SEX EDUCATION AMONG THE YOUTH IN REDEEMED GOSPEL CHURCH IN MATHARE SETTLEMENT AREA IN NAIROBI COUNTY, KENYA

BY

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DECLARATION

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

Signature ___________________________ ___________________________

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C50/CE/14277/2009

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DEDICATION

This thesis is dedicated to my late father, mother and my brother Jameson Mwangangi whose dreams for me were to attain a masters degree. It is also dedicated to my family for their endless love, support and encouragement throughout the period of this study.
ACKNOWLEDGEMENTS

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OPERATIONAL DEFINITION OF TERMS

Abstinence: Not engaging in sexual intercourse before marriage.

Clergy: Bishops, pastors, associate pastors, overseers, deacons and Sunday school teachers in the Redeemed Gospel Church.

Church: For the purpose of this study when Uppercase ‘C (Church) is used it refers to universal Church when lower case ‘c’ (church) is used it means a denomination.

Pentecostal Church: A Church which believes in miracles, signs, wonders and the gifts of the Spirit (charisma) especially speaking in tongues, faith, healing and casting out demons. Supreme importance is attached to subjective religious experience of being filled with or possessed by the Holy Spirit.

Sexuality: Everything that has to do with being male or Female, sexual development, reproductive health interpersonal relationships, affection, intimacy and body image.

Sex education: Developing young people’s skills so that they make informed choices about their sexual behaviour and feel confident and competent about acting on these choices.

Sex: Physical activity between two people which involve sexual activities including sexual intercourse.

Sexual relationship: Any sexual activity including penile penetration.

Sexuality issues: Activities that result from being either a male or female especially those that affect sexual behaviour.

Youth: People aged 15 to 35 years in Kenya but in this study youth/adolescent/young people/ teens are used interchangeably to mean unmarried people in RGC in Mathare Informal Settlement Area in Nairobi County in Kenya aged 13 to 19 years.
<table>
<thead>
<tr>
<th>ABBREVIATIONS AND ACRONYMS</th>
<th>Description</th>
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<tbody>
<tr>
<td>ABC</td>
<td>Abstinence, Be faithful, Condom use</td>
</tr>
<tr>
<td>ACK</td>
<td>Anglican Church of Kenya</td>
</tr>
<tr>
<td>AIDS</td>
<td>Acquired Immuno Deficiency Syndrome</td>
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<td>AIM</td>
<td>African Inland Mission</td>
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<td>ANGC</td>
<td>All Nations Gospel Church</td>
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<tr>
<td>CBS</td>
<td>Central Bureau of Statistics</td>
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<td>CMSC</td>
<td>Church Missionary Society</td>
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<td>COHRE</td>
<td>Centre on Housing Rights and Evictions</td>
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<td>CPK</td>
<td>Church of the Province of Kenya</td>
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<tr>
<td>CWS</td>
<td>Church World Service</td>
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<tr>
<td>EFA</td>
<td>Education For All</td>
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<tr>
<td>FBO</td>
<td>Faith- Based Organization</td>
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<tr>
<td>FPF</td>
<td>Free Pentecostal Fellowship</td>
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<tr>
<td>GTC</td>
<td>Gospel Tabernacle Church</td>
</tr>
<tr>
<td>HIV</td>
<td>Human Immunodeficiency Virus</td>
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<tr>
<td>KEMI</td>
<td>Kenya Education Management Institute</td>
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<td>MAP</td>
<td>Medical Aid Programmes</td>
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<td>MDGs</td>
<td>Millennium Development Goals</td>
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<td>M ISA</td>
<td>Mathare Informal Settlement Area</td>
</tr>
<tr>
<td>OWL</td>
<td>Our Whole Lives</td>
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<tr>
<td>PCEA</td>
<td>Presbyterian Church of East Africa</td>
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<tr>
<td>Abbreviation</td>
<td>Full Form</td>
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<tr>
<td>RCRC</td>
<td>Religious Coalition for Reproductive Choice</td>
</tr>
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<td>RGC</td>
<td>Redeemed Gospel Church.</td>
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<tr>
<td>SE</td>
<td>Sex Education</td>
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<td>STDs</td>
<td>Sexually Transmitted Diseases</td>
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<tr>
<td>STIs</td>
<td>Sexually Transmitted Infections</td>
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<tr>
<td>TREK</td>
<td>Transforming Restoring, Establishing Kingdom Life</td>
</tr>
<tr>
<td>TV</td>
<td>Television</td>
</tr>
<tr>
<td>UNAIDS</td>
<td>Joint United Nations Programme on HIV and AIDS</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific, and Cultural Organization</td>
</tr>
<tr>
<td>UN-Habitat</td>
<td>United Nations Human Settlement programme</td>
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<tr>
<td>USA</td>
<td>United States of America</td>
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<td>WHO</td>
<td>World Health Organization</td>
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ABSTRACT

Sex education among the youth as been researched on in several churches in Kenya, however, little has been done on what influences the youth into sexual immorality in Redeemed Gospel Church in Mathare Informal Settlement Area in Nairobi County. Mathare Informal Settlement Area has eight Redeemed Gospel Churches which have sex education programmes for the youth. Nonetheless, analysis has shown that youth involvement in sexual immorality is still rampant. This is characterized by the presence of teenage pregnancy, sexually transmitted diseases and HIV and AIDS among the Christian youth. This study was a response to this situation. The main research question the thesis sought to answer was why these sexuality related issues are rampant among the youth in RGC despite the presence of youth sex education programmes. To answer this question the researcher conducted interviews with youth, clergy and parents from Redeemed Gospel Church in Mathare Informal Settlement Area in Nairobi County. The youth filled questionnaires, parents and clergy were interviewed. The researcher also conducted several focus group discussions with the youth and gained additional literature from library research. The study addressed three objectives: first, to analyze Redeemed Gospel church programmes on youth sex education. Second, to establish the response of youth to sex education programmes in Redeemed Gospel Church in Mathare Informal Settlement Area. Lastly, come up with appropriate strategies that would help RGC to improve on teaching sex information to its youth. Two theories were employed; Script and Acculturation. Further, the study used qualitative research and stratified sampling. The study targeted the Christian youth, their parents and the clergy. Out of this target population a sample of 64 teens, 40 parents, 8 deacons, 4 pastors, 4 Sunday school teachers and 1 bishop were selected as respondents. The research used both primary and secondary data. Primary data was collected through interview schedules, focus group discussion and questionnaires. Secondary data was gathered through library research. The data was analyzed qualitatively and it helped the researcher to develop strategies that would help the church improve its teaching on sexuality among Christian teenagers. In the introduction, the researcher shows why there is urgent need to teach sexuality to the youth. Moreover, the study presents a deeply done literature review based on the objectives. Results, conclusions and suggestions are drawn based on the findings of the study. It is hoped that the study will benefit other scholars, religions and religious institutions, governments and countries in coming up with sound policies and programmes to address youth sex education.
CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

Sex education (SE) is needed at a time like this when globally HIV and AIDS, teenage pregnancy, sexual promiscuity and abortion are severely affecting young people. In a most recent Canadian Community Health Survey (2009/2010), in response to the question “Have you ever had sexual intercourse?” 30% of the 15 to 17 year-olds and 68% of 18 to 19 year-olds reported that they had had intercourse (Roterman, 2012).

A research by UNESCO showed that Sex Education is an approach that recognizes and promotes: human rights; knowledge, values and skills necessary for HIV prevention and gender equality. Evidence has shown that SE that is scientifically accurate, culturally and age-appropriate as well as gender-sensitive imparts life skills that can provide young people with the knowledge, skills and efficacy to make informed decisions about their sexuality and lifestyle (UNESCO, 2009). The research also points to the fact that SE can effectively delay sex among young people, decrease rates of sexual activity among teenagers and increase knowledge about sexual behaviour and its consequences. Further, it reduces risk taking behaviours among those who are sexually active (UNESCO, 2009). However, with this significant role played by SE, the problem of youth engaging in sex related vices continues to escalate.

UNAID and WHO (2013) reports indicate that there are 3.2 million children below 15 years old living with HIV and 4 million young people aged 15 to 24
years living with HIV; 29% of whom are adolescents aged 15 to 19 years. The reports also show that 16 million women aged 15 and above years are living with HIV, out of which 80% live in Sub-Saharan Africa. The primary contributor to the scale of the epidemic in this region is heterosexual transmission.

Data from the Kenya AIDS Indicator Survey carried out in 2007 shows drastic difference in HIV prevalence between 15 to 19 year olds (2.3%) and 20 to 24 year olds (5.2%). Many tragedies have resulted from sexual relationships among the youth (Adwalpalker, 2005:20). With the rate of these tragedies that befall the youth today due to involvement in sexual relationships, a research on sex education was timely.

Despite the teachings on Sex Education in the church in Kenya, youth involvement in sexual immorality and sex related misdemeanor is very rampant. The Kenya Demographic Healthy Survey (KDHS, 2003) a study carried out by the Central Bureau of Statistics in partnership with the Ministry of Health and Measurement DH+4 revealed that 48% of abortions occurred among girls aged between 14 and 24 years. It further revealed that 57% of girls who procure abortion are from the urban areas. This may explain why 13,000 Kenyan girls drop out of school every year as a result of pregnancy and approximately 17% of girls have had sex before they turn 15 years (KSPRB, 2008). Such cases coupled with the prevalence of HIV and AIDS and other sexually transmitted diseases among the youth in the society call for urgent measures to address the problem (Binik, 2004).

Children do not get adequate guidance from their parents on sexuality and the kind of programmes to watch on television stations. As a result, they are
exposed to content that may be inappropriate and their parents have no control since they do not write to the local television stations to raise their concerns when they broadcast content they do not approve concerning youth sexuality. Parents should be the primary sex educators of their own children. When the family is unable to provide necessary guidance, responsibility is passed to other social institutions where the church is one of them (Adwalpalker, 2005:21). When parents are unwilling or unable to fulfill this responsibility, then the church’s role is not to relieve them of their responsibility but rather to challenge and equip them to take up this task. (Kohl, 2005).

Preparing children and young adults for the transition to adulthood has always been one of humanity’s great challenges, with human sexuality and relationships at its core. Today, in a world where HIV and AIDS, sexual promiscuity, teenage pregnancy, abortion and homosexuality are rampant; how the church meets this challenge is the most important opportunity in breaking the trajectory of these issues that hang menacingly on the Kenyan youth.

As an administrator in a school that is located in Mathare Sub-location in 2011, the researcher witnessed three spectacular issues. In the month of June, a class 6 pupil nearly died while procuring an abortion. August of the same year, a standard seven girl succumbed to HIV and AIDS and a standard eight girl did her KCPE while she was nursing a baby. This prompted the researcher to investigate the issue and she thought sex education could address some of these problems.

The Redeemed Gospel Church (RGC) numerically dominates Mathare Informal Settlement Area. Manana (2011:10) notes that RGC was started in
1974 by Bishop Arthur Kitonga in Mathare Valley in Nairobi County. Bishop Arthur Kitonga felt the call to minister to the physical and psychological needs of the people; this led to the start of Church programmes to address these needs. RGC vision is to have a society free from poverty, injustice and where people co-exist peacefully and children are facilitated to develop to their full potential. Sex education will help RGC to develop youth morality positively. Its mission statement is: in response to compassion for the poor, the Redeemed Gospel Church Development Programme (RGCDP) exists to address the physical, economic and social needs of the vulnerable people especially children, women and the youth in Mathare, Korogocho and Huruma Slum through active participation and empowerment. The church core values are: Accountability, transparency, honesty and Integrity, Excellency and professionalism, mutual respect, teamwork and democratic leadership styles, fairness, equity and justice, solidarity and participation of the children and the youth, learning, and compassion. This shows that RGC has concern over the wellbeing of their youth.

A survey done in 2013 by Muiya in Mathare Informal Settlement Area established that there are cases of school dropouts due to pregnancy, rape, HIV infections as well as early marriages. These issues have also affected the church more so RGC. To understand why youth in the church engage in sexual immorality, a research was needed to explore the factors that influence them to engage in deviant sexual behaviours.

