses who lived away from direct contact and regular interaction with parents. Although most young couples in Ong'ata Rongai lived away from their parents, there were a few who lived on the same compound as their parents. Young spouses living with parents reported positive and negative experiences with parents-in-law. The happy couples found the role of parents-in-law to be supportive and complementary, while the unhappy couples said the role of parents-in-law was intrusive, competitive and threatening to their marriage. This finding is supported by (Miller, et al, 2009) that couple sexual communication suffered from interference by extended family members, especially the husband's mother, and male authoritarian roles that were oppressive to women in marriage.

The patriarchal cultures of various Kenyan communities tend to socialize females to accept male domination, and males to exercise domination of wives, such that marriage does not become a union of equals (Onsongo, 2005); (Akaranga & Ong'ong'a, 2013); (Perry, 2014). Hiding behind the curtain of culture and family tradition, the husband's parents expect their daughters-in-law to respect and uphold such practices as payment of bride-price; polygamy; female circumcision; and widow inheritance. These patriarchal practices encourage the subordination of wives to the wishes and demands of their husbands, thus diminishing the prospects of sexual negotiation and communication.

Waller (1938) first articulated the idea that family power is sometimes affected by commitment: The *principle of least interest* states that in disputes involving power, the individual who is least interested in continuing the relationship, usually has more power than the one who is more interested in continuing the relationship. For example, the father-in-law who expected financial support, either for his own subsistence or for the education of his other children had more to lose if the relationship with the son was severed. By the same token, the young husband who appeared to be more concerned with continuing his loyalty,

and commitment to his parents and siblings, risked losing commitment to his wife. Similarly, the wife would be least supportive of her husband's obligations or dependence on her parents-in-law, especially when the husband appears to give his parents more attention to them than he gives her.

The power of the parents-in-law would normally be based on culturally ingrained factors dictating that as elders, they deserve respect and obedience; they have knowledge of family values and history; and have the ability to provide the son's family with free accommodation as well as providing extra financial assistance. Most young men and women, with roots in the rural areas, continued to assist parents and siblings after marriage. The spouse without such responsibility, resented such financial commitments, and either incurred extra expenses to get even with her spouse, or saved her money secretly. Inter-ethnic marriage was notorious in this respect. When it was the wife that opposed the idea of family dependency, the husband's family urged their son to marry a local girl from his tribe, who would be more understanding. Bad things were said about the wife's overbearing attitude towards them and their son. The siblings who had missed out on school fees, as result of their brother's marriage, complained bitterly that the brother's wife had come to control and alienate them from their brother's largesse.

The male informants felt that the husband, who listened uncritically to what his parents said about his wife, had not transitioned to the responsibilities of marriage. Such a husband often resorted to self-deception, believing that his wife's behaviour was disruptive of his family and communal sharing of resources. Von Hippel and Trivers (2011) explain that self-deception is achieved through dissociations of mental processes, including conscious versus unconscious attitudes. When the self-deceiving person has shared his views with like-minded men, they reassure him that his wife is trying to control him and alienate him from his family.

That is what the self-deceived wants to hear. A climate of blame and self-deception is unsuited to couple sexual communication.

Baxter and Montgomery (1988) have argued that husband and wife relationship required some relational dialectics, to offset likely monotony or tension in the relationship. Openness between spouses is counterbalanced with an individual's desire for privacy; certainty is counterbalanced with uncertainty to offset too much predictability. Uncertainty brings in the fresh air of surprise. Staying connected with the spouse is counterbalanced with separateness, so that one's individuality is not stifled by too much bonding as a couple. As individuals, husbands and wives needed personal space to pursue special interests that added spice to their lives. Social and family expectations often put undue pressure on couples, to stay together as much as possible, in order to bond well as husband and wife. They discouraged the habits of men who, despite being newly married, continued to hang out with friends after work, or women who spent much time attending prayer meetings, and self-help groups. If done in moderation, involvement in such pastimes introduced variety that rekindled couple sexual communication.

5.7 Conclusion

This study investigated the factors influencing sexual communication between young middle class married couples of Ong'ata Rongai Town, Kajiado County, Kenya. The study found that language; economic factors; culture, personality and gender; explicit TV and social media images; family and peer group variously influenced spousal sexual communication. Economic factors were found to have a much bigger influence on the lives of spouses than the other factors, in determining whether and how spouses communicated about sexual intimacy. Money played a key role in what spouses talked about: whether it was the payment of bills; buying food and furniture; or the purchase of clothing and household goods. Interpersonal relationships between many young spouses were characterized with false

expectations of the reality of marriage and its responsibilities, as well as unrealistic ambitions about how to acquire material resources and social prestige within a short time. In many cases, the spouses had major differences in their opinions and sense of priorities. Such differences were unsuited to spousal sexual communication.

Many spouses were ignorant of the role played by gender differences in the way males and females expressed their sexuality, and the expectations that each gender had on the partner, in order for sexual communication and sexual intimacy to take place. Spousal expectations that were not reconciled with personal abilities resulted in competition, rather than cooperation between the spouses. The young spouses, who displayed lack of psychological preparedness, to ease their transition from single to married life, caused feelings of uncertainty within the relationship, which was unfavourable to effective couple sexual communication.

The study found that although the influence of traditional cultural values on young urban couples was waning, the patriarchal hegemony still prevailed, even where the spouses were almost equal in rank and contribution. The husband was the head of the family, and patriarchal values influenced distaste for women who appeared to dominate their husbands, and husbands who acquiesced to being dominated by wives. Many wives were suspicious of their partner's infidelity, but expressed the difficulty in communicating such information to the spouse. However, wives who had economic clout and secure jobs, found it much easier to confront husbands on issues of infidelity than wives who were dependent on their husbands. Either way, disclosure or accusation of infidelity strained relations between spouses, making effective sexual communication impossible.

Gender factors influenced couple sexual communication significantly. Males did not appear to appreciate the female proclivity to the building of lasting relationship and companionship as an essential precondition for sexual relationship and intimacy. Males had a casual

approach that attached sex to the satisfaction of a need, or desire, than commitment to a lasting relationship. That partly explained why men had no qualms about leaving their new wives at home to join other males for a drink, which to the wife was a blatant denial of much-needed companionship. Most men said they would not share secrets of the marital bed, even with close friends, because that would expose the couple to ridicule on their sex life, which, according to the men, is a very sensitive and private matter. Women admitted that they shared sexual delights and frustrations of their marital bed with close friends to compare experiences and to assuage their curiosity and anxiety. This could mean that while women were more open with their peers on sexual matters, men were more guarded, even with close male friends but for different reasons.

The study concluded that although explicit TV and social media images did not arouse women's sexual desires, they aroused and sent men on expeditions of sexual fantasy. The influence of films on women was mainly overt appreciation of expressions of affection, and validation language between Euro-American couples, portrayed by characters in the films, a habit that was not expressed in public between African couples. The female respondents admired those female characters on film, which stood up to their husbands to defend their position on an issue. They admired women who even threatened divorce if the offence was serious, for example, infidelity.

The study found that many agonizing emotions and intense feelings, felt by individual spouses were left unsaid, or unexpressed, because they had the potential to cause irreparable damage to the marriage. Examples of such agonizing emotions were the spouse's sexual involvement with a person known to the wife/husband, or leaking of confidential information. Some spouses navigated this difficulty through indirect messages such as use of proverbs, phrases from relevant popular songs, or allusion to third parties. Intimate sexual messages were expressed through personalized codes which could be verbal or nonverbal. One couple

said their verbal code for sexual intercourse was *Southern Comforts*. Another verbal code used was *mashambulizi* or contest. There were more nonverbal codes expressed like massage on the neck and shoulders; known wink; holding the hand in a special way or touching the partner's foot with the toes.

The use of multiple qualitative research methods was useful in the assessment and interpretation of feelings and emotions of representatives of the target population. On comparison, the findings from the research methods used, corroborated each other, and as such, confirmed the reliability of the findings. The study has demonstrated that the process of effective couple sexual communication, between young couples of Ong'ata Rongai, is fraught with economic, socio-cultural, language, personality, gender and family factors that impede effective exchange of intimate and negative messages between married couples. The study has questioned the myth about women not making sexual advances in marriage and has shown that some women do make sexual advances to their husbands.

This implies that contrary to commonly held beliefs, women have gradually moved from the closet of silence, shyness and passivity in expressing their sexual desires and dissatisfaction. Pronouncements made by human rights and feminist lobbies, and media images of female assertiveness in marriage have emboldened women to openly criticize dysfunctional marriage, and to share their personal experiences through the media and other platforms. The other implication is that spousal sexual communication challenges can be overcome when spouses accept and tolerate the reality of their differences in their perceptions, histories and orientations, and seek to understand and reconcile themselves with the effects that such differences have on their sexual communication and sexual lives.

5.8 Recommendations

5.8.1 Policy

It is recommended that the sexual health communication component, offered by reproductive health trainers in the Ministry of Health and non-government organizations, could adopt the a more inclusive approach to sexual communication, that incorporates both the positive components of achieving sexual pleasure and enjoyment, as well as conveying the negative messages of the prevention of sexually transmitted diseases, pregnancy and intimate partner violence. The messages should be conveyed in the context of factors that influence spousal sexual communication. While the negative messages enhance prevention of risky sexual habits, the positive messages could enhance companionship, intimacy and communication between spouses, thereby reducing likely temptation for extra-marital affairs and the risks they pose to marriage. The convenor of the policy formulation forum could come from the Government's Ministry of Health's Division of Family Health.

5.8.2 Strategy

An initial meeting of stakeholders would be convened by the Ministry of Health, Division of Family Health. Such a meeting would develop a plan of action on how to work out a spousal sexual communication strategy that promoted the importance of sexual satisfaction and good interpersonal relationship between spouses. The stakeholders' attention would be drawn to the sexual health benefits of intimate sexual communication between couples including family stability, sexual and relationship satisfaction, as opposed to sexual frustration, extra-marital sex and strained family relationships. The strategy should be cognizant of the factors that influence spousal sexual communication contexts.

Other stakeholders could include Church Based and Non-Government Organizations. The print and broadcast media (TV and Radio Stations) should be incorporated to promote the

objectives and benefits of the initiative. The media houses are able to take maximum advantage of such events as Marriage Day or St. Valentine's Day to desensitize and convey messages on the importance of comprehensive sexual communication for stimulating sexual intimacy between married couples.

5.8.3 Theory and Methodology

Young couples normally experience difficulties in transiting from singlehood to marriage owing to conflicting and false expectations from married life. As John Dewey (1936) once observed, a person cannot successfully gain a new world without forsaking the old one. Gaining the new world implies a sound grasp and insight of its benefits, duties and responsibilities as well as its challenges. The stakeholders and scholars need to build a theory of what constitutes holistic or comprehensive spousal sexual communication with a view to standardizing the theoretical content of the initiative, including the methods of approach. The theory should emphasize the components of intimate spousal sexual communication, including the factors that are likely to foster intimacy as well as those that undermine it. Case studies of successful spousal sexual communication and failed communication would stimulate participating audiences. Such case studies can be sourced from local film productions as well as relevant syndicated foreign films. Use of seminars where couples share experiences can be another strategy.

5.8.4 Religious Organizations

Leaders of religious organizations and social organizations that preside over marriage unions and weddings should be trained in various aspects of spousal sexual communication and the factors that influence it. This will make them both resourceful and competent marriage and relationship counsellors, as well as trainers of other prospective trainers. Such training would empower religious leaders to handle marriage issues facing young couples. Some of the key

topics are: marriage as a partnership; the need for companionship in marriage; consultation and dialogue; planning for fun and adventure together; joint planning and execution of investment proposals; joint parenting responsibilities; building faith and trust in your spouse and the importance of sexual self-disclosure. Sexual health issues such as prevention of sexually transmitted infections and intimate partner violence should also be addressed to avoid unnecessary anxiety or suspicion between spouses.

5.8.5 Counselling for Parents

In many cases, parents become the problem to successful transition of their children into married life, by imposing their unsolicited formulae for success on the young couple. Advice is sometimes offered in an intrusive and condescending manner, drawing much resentment from the couple. Others make financial demands on young couples, while others pit the young man against his wife and take sides with their son. Young couples need space to learn how to solve their own problems and to consult other persons if they so desire. The parties counselling the pre-nuptial couples should also counsel the parents.

5.8.6 Priests and Marriage Counsellors

It is recommended that religious leaders, pastors and priests update their knowledge of holistic sexual communication, especially the importance of the positive aspects of sexual communication in the physical and psychological bonding of young spouses and the promotion of relationship and sexual satisfaction between married couples.

5.8.7 Recommendations for Further Research

The study recommends further research in the effects of pregnancy and parenting on the sexual communication of married couples, and the extent to which the issues constrain expression of sexual desire, and whether this increased the man's desire for engagement in extra-marital affairs. Further research is recommended on the predominance of economic

factors in influencing sexual communication; discourse analysis of sexual communication; research on how sexual communication influences behaviour; culture and sexual communication as well as gender and sexual communication.

5.8.8 Contribution of the Study to Literature

This study has contributed to understanding of sexual communication by Kenyan African couples from a holistic perspective that includes both the positive aspects of sexual health and the negative aspects. The positive aspects include sexual intimacy, sexual enjoyment and sexual pleasure. The other messages will target negative aspects such as the prevention of sexually transmitted infections; prevention of intimate partner violence and prevention of psychological abuse. The study has shed additional light to an inadequately studied angle, or perspective. The new perspective uncovers the factors that impede positive sexual communication messages related to the achievement of fun, adventure, pleasure and sexual satisfaction derived from intimacy between young spouses.

5.8.9 Contribution to Knowledge

Most studies on holistic sexual communication are from Western Europe and the USA. Most Kenyan studies on sexual communication of married couples, concentrate on reproductive health issues, family planning and intimate partner violence. The few studies available from Kenya do not have interpersonal communication that addresses such topics as sexual pleasure and enjoyment as well as the importance of spousal relationship satisfaction. This study has investigated some of the key factors that influence spousal sexual communication, and is likely to form useful linkages with other researchers interested in this area of family and spousal sexual communication.

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APPENDICES

Appendix 1: Research Instruments

I. OBSERVATION CHECK-LIST

The four research assistants were expected to be familiar with the Ong'ata Rongai Town in all its aspects in order to know how representatives of the target population lived, their interactions, and facilities available to them. The research team conducted a tour of all the major zones of the town and studied the following: The housing where respondents lived; population density; number and status of health facilities; the number and status of private and public schools; the teacher to student ratios; the sanitation of the environment; availability of clean drinking water; electric power supply; commercial outlets and banking services; supermarkets; recreational facilities; places of worship, etc.

II. FOCUS GROUP DISCUSSION MODERATOR'S GUIDE

a) Male Focus Group Discussion 12 participants

b) Female Focus Group Discussion 12 participants

i. General impressions and observation of the lives of young married couples of Ong'ata Rongai.

How would you describe the sexual lives of young married couples like you? What are your priorities as young couples? Are your joint incomes sufficient for your financial commitments? Why not? What, in your view, has contributed to the situation you have described? What can be done to correct it? How does the prevailing economic environment influence the way you communicate sexual messages with your spouse?

ii. The influence of culture and personality factors

What cultural factors influence the way you exchange sexual messages with your spouse?

