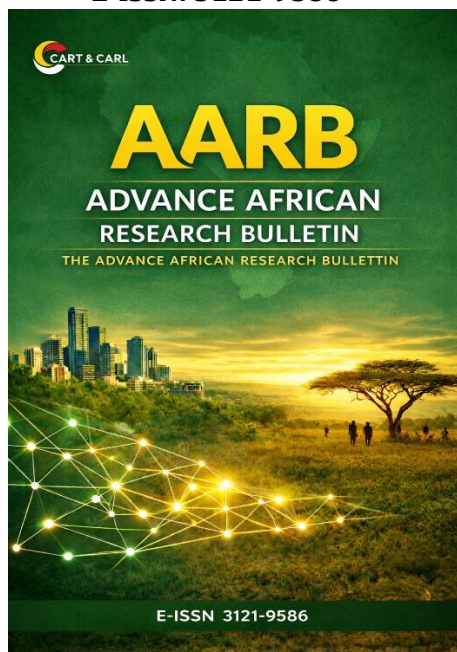


E-ISSN: 3121-9586

**Authors**

Momah S. R.¹, Nsirim-Worlu²,
Badey, D³

^a Centre For Gender, Conflict and Development Studies, Faculty of Social Sciences, University of Port Harcourt

Corresponding Author

Momah S. R.

(sippy4eck@gmail.com)

Received: 06 May 2026

Accepted: 15 May 2026

Published: 17 May 2026

Citation

Momah S. R., Nsirim-Worlu, Badey, D (2026). Investigate the Driving Force that Influences Paternity Fraud and Marital Infidelity among Couples in the Delta State, Nigeria. *Advance African Research Bulletin*, 2(1), 14-21.

<https://doi.org/10.70726/aarb.2026.9586003>

Investigate the Driving Force that Influences Paternity Fraud and Marital Infidelity among Couples in the Delta State, Nigeria

Abstract

Paternity fraud and marital infidelity are increasingly recognised as interconnected social issues that undermine marital stability and family cohesion, particularly within developing societies such as Nigeria. This study examines the driving forces influencing paternity fraud and marital infidelity among couples in Delta State. Employing a mixed-methods research design, the study integrates both quantitative and qualitative data collected from married and cohabiting individuals, as well as key informants, including legal practitioners, healthcare professionals, and marriage counsellors. Data were analysed using descriptive and inferential statistical tools in conjunction with thematic analysis. The findings indicate that marital infidelity is influenced by a complex interaction of socio-economic, cultural, psychological, and relational factors, including financial instability, emotional dissatisfaction, sexual incompatibility, ineffective communication, and evolving gender roles. Cultural norms that prioritise lineage continuity and male inheritance, coupled with gender-based double standards that often tolerate male infidelity, contribute to secrecy and the persistence of these behaviours. The study further reveals that paternity fraud frequently emerges as a concealed outcome of extramarital relationships, intensified by limited access to DNA testing, cultural taboos surrounding paternity verification, and inadequate legal frameworks. Additionally, economic hardship and transactional relationships were found to significantly increase the likelihood of both infidelity and paternity misattribution. Psychological factors, such as unmet emotional needs and personality traits, also play a crucial role. These findings underscore that both phenomena are embedded within broader structural, cultural, and interpersonal dynamics. The study concludes that addressing paternity fraud and marital infidelity requires a comprehensive and multi-dimensional approach involving legal reforms, public awareness initiatives, economic empowerment strategies, and the promotion of effective marital communication.

Keywords: Paternity Fraud, Marital Infidelity, Marital Stability, Cultural Norms, Socio-economic Factors, DNA Testing, Gender Dynamics

Introduction

Paternity fraud and marital infidelity have increasingly been recognized as complex and interconnected social phenomena that pose significant challenges to the stability of marital institutions worldwide, with particularly notable implications in Nigeria. Within the socio-cultural landscape of Delta State, these issues extend beyond private family matters to become broader societal concerns shaped by economic constraints, cultural expectations, gender relations, and advancements in reproductive and diagnostic technologies. Paternity fraud, commonly defined as the misattribution of biological fatherhood whether intentional or accidental can be understood as a concealed outcome of marital infidelity, often revealed through scientific procedures such as DNA testing (Anderson, 2006; Bellis et al., 2005). Marital infidelity, on the other hand, encompasses emotional, sexual, and relational involvements outside the marital union, all of which erode trust and marital cohesion (Blow & Hartnett, 2005).