A survey by the researcher (0.1: 7/5/2011) in one of the RGC showed that youth in the church engage themselves in sexual immorality. An interview with one of the pastors (0.1: 15/09/2011) in one of the churches revealed that
two teenage parents and one male youth died due to HIV and AIDS in 2010. In addition, four teenage girls had left the church out of which two were married in ‘come we stay marriages’ and two had been suspended from participating in youth activities because they were reported to be involved in sexual immorality. The pastor further noted that these cases were not in isolation rather, they frequently occurred.

RGC has sex education programmes which cover human growth and development, boy and girl relationship, role of boys and girls and effects of irresponsible sexual behaviour. This study was meant to show why sexual promiscuity among the youth in RGC is rampant despite the presence of sex education programmes in the church.
1.2 Statement of the Problem.

A lot has been researched on youth sex education globally. In Kenya, a study by Ndakwe (2005: 6) found that 50 percent of the young people engage in sex related activities before attaining eighteen years. And every year, one in about ten teenage girls becomes pregnant. These sexual activities are characterized by: unwanted pregnancy, school dropouts, unsafe abortions, sexually transmitted infections (STIs), early marriages and HIV and AIDS (Kangara, 2007). These issues pose a theological concern and can be addressed using sex education.

RGC has youth sex education which focuses on the origin of man, emotional development, boy/girl relationship, gender roles and effects of sexual immorality. RGC youth hold rallies, seminars and youth camps where they learn sex education. Despite these efforts by the church, youth sexual immorality continues to escalate. This was shown by researcher survey (0.1: 7/5/2011) that indicated 25% of the youth in RGC were found to have engaged in sexual immorality. What influenced the RGC youth into sexual misdemeanor despite the church youth sex education programmes being in place were not yet conceptualized.

Thus, to understand why youth in the church engage in sexual immorality, a research was needed to establish what influences them to engage in sexual promiscuity.

1.2.1 Purpose of the Study

Its main concern was to ascertain what influences the youth to engage in sexual immorality in Redeemed Gospel Church (RGC) in Mathare Informal
Settlement Area (MISA) in Kenya despite the presence of youth sex education programmes.

1.3 Objectives of the Study

1. To analyze RGC programmes on youth sex education.

2. To establish the response of youth to sex education programmes in RGC, Mathare Informal Settlement Area.

3. To develop appropriate strategies that would help RGC to improve in teaching sexuality to the Christian youth.

1.4 Research Questions

1. What does the church teach on youth sexuality?

2. Why do the youth in RGC engage in sexual immorality despite the presence of youth sex education programmes?

3. What are the appropriate strategies which can be developed to help RGC improve on youth sex education?

1.5 Premises of the Study

1. The RGC has youth programmes on sex education

2. Christian youth in the RGC engage in sex related misdemeanor in spite of the presence of youth sex education programmes in the church.

3. Appropriate strategies are necessary in improving youth sex education programmes in RGC.
1.6 Justification and Significance of the Study

While many researches have been previously conducted on church youth sex education, this area of research has not yet been exhausted. Research can be conducted specifically on what influences the youth to engage in sexual promiscuity yet the church has sex education programmes.

Consequently, the study was conducted to establish why the youth in RGC in Mathare informal Settlement Area in Nairobi County engage in sexual immorality despite the church putting in place youth sex education programmes. Today, the price people are paying for irresponsible youth sex behaviour is costly. Teens sexual activity is a problem society has to contend with. Premature sexual activity results in pregnancy, disease emotional trauma and weakened opportunity for successful future marriages. It also causes heartache for those who love and live with the teens involved. Teens need help in order to understand so as to deal with their sexuality but not all help given is beneficial (Kohl, 2005).

Since behaviour change seems to be the most important tool found to prevent the further spread of sexually related issues, gaining insights on how sex education can influence the youth’s sexual behaviour was of great importance in the worldwide fight against HIV and AIDS, other sexually transmitted diseases and teenage pregnancy. These militate against Millennium Development Goals (MDGs), Education For All (EFA) goals and Kenya Vision 2030 pillar 2 (KEMI, 2014).

Furthermore, the findings will help the researcher to uncover critical areas in youth sex education which many researchers have not been able to explore. Thus, what causes the youth to engage in sexual immorality despite church youth sex education programmes may be discovered.
Moreover, the study benefits RGC, other churches, religions and non-religious networks in considering how they may improve on the teaching of sexuality to the youth in their countries. It also benefits other scholars who wish to do research especially on sex education. Besides, the study may also provoke other scholars to research more on the area of youth sex education.

1.7 The Scope of the Study

The research focused on RGC in Mathare Informal Settlement Area in Nairobi County in Kenya. The study investigated what influences RGC youth into sexual immorality despite the church youth sex education programmes being in place. The study targeted RGC 602 respondents who were youth aged 13 to 19 years, parents and church clergy from 8 RGCs in Mathare Informal Settlement Area which gave a total of 2100 members. Out of the 8 churches, the researcher sampled respondents from 4 churches which had not less than 300 members because of time limit. A sample of 64 youth, 40 parents, 17 clergy were interviewed to give information on RGC youth sex education.

1.8 Limitations of the Study

To get respondents who gave information on sexuality was a big obstacle. Sexuality issues are quite sensitive and the researcher needed time to build confidence among the respondents.

The issue of sexuality is a sensitive area and some respondents could have refrained from giving some important information due to cultural aspects since in most of the African societies it is a taboo to mention some sexuality words. Secondly, the study was carried out in RGC which is only one denomination. It was also carried out in an urban area and in an Informal Settlement Area.
Equally, the study used a small population of clergy, parents and youth who attend RGC in Mathare Informal Settlement Area in Nairobi. Therefore, the results may not be generalized to other denominations, RGCs, clergy, parents and youth in other areas in and outside Nairobi. The respondents at times gave consent but failed to turn up for the interviews. My highest turn up failure was with the pastors. The first interviews I had arranged with four, only one turned up for the meeting. I had to devise a way of paying them visits and having informal discussions in their own settings about sexuality, but even then, they were not forthcoming with information.

1.9 Summary

This chapter the researcher has explained why the study was timely and urgent. Sex education among the youth is a global need because of the many sexuality issues facing them that need to be addressed. The church is the right institution with divine authority to teach the youth sexuality. The researcher investigated why the youth in RGC engage in sexual immorality while the church has youth sex education programmes. Three objectives were used to address the problem. The chapter has also presented justification, scope and limitations of the study.
CHAPTER TWO

REVIEW OF RELATED LITERATURE AND THEORETICAL FRAMEWORK.

2.1 Introduction

The researcher discusses literature according to the objectives of the study. Literature related to church teaching on sex education, RGC youth sex education and Theoretical framework used in the study are discussed. Conclusions are drawn from what is presented in the chapter.

2.2 Church Teaching on Youth Sexuality

Ndakwe (2004:5) says that the price most people are paying for irresponsible sexual behaviour is appalling. Over one million youth become pregnant every year; half abort and the other half give birth to illegitimate children. Countless youth suffer from sexually transmitted diseases globally. The church remains accountable to the society and God for youth sex education. This study developed strategies which the church could use to improve its teaching to the youth.

Mohler (2004) in his teaching on biblical pattern on human sexuality points out that God created human beings as male and female, both in His own image (Genesis 1:27). Thus, gender is not a mere biological accident or a social construct. The contrast and complementarity between the man and the woman reveal that gender is part of the goodness of God's creation. Sex is therefore good, a gift of God intended to unite a husband and wife and to give pleasure in the marriage relationship (Genesis 1:27-31; 2:20b-25, Song of
Thus, sex outside marriage is contrary to God’s will and has negative consequences (2 Samuel 13) and it is not an act to be taken lightly (1 Corinthians 6:12-20), because Christ himself lives in the believer; that it is possible to resist temptation (Galatians 5:22-23) if they truly love God (Ephesians 5:3); that even if they sin they can be forgiven and restored to fellowship with God (1 Corinthians 6:9-11) and become virgins again in His sight.

He continues to report that the gift of sexual activity—as presented in the Bible—is consistently located only within the context of the marital covenant, joined within a monogamous relationship. Sexual relations are limited to this covenant relationship. All forms of extra-marital sexual activity are condemned, including premarital sex (fornication). Though pleasure is one of the goods biblically associated with sexual union, the Bible consistently links procreation with the marital act. Paul acknowledges the reality of sexual passions (1 Corinthians 7:9) and admonishes those who have not been given the gift of celibacy to marry rather than to allow their passions to turn into sinful lust. Youth in the church engage in premarital sex which results to teenage pregnancy, HIV and other sexually transmitted diseases, abortion and early marriages.

Mohler continues to point out that Paul's horror in learning of sexual sin among the Corinthians occasioned some of his clearest teachings on sexuality and holiness. At the same time, the Bible points to salvation and the atoning work of Christ as the ground of our sexual healing and the promise of forgiveness. As Paul reminded the Corinthian Christians, "such were some of you," listing the sexually immoral, adulterers, and homosexuals [1 Cor. 6:9-
11]. The tense of the verb is critically important in this text, for the "such were some of you" serves to underline that Christians cannot continue doing such sins.

Butler (1991) adds that the biblical writers link holiness to happiness. True human happiness comes in the fulfillment of sexual holiness. The attempt to enjoy sexual happiness without holiness is the root of sexual deviance. The Bible presents sexual deviance as an intentional rejection of God's authority as Creator and Lord [Romans 1:18-25]. Sexuality is one of God's good gifts and the source of much human happiness. At the same time, once expressed outside its intended context of marital fidelity, it can become one of the most destructive forces to human existence. Despite this kind of teaching, the youth in the church continue to engage in sexual immorality.

The central concept in capturing the Christian perspective about sexuality is chastity. Abstinence from pre-marital sex is upheld, around which relationships between boys and girls are promoted and value of virginity until marriage is endorsed. Hocking (1992:24-30) argues that sex involves romance, physical contact like fondling, hugging and showing signs of affection. Young people can be friends but they are not allowed to cohabit. Although RGC has youth sex education programmes in place, sex immoral behaviours among the youth are still rampant.

Britten and Carol (2004; 39-44) affirm that sex is meant for husband and wife intimacy and reproduction. Sexual intercourse outside marriage is sinful as well as fornication. Other sexual relationships like incest, homosexuality, lesbianism, bestiality and fornication are regarded as sins against one’s body and Christ (William, 1990). This sexuality information is good for the youth to
read, but does RGC have a resource center where such information can be stored and accessed?

Johnson (2005:4) advises that young Christians should avoid putting themselves in situations that seem improper even if their intentions are good. He advises that it is dangerous to be alone with the opposite sex because it sends the wrong signal. Johnson (2005:49) warns that Christians should safeguard themselves and never allow an emotional intimacy to develop between them and a person not married to; of the opposite or same sex. These emotional intimacies have a tendency to desensitize one towards the dangers of becoming closer and more vulnerable. He advises that Christians should avoid counseling the opposite sex in a way that promotes an emotional dependency, a special fondness or a sense of affection. These concerns are important to share with the youth. However, youth are still falling prey in developing emotional intimacies to persons not married to them, more so in RGC. This study established the factors that influence youth into irresponsible sexual behaviours while the church runs sex education programmes.

Ojo (2005:5-6) suggests that Pentecostals affirm that there is no room for personal choice in sexual expression that departs from the biblical standards. The choice available is that of conformity, not unlimited freedom.

According to Kumuyu (1988:102), Christian churches have a great distinction between values of the secular society and the conservative teachings of the Church. Sexual purity continues to be a concern to many churches as he comments, “Whenever a young woman and man are together, their bodies must be properly clothed and they should never be tempted to stay alone in the room particularly when the doors and windows are closed”. He upholds that
sex before marriage spoils courtship. ‘Be careful how you go touching and handling one during courtship. A sense of touch can lead to trouble if indulged in too freely and can arouse passions which may be difficult to control’ (Kumuyu, 1988:103).

Ndakwe (2004:40-50) teaches that pornography is not rooted in Christianity for it creates appetites that never existed and stimulates cravings that can never be satisfied. Pornography shapes attitudes and influences behaviour. Ollyott (2001:12-15) calls it self-gratification and abuse and adds that sex was not created for such and our bodies are not to be used for sexual immorality but to serve God. He argues that men who practise unnatural affections sin against God. Some of the information youth receive may misguide them into making wrong choices on their sexuality. RGC youth are exposed to many sources of sex education and they need guidance on morality and how to make correct choices.