To what extent would you say the culture and traditions of your parents and parents-in-law influence the way you exchange sexual messages with your spouse? How has the culture of the town environment influenced the way you communicate with your spouse? Has communications technology you sexually communicate with your spouse? To what extent would you say that culture restricts or enhances the way you sexually communicate with your spouse?

iii. The influence of gender factors

What would you say are main differences in the way males and females perceive sex and sexual communication? Who between you and your spouse initiates the need to have sex? Why is this so? Between you and your spouse, whose duty is it to prevent an unwanted pregnancy? Why? Do you share the belief that it is in the nature of men to have more than one sexual partner? Should a married woman have a boyfriend? Why not? Should married couples share their bedroom secrets with friends?

iv. The influence of erotic TV images

What roles does the TV set play in your home? In what way do erotic images on TV influence your sexual communication? Other than TV, where else can one find lurid sexual images? Do advertising images influence your sexual communication? Do local TV programs have the same sex appeal for you as do foreign films? What are the major differences? Is there any difference in the way you and your spouse respond to erotic media images? What positive messages have you learnt from foreign films on TV? What do you consider to be negative sexual images on TV?

v. Influence of close family members and social groups

What influence do your parents-in-law have on your sexual lives? How do the demands of parents and parents-in-law influence your sexual communication and relationship? Does the way your mother-in-law relates with you (daughter-in-law) influence your sexual relationship with your husband? Do your wife/husband's siblings influence the way he relates with you and the rest of the family? Does your husband's commitment to hanging out with unmarried friends influence sexual attitudes and behaviour towards the wife? Does your wife's commitment to prayer groups and chamas influence her sexual attitudes and behaviour towards you? Does it influence sexual communication with your wife? In what ways does it influence it?

vi. Influence of language and sexual vocabulary

What language do you use with your spouse to overcome feelings of embarrassment in sexual communication? Do you find it easy to communicate sexual messages verbally, nonverbally or a combination of both? Why is this so? Do you often misunderstand the sexual message from your spouse?

Can you use the language of your peer group in discussing sexual matters with the spouse? Why not? What language is more suited to making sexual approaches to the spouse without embarrassment? Do you use verbal or nonverbal language for expressing sexual satisfaction or dissatisfaction? What language do you use to convey negative messages to the spouse? What language do you use to convey negative messages to your spouse?

III. IN-DEPTH INTERVIEW GUIDE

a) Interview Guide Males

b) Interview Guide Females

20 female and 20 male middle class respondents were interviewed individually to assess their perceptions and feelings about the holistic sexual communication process with their spouses.

General information on family, friends and economic activities

- i. What problems does a young couple experience after marriage?
- ii. What do you think of parents-in-law who make financial demands on young couples?
- iii. Would you approve of your spouse paying school fees for his brothers and sisters?
Why?
- iv. Does the way your spouse's relatives treat you influence sexual communication?
How?
- v. How do the financial demands by parents influence couple sexual communication?
- vi. How do financial problems influence your couple sexual communication?
- vii. Do you plan investments jointly with your spouse? Why not?
- viii. How does not investing jointly with the spouse affect your sexual or intimate communication?
- ix. Do any of your spouse's friends and associates negatively influence the way you sexually communicate with your spouse?
- x. Do any of your spouse's economic pursuits influence your sexual communication?

Influence of culture and personality factors

- xi. Does the culture and traditions of your parents influence how you communicate intimately with your spouse?
- xii. What aspects of sexual behaviour are discouraged by your cultural beliefs; religious beliefs; personal beliefs; personality traits?
- xiii. How much have the culture and sexual practices and values of town life influenced the way you communicate with your spouse?
- xiv. Would you say your parents and parents-in-law are role models of good and effective couple sexual communication? Why do you say so?

Influence of gender factors

- xv. How do differences between males and females influence their sexual communication?
- xvi. Would you say young married couples are talking to each other effectively about their sexual problems?
- xvii. What gender factors inhibit the couple's efforts to jointly address their sexual worries, desires and problems?
- xviii. Do men and women have similar perceptions of the importance of sexual communication in marriage? What are the main differences?
- xix. Between the man and woman, who should initiate dialogue on sex? Why?
- xx. Who should take responsibility for pregnancy prevention? Why?

Influence of mass media messages and images

- xxi. Do messages and images on TV and film in any way influence individual and couple perception of sexual communication behaviour?
- xxii. What type of images influence you when you look at media advertisements and entertainment films? Why?
- xxiii. Do locally made films influence your sexual communication as a couple? Which ones?
- xxiv. Do foreign films influence your sexual communication with spouse? How?
- xxv. Which foreign films on Kenya TV produce the most attractive personalities to watch?
- xxvi. Why do you find them attractive? Would you like to be like them, and do the things they do, if it were possible? Why?

Influence of language and sexual vocabulary

- xxvii. Does language exert any influence on how couples communicate their sexual desires and worries?
- xxviii. What situations and sexual contexts require verbal communication for you?
- xxix. Which ones require nonverbal communication? Why?
- xxx. What sexual subjects/topics lack suitable words/vocabulary when communicating with the spouse?
- xxxi. How do you tell your spouse that he has infected you with a sexually transmitted disease?
- xxxii. How would you communicate an unwanted pregnancy to your husband?
- xxxiii. In what language would you react to news of an unwanted pregnancy from your wife?
- xxxiv. What language would you use to tell the spouse s/he is unfaithful to you?

IV. INTERVIEW SCHEDULE FOR KEY INFORMANTS

Please note that only the designation of the interviewee will be given

The researcher started the interviews with an explanation of the term **holistic sexual communication** to ensure that all respondents had a common frame of reference. Holistic sexual communication included the exchange of both positive and negative message content. The positive content looked at sexual issues that provided pleasure and enjoyment to the couple while negative content examined health issues such as sexually transmitted diseases, unwanted pregnancy, and sexual violence. The study was aimed at assessing the factors that inhibited married couples from freely sharing information concerning their sexual lives.

Key Informants: Female

- a) Secondary School Graduate Teacher
- b) Registered Nurse/Social Worker

Key Informants: Male

- a) University Lecturer, Entrepreneurship
- b) Roman Catholic Priest/ Marriage Counsellor

i. General impressions and observation of the lives of young married couples of Ong'ata Rongai.

How would you describe the sexual lives of young married couples in this town?

What are the priorities of young couples? Why do you say so? What, in your view, has contributed to the situation you have described? What can be done to correct it?

How does the prevailing economic environment influence the sexual lives of young couples and how they communicate sex between them?

What problems does a young couple experience after marriage?

What do you think of parents-in-law who make financial demands on young couples?

Would you approve of spouses paying school fees for their brothers and sisters?

Why? Does the way the relatives treat the husband/wife influence sexual

communication? How? How do the financial demands by parents influence couple sexual communication? How do financial problems influence your couple sexual

communication? Do young spouses plan their investments jointly? Why not? How does not investing jointly with the spouse affect their sexual or intimate

communication? Do the husband/wife's economic pursuits influence his/her sexual communication?

ii. The influence of culture and personality factors

What cultural factors influence the way young couples exchange sexual messages?

To what extent would you say the culture and traditions of parents' influence couple sexual communication? What is the influence of the urban environment on the culture of young couples and sexual communication? What is the influence of communications technology on sexual communication of couples? To what extent

would you say that culture restricts or enhances sexual communication between spouses? In what ways does it restrict couple sexual communication? In what ways does it enhance couple communication of sex?

iii. The influence of gender factors

What would you say are main differences in the way males and females perceive sex and sexual communication? Is a wife to have or to keep? Is a husband to have or to keep? Why do you say so? Who between males and females is more eager to talk about sex? Why is this so? Who initiates or makes advances for sexual intimacy? Why? Whose duty is it to prevent an unwanted pregnancy? Why? Do you share the belief that it is in the nature of men to have more than one sexual partner? Should a married woman have a boyfriend? Why not? Should married couples share their bedroom secrets with friends?

iv. The influence of images and messages from the mass media

What roles does the TV set play in your lives at home as man and wife? In what way do erotic images on TV influence your sexual communication? Other than TV, what other sources provide lurid sexual images to young couples? Do advertising images influence your sexual communication? Do local TV programs have the same sex appeal for you as foreign films? What are the major differences? Is there any difference in the way males and females respond to erotic media images? Have you learnt any positive ideas from watching films on TV? What are those ideas?

v. Influence of close family members and social groups

What influence do the parents-in-law have on your sexual lives as young couples? How do their demands on the young couple influence the sexual communication and relationship of young couples? Does the way mother-in-law relates with the daughter-in-law influence her sexual relationship with the husband? How do the young

husband's siblings influence the way he relates with the wife and the rest of the family? Does the husband's commitment to hanging out with unmarried friends influence his sexual attitudes and behaviour towards his wife? Does the wife's commitment to prayer groups and *chamas* influence her sexual attitudes and behaviour towards her husband?

vi. Influence of language and sexual vocabulary

What language and vocabulary do you use when in sexual communication with your spouse? Why? Can you use with your spouse, the language used by peer groups of males and females in discussing sexual matters? Why not? Between verbal/nonverbal, which language is more suited to making sexual approaches to the spouse? Do you use verbal or nonverbal language when expressing sexual satisfaction or dissatisfaction with your spouse? Why? Which language do males use to convey negative messages to the spouse? What language do females use to convey negative messages to the spouse?

Appendix 2: Research Authorization by the University of Nairobi



UNIVERSITY OF NAIROBI
COLLEGE OF HUMANITIES AND SOCIAL SCIENCES
School of Journalism and Mass Communication

Telegram: Journalism Varsity Nairobi
Telephone: 254-02-318262, Ext. 28080, 28061
Director's Office: 254-02-2229168 (Direct Line)
Telex: 22095 Fax: 254-02-2229168
Email: director-soj@uonbi.ac.ke

P.O. Box 30197
00100 GPO
Nairobi
Kenya

Your Ref:

Our Ref K90/94169/2014

Date: Feb. 20, 2017

The Secretary
NACOSTI
NAIROBI

Dear Sir,

RE: RESEARCH PERMIT – MR. MACHARIA KIRUHI ; REG. NO
K90/94169/2014

The above named is registered for doctoral studies in Communication at the School of Journalism & Mass Communication.

One of the requirements of the course is field research involving collection of data. He therefore needs a research permit.

Any assistance accorded him will be highly appreciated.

Ndung'u wa Munywe
Assistant Registrar
School of Journalism & Mass Communication

NuM/snm

Appendix 3: Research Authorization by NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Tel: (254) 20 22 134 71
224 1346 33 105 71 22 04 20
Fax: (254) 20 22 132 53 132 19
Email: info@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

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

Ref. No:

NACOSTI/P/17/11907/15933

Date:

8th March, 2017

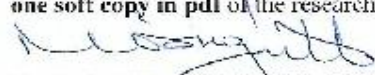
Macharia Kirohi
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"A study of factors influencing the effectiveness of the sexual communication process between young married couples of Ong'ata Rongai town, Kajiado County, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in **Kajiado County** for the period ending **7th March, 2018.**

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

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


DR. M. K. RUGUT, PhD, HSC, OGW
DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kajiado County.


The County Director of Education
Kajiado County.

National Commission for Science, Technology and Innovation (NACOSTI) 2016 Certified


Appendix 4: Research Permit from NACOSTI

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officer will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, fitting and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one (1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice



REPUBLIC OF KENYA



National Commission for Science, Technology and Innovation

RESEACH CLEARANCE PERMIT

Serial No. **13042**

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:


MR. MACHARIA KIRUHI
of UNIVERSITY OF NAIROBI, 411-511
ongata rongai, has been permitted to
conduct research in Kajiado County

on the topic: A STUDY OF FACTORS
INFLUENCING THE EFFECTIVENESS OF
THE SEXUAL COMMUNICATION PROCESS
BETWEEN YOUNG MARRIED COUPLES OF
ONG'ATA RONGAI TOWN, KAJIADO
COUNTY, KENYA

for the period ending:
7th March, 2018

Applicant's Signature: *Macharia Kiruhi*

Permit No : **NACOSTI/P/17/11907/15933**
 Date of Issue : **8th March, 2017**
 Fee Received : **Ksh 2000**



Director General
National Commission for Science, Technology & Innovation