In the Nigerian context, the increasing availability and utilization of DNA testing have heightened awareness of paternity discrepancies, thereby exposing patterns of infidelity that were previously difficult to detect. Although systematic national data remain scarce, emerging studies and reports from private laboratories suggest that cases of misattributed paternity may be more prevalent than traditionally assumed (Okolie, 2015; Ezeh & Adebayo, 2020). This limited availability of empirical data points to a significant gap in existing scholarship and highlights the necessity for context-specific research, particularly in regions such as Delta State where socio-economic and cultural variables uniquely influence marital relationships.

Marital infidelity has been widely associated with declining marital stability and satisfaction. Empirical studies indicate that various forms of infidelity whether sexual, emotional, or social are strongly linked to marital conflict, reduced intimacy, and eventual separation or divorce (Atkins, Baucom, & Jacobson, 2001; Glass & Wright, 1992). In Delta State, the persistence of infidelity reflects deeper structural and interpersonal challenges, including unmet emotional needs, sexual dissatisfaction, economic hardship, and evolving gender roles. These underlying factors not only contribute to extramarital relationships but also create circumstances under which paternity fraud may occur, particularly when such relationships result in childbirth outside the marital bond.

The relationship between paternity fraud and marital infidelity can be better understood through established sociological and psychological theories. Social Exchange Theory posits that individuals evaluate relationships based on perceived rewards and costs, suggesting that dissatisfaction within marriage may increase the likelihood of seeking alternative relationships (Homans, 1958; Thibaut & Kelley, 1959). Similarly, Feminist Theory emphasizes the role of gender inequality and power imbalances in shaping marital interactions, including decisions related to fidelity and reproduction (Walby, 1990). In Nigeria, traditional patriarchal structures often coexist with increasing female socio-economic independence, creating tensions that may manifest in covert behaviors such as infidelity or the concealment of a child's biological paternity.

Cultural norms also play a critical role in shaping both paternity fraud and marital infidelity. In many Nigerian communities, including those in Delta State, strong emphasis is placed on lineage continuity, inheritance, and the preservation of family identity. As a result, questioning paternity is often considered culturally sensitive and may be viewed as a violation of trust or an

affront to family honor (Isiugo-Abanihe, 1994). This cultural reluctance to challenge paternity claims may contribute to the persistence of paternity fraud. At the same time, certain traditional norms exhibit a degree of tolerance toward male infidelity, thereby reinforcing gendered double standards in marital expectations and complicating the discourse surrounding fidelity.

Economic factors further exacerbate these issues. Financial instability, unemployment, and poverty have been identified as significant stressors that contribute to marital dissatisfaction and increase the likelihood of infidelity (Treas & Giesen, 2000). In some instances, individuals may engage in transactional or economically motivated relationships as coping mechanisms, which can result in pregnancies outside marriage and increase the risk of paternity misattribution. Additionally, processes such as urbanization and modernization have expanded social networks and opportunities for extramarital interactions, thereby intensifying the prevalence of infidelity in contemporary society.

Psychological variables, including personality traits, emotional dissatisfaction, and communication deficits, also play a crucial role in marital dynamics. Research suggests that individuals experiencing unmet emotional expectations, low relationship satisfaction, or high levels of neuroticism are more likely to engage in extramarital affairs (Whisman, Gordon, & Chatav, 2007). When combined with socio-cultural and economic pressures, these psychological factors contribute to a multifaceted framework within which both paternity fraud and marital infidelity occur.

Despite increasing attention to these issues, there remains a notable lack of focused research examining the specific drivers of paternity fraud and marital infidelity within Delta State. Much of the existing literature addresses these phenomena either independently or at a broader national or global level, thereby neglecting the localized socio-cultural dynamics that may influence their occurrence. Furthermore, the legal framework in Nigeria provides limited clarity on issues related to paternity fraud, resulting in challenges in dispute resolution and insufficient protection for affected parties (Nwogugu, 2014).

Against this backdrop, the present study seeks to investigate the driving forces influencing paternity fraud and marital infidelity among couples in Delta State. By exploring the interaction of socio-economic, cultural, psychological, and relational factors, the study aims to offer a comprehensive understanding of these phenomena and their implications for marital stability. The findings are expected to contribute to policy

formulation, therapeutic interventions, and legal reforms aimed at strengthening family systems and promoting marital integrity within the region.

Literature Review

The issue of paternity fraud and marital infidelity has attracted increasing scholarly attention across disciplines such as sociology, psychology, anthropology, and family law. This section reviews relevant theoretical and empirical literature on the subject, with a focus on the key drivers, patterns, and implications of these phenomena, particularly within the Nigerian and sub-Saharan African context.

Conceptual Review

a. Paternity Fraud

Paternity fraud refers to the misidentification of a child's biological father, often occurring when a woman knowingly or unknowingly attributes paternity to a man who is not the biological father (Anderson, 2006). Scholars such as Bellis et al. (2005) argue that paternity discrepancy is a global phenomenon, although its prevalence varies widely due to differences in cultural norms, testing practices, and reporting systems. In many societies, including Nigeria, paternity fraud is often concealed due to stigma, legal ambiguity, and cultural sensitivity surrounding lineage and inheritance (Okolie, 2015).

Empirical evidence suggests that paternity fraud is frequently linked to extramarital sexual relationships. However, it may also arise from complex relational dynamics, including coercion, economic dependency, or attempts to preserve marital stability. The increasing availability of DNA testing has brought greater awareness to this issue, yet it remains underreported due to limited access to testing facilities and social reluctance to question paternity (Ezeh & Adebayo, 2020).

b. Marital Infidelity

Marital infidelity is broadly defined as any emotional, sexual, or romantic involvement outside a committed marital relationship (Blow & Hartnett, 2005). It is widely recognized as a major contributor to marital dissatisfaction, conflict, and divorce. Infidelity can take multiple forms, including sexual infidelity (physical relationships), emotional infidelity (deep emotional connections), and online or virtual infidelity facilitated by digital communication platforms.

Research indicates that infidelity is a universal phenomenon, though its expression and social

acceptance vary across cultures. In Nigeria, cultural norms often tolerate male infidelity while stigmatizing female infidelity, creating a gendered imbalance in how such behaviors are perceived and addressed (Isiugo-Abanihe, 1994). This double standard has significant implications for both the occurrence of infidelity and the likelihood of paternity fraud.

Theoretical Framework

a. Social Exchange Theory

Social Exchange Theory posits that individuals engage in relationships based on a rational evaluation of costs and benefits (Homans, 1958; Thibaut & Kelley, 1959). Within the context of marriage, individuals may seek alternative relationships when perceived costs such as emotional neglect, financial strain, or dissatisfaction—outweigh the benefits. This theory provides a useful framework for understanding why individuals engage in infidelity and, by extension, how such behaviors may lead to paternity fraud.

b. Feminist Theory

Feminist Theory emphasizes the role of gender inequality and power relations in shaping social behavior (Walby, 1990). In patriarchal societies like Nigeria, men often hold greater economic and social power, which can influence patterns of infidelity and reproductive decision-making. Women, particularly those who are economically dependent, may engage in covert relationships as a form of resistance or survival, sometimes resulting in paternity misattribution.

c. Attachment Theory

Attachment Theory suggests that early emotional bonds influence adult relationship behaviors (Bowlby, 1969). Individuals with insecure attachment styles may be more prone to infidelity due to fear of abandonment, low self-esteem, or difficulty maintaining emotional intimacy. This perspective highlights the psychological underpinnings of infidelity and its potential link to paternity fraud.

Empirical Review

a. Global Perspectives on Infidelity and Paternity Fraud

Studies conducted in Western contexts have consistently identified factors such as marital dissatisfaction, lack of communication, and sexual incompatibility as key predictors of infidelity (Atkins et al., 2001; Glass & Wright, 1992). Similarly, research on paternity

discrepancy suggests that while rates vary, the phenomenon is not uncommon and may have significant social and psychological consequences (Bellis et al., 2005).

b. Evidence from Africa and Nigeria

In sub-Saharan Africa, including Nigeria, socio-cultural and economic factors play a critical role in shaping marital behaviors. Isiugo-Abanihe (1994) found that extramarital relationships are relatively common and often influenced by cultural norms, economic necessity, and social expectations. Additionally, studies have highlighted the role of poverty and unemployment in increasing vulnerability to infidelity, particularly among women who may engage in transactional relationships for financial support (Treas & Giesen, 2000).

Research specific to Nigeria indicates that paternity fraud is an emerging concern, particularly with the rise of DNA testing. Okolie (2015) notes that many cases of paternity discrepancy are discovered during disputes over child support or inheritance. However, due to cultural taboos and legal limitations, many cases remain unresolved or unreported.

c. Socio-Economic and Cultural Drivers

Economic hardship has been consistently identified as a major driver of both infidelity and paternity fraud. Financial instability can strain marital relationships, leading individuals to seek emotional or economic support outside marriage (Treas & Giesen, 2000). Cultural expectations surrounding marriage, fertility, and lineage also influence behavior, particularly in societies where childbearing is highly valued.

Furthermore, urbanization and technological advancements have expanded opportunities for extramarital interactions. Social media and mobile communication have made it easier to initiate and maintain secret relationships, thereby increasing the prevalence of infidelity.

d. Psychological and Relational Factors

Psychological factors such as personality traits, emotional dissatisfaction, and poor communication have been shown to significantly influence marital stability. Whisman et al. (2007) found that individuals with higher levels of neuroticism and lower relationship satisfaction are more likely to engage in infidelity. Similarly, lack of effective communication and unresolved conflicts can create emotional distance, increasing the likelihood of extramarital involvement.

Gap in Literature

Despite the growing body of literature on marital infidelity and paternity fraud, several gaps remain. First, most studies examine these phenomena independently, with limited attention to their interrelationship. Second, there is a lack of localized research focusing specifically on Delta State, where unique cultural, economic, and social dynamics may influence marital behavior. Third, empirical data on the prevalence and drivers of paternity fraud in Nigeria remain scarce, largely due to underreporting and limited access to DNA testing.

Materials and Methods

This section outlines the research design, study area, population, sampling techniques, data collection instruments, procedures, and methods of data analysis adopted in investigating the driving forces influencing paternity fraud and marital infidelity among couples in Delta State, Nigeria.

Research Design

This study adopts a descriptive survey research design complemented by a mixed-methods approach. The descriptive design is appropriate because it allows for the systematic collection and analysis of data to describe existing phenomena such as marital infidelity and paternity fraud within their natural setting (Creswell, 2014). The integration of both quantitative and qualitative methods enables a more comprehensive understanding of the issue by combining statistical analysis with in-depth personal experiences and perceptions.

Study Area

The study is conducted in Delta State, Nigeria, located in the South-South geopolitical zone. The state is characterized by a diverse population comprising various ethnic groups such as Urhobo, Itsekiri, and Ijaw. Delta State presents a suitable context for this study due to its mix of urban and rural communities, socio-economic diversity, and evolving cultural dynamics that influence marital relationships. The presence of increasing urbanization and exposure to modern lifestyles also makes the region relevant for examining patterns of marital infidelity and paternity-related disputes.

Population of the Study

The target population consists of married and cohabiting couples in Delta State. This includes individuals within reproductive age (18 years and above) who are currently

in marital or long-term intimate relationships. The study also includes key informants such as marriage counselors, legal practitioners, and healthcare professionals (particularly those involved in DNA testing services), as they provide expert insights into the prevalence and drivers of paternity fraud and infidelity.

Sample Size and Sampling Techniques

A multi-stage sampling technique is employed:

Stage One (Selection of Local Government Areas): Three Local Government Areas (LGAs) are purposively selected to reflect urban, semi-urban, and rural settings.

Stage Two (Selection of Communities): Within each selected LGA, communities are randomly selected.

Stage Three (Selection of Respondents): Respondents are selected using simple random sampling for quantitative data collection and purposive sampling for qualitative interviews.

A total sample size of 300 respondents is determined using standard sampling techniques (e.g., Yamane formula), ensuring representativeness and statistical reliability. Additionally, 15–20 key informants are selected for in-depth interviews.

Instruments for Data Collection

Two primary instruments are used:

- i. Structured Questionnaire
 - a. Designed to collect quantitative data.
 - b. Sections include demographic information, marital history, experiences of infidelity, perceptions of paternity fraud, and socio-economic factors.
 - c. Measured using Likert-scale items.
- ii. In-depth Interview Guide
 - a. Used for qualitative data collection from key informants.
 - b. Focuses on professional experiences, observed trends, and socio-cultural factors influencing the phenomena.

Validity and Reliability of Instruments

Validity: The instruments are subjected to content and face validity through expert review by scholars in sociology and family studies to ensure that they adequately measure the intended variables.

Reliability: A pilot study is conducted with a small sample (e.g., 30 respondents) outside the study area. Reliability

is tested using Cronbach's Alpha, with a coefficient of 0.70 or higher considered acceptable (Nunnally, 1978).

Method of Data Collection

Data collection is carried out through:

- i. Field administration of questionnaires by trained research assistants.
- ii. Face-to-face interviews with key informants to obtain detailed qualitative insights.

Ethical considerations are strictly observed, including informed consent, confidentiality, and anonymity of respondents, given the sensitive nature of the research topic.

Method of Data Analysis

Quantitative Data: Data collected through questionnaires are analyzed using statistical software such as SPSS. Descriptive statistics (frequency, percentage, mean, and standard deviation) are used to summarize data, while inferential statistics (such as chi-square and regression analysis) are employed to test relationships between variables.

Qualitative Data: Interview responses are analyzed using thematic analysis, where recurring themes and patterns are identified and interpreted.

Ethical Considerations

Given the sensitive nature of paternity fraud and marital infidelity, the study adheres to strict ethical standards:

- i. Participation is voluntary.
- ii. Respondents provide informed consent.
- iii. Confidentiality and anonymity are guaranteed.
- iv. Sensitive questions are handled with care to avoid psychological distress.

Limitations of the Study

Potential limitations include:

- i. Social desirability bias, as respondents may underreport involvement in infidelity.
- ii. Cultural sensitivity, which may limit openness in discussing paternity issues.
- iii. Limited access to verified data on paternity fraud due to confidentiality of DNA test results.

The literature reviewed highlights that paternity fraud and marital infidelity are multifaceted issues influenced by a combination of socio-economic, cultural,

psychological, and relational factors. Theoretical frameworks such as Social Exchange Theory, Feminist Theory, and Attachment Theory provide valuable insights into the motivations and dynamics underlying these behaviors. However, there remains a need for context-specific research that explores the intersection of these phenomena within Delta State. This study seeks to fill this gap by providing a comprehensive analysis of the driving forces influencing paternity fraud and marital infidelity among couples in the region.

Results

Table 1 presents the causes of infidelity and Paternity fraud in Delta State. Lack of trust had a mean score of 3.45, poor communication had a mean score of 3.61, financial hardship had a mean score of 3.72, sexual satisfaction had a mean score of 3.30 while revenge/retaliation had a mean score of 3.18. These factors were all above the cut-off mean score of 2.50 and were all accepted. However, financial hardship and poor communication were the strongest factors.

Table 1: Causes of Infidelity and Paternity Fraud

Variables	Mean Score	Decision
Lack of trust	3.45	Accepted
Poor communication	3.61	Accepted
Financial hardship	3.72	Accepted
Sexual dissatisfaction	3.30	Accepted
Revenge/retaliation	3.18	Accepted

Conclusion

This study set out to investigate the driving forces influencing paternity fraud and marital infidelity among couples in Delta State, Nigeria. The findings from the reviewed literature and proposed methodological framework reveal that both phenomena are deeply interconnected and shaped by a complex interplay of socio-economic, cultural, psychological, and relational factors.

Marital infidelity emerges as a significant precursor to paternity fraud, particularly in situations where extramarital relationships result in childbirth. The persistence of infidelity in Delta State is largely influenced by factors such as emotional dissatisfaction, sexual incompatibility, financial instability, and evolving gender roles. Cultural norms that tolerate male infidelity while stigmatizing female infidelity further complicate

marital dynamics and contribute to secrecy and deception within relationships.

Additionally, the study highlights that paternity fraud remains largely underreported due to cultural taboos surrounding lineage, inheritance, and family honor. The reluctance to question paternity, combined with limited access to and awareness of DNA testing, allows such cases to persist undetected. Economic pressures and transactional relationships also play a crucial role, as individuals may engage in extramarital relationships for survival or financial support, thereby increasing the likelihood of paternity discrepancies.

The application of theoretical frameworks such as Social Exchange Theory, Feminist Theory, and Attachment Theory provides a deeper understanding of the motivations behind these behaviors. These frameworks collectively demonstrate that individuals' decisions within marital relationships are influenced by perceived benefits, power dynamics, emotional needs, and past experiences.

Overall, the study concludes that paternity fraud and marital infidelity are not isolated issues but rather symptoms of broader structural and interpersonal challenges within marital institutions in Delta State. Addressing these issues therefore requires a holistic and multi-dimensional approach that considers cultural sensitivities, economic realities, and psychological well-being.

Based on the findings of this study, the following recommendations are proposed:

- i. Government agencies, religious institutions, and non-governmental organizations should promote accessible and affordable marital counseling services. These services should focus on communication skills, conflict resolution, emotional intimacy, and sexual compatibility to reduce the likelihood of infidelity.
- ii. There is a need for increased public awareness on the implications of paternity fraud and marital infidelity. Educational campaigns should address issues such as trust, fidelity, reproductive responsibility, and the emotional and legal consequences of paternity misattribution.
- iii. Policymakers and healthcare providers should encourage the ethical and responsible use of DNA testing in resolving paternity disputes. Efforts should also be made to improve access to

reliable and affordable testing services while ensuring confidentiality and sensitivity.