United Methodist Church uses a six session curriculum for older elementary school children. This programme emphasizes on a health biblical and Christian perspective on human sexuality, values and relationships. There is also a leader Resource Kit which is a step-by-step guide to planning and implementing the curriculum (Ritchie, 1999).

Kish (2012) compiled a report on ‘Our Whole Lives (OWL),’ a sex education programme. This is a series of sexuality education curricula by Pamela Wilson, M.S.W. developed jointly by the Unitarian Universalist Association and Christ for five age groups: grades K-1, grades 4-6, grades 7-9, grades 10-12, and adults. “Our Whole Lives” is based on the philosophy of comprehensive sexuality education which helps participants make informed
and responsible decisions about their sexual health and behaviour. It equips participants with accurate, age-appropriate information in six subject areas: human development, relationships, personal skills, sexual behaviour, sexual health, society and culture. Grounded in a holistic view of sexuality, comprehensive sexuality education provides not only facts about anatomy and human development but also helps participants to clarify their values, build interpersonal skills and understand the spiritual, emotional, social and political aspects of sexuality.

OWL is run by the OWL Coordinator under the auspices of the OWL Committee. The class runs at a time that is convenient for the participants. OWL for children is offered during Sunday school hours (Grade K-1 and Grades 4-6), and OWL for Grades 7-9 is offered on Sunday evenings. The goal is to ensure that all children are offered the opportunity to attend each OWL session when they reach the appropriate grades. ‘Our Whole Lives’ classes are led by teams of facilitators recruited from within their congregations. Before leading ‘Our Whole Lives’, facilitators must complete a training programme led by certified trainers. Training is intensive and focused on building the facilitation skills demanded by Our Whole Lives. In addition to exploring the core values and pedagogical theory underlying, Our Whole Lives’ trainings include opportunities to peer-facilitate a session, giving future leaders hands-on experience. At the end of the training (which is approximately 20 hours of training over three days), facilitators must be certified by their trainers before leading, ‘Our Whole Lives’ in their congregations. Facilitators of youth sex education in RGC are not adequately trained to handle sex education.
Comprehensive sexuality education has been shown to be effective. A review commissioned by the Joint United Nations Programme on HIV and AIDS, released on October 22, 1997, concluded that quality education about sexuality and/or HIV helps to delay first intercourse and protect sexually active youth from STDs, including HIV and pregnancy. The review also concluded that responsible and safe behaviour can be learned, that sex education is best started before the onset of sexual activity and that it does not encourage increased sexual activity. RGC youth sex education is not started early in lives of their children.

The Baptist church uses ministries to address the common issues facing the Christian community. The church has TREK and Free Walking Ministries. TREK (Transforming, Restoring, Establishing, Kingdom life) is an intensive residential discipleship and recovery programme for people struggling with life domineering issues like drugs, alcohol and sexual relationships. It deals with many challenges that come from sexual sins (Hope Guest Ministries, 2012). Youth sex education should help the youth transform in their attitudes towards their sexuality. Many youth struggle with sexuality issues due to lack of proper guidance on how to handle them.

The RCRC (Religious Coalition for Reproductive Choice)(1997) shows that the American Baptist Church, Episcopal Church, United Methodist Church (USA), Unitarian Universalist and United Church of Christ support comprehensive sexuality. They support sex education that is age appropriate and includes accurate information about abstinence and contraception. The sex education shows how the youth can be protected from disease and unintended
pregnancy. The RCRC also addresses the issue of sex and sexuality in African American community through their National Black Church Initiation. The initiative assists black clergy and laity in addressing teenage pregnancy, sexuality education and reproductive health within the context of African American religion and culture. They teach abstinence, contraception, relationship and disease prevention. They say that offering anything less is irresponsible and dangerous. The RGC does not have sex education programmes that comprehensively address youth sexuality.

Methodist Church launched a programme called ‘Education for Life’ in 1987. This programme proposed to help parents by facilitating teaching, discussing and sharing as well as counseling their children and grandchildren, so as to mould them into responsible adults. ‘Education for Life’ purposes to: increase ability to communicate ideas, beliefs and feelings with peers and parents, teach responsible sexual behaviour, decrease teenage pregnancy, decrease trial marriages and avoid sexually transmitted diseases (Kigame, 2011). The RGC does not train parents on how to handle their teens especially on sexuality. RGC parents are not trained on how to handle sexuality issues facing their children.

Today, some churches in Kenya are organizing programmes that teach youth sexuality. WHO (2009) gives an example of PCEA as one of the churches that practises a combination of medical circumcision for adolescents in hospitals with the modern version of traditional seclusion. The RGC does not have such programmes.

Ojo reveals that Baptist Convention in the early 2005 introduced ‘True Love Waits’ approach among the Nigerian youth. This programme has spread to
some churches in Kenya through Church World Service (CWS) like Free Pentecostal Fellowship, Baptist churches and Kenya Evangelical Lutheran Church (Mwikali, 2011). The campaign challenges teenagers and young adults to abstain from sex till marriage. The youth sign commitment cards to remain sexually pure till marriage.

The power to abstain is achieved through proper and consistent teaching by the church on youth sexuality. Does RGC youth sex education programmes include signing of commitment cards? One of the RGC objectives is to create reproductive health awareness among the youth. The youth in RGC are still struggling with sexual immorality which leads them into tragic situations in life. This was the concern of this study.

2.3 RGC Youth Sex Education

How RGC conducts youth sex education is discussed in youth sex education programmes below.

2.3.1 RGC Youth Sex Education Programmes

The researcher obtained youth sex education programmes from the church administrator and the director. There was no written document showing what the church follows when teaching youth sex education. The following are RGC youth sex education programmes: 1: human growth and development 2: boy-girl relationships 3: roles of girls and boys and 4: effects of sexual misuse. These programmes exist in the church but there is no clear curriculum on their implementation. The Sunday school teachers informed the researcher that they picked a topic they felt competent in and they taught the youth. Lack
of proper training of RGC clergy in handling sex education leads them to make such decisions. A well-designed RGC sex education curriculum may help the church handle youth sex education without difficulties.

### 2.3.2 Human Growth and Development

RGC teaches the youth the origin of man according to (Genesis 1). The church teaches that man was created by God on the sixth day in His image and likeness. It also includes the teaching from (Psalms 139) that human beings are wonderfully and fearfully made. The church does not teach human growth and development from conception to birth and then the transition to adulthood.

Emotional development and coping with emotions is taught; the youth are supposed to exercise self-control as a fruit of the Holy Spirit. The Holy Spirit according to RGC helps a Christian to control emotions such as lust, anger, hate, jealous, and envy. The youth do not learn physical and emotional development covering things like puberty, opposite sex attraction, power of sex desire and how their misuse could be destructive in their lives.

As much as the youth learn this in RGC, sexual immorality among the youth continues to escalate. Interaction between the church and the youth through sex education ought to change the sexual morality of the youth.

### 2.3.3 Boy and Girl Relationship.

The youth are not supposed to engage in boy-girl relationship between ages 13 to 19 years. They are encouraged to concentrate on their education and career preparations. At this age, the church dedicates more time to guiding the youth on career choices and academic matters. They are taught to observe
abstinence till marriage. Decent dressing is also emphasized for both girls and boys to avoid unnecessary arousal of the opposite sex. The youth in RGC do not receive adequate guidance on sexuality issues. Failure to do so leaves a vacuum on sex education which they could get from other sources which might influence their sexual behaviour negatively.

2.3.4 The Role of Boys and Girls

The roles of boys and girls are taught in relation to the duties they perform in the church, home and school. Girls are trained to be good mothers, wives and becoming ministers in the church. Both boys and girls are exposed to church activities like football, netball, rallies, camps and Bible trivia. These activities expose them to their roles as boys and girls. These activities are a good platform for youth sex education in RGC.

2.3.5 Effects of Irresponsible Sex Behaviour

The youth are taught that irresponsible sexual behaviour starts when one starts to have a boy/girl friend. This kind of relationship may lead one into sexual temptation hence resulting to sexual intercourse. The church advises the young people to keep off from such relationships until one becomes mature for marriage.

The church teaches that irresponsible sexual behaviour among the youth brings about teenage pregnancy, abortion, HIV and AIDS and other sexually transmitted infections as well as death. They organize youth skits to discourage early sexual relations. The main characters may die due to AIDS or abortion, may drop out of school because of pregnancy, may be forced into
early marriages or chased away from home. RGC has many youth activities which could be used in the same way to strengthen youth sex education.

2.4 Theoretical Framework

This research was guided by two theories: Script Theory and Theory of Acculturation.

2.4.1 Script Theory

Parker Gagnon (1995) explains sexuality using scripts theories whereby sexual conduct rests on quite different assumptions about ways in which specific sexual patterns are acquired and expressed.

First script assumes that patterns of sexual conduct in a culture are locally derived (that is, what is sexual and what sex means differs from one culture to another).

In the second script there is an assumption that there are no intimate sexual instincts in infants. Those infants do not possess any information about sex or specific sexual aims when they are born. Infants may vary biologically in activity level and temperament, but there are no direct links between this variation and what they will do sexually as adults.

Third script assumes that individuals acquire through a process of acculturation that lasts from birth to death, patterns of sexual conduct that are appropriate to the culture (including those patterns that are thought to deviate from norms of the culture).

Fourth script makes the assumption that people are not simply mirrors of sexual scenarios provided by their culture and that as they get older, they make
individual adaptations to what is originally provided by the culture. In complex and contradictory cultures, such individual adaptations will be very diverse given these assumptions; people acquire scripts for sexual conduct (who they should have sex with, when they should have sex, where they should have sex with them, what they should do sexually and why they should do sexual things). These scripts embody what the inter-subjective culture treats as sexuality (cultural scenarios) and what the individual believes to be the domain of sexuality. Individuals improve around the cultural scenarios and in the process of social action, create changed sexual actors as well as those who create representations of sexual life (e.g. the mass media, religious leaders, educators, researchers) produce and transfer sexuality to society. This particular theory was adopted for the study because what the church interprets sex education to be is what it will teach to its youth. The youth in the RGC acquire sexuality culture through their interaction with different cultures. In everyday interaction whether in the family or churches people form scripts of what is sexually acceptable and what is not acceptable.

2.4.2 Acculturation Theory.

The process by which individuals or groups are absorbed into and adopt the dominant culture is called assimilation. Acculturation is a process by which continuous contact between two or more distinct societies causes cultural change. This cultural change can happen in one or two ways: The beliefs and customs of the group may merge almost equally and reset in a single culture. More often however, one society completely absorbs the cultural pattern of
another through a process of selection and modification (Redfield et al., 1936:149-152).

There are three traditions of Acculturation Theory. In the unidirectional tradition, acculturation is synonymous with assimilation, or absorption of subordinate groups into the dominant culture. Early in the 20th century, Robert Park (1950:138) drew upon the hallmark ecological framework of the Chicago school of sociology to describe the process through which ethno-racial groups “apparently progressively and irreversibly” experience contact, competition, accommodation and assimilation.

Building upon his mentor's work, Gordon (1964, 1978) proposed an assimilation model that describes the gradual process of absorption of immigrants and members of ethnic minorities into the dominant culture at the individual and group levels. Gordon classified assimilation into seven types and their sub-processes: (1) cultural assimilation and acculturation (change of cultural patterns to those of dominant culture), (2) structural assimilation (large scale entrance into institutions of dominant culture), (3) marital assimilation or amalgamation (large scale intermarriage), (4) identificational assimilation (development of sense of peoplehood based exclusively on the dominant culture), (5) attitude-receptual assimilation (absence of prejudice), (6) behavioural-receptual assimilation (absence of discrimination), and (7) civic assimilation (absence of value and power conflicts).

According to Gordon's theory, cultural assimilation and acculturation is the first step in the absorption process that would take place and that would continue indefinitely even when no other type of assimilation occurs.
Gordon’s vision for intergroup harmony however rests in the centrality of structural assimilation. Assimilation occurs when there is little interest in cultural maintenance combined with a preference for interacting with the larger society. Separation is enhanced when cultural maintenance is sought while avoiding involvement with others. Marginalization exists when neither cultural maintenance nor interaction with others is sought. Finally, integration is present when both cultural maintenance and involvement with the larger society is sought.

This theory is important in that patterns of sexual conduct that are appropriate to the culture are acquired by an individual through a process of acculturation that lasts from birth to death and this forms a script. Sex education by the church is different from sex education from other sources like media. The church has its sex education culture which it desires to pass to its youth. The theory guided us to figure out whether the Christian culture that the youth are constantly in touch with through the church sex education has affected them. This constant interaction with the church through its teaching should pass a culture to the youth through sex education. This sex education culture can start early for the children and mould them in their life. Training of RGC parents would ensure that children receive sex education early in life from their parents.

This interaction forms scripts of what the church interprets sexuality to mean and what the youth take as acceptable sexuality and what is not. The interpretation of sex education by the church influences the youth to choose that which is acceptable sexual behaviour by the church. Through their
interaction, the youth ought to adapt Christian culture through selection and modification.

2.6 Conceptual Framework

Youth sexual behaviour is influenced by RGC youth sex education, clergy and youth attitude/ perceptions. Parents training on sexuality and the nature of the environment the youth live in also affect moral behaviour of the youth.

The following figure shows independent and depended variables of the study.

Independent variables
- RGC
- Youth
- Clergy

Dependent variable
- Youth sexual behaviour

Intervening variables
- Parents
- Environment

Figure1: Conceptual framework showing what influences youth in RGC to engage in sexual immorality despite church youth sex education programmes being in place.
2.5 Summary.

The Church teaches that both male and female were created by God. It stresses on abstinence. Unnatural Pre-marital or sex outside marriage is sin before God. Some churches have sex education programmes for the youth; like Education for life, Our Whole Lives and True Love Waits which RGC does not have.

The chapter also discusses the two theories used for the study; Script Theory and Theory of Acculturation and their relevance to the study. Conceptual framework for the study is also provided.
CHAPTER THREE

RESEARCH METHODOLOGY

This chapter describes the research methodology the study adopted. It explains the sample selection, describes the procedures used in designing the instruments and collecting the data and provides an explanation on the statistical procedures used to analyze data.

3.1 Research Design

The research mainly used a qualitative research design. This type of design creates scope for discussions that eventually reveal a respondent’s sincere opinion (Wester & Peters, 2004). The qualitative research creates a deeper understanding of the problem in question. The interviews used in a qualitative research are often open to allow respondents’ own opinions and reflections as well as allow a high degree of interaction and closeness which makes it possible to get a deeper understanding of the object that is studied.

A key reason this study used qualitative research as a primary research method was the input of questionnaires, interviews and group discussions which were interpreted to answer the purpose of this thesis. Through the various qualitative methods of data collection, a wide variety of data was obtained from the church clergy, parents and the church youth. A content of RGC sex education was also explored. To a smaller extent, quantitative data was collected but it was not significant to the objectives of the study, instead it supported the qualitative data. The research was an explorative research and as such did not provide conclusive answers on the influence of RGC sex education. Rather, it aimed to give a clear picture of the situation in RGC in
MISA so that the mechanism of sex education at work between the RGC and its youth will be better understood.

3.2 Categories of Analysis

The study targeted the RGC members in MISA in Nairobi County who are bishops, pastors, deacons and Sunday school teachers. The study also targeted the church youth and their parents. MISA has a total of 8 churches with a total population of 2100 members out of which the youth, youth parents and the clergy formed 602 members. The study targeted a representative sample from these groups. Below is a Table showing RGC members in MISA in Nairobi County in Kenya.

Table 1

A Table of RGC Members

<table>
<thead>
<tr>
<th>Churches</th>
<th>Members</th>
<th>Youth</th>
<th>Parents</th>
<th>Pastors</th>
<th>Sunday school teachers</th>
<th>Deacons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>691</td>
<td>150</td>
<td>85</td>
<td>4</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>2</td>
<td>403</td>
<td>50</td>
<td>34</td>
<td>4</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>313</td>
<td>30</td>
<td>24</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>303</td>
<td>24</td>
<td>19</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>130</td>
<td>20</td>
<td>11</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>120</td>
<td>16</td>
<td>9</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>7</td>
<td>80</td>
<td>12</td>
<td>10</td>
<td>2</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>60</td>
<td>13</td>
<td>8</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>total</td>
<td>2100</td>
<td>325</td>
<td>200</td>
<td>20</td>
<td>16</td>
<td>40</td>
</tr>
</tbody>
</table>

Source: RGC administration
3.3 Site of the Study

The study was carried out between 30th May and 30th July 2013 in Mathare Informal Settlement Area, Starehe District in Nairobi County, Kenya (see map of Nairobi). Nairobi, the capital city of Kenya, covers an area of approximately 684 square kilometers, has a population estimated at three million and is East Africa’s most populous city (CBS, 2008). It also has various deep-rooted socio-economic challenges, including an overburdened infrastructure, unemployment, insufficient waste management, sprawl and an ever-enlarging informal housing sector (CBS, 2008). Nairobi’s informal housing areas such as Mathare; tend to occupy marginal lands (flood plains, valleys, wetlands, waste dumps), being along railway tracks, lacks infrastructure and facilities, have makeshift and substandard structures, are overcrowded, have inadequate potable water, lack proper sanitary facilities and have an absence of title and security of tenure (CBS, 2001).

Mathare Informal Settlement Area is the second biggest in Nairobi, following Africa’s biggest slum, Kibera (Care International, 2009; UN-Habitat, 2010) which is also located in Nairobi, Kenya. Mathare was “built” over many years on top of a garbage dump as more and more people settled there (COHRE, 2008). It is a long strip of tin, wooden shacks and earthen walls constructed on both sides of a small stream. The number of inhabitants in Mathare is estimated to between 600,000 and 800,000 (COHRE, 2008). It is closely located to the city Centre – about five kilometres from the Nairobi Central Business District. Mathare Informal Settlement Area has four government schools and one youth polytechnic. It also has non-formal primary and secondary schools. It is very densely populated and most people
live in shacks made of corrugated iron (mabati). These shacks border each other closely making the streets very small. The clumped informal structures host at least an average of four people. Originally, Mathare was a quarry but due to protracted poor economic conditions, the quarry was converted into an informal human settlement. A great number of people live below the poverty line, earning less than a dollar a day.

Reports by COHRE (2008) indicate that, Mathare is extremely busy: there is the constant buzz of activity; a cacophony of human voices, children playing and crying and blaring music from the public service vehicles (Matatus) on the busy main road above. Vendors of vegetables, fruits, meat or fish try to sell their wares on the small space available. The smell of food is prevalent – women cook outside using fires made from wood or charcoal. Babies and small children are bathed in the street or on the narrow alleys. Children do not use toilet facilities, but relieve themselves outside in the gutter or on the roadside. The environment is far from safe. With no street lights, the evenings and nights are dark and women who walk alone run the risk of being robbed or raped. By late evening, doors leading to these alleys are closed and people can neither enter nor exit their confines. Few people living outside Mathare visit the place.

Mathare Informal Settlement Area was selected as the study site (see map of Mathare Settlement Area) since it exhibits issues worth of research. Adolescent boys and girls in the area experience far worse reproductive health outcomes than their counterparts elsewhere in Kenya. They initiate sexual and reproductive activities much earlier and are at an increased risk of unwanted pregnancies and sexually transmitted infections including HIV (Muiya 2013).
Majority of the people in Mathare are Christians, indeed up to 55% of the population (COHRE, 2008). There are eight RGC churches. Besides these churches there

RGC is an independent Pentecostal Church whose headquarter church is at Huruma. It is headed by Apostolic Council consisting of ten members who are responsible for policy-making. Under the council are members of the Executive Board formed from seven regional heads and co-opted members who implement the policy of the Church. Further, below is a Regional Board which is made up of three to six sub-region heads who are subordinated by Sub-Region board made up of Area heads. Area committee made up of heads of churches operates under the Sub-Region Board. An overseer heads a sub-region, which has 6 to 12 churches. An area leader heads 3 to 6 churches.

Below the area leader is the local church that is headed by a senior pastor, assisted by associate pastors, then the deacons, Ushers and departmental heads. The pastors and the deacons run the local church. In our study, the Bishops, pastors, deacons and Sunday school teachers (clergy) gave useful information on youth sex education in the church.

3.4 Study Population

RGC in MISA has a total population of about 2100 members out of which the youth, youth parents and the clergy form 602. Researcher’s survey (0.1.02/05/2011). This made it potential area for research. The study targeted bishops, pastors, deacons, Sunday school teachers, youth and youth parents. The subject of the study was drawn from sampled RGCs. The researcher used three research populations. The first population consisted of church clergy who are
bishops, pastors, deacons and Sunday school teachers in RGC. These are the people the youth interact with in the church.

The second population was parents in the church whose children aged between 13 to 19 years old. The third group was the youth aged between 13 to 19 years. In this research, teenagers, adolescents, young people and youth are used interchangeably. This age was chosen basically because at 13 years many young people begin to mature and they are primary and secondary school going youth. Many studies done on sexuality have used 13 to 19 years which made it possible for the researcher to utilize data from the study more accurately. The following Table shows the target population in RGC.

**Table 2**

**Target Population**

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>NUMBER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop</td>
<td>1</td>
</tr>
<tr>
<td>Pastors</td>
<td>20</td>
</tr>
<tr>
<td>Deacons</td>
<td>40</td>
</tr>
<tr>
<td>Sunday school teachers</td>
<td>16</td>
</tr>
<tr>
<td>Youth parents</td>
<td>200</td>
</tr>
<tr>
<td>Youth</td>
<td>325</td>
</tr>
<tr>
<td>Total</td>
<td>602</td>
</tr>
</tbody>
</table>

*Source: RGC administration in MISA.*

### 3.5 Sampling Technique and Sample size

This study adopted stratified sampling to enable the research meet the desired objectives. The researcher divided the target population based on the
leadership, youth and youth parents. To select the church clergy; the researcher got information from the church administrator on the group that runs the local church; senior pastor, associate pastor and deacons. Sunday school teachers are the ones who organize the youth activities. Bishops are the regional heads. In Nairobi County there are four bishops and only one bishop is based in Mathare Settlement Area. Out of the 8 churches the study was conducted in four churches which had not less than 300 members. This was done because of time limit allocated for the study. This technique helped the researcher to establish data collection from these groups.

The research selected 20% of the RGC clergy, youth and youth parents using stratified sampling method. Stratification was done by a stratum of which each contributed to 20% of its total number to overall sample. Final respondents were randomly picked from each stratum. A sample of 121 respondents was used from church clergy, youth and youth parents from RGC in MISA. This was a representative since it covers 20% of the category. Gay (1996) suggested that if the population size is small, 20% of the population should be sampled out of the whole population as shown in the table below.

Table 3

Sample Size of each category of RGC respondents

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>SAMPLE POPULATION</th>
<th>SAMPLE SIZE</th>
<th>PERCENTAGE%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop</td>
<td>1</td>
<td>1</td>
<td>100</td>
</tr>
<tr>
<td>Pastor</td>
<td>20</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>Deacons</td>
<td>40</td>
<td>8</td>
<td>20</td>
</tr>
</tbody>
</table>
### Sunday School Teachers

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday School Teachers</td>
<td>16</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>Youth</td>
<td>325</td>
<td>64</td>
<td>20</td>
</tr>
<tr>
<td>Youth parents</td>
<td>200</td>
<td>40</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>602</td>
<td>121</td>
<td>20</td>
</tr>
</tbody>
</table>

*Source: Author.*

### 3.5.1 RGC Clergy

The researcher interviewed a total of 17 clergy from RGC in Mathare Settlement Area in Nairobi County. These were: 1 bishop who is based in Mathare Informal Settlement Area, 4 senior pastors, 8 deacons and 4 Sunday school teachers from the four sampled RGCs. 1 bishop was and 4 senior pastors were conveniently sampled while 8 deacons and 4 Sunday school teachers were randomly picked for the interview.

### 3.5.2 RGC Youth

The youth in the church make 325 members of the total members in Mathare Informal settlement Area (MISA). To get the youth aged 13 to 19, the researcher liaised with the youth pastor who with the help of the Sunday School Teachers organized for a youth meeting. 32 female and 32 male youth were randomly picked from the stratum. They filled a questionnaire and participated in focus group discussion. A total of 64 youth were interviewed. Most of the respondents were in secondary school - 40 while 24 were from primary school.
3.5.3 Youth Parents

The researcher interviewed 40 parents; 20 fathers and 20 mothers who were selected randomly. These were parents in RGC in Mathare settlement area with children aged between 13 to 19 years. RGC in MISA has a total of 200 youth parents. The parents were interviewed after the Sunday service.

3.6 Research Instruments

The following research instruments were used in the study.

3.6.1 Questionnaires

There were closed and open ended questions. These were administered to 64 youth; 32 female and 32 male aged 13 to 19 years. These questionnaires allowed the youth to give their objective views on RGC youth sex education and the way it affects their youth sexual behaviour.

3.6.2 Focus Group Discussion

Focus group discussion was used to get the youth’s general knowledge on sex education and the way it affects their youth sexual morality. The discussions were held on a school day at 4pm as agreed with the school administration while the church youth discussions were held on Saturdays when the youth met for activities or as agreed by the researcher and the individual group. The groups were divided into age sets of; 13 to 14, 15 to 17 and 18 to 19 to curtail age from becoming a hindrance to obtaining the required information and
avoid a situation where one age set dominate the discussion. A total of 64 youth engaged in focus group discussions.

3.6.3 Interview Guide

Interviews were used to get information from the church clergy and the youth parents. A face-to-face interview was conducted with the clergy and a group interview with the parents, the following research themes were addressed: RGC youth sex education and the challenges faced when teaching sexuality to the youth. The researcher further subjected the interviewees to questions on what they thought influenced the youth into sexual activities despite the church youth sex education programmes being in place. A total of 17 clergy and 40 parents were interviewed.

3.7 Validity and Reliability

The term validity implies how well the measuring instruments in the study fills the demand to measure what it is meant to measure. Researcher’s poor memory can affect the validity of the study. To avoid this problem as much as possible, notes were taken during the interviews after which the interviews data was compiled and transformed into precious information. Furthermore, the validity of the results was discussed with the supervisors who gave valuable feedback.
3.8 Data Collection

The people of Mathare Settlement Area though in a harsh environment were so kind and welcoming. The pastors and teachers in the schools used for study were very helpful.

It was challenging to get information on youth sexuality in the group aged 13 to 19 years. Several qualitative methods for collecting data were used. Interviews were conducted with the church clergy individually in offices, homes or a place found convenient by the respondents using semi-structured interview guide. The researcher subjected the parents to the same questions as the clergy to see whether they held the same or different views on RGC youth sex education. The parents who were fathers and mothers of youth aged 13 to 19 years were interviewed in groups. The meetings usually took place after church service on Sundays. The group with lowest number of respondents was 7 parents: 4 mothers and 3 fathers. The largest group had 10 mothers and 7 fathers. This depended on the number of parents in the church with youth aged 13 to 19 years. A total of 40 parents in RGC were interviewed.

Self-administered questionnaires were used to gather data from the youth. The youth filled the questionnaires individually, in the church or in school. The researcher was assisted by one research assistant to administer the questionnaires to the youth. Focus group discussions with the youth took place on Saturdays in the church when the youth congregated for practice or in school.

Information was also gathered from library research through magazines, journals, books and newspapers from Kenyatta university library and selected literature on sex education and sexuality related issues like abortion,
pregnancy, sexually transmitted infections and HIV and AIDS. Additional search was conducted in church archives on RGC, concerning the history of the church, its administration and the youth sex education programmes. More information was also gathered from the internet and search surveys in Mathare Informal Settlement Area.

3.9 Data Analysis

After all interviews had been conducted, the data was put into content matrices. This gave a clear picture of the differences and similarities in the opinions held by various respondents. The questionnaires filled by the youth were first checked for age and sex of the respondents. Those questionnaires filled by respondents below ages 13 and above 19 years were considered faulty. The remaining 64 questionnaires were all entered into a big matrix. The answers to questions were translated into numbers or codes so that all scores could be provided on general knowledge on youth sexuality, opinion and attitude on RGC youth sex education and what they thought made the youth engage in sexual immorality. This information was analyzed by categorizing it into content matrices.

3.10 Ethical Consideration

All participants consented and were informed prior commencing the discussion. They were assured of confidentiality and privacy by not including their names in questionnaires. Any fears expressed by the respondents were highly taken into consideration. In the focus group discussion, the data in video tapes was kept confidential from the groups the respondents feared
might hear. Interview schedules and face-to-face interviews with the clergy were kept private.

3.11 Summary

This chapter has discussed methodology used in the study. Qualitative research was used in the study, in Mathare Informal Settlement Area, in Nairobi County. The study targeted the RGC youth aged 13 to 19 years, parents and the church clergy. Information on RGC youth sex education and the way it affects the youth sexual behaviour was gathered using questionnaires, focus group discussions and interviews. Stratified sampling method was used to collect information from 64 youth, 40 parents and 17 clergy. Data was collected and analyzed both qualitatively and quantitatively. Ethical considerations were upheld in this study.
CHAPTER FOUR

REDEEMED GOSPELCHURCH YOUTH SEX EDUCATION.

4.1 Introduction

The study’s objective was met by getting youth, clergy and parents’ opinions on what they considered influenced the youth in the church into engaging in sexual immorality. The research was analyzed in relation to the two theories used in the study.

4.2 RGC Youth Sex Education

Data on RGC youth sex education was collected from youth opinions on what they thought influenced them into deviant sexual behaviour. The information was collected from the church clergy and youth parents.

4.2.1 Youth Opinion and Attitude on their Sexuality

The researcher issued questionnaires to 64 youth who attend RGC in MISA. Through focus group discussions and questionnaires; information was collected on youth opinion and attitude in relation to RGC youth sex education. The researcher and her assistants interviewed 32 female and 32 male youth in RGC. The following table shows age distribution and their level of education.

Table 4

RGC Youth Age Distribution

<table>
<thead>
<tr>
<th>Age class</th>
<th>Female youth</th>
<th>Male</th>
<th>total</th>
</tr>
</thead>
</table>

From the Table 4, the researcher interviewed more secondary school youth than primary school. A total of 24 youth were interviewed from primary and 40 from secondary school. A total of 32 female 32 male youth were interviewed.
When the youth were asked what the word sex meant to them, 60% said it meant; gender or sexual intercourse and 20% said that it depended on the context. It could mean male or female or sexual intercourse (0.1: 22/06 2013). This meant that for the church to teach sex education to the youth it needs to clearly interpret and define the term to them. Failure to do this, they might teach the youth things they perceive differently.

In the interview with the youth, 61 out of 64 said that they know young people of their age who engaged in sexual intercourse, only two girls aged 13 and a boy aged 16 years said that they did not know of a young person of their age who engaged in sexual intercourse. Out of 64 youth who filled questionnaires only one indicated the age at which the youth start their sexual debut. 100% of the youth indicated that the youth should have a boyfriend at 18 years and above. On being asked why they thought young people have boy or girl friends, 70% indicated that they have these relationships because of peer pressure, 20% due to personal choice and 10% due to community pressure.

Kipke et al. (1990) suggests that teenagers require contemporary information and skills to form a thorough knowledge base from which to make complex and pressure-filled health-related decisions. The RGC has a responsibility to deal with factors that influence the youth morality negatively like advertisement and media and how they could keep themselves safe when using other forms of technology. The youth need to be sensitized on their sexuality and when they grow up they will not depart from it (Proverbs 22: 6).

When the youth were asked if there were youth in the church who engage in sexual relationships 95 percent said that there were youth in the church who engage in sexual relationships.
When asked what they think makes the youth engage in sexual relationship, out of the several factors they mentioned, 80% pointed out that young people engage in sexual relationships because of lack of proper guidance, 15% as a result of peer influence and 5% indicated others. Wijnsma (2007: 89) notes that socialization can influence sexual behaviour of the youth. The context of the youth sexuality should never be overlooked. If the church fails to give proper guidance to the youth, they become exposed to other misleading sources of sex information. These other sources may not give guidance on the desired morality by the church.

Out 64 youth interviewed, 74% expressed that they felt free to discuss sexuality issues with peers and friends, more than parents and the church clergy. Byamugisha and Gumisiriza (2006) argue that youth prefer their peers because they provide each other with a platform to discuss and express personally meaningful ideas about themselves, parents, authority, personal problems and attitude about sex relationship with the opposite sex. One girl respondent said that she feared to discuss with her parents who may beat her or the pastor because sex is not spiritual. This girl reported:

'I can't, because I hate the whole idea about sex, it is evil to discuss it with the pastor because it's not spiritual” (0.1: 22/06/2013).

The youth interpretation of sexuality is affected by the way they are socialized in the church. If they are properly socialized, youth sex education becomes easy to handle. Fear hinders the youth from opening up to the people who should teach them sexuality. The way they relate with the parents and the church clergy bars them from interacting freely. As young people grow up, they make personal choices on what to do with their sexuality. Without a
consistent church youth sex education, the youth are faced with difficulties in choosing what to do with their sexuality. The church clergy should realize that the youth as part of the congregation fears them. Consequently, preaching on the pulpit will not transform the youth’s lives.

The youth indicated their desire to know what sex is, its effects or consequences, appropriate age to engage in sex and safe sex (0.1: 5/06 2013). This shows that the youth in the church grow up with many unanswered questions concerning sexuality. As a result, they find themselves in situations which may lead them into risky decisions. Sexual activities start during adolescence; much of these activities are “risky”. These risky activities are characterized by unwanted pregnancy, school dropouts, unsafe abortions, sexually transmitted infections (STIs), early marriages and HIV and AIDS. (Kangara, 2007:8). Teens in the church choose to do that which puts them at risk because they lack proper guidance on their sexuality.

The teenagers agreed having discussed sex issues with their peer counselor, friends and teachers during guidance and counseling which was not comprehensively done. The youth are left with many unanswered questions which need the church’s intervention to give direction on what and how they should handle their sexuality.

All 64 youth agreed that they were not free to discuss sexuality issues with their parents. The young male respondents said that they were not free because they regarded it as a private matter. Boys commented that they did not discuss sexuality with their parents openly because their parents were either harsh or they had no time for them. 10 out of 32 male respondents suggested that parents lacked knowledge on sexual matters, while 5 out of 32 female youth
indicated that they feared being perceived immoral. One of the teens said that some parents do not even discuss freely matters of sexuality with their children because they shy having had children out of wedlock themselves. When parents do not relate well with their children, teaching sexuality does not start early in their lives.

The youth value good qualities in a friend. When the researcher asked them the qualities they look for when choosing a girl or boy friend, 80% indicated that they would like somebody who is patient, trustworthy, God fearing, hardworking, honest, loving but not lustful. It is clear that the youth desire upright morality. This can be done through church youth sex education. That is why Stafford (1993) gives a clear advice on what Christian teens should know about their sexuality: that sex outside marriage is a serious offense against God. Sex belongs to marriage. Abstinence is allowed because it assumes freedom from AIDS and other sexually transmitted diseases and it prevents unwanted pregnancies as well as a feeling of guilt.

Stafford adds that teens should choose friends who share their moral values. If they associate with friends who are sexually active, chances are they will imitate their behaviour in order to maintain that friendship. They should also avoid morally offensive terms of entertainments. She tells them that reading the Bible, prayer, frequent reception of the sacrament of reconciliation of Eucharist in forming a close relationship with Christ is important in their lives so that teens find it easier to say no to illicit sex. This may not automatically happen to the youth in the church. It requires the church to bring up their youth and develop relevant skills in their lives. Stafford advises the teens to read more on the lives of saints such as Maria Goretti who died a martyr's
death to preserve her purity and Augustine who changed from a life of immorality to become one of the greatest bishops and saint in the church’s history. She further notes that chastity is a reality and it is attainable. If the youth in the church are brought up with this knowledge, one would be motivated to make more informed choices concerning their sexuality. Chastity can be made a reality in RGC youth through youth sex education.

All youth agreed that the church offers sex education programmes. Indeed one of them noted that they used to have a Chill Club which no longer exists. This Club taught them about adolescence, how to handle peer pressure, developing self-esteem, respect for oneself and for others. They pointed out that sex education in RGC does not adequately prepare them for responsible sex life.

The findings show that when a youth gets pregnant in the church, some abandon the church for fear of public admonishment. When youth find themselves in traps of sexual immorality, they face excursion even without having known fully what to do with sexuality issues. The church has the moral authority and knowledge of the word of God which is sufficient to provide answers to all difficult questions and perplexing problems (Acts, 17:22-28). Difficult questions and perplexing problems on youth sexuality can be handled by the church with wisdom that God gives (Psalms, 119: 97-104). The church is given this authority by God to teach (Matthew28: 18-20). Therefore, the church needs to take up the challenges and help the youth uphold chastity.

90% of the young respondents interviewed agreed that there is teenage pregnancy in the church. 65% of them also agreed that there are young people in the church who have HIV and AIDS. This explains that there are factors which influence the Christian youth to engage in sexual immorality. Kangara
(2007:8) in her study in Kenya explains that despite the social changes that have occurred in the lives of Kenyans, religious institutions continue to celebrate an era of chastity and sexual conservatism. In an era of sexual freedom, many churches still lack proper implementation of sexual education programmes that could guide and assist the youth survive in today’s global sex culture. The society looks up to the church to take care of the youth in their jurisdiction.

Mother Teresa in Italy in June 1982, said, ‘It is a very beautiful thing for a young man to love a young woman and for a young woman to love a young man, but make sure that on the day they get married they have a pure heart, a virgin heart full of love, purity and virginity’ (Stafford, 1993). This literature is available for the youth to read, but how many youth can access it? There is good and educative literature on youth sexuality but RGC youth cannot fully access it because there is no resource center in the church to keep such information.

When the youth were asked how the parents react if they realize that one has a girl or boy friend, all the teens indicated that the parents react harshly and this is probably the reason why youth find it difficult to discuss sexuality matters with them. 100% of teens interviewed said that they had learnt sex education from media, peers and from other sources. Today the youth witness sexual revolution with the inhibited display of nudity, pornography, easy breaking of bonds of love and all kinds of sexual pervasion. When the church is not the main institution where the Christian youth learn sexuality from, these youth are bound to be misled by the information from other sources. The following figure illustrates youth sources of sex education.
Table 5

Youth Sources of Sex Education in %

<table>
<thead>
<tr>
<th>Source of learning</th>
<th>Youth percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peers</td>
<td>45%</td>
</tr>
<tr>
<td>Church</td>
<td>15%</td>
</tr>
<tr>
<td>Media</td>
<td>35%</td>
</tr>
<tr>
<td>Others</td>
<td>5%</td>
</tr>
</tbody>
</table>

*Source: Author*

Information on sexual relationships is not inborn, but the youth acquire the sex culture from different sources. Youth learn sex education from internet, books, peers and the church. The youth receive more information on sex education from peers, media, and from other sources than they get from the church. Gitome (1989:19) found that, most of the youth turned to friends, peers or books written by Christian authors for sex education more than the pastoral workers in the Church. The church is the main source of information that can influence sexual behaviour among the youth positively. The RGC should investigate why their youth get more sex education from other sources than from the church.

All the teens interviewed said that they did not feel free to ask sexuality questions for fear of being laughed at or being perceived immoral. Two teenage girls said that they feared their pastor because sex is not spiritual.

The youth felt that sexuality education should be handled by somebody else rather than the pastors and the parents. The youth can only open up if there is a rapport between the clergy/parents and the youth.
4.3.2 Redeemed Gospel Church Clergy Opinion on Youth Sex Education

In the interview with the clergy, it was discovered that they have youth activities like drama, games, youth rallies, seminars, youth camps, choirs, Bible trivia and visiting the sick and orphans. In the Bible trivia, the youth invite other youth and ask and answer Bible questions. They said that they had held discussions with the youth on sex education and relationships but not quite often. When they did, they stressed on abstinence only and keeping oneself away from the opposite sex to avoid temptations. Thus, the church has youth sex education discussions; however, these discussions are basically on “How can a young man keep himself pure?” As Thomas and Thomas (2006:217) argue, one way of keeping the body holy and pure is by abstaining from unholy sex which is all sex outside boundaries of marriage. The Church concentrates on careers and education guidance between ages 13 to 19 years. One of them said, 'They are too young to know relationship matters.' 

(01:16/06 /2013). They also discourage boy and girl relationship unless in courtship. They discourage girl and boyfriend relationships among the youth because most of them misinterpret them to mean a person one usually engages in sexual intercourse with. The church has a duty to bring up the youth who understand boy and girl relationships.

90% of the church clergy interviewed attributed strict parents, pornographic literature, movies, bad environment, the devil and poverty for the irresponsible sexual behaviour displayed by the Christian youth. 30% said that the youth are also to blame for the misdeed because one chooses to do that which is wrong. When the church sees youth irresponsible sexual behaviour from this
perspective, the church puts little effort to address youth sexuality problems consistently, devotedly and effectively.

Having a boy or girlfriend outside courtship makes pastors feel concerned about youth relationships. One senior pastor was worried when his son told him that he wanted to have a girlfriend like his friend. If the youth are properly guided on sexuality, such fears would not arise among the clergy and the parents.

The church does not teach the youth on the use of condoms and contraceptives because they think it is evil to do so and against the Bible, but they teach them to the married for family planning and protection from HIV, STI and unintended pregnancy. One of them said,

“There is an advertisement of male condom at Kariobangi roundabout with pictures of two people Holding a condom suggestively. When I see them I feel Bad In fact I now know why Catholic Church removed them at Runyenjes in 1990’ (0.1: 8/07/2013).

To the church, sex education means any information which would keep the youth sexually pure until marriage. This forms a script. Sikron et al. (2003) note that teenagers are not taught on how to deal with peers who pressure them into having sex before they are ready. Many teens do not have any cognition of central facts about sexuality. Some teens are pressured into having sex with their boyfriends because no one had taught them how to deal with this pressure or say ‘no’ to sex.

The clergy felt that sex education to the youth was not as important as the word of God. One of the clergy said,

“You know the church is a spiritual institution what is not spiritual is not of paramount importance, sex is not spiritual” (0.1: 24/05/2013).
They also said that when a youth becomes pregnant, they are treated harshly because they are a disgrace to the church. As a result, they withdraw from the church before they are known and disappear; the church calls them ‘backsliders’. One pastor had this to say,

“Nowadays we have realized that throwing them out is not the solution. The church accepts them to the church and they undergo church discipline while they are being counselled. They are stopped from serving in the church. Most of them end up running away because of shame. Others who may not be discovered abort and they remain in the church for lack of evidence” (0.1: 21/6/2013).

Those youth who engage in sexual relationship are counselled and advised to stop the affair. If they continue they are stopped from participating in the church activities. They are told to wait until such a time when they are remorseful. Hodzic (2002) observes that for the church to win the youth, there is need for a new lifestyle of virtues without the features of old legalism. Church leaders must try to win confidence instead of merely repeating the old don’ts. Evidently, most youths disappear and stay without going to any church or they go to other churches far away from the one they have been congregating. If the church could seriously take youth sexuality education, such hazards could be eliminated. Hodzic (2002) adds that giving sex education to children is as important as training discipline.

One pastor told the researcher of two young people from a mixed day school that had an affair. The young man rented a house and over December holidays he shared it with the young girl. When the pastor interrogated them, the girl confessed but the young man did not. The pastor talked to the head teacher and the young girl was transferred to another school while the boy remained in
the same school. Separating the male from the female youth cannot stop them from sexual immorality. The youth need to be taught how to handle their sexuality because it is a necessity in their lives.

Another pastor said that a girl was impregnated by a class three drop out. The father chased her away from home. The mother who is an elder in the church defended her daughter and she told the pastor who then organized for counselling from Amani Counseling Centre. The Church also paid her hospital bill after delivery and organized a fund raising for her school fees. They took her to secondary school and she obtained a good grade in her final exams (01:24/05/2013). The RGC needs to establish why youth sexuality issues are rampant in the church.

4.3.3 Youth Parents’ Perception on RGC Youth Sex Education

The parents who were interviewed comprised of guardians, single parents, widows, widowers and married parents. The guardians were the brothers, sisters, uncles, aunties and sponsors from children’s homes. A total of 40 parents were interviewed. Most parents said that it was difficult to know whether a youth had a girl/boyfriend or not. They noted that with the advanced technology, most youth kept to them. If they were asked whether they had a boy / girlfriend, they were quick to say, “mathee, nimechill.” (Meaning that they abstain from sex) (0.1: 6/7/2013). Parents felt that the youth were stubborn and they could not reveal whether they had boy or girlfriends.

The following table shows the distribution of parents interviewed.
Table 6

Parents Interviewed

<table>
<thead>
<tr>
<th>Parents</th>
<th>Female</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married parents</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Guardians</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Single unmarried</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>Widows</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Widower</td>
<td>-</td>
<td>2</td>
</tr>
</tbody>
</table>

Source: Author

The youth fail to share openly their views on sex because they have not been socialized to do so from early in life by their parents and the church. If this is done when they grow up, they would not find difficulties sharing with their parents and church clergy. The parents too have difficulties teaching their children sexuality.

One of the parents who was a deacon said that some of the youth show interest when being taught sexuality, others keep quiet and do not participate in the issue. It was established that single mothers fear teaching sexuality to their children because they feel that they are not good role models to their own children. These mothers said that their children ask them questions which are difficult to answer. 85% of the parents interviewed said that some teens refused to open up and others felt shy when talking about sexuality issues. This confirms what Ajuwon (2003) observed that sexuality among teenagers exists alongside silence and secrecy and often illicit a feeling of shame and embarrassment rather than joy. This has resulted to abortions, pregnancies and
contraction of sexually transmitted infections among the youth. They also disclosed that sex education to the youth is not a priority because it is not a spiritual matter.

One parent commented that only parents who are deacons participate in the discussions on sexuality with the youth.

The parents felt that the church was not effective in youth sex education because there was evidence of sexual immorality among the youth in the church. Also issues of illegitimate children, young people being infected with HIV, teenage pregnancy and early marriages are evident and rampant in the church.

4.4 Challenges Faced by RGC in Implementing Youth Sex Education.

The researcher conducted interviews with the clergy and youth parents which helped in evaluating the challenges which RGC in Mathare Informal Settlement Area face on youth sex education. Below are the challenges.

4.4.1 Challenges of Youth Sexuality Issues

RGC encounters challenges when teaching sex information to the youth. Firstly, the issue of sexuality triggers sensitivity and suspicion in the youth. The youth are shy when discussing sexuality to an adult, parent or a pastor. As Hodzic (2002) observes talking about sex whether in mixed groups or within a relationship triggers a negative feeling of uneasiness, fear and doubt.
16 out of 17 clergy and 36 out of 40 parents interviewed said that issues of relationships are personal. These days, young people use condoms secretly so cases of pregnancy and HIV and AIDS are rare to notice.

However one of them (0.1: 20/5/2013) who expressed concern over an issue which took place in the church regretted that such an incident happened because the youth had no proper youth sex education from the church.

*I have a case; one male youth contracted HIV from a widow whose husband had died from the disease. The widow lured the youth into sex because she was Advised that if she had sex with a young man she would turn HIV negative. The young man contracted HIV and refused to take medical advice and he went into depression and died.*

Ignorance on sexuality matters by the youth could lead into such a predicament. RGC youth should learn that some people choose not to engage in sexual activity in response to the gift of faith.

The clergy claimed that the youth are so mobile or are absent from the church. This breaks the consistency in teaching them sexuality. Lack of time according to the clergy is an issue of concern. Some young people are in school from Monday to Saturday and others are in boarding schools. ‘*It is my wish to teach a lesson when every youth is there*’ (0.1: 24/5/2013). One clergy expressed his concern. Getting the youth together is a challenge, with this; as a church would it sit back and watch its youth perish for lack of knowledge on their sexuality?

They said that some words used in sexuality are not mentioned according to African culture and more so to younger people by the older. One pastor said that a pastor who was teaching in a couple’s seminar told them to mention some sexuality words to the next person in their mother tongue, they all kept
quiet. 95% of them admitted that the sex education they offered to the youth was not adequate. They said that they could utilize the existing youth activities to give sex education to their youth. However, they could allow somebody else who is not a member of the church to conduct sex education as long as they knew their faith. A deacon (0.1: 3/6/2013) commented that these days people have mixed themselves up, they appear good but in reality they are wolves. So one has to take care, one might allow a person who could not help the youth but destroy them.

All clergy interviewed noted that the church says nothing about condom and contraceptive use to the youth but they invite people from outside especially social workers and nurses to talk to the youth on HIV and AIDS and ABC lifestyle but still they stress on abstinence. RGC should have resource persons in church who can teach youth morality.

4.4.2 Youth's other Sources of Sex Education

The youth are exposed to other sources for sex education: television, pornographic books, videos, internet, music, peer influence and a dressing culture. One pastor asked his son to search ‘Muliro Gardens’ in the internet. The son refused and told him that whatever was shown there was immoral. We are living in times when the world embraces digital services. It is the responsibility of the church to teach young people how keep themselves safe and to be aware of responsible use of the internet and other forms of technology in order to respect the wellbeing and integrity of others.
4.4.3 Youth/Parent/Clergy Relationship

One parent expressed concern that the youth appear unconcerned and others wear holy masks, (0.1: 13/5/2013). They observed that their children refused to share openly and kept to themselves.

The church does not understand the youth and therefore it is difficult to reach them. One parent said that, that the church should understand the times and establish friendly relationship with them. There is a gap between the youth and the clergy. Spiritual matters are given priority. Church should know that the aim of teaching the word of God is to change the behaviour and attitude of its members. The word of God should tell a fornicator and a homosexual that both are sinful and unholy acts. The God who said ‘Do not commit adultery’ (Exodus 20:14), knows that one should be taught how to live morally well.

Njoki, (2013:7) observes that many teenagers get pregnant before their 17th birthday, with many dropping out of school to fend for themselves and their children. It is sad to note that they are driven into these relationships due to poverty, parental neglect and some are put on pressure to have older boyfriends with a lot of money. That is why Kisuke (1986) argues that the youth receive wrong answers about their sexuality because the people they trust provide no answers; they put them off or shy away from telling them the truth. The church has a duty to develop the youth’s self-esteem and assertive character that will enable them to say ‘no’ to illicit sex.

15 out 40 parents expressed that single parenthood is a challenge to the church. One child asked the mother, “You say it is bad to have a boyfriend, where did I come from, were you raped?” The parent cried the whole night
and from then on found it difficult to teach her child sexuality. The people handling the youth are so tough on them that they fear them. One deacon said,

"When I was a Sunday school teacher, I was tough on them. I never entertained jokes. As a result I lost all of them to pregnancies, drugs and come we stay marriages. It is not an issue of being strict but something needs to be done."

(0.1:20/6/2013)

15 out of 17 clergy and 35 out of 40 parents admitted that the sex education they offer in the church is not adequate. They said that they could utilize the existing youth activities to give sex education to their youth in a better way. Youth should be taught, as part of sex education to understand that it is always important to build positive relationships with others, involving trust and respect.

**4.4.4 Untrained Parents and Clergy**

The research shows that many people who handle the youth are not trained on sexuality education. Parents expressed concern that they are not trained to handle their children’s sexuality. Some of the RGC clergy are not trained on theology and morality but are appointed to those positions due to their age or commitment to the Church. Consequently, they teach what they think youth sex education means. Out of 17 clergy interviewed only 40% were trained in theological colleges while 60% were not.

One mother, who was a deaconess, said that most of them beat around the bush. Again they teach people who are more knowledgeable and computer literate than they are, so they fear teaching the youth because they are exposed and more learned.
4.4.5 Sex Education Curriculum and Materials

There is no proper curriculum to follow in the church when teaching sexuality. One of youth noted that the clergy usually asks them to write questions on pieces of papers then from what has been written they decide what to teach. Lack of youth sex education materials makes them struggle with the teaching. The church has no resource center for sex education.

The findings revealed that some clergy are laughed at when they teach sexuality because they are not married. One clergy, (0.1: 27/5/2013) said,

“You teach what you know and sometimes you keep on repeating issues or you beat around the bush. You teach what you think sex education means. The youth put us to a corner with questions concerning relationship. They tell us “You tell us not to have girlfriends and you have one, why not us?” “We teach what we know from other sources. Youth laugh at us. One day I bought my fiancée sanitary pads. They laughed at me till I could not stand to teach them (0.1: 27/5/2013).”

Without teaching materials and a well formulated curriculum RGC youth sex education remains a challenge to the church.

4.4.6 Mathare Informal Settlement Poor Environment.

Poverty and MISA environment are a challenge to RGC and MISA community. People live in small rooms which accommodate an average of four people. This congestion does not promote morality with tricky sleeping arrangements. These children end up emulating sexual behaviours from their parents. One of them said this

My father’s family is composed of seven members. It’s always embarrassing for me to confess. I learnt about sex at an early age...I would experiment what I witnessed my parents do at night since there was no privacy in the house.
70% of parents and 80% of the clergy interviewed felt that the environment in MISA contributed a lot in exposing the youth to early sexual relationship. MISA is characterized by high levels of drug and substance abuse. A research by Chapko et al. (1999) revealed that there is a connection between alcohol consumption and reckless sexual behaviour. Sometimes, people have sexual intercourse when they are drunk, and it is not something they planned. They just do it under the influence of alcohol. There are cases where drunk individuals rape or are raped. Youth living in poverty are more likely to be confronted and challenged to engage in delinquent behaviour, become sexually active early and are more prone to risks of STIs, unintended pregnancies and non-marital births. These youth also lack access to quality health services and may not have access to educational and occupational opportunities and therefore may view sexual activity as a pathway to social status rather than an obstacle to socio-economic achievements. Consequently, poverty or the need to survive becomes the driving force and motivation behind the sexual activity of adolescent girls (Isiugo-Abanihe, 1993). In this respect, attention has been drawn to the ‘sugar-daddy’ syndrome, whereby schoolgirls enter into sexual relationships with older, wealthy men who can assist them with school related expenses or the purchase of material goods (De Bruyn, 1992; Gorgen et al., 1993; Isiugo-Abanihe, 1993; Schoepf, 1994).

One of the pastors indicated that when one girl who had an affair was asked by the pastor’s wife about the affair, she said, “Je utumwa kwangu, hii tabia ni mbaya aji na si mbaya kwa mama yangu?” Meaning ‘how is sex bad to me and it is not bad to my mother? Lack of knowledge and role models by the youth contributes to irresponsible sexual behavior.
Sexual health education has the potential to give young people the opportunity to critically examine the societal inequalities linked to gender, race, sexuality, and poverty. While sexual health education cannot remove the inequalities in society at large, it can aid the youth in acquiring the critical thinking skills that will enable them face poverty, economic inequalities and structural discrimination. These are fundamental barriers to positive youth development, academic achievement and enduring ill effects on health into adulthood.

To address youth sexual behaviour in Mathare Settlement Area, factors that trigger sexual misbehaviour in the area need to be addressed.

### 4.5 Summary

In conclusion, the research analyzed RGC youth sex education and the way it affected church youth sexual behaviour. It was discovered that RGC has youth sex education programmes but the church concentrates more on education and career guidance. The youth feel that they engage in illicit sexual behaviour largely because of peer influence and lack proper guidance from the church and parents. Neither the youth discuss sexuality with their pastor because they think that sex is not spiritual nor their parents because they fear them.

The church allocates little time for youth sex education because they view it as being unholy or spiritual as the word of God. The parents on the other hand feel that the sex education the church offers to the youth does not adequately prepare them for sex life.

The clergy felt that teaching about condoms use remains a challenge in RGC because they think it is immoral to teach the youth. They teach parents outside the church on family planning and protection.
RGC faces challenges when teaching sexuality to the youth. The youth are shy when discussing sexuality with the clergy and parents. Some words used in sexuality are taboo in the African culture for parents to say to their children. The youth are too mobile and unavailable for consistent teaching on sexuality. These youth receive sexuality education from other sources other than the church. Moreover, the church does not have a written sex education curriculum. Lack of adequate youth sex education materials and trained personnel on youth sexuality are challenges facing the church. The unmarried clergy do not find it an easy task to teach the youth. In fact they are laughed at and are asked difficult questions which they cannot handle when teaching the youth sexuality. Further, parents are not role models to their own children. The poor environment and poverty in MISA remains a big challenge to RGC when implementing youth sex education. There is need for RGC to put in place measures that will adequately address youth sexuality education.

In the next chapter, summary, conclusions and recommendations are discussed.
CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter is a summary of the findings, conclusions and recommendations of the study.

5.2 Summary of the Findings of the Study

In the first chapter the researcher showed why the study was urgently needed on youth sex education and why the church is the right institution which has the responsibility to teach the Christian youth on their sexuality. The youth in the church are struggling with sexuality issues. The African Traditional youth sex education is no longer taught to African youth. Equally, the family does not adequately guide their children on sexual morality. These youth are now members in the church more so in RGC which has youth sex education programmes. However, there are youth deviant sex behaviours in the church. The church has a duty to teach the youth on morality.

The second chapter discussed literature review and theoretical framework used in the study. The chapter also presented Church youth sex education and outlined RGC youth sex education programmes. The study used Script Theory and Theory of Acculturation. The relevance of the two theories to the study was also discussed.

Chapter three discusses study methodology. Qualitative research was carried out in MISA, in Starehe District, Nairobi County, Kenya. MISA Settlement Area was selected as the study site. It has eight Redeemed Gospel churches.
with a total population of 2100 members. The researcher targeted 602 of the members. Study population, data collection, sampling technique and sample size, data processing and ethical consideration were discussed. The researcher interviewed the church youth aged between 13 to 19 years, the church clergy and youth parents. A total of 64 youth, 40 parents and 17 clergy were interviewed. Further, the researcher used questionnaires and focus group discussion to obtain data from the church youth. Stratified sampling was used to obtain a sample that enabled the researcher to collect data. The collected data was typed, analyzed and put into percentages and charts. Ethical considerations were also upheld.

In chapter four, the study analyzed RGC Sex Education among the Christian youth in Mathare Informal Settlement Area and established the challenges the church faces when teaching the youth. The study revealed that the church has sex education programmes. Further, the study findings showed that the youth feel free to discuss with peers more than they do with the clergy and the parents. They fear the clergy because sex is not spiritual. They are not free with the parents because they are harsh to them. They prefer someone else rather than the parent or the pastor to teach them sexuality. Besides, the study established that there is presence of youth illicit sexual behaviours in the church. 95% of the youth interviewed revealed that there are youth in the RGC who engage in sexual behaviours. Worse still the RGC youth source sex information from other sources rather than the church, clergy or their parents. The findings also revealed that RGC has many youth activities in addition to the youth sex education programmes which keep the youth active and well socialized. These activities are: football competitions, rallies, camps, youth
seminars where they discuss spiritual matters which are the main agenda of the church. All these activities provide platforms which the church can use to teach sex education. Nonetheless, the church uses this time to discuss academics performance and professional development with the youth. They hardly allocate enough time to sex education.

The church discourages relationships between boys and girls. The youth who get involved in illicit sex in the church face church discipline. The church blames the youth parents, sexualized media, poor Mathare slum environment, poverty and the devil that tempts the youth into illicit sex. The RGC does not teach the youth on condom use instead they view it as immoral. The church concentrates more on the word of God more than youth sex education because it is not spiritual. In addition, the parents are not role models to their children. They do not have adequate knowledge on youth sexuality and thus usually beat around the bush when teaching them. Besides, the parents also feel that the church does not offer adequate sex education to the youth and that the church clergy do not understand the youth.

Moreover, the study established challenges that RGC faces when teaching sexuality to the youth. First, there is no rapport between the youth and the clergy. Second, the youth are shy and refuse to openly share with the church clergy and their parents. Besides, the church feels that the youth are too mobile and exposed to other sources of information on sex education.

Additionally, it was pointed out in the study that the RGC does not have a defined youth sex education curriculum to follow. Lack of youth sex instruction materials is also a drawback for RGC youth sex education. The research disclosed that most of the clergy lacked training on youth sexuality
hence they teach what they know. The unmarried adult pastors are laughed at and asked difficult questions by the youth when teaching them on sexuality.

The poor Mathare environment and poverty are also a challenge to the church youth sex education.

The study affirms objectives 1, 2 and 3 and premises that: the church has youth sex education, Christian youth in the RGC engage in sex related misdemeanor in spite of the presence of youth sex education programmes, there is significant relationship between the church and RGC youth sex education and cases of its youth engaging in sex related misdemeanor. Therefore, appropriate strategies are necessary in improving youth sex programmes in RGC.

This study also established that failure to have a consistent and comprehensive youth sex education by RGC has left a gap that every category of respondents felt needed to be filled. The youth in RGC continue to struggle with their sexuality problems unless the church takes it with the seriousness it deserves and put in place measures that will unleash the youth from such struggles.

5.3 Conclusions

It was established that despite the RGC having youth sex education programmes, there are still irresponsible youth sex behaviours in the church. The information gathered showed that 95% of the teens interviewed agreed that there are young people in the church who engage in sexual relationships. 80% also indicated that these youth engage in sexual relationship because of lack of proper guidance. It was further ascertained that the youth fear their
parents and the church clergy but they freely share with their peers information on sexuality.

The researcher also discovered that the youth get sex education more from other sources than from the church. The church youth sex education programmes do not offer adequate youth sex education, they concentrate on career choice and academic education. This is because they feel that the teens are too young to discuss sexuality comprehensively. Therefore, the youth reach maturity without having learnt about their sexuality. It was discovered that the church has youth activities like drama, rallies, games, seminars, choir and Bible trivia and the clergy felt that they can use these activities to teach sexuality to the youth.

Furthermore, the research established that RGC does not teach the youth on condom use for fear that it is immoral. However, they teach its usage to the married as a protective device against pregnancy and sexually transmitted infections. The study report showed that the clergy feel that they have not been effective in offering youth sex education because the youth are too mobile for consistency sex education. The church also faces some challenges when implementing youth sex education. First, the youth are shy and fail to open up when discussing sexuality. This makes it difficult for the church to socialize the youth effectively. The church clergy said that the youth get influenced by the information they get from other sources into committing deviant sexual acts. Secondly, MISA environment is a challenge. People living in small rooms, illicit brew and drugs and substance abuse are rampant in the area. Moreover, Mathare environment is characterized by crime and poverty which contribute to deviant sexual behaviours among the youth. Third, it was
discovered that the church does not have a written youth sex education curriculum to follow. They teach what they think sex education means. In addition, most of the clergy are not trained on youth sexuality. Instead they teach what they know about sexuality and therefore not competent when teaching it to the youth.

Findings also show that the RGC does not have youth sex education instruction materials. The unmarried clergy are laughed at and asked difficult questions by the youth when teaching them on their sexuality. The church admitted that the form of sex education they give to their youth is not enough to give guidance on sexuality hence the presence of sexual immorality among the church youth. Thus a comprehensive sex education programme to the youth is needed in RGC.

This study established that RGC has sex education programmes for the youth. However, HIV and AIDS, teenage pregnancy and unwanted teenage parents are evident in the church. This has led the researcher to give some recommendations which would assist RGC in youth sex education.

5.4 Recommendations

The following are recommendations of the study.

5.4.1 Youth Sex Education Curriculum

Sex Education in RGC should be done at all ages and should be age appropriate. They should be introduced early enough before the youth age. According to the second script in the ‘Script Theory’ infants do not have sexual urges. This is the right time to start sex education to build a sexual
script that the church desires developed in the children. The church can initiate programmes, some kind of rites of passage whereby in every rite of passage whatever the age there is a set sex education programme suitable for that age. This should cover one’s life stages. For example, they can have infancy to two years, 3 to 5, 6 to 8, 9 to 12, 13 to 16 and 17 to 19 and under each age bracket, they define and draw a sex education curriculum to be learnt.

Sex education helps children to understand their bodies and feel positive about them. This is because Kaufman (2011) in her article on teaching kids about sex notes that beginning a conversation about sex early and continuing that conversation as the child grows is the best sex education strategy. It lets the church or parents avoid giving one big talk when the child reaches adolescence and at this time, it may already be too late. These conversations are easier when they come out of a life experience. This means explaining things in a way a child can understand given their age. There is no need to answer questions they have not asked on sexuality. One should not overload them with information (ibid).

Discussing sex is also part of starting an open talk with a child. Expressing honesty and open communication between church/parents and kids is very important, especially when a child becomes an adolescent. If open discussion is normal, kids are more likely to speak with church clergy/parents about their trials of adolescence, such as depression, relationships, drugs and alcohol, as well as sexual issues. Secondly, when the church clergy themselves talk with children about sex, it will ensure that they are getting the right information. Understanding correct information can protect children from risky behaviour as they grow up. Sex education also provides an opportunity to instill
church/family values in a child. If not done early; there is significant risk that the child, now a teenager, will not be receptive to these messages. In this way, the church will instill desirable church sex education culture to their youth and this will form a script.

Each age bracket should be handled by trained personnel. Sex education should be interactive to enhance good socialization between the learners and their teachers. It should be comprehensive and taught consistently. The church is required to guide their youth on how to handle their sexuality so as to mould them to be what they desire them to be in life.

The RGC should have sex education that inspires their youth. The church should not teach on abstinence only and that sex is for marriage. The church ought to teach their youth on what to do when they feel attracted to one another sexually before they are married. In so doing, it will be moulding the youth to become responsible in the way they conduct themselves. The church should know what influences their youth into deviant sexual behaviour despite the presence of church youth sex education programmes and address it.

Equally, the church should sensitize the youth to understand that sexuality is God given hence not evil. If sex is not demystified, the youth will always make mistakes concerning their sexuality due to its wrong interpretation.

RGC’s youth clubs which have activities like seminars, talks and discussion groups should be taken advantage of and used to teach sexuality to the youth in a more comprehensive way. The RGC should revise the youth sex education programmes to ensure they fit the Christian youth under their jurisdiction. The church could learn from other churches or Christian organization on how to handle youth sex education like from OWL, TREK
and Education For Life. These can help RGC to put in place youth sex education programmes that will help their young people to cope with life. This could be done through selection and modification.

5.4.2 Training of the RGC Clergy and Youth Parents

RGC needs to train their clergy on sex education. Clergy youth sex education training can be church based whereby they invite experts on youth sex education to train them. In addition, the church should appoint their clergy who are trained to handle youth sexuality education.

Parents need to be trained on handling sexuality issues concerning their children and therefore be able to address most sex education questions. The parent’s club project should be set up in the settlement area to promote the concept of responsible parenthood, provide basic health, family life and sex education. When parents know how to address sexuality issues, they will be bold enough to teach the youth on sexuality.

A youth club on sex education and general culture should be developed for young people in Mathare Settlement Area. These club should be situated where there is already a parent club to help them work together to promote sex education. In this club, youth leaders should invite experts to develop youth life skills and help strengthen sex education in the church by teaching and giving ideas. This will equip the youth with skills to face challenging situations on sexuality.
5.4.3 Youth, Parents and Clergy Relationship

The clergy should initiate interactive relationships with the youth. The church youth should be socialized by the church in a way that they feel free to discuss and ask questions on sexuality issues. The parent should start sexuality education with their children early in life at home. The church leaders and parents should be role models to the youth for them to be effective teachers that can be emulated. Both can be encouraged by Paul’s words “imitate me, just as I also imitate Christ” (1 Corinthians1:1 NKJV).

There is need for the church to nurture a good relationship between the youth and their parents. When this is done, the teens will feel free to discuss sexuality with their parents.

The church should encourage youth to ask questions and be willing to listen as they talk about sex. Church leaders should not be embarrassed to discuss issues such as dating, rape, sexual abuse, pornography and homosexuality. Teenagers need a safe non-judgmental environment to talk about sex. One way to do this is to use real life examples (current events), statistics on HIV and AIDS crisis, sexualized media (Ndakwe, 2005: 24) and real examples from news and bring them out in discussion based format.

5.4.4 Introduction of Income Generating Initiatives

The church can initiate self-supporting financial activities like food fairs, raffles, a funds drive and contributions from members. The money could be used to support youth sex education programmes like buying resources like books and magazines that talk about youth sex education. It can also support
other expenses in seminars, printing purity commitment cards or help in setting and financing information centers in MISA. The initiatives once introduced, will lead to personal economic empowerment hence reduce chances of one being vulnerable because of poverty. It could also be used to start sex education television programmes for youth, where sexuality issues are discussed openly. Open a wall in the internet for SE dialogue, purchase smart phones and keep in the information center to be used for online sex education by the clergy and parents. The church should enforce mechanisms that promote abstinence till marriage among the youth by empowering them to make informed choices. The church should be supported to implement this and not anything else that is against its faith.

### 5.4.5 Youth Sex Education Events

The church can also hold an annual purity month in the youth ministry and this should be held in a month where many youth think of sexual relationships, during valentine, Easter and Christmas holidays. Youth should have discussions with their leaders on abstinence and how to keep oneself sexually pure till marriage. They should hold youth series where the youth leaders preach dynamic messages to young people on purity and sexuality. During this month, purity banquet should be prepared; where the youth and the parents share a meal and a minister teaches them on sexual purity. A successful married couple preferred as a role model to the youth could also be invited to share with them. Purity rally for the youth could be held, where different youth ministries gather for mutual encouragement and sign cards of
commitment to purity. An altar call should be given to lay hands on the youth to seal the work of the spirit (Adwalpacker, 2005:21-23).

A youth forum day can also be held where church leaders attend. In such forums, the youth can point out the areas which need to be addressed especially, the area of sexuality. They should invite a speaker of their choice. The church should have youth ladies and men’s day which should be held once a year. On this day, a pastor’s wife can talk to the young ladies and the pastor to the young men. They discuss HIV and AIDS, being role models in the society, the youth’s future plans and they can choose prayer partners for the year.

Garner (2000) commends four ways of religious influence on sexual behaviors: indoctrination, socialization, excursion and religious experience. First, indoctrination means instructing Christian teaching in church in such a way that the youth become personally inspired by the teaching then they internalize it. Second, the church as one of the socializing agent has sexual education activities which keep the youth active and well socialized. During the events, the church could use indoctrination and socialization. To do this successfully, there should be a rapport between the church and the youth.

5.4.6 Church Information Centre

A youth information center in RGC should be set up MISA where young people can walk in freely for counselling, learning sexuality and other issues that affect them. Educating and training young people should be offered by the people who have expertise in these areas. In these centers, film shows, lectures, locally produced literature on sexuality can be accessed. The church
should initiate sex education bulletin where the youth can freely express their views on sexuality issues. This will help the church to know areas they need to address on youth sexuality.

5.4.7 Theological Application on Sexual Behaviour and Solutions

One of the most difficult struggles faced by the church today involves the application of Bible principles in the context of various cultures of the world. Our cultures affect our behaviour to an extent that it is difficult to apply God’s word in specific cultural settings which show up quite frequently in family issues especially in moral and sexual behaviours. How these teachings are understood, taught and applied in the church vary a great deal from one culture to (Sauder, 2005:21).

Christians need to understand God’s word correctly, its application to their lives, families, churches, communities, nations and therefore transform their culture in the process to move it closer to God’s standards without watering down Christianity to accommodate culture. The church needs to practise acculturation- to put its sex culture to the youth first before it can condemn them for any sexual misdeed. The church needs to interact with the youth positively through youth sex education that will help them adopt Christian sex culture. This can be done through selection and modification. The RGC should practise inculturation especially in youth sexuality.
5.4.8 Church and Social Economic Development in Mathare Settlement Area

Mathare environment needs to be developed. The church should focus on developing the people economically, by training them to initiate income generating initiatives. The church can ask grants from government, NGOs or conduct a harambee like the way we have “Kenya for Kenyans because of hunger.’ The RGC can have Kenyans for MISA upgrading and when their economic needs are addressed they can easily listen to the voice of the church.

5.4.9 The Ministry of Education Policies

The ministry of education in conjunction with the stakeholders in education should come up with a clear policy with regards to teaching of SE. The ministry should review the content of SE curriculum so that it covers biological, physical and spiritual development needs of the youth. SE education should be introduced early since maturity age in today’s world has been lowered as children are exposed to sex information early due to modern technology. The stakeholders who are government, the church, the parents and teachers should join hands to reinforce and support the teaching of SE to the youth. The ministry should initiate school-based SE training for teachers and attach a trained SE teacher to religