CHRISTIAN EDUCATION AND YOUTH SEXUALITY: A CASE OF SEVENTH-DAY ADVENTIST AND CATHOLIC CHURCHES IN KISII CENTRAL SUB-COUNTY, KENYA
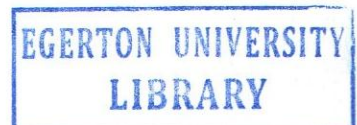
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A Thesis Submitted to Graduate School in Partial Fulfilment for the Requirements of the Award of Master of Arts Degree in Religious Studies of Egerton University

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DECLARATION AND RECOMMENDATION

This thesis is my original work and has not been submitted in any other university, either in part or as a whole for the award of any degree or diploma.

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

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DEDICATION

This work is dedicated to God Almighty, for giving me the health, strength and the ability to come this far academically.

To my loving parents, the late Francis Wanjala and the late Concephter Nyongesa, who sacrificially ensured that I got on the path of academic excellence.

To my loving husband, Eric Omandi, whose encouragement, patience, sacrifice and support were paramount in the completion of this work.

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ABSTRACT

Before the advent of Christianity in the African continent, various communities had their systems of teaching youth responsible sexual behaviour and morality. This prepared them for adolescent and adult experiences. However, Christian education, an aspect of modern development, has created a new culture which has greatly interfered with traditional systems of teaching youth responsible sexual behaviour. The impact of this new culture on youth sexuality has not been exhaustively studied. The objectives of this study are: To investigate the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County; to examine the attitude of Christian youth to sexuality in SDA and Catholic Churches in Kisii Central Sub-County; and to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. This study is based on dysfunctionalism theory. This theory was considered relevant because it was assumed that Christian education as a modern trend has contributed to the moral degradation of youth in society today. The study used qualitative method of research and simple statistical tools in data collection. Stratified, purposive and snowball sampling procedures were used to identify respondents. Information was gathered using questionnaires, interviews and observations. Selected youth, youth leaders, pastors, priests and catechists from selected SDA and Catholic Churches form the sample of 116 respondents. The data collected was analysed using descriptive tools. The study found out that there was a discrepancy between the Christian education offered and youth sexuality in the area under study. Besides, though churches organise youth programmes to teach youth sexuality issues, the youth rate them as inadequate. Finally, pregnancy out of wedlock, abortion and STIs are some of the challenges youth experience. This study recommends that: youth need more information on sexuality from their parents and Church leaders; youth require accurate information on a variety of sexuality issues to enable them develop individual moral capacity. The findings of this study provide information that would assist: Educational policy makers, community leaders, churches and parents in dealing with sexuality issues among youth; Christian churches in Kenya to assess their youth sexuality programmes and family life policies and form a basis for further and future research.

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ABBREVIATIONS AND ACRONYMS

ATR: African Tradition Religion

ATS: African Traditional Society

HIV/AIDS: Human Immunodeficiency Virus /Acquired Immune Deficiency Syndrome

KCPE: Kenya Certificate of Primary Education

KCSE: Kenya Certificate of Secondary Education

KDHS: Kenya Demographic and Health Survey

KHRC: Kenya Human Rights Commission

KNBS: Kenya National Bureau of Statistics

NACOSTI: National Commission of Science, Technology and Innovation

OI: Oral Interview

RSV: Revised Standard Version

SDA: Seventh Day Adventist, also referred to as Adventist Church

STIs: Sexually Transmitted Infections

CHAPTER ONE
INTRODUCTION

1.1   Background to the Study

Social changes have been products of political and industrial revolutions and urbanisation since the 18th Century. Kenya, like other developing countries, is not an exception to these rapid changes. The flow of technology, new trends, lifestyles and modern products from developed nations cannot be under-estimated. The inability to address these complex changes affects youth's individual and social choices. It requires parallel capacity in guidance and counselling especially among youth.

Before the advent of Christian education in Africa, different communities had their systems of teaching their youth morality and general responsible sexual behaviour. The African Traditional Society (ATS) system of child-rearing was communal rather than individual. This is well explained in Mbiti's argument that:

> "Nature brings the child into the world, but society creates the
>
> child into a social being, a corporate person" (1989:107).

This was achieved through general up-bringing and "initiation and puberty rites" (Ibid: 118). In child care and upbringing, parents and mature, responsible adults would educate children gradually on overall life issues and marital affairs (Ibid: 132). Among the Abagusii people, for example, young boys would move to huts meant for young and unmarried men (*chisaiga*) or special compounds away from homes (*gesarate*) at the age of ten. Here, male clan elders and young men guarded, tended and generally lived with livestock. The boys would be educated on issues of masculinity like animal husbandry, acquisition of wealth (for engagement and later bride price), and responsible leadership of their own families (Ochieng', 1974). Their teachers included fathers, uncles, grandfathers and older men who stayed with them most of the time. The Kisii initiates to-be, once identified, spent a month in the *gesarate*. They learnt "individual endurance, temper, bravery, stubbornness and intellect" (Bosire and Machogu, 2013:1422).

The Abagusii girls would join other girls at the grandmother's house at age eight to await initiation and eventually marriage (Bosire and Machogu, 2013). They would be taught cookery, responsible behaviour towards men, how to care for children and husbands, and on a

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variety of domestic issues. Their teachers included mothers, aunties, grandmothers and older women who spent most of their time with the girls (Mbiti, 1989).

Later, youth would be introduced to adult-life through initiation or puberty rites which are a bridge from childhood to adulthood. Youth would be educated on sexuality and sex, marital life, procreation and overall family responsibilities (Sharkey and Welch, 1979; Mbiti, 1989). Among the Abagusii people, young males took up "responsibility as junior community warriors" after initiation (Bosire and Machogu, 2013:1421).

Communities that did not have these rites had youth educated gradually by parents, relatives and trusted members of the community (Sharkey and Welch, 1979; Mbiti, 1989). Young people were taught morality and compulsory religious practices of their respective communities (Sharkey and Welch, 1979; Mbiti, 1989). Most of them got married or married after initiation after ensuring they had kept themselves because many communities valued virginity at marriage (Sharkey and Welch, 1979; Bahemuka, 1982). Mentorship is a key method of education in ATS since the young and/or inexperienced learn from adults who have superior knowledge, experience and insight (Mbiti, 1977). Regardless of the absence of a written syllabus, the system had definite aims (Sharkey and Welch, 1979).

In ATS system, laws, customs, regulations of conduct and taboos form the moral code and ethics of various communities. These are believed to have been handed to ancestors by God, making them absolute. Many Africans acknowledge God as the Supreme Being and foundation of laws, order, and moral and ethical codes. As a result, breaking any of them could be viewed as a serious offence by the entire community. This made the moral code to be strictly adhered to as it was the social responsibility of elders to oversee its implementation (Mbiti, 1989). This education prepared youth physically, mentally, morally and emotionally for adolescent and adulthood experiences (Mbiti, 1990) regardless of its challenges including harsh disciplinary measures such as corporal punishment to errant children, lack of formal planning and design, lack of a definite syllabus, among others. Though strict, the ATS system had short comings. Most communities married off teenagers, forced marriages were abated and there were isolated cases of pre-marital sex occurred.

However, the situation has changed since the advent of Christian education. Western education came alongside evangelism (Christianity) and was handy in evangelisation of Kenyans (Nyaundi, 1997) though it introduced changes in family and community lifestyles

(Sharkey and Welch, 1979). In today's society, many parents assume that it is the responsibility of schools to "develop the character, moral values and religious understanding" of youth alongside teaching them "all knowledge and skills" required for life (Sharkey and Welch, 1979: 67).

Socialisation of youth is no longer exclusively for parents in contemporary society because there are various competing authorities. Schools, the Church, peer groups and other modern agents of change seem to have taken over socialisation of children and youth. This is presumably done through general interaction with adults. Besides, there is a shift of emphasis from the extended family to the nuclear family as a key agent of bringing up children in modern society. This promotes a subjective rather than an objective view of the right and acceptable practices of bringing up children and the appropriate sexuality education that youth require. The result is varied definitions and perceptions of morally acceptable standards of behaviour in society.

Moreover, many families in the modern world live in towns or away from their ancestral homes. This may be due to search of better living environments or circumstantial pressure resulting from formal or informal employment. Furthermore, children of working parents are left to house girls from as early as three months old while others are taken to Day Care Centres. As soon as they are about three years, some are moved to nursery schools where they spend the better part of the day. Even the day scholars in both primary and secondary schools spend most of their day in school. Some primary boarding schools admit pupils in class one, keeping them away from parental care for at least three consecutive months. The same is replicated in secondary school where those in day schools are away in school the whole day, including weekends whereas those in boarding schools are away from their parents for three months. Furthermore, during school holidays, some parents prefer to have their children attending pre-arranged tuition lessons rather than have them at home because, with technological advancement, monitoring children, especially youth, is a challenging assignment. When children spend much time in school, they are isolated from traditional communities and it becomes harder for them to assimilate back into the family and community. Consequently, they miss out on community support systems that the family relationships and the community offer.

The 21st Century child is exposed to different forms of entertainment compared to a child brought up in the 1970s. For example, many children in today's society watch various

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television programmes, movies, and spend time on play stations, mobile phones, computers and are on the internet more than adults. This results into loose family ties with the parents, extended family members and technical exclusion of the influence of aunties, uncles, grandparents and other responsible community members in bringing up "their children". Responsible adult mentorship is therefore limited in modern methods of bringing up children. Besides, apart from the parents feeling uncomfortable, they are not necessarily the sole providers of sexuality education to their children.

Guidance and counselling is incorporated into the school curriculum (MOE, 1976) to manage the challenges of young people. Schools have departments that handle social and psychological challenges that learners encounter (Kinai, 2006). This is more group-centred rather than individual based, making it an unsuitable replacement for the education provided by the family. Moreover, learning institutions address challenges rather than lay a foundation for morality among young learners because the curriculum emphasises academic excellence.

In addition, most institutions have untrained and/or limited manpower hence insufficient teachings to learners on youth sexuality. As a result, the dual responsibility of teacher-counsellors makes guidance and counselling inadequate since it requires time (Kinai, 2006). The problem is compounded further by the fact that teacher-counsellors have large numbers of students in need of their services. Then there is the case of few learners who are willing to seek for guidance and counselling from young teacher-counsellors of the opposite sex (MOE, 1999). This makes up-bringing of youth in institutions of learning more complex.

Consequently, the family remains the only institution with the most powerful impact on young people's choices and basic values in life. Parents, being the closest people to their children, have the strongest influence on their character formation because they spend most of their early years together. This led the Koech Commission Report on the Education Systems of Kenya (1999) to recommend that the guidance and counselling that accompanies initiation rites be encouraged and moderated to enhance development of young people. It also recommended that religious institutions should embrace their responsibility in promoting mutual social responsibility and morality among adherents, despite working with teacher-counsellors. This study sought to establish how effectively this has been done by Christian education in SDA and Catholic Churches in Kisii Central Sub-County.

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Christian education and modern trends of life encourage free interaction of youth of the opposite sex in Church, which also occurs in schools, colleges and other fora. The missionary enterprise brought Western education and a new type of civilisation. This perpetuated a new form of morality that was initially Christian-oriented but later turned out to be materialistic, and is continually cultivated by mass media (Bennaars, 1993). Today's society seems to provide limited guidance and counselling to young people. Western education, Christian education and modern lifestyles are part of the modern trends that might be blamed for this paradigm shift.

In Gusiiland, Roman Catholics were the first Christian missionaries to establish a mission at Nyabururu in about 1903. SDA missionaries later settled at Nyanchwa Hill in about 1912 (Nyaundi, 1997). Consequently, in 2014, Kisii Central Sub-County had about 92,000 baptised Catholics (Rev. Obanyi, OI) and approximately 150,221 baptised Adventists (Information from the Office of Statistics and Research of the General Conference of Seventh-Day Adventist Church).

The researcher encountered young girls, especially from primary and secondary schools in the region, who had children out of wedlock. Some suffered due to pre-marital sex and its attendant challenges including psychological trauma, guilt, pre-marital pregnancy, abortion (sometimes deaths of victims is reported), STIs and HIV/AIDS. These, coupled with the high rate of children born out of wedlock as a product of early sexual experimentation among youth aged about 16 years in the area (Kenya National Bureau of Statistics, 2010), unsettled the researcher.

Nevertheless, these challenges are neither unique to Kisii Central Sub-County nor to Christian youth. They are general pointers to the possible challenges that Christian education and modern trends of bringing up children have brought to the once strict and moral ATS. Kinship links have grown weak due to modern lifestyles, escalating relativism (Maynard, 1970) and increasing broken families and loose morals. The Church, the school and other modern institutions of socialisation including social networks, mass media and peers seem to have taken over the role of imparting knowledge on sexuality to young people instead of the family. Consequently, provision of sexuality education to youth by the SDA and Catholic Churches is considered a necessity in Kisii Central Sub-county. This is because sexuality education needs to be carried out in an honest and genuine manner for more effectiveness.

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1.2   Statement of the Problem

Christian education and contemporary forces of change have been in Kisii Sub-County for over a century now and they seem to have caused changes in the African cultural social system, including youth sexuality. They have weakened the African Traditional Society moral fibre because apparently, the community hardly provides sexuality education for socialisation of its youth as it did before, thus causing confusion and uncertainty on sexuality related issues among some young people. One of the indicators of these changes is the increase in the number of youth who conceive out of wedlock. Sexuality education is an important aspect of the maturation process of young people yet there are varying perspectives on how best to prepare youth to become healthy sexually and grow into responsible adults in the modern world. The Church and the school seem to have taken over many responsibilities from the family and other traditional institutions. Youth need mentorship and sexuality education to enable them to navigate the fast changing trends of this technological era encompassed by freedom and children's rights. There is need for a positive approach to youth sexuality that will focus on healthy developmental goals for youth and how parents and responsible adults can assist youth to develop responsible sexual attitudes, behaviours and understand themselves clearly as sexual beings made in "…the image and likeness of God" (Genesis 1:26). However, the relationship between Christian education and youth sexuality in Kisii Central Sub-County has not been the subject of systematic investigation and documentation. This study collected data in Kisii Central Sub-County to fill this knowledge-gap with reference to the SDA and Catholic Churches.

1.3   Purpose of the Study

The purpose of this study was to investigate the relationship between Christian education and youth sexuality education with reference to SDA and Catholic Churches in Kisii Central Sub-County, Kisii County.

1.4   Objectives of the Study

This study was guided by the following objectives:

i.   To investigate the teachings of the SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County.

ii.   To examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County.

iii.   To evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County.

1.5   Research Questions

This study was guided by the following research questions:

i.   What are the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County?

ii.   What is the attitude of youth to sexuality in SDA and Catholic Churches in Kisii Central Sub-County?

iii.   What moral and social issues arise from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County?

1.6   Justification of the Study

This study aims at investigating the relationship between Christian education and youth sexuality with reference to SDA and Catholic Churches in Kisii Central Sub-County, Kisii County. Specifically, it addresses the challenges related to youth sexuality and their causes among SDA and Catholic Churches because they are the dominant churches in the area under study. However, the sub-county also has other churches including Pentecostal Assemblies of God, Deliverance, Redeemed Gospel, Word of Faith, Anglican, Full Gospel, Free Pentecostal, African Inland, Lutheran, Repentance and Holiness among others. Selection of Kisii Central Sub-County for study was prompted by several factors. First, the Sub-County is the administrative headquarters of the SDA Church in Kenya, the South Kenya Conference, situated at Nyanchwa in Kisii town. Moreover, the Abagusii form one of the major ethnic communities in Kenya among whom the SDA Church influence is quite apparent. This gives the sub-county a pivotal place in any interrogation that touches on the SDA Church in Kenya. Besides, the SDA Church has an established and structured curriculum for youth ministry, divided into four levels according to the age and needs of beneficiaries. The Adventist Youth Ministry (AYM) assists children 6-9 years old under the Adventure Ministry while Pathfinder Ministry aims at training youth between 10-15 years old. The Ambassadors comprises of youth 16-20 years of age and endeavours to meet their spiritual, social and general lifestyle needs. The Young Adults Ministry encompasses young people of 21-30 years of age (General Conference of Seventh Day Adventist, 2005). Moreover, the Catholic Church is the second largest in the area hence its inclusion in the study for comparison purposes.

The researcher encountered youth affected by pre-marital sex and its related consequences, including psychological trauma, guilt, pre-marital pregnancy, abortion (sometimes deaths of victims is reported), STIs and HIV/AIDS. These, coupled with the high rate of children born out of wedlock as a product of early sexual experimentation (16.5years) in the area (Kenya National Bureau of Statistics, 2010), prompted the need for this study. The move was also strengthened by lack of studies on the relationship between Christian education and youth sexuality based in the sub-county.

The findings of this study would provide information that can assist educational policy makers in the Ministry of Education (MOE), community leaders, churches and parents in Kisii Central Sub-County in addressing issues related to youth sexuality.

Besides, the study shall provide useful information that might assist SDA and Catholic Churches in Kenya in assessing their youth sexuality programmes and family life policies.

Furthermore, these findings would help stakeholders to appreciate the challenges youth encounter in order to work out intervention measures, including sharpening skills on guidance and counselling among Church leaders, parents and other stakeholders. Finally, this study shall form a basis for further research by other scholars.

1.7   Scope and Limitations of the Study

This study was conducted in Kisii Central Sub-County of Kisii County. It assessed the relationship between Christian education and youth sexuality based in selected SDA and Catholic Churches.

One of the limitations was lack of co-operation among some respondents. This was as a result of suspicion and fear, due to lack of trust. Nevertheless, several visits were made to the Churches to establish a rapport with respondents to minimise suspicion before data collection.

Finally, due to the sensitivity of the topic under study, some questionnaires were partially filled and some were not returned. This limitation was addressed by seeking for more respondents who filled fresh questionnaires to achieve the required number.

1.8 Operational Definition of Terms

Cathedral: The principle church of a diocese in the Catholic Church.

Christian education: The education related to morality and values based on the Bible, given to adherents of Christianity, both in and out of Church settings.

Church: A body of Christian believers.

Conference: A group of SDA Churches in a designated region.

District: A group of 2 to 40 local churches under the administration of one pastor in the SDA Church.

Morality: It is concerned with goodness or badness of human character or behaviour; or with the distinction between right and wrong; concerned with acceptable rules and norms of human behaviour.

Pastor: A commissioned or ordained spiritual leader in charge of 2 or more churches in a District in the SDA Church.

President: The presiding elder of an Adventist Conference.

Station: A group of SDA Church Districts administered from the same place.

Vicar: The deputy of a bishop in a Catholic Church.

Youth: The age of a person between 13 and 25 years.

Youth sexuality: Of or relating to sex education to young people.

1.9 Summary Conclusion

This chapter has discussed the rapid social changes that have occurred in Kenya and other developing countries. The inability to address these changes affects youth's individual and social choices and requires parallel capacity in guidance and counselling of youth. Christian education and contemporary forces of change have weakened the African Traditional Society moral fibre. One of the indicators might be the increase in youth who conceive out of wedlock in Kisii Central Sub-County. Youth need sexuality education and mentorship to enable them to navigate the fast changing trends of this technological era encompassed by freedom and children's rights. Consequently, there is need for a positive approach to youth sexuality education. However, the relationship between Christian education and youth sexuality with reference to SDA and Catholic Churches has not been the subject of systematic investigation and documentation in Kisii Central Sub-County. This study aims at coming up with ways of improving sexuality education offered at Church to benefit the youth and reduce pre-marital sex and its attendant problems in the study area based on three objectives.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter contains a critical review of studies by previous scholars on Christian education and youth sexuality. It includes general studies carried out on youth, religion, Christianity and the Church globally and that are relevant to the current study. It is divided into the following sub-sections: literature review, theoretical and conceptual frameworks.

2.2 Literature Review

Stable, mature character is related to parental trust and faith in their children (Peck and Havighurst, 1960). They affirm that the child's readiness to confide in parents, children's approval by their parents, parents' approval of the child's peer activities and friendly inter-parental relationships have a role to play in children's character formation. This implies that sound character is related to positive family traits (regularity in the home, common participation in events by the parents and their children). Consequently, an autocratic home environment hinders the development of anything better than rigid conformity. These findings indicate that mentorship is majorly the responsibility of parents. The Church, the school and other social institutions are simply supplementary. Their study is broad and addresses the challenges of youth sexuality and respective solutions briefly. This work provides useful information to the current study although it does not address the relationship between Christian education and youth sexuality.

Patterns and growth in personality are explored by Allport (1961). The study confirmed that youth may not necessarily be against the parents' values (or any values), but they want their own values. It is vital for Christian mentors to appreciate this to enable them to be effective in mentoring youth entrusted to them by God. This perspective is general and tackles youth sexuality without taking into account Christian education which the current study has addressed.

Raths *et al.* (1966) describe the process of synthesis as valuing, a series of seven steps, namely:

> Choosing freely, choosing from among alternatives, choosing
> after thoughtful consideration of the consequences of each

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alternative, pricing and cherishing, being happy with the

choice, willing to affirm the choice publicly, acting upon the

choice, and repeating the action in some pattern of life (p.27-30).

Values that are products of such a process have a firm foundation, and are bound to stand many challenges. It is an over-expectation to encourage youth to accept adult values without questioning, regardless of how good and true they seem to be. Their study generally emphasises values rather than the social and moral issues that arise from youth sexuality, a knowledge-gap which the current study seeks to bridge.

"Early conversion practices" are a concern that may lead youth to an unexamined faith, from which they may later recede (Stewart, 1967). Stewart came to this conclusion after studying thirty youth from birth to their early adolescence and described the turn that adolescent crises may bring in religious behaviour. The study, however, majored on general adolescence and religion. The scope excludes youth sexuality education that is assessed in reference to societal changes related to Christian education in the contemporary society.

According to Yates (1969), the identity crisis among adolescents has effects on religious education. The study concluded that youth leaders should help youth in their identity crises by assisting them to overcome identity diffusion, affirming them at their best moments and serving as adult guarantors of their own children. Parents need to be dynamic models for their children. The challenge to the adult society is to concentrate on improving itself instead of concentrating on criticising youth. Though it has important information for this study, moral and social issues arising from youth sexuality are not discussed.

Rogers (1969) supports Yates' argument by noting that youth are greatly disturbed by what the adult society portrays. The study points to hypocrisy, injustices, suppression, sex and drugs. Parents, teachers and all Christian leaders need to adhere to what St. Paul says: 'Be ye followers of me, even as I also follow Christ' (I Corinthians 11:1 RSV). Youth are not looking for perfection but sincerity, fairness and openness from their superiors. Rogers' evaluation majors on youth alienation and leaves out youth sexuality.

Questioning of adult values is supported by Ohlsen (1970). The study asserts that some youth have to rebel to enable them achieve independence because they live under rigid, autocratic leadership. Youth is often accompanied by impatience, harshness and belittling that occur both at home and in school. Consequently, the youth feels that he/she has no opportunity to

be his/her own unique person. The work is relevant to the current study because it highlights group counselling but excludes youth sexuality.

Maynard (1970) in his child study emphasises the role of education in producing responsible and productive members of society. The study notes that intelligence is inborn while character is mainly acquired and, therefore, can be remoulded. The closest people to youth ought to influence their character as they have more interactions with them in their formative years. Unfortunately, parents seem to abscond this responsibility and the Church has to try its best. In addition, Maynard agrees that harsh discipline dampens youth's spirits. The study is general on children, giving guiding principles for teachers to enhance learning, and discusses youth sexuality briefly.

The suggestion that sexual tensions are caused by postponement of economic independence and marriage of youth when they are already mature, among other factors, is explored by Wagner (1970). Nevertheless, the evaluation focuses on the problems that adolescents encounter as a result of prolonged educational periods and, does not delve into the attitude of youth to sexuality in relation to Christian education.

The theory of perceptual psychology by Combs, Arila, and Purkey (1971) affirms that pregnancy out of wedlock gets the youth off-guard. Their behaviour at that moment seems a product of sound judgement, but regrettable when pregnancy occurs. When youth engage in pre-marital sex, they never intend to get pregnant; some never even think of pregnancy. The focus of these findings is, however, on helping relationships rather than youth sexuality.

The proponent of reality theory, Glasser (1972) asserts that people cannot be involved when one person hurts the other. Abortion, as a remedy for pregnancy out of wedlock, is more punitive than corrective. Regardless of the fact that some sins, like pregnancy out of wedlock, may cause the offender personal suffering and lifelong consequences, parents/guardians ought not to "protect" the youth through procuring an abortion. This evaluation is general on society's identity and only discusses challenges of youth sexuality as factors that affect societal identity. The social and moral issues that arise from youth sexuality are not part of the study, which the current study seeks to address.

Effectiveness in youth ministry depends more on who one is as a leader than on any other single factor (Richards, 1972). The study asserts that due to youth alienation from their local churches, ministry among them must dependent on understanding how they experience, feel

and view life. It proposes that values are embodied in culture and they are a product of interpersonal relationships. Behaviour is the only true indicator of values. Therefore, Christian ministry should guide youth in learning to evaluate their values through the choices they make, and the way they express their feelings. This study's basis is that youth ministry needs to be redesigned based on culture communication, that is life to life, and not on Western classroom education. That is, youth ministry should be restructured to facilitate relationships. Interactions with youth should be informal and interactive. However, the investigation addresses renewal of youth ministry in the local Church with no emphasis on youth sexuality in view of Christian education and modern changes.

Rogers (1972) asserts that the older generation tends to embrace a status quo therefore, they resist change. Youth, the study argues, often view handed-down values as inappropriate to their world. It concludes that youth seek cues from adults but adjust them to their prevailing conditions. This underscores mentorship. She emphasises that the success of youth emancipation majorly depends on parents. This analysis explores the general psychology of adolescents, leaving out youth sexuality and its relationship with Christian education.

Parents, teachers and spiritual leaders need to embrace an approach of understanding and forgiveness towards youth as they undergo identity challenges (Rook 1973). The study is, however, on adolescent misconduct among adolescent believers. Youth sexuality is excluded in the work.

The perception by Schiamberg (1973) is that youth seeking identity also struggle to gain independence from people that to them are important others as parents and teachers. As youth grow intellectually and struggle to be independent from the referent group (from family to peers), they tend to challenge many previously accepted guidelines for their behaviours, mainly those emphasised by parents and the Church. Strong mentorship from the significant others is the best spirited-fight that can overcome peer influence. The parents, teachers and Christian leaders need to identify with Christ to avoid a dominant and control approach. This analysis expounds adolescent alienation as a general theme, leaving out youth sexuality in a rapidly changing society.

All the Abagusii youth were instructed informally concerning their traditions (Ochieng', 1974). It was mainly an evening affair after meals, around fires in the huts of elders as folklore, myths, legends, riddles, proverbs, poems, dramatisation, songs and dances. Any

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behaviour that did not reflect God's intrinsic qualities was treated as rebellion. It was severely punishable by God unless the offender took remedial action for their own sake and for the sake of the entire community. Such behaviour included adultery, incest and other related offences. The Kisii society was held together by values that were based on their religious beliefs. They also upheld "strong and strictly observed taboos" (p.190) that they employed in maintenance of social standards. Ochieng's study is, however historical, focusing on Kisii pre-colonial history. The relationship between Christian education and youth sexuality is not part of the investigation.

Issues of love and marriage in Africa have been examined by Mbiti (1977) who gives the causes and effects of pre-marital sex and asserts that sex out of wedlock is wrong. The study maintains that the expectant girl should be encouraged to care for the pregnancy (and later, the baby). Mbiti mentions better teachings on sexuality and family life education to youth and adults respectively as a remedy to sex out of wedlock with no details on youth sexuality. Moral and social issues arising from youth sexuality are hardly addressed.

Mbiti (1989) analyses the general African Religions and their philosophy of life and addresses the various African ways of worship and rites of passage from birth to death and beyond. Youth sexuality education has been briefly assessed from a cultural point of view. The attitude of youth to sexuality in relation to Christian education is not covered in the work.

A general introduction to African Religion has been done by Mbiti (1990) who looks at initiation, its meaning and importance in ATS culture. Mbiti asserts that initiation prepares young people for marriage and acts as a bridge from childhood to adulthood. The study also tackles marriage briefly, mentioning the choice of marriage partners and marriage customs. Moral and social issues among youth are hardly discussed in the study.

The causes of teenage rejection of religion and their possible solutions based on the SDA Church have been examined by Dudley (1978). The study is based on what makes the young people ticks. It proposes that the challenges youth go through must be seen through the eyes of youth, rather than from the adult perspective. According to the study, the wrong climate of relationships between youth and their parents leads to the absence of guidance. Consequently, youth only seek counsel from older and more experienced persons in whom they have confidence. Therefore, adults ought to cultivate the right environment for their relationship

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with youth to enable them to seek guidance when need arises. His study is too general and is based on what makes youth to reject religion and how to solve the problem. It does not include the relationship between Christian education and youth sexuality.

Sharkey and Welch (1979) agree that victims of pregnancy out of wedlock ought to be compassionately handled by the family to encourage frank discussions. This paves way for further guidance of victims. Youth need to be assisted to understand and appreciate that the ultimate responsibility for their lives is upon them as individuals. Nevertheless, their evaluation is based on modern Christian living with a brief mention of pre-marital sex and youth sexuality education. An evaluation of the social and moral issues related to youth sexuality is not part of their investigation.

The analysis of the African Religious Heritage in view of Christian education and the ATS social structures encompasses Bahemuka's (1982) study. It ascertains that "...missionaries...preached against everything African" (p.30). African culture was termed as uncivilised and harmful to development. The study analyses African beliefs and values in this perspective with reference to different African communities. It supports the view that initiation rites were a valuable portion of the young people's education. These rites and socialisation introduced youth to adult secrets of manhood and womanhood, adult responsibilities, privileges and general societal expectations. During these rites, they were also introduced to issues of sex, marriage, child bearing and overall family life. The study hints that virginity was treasured in many communities in Africa. However, youth sexuality is assessed in this perspective, making it shallow.

Muthoni's (1987) investigation ascertains that life originates from God and, that there are stages of human development. It further argues that relationships between youth and other members in society occur. The analysis briefly addresses the challenges youth experience, among them teenage pregnancy and abortion. The study lists the consequences of teenage pregnancy and abortion as: uterine perforation, infections, bladder damage due to unsupervised labour, tender age-related complications like caesarean delivery and psychological effects. However, the attitude of youth to sexuality education is not in the scope.

Onyancha (1989) investigated African spiritual response to Western Christianity with particular reference to Abagusii and the SDA Church in Ogembo Division in the former Kisii

District. The relationship between Christian education and youth sexuality are not covered in his work.

The role of the Church in rural development with reference to the SDA Church in South Nyanza is the centre of Ayiemba's (1992) study. The study emphasises the Church's participation in development in the former broad South Nyanza region. However, the study does not highlight youth sexuality in Kisii Central Sub-County.

Nyaundi (1993) has concentrated on religion and social change in view of the SDA Church in Kenya. The evaluation is general on social change, not necessarily addressing the relationship between Christian education and youth sexuality.

The place and role of women in the SDA Church in Kenya has been analysed by Okemwa (1993). The relationship between Christian education and youth sexuality is not part of her investigation.

Brumberg (1997) ascertains that the aim of providing adolescent sexuality should be like in any other developmental aspect; to help the young people to receive the information that they require to enable them function in an optimal way in order to grow into competent and healthy adults. What would encourage people to think of reasonable and relevant sexual knowledge and conduct of youth instead of majoring on the challenges and negative outcomes would be having a positive approach to youth development and sexuality. It also gives ideas on how to engage with young people in order to help them come up with their code of personal ethics that is handy in assisting them to interpret their feelings, how to respond to social pressure and in making good decisions. Nevertheless, the social and moral issues that arise from youth sexuality have not been covered.

Green (2003) discusses AIDS prevention by examining successful approaches that have been applied in developed countries. The study mentions that the Church can only help youth through messages of abstinence and fidelity in order to lower the HIV risk, and indirectly delay the age at first sex. However, the analysis is specific on HIV/AIDS and does not encompass the relationship between Christian education and youth sexuality.

Many people perceive sex as a personal bedroom issue that people should do but never talk about (Tabifor and Mulyanga, 2003). They observe that this prejudice has led to ignorance among youth on sexuality issues, prompting them to unreliable and inaccurate sources on

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electronic and print media, social networks and the internet, which often mislead rather than guide the young people. These authors affirm that today's society exposes youth to so much sex literature. Their investigation concentrates on guiding parents and teachers on how to teach teenagers basic sexuality education. Christian education and youth sexuality is not part of their work.

Muganda *et al.* (2003) have researched on the need to improve the programmes on adolescent reproductive health in Africa. They mention that failure to ensure that adolescents receive reproductive health services by parents and community leaders, coupled with lack of respectful treatment of adolescents, are among the factors that make these programmes to fail. Such factors, they argue, deny adolescents opportunities to access the relevant information and services that they may require to help them to make informed decisions concerning their sexuality and reproductive health. However, their assessment does not encompass the relationship between Christian education and youth sexuality in the modern world.

Russell and Andrews (2003) state that reproductive development and sexuality education are vital aspects of the maturing process of adolescents although there is some considerable disagreement concerning the best way to prepare young people to be sexually healthy, mature and responsible adults. They suggest that the best way is to take a positive approach to youth development and sexuality and focus on healthy developmental goals and any viable means for youth. This should be done alongside considerations of what parents and other responsible adults can do to assist young people develop sexual behaviours and attitudes that are responsible and a clear understanding of themselves as individuals. Though valuable to the current study, the relationship between Christian education and youth sexuality are not in scope.

The analysis by Mayor (2004) mentions pregnancy and childbirth as key causes of deaths among teenage girls in developing countries. The study ascertains that pregnancy and childbirth-related complications are prevalent causes of deaths among teenage women between 15-19 years of age. Its evaluation is relevant to the current study although it does not include the moral and social issues that arise from youth sexuality.

Nichols and Good (2004) indicate that the best approach to empowering young people on youth sexuality is to focus on unintended pregnancy, sexually transmitted infections,

abortion, poor decision making processes and other related challenges among teenagers. Knowledge of the teenagers' challenges will give a glimpse into how they get into trouble thus enable adults to work out intervention measures from the teenagers' perspective. Despite the fact that youth make several sex related decisions, irresponsible sexual behaviour seems to be on the increase. Though informative to the current study, youth sexuality is not assessed in reference to Christian education and technological advancements.

The potential for sexual activity among youth is greatest and its consequences, including pregnancy, cause challenges to the girl (Gunyali *et al.*, 2005). They affirm that unplanned pregnancy tends to cause psychological and social effects to victims. They list its effects on young girls as follows:

> Frustration and stress due to feelings of guilt, shame and pity.
> Even when the man responsible for the pregnancy can feel the
> same, the girl feels it more. Rejection of the pregnant girl by
> parents, relatives and friends also occurs. This leads to dropping
> out of school, hence disruption of studies. Some mothers abandon
> their babies by dumping them after delivery. Others kill the children
> when they are young (below five years), a practice known as
> infanticide. Others still opt for an abortion (p.42).

This work is general as it tackles several themes in religion and lacks depth on youth sexuality despite having key facts that are vital to the current study.

Gallagher and Gallagher (2006) have written a guide to a young woman's sexuality and agree that pre-marital sex was once seen as a vice but in modern society, it is seen as normal. They attribute this to plenty of literature on sex. Most magazines written for teenage girls found in most parts of the world give an erroneous perspective on pre-marital sex. Some advise that pre-marital sex is a good way to experiment if the couple is sexually compatible before marriage. Others simply present pre-marital sex as entirely normal and encourage it with suggestions about how it should be practiced. Young girls are encouraged to enjoy sex and not to feel guilty after; abstinence is made to sound weird. These magazines address sex before marriage casually without discussing the consequences. They observe that these concepts are also presented on television and in soap operas, latest movies and romantic story books. Adultery, betrayal, infidelity, pre-marital sex and different types of sexual exploitation are seen as great themes in entertainment all over the world. Consequently, sexual sins are

glorified as normal behaviour. Many ideas on sex in the media are faulty but they suggest that this is a product of people being unwilling to discuss sex and matters related to it openly and honestly. They also note that in certain places, sex is still viewed as a taboo including in some Christian societies. In one of their surveys, they established that majority of Christian youth were not contented with their Church's openness and advice on sexual matters. These young people are not against sexual standards but they only desire to know their Church's position and why it is so. They also state that it is vital to openly and honestly discuss the basic principles of virtue and morality in Christian circles or else the world wins. The consequences, they suggest, might include increase in Christian teenage illegitimate pregnancies and more agonies for abortion, alongside increase of cases of STIs as products of innocence and/or foolishness. Though the work is relevant to the current study, the perceptions of youth to sexuality education are not dealt with exhaustively.

Trinitapoli (2006) asserts that youth need to spend time together as friends without sexual involvement. The study contends that proper association of both sexes benefits them. However, the study ascertains that majority of the 21st century youth view relationships with the opposite sex as majorly sexual rather than social. It also acknowledges the Church's role in championing behavioural change through messages of abstinence and faithfulness to the unmarried and the married respectively. This study cites the consequences of such casual sexual relationships including transmission of STIs, to which youth are highly vulnerable. Trinitapoli holds this view due to the perception that delayance of first sex, even shortly, can have valuable effects on the HIV infection rates, because it lowers the time spent in the most dangerous period of infection among youth. The study also argues that the Church has the ability to reach many people, among them youth who are not attending school. Despite these contributions, the investigation concentrates on AIDS in Sub-Saharan Africa and the religious responses, using Malawi as a case study. The relationship between Christian education and youth sexuality are not included in the work.

Were (2007) has examined factors that determine teenage pregnancies in Busia District of Western Kenya. The study mentions some proxies that can be employed to enable youth to access sex education. Among them are Church forums that teach adolescents on sex and family life as avenues that can reduce teenage pregnancy. The study further indicates that peer pressure, inappropriate leisure activities, absence of guidance and counselling from parents/guardians, inaccessibility to formal education and endemic poverty, are among the

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factors that contribute to teenage pregnancy. It agrees that pregnancy out of wedlock among youth is unexpected as it is unplanned for. Its evaluation, however, is specific on causes of teenage pregnancy and does not include an evaluation of the social and moral issues that arise from youth sexuality in Kisii Central Sub-County.

There is a general myth among Africans that sex is a necessary evil and in public, it is better when less is said about it (Maranga *et al.,* 2008). These authors propose that this myth has influenced many youth since myths circulate very easily among youth. Due to lack of information and proper guidance, they believe myths related to sex very easily. The result is ignorant involvement in pre-marital sex, and regrets later in life. Besides, they ascertain that the 21st century is witnessing a challenge of very early sexual debut among teenagers below 15 years. Their work also proposes that friendship for both sexes is normal and healthy for young people. Nevertheless, the influence of unrestrained passion has made these interactions degenerate into freedom and sexual perversion. The authors note that information on sex is available to youth from unreliable and inaccurate sources. Their research emphasises the basics of HIV/AIDS education and, does not delve into the relationship between Christian education and youth sexuality though it is relevant to the current study.

The study by Muganda and Omondi (2008) suggests that teenage pregnancy is one of the major factors that lead to school dropout of Kenyan women. They came to this conclusion after assessing the wastage among teenage women as a result of school dropouts. Their analysis concentrates on the effects of teenage pregnancy on the academics of female teenagers and it is valuable to this study although it does not consider the attitude of youth to sexuality education offered in Church.

KESSP (2009) opines that youth need preparation to develop and apply life skills and critical judgment to enable them socialise more easily and confidently. However, the research emphasises HIV/AIDS prevention and general life skills. Youth sexuality education is addressed in view of this and lacks depth.

Christians have contributed to the fight against HIV/AIDS in various ways, including championing behavioural change, through messages of abstinence and faithfulness to singles and the married respectively (Parsitau, 2009). The study evaluates HIV/AIDS and the youth in Kenya, in view of Pentecostal Churches based on the Deliverance Church in Nakuru town.

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Her study does not encompass the relationship between Christian education and sexuality education offered at Church.

Bull'on (2010) looks at the general challenges of the last days in Europe and ascertains that many young people of both sexes are trapped in the sex industry. This makes girls vulnerable to crisis pregnancy, abortion and STIs. The study hints briefly on the challenges of pre-marital sex among youth, but it does not delve into its solutions; an attempt that the current study does.

The National Co-ordinating Agency for Population and Development (NCAPD, 2010) evaluated protection of the reproductive health of youth as an investment into the future of Kenya. They contend that teenagers constitute a large part of the Kenyan population (Of the 39 million people, one in every four Kenyans aged between 10-19 years is an adolescent), necessitating the government to promote healthy behaviour and prevention of diseases among them. Some sexually active youth (15-19 years) had their first sexual encounter at age 12. Moreover, 50% of all Kenyan women get married by the age of 20 and by this age, they are already mothers. Focusing on reproductive health of youth is part of meeting the Millennium Development Goals (MDGs). They agree that many of these youngsters engage in risky sexual behaviours (Sex with partners who are neither spouses nor that one lives with) including early sexual activity, multiple sexual partners, sexual encounters with men who are older than them and temporary sexual relationships. These practices have grave consequences on young people including early marriages, still practised in North Eastern, Nyanza and Coast provinces. NCAPD focus on adolescents due to their vulnerability to illnesses and deaths that result from reproductive issues like early pregnancy, abortion and STIs. Their vulnerability is also due to physiological and behavioural factors. Their analysis does not consider the attitude of youth to sexuality education that they receive at Church though it offers vital information for the current study.

Teenage pregnancy and abortion have been investigated by Kenyan Human Rights Commission (KHRC), in conjunction with Reproductive Health Rights and Alliance (RHRA) (2010) based on Korogocho slums in Nairobi. They confirm that adolescents are sexually active, risking unwanted pregnancy and STIs, including HIV/AIDS. Youth who find themselves 'trapped' in pregnancy resort to abortion mainly due to pressure caused by stigmatisation and economic challenges. This makes pregnancy and abortion common among

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school-going youth. KHRC and RHRA focus on consequences of unsafe abortion and argue that since young women procure abortions regardless of knowledge of its effects, it is better to make it safer by legalising it. This position is, however, controversial because abortion is constitutionally illegal in Kenya (Sexual Offence Act, 2006; Kenyan Constitution (Article 26:4), 2010) because "Life begins at conception" (Ibid: (Article 26:2), 2010). Despite this, the study does not include other moral and social issues that arise from youth sexuality.

Chukwu (2015) has studied applied ethics alongside HIV/AIDS in Africa from a philosophical perspective and agrees that moral sensitivity and values are essential in keeping a society intact. He also suggests that human sexuality is regulated and guided by adherence to religious and socio-cultural norms and taboos. However, in our times, younger generations continually react against moral laws violently at early ages and become sexually active, using freedom and modernisation as excuses. He argues that although sex is a private affair and the longing to love and be loved drives and sustains sexual relationships, it is also a major cause of the spread of HIV/AIDS. Besides, youth engage in risky sexual behaviour without knowledge of their partners' HIV status, predisposing themselves to infection because about 70% of people who are infected are not aware of their status. The study also holds that provision of sexual education is necessary in Africa than ever before as a remedy to reducing HIV infection rates. This is because lack of adequate guidance on sexual issues leads youth to search for information from the electronic media, pornographic literature and peers. The result is pre-marital sex, unplanned pregnancies, homosexuality and abortions that sometimes lead to death. Therefore, parents have the moral obligation to provide their children with sexuality education as a remedy and their responsibility cannot be adequately replaced by any curriculum, institution or school, not even any sex education programme's influence. Though valuable to the current study, sexuality issues are addressed in relation to HIV/AIDS hence lack depth and the study does not tackle the SDA and Catholic Church teachings on sexuality.

The above reviewed literature is evidence that the relationship between Christian education and youth sexuality in Kisii Central Sub-County, in Kisii County has not been studied. It further shows that there is scanty information about the SDA and Catholic Churches' teachings on youth sexuality. The current study intends to fill this knowledge gap by investigating challenge of sexual explosion among the youth in the area under study where the two Churches are dominant.

2.3 Theoretical and Conceptual Framework

2.3.1 Theoretical Framework

This study is based on the theory of dysfunctionalism, a product of structural functionalism (that implies interdependence of various components of the societal system), which originated from the works of Emile Durkheim (2002). This position is supported by Ritzer (2008) who ascertains that Durkheim laid major foundations of functionalism. Durkheim's work majors on two themes: a higher value on the social than the individual and the concept of studying society scientifically. Essentially, he emphasises on science and social reforms and believes that social disorders are unnecessary in the modern world and can be minimised by social reforms. His assertion is that social facts can only be explained by other social facts and mentions legally constituted rules, socially derived obligations and moral conventions as examples of social facts.

His perception also includes a strong and common morality that is necessary for society. To him, morality is related to the social structure in an intimate way. He argues that a strong common morality (collective conscience, meaning all the beliefs and sentiments that are shared by members of a society) and external control are necessary for society's freedom. Besides, he ascertains that if people loosen moral bonds then the ever-expanding and unquenchable passion among them would enslave individuals. His critics accuse him of a group based perception though he argues that the collective mind is made up of individual minds that interact and continually affect each other.

The large scale structures and forces and how they impact on people have been studied by later sociological theorists. Nevertheless, there are other more recent approaches, including dysfunctionalism (Merton, 1968), secularisation (Berger, 1967) and modernisation theories (Inglehart and Baker, 2000).

Merton (1968) argues against structuralism views, including universal functionalism. He contends that not all structures, customs, beliefs, concepts *et cetera* contribute positively to society; some have negative consequences too. He believed that a social structure could produce negative results for another though at the same time it maintains other parts of the social system.

Unlike Durkheim who restricted himself to analysing the entire society, Merton suggested that varied groups, organisations or even institutions could be analysed. He also differs with

Durkheim on the concept of indispensability (that is, there are no alternative structures and functions for society except the existing ones) but agrees with Parsons (1971) that there are several structural and functional options in society to the existing ones.

Consequently, to correct the anomaly in functionalism, Merton coined the concept of dysfunctionalism, which implies system failure. He also introduced human functions and divided them into *manifest functions* (intentional and obvious) and *latent functions* (unintentional and not obvious). He related this to *anticipated* and *unanticipated consequences*. The anticipated consequences are functional to the system, making their contribution positive to society. The unanticipated consequences are not necessarily obvious and they are dysfunctional to the system because they make negative contributions to society. Merton, for example, asserts that:

> "...a structure may be dysfunctional for the system as a
>
> whole yet it may continue to exist" (Ritzer, 2008:255).

Dysfunctionalism in Christian education seems to exist due to modern trends. The African Traditional Society through its strict moral code of ethics and morality valued virginity at marriage in most communities. Several Bible texts make reference to sexual purity, including Proverbs 2:16-19 that refers to the moral benefits of wisdom including avoiding sexual immorality while Proverbs 7:1-15 warns against sexual perversion. Proverbs 5:15 emphasises sexual faithfulness and Hebrews 13:4 stresses sexual purity for all people as stated:

> "Let marriage be held in honour among all, and let the marriage bed be
>
> undefiled; for God will judge the immoral and adulterous" (RSV).

The book of Proverbs warns youth against sexual sin because it wastes the gift of sexuality on unsatisfying, unloving relationships. The implication in the Old Testament wisdom literature is that sex ought to be preserved for long lasting and productive joy of marriage (Proverbs 5:1-23, 6:20-35, 7:6-27, 23:26-28). Christian education and modern trends teach against African Traditional moral values leading to sexual relationships among young people outside wedlock, a pointer to a dysfunctional society. This implies that although Christian education and modern agents of change exist in Kisii Central Sub-County, they may have either failed in fulfilling their intended objectives or they have negative influences on youth sexuality, hence early sexual debut among youth, which this study sought to verify. The theory of dysfunctionalism was preferred to other theories because it is more relevant to the issues at the centre of this study.

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2.3.2 Conceptual Framework

This study aims at investigating the relationship between Christian education and youth sexuality (independent variable). This was assessed through abstinence from pre-marital sex among youth (dependent variable). The study also aims at evaluating the extent to which extraneous variables (social networks, mass media and pornographic literature) affect the relationship between independent and dependent variables. A graphic representation of the relationship between various variables is given below.
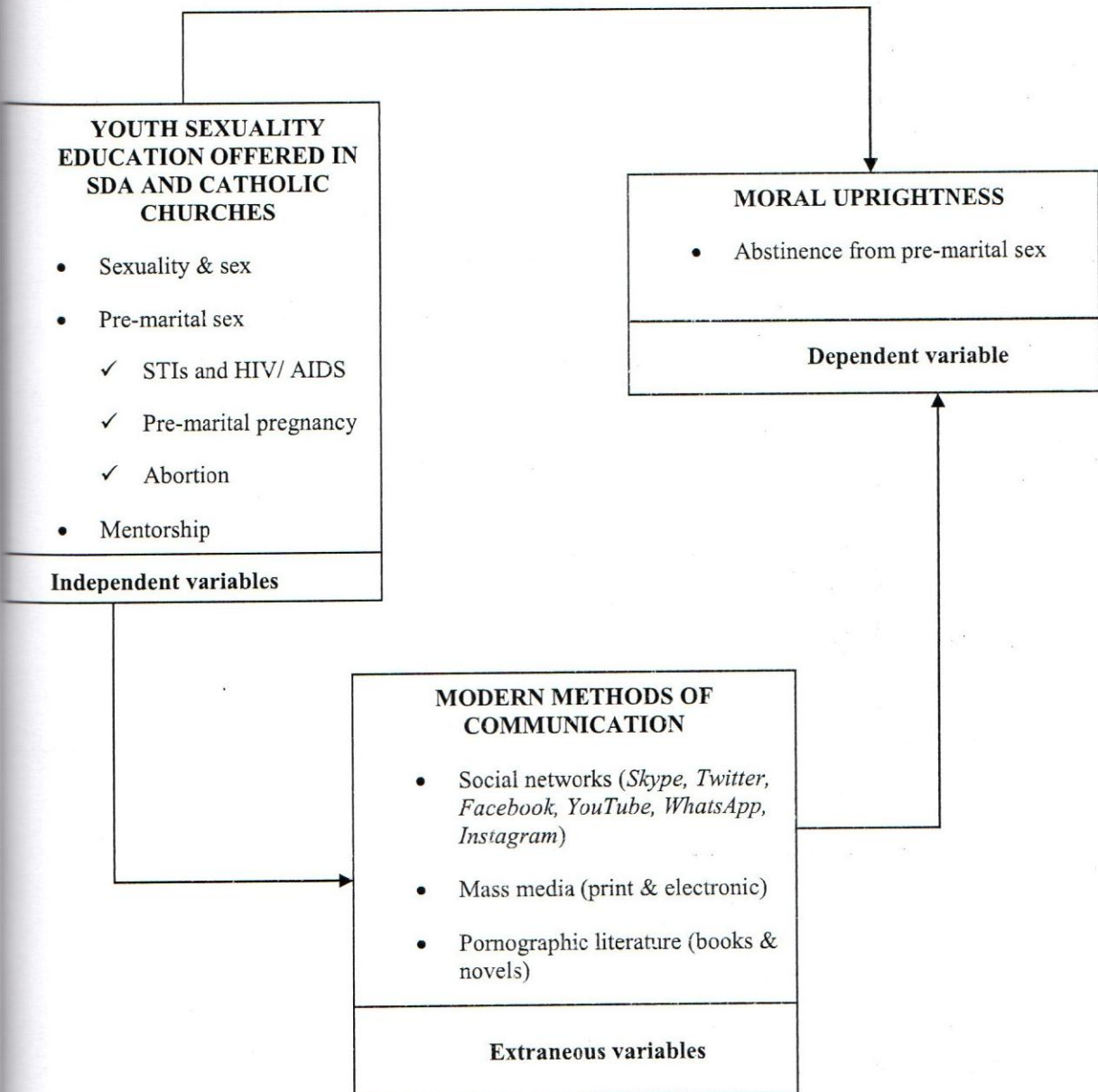
Figure 2.1: Conceptual Framework

The youth sexuality education and its components as offered in SDA and Catholic Churches forms the independent variables while the desired expectation of moral uprightness among

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youth serves as the dependent variable for study. The extraneous variables (non-study variables) are factors that are products of modern technology in communication that may directly or indirectly affect delivery of sexuality education and influence youth against the sexuality education they receive.

This conceptual framework is informed by the fact that sexuality education is taught to youth in both SDA and Catholic Churches including information on sexuality and sex, pre-marital sex and its effects (STIs and HIV/AIDS, pre-marital pregnancy and abortion) and mentorship. This education is meant to enable young people to live morally upright lives by abstaining from pre-marital sex (dependent variable). However, sometimes, despite provision of sexuality education to youth, social networks (*Skype, Twitter, Facebook, YouTube, WhatsApp,* and *Instagram*), mass media (both print and electronic) and pornographic literature (books, novels and magazines), which are the extraneous variables, interfere with this relationship. The extraneous variables are included in this study for the purpose of achieving internal validity (Laura *et al.*, 2014). This enables the study to establish their effects on the relationship between the sexuality education youth receive (independent variable) and their morality (dependent variable).

2.4 Summary conclusion

This chapter confirms that there are no studies on the relationship between Christian education and youth sexuality education based on SDA and Catholic Churches in Kisii Central Sub-County. It can be concluded that it is vital to openly and honestly discuss the basic principles of virtue and morality in Christian circles or else the world wins. Christian education teaches against African Traditional moral values leading to sexual relationships among young people outside wedlock, a pointer to a dysfunctional society as implied in Emile Durkheim's theory of dysfunctionalism. The conceptual framework establishes how extraneous variables affect sexuality education offered by the SDA and Catholic Churches, giving rise to a challenge in moral uprightness among youth.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodology used by this study to investigate the relationship between Christian education and youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. It discusses research design, area of study, target population, sample size, sampling procedures, research instruments, pilot study, data collection procedures, data analysis and presentations and ethical considerations.

3.2 Research Design

This study employs a descriptive research design which facilitates a detailed assessment of data collected from members of a population to evaluate its present status with respect to one or more variables. This design is relevant because the study collected original data that is used to describe a population which is too big to observe directly (Mugenda and Mugenda, 2003). It enables evaluation of unique aspects of investigation in the study area (Ibid) because the study collected data from respondents on their perceptions, attitudes, behaviour and values as relates to youth sexuality in their respective SDA and Catholic Churches. Qualitative research technique is used because it allows the author to select a few respondents for in-depth and further probing and questioning on certain items based on their responses.

Both primary and secondary sources of information are used. Primary sources include: questionnaires, observation and interviews. The secondary sources include books, scholarly journals, theses and dissertations, government documents, papers presented at conferences, periodicals and the internet.

3.3 Area of Study

This study is conducted in Kisii Central Sub-County of Kisii County in Kenya (See map on page 32). It focuses on selected SDA and Catholic Churches drawn from the area of study, situated 118 km East of Kisumu City. It was curved out of the former Kisii District. The sub-county is largely inhabited by Abagusii people who speak Ekegusii language. They migrated from Niger Congo (Central Africa) through Mt. Masaba (currently Mt. Elgon) (Bosire and Machogu, 2013). The Abagusii inhabit the South Western part of Kenya. Their neighbours are the Kipsigis (Kalenjin sub-tribe) to the East, Luo to the West and Maasai to the South

(Ibid). They form the larger part of the population although the sub-county also has the Luo, Luhya and Kikuyu people, among others, who have either come to work or engage in business in the county. The Abagusii and their Luo neighbours are largely adherents of the SDA Church. The Catholic Church is the second largest in the region. The youth in the area experience several sexuality related challenges including pre-marital sex, pregnancy out of wedlock, STIs including HIV/AIDS, abortion, school drop-out, unemployment and prostitution, hence the choice of the topic and the area for study. The map of Kisii Central Sub-County is shown on the next page.

3.4 Target Population

Kisii Central Sub-County has an estimated population of 419,331 people (http://opendata.go.ke/facet/counties/Kisii). It has 55 SDA Churches with approximately 150,221 members (Office of Statistics and Research of the General Conference of Seventh-Day Adventist Church), who constitute about 57% of South Kenya Conference and 36% of the sub-county's population. It has 3 Catholic parishes with a population of about 92,000 (Rev. Obanyi, OI), which is 22% of the sub-county's population.

The target population is youth and Church leaders from all SDA and all Catholic Churches in the sub-county. The sample constitutes selected youth from sampled SDA and Catholic Churches in the area under study.

3.5 Sample Size

The sample for this study constitutes representation from selected SDA and Catholic Churches in the area under study which consist of 116 participants. Six (6) SDA Churches were selected for study based on the 10% rule of accessible population for descriptive studies (Mugenda and Mugenda, 2003). Ten (10) youth from each Church, with their pastors or youth pastors and youth leaders constitute the SDA sample of 72 members. Three (3) Catholic Churches are selected randomly for study based on the ratio of SDA to Catholic adherents (about 2:1) in the study area. This is calculated using the population of Adventists (150,221) as compared to Catholic adherents (92,000) in the study area. Ten (10) youth from each Church, alongside their youth leaders and catechists form the Catholic sample of 36 members. In addition to the above, 8 leaders who work with the youth, who were purposively sampled, were added.

MAP OF KISII CENTRAL SUB-COUNTY
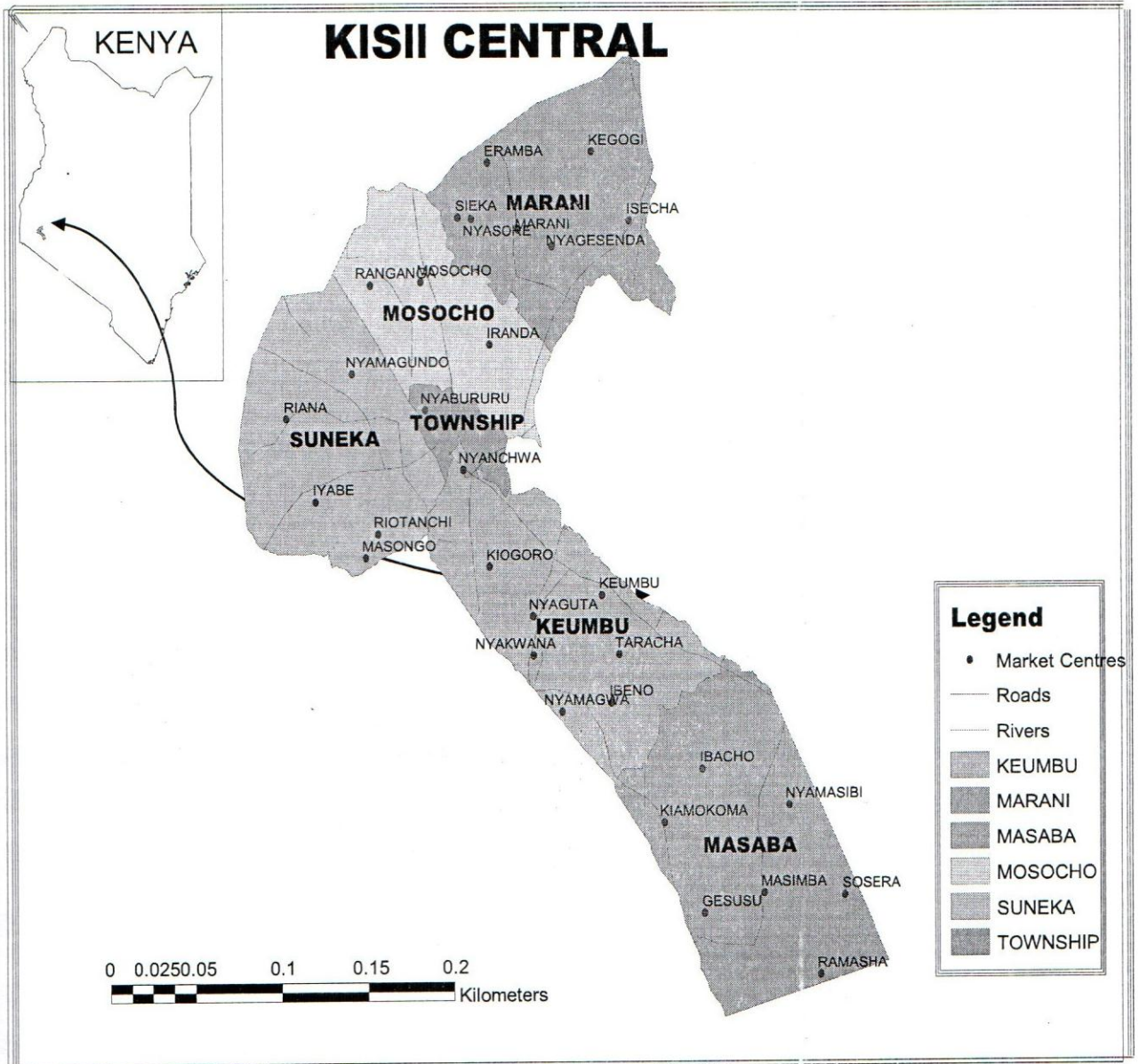
Source: Kenya National Bureau of Statistics, 2014

3.6 Sampling Procedure

It is almost impossible to study a whole population of an area when carrying out a questionnaire survey as in the present study. Sampling procedure allowed inference of information about the population of SDA and Catholic adherents in the Sub-County based on the sub-set of the population. As a result, the following sampling methods were employed in this study: stratified random sampling, purposive sampling and snowball sampling.

3.6.1 Stratified Random Sampling

Kisii Central Sub-County has two strata in its population; some SDA and Catholic Churches are in the town while others are in the rural area. Stratified random sampling assisted in getting the required representation from the two strata within the population to increase external validity as suggested by Mugenda and Mugenda (2003). In selection of the informants, this study ensured that the strata in the population were almost reproduced in the sample. Since the sub-county has 55 SDA Churches, a list of all of them was obtained. They were divided based on their location (urban and rural). The result is 20 urban and 35 rural SDA Churches (36.4% and 63.6%, respectively). Six (6) Churches have been selected to form part of the sample.

Kisii Cathedral Parish which is in Kisii Central Sub-County has 12 churches. A list of all the churches was obtained. They were divided based on their location (urban or rural). The product was 5 urban and 7 rural churches (42% and 58%, respectively). Three (3) churches have been selected randomly to form part of the sample based on the ratio of SDA to Catholic adherents (about 2:1) in the study area. The number of urban and rural churches in the sample is based on relative variability of the characteristics that are being studied rather than on the proportion of each sub-group in the Primary Sampling Unit (PSU) (Mugenda and Mugenda, 2003). The respondents from selected churches have been chosen using purposive and snowball sampling procedures as discussed below.

3.6.2 Purposive Sampling

This method has been used in this study to select informants that have desired characteristics, hence informative. In the 9 selected churches, their pastors, catechists and youth leaders identified 10 youth who had been members of their respective churches for not less than 5 years respectively, 13-25 years old, both male and female, including those affected by pre-marital sex and its related challenges, to form the sample alongside them. The 18 respondents that were purposefully sampled consist of pastors, priests, catechists and youth leaders. Their leadership positions gave them credibility.

Kisii Central Sub-County has 3 Catholic parishes, namely: Kisii Cathedral (Mwembe), Kisii Town and Nyabururu. These form part of Kisii Diocese. Kisii Cathedral was selected for study based on purposive sampling. Its parish priest was also the Vicar General of the Catholic Diocese of Kisii, making it preferable.

3.6.3 Snowball Sampling

Respondents with desired attributes identified through purposive sampling in turn identified others that they knew had required characteristics until the number of respondents required was achieved as Mugenda and Mugenda (2003) suggest. This method was useful since the researcher did not know participants well yet there was need to find appropriate respondents.

Through snowball sampling, the pastors and priest ranked the senior-most members of their churches were identified using interviews and formed part of the key informants. They include Pastor Maangi, Reverend Obanyi, Pastor Parmanyari and Pastor Atemba. These four (4) in conjuction with the eighteen (18) identified purposefully were instrumental in identifying two relevant pastors (Pastor Mainye and Pastor Oirere) and two other leaders (Margeret and Madam Mary) who work with youth in the region. Eventually, the required sample of churches where these pastors and catechists serve was achieved. Each pastor/catechist, in conjunction with their youth leaders, helped to identify youth with desired characteristics for study in their respective churches.

3.7 Research Instruments

Data was collected using questionnaires, observations and interviews. It was supplemented with information from key informants through in-depth interviews. Content analysis was also conducted at Kisii Teaching and Referral Hospital's Registry Department.

3.7.1 Questionnaires

This study uses questionnaires as the main tool for data collection because the target population was large and literate as proposed by Willis and Owen (2005). The questionnaires had both open and closed items and were divided into two parts: Part one had background information of respondents and the second part had information related to the research problem. 90 questionnaires were issued but 74 (82.2%) were filled and returned. Any response rate less than 80% might compromise the sample, implying that it may not be representative of the entire population (Borg and Gall, 1989). Therefore, the sample for this study was an accurate representation of the study population.

3.7.2 Observations

These were visits that were made to the meetings organised by the churches for trainings on issues of sexuality education for youth. The researcher was able to participate in these

meetings and make observations on the proceedings of such meetings and the participation of youth. In the process, they interacted and shared some of their views with the researcher.

3.7.3 Interviews

These were questions that were orally administered to 26 Church leaders using an interview schedule. They facilitated collection of in-depth data that was not possible to get using questionnaires. Interviews also made it possible to obtain data that was required to meet specific objectives of this study.

3.7.4 Content Analysis

Documents are an important source of data (Mutai, 2006). Documents on teenage pregnancy and abortion among youth from Kisii Teaching and Referral Hospital were analysed to establish the prevalence of pre-marital sex among youth and its attendant challenges including crisis pregnancy and abortion. This method was employed to corroborate data collected through questionnaires, observations and interviews.

3.8 Pilot Study

A pilot study was conducted by the researcher prior to administration of research instruments. This was to ensure maximum response, obtain all relevant information and validate tools and the problem under study. This enabled instruments to be refined by making corrections before final administration of the tools as suggested by Mugenda and Mugenda, (2003), based on the observations made.

The pilot study involved 10% of the sample (Ibid), which constituted 11 respondents. This consisted of three key informants: the Executive Director (the president) and the Youth Director of South Kenya Conference from the SDA Church, and the Vicar General of the Catholic Diocese of Kisii, who was also the Parish Priest of Kisii Cathedral. These were chosen based on purposive sampling as key informants. Their positions gave them credibility.

Other informants included: 2 pastors from the SDA Church selected on the basis of the oldest serving pastor, one from an urban area and another from a rural Church, 2 youth leaders and 2 youth from their respective Churches. One youth leader and a youth were selected from Kisii Cathedral.

3.9 Data Collection Procedure

A letter from Egerton University, Graduate School (p.116), was obtained to facilitate processing of a research permit from the National Council for Science, Technology and Innovation (NACOSTI) (p.117) for authority to collect data from SDA and Catholic Churches. The SDA Church, through South Kenya Conference office, issued a letter of permission (p.115) for data collection from its churches. The Catholic Church leadership gave oral consent. The first visit was conducted to establish rapport with Church leaders and to select the right day and time of visiting churches. Consecutive visits were made to collect data by administering questionnaires and interview schedules during youth camps and youth meetings. Responses to questionnaires were filled by individual participants while responses from interviews were recorded down by the researcher. Content analysis was carried out at Kisii Teaching and Referral Hospital (p. 118).

3.10   Data Analysis and Presentation

All items in questionnaires and interview schedules were assembled and coded for analysis, using research objectives as guidelines. Data was analysed using descriptive tools. Data was summarised, meanings condensed and categorised to get views, perceptions and attitudes of respondents on the problem under study. Responses were accorded numerical values for analysis.

3.11   Ethical Considerations

In this study, ethical issues included privacy, confidentiality and anonymity. Obtaining data through questionnaires and interviews entailed giving some sensitive, personal and confidential information. Participants had the procedure of the study explained to them to enable them make informed consent. Their rights and protection was also emphasised as proposed by Mathooko *et al.*, (2007). However, participants had freedom to ignore the items they did not wish to respond to, or stop the process whenever they wished. Finally, an undertaking to maintain privacy, confidentiality and anonymity in honour of the dignity of participants was ensured. This is why some informants' names have been changed and their contacts excluded as agreed upon. Information from published works has also been acknowledged in this thesis.

3.12   Summary conclusion

This study employed a descriptive research design. Qualitative and quantitative research techniques were used. Both primary and secondary sources of information were used to collect data. The study employed stratified random sampling, snowball and purposive sampling methods. Data was collected using questionnaires, observations and interviews. Content analysis was also conducted at Kisii Teaching and Referral Hospital's Registry Department to corroborate the data collected. The appropriate procedure was followed before data collection. A pilot study was conducted by the researcher prior to administration of research instruments. Ethical considerations included privacy, confidentiality and anonymity. All items in questionnaires and interview schedules were assembled and coded for analysis, using research objectives as guidelines. Data was analysed using descriptive tools.

CHAPTER FOUR
RESULTS AND DISCUSSION OF FINDINGS

4.1   Introduction

This chapter presents findings of the study and their interpretations based on the study objectives. The first objective was to investigate the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County. The second objective was to examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County. The third objective was to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. The findings and interpretations are discussed below with each objective addressed under separate sections.

4.2 Demographic Information of Respondents

This study aimed at ascertaining if there was equal representation in the sample and establishing the length of time respondents had been in their respective SDA and Catholic Churches. Consequently, Church members' background including gender, age, marital status, academic qualifications and the length of stay and experience in their respective churches was sought.

4.2.1 Gender of Respondents

This study engaged both gender (male and female) and all groups (youth and adults) as shown in Table 4.1 on page 40.

Table 4.1 shows that 20 (76.92%) of Church leaders were males against 6 (23.08%) females. There were 42 (46.67%) male youth against 48 (53.33%) females. This translated to a total of 116 respondents, that is 62 males (53.45%) and 52 (46.55%) females. The disproportionate number of males against females among Church leaders is glaring. This means there is inadequate role-modelling for the girl-child who, ironically, stands at a majority (48) among youth as compared to their male counterparts (42). It also shows that the two churches have not considered the gender rule in distribution of positions in their churches. This could also be based on the doctrines of these churches which are against the ordination of women as pastors or priests.

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Table 4.1: Gender of respondents

Respondents N=116	Gender	Frequency	Percentage (%)
Leaders	Male (adults)	20	76.92
	Female (adults)	6	23.08
Youth	Male	42	46.67
	Female	48	53.33

Source: Field Data (2014)

The study collected data from 38 (42.22%) youth between 20-23 years followed by those of 16-19 years who were 23 (25.56%) while those of 24-35 years were 22 (24.44%) and 12-15 years were 7 (7.78%). Pastors/priests, catechists and youth leaders consisted of 13 (50%) members who were between 24-35 years whereas those between 18-23 years were 4 (15.38%) and 9 (34.62%) was above 45 years.

4.2.2 Marital Status of Respondents

This study also intended to verify the marital status of respondents. Majority of youth (86) were single, making them vulnerable to wrong decisions in relation to sexuality issues. They, therefore, required support from the family and the Church. The 4 youth who were married formed a small fraction that may be relied upon to help peers in making right decisions on sexuality issues from their experiences despite their number. This is because it was established from oral interviews that they had been married for more than five years.

These statistics indicate the need for provision of sexuality education to youth at Church. Such forums can be proxies for access to sexuality education that can reduce teenage pregnancy and its related challenges. It could be pivotal in guiding youth to sound decision making on pre-marital sex and its effects.

This study also sought information on the academic qualifications of respondents as indicated on the table below.

4.2.3 Academic Qualifications of Respondents

Table 4.2: Academic qualifications of respondents

Respondents N=116	Level of academic qualification	Frequency	Percentage (%)
Church leaders N=26	University	17	65.38
	Middle level college	9	34.62
	Secondary school	0	0
	Primary school	0	0
Youth N=90	University	30	33.33
	Middle level college	31	34.44
	Secondary school	24	26.67
	Primary school	5	5.56

Source: Field Data (2014)

Table 4.2 above shows that 17 (65.38%) Church leaders had university education and 9 (34.62%) graduated from middle level colleges. 30 (33.33%) youth were university students while 31 (34.44%), 24 (26.67%) and 5 (5.56%) were enrolled in middle level colleges, secondary and primary school levels respectively.

The statistics above verify that youth were exposed enough to understand the issues in the study and respond appropriately. Besides, Church leaders were well qualified to discharge their duties. The youth were knowledgeable enough to make informed decisions on sexuality issues based on the information they received.

4.2.4 Occupation of Respondents

Results ascertain that 51 (56.67%) youth were students while 16 (17.78%), 12 (13.33%) and 11 (12.22%) were self-employed, non-employed and employed respectively. Therefore, most youth were dependent and needed guidance, especially on sexuality related matters.

4.2.5 Church membership

Results indicate that 80 (88.89%) youth have been in their respective churches long enough (above 3 years) to understand the programmes offered and the efficacy of those programmes in meeting their needs on matters of sexuality. It is, therefore, expected that the impact of these programmes be depicted in their moral conduct.

Responses show that 24 (92.31%) Church leaders had worked for over 3 years in their current stations. Consequently, they had enough experience to undertake the requirements of their offices. Besides, they were able to give useful insights into the questions asked. This was particularly valuable in their responses to the items in the interview schedule.

The findings and interpretations of this study were presented based on the three objectives as follows:

4.3 Church teachings on youth sexuality

This section presents the findings and interpretations based on the first objective which was to investigate the teachings of the SDA and Catholic Churches on youth sexuality. It aimed at finding out whether SDA and Catholic Churches teach sexuality education to youth. The first research question was stated as follows:

Does your Church teach sexuality education to youth?

This question was responded to by youth and their responses are presented in Table 4.3 below.

Table 4.3 Respondents' views on whether Churches teach sexuality education to youth

Respondents N=74	Response	Frequency	Percentage (%)
Youth	Yes	62	81.08
	No	10	13.51
	No response	2	5.41

Source: Field Data (2014)

Table 4.3 above shows that 62 (81.08%) youth as opposed to 10 (13.51%) concur that their churches teach youth sexuality education. Only 2 (5.41%) youth never responded to this question. However, according to Reverend Obanyi (OI), the Catholic Church does not run

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structured programmes like the SDA Church but the Catholic clergy have intellectual depth in the various issues relating to youth sexuality and therefore they had general teachings meant specifically for young people. Some of the topics addressed included: relating with the opposite sex, sex, courtship and HIV/AIDS. The SDA has a youth department and structured programmes (Pastor Maangi (OI) and Pastor Atemba, OI). The following topics are addressed: adolescent development, emotional maturity, peer pressure, contemporary youth attitudes, HIV/AIDS and how to develop healthy relationships among others. The purpose of these programmes is to strengthen youth's spiritual lives (General Conference of Seventh-Day Adventist, 2005). This confirms that churches ran programmes aimed at empowering youth on sexuality issues. The aim of the youth ministry in the SDA Church is to empower young people with skills and the knowledge that they require to develop individual moral capacity (Pastor Maangi, OI). The question then is why is there a gap between theoretical sexuality education and its practice among youth?

The study further sought to verify how often the selected SDA and Catholic Churches teach sexuality and sex, pre-marital sex, pregnancy out of wedlock, STIs and HIV/AIDS, abortion and mentorship as aspects of youth sexuality. Informants responded to the question stated below:

How often does your Church teach youth the following aspects of sexuality?

Results were analysed and youth's views are presented in Table 4.4 on page 43.

Table 4.4 shows that most respondents rate the frequency of teaching sexuality and sex at 3 (rarely), pre-marital sex is 2 (often), pregnancy out of wedlock is 3 (rarely), STIs and HIV/AIDS is 2 (often) while abortion is 3 (rarely) and mentorship is 2 (often). Generally, youth in the selected SDA and Catholic Churches rated frequency of teaching youth various aspects of sexuality at often. All the Church leaders interviewed ascertain that youth sexuality is frequently taught. Therefore, Churches regularly organized teachings on sexuality to empower youth.

The forgone discourse points out that though youth are often taught sexuality education, they are not contented with the Church coverage of certain aspects. More time and teachings on sexuality and sex, pregnancy out of wedlock and abortion are required.

Table 4.4: Youth's views on frequency of teaching various aspects of sexuality education

Aspects of sexuality education N=74	Very often 1	Often 2	Rarely 3	Very rarely 4	None at all 5
Sexuality & sex	14	17	21	17	5
Pre-marital sex	19	21	18	14	2
Pregnancy out of wedlock	19	17	20	14	4
STIs & HIV/AIDS	23	25	10	12	4
Abortion	20	14	18	14	8
Mentorship	20	22	12	14	6

Source: Field Data (2014)

However, a youth leader (Kaba, OI) highlights that although youth go to Church and attend youth meetings, many do so as a way of submitting to the authority of parents/guardians rather than for personal benefit. He explained that most youth display this in their misconduct, especially errant sexual tendencies. He added that most youth claim that the teachings are insufficient because some of their teachers and Church members shy off from using certain terms and concepts, making the sexuality education lack honesty and openness. This is in agreement with Gallagher and Gallagher (2006) who ascertain that in some churches, information on sex is hardly addressed or it is not discussed at all. This too explains the disparity between the teachings youth receive and the prevalent sexual challenges among youth in Kisii Central Sub-County. The remedy is to address sexuality related issues openly and honestly in Church settings because the world's views are very loud and bold in social media, newspaper reports and magazines, modern novels, films and television series and advertisements (Ibid). These sources know that sex makes their products to sell and that is why they have very powerful ideas and "confusing images of what is acceptable and what is desirable" (Ibid: 63).

This study also aimed at determining the sources of information for youth on sexuality related issues. Therefore, informants were required to respond to the question as stated here below:

From whom do you get most of your information on matters of sexuality?

This question was rephrased to Church leaders to read: **From whom do you think youth mostly get information on sexuality issues?**

Youth's responses on Table 4.5 on the next page indicate that 24 (32.43%) depended on peers and 19 (25.68%) mentioned Church leaders/members as their main source of information. Mass media followed with 9 (12.16%) responses, teachers at school had 8 (10.81%), social networks were cited by 7 (9.46%) respondents while parents and pornographic literature provided the least source at 4 (5.41%) and 3 (4.05%) respectively. However, it is worth noting that youth report that peers get most of the information they share from social media (Pastor Atemba, OI; Kaba, OI).

Table 4.5 Respondents' views on sources of information for youth on sexuality issues

Source	Number of youth N=74	%
Peers	24	32.43
Church leaders/members	19	25.68
Mass media	9	12.16
Teachers	8	10.81
Social networks	7	9.46
Parents	4	5.41
Pornographic literature	3	4.05
No response	0	0

Source: Field Data (2014)

Results from interviews with Church leaders support the view that youth are the main source of sexuality information for peers. Mass media, parents, pornographic literature and social networks are also relied on in that order although some leaders were not clear about any specific source. Pastor Atemba (OI) said, "We do our best in the SDA Church to teach, guide and train our youth based on our Church programmes. We train and disciple them on Biblical principles but we realise that these young people know so much about sexuality issues from other sources, especially social media". This confirms that most youth rely on mass media

and then further share the information that may be faulty and unreliable with peers. However, 10 (ten) Church leaders divulge that they are not aware of any youth who rely on Church leaders/members and teachers for information on sexuality matters; a sign that something needs to be done to remedy the situation in the study area. According to Kaba (OI), as a youth leader, he thinks the main reason is because the youth find information from peers more detailed and appealing compared to what the Church leaders/members teach or share with them. "Some youth feel the adults are not flexible like their peers who are down to earth" (Pastor Oirere, OI).

Havighurst and Taba (1949) argue that most youth who rebel are eager to embrace moral values. Their rebellion and misconduct are normally based on causes rather than rejection of moral values. Gallagher and Gallagher (2006) suggest that the reason is because the Church does not discuss matters related to sex openly and honestly and that some youth do not even know their Church position on sexuality issues and why the Church holds such positions. To remedy the situation, the Church can give credible sexuality education because the world's views and beliefs are very audible in mass media and quite varied from the Bible perception (Ibid).

Consequently, both youth and Church leaders concur that peers and mass media are key sources of information on sex and sexuality for young people. From the above discussions, the source of information for youth is unreliable, making them vulnerable on critical decisions related to sexuality issues. Peer influence is depicted as a major challenge to sexuality issues; Christian youth are not an exception. This poses a challenge to the Church leadership to come up with more workable means of assisting youth to manage peer influence. Church programmes may to be adjusted to cater for this need to harness and protect the potential among youth because they are the foundation of tomorrow's Church.

However, one of the youth leaders (Kaba, OI) also thinks that senior youth too influence junior youth negatively in their social relationships, both within and outside Church settings. He cites example of girls engaging in sexual relations with men older than them. This is the ripple effect of lack of role modelling among Christian adults. "If we leaders and Christian adults can be role models consistently, it will be easier for young people to ape us and obey what we teach them" (Pastor Mainye). The implication is that more positive influence by adult mentors might replicate the same among youth through the same influence. This agrees with Maynard's (1970) perception that intelligence is inborn while character is mainly

acquired and, therefore, can be remoulded. The challenge the Church has is coming up with mechanisms that can enhance the effectiveness of their youth programmes with an aim of remoulding the character of youth. If this is addressed, it will strengthen the moral fabric of young people and eventually the morality of adults.

Besides, it was established that another cause of sexual deviance among youth originates from some parents and Church leaders who are not role models to their own children once away from Church (Pastor Makori, OI). This position is supported by Madam Mary (OI) who encounters students who are victims of sexual exploitation by Christian guardians. Some are disowned on conception while others are assisted to abort. The study further established that some Church leaders take advantage of female youth during counselling sessions and youth camps to an extent of having sex with them (Pastor Atemba, OI). He further explained, "Such cases are few but the impact is tremendous." Pastor Atemba agrees with Pastor Makori (OI) and Madam Mary (OI) that some Christian parents' conduct away from Church is contrary to Biblical teachings. "Youth share with me about their parents' ungodly habits including sexual immorality, hypocrisy and lies," he concluded. As a result, some students in secondary schools are administrators and members of *whatsapp* groups where they share any information of their choice including sex-related contents (Madam Mary, OI). These occurrences were rarely heard of in the ATS as ascertained by Pastors Maangi (OI) and Parmanyari (OI), alongside Reverend Obanyi (OI). However, ATS has some challenges; among them is the administration of corporal punishment that is against the Constitution of Kenya (Article 29(d)) (2010) in the contemporary society.

Adorno *et al.*, (1950) suggest that most people who reject the Christian tradition are children of religious parents, and they are simply displacing their rebellion against their family on religion. They argue that Christian parents need wisdom to effectively mentor Christ to their children. They also need to understand the emancipation process to develop it with wise and understanding guidance. The prevailing scenario seems to contribute to confusion and mislead youth, hence the disparity they display between the practice and theory of sexual purity as taught to them at Church. Adult Christians can mould more responsible youth by evading negative influence.

Nevertheless, due to cultural reasons, some parents perceive sex negatively and find it hard to educate their youthful children on it (Reverend Obanyi, OI), a perspective that is supported by Pastor Maangi (OI) who says, "Among our Kisii mothers, when children are in class five

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and below, they are perceived to be too young to comprehend sex-related matters. Unfortunately, from class six and above they are treated as adults who ought to know what is expected of them in society. The challenge is that most of the girls miss out on basic sexuality education. As a result, they grope around in life, pick what is palatable for them and apply it oblivious of the impact it has on their lives as young people". This position is supported by Gallagher and Gallagher (2006) who state that sometimes sex is either presented erroneously or it is not addressed at all due to cultural reasons. The result is ignorant involvement in pre-marital sex by youth. "This pre-disposes the girls: to crisis pregnancy, STIs and HIV/AIDS and abortion" (Reverend Obanyi, OI).

This concurs with Tabifor and Mulyanga (2003) who established that many people perceive sex as a 'personal bedroom issue' that should not be discussed. Gallagher and Gallagher (2006) also agree that certain religious people think that sex is a private affair between husbands and wives and it is not meant for public discussion. This prejudice leads to ignorance among youth, prompting them to look to unreliable sources like peers and mass media as depicted by earlier findings. Reverend Obanyi (OI) further said, "This forced me to put in personal effort to encourage youth programmes in Catholic Churches under my jurisdiction in Kisii region because I realised that youth were left on their own". As Gallagher and Gallagher (2006) put it, several sexual disasters can be prevented if young people could be helped to gain an understanding of their sexual behaviour and morality in a spiritual context.

Since acceptance by social groups is among the most important human needs (Maynard, 1970), peers have a bearing on each other's day-to-day choices. Quite often, they counter-balance and compensate for family imperfections, especially lack of love, appreciation, encouragement and mentorship. They provide advice, recognition and encouragement to each other because they share common values, ideas and behaviour (Thompson, 2012).

Besides, youth are inclined to peers, mass media and social networks due to lack of communication between them and their parents and poor role modelling among parents and leaders (Were, 2007). Despite contentment of belonging to a support group being important for individual happiness of youth, their challenge is learning to balance the need to belong to a group and the need to be oneself in the face of peer pressure. The foregone scenario is evidence that parents and responsible adults, unlike the way the case was in ATS, have lost

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their moral obligation as sources of information on sex and sexuality for youth to peers and mass media. The Church can no longer assume its responsibility in raising morally upright youth (Pastor Maangi, OI).

It can be concluded that youth opt not to receive information from parents and older members in their environment because they generally lack confidence in adults and the Church because they do not address sexual issues openly and honestly. Lack of parents' input is a highlight that traditional methods of socialisation of youth have been negatively interfered with by Christian education and contemporary trends. However, there is no significant others that can be more influential in the development of youth's self-concept as one's parents (Dudley, 1978).

Most youth long for a relationship with their parents/guardians but most of them are hardly available (Pastor Maangi, OI; Pastor Parmanyari, OI and Reverend Obanyi, OI). Absence of parental guidance and counselling and insufficient sexuality education creates a vacuum (Were, 2007) that is easily filled by peers, mass media and social networks that are readily available in the modern society. As Joy (OI) confessed, "I engaged in sex due to pressure from my classmates. They encouraged me to try sex on *safe days* with my boy friend, a 2nd year in the university then. Sadly for me, I conceived. That was after my mother's death and I did not have a good relationship with my father". Nevertheless, she chose to keep her pregnancy against pressure from classmates, friends and relatives to terminate it because of her Adventist faith. She said, "I had already committed the first sin, fornication, I am not ready to commit a second sin, murder of an innocent baby. I will carry this pregnancy to term and take responsibility even if the man responsible does not support me" (OI). Luckily for her, her father gave her all the necessary support during the pregnancy and thereafter.

This confirms that peer influence is pivotal in youth's decision making process on pre-marital sex and related issues and it is enhanced by technological advancement. In rural areas and low income urban areas, this is perpetuated by lack of resources and the required training to facilitate sex education in Kenyan schools (KHRC and RHRA, 2010).

The Church needs to review its strategies on how to remain relevant to youth in the face of modern technological advancement as they may be busy sharing "ignorance". This too explains the sexual explosion among youth in the area of study regardless of existence of youth sexuality education programmes in SDA and Catholic Churches.

Rogers (1972) supports this view when he asserts that youth often view handed-down values as inappropriate to their world. Schiamberg (1973) explains that youth who are seeking identity also struggle to gain independence from important others like parents and teachers. The task at hand then is for the Church to assist parents to gain a grip of their young adults as they aid youth to have confidence in adults and Biblical morality by improving the approach and content of sexuality education offered to youth.

The next objective in this study is to examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County.

4.4 Attitude of youth to sexuality education

This section presents research findings for the second objective of this study which was to examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County. Data was captured using questionnaires and interviews. The perceptions of respondents were captured through their opinions on respective SDA and Catholic Church teachings on various aspects of youth sexuality education including sex and sexuality, pre-marital sex, pregnancy out of wedlock, STIs and HIV/AIDS, abortion and mentorship. This was assessed through the research question stated below:

What is your opinion about your Church's teaching on the various aspects of sexuality?

This question was responded to by youth from SDA and Catholic Churches. Their views were analysed and summarised as presented in Table 4.6 below.

Table 4.6: Views of youth on teaching various aspects of sexuality in their respective Churches

Aspects of sexuality education N=74	Very adequate 1	Adequate 2	Inadequate 3	Very inadequate 4	Not offered 5
Sexuality & sex	13	17	27	11	6
Pre-marital sex	8	12	32	18	4
Pregnancy out of wedlock	12	19	25	13	5
STIs & HIV/AIDS	18	28	8	17	3
Abortion	14	14	23	16	7
Mentorship	18	10	24	14	8

Source: Field Data (2014)

Results from Table 4.6 above indicate the general views of youth on various aspects of sexuality education. Sexuality and sex is rated at 3 (inadequate), pre-marital sex is 3 (inadequate), pregnancy out of wedlock is 3 (inadequate), STIs and HIV/AIDS is 4 (adequate) while abortion is 3 (inadequate) and mentorship is 3 (inadequate). In general, youth rated the Church teachings of sexuality as inadequate. Majority of the Church leaders' views during interviews depict that sexuality and sex, pre-marital sex, pregnancy out of wedlock, STIs and HIV/AIDS and mentorship are adequately taught while abortion is inadequately addressed.

The findings above show that youth rate sexuality education offered by their respective SDA and Catholic Churches as insufficient. This signifies their lack of confidence in the quality of sexuality education offered by their respective churches to meet their needs and expectations, a position supported by Gallagher and Gallagher (2006). The foregone findings explain why there is a variance between the teachings youth receive on sexuality, and the prevalence of various sexuality related challenges among them, regardless of their Christian orientation. This too explains why youth depend on unreliable sources for sexuality related information including peers, social networks and mass media.

Church leaders do not agree with youth that the sexuality education offered in Church is insufficient to meet the needs and expectations of youth except on abortion (Pastor Maangi, OI and Pastor Atemba, OI). Leaders perceive that the sexuality education offered to youth is sufficient, except on abortion, because they offer what in their opinion is best. The generation gap between adults and youth is apparent here. In developing countries like Kenya, the gap is bound to be wider. Adult realistic perceptions seem to contrast with youthful idealism as they turn adventurously to innovation and experimentation; the product is conflicting norms (Dudley, 1978). The baseline is that Christianity and sex "have rarely been compatible" historically (Gallagher and Gallagher, 2006). This requires an address to maintain relevance of various Church programmes meant to benefit young people in the face of modern technological advancement.

Nevertheless, when Church leaders were asked if the sexuality education programmes could be improved, over 70% of them agree that they could do more than they are doing in sexuality education (OI). Some of their suggestions include offering more culturally sensitive sexuality programmes on sexuality education (Pastor Oirere, OI); offer separate lessons for females and males that are age appropriate besides introduction of comprehensive sexuality education in schools (Madam Mary, OI), sensitise Christian adults as key messengers and mentors for youth to be role models both at home and Church (Pastor Atemba, OI), Christian education should include honest and open discussions on sexuality education for youth (Reverend Obanyi, OI). "Since many youth are sexually active between 15 and 18 years of age yet they do not have sufficient knowledge on HIV/AIDS transmission, it needs to be emphasised as an aspect of sexuality education at Church and parents should reinforce it at home" (Pastor Mainye, OI). These views are supported by Russel and Andrews (2003) who agree that all stakeholders need to be involved in sexuality education.

When youth were asked to give suggestions on how to improve youth sexuality programmes in their respective SDA and Catholic Churches, 38 (51%) of them recommended that there could be more seminars/workshops to increase awareness. This is an indicator of how much the youth desire authentic teachings on sexuality related issues from the Church (a spiritual environment), facilitated by responsible adults.

The above discourse is evidence that inclusion of youth's views in formulation of Church programmes for them as immediate recipients could be more productive. It may change their

attitude as they are more likely to own the programmes. The result might be more acceptance if the programmes are aimed at meeting specific needs of youth in a spiritual context.

Youth's views are paramount in making policies and programmes that affect them at Church. Their perspectives ought to be considered as immediate beneficiaries (Gallagher and Gallagher, 2006). Church leaders and parents should not be rigid because as Havighurst (1960) suggests, an autocratic environment breeds rigid conformity among young people. Development and positive character formation thrive in friendly and interactive forums, perpetuated by mutual relationships that are established on love, care and understanding engagements (Pastor Oirere, OI). Adults are charged with this responsibility as parents and care-givers. They have an opportunity to bring this out in youth through the programmes they institute and effect for them. Church leaders can do more to make youth sexuality education rich and fulfilling for beneficiaries. Parents also need to make efforts to strengthen family relationships to enable appropriate socialisation of youth within the family. This agrees with Richards, (1972) who suggests that youth ministry ought to depend on understanding how youth experience, feel and view life rather than how adults view the world of youth and their needs. The Church cannot win youth over by employing the old methods of socialisation in the 21st Century with modern technology and emphasis on children's rights (Madam Mary, OI).

The difference in perception on Church sexuality education between adults and youth could also be the basis for the postulation by Rogers (1969) that youth are greatly disturbed by what the adult society portrays. Youth point out to hypocrisy on matters of faith, injustices, suppression and sex among adults. The following are some phrases that are used by youth to describe such adults "pretenders, hypocrites, double-sided, not honest, disappoint, unreliable, they apply double standards, fake, dishonest" (OI). The solution is to teach our children about biblical moral standards and sexuality through stressing on commitment, love and consequences. This should be done without shame as they are taught so that they can learn the importance of good communication about sex through the ways parents/guardians and Christian adults communicate with them on sexual issues. This is because responsibility about one's sexuality includes self-awareness, freedom to say no and the mandate that is associated with saying yes (McClinton, 2001).

In view of the challenges that youth encounter regardless of the sexuality education that they receive as earlier noted, this study sought to establish the perceptions of respondents on existence of role models for youth in the selected SDA and Catholic Churches. The informants, therefore, responded to the question stated below.

Do you think your Church has role models to help youth live morally upright lives?

This question was answered by youth from SDA and Catholic Churches and their views, though similar, were generally based on their respective churches. Despite the few youth 5 (7%) who feel that there are no role models, it is worth noting that majority of youth 68 (72%) and all Church leaders admit that there are role models in various SDA and Catholic Churches. However, 1 youth (1%) did not respond to this question. The few youth who feel that their churches do not have role models may be attributed to the fact that probably, they have been let down by adults that they respect and look up to as noted earlier. Alternatively, the generation gap between youth and adults may be blamed for the difference in perspective.

It was important for this study to ascertain which role models youth were inclined to. Consequently, youth responded to the follow-up question thus stated:

Who are your role models? This question was rephrased to Church leaders to read: **Who do you think youth role model?**

The results of youth's responses are presented on Table 4.7 below.

Table 4.7: Youth's perceptions on their role models

Role models	Number of youth N=74	%
Parents/guardians	33	44.6
Church leaders	12	16.2
Fellow youth	8	10.8
Older siblings	8	10.8
Church members	7	9.4
Others	5	6.8
No response	1	1.4

Source: Field Data (2014)

Youth's responses indicate that majority of them, 33 (44.6%), look at parents/guardians as their role models. 12 (16.2%) cite Church leaders, 8 (10.8%), 8 (10.8%), 7 (9.4%), 5 (6.8%)

role-modelled fellow youth, older siblings, Church members and others respectively. Only 1 (1.4%) participant has no response to this question. Most Church leaders think that peers, Church leaders, Church members and parents/guardians are youth's role models, respectively.

Most youth, 68 (72%), and all Church leaders agreed earlier that youth have role models in Church. However, when asked who these role models are, majority of youth, 33 (44.6%), cite parents/guardians whereas most Church leaders think that youth find role models in peers. The interviews hint that there is a challenge of finding role models at Church and at home due to the double standards portrayed by some parents/guardians as noted earlier. This paints a negative picture of adults and makes some parents to lose moral authority as main sources of sexuality education. Youth, therefore fill the gap with other alternatives. They find preferred role models who act as compasses to their lives. They are therefore inclined to peers who are more available and more understanding as earlier established. According to Madam Mary (OI), "Youth fear to disappoint a friend rather than family". Peer influence cannot be under-estimated. Nevertheless, youth still mention parents and guardians as their role models, an indicator that there is hope of parental mentorship if sexual issues could be articulated more openly and honestly by parents and other responsible adults in relation to spiritual issues (Reverend Obanyi, OI). This position is supported by Gallagher and Gallagher, 2006).

According to Ausubel (1954), parents can mentor youth as long as they are able to communicate values to them. He mentions that parental mentorship starts to break down when parents begin to lose moral value and when children become aware of other authorities, experience moral alternatives, and varied truths. That is when a functional rather than "sacred" concept of moral law emerges. He perceives that this is perpetuated by technological advancement in the 21st Century. Nevertheless, it should be noted that youth are easily put off by pretence and betrayal by adults that they admire and ape. Consequently, the adult community that has challenges needs to be assisted through the Church to prioritise mentorship because it is the most effective way of teaching and guiding youth.

Since Church leaders too agree that youth have challenges in relation to the object of mentorship both in Church and at home from the interviews, this study ascertains that youth have challenges in getting appropriate role models. This confirms their position on Table 4.6 (p.53) that mentorship is inadequately addressed in respective SDA and Catholic Churches. This agrees with Rogers (1972) who asserts that the older generation tends towards

maintaining a status quo and resists change. Adults first need to embrace change if they are to assist young people to change their attitude to morality, especially on sexuality matters. Youth desire to see adults who have a purposeful life. They also appreciate genuine and sincere adults (Pastor Atemba and Madam Mary, OI) and desire authentic models. Most youth long for a fulfilling relationship with parents/guardians. Unfortunately, most of them are too busy earning a living or operate in long distance marriages due to economic reasons (Reverend Obanyi and Pastor Maangi, OI). Absentee parenting is a challenge in the 21st Century due to economic pressure alongside challenges related to technological advancement and breakdown of traditional methods of socialisation of young people.

According to Peck and Havighurst (1960), stable, mature character is related to parental trust and faith in their children. They affirm that the child's readiness to confide in parents, children's approval by their parents, parents' approval of the child's peer activities and friendly inter-parental relationships have a role in mentorship. Therefore, sound character is related to positive family traits (regularity in the home, common participation in events by the parents and their children *et cetera*).

These findings affirm that mentorship is mainly the responsibility of parents. In this regard, it should be noted that the Church, the school and other social institutions are supplementary (Pastor Oirere, OI). Besides, Church leaders and parents/guardians perceive sexuality education as adequate because not all adults have failed as role models. If youth purpose to ape positive traits among adults, they cannot miss someone. It is interesting that youth opt to complain and emphasise the failures and weaknesses of adults. However, this means that adults have a challenge. They need to better their image as young people are watching them closely. Speaking is not sufficient; the young generation wants to see actions in an environment of parental love and appreciation.

The third objective of this study is to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County.

4.5 Moral and social issues arising from youth sexuality

This section presents research findings for the third objective of this study which was to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. The moral and social issues considered in this study are related to youth sexuality and include pre-marital sex, sexual abuse of children, use of

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modern contraceptives, and abortion. The perceptions of respondents on these issues were captured through questionnaires and interviews. The data collected is corroborated with data from Kisii Teaching and Referral Hospital.

Pre-marital Sex

The first moral and social issue that this study considers is pre-marital sex. Pre-marital sex refers to sex between a young and unmarried girl with a male youth or a man older than the girl. Whether the man is single or married, his sexual involvement with the girl is morally and socially unacceptable. If the man involved is single, then it is referred to as fornication for both but if he is married, it becomes adultery for him and remains fornication on the part of the girl. Pre-marital sex is considered wrong morally because it goes against the African societal value of virginity before marriage (Bahemuka, 1982; Mbiti, 1990). It is also viewed as a sign of disrespect to the institution of marriage Biblically (Hebrews 13:4) hence a form of sexual perversion (Maranga et al., 2008). Socially, pre-marital sex is wrong due to the social and moral challenges it causes victims as it has been discussed in the preceding paragraphs. This study intended to verify whether there are youth in the selected SDA and Catholic Churches who engage in sex out of wedlock. This was assessed through informants' responses to the question stated below:

Do youth in your Church engage in pre-marital sex?

Respondent's views, based on information that they gather from confiding in each other, depicts that 33 (45%) youth know peers who engage in pre-marital sex. Some 30 (40%) indicated that they did not know of any while few 11 (15%) gave no response. Interviews show that majority of Church leaders know of youth in their churches who engage in sex out of wedlock. Discussions about sex are rampant among young people unlike in the past when they avoided the topic (Pastor Maangi, OI). He attributes this to availability of information on sex related issues to youth in various forms especially on mass media (both print and electronic), perpetuated by technical advancement in the 21st Century.

Kaba (OI), a youth leader indicates that most time when youth are together, their discussions are mainly related to sex. They share what they learn from the social media and some of their personal experiences so openly that adults may not believe. This position is supported by Gallagher and Gallagher (2006) and Maranga et al., (2008) who suggest that the modern youth are exposed to so much information on sexuality issues. These open discussions on sexuality related matters among youth pose serious challenges because the source is peers,

who mainly depend on social media. The chances of the information being unreliable are very high since they easily access the information in print and electronic media on their own and it is not reviewed or censored by any authority.

The above discussion confirms that a significant number of youth engaged in pre-marital sex. Though they are taught sexuality education, they are negatively influenced to errant sexual tendencies by unreliable sources. Therefore, pre-marital sex and its related problems are a challenge in Kisii Central Sub-County. This gives a glimpse into the impact of peer pressure among youth as earlier noted because peers are the major source of information on sexuality issues among young people. They seem to believe in each other and share faulty views on sexuality due to lack of authentic information and proper guidance. This results in ignorant involvement in sex which makes them to regret later in life.

According to Pastor Atemba, Pastor Mainye and Reverend Obanyi (OI), one contributing factor to pre-marital sex among youth in Kisii Central Sub-County is the Abagusii culture which forbade parents to share information on sexuality with their children, regardless of age. These leaders ascertained the views of Bosire and Machogu (2013) who argue that this was mainly the responsibility of grandparents and other mature and responsible adults. The effect of this culture seems to be felt today as depicted in this study. Most parents have lost their moral duty as immediate teachers of sexuality education as expressed by majority of leaders interviewed. The responsibility has been relegated to schools, churches and any other third party parenting agent available. This becomes the basis for some parents supporting sexuality education programmes at Church actively (Pastor Makori, OI). Nevertheless, some leaders note that a number of parents support sexuality programmes at Church passively due to lack of awareness while others do so due to their busy schedules that render them unavailable to execute their parental responsibilities (Madam Mary, OI).

Information from the 2nd International Conference on Maternal, New-born and Child Health in Africa held in Nairobi on 29th October 2018 indicates that girls from rural areas are thought to be more reserved but they break their virginity earlier than those in towns. Village girls have first sex at 16.7 years of age when those in schools are in Form two and three while those in towns, who are often assumed to be more hedonistic, have first sex at about 18.4 years, most likely after completing secondary school. Consequently, girls from the village start giving birth earlier and also get married earlier than their counterparts from towns.

Eunice (OI), a girl from the village who conceived while in form two says, "I do not know how it happened; it was my first time and it somehow happened".

In Ausubel's (1954) analysis of the inherent sacredness of moral standards, he asserts that it starts to break down when parents begin to lose value. According to him, this occurs when children become aware of other authorities, experience moral alternatives, and a variety of truths. As youth join older peers with clearly differentiated roles and participate in formulation of rules, a functional rather than sacred concept of moral law emerges. This partly explains the causes of pre-marital sex among youth.

Nevertheless, there are several attendant challenges related to pre-marital sex including guilt caused by regrets that lead to emotional and spiritual hurt that damage one's mental health, reduced self-worth due to compromise and failure, fear that others may find out what one did, STIs including HIV/AIDS infection and pregnancy may occur, (Gallagher and Gallagher (2006). Besides, it should be noted that in perverted sex, the victim may suffer "sleeplessness, anxiety attacks, a feeling of being run down, trouble concentrating, forgetfulness and headaches" caused by sexual concerns (Ibid:148). In sexual wrongs there are "no victimless crimes" because both the victim and others, "innocent or not" suffer the same consequences (Ibid: 148). Pre-marital pregnancy makes some girls to drop out of school (Muganda and Omondi, 2008) to take care of the pregnancy and later the baby. Pre-marital sex and STIs are emerging issues among the youth in Kenya today therefore they shall be discussed further later. In conclusion, the challenges discussed above make pre-marital sex socially unacceptable because while the victim undergoes psychological and physical torture as outlined above, those associated with the victims (family and friends) are affected too. When a youth suffers any of the consequences mentioned above, the parents/guardians and other associations are directly and indirectly affected. This will be explained further as this study analyses STIs and the consequences of pre-marital sex. The challenge with contemporary society is that people have become used to the wrong emphasis on sex until it looks normal yet it is ungodly and unbiblical and therefore morally unacceptable. Adultery is hardly scorned at and morality is continually diminishing as people get more and more ego-centric (Ibid) in today's society that emphasises freedom of choice with little regard for others' convenience and comfort.

Pre-marital sex thrives because in this era, African cultural norms governing social conduct have been eroded beyond recognition as a result of modern trends. This is part of the reason why the Kenyan Government is making efforts to provide Comprehensive Sexuality Education through the school curriculum (Government of Kenya, 2011). In conclusion, the Church has the responsibility help young people to understand that sex is meant for the long-lasting and productive joy of marriage.

However, from the foregone discussion and views of Church leaders interviewed, not all youth are sexually active. This means that churches should continue with teachings and emphasis on Abstinence and Behaviour Change (ABC). This proves the fact that though there are challenges experienced by the churches in their attempt to provide sexuality education, the sexuality programmes that are run in schools and churches are not in vain. They need to be adjusted and strengthened for more effectiveness as noted earlier in this study. This way, the Church can provide sexuality education to young people to teach them responsible sexual behaviour (Madam Mary, OI).

Youth have sex mainly for three reasons: pleasure, lust and money rather than for love and procreation as stated in the Bible (Pastor Maangi, OI). The youth need to be taught that pre-marital sex is condemned in the Bible (Reverend Obanyi). Gallagher and Gallagher (2006) ascertain that any sexual expression that takes one into intercourse (including substitutes) is described as fornication by the Bible and therefore ungodly. They further suggest that

> "...sex is supposed to be part of a total trusting and confident
> relationship that without the whole package of the biological
> coupling is hardly satisfying" (pg. 112).

Morally wrong attitudes about sexuality contribute to pre-marital sex. As noted earlier in this study, the Old Testament wisdom literature in Proverbs (2:16-19; 6:20-35; 7:6-27; 23:26-28), for example, warns young people against sexual sin because it is a waste of the God-given sexuality on unsatisfying and unloving relationships. First Corinthians 6:18 encourages youth to flee from fornication because all sins that a man commits are done outside his body but anyone who commits fornication sins against his own body while first Corinthians 6:13b states "Now the body is not for fornication, but for the Lord; and the Lord for the body" (King James Version). First Thessalonians 4:3 states that "For it is the will of God, even your sanctification, that you should abstain from fornication" (King James Version).

Since pre-marital sex may lead to pre-marital pregnancy and the two are closely related as emerging issues in the 21st Century, this study sought to establish the prevalence of pregnancy out of wedlock in Kisii Central Sub-County.

Pregnancy out of wedlock

The respondents' views in the selected SDA and Catholic Churches were assessed through the question stated below:

Did any youth in your Church get pregnant out of wedlock?

The data was analysed and summarised in Table 4.8 below:

Table 4.8: Respondent's views on youth who got pregnant out of wedlock in Church

Youth's views	Frequency N=74	%
Yes	42	57
No	19	26
No response	13	17

Source: Field Data (2014)

Results from youth's responses showed that 42 (57%) know peers who had become pregnant out of wedlock. 19 (26%) indicate that they did not know any while 13 (17%) gave no response. Majority of Church leaders interviewed knew youth in their churches who had conceived out of wedlock while some did not know of any. Girls, mainly from primary and secondary schools, in the region get children out of wedlock (Madam Mary, OI). For example, Mary (OI), an Adventist youth, conceived out of wedlock after KCPE and confessed that her family supports her and the son. They do not stress her concerning who the father of her child is nor his responsibility in maintenance of her son. Although this is positive in helping the young girl feel a sense of belonging in her predicament, the flipside is that she and others around her may assume that adults condone childbirth out of wedlock.

Eunice (OI), a Catholic believer, was not as lucky. She dropped out of school in form two due to pregnancy, crumbling her dreams of being a doctor. She later married a peasant and is now a mother of two. However, Joy (OI), an Adventist youth conceived while in form four but sat her KCSE. She chose to keep her pregnancy against pressure from peers and aunties to terminate it.

Evidence from Kisii Teaching and Referral Hospital confirm the high rate of teenage pregnancy in Kisii Central Sub-County as summarised on Table 4.10 below:

Table 4.9: Cases of expectant mothers below 20 years of age who delivered at Kisii Teaching and Referral Hospital between 2012 and August 2015

Year	Total no. of cases	Below 14 years	15-19 years	Total	Percentage (%)
2012	5883	49	1283	1332	22.6
2013	7244	41	1515	1556	21.5
2014	8688	64	1073	1137	13.1
2015 up to August	6191	17	579	596	9.6

Source: Kisii Teaching and Referral Hospital (2015)

Table 4.9 above shows that 1,332 (22.6%) of deliveries conducted at the facility in 2012 were teenage mothers. In 2013, 2014 and up to August 2015, the cases were 1,556 (21.5%), 1,137 (13.1%) and 596 (9.6%) respectively. It should be noted that teenage mothers who attended other health facilities in the region and those who delivered at home through the assistance of local midwives were not captured in the above statistics.

Therefore, pregnancy out of wedlock, a precursor to school dropout and early marriages, is a challenge among youth in Kisii Central Sub-County. Some teenage mothers claimed to be married on admission to the hospital despite their young age, a fact that was tricky for the hospital staff to prove, and some were not necessarily first time mothers (Margaret, OI). This can be attributed to stigmatisation that is associated with unplanned pregnancy and single parent families in society.

Many young girls who conceive drop out of school and eventually get married (Rev. Obanyi, OI). This is caused by shame on the part of the girl and stigmatisation from the peers and the community. Some victims are forced to drop out of school due to lack of support from parents/guardians as a result of poverty. Such girls may be driven to early marriages by their circumstances against their wishes. Pre-marital pregnancy among youth robs the community of brilliant minds that opt for marriage rather than pursuing education, and some even lose their lives as a result of child-birth related complications (Pastor Maangi, OI). These may

include bladder damage that results from unsupervised labour, complications related to their tender age like caesarean delivery and psychological effects (Muthoni, 1987) like post partum depression.

"Most girls drop out of school and are forced into early marriages yet they are not mature physically, emotionally, psychologically and economically. Others have to live with the stigma of being called single mothers although young and they may have no choice due to poverty or/and ignorance. Some girls become vulnerable to further sexual exploitation and abuse by men that they may trust once they have delivered their first baby. They become susceptible to men who may only exploit them sexually without serious commitment to marriage as the young girls may expect. This is caused by culture that generally condones promiscuity among men" (Chukwu, 2015).

Some are driven into prostitution due to poverty and economic pressure that are products of crisis pregnancy. Others still get STIs, including HIV/AIDS because early sexual activity among girls pre-disposes them to infection (Chukwu, 2015). Pre-marital pregnancy shutters dreams of many girls in Kisii Central Sub-County (Pastor Maangi, OI; Reverend Obanyi, OI).) Besides, unplanned pregnancy elevates poverty levels among girls from poor backgrounds because the birth of the child adds to the financial burden of the girl's family (Madam Mary, OI). In addition, in the long term, this minimises their opportunities for employment as a result of dropping out of school, raises poverty levels and perpetuates gender inequalities (Reverend Obanyi, OI) because some of the girls who give birth out of wedlock are less endowed economically as most of them terminate their education prematurely.

Although some girls manage to go back to school after delivery due to the government policy that gives them maternity leave, majority change schools due to fear of stigmatisation (Madam Mary, OI). Some girls have their education temporarily disrupted as they go for maternity leave and this may affect their performance in the long run, especially if they have to join the same class on return. In most cases, such girls are stigmatised and may not perform as well as they were meant to. Some cannot adjust and this forces those parents/guardians who are willing and able to change schools for them as the parents/guardians take care of the baby. Others after feeling rejected by people that they trusted like parents, relatives and friends opt to drop out of school altogether.

Those who cannot afford to change schools may perform much less than their expectations due to the time lost while on maternity leave and stigmatisation. Those in day schools suffer more challenges because they have to battle with the double responsibility of being pupils/students in the day on week days and mothers at night and during weekends. Some girls resort to abortion because pregnancy out of wedlock has social and psychological challenges that most girls are too young to handle. This is the reason why some of them dump their babies after delivery or kill the babies while they are below five years. Finally, pregnancy out of wedlock among youth is a contributing factor to single-parent families which most people are yet to adequately adjust to as normal. The above consequences are evidence of the social and psychological effects of pregnancy out of wedlock to the girls. Although some men responsible for the pregnancy may endure some of these consequences, the girl is likely to feel it more. Therefore, the Church could address sexuality education as a matter of urgency because Christian youth are not an exception. In addition, the Church is expected to be the voice of reason in such dilemma that negatively affects society because the pregnant girl can never feel the same (Madam Mary, OI). The community appears helpless due to the new system of child upbringing brought by Christian education, Western education and modern trends that are products of technological advancement witnessed in this 21st Century.

Most youth who conceived became victims on their first sexual encounter (Pastor Makori, OI). This concurred with Combs, Arila, and Purkey (1971) who affirm that pregnancy out of wedlock gets youth off-guard. They argue that when youth engage in pre-marital sex, they never even think of pregnancy. These results ascertain that pregnancy out of wedlock is a challenge among youth despite the sexuality education they receive. However, it is worth noting that this is not unique to Kisii Central Sub-County. There is a general trend in contemporary society as children of teenage mothers born out of wedlock are a normal occurrence in many places today (Gallagher and Gallagher, 2006).

The study also sought to verify the reactions of youth, parents/guardians, Church members and Church leaders towards the youth who conceive out of wedlock. Their perceptions were assessed through the question thus stated:

What was the reaction of these groups of people towards the youth who conceived?
The analysis of participants' responses is presented in Tables 4.10 on page 66.

Table 4.10 shows the views of various groups on their reactions to youth who conceived out of wedlock. In all the groups, majority of them fairly understand the plight of the victims of pre-marital pregnancy.

The data in Table 4.10 confirms that people around victims of crisis pregnancy were fairly understanding to them. Nevertheless, different groups may have varied reasons for being fairly understanding. Youth probably do so due to shock, disbelief and sympathy. Parents/guardians, Church leaders and Church members are fairly understanding because of several reasons, including viewing youth's failures as their own failures (Madam Mary, OI). Alternatively, it could be because some had similar experiences or, they simply understand that human beings make mistakes and youth are not exceptional (Pastor Mainye, OI).

Regardless of their reasons, respondents concur with Sharkey and Welch (1979) that victims of crisis pregnancy should be compassionately handled to encourage frank discussions. Although this might pave way for further guidance, parents and the Church should be cautious not to compromise Biblical standards of morality. They should not interfere or protect youth from natural consequences of their wrong conduct because these can be great learning experiences for offenders. As Dudley (1978) puts it, some of the richest learning experiences in life come from allowing youth to reap the results of their actions. Wise discipline which builds relationships and respect for adults and godly values ought to be perpetuated. Nevertheless, unreasonably harsh discipline that breaks the youth's spirit should be discouraged. Supportive family and caring friends can be of great help. However, it is vital for the young mother to be assisted to learn her lesson through proper guidance and counselling that can be availed to such victims at Church in a friendly and understanding atmosphere that mirrors the love of Christ to.

Table 4.10: Youth's views on reactions of various groups to youth who conceived out of wedlock in Church.

Groups N= 74	Very under-standing 1	Under-Standing 2	Fairly under-standing 3	Not under-standing 4	Showed no reaction 5
Fellow youth	6	16	17	15	16
Parents/ Guardians	10	13	26	17	8
Church members	9	14	19	19	13
Church leaders	11	15	19	18	11

Source: Field Data (2014)

Besides, children born out of wedlock are also stigmatised socially because they live in their grandparents' homes or for being children of single parents because today's society is yet to fully adjust and accept single parent families as a norm. Single parents are easily looked at negatively by society. Rather than appreciate the mother's moral effort of keeping the pregnancy and caring for the child/children single handed rather than abort, they are viewed as promiscuous and ungodly by society. This is discrimination, a social evil, and morally unacceptable. Most single mothers suffer social and moral prejudices that only they understand including discrimination by men who may want to marry, even when such men may have fathered such a child/children in other sexual relationships. The effects of pre-marital sex make it socially and morally unacceptable. The value of youth sexuality education offered by the Church in providing youth with knowledge and skills that they require to develop individual moral capacity cannot be over-emphasised.

Since STIs are majorly transmitted through sex, this study endeavoured to establish their prevalence in Kisii Central Sub-County given the high rate of pre-marital sex.

Sexually Transmitted Infections

Respondents answered the question that is stated below.

Did any youth in your Church suffer from STIs?

Results from questionnaires and interviews indicate that they are aware of some peers who suffered from STIs. This is from information gathered from the youth's informal interactions. However, few youth 5 (7%) had suffered from gonorrhoea and the same number had suffered from syphilis. On the contrary, most youth 64 (86%) did not respond to this question. Majority of the Church leaders interviewed said that they were not aware while a few knew of some youth who suffered from gonorrhoea or syphilis. As a result, this study could not verify the prevalence of STIs among youth.

According to Pastor Atemba (OI), this could be attributed to the fact that health issues are generally private. Consequently, majority of youth who get infected are bound to seek treatment privately and therefore choose to handle it discreetly (Pastor Mainye and Pastor Makori, OI). Those who open up opt to share with peers rather than adults (Pastor Mainye, OI).

The responses from leaders and youth ascertain that sexually active youth hardly use protection during intercourse. This is confirmed by the few youth who admitted that they suffered from STIs and responded to the questionnaires. Information from Kisii Teaching and Referral Hospital also indicates that the facility hardly attends to such cases (Margrate, OI; Table 4:10 pg. 66) despite the high rate of teenage pregnancy in the area. This concurs with Trinitapoli (2006) who asserts that one of the consequences of casual sexual relationships is STIs, which youth are prone to. Although this study could not establish the prevalence of STIs among youth in the study area, the youth need to be assisted to understand that casual sex is not safe and that it can lead to death through transmission STIs and other attendant challenges. It is not just a question of young people dying from AIDS but youth need to understand that other deadly diseases interact with HIV/AIDS thus pre-disposing victims to active tuberculosis or severe malaria, because the immune system is already damaged (Gallagher and Gallagher, 2006). Besides, some STIs are more widespread today despite improved medical treatment because of increased sexual perversion (Ibid). Young people need to be assisted to understand that one can get infected with a fatal STI in a single foolish act of unrestrained passion (Pastor Maangi, OI).

Young women are more pre-disposed to contracting STIs and HIV/AIDS. However, socio-cultural factors like "low negotiating capacity in marriage, sexuality and increased risk of physical or psychological violence" make them more vulnerable (World Health Organisation, 1999). The youth should be guided through effective sexuality education in Church to know that momentary enjoyment of sex is not worth the cost, the truth that crusaders of 'sex for pleasure' do not address (Gallagher and Gallagher, 2006). This makes pre-marital sex morally unacceptable.

This study also sought to establish if there were cases of sexual abuse among children as a result of prevalent pre-marital sex in Kisii Central Sub-County.

Sexual abuse of children

The second moral and social issue that was considered in this study is sexual abuse of children. Sexual abuse of children is defined as any form of child abuse in which an older adolescent or an adult uses a child for sexual fulfilment. These include putting pressure on a child or asking them to engage in sex regardless of the outcome, exposing one's genitals indecently to a child, exposing a child to pornography, having actual sexual contact with a child, coming into physical contact with a child's genitals, looking at a child's genitals without physical contact, or using a child to create child pornography (MOE, 2016). For the purpose of this study, actual sexual contact with a child is considered in assessing sexual abuse of children in pre-marital relationships. This study endeavoured to establish how old the youth were when they engaged in sex. The informants responded to the follow up question as stated below:

How old was the youth when he/she engaged in sex?

This question was answered by youth and Church leaders. Results from youth's views are presented on Table 4.11 on page 69:

Results from youth, according to Table 4.11 show that majority of them, 40 (54%), did not respond to this question. 14 (19%) indicate that the youth engaged in sex between 16-18 years, 8 (11%) between 19-22 years, 7 (09%) were above 22 years while 4 (05%) were 12-15 years. 1 (01%) respondent cites a peer who engaged in sex when they were below 12 years.

Table 4.11: Informants' views on the age of the youth when he/she engaged in sex

Age brackets	Youth's responses N=74	%
Above 22 years	7	9
19-22 years	8	11
16-18 years	14	19
12-15 years	4	5
Below 12 years	1	1
No response	40	54

Source: Field Data (2014)

From the interviews, 8 Church leaders indicate that they know youth between 16-18 years who engage in pre-marital sex in their churches. 4 and 3 know youth who were 12-15 years and 19-22 years respectively and no leader had knowledge of youth who engaged in sex below 12 years of age.

The foregone discussion is evidence that most youth engage in pre-marital sex between 16-18 years. This corroborates the data from Kisii Teaching and Referral Hospital where in 2012, 2013, 2014 and from January up to August, 2015 there were 1283, 1515, 1073 and 579 cases of teenage mothers between 15-19 years, respectively (Appendix J, p.124). This age bracket registered the highest number of teenage mothers in all the stated years because as teenagers grow older, peer pressure to indulge in sex increases (Were, 2007).

However, some youth below 15 years conceived out of wedlock. Data from the same hospital indicates that there were cases of mothers who delivered before their 15th birthday. The statistics were: 49 in 2012, 41 in 2013, 64 in 2014, and by August 2015, they were 17 (Appendix J, p.102). This confirms the position by Maranga *et al.*, (2008) that the 21st century is witnessing a challenge of very early sexual debut among teenagers below 15 years. Nevertheless, it should be noted that these figures exclude teenage mothers who delivered in other health facilities in the study area and those who delivered at home with the assistance of traditional midwives. Those who may have indulged and never conceived are also not included. Nevertheless, these figures are still high, an indication of prevalent sexual activity among minors in Kisii Central Sub-County.

Although young people go to Church, some do not benefit from teachings on sexuality. As Sandford and Sandford (1982) put it:

> " ...today's culture is much too devoid of the
> sense of the holy, and of the proper respect for
> modesty....Add to that today's relaxed views
> of chaperoning....The culture also teaches the
> opposite of Christian love – to get what you
> want, with no respect for others....Not love
> but carnality pushes us to go far....(pg.289)."

Youth do not obey Biblical teachings against sexual immorality (Hebrews 13:4) or the ATS perspective against pre-marital sex (Bahemuka, 1982). This is in agreement with Kenya Human Rights Commission's (2010) argument that teenage pregnancy and abortion are common among school-going girls in Kenya.

However, it is worth noting from the statistics given above that several girls below the age of 18 conceive and give birth. This is evidence of sexual abuse of children in Kisii Central Sub-County, in spite of it being a constitutional right for children not to be sexually abused. The Kenyan Constitution states that:

> "Every person has a right to freedom and security of the
> person, which includes the right not to be: subjected to
> any form of violence from either public or private sources."
> Article 29 (c).

The Constitution further states that:

> "Every child has the right: to be protected from
> abuse, neglect,...all forms of violence, inhuman
> treatment...and hazardous or exploitative labour."
> Article 53(1) (d).

Most people who abuse children are males (Lewis, 1987). The Alan Guttmacher Institute (1994) put it this way:

> "Some 74% of women had intercourse before age 14
> and 60% of those who had sex before age 15
> report having had sex involuntarily." (pg.28)

It has been noted earlier that some of the youth have sexual relationships with men older than them. Although it is common for girls/women to relate with men slightly older than them in society, the scenario here is morally and socially unacceptable because the girls in question are children (under 18 years). The intention of the males in such relationships is selfish and exploitive (Pastor Atemba, OI) because the girls are minors regardless of whether there is free consent or not. Even if free consent is fully given, the girls are coerced (Flaman, 1999; MOE, 2016) or threatened, making it illegal, morally wrong and socially unacceptable.

One of the causes of sexual abuse is societal norms on the roles of men and women (Lewis, 1987). Examples include men's promiscuity being excused by culture while a woman is outrightly condemned; male dominance that makes women feel inferior and patriarchal views in modern society deprive women some basic constitutional rights because women have to submit to men (Chukwu, 2015) in many communities regardless of the pain it causes the women. As a result, men have a social advantage. This pre-disposes girls to sexual abuse by men and makes many victims to suffer silently for fear of stigmatisation. The mothers of such girls would not even let them speak about it, let alone seeking help of any kind (Madam Mary, OI).

Other causes of sexual abuse of girls are a distorted perception of sexuality and making the female body more of an object by commercial advertisements and pornography and upholding violence against women in popular entertainment (Canadian Church Leaders, 1992). Both the SDA and Catholic Churches teach against sexual abuse of any nature based on the Bible (Pastor Atemba, OI and Reverend Obanyi, OI). The Catholic Church in reference to the Bible and other classical Christian sources does not only speak on chastity as a vocation but also castigates lust, pornography and fornication (Flaman, 1999).

In addition, sexual abuse of children has several consequences including wounding their respect deeply; injuring their moral and physical integrity to which each person has a right and their freedom; alongside psychological pain, making it immoral, intrinsically an evil act and a crime. It may also cause physical harm, transmission of STIs, including HIV/AIDS and /or involuntary pregnancy (Ibid). Emotional distress and low self esteem are part of their pain (Pastor Oirere, OI). Unfortunately, some effects are long lasting and devastating (Lewis, 1987) and can only be minimised through treatment and counselling.

The aim of recognising and ensuring the protection of human rights and basic freedoms is to ensure that social justice is promoted and the potential of all human beings is realised (Kenyan Constitution, 2010 (Article 19)). It is both immoral and criminal for children to be sexually molested, whether they conceive or not. Women, youth and children are categorised as vulnerable groups (Ibid: Article 21 (3)) and require protection from the Church even when no other institution seems to follow up the matter. It is necessary to ensure that as an individual enjoys their freedom and rights, they do not prejudice the basic freedoms and rights of others (Ibid: Article 24 (d)). Every Kenyan citizen, children included, has a right to dignity and their dignity should be protected and respected (Ibid: Article 28).

Part of the remedy is to guide children to embrace true religion from their earliest spiritual training in the home. Basic development of moral character is the best way to teach them right and wrong as the Bible reckons (Proverbs 22:6). Sexuality needs to be practised in a responsible way because it has risks and dire consequences (Melgosa, 2008). Men who abuse girls sexually should be made to face the legal consequences of their actions without prejudice and sympathy to deter would be perpetrators. Besides, they should be assisted to repent and seek God's forgiveness and healing to restore them (Sandford and Sandford, 1982). In addition, the victims of sexual abuse and violence can be given empathic and sensitive support and care including counselling, medical treatment, therapy and they also require prayer for healing (Ashley and O'Rourke, 1994). These can be availed through Church by pastors/priests, teachers, friends, doctors or even counsellors (Flaman, 1999) as part of youth sexuality education in a spiritual context.

All members in society can contribute in preventing and overcoming sexual abuse in several ways. One of these ways is by ensuring that individuals are well informed to recognise the symptoms of abuse, to respond appropriately to those abused and educate others on the same (Ibid). The children and adults need to be helped to understand that no human being has the right to possess and control another (Lewis, 1987), and that forced intimacy shows disregard for the emotions of the one being forced rather than show love and care (Flaman, 1999). In most cases, women do not report abuse even in anonymous surveys because of trauma, shame and some of the men may deny abuse (Hum, 1993; Madam Mary, OI). The negative impact of sexual abuse is carried into later per-marital relationships and marriage (Flaman, 1999) if they are not adequately addressed. This requires a pastoral approach to raise awareness and

prevent sexual abuse and effect change in attitude and healing to victims of sexual abuse and/or those who have abused others (Pastor Oirere, OI).

The third moral and social issue was use of modern contraceptives.

Use of modern contraceptives

The study further investigated whether the youth who had sex as stated earlier used any form of modern contraceptives (condoms, pills, injections and morning after tablets) to prevent pregnancy. The informants responded to the follow up question as stated below:

Did the youth above use any modern contraceptives when he/she engaged in sex?

Youth's responses, a product of youth confiding in each other, depict that 34 (50%) did not respond to this question. 25 (34%) of them were not sure, while 6 (8%) cite use of modern contraceptives and another 6 (8%) know peers who did not use any contraceptives. Most Church leaders interviewed argue that youth who are sexually active do not use contraceptives because of rampant pregnancies and STIs among them. However, some of them were not sure while some indicate that the youth they know used modern contraceptives.

The responses from leaders suggest that knowledge of use of contraceptives by youth or lack of it among Church leaders could be an indicator of their relationship and level of commitment to the youth they lead. Church leaders who have a higher commitment to their youth may know if they are sexually active and if they use any contraceptives at all. This is, however meant to be a product of closer interactions. As Richards (1972) indicates, effectiveness of youth ministry is determined by the leader's personality more than any other single factor. This empowers the leader more in addressing the challenges youth encounter, including pre-marital sex and its attendant challenges.

Nevertheless, though most respondents did not respond to the question, the above results show that some youth engage in sex without any form of protection. This pre-disposes them to STIs and HIV/AIDS, besides exposing them to pre-marital pregnancies. The study observed that the high rate of pre-marital pregnancies witnessed among the youth in the area under study is evidence that youth engage in pre-marital sex without use of modern contraceptives.

Besides, it was noted from the interviews that some female youth use contraceptives including injections, morning after pills/emergency pills (RU486) and nor-plant to prevent pregnancy but they are buffeted by STIs due to their low morality (Pastor Makori, Pastor Mainye and Madam Mary, OI). KHRC and RHRA, 2010 also confirm that in 2003, among the 42.1% youth between 15-19 years who confirmed to have had their first sexual experience, young women who consented to have used modern contraceptives were only 11%. The 2nd International Conference on Maternal, New-born and Child health in Africa held in Nairobi (October, 2018) indicates that majority of the girls in the village do not use modern contraceptives until they are 22 years old while those in towns start using contraceptives at 21.9 years. Pastor Makori, (OI) also hints that most youth get infected by strangers who they meet through their friends, a pointer to the impact of peer influence and thoughtless indulgence in sex out of wedlock. This notwithstanding, pre-marital sex has other challenges including STIs, HIV/AIDS, and psychological trauma that cannot be solved by use of modern contraceptives. Nevertheless, contraceptives are not 100% successful nor are they a solution to all consequences of casual sexual relations like mental effects (Gallagher and Gallagher, 2006).

However, use of modern contraceptives even among married couples is a controversial moral issue. According to Catholic Straight Answers.htm (2015), Christianity (Orthodox, Roman Catholics and Protestants) had a common stand on contraceptives before the 20th Century when they condemned them in support of Natural Family Planning (NFP), also referred to as sympto-thermal method. Ever since, the debate continues but currently, positions vary among various denominations with some variations from time to time. The use of modern contraceptives is generally supported by Protestants and Anglican Churches but the Catholic Church is divided on the matter. While some support it, those opposed to it believe that it interferes with the procreative aspect of marriage as designed by God. Besides, it erodes morals (Reverend Obanyi, OI). Some Catholics have blamed modern contraceptives for removal of conjugal love from marriage, making it a sex act and depersonalising and exploiting sexuality. In spite of the above controversy, this study holds that if contraceptives are encouraged among youth, the Bible and moral decency will be inconsequential. This is because if youth are allowed to have free access to contraceptives whenever they wish, then sexual purity will be an option rather than a rule according to the Bible requirement.

The forth moral issue that this study considered is abortion.

Abortion

The study sought to verify whether there were cases of abortion among youth who conceived in the selected SDA and Catholic Churches because abortion is an attendant challenge of pre-marital sex. Youth and Church leaders responded to the question stated below:

Have there been any cases of abortion among youth in your Church?

Their responses to this question were summarised and are presented on Table 4:12 below.

Table 4.12: Views of respondents on knowledge of cases of abortion among youth in Church

Youth's views N=74	Frequency	%
Yes	20	26.4
No	45	60.8
No response	9	12.8

Source: Field Data (2014)

Results of youth's responses on Table 4.12 above show that 45 (60.8%) did not know of any cases of abortion among peers in their churches. 20 (26.4%) indicate that they were aware while 9 (12.8%) gave no response. Views of Church leaders from interviews showed that majority of them know of cases of abortion in their churches while some do not know of any.

There is a discrepancy among respondents who indicated knowledge and lack knowledge of cases of abortions procured by youth. 45 (60.8%) youth do not know whereas 11 (64.7%) Church leaders were aware. This is because abortion is a sensitive matter that may only be discussed in whispers or discretely by those concerned and peers may fail to know. Nevertheless, both groups of respondents have knowledge of youth who procured abortions. This concurs with Kenya Human Rights Commission (2010) that abortion is viewed as a practical solution to unwanted pregnancy, a problem that is complicated by social stigma and economic challenges. Youth (Table 4.6 on p.50) and Church leaders cite abortion as one aspect of sexuality education that is inadequately taught at Church earlier in this study. Therefore, the best way of empowering young people on youth sexuality is to focus on unintended pregnancy, abortion and STIs (Nichols and Good, 2004) by the Church despite being a controversial moral issue. If this is not done, alongside teaching basic principles of morality and virtue in a Christian environment, then more Christian teenagers will engage in

pre-marital sex due to secular influence, and the result could be more illegitimate pregnancies and more demand for abortion that are products of foolishness or innocence (Gallagher and Gallagher, 2006).

The abortion debate consists of the pro-life (who argue that human life is sacred and no one has a right to take it away) and the pro-choice (who support women's rights to do what they wish in case of pregnancy). Catholic Straight Answers.htm (2015) verifies that though the pro-choice and pro-life categories have been in existence for long, both sides of the debate have variations. Some proponents of pro-choice believe that abortion should only be a last resort when either the mother or the unborn baby or both are endangered. Some are advocates of unrestricted access to abortion regardless of prevailing circumstances. On the contrary, the pro-life proponents vary from opposition to abortion despite prevailing circumstances to its acceptance under situations of incest, rape or when the mother's life is at stake (Ibid; Flaman, 1999).

Despite the debates, some abortions are engineered by parents/guardians against the wishes of some victims of teenage pregnancy (Pastor Mainye, Pastor Makori, Madam Mary and Margaret, OI). The young girls who procure abortion may be oblivious of the effects. These include uterine perforation, infections, bladder damage, psychological effects (Muthoni, 1987) and deaths. Therefore, abortion needs to be addressed despite being a controversial moral issue. Pastor Makori (OI) and Madam Mary, (OI) also think parents/guardians are a major challenge because though Christians, some encourage promiscuity among their youthful children by availing contraceptives for them. Besides, certain parents assist teenagers and young adults to procure abortion, with the youth's consent or without as confirmed by Joy (OI), who kept her pregnancy against pressure from friends and relatives to terminate it. Pauline (OI), an Adventist teenage mother of one, delivered in standard seven and her mother offered to care for the baby to let her continue with school. She passed her KCPE and secured a place in a prestigious secondary school. Unfortunately, she conceived again while in form three, a pregnancy she was circumstantially forced to terminate to remain in school.

This corroborates with earlier findings where 16% young women below 20 years were among the over 20,000 abortion-related complications treated yearly in Kenyan public hospitals in 2003 (Kenya Human Rights Commission, 2010). Glasser (1972) too affirms that abortion is resorted to as a remedy to pregnancy out of wedlock despite being more punitive than

corrective. Kenya Human Rights Commission (2010) also ascertains that the anti-choice and pro-choice debate about when life begins is inconsequential to the young women's minds. This implies that pre-marital pregnancy and abortion are prevalent in Kenya despite religious teachings and legal constraints. Pastor Oirere (OI) ascertained that one of the major challenges the Church faces today is divergence between the theory and practice of God's word, both among old and young people.

As Gallagher and Gallagher (2006) suggest, abortion should be avoided as a way out of crisis pregnancy because despite all the ethical debates, the victim can never escape feelings of guilt and loss; a position supported by Madam Mary (OI). They also aver that the relatively rare situations where the mother has to make a choice between the baby's life and her own (rape, incest, life-threatening genetic disorders *et cetera*) should be based on one's conscience and require an individual decision (Ibid). "From my experience of counselling young girls who procured an abortion for convenience (to stay in school and continue with education), they expressed deep feelings of regret as a result of decisions that they took quickly and thoughtlessly, and at times under pressure. Later, they saw them as great mistakes that they wished they had a second chance to escape. At such moments, the girls appreciate abstinence as appropriate sexual behaviour, though late (Madam Mary, OI). Abortion is a challenge that cannot be denied or ignored by the Church among youth in today's society. Young women need to be reminded of the tremendous responsibility that comes with parenthood in youth sexuality offered to them at Church to help them avoid entering into it hastily and lightly (Ibid).

This study also sought to establish the reactions of youth, parents/guardians, Church members and Church leaders when a youth in Church procured an abortion. The youth's views were assessed through the question that is stated below:

What was the reaction of the various groups of people in the Church when the youth in your Church procured an abortion?

The responses are presented in Table 4.13 below.

Table 4.13: Views of youth on reactions of various groups of people in the Church to youth who procured abortion

Groups N=74	Very under-standing 1	Under-standing 2	Fairly under-standing 3	Not under-standing 4	Showed no reaction 5
Fellow Youth	12	13	18	17	14
Parents/guardians	12	15	16	18	13
Church Members	13	10	14	17	20
Church Leaders	14	11	13	19	17

Source: Field Data (2014)

Table 4.13 above shows that youth fairly understood while parents/guardians and Church leaders and Church members did not seem to understand the youth who had procured abortion.

The foregone discussion shows that people around victims of abortion did not understand them. Both youth and leaders ascertained that the adults in Church displayed lack of understanding to the victims. The scenario displayed a "holier than thou" attitude because "...all have sinned and fall short of the glory of God..." (Romans 3:23, NKJV). Adults too have their weaknesses and failures and need to be fore-bearing with young people as they grow because they are bound to stumble. Adults also need to bear in mind that what makes pre-marital sex and abortion noticeable sins is that when a pregnancy occurs, it is visible unlike in most sins that human beings commit (Pastor Mainye, OI). If the victims are not treated with understanding, they may not be helped to understand their faults nor find further guidance.

Nevertheless, victims suffered psychological trauma, regardless of parents/guardians (mainly mothers, aunts and sisters) facilitating them with an intention of enabling them to proceed with education (Pastor Mainye, OI; Joy, OI; Madam Mary, OI). Some are influenced by peers while others are victims of relatives whose intention is to maintain the status quo in Church and/or in society (Pastor Makori, OI). Whichever way, youth who procure abortions suffer several effects including physical effects that have medical implications. Seemingly, abortion

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has been abated among Christians yet the Church should go against the popular culture of this age (Romans 12: 2). Constitutionally, abortion is illegal in Kenya because life starts at conception (Article 26(1)) and it is only allowed if seconded by a trained health professional (Article 26(4)). Every child has a right to life and the family and government should ensure its survival and development (Children Act, 2001). Biblically, it is not allowed according to the 7th Commandment (Exodus 20:13). Therefore, despite the contemporary argument that abortion should be legalised because young girls procure it behind the scenes and endanger themselves, it is not a solution to irresponsible sexual behaviour. Metaphorically speaking, that would be cutting the branches rather than digging out the roots that ail our contemporary society morally. Instead, young people should be helped to learn restraint, self control and personal responsibility in decision making alongside critical thinking. Provision of comprehensive sexuality education in schools could be part of the way forward in the 21ST Century. However, there are existing controversies that vary from place to place. These arise from the different opinions on content and methods of delivery, that are essentially due to variations of the values and views of stakeholders (parents, teachers, religious leaders, school administrators, non-governmental organisations and faith-based organisations) (Haberland and Rogow, 2015; Cheng, 2018).

Regardless of it being a polarising moral issue, it ought to be addressed as an important aspect of youth sexuality. One solution that the above discussion points to is through parents/guardians being role models to their own children by living out practical Christianity. Young people have a way of knowing when adults are sincere and dedicated Christians. Youth see some adults conform to certain religious standards and violate other principles, which to young people are more fundamental. Besides, for moral and religious knowledge to influence youth's behaviour, it ought to be incorporated into concrete models (Dudley, 1978) that they can identify with. This underscores mentorship.

The study also sought to establish the views of respondents on whether they thought the abortions procured by youth were justified or not. Both youth and Church leaders responded to the follow up question stated:

According to you, were the reasons given by the victims of the abortion justified?
Youth's responses showed that majority of them, 54 (73%), did not respond to this question. 13 (18%) indicated that they did not approve of the abortions procured while 7 (9%) thought the reasons were justified. Majority of Church leaders interviewed did not support the reasons

for procuring abortion. They said that according to the Bible, God is the giver of human life (Genesis 1:26-28 and 2:7) and no man has a right to terminate it. They also supported their argument with Mathew 5:21 "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement…." Their conclusion was that abortion is killing of an innocent foetus and therefore ungodly. A few of them indicated approval and suggested that youth who conceive out of rape should not be forced to carry the pregnancy to term against their wishes.

The above findings are evidence that most respondents did not approve of the reasons for the abortions procured. Only a minority, 7 (9%) of youth and some Church leaders thought the reasons given by the youth who procured abortions were justifiable. This notwithstanding, data from Kisii Teaching and Referral Hospital (Table 4.14 below) was evidence that abortion was a challenge among youth in Kisii Central Sub-County.

Table 4.14 below confirms that in 2011, 2012, 2013, 2014 and 2015 up to August, there were 315, 269, 269, 350 and 143 abortion-related cases that were attended to at the facility. The cases also increased among the older youth and were highest between 20-25 years across the years.

Table 4.14: Cases of abortion among youth below 26 years of age from Kisii Teaching and Referral Hospital

Year	Below 14 years	15-19 years	20-25 years	Total of cases
2011	3	96	216	315
2012	1	83	185	269
2013	1	48	220	269
2014	0	65	285	350
2015 up to August	0	45	98	143

Source: Kisii Teaching and Referral Hospital (2015)

Consequently, abortion remains a polarising moral issue. This is supported by KHRC and RHRA (2010) who contend that those youth who find themselves 'trapped' in pregnancy resort to abortion due to stigmatisation and economic challenges. The implication is that

abortion is an issue that the Church can no longer ignore because it affects adherents, majorly youth. The way forward on the challenge of abortion among youth in Kisii Central Sub-County is to ensure that youth sexuality offered at Church is adequately addressed to meet the needs of youth who are predisposed to pregnancy out of wedlock and its attendant challenges. Abstinence from sex out of wedlock is the best solution for youth because of inherent risks involved (Cheng, 2018). Nevertheless, not much may change in future if the role of teaching youth sexuality education continues to be relegated to some groups, isolated events like conferences and seminars (Madam Mary, OI). Every stakeholder needs to play their role effectively as an investment in our shared future to enable the youth to make informed decisions on issues related to sexuality.

4.6 Summary Conclusion

This chapter has discussed the results and findings of the relationship between Christian education and youth sexuality in Kisii Central Sub-County. The study established that respective SDA and Catholic Churches run programmes aimed at empowering youth with sexuality education in their churches although the SDA Church has more elaborate programmes unlike the Catholic Church. However, most youth claimed that the teachings offered by the two churches on youth sexuality are insufficient hence unable to impact youth positively. As a result, youth go to church and attend youth meetings as a way of submitting to the authority of parents/guardians rather than for personal benefit. Besides, youth are the main source of sexuality information for peers. The study further established that one of the main causes of sexual deviance among youth originates from some parents and Church leaders who are not role models to their own children once away from Church. Nevertheless, some parents argued that due to cultural reasons and negative perceptions, some people have towards sex, they find it hard to educate their youthful children on it. The result is that parents and responsible adults have lost their moral obligation as sources of information on sex and sexuality for youth and a significant number of youth engaged in pre-marital sex. Consequently, majority of youth turn to their peers as role models and some youth engaged in sex without any form of protection thus pre-disposing themselves to STIs, pregnancy of wedlock and abortion. Interestingly, the study further observed that people around victims of crisis pregnancy and abortion are fairly understanding to them although they do not approve of their behaviour.

CHAPTER FIVE
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter contains summary of findings, conclusions, recommendations and suggestions for further research based on the objectives of the study, which were as follows:

(i) To investigate the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County.

(ii) To examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County.

(iii) To evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches Kisii Central Sub-County.

5.2 Summary of Findings

Based on objective one which was to investigate the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County, this study established the following:

(a) Churches often organise teachings on various aspects of sexuality education to teach and empower their youth. The aspects covered include sexuality and sex, pre-marital sex, pregnancy out of wedlock, STIs and HIV/AIDS, abortion and mentorship.

(b) Although youth go to church and attend youth meetings, many do so as a way of submitting to the authority of their parents/guardians rather than for their personal benefit.

(c) Peers and mass media are the main sources of information on sex and sexuality for young people although they have multiple sources. Some youth depend on social networks and pornographic literature alongside Church leaders/members, teachers and parents/guardians.

(d) Some senior youth, parents/guardians and Church leaders are not role models to siblings and their own children once away from Church. Some youth listed some of the adults' ungodly habits as sexual immorality, hypocrisy and lies.

(e) Some parents perceive sex negatively and find it hard to address their youthful children on it. Among the Abagusii people, this was the responsibility of

grandparents, clan elders, uncles, aunties and older men and women in the community rather than parents.

(f) Most parents support sexuality education programmes at church actively because they understand its value to the youth. However, some parents do so because they are unable to provide the information as care givers either due to cultural prejudices or they are absentee parents due to economic.

Based on the second objective which was to examine the attitude of youth to sexuality education in SDA and Catholic Churches in Kisii Central Sub-County, the following are the findings of this study:

(a) Church leaders rated the sexuality education offered in their respective Churches as adequate while youth viewed it as generally insufficient to meet their needs and expectations.

(b) Youth are not contented with the coverage of certain aspects of sexuality education including sexuality and sex, pregnancy out of wedlock and abortion. Nevertheless, Church leaders ascertained that it is only abortion that is inadequately addressed in the sexuality education programmes.

(c) Youth have challenges with the object of mentorship both at home and at Church because some parent and adults are not role models to young people while away from Church.

The third objective was to evaluate the moral and social issues arising from youth sexuality education in SDA and Catholic Churches in Kisii Central Sub-County. This study observed the following based on this objective:

(a) A significant number of youth engaged in pre-marital sex. Most youth who engaged in sex are between 16-18 years though some are below the age of 15. This is a product of naivety and/ ignorance on sexuality issues that may be attributed to insufficient sexuality education.

(b) Most youth who engage in sex hardly use modern contraceptives but some female youth use injections, morning after/emergency pill (RU486) and nor-plant.

(c) A significant number of respondents are not aware of any youth in their respective churches who had suffered from STIs though there were some cases of syphilis and gonorrhoea reported by victims in questionnaires.

(d) Several youth conceive out of wedlock. Nevertheless, people around the victims were fairly understanding to their plight.

(e) Some girls who are below 18 years conceived out of wedlock, a sign of sexual abuse of children.

(f) Some youth in Church procure abortions but people around them fairly understand their challenge.

(g) Several abortion cases are facilitated by parents/guardians against the wishes of some victims of crisis pregnancy though certain victims consent.

(h) Most respondents do not approve of the reasons for the abortions although a few thought that the abortions are justified because the victims are not ready to keep the pregnancy because it is unplanned and/ it would cause social stigmatisation.

5.3 Conclusions

The following are the conclusions of this study according to the objectives.

The teachings of SDA and Catholic Churches on youth sexuality

Based on objective one which was to investigate the teachings of SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County, the following conclusions were made:

(a) Youth lack confidence in the quality of sexuality education offered by their respective Churches. This makes some youth to attend Church as a formality and not for individual gain.

(b) Although Churches often teach youth sexuality, its impact is minimal because some aspects like sex and sexuality, pregnancy out of wedlock and abortion are insufficiently addressed.

(c) Most youth are influenced through unconventional sources (peers and mass media) to errant sexual tendencies. This inclination to peers, who are more available and sound understanding, and to mass media, therefore, exposes them to further influence from additional unreliable sources including pornographic literature and social networks. Consequently, modern trends (technological advancement in communication) enhance peer influence thus perpetuating pre- marital sex and its attendant problems.

(d) Christian education and technological advancement have enhanced communication among youth at the expense of the once valued African moral values. This is perpetuated by lack of communication between youth and their parents/guardians. It culminates in youth's inclination to unreliable sources.

(e) Parents have lost their moral obligation as major sources of information on sex and sexuality for youth. Lack of parents' input on sexuality matters creates a vacuum that is easily filled by unreliable sources. Eventually, peer influence thrives because for youth, the contentment of belonging to a support group is important for individual happiness. However, their challenge is learning to balance between the need to belong to a group and the need to be oneself in the face of peer pressure. This is an indication that traditional methods of socialisation of young people have been interfered with by Christian education. African Traditional methods of educating young people that were communal and informal are being continually eroded by Christian education and contemporary trends. This is perpetuated by individualism and relativism in the modern society that emphasises freedom with little value for individual and social morals. However, there is no other person that can be more influential in the development of youth's self-concept as one's parents.

(f) A number of parents support sexuality programmes offered at church due to their inability to facilitate it at home. Some do so passively due to lack of awareness and cultural reasons while a few are opposed to it ignorantly.

Attitude of youth to sexuality

Based on the second objective which was to examine the attitude of youth to sexuality in SDA and Catholic Churches in Kisii Central Sub-County, the following conclusions have been arrived at by this study:

(a) Youth's perception of sexuality education offered by their respective churches as insufficient signifies their lack of confidence in its quality. This explains why there is variance between the teachings youth receive on sexuality and the prevalence of various sexuality related challenges among them, regardless of their Christian upbringing.

(b) Adult perception of the sexuality education offered to youth at church as sufficient, except on abortion, is because they have offered what in their opinion is best. However, it is insufficient for youth because it does not meet their needs and expectations.

(c) There is a generation gap between youth and adults. It is apparent in the varied perceptions youth and adults have on the sufficiency of Church sexuality education.

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(g) Despite the existence of role models for youth in their respective churches, young people have challenges with mentors. The double standards portrayed by some adults seem to be a major cause. Some youth who felt that their churches do not have role models for them may have been let down by the adults that they respected and looked up to for advice. Therefore, they lost confidence in adults. This implies that youth are easily put off by pretence and betrayal of adults that they admire and ape. The ripple effect of lack of role models among adults is also to blame for the high rate of sexual perversion among youth in Kisii Central Sub-County.

Moral and social issues arising from youth sexuality

The third objective was to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. This study makes the following conclusions based on this objective:

(a) Pre-marital sex is a challenge in Kisii Central Sub-County.

(b) As youth grow older, peer pressure to engage in sex seems to increase.

(c) Youth hardly use modern contraceptive during intercourse. This predisposes them to contraction of STIs and HIV/AIDS besides exposing them to pre-marital pregnancy.

(d) This study could not establish the prevalence of STIs and HIV/AIDS because health issues are generally private. Nevertheless, there were few youth who admitted to being victims of gonorrhoea and syphilis.

(e) There is a high rate of teenage pregnancy in the area under study, a precursor to school dropout and early marriages, despite the sexuality education offered to youth at Church.

(f) Abortion is prevalent in Kisii Central Sub-County despite religious teachings and legal constraints. This means that abortion remains a polarising moral issue because youth who find themselves 'trapped' in pregnancy resort to it. As a result, the Church can no longer ignore it despite being a controversial moral issue because it affects members.

5.4   Recommendations

Based on the objectives and findings of this study, the following recommendations are made for each objective. The recommendations are based on what parents and other responsible adults can do to help facilitate sexuality education. For objective one that sought to

investigate the SDA and Catholic Churches on youth sexuality in Kisii Central Sub-County, the recommendations are listed below:

(a) Churches should put in place feedback mechanisms to assess the impact of their youth programmes on recipients. This can be in the form of adults creating time by listen youth to understand what they think about sexuality, why they make the choices they make on sexual issues and best ways they can be supported to make good sexual decisions. This will help the adults get a better understanding of how best the guidance and support needed can be provided.

(b) More time and teachings on sexuality and sex, pregnancy out of wedlock and abortion are required to bridge the gap despite youth rating the frequency of teaching sexuality education generally at often.

(c) Youth programmes at church ought to include enlightenment on the benefits and challenges of modern technology to young people.

(d) Mentorship needs to be emphasised among adults and clear messages should be given concerning sexual behaviour.

(e) Parents and adults should clarify their own beliefs to make it easy for them to address youth about sexuality related issues.

(f) The Church can consider family life programmes and policies aimed at enlightening parents on the value of parental involvement in enhancing youth sexuality education in the modern technologically oriented world.

(g) Parents should support sexuality education programmes in churches and schools to complement information provided by parents at home.

(h) The Church should design youth sexuality education programmes that are sensitive to community values and the resources available.

The second objective was to examine the attitude of youth to sexuality in SDA and Catholic Churches in Kisii Central Sub-County. The following recommendations are made based on this objective:

(a) The Church needs to embrace guided consultative leadership to make the youth sexuality education it offers rich and fulfilling. This can be done by including youth in formulation of the curriculum on sexuality education offered to them to ensure it meets their needs and expectations.

(b) Youth ministry should be restructured to facilitate relationships through, among other means, informal and interactive sessions, bearing in mind the needs of youth. Besides, youth's confidence in adults and Biblical morality will improve.

(c) Parents and adults should be informed themselves first. This will make them more comfortable because they will be talking about sexuality based on valid information.

(d) Parents should start talking to their children early enough based on age-appropriate methods. This prevents the first major discussion on sexuality being addressed in adolescence. They can exploit "teachable moments" like media messages (on television or radio, newspapers or magazines, internet), current events or young people's experiences to launch discussions. This will enable the youth to critique media messages and integrate them into what they know. This can strengthen family relationships in order to facilitate appropriate socialization of youth within the family.

(e) Adults should work with youth to find reliable sources of information and assist them to be critical consumers of the same information. As a result, both adults and youth would benefit and contribute to a caring respectful relationship that will encourage youth to ask for assistance later in life.

(f) Adults first need to embrace change by living practical Christianity if they are to assist young people to change their attitude to morality, especially on sexuality matters. The fact that mentorship is mainly the responsibility of parents cannot be over-emphasised.

This study's third objective was to evaluate the moral and social issues arising from youth sexuality in SDA and Catholic Churches in Kisii Central Sub-County. Based on this objective, the following recommendations have been made:

(a) Churches should emphasise Abstinence and Behaviour Change (ABC) among youth from a Biblical perspective.

(b) Use of contraceptives should be discouraged among youth because they are not 100% effective. Besides being a controversial moral issue, contraceptives have side effects to victims later in life.

(c) Teachings on pregnancy out of wedlock and abortion need to be enhanced.

(d) Adults should discourage abortion among youth because it has lifelong consequences despite being immoral and ungodly.

(e) Parents/guardians ought to be role models to their own children by living out practical Christianity. This underscores parental mentorship.

(f) Children need to be guided to embrace true religion from their earliest spiritual training in the home.

(g) Youth sexuality education should be offered as part the school curriculum to ensure that as many youth as possible access it regardless of religious affiliation.

(h) Institutions like the Church and schools should protect young girls from sexual abuse by ensuring that the law is enforced.

5.5 Suggestions for Further Research

i.   A similar study should be done involving other churches not used in this study.

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APPENDICES

APPENDIX A: INFORMATION ON KEY INFORMANTS

1. Rev. Fr. Joseph Obanyi Sagwe, the current Bishop of Kakamega Diocese since December 2014, was the Vicar General of the Catholic Diocese of Kisii, the Parish Priest of Kisii Cathedral, and the Canon Lawyer of the Diocese of Kisii, positions he held for the last 11 years. He was interview at his office at Kisii Cathedral on 16th July, 2013.

2. Pastor Jonathan Maangi, the current President of East Kenya Union Conference since November 2013; the Executive Director, South Kenya Conference between January 2011-2013 November; the Executive Secretary of South Kenya Conference between 2005-2010 December. He has been a pastor for 16 years. He was interviewed at his office at Nyanchwa on 22nd February 2012.

3. Pastor Moses Atemba, is the current Executive Director of South East Kenya Conference. He was the Youth Director, South Kenya Conference from 2011-2014. He has been a pastor for 18 years. He was interviewed with him at his office at Nyanchwa on 18th February 2012.

4. Pastor Joseph Parmanyari Suntu is the current Executive Director, South Kenya Conference. He served as an Executive Secretary of the South Kenya Conference between 2011-2013; Youth Director South Kenya Conference between 2001-2003; Teacher Advisory Centre (TAC) between 2001-2003 and as a Head teacher between 1991-1992.

5. Mary (not her real name) was a Form 4 student at an anonymous secondary school in Kisii Central Sub-County in 2012.

6. Pauline (not her real name) was a Form 3 student at an anonymous secondary school in Kisii Central Sub-County in 2012.

7. Eunice is a Catholic believer who lived in my neighborhood in 2013.

8. Joy was a Form 4 student in an anonymous secondary school in 2013.

9. Margaret (not her real name), a nurse at Kisii Teaching and Referral Hospital.

10. Madam Mary (not her real name), a Principal of a secondary School in Kisii Central Sub-County.

APPENDIX B: LIST OF RESPONDENTS WHO PARTICIPATED IN INTERVIEWS

SNO	Name	Position held in Church/School	Contact	Age in years
1	Rev. Fr. Joseph Obanyi Sagwe,	Bishop of Kakamega Diocese	0728296860	49
2	Pastor Jonathan Maangi,	President of East Kenya Union Conference		45
3	Pastor Moses Atemba,	Executive Director of South East Kenya Conference.	0787478462	45
4	Pastor Joseph Parmanyari Suntu	Executive Director, South Kenya Conference.	0722460248	62
5	Omboga Joseph	Youth leader, Iteresi SDA Church	0712655624	22
6	James Kaba	Youth Leader, Millennium SDA Church	0728985131	27
7	Pastor Ezekiel Mainye	Chaplain, Mwongori High School	0726520080	33
8	Rogers Nyareti	Youth leader, Nyanchwa SDA Church	0726049255	26
9	Pastor Vincent M. Nyamweya	Chaplain, Moi High School, Gesusu	0721732070	32
10	Pastor Josiah Makori Nyakweba	Youth Pastor, Kisii Central Church	0717650954	
11	Nathan Oirere	Departmental Director and Radio Speaker, East African Unioin of Seventh Day Adventist Church, Kenya	0722472955	64
12	Madam Mary	Principal of a secondary		51

	school in Kisii Central Sub County		
Margaret	A nurse at Kisii Teaching and Referral Hospital		30

APPENDIX C: DOCUMENT ANALYSIS SCHEDULE FOR TEENAGE MOTHERS AND ABORTION AMONG YOUTH FOR THE PERIOD 2011-2015 AT KISII TEACHING AND REFERRAL HOSPITAL

YEAR	TEENAGE MOTHERS	ABORTION RELATED CASES
2011		
2012		
2013		
2014		
2015		

APPENDIX D: QUESTIONNAIRE FOR YOUTH

INTRODUCTION AND CONSENT

My name is Everlyne Chetambe and I am a student at Egerton University, working on my M.A Religion degree. I am conducting a study on Christian education and youth sexuality in Kisii Central Sub-County, Kisii County, Kenya. I would very much appreciate your participation in this study. This information will help the Christian Church to identify and address the sexual issues affecting youth.

Participation in this research is voluntary, and if we should come to any question you don't want to answer, just let me know and I will go on to the next question. You can also stop the interview at any time. However, I hope that you will participate in this research since your views are important. At this time, do you want to ask me anything about the interview?

The following questions aim at obtaining information on youth sexuality in view of Christian education in Kisii Central Sub-County. Please answer the questions by TICKING (√) in the boxes provided. All the information will only be used for purposes of this study and will be treated with strict confidence. Your co-operation is highly appreciated.

Part one: Respondent's Background

Name of your local Church:..

1 a) Gender: Male ☐   Female ☐

b) Age (Please tick whichever is appropriate)

12-15 years ☐
16-19 years ☐
20-23 years ☐
24-25 years ☐

2) Marital Status

Single ☐
Married ☐

3) Highest academic and professional qualification. (Please tick whichever is appropriate)

University ☐

Middle level college ☐

Secondary school level ☐

Primary school level ☐

4) Occupation (Please tick whichever is appropriate)

Employed ☐

Self-employed ☐

Non-employed ☐

Student ☐

5) Are you a baptised member of this Church? Yes ☐   No ☐

6) How long have you been a member of this Church?

Less than 12 months ☐

1-2 years ☐

3-10 years ☐

10 years and above ☐

Part Two: Questions related to Christian youth sexuality education and mentorship programmes

1a) Does your Church teach sexuality education to youth?

Yes ☐   No ☐

b) How often does your Church teach youth on various aspects of sexuality education shown in the table below?

Aspect	Very often	Often	Rarely	Very rarely	Not at all
Sexuality & sex					
Pre-marital sex					
Pregnancy out of wedlock					
STIs & HIV/AIDS					
Abortion					
Mentorship					

2 a) What is your opinion about the level of teaching on the various aspects of your Church's sexuality education programmes?

Aspect	Very adequate	Adequate	Inadequate	Rarely offered	Not offered
Sexuality & sex					
Pre-marital sex					
Pregnancy out of wedlock					
STIs & HIV/AIDS					
Abortion					
Mentorship					

b) From whom do you get most of your information on matters of sex and sexuality?

Fellow youth (peers)

Parents/guardians

Mass media (TVs, videos, radios and newspapers)

Pornographic literature (books and magazines)

Church members

Church leaders

Social networks (*Skype, Twitter, Facebook, WhatsApp, Instagram*) ☐

3 a) Do youth in your Church engage in pre-marital sex?

Yes ☐   (Please answer question b, c and d)

No ☐   (Please skip question b, c and d. Go directly to question 4)

b) How old was he/she when he/she first engaged in sex?

Above 22 years ☐

19-22 years ☐

16-18 years ☐

12-15 years ☐

Below 12 years ☐

c) Did he/she use any form of modern contraceptives when he/she engaged in sexual intercourse?

Yes ☐   No ☐   Not sure ☐

d) Do you know of any youth in your Church who suffered from any of the following Sexually Transmitted Infections (STIs)?

Gonorrhoea ☐   Syphilis ☐

4 a) Has any of your fellow youth in Church got pregnant out of wedlock?

Yes ☐   (Please answer question b)

No ☐   (Please skip question b. Go directly to question 5)

b) What was the reaction of these groups of people when a youth in your Church became pregnant?

Group	Very under-standing	Under-standing	Fairly under-Standing	Not under-Standing	Did not show reaction
Fellow youth					
Parents/guardians					
Church members					
Church leaders					

5 a) Have there been any cases of abortion among youth in your Church?

Yes [ ]   (Please answer question b and c)

No [ ]   (Please skip question b and c. Go directly to question 6).

b) What was the reaction of these groups of people when the youth in your Church procured an abortion?

Group	Very under-standing	Under-standing	Fairly under-Standing	Not under-Standing	Did not show reaction
Fellow youth					
Parents/Guardians					
Church members					
Church leaders					

c) According to you, were the reasons for the abortion above justified?

Yes [ ]   (Briefly explain your answer)

No [ ]   (Briefly explain your answer)

6 a) Do you think your Church has role models to help youth live morally upright lives?

Yes [ ]   No [ ]

b) Who are your role models (Please tick as appropriate)

Fellow youth	
Older siblings	
Parents/guardians	
Church members	
Church leaders	

7) Give some suggestions that can improve youth sexuality programmes in your Church.

APPENDIX E: QUESTIONNAIRE FOR PASTORS/PRIESTS/CATECHISTS AND YOUTH LEADERS

INTRODUCTION AND CONSENT

Hello. My name is Everlyne Chetambe and I am a student at Egerton University, working on my M.A Religion degree. I am conducting a study on Christian education and sexuality education in Kisii Central Sub-County, Kisii County, Kenya. I would very much appreciate your participation in this study. This information will help the Christian Church to identify and address the sexual issues affecting youth.

Participation in this research is voluntary, and if we should come to any question you don't want to answer, just let me know and I will go on to the next question. You can also stop the interview at any time. However, we hope that you will participate in this research since your views are important. At this time, do you want to ask me anything about the interview?

The following questions aim at obtaining information on the youth sexuality and Christian education in Kisii Central Sub-County. Please answer the questions by TICKING (√) in the boxes provided. All the information will only be used for purposes of the study and will be treated with strict confidence. Your co-operation is highly appreciated.

Part one: Respondent's Background

Name of your local Church...

1 a) Gender: Male   ☐   Female   ☐

   b) Age
   18-23years   ☐   24-35 years   ☐

   36-45 years   ☐   Above 45 years   ☐

2) Marital Status

   Single   ☐

   Married   ☐

3) Highest academic and professional qualification. (Please TICK whichever is appropriate)

        University   104   ☐

Middle level college

Secondary school level ☐

Primary school level ☐

4) How long have you been a pastor/priest/catechist/youth leader of this Church?

Less than 12 months ☐

1-2 years ☐

3-10 years ☐

10   years and above ☐

Part Two: Questions related to Christian youth sexuality education and mentorship programmes

1) Does your Church teach sexuality education to youth?

Yes ☐

No ☐

b) How often does your Church teach youth on various aspects of sexuality?

Aspect	Very often	Often	Rarely	Very rarely	Not at all
Sexuality & sex					
Pre-marital sex					
Pregnancy out of wedlock					
STIs & HIV/AIDS					
Abortion					
Mentorship					

2 a) What is your opinion about your Church's teaching on the following aspects of your church's sexuality education?

Aspect	Very adequate	Adequate	Inadequate	Rarely offered	Not offered
Sexuality & sex					
Pre-marital sex					
Pregnancy out of wedlock					
STIs & HIV/AIDS					
Abortion					
Mentorship					

b) From whom do you think youth mostly get most of your information on matters of sex and sexuality?

Fellow youth (peers) ☐

Parents/guardians ☐

Mass media (TVs, videos, radios and newspapers) ☐

Pornographic literature (books and magazines) ☐

Church members ☐

Church leaders ☐

Social networks (*Skype, Twitter, Facebook, WhatsApp, Instagram*) ☐

3 a) Do youth in your Church engage in pre-marital sex?

Yes ☐   (Please answer question b, c and d)

No ☐   (Please skip question b, c and d. Go directly to question 4)

b) How old do you think he/she was when he/she first engaged in sex?

Above 22 years ☐

19-22 years ☐

16-18 years ☐

☐   106

12-15 years

Below 12 years   ☐

c) Do you think they ever used any form of modern contraceptives when he/she engaged in sexual intercourse?

Yes ☐   No ☐   Not sure ☐

d) Has any youth in your Church ever suffered from any of the following Sexually Transmitted Infections (STIs)?

Gonorrhoea ☐   Syphilis ☐

4 a) Has any of your fellow youth in Church got pregnant out of wedlock?

Yes ☐   (Please answer question b)

No ☐   (Please skip question b. Go directly to question 5)

b) What was the reaction of these groups of people when a youth in your Church became pregnant?

Group	Very under-standing	Under-standing	Fairly under-Standing	Not under-Standing	Did not show reaction
Fellow youth					
Parents/guardians					
Church members					
Church leaders					

5 a) Have there been any cases of abortion among youth in your Church?

Yes (Please answ☐ on b and c)

No ☐   (Please skip question b and c. Go directly to question 6).

b) What was the reaction of these groups of people when the youth in your Church procured an abortion?

Group	Very under-standing	Under-standing	Fairly under-Standing	Not under-Standing	Did not show reaction
Fellow youth					
Parents/Guardians					
Church members					
Church leaders					

c) According to you, were the reasons for the abortion above justified?

Yes ☐ (Briefly explain your answer)

No ☐ (Briefly explain your answer)

6 a) Do you think your Church has role models to help youth live morally upright lives?

Yes ☐

No ☐

b) Give some reasons for your answer in 6 (a) above.

7) Give some suggestion that can improve youth sexuality programmes in your Church.

APPENDIX F: INTERVIEW SCHEDULES FOR PASTORS, PRIESTS, CATECHISTS AND YOUTH LEADERS

1. How long have you been a pastor/priests/catechist/youth leader of this church and what are some of your great moments in handling youth in church?

2. a) Does your church have programmes aimed at helping youth towards abstinence and behaviour change?

     b) What are the contents of the curriculum covered in these programmes?

3. What is the level of participation and attitude of the youth towards sexuality education programmes offered by your church?

4. What is the attitude of the parents and their level of participation towards sexuality education for youth?

5. Do you think there are some youth in your church who engaged in pre-marital sex?

6. How does your church handle such issues as abortion, children born out wedlock, and STIs and HIV/AIDS among the youth?

7. Does the church have mentorship programmes to encourage youth to live morally upright lives? YES /NO

   If yes, briefly explain how it is carried out.

8. Give some suggestions that can improve sexuality education programmes in your church.

APPENDIX G: LETTER OF PERMISSION

SEVENTH-DAY
ADVENTIST
CHURCH

South Kenya Conference
P.O. Box 22-40200, Kisii - Kenya
Email: southkenyaconference@gmail.cor

August 25, 2014

TO THECAMP CHAIRMAN

Christian greetings

RE: EVERLYNE CHETAMBE

The above named person appeared personally before me and presented her case that she is a student of Masters at Egerton University. She took her research project with the SDA church SKC. She has done her ground work and now she is out to collect her raw data. Please allow her to meet with our youths who will assist her to collect the information she needs.

Thank you and God bless you as you look forward into assisting her.

Yours faithfully,

Pr. Moses Atemba
CAMP MEETING CORDINATOR SKC

APPENDIX H: LETTER OF REQUEST FOR RESEARCH

EGERTON
Tel: Pilot: 254-51-2217620
       254-51-2217877
       254-51-2217631
Dir.line/Fax: 254-51-2217847
    Cell Phone

UNIVERSITY
P.O. Box 536 - 20115
Egerton, Njoro, Kenya
Email: bpgs@egerton.ac.ke
www.egerton.ac.ke

OFFICE OF THE DIRECTOR GRADUATE SCHOOL

Ref:......AM14/2888/11.......... Date:......9th March, 2015.

The Secretary,
National Commission for Science Technology and Innovation,
P. O. Box 30623-00100
NAIROBI.

Dear Sir,

RE: REQUEST FOR RESEARCH PERMIT – MS. EVERLYNE CHETAMBE – REG. NO. AM14/2888/11

This is to introduce and confirm to you that the above named student is in the Department of Philosophy History & Religious Studies, Faculty of Arts & Social Sciences.

She is a bona-fide registered M.A. student in this University. Her research topic is **"Impact of Christianity and Modernity on Youth Sexuality in Kisii Central Sub-County, Kenya"**

She is at the stage of collecting field data. Please issue her with a research permit to enable her undertake the studies.

Your kind assistance to her will be highly appreciated.

Yours faithfully,

Prof. M. A. Okiror
DIRECTOR, BOARD OF POSTGRADUATE STUDIES
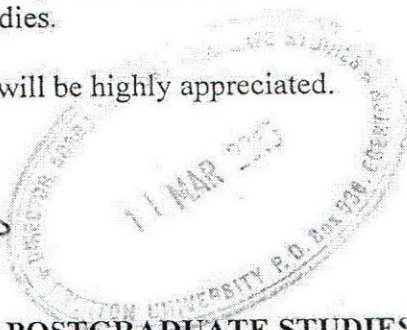
APPENDIX I: AUTHORIZATION LETTER FROM NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

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

Ref: No. **NACOSTI/P/15/1369/7614**

Date:
17th November, 2015

Everlyne Khaoma Chetambe
Egerton University
P.O. Box 536-20115
EGERTON.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Impact of christianity and modernity on youth sexuality in Kisii Central Sub-County, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in **Kisii County** for a period ending **15th November, 2016.**

You are advised to report to **the County Commissioner and the County Director of Education, Kisii 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. S. K. LANGAT, OGW
FOR: DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Kisii County.

The County Director of Education
Kisii County.

National Commission for Science, Technology and Innovation is ISO 9001: 2008 Certified

APPENDIX J: DATA FROM KISII TEACHING AND REFERRAL HOSPITAL

REPUBLIC OF KENYA

MINISTRY OF HEALTH

Telegramme "medical" Kisii
Telephone: (058) 31310 KISII
E-mail :kisiihospital @gmail.com
Website: www.kisiihospital org.ke

THE CHIEF EXECUTIVE OFFICER
KISII TEACHING AND REFERRAL HOSPITAL
P.O. BOX 92
KISII

Date: 18th September, 2015

RE: DATA COLLECTION BY EVERLYNE CHETAMBE FROM OUR FACILITY

Cases of pregnant mother below 20 years of age

Year	Total No. Cases	Below 14yrs	15-19yrs	Total	%
2012	5883	49	1283	1332	22.6%
2013	7244	41	1515	1556	21.5%
2014	8688	64	1073	1137	13.1%
2015 to August	6191	17	579	596	9.6%

Cases of abortion among females below 20 years of age

Year	Below 14yrs	15-19yrs	20-25 yrs	TOTAL
2011	3	96	216	315
2012	1	83	185	269
2013	1	48	220	269
2014	0	65	285	350
2015 to August	0	45	98	143

HEZRON OKIOI
FOR: CHIEF EXECUTIVE OFFICER
KISII TEACHING AND REFERRAL HOSPITAL