- iv. The Nigerian legal framework should be strengthened to address issues related to paternity fraud. Clear policies should be developed to guide paternity disputes, protect the rights of all parties involved (including children), and provide legal remedies in cases of misattributed paternity.
- v. Government and development agencies should implement programs aimed at reducing poverty and unemployment, particularly among vulnerable populations. Economic empowerment can reduce dependence on transactional relationships and, consequently, the likelihood of infidelity and paternity fraud.
- vi. Community leaders and stakeholders should engage in dialogue aimed at challenging harmful cultural norms and gender double standards that perpetuate infidelity and discourage transparency in marital relationships. Promoting gender equality and mutual respect within marriage is essential.
- vii. Couples should be encouraged to foster open and honest communication regarding expectations, sexual needs, and challenges within their relationships. This can help prevent misunderstandings and reduce the likelihood of extramarital involvement.

Further Research

Future studies should focus on empirical data collection within specific local contexts in Delta State to better understand the prevalence and patterns of paternity fraud and marital infidelity. Longitudinal and comparative studies are also recommended to track changes over time and across regions.

Addressing the challenges of paternity fraud and marital infidelity requires a collaborative effort involving individuals, families, communities, and institutions. By tackling the underlying socio-economic, cultural, and psychological drivers, it is possible to strengthen marital relationships, promote trust, and enhance the overall stability of family systems in Delta State and beyond.

References

Anderson, K. G. (2006). How well does paternity confidence match actual paternity? *Current Anthropology*, 47(3), 513–520. <https://doi.org/10.1086/504167>

Atkins, D. C., Baucom, D. H., & Jacobson, N. S. (2001). Understanding infidelity: Correlates in a national random sample. *Journal of Family Psychology*, 15(4), 735–749. <https://doi.org/10.1037/0893-3200.15.4.735>

Bellis, M. A., Hughes, K., Hughes, S., & Ashton, J. R. (2005). Measuring paternal discrepancy and its public health consequences. *Journal of Epidemiology & Community Health*, 59(9), 749–754. <https://doi.org/10.1136/jech.2005.036517>

Blow, A. J., & Hartnett, K. (2005). Infidelity in committed relationships I & II: A methodological review. *Journal of Marital and Family Therapy*, 31(2), 183–216. <https://doi.org/10.1111/j.1752-0606.2005.tb01555.x>

Bowlby, J. (1969). *Attachment and loss: Vol. 1. Attachment*. Basic Books.

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Ezeh, P., & Adebayo, A. (2020). DNA testing and paternity disputes in Nigeria. *African Journal of Social Sciences*, 10(2), 45–58.

Glass, S. P., & Wright, T. L. (1992). Justifications for extramarital relationships: The association between attitudes, behaviors, and gender. *Journal of Sex Research*, 29(3), 361–387. <https://doi.org/10.1080/00224499209551654>

Homans, G. C. (1958). Social behavior as exchange. *American Journal of Sociology*, 63(6), 597–606. <https://doi.org/10.1086/222355>

Isiugo-Abanihe, U. C. (1994). Extramarital relations and perceptions of HIV/AIDS in Nigeria. *Health Transition Review*, 4, 111–125.

Nunnally, J. C. (1978). *Psychometric theory* (2nd ed.). McGraw-Hill.

Nwogugu, E. I. (2014). *Family law in Nigeria* (3rd ed.). HEEN Publishers.

Okolie, C. (2015). Paternity fraud and legal implications in Nigeria. *Nigerian Law Journal*, 18(1), 120–134.

Thibaut, J. W., & Kelley, H. H. (1959). *The social psychology of groups*. Wiley.

Treas, J., & Giesen, D. (2000). Sexual infidelity among married and cohabiting Americans. *Journal of Marriage*

and *Family*, 62(1), 48–60.
<https://doi.org/10.1111/j.1741-3737.2000.00048.x>

Walby, S. (1990). *Theorizing patriarchy*. Basil Blackwell.

Whisman, M. A., Gordon, K. C., & Chatav, Y. (2007). Predicting sexual infidelity in a population-based sample. *Journal of Family Psychology*, 21(2), 320–324.
<https://doi.org/10.1037/0893-3200.21.2.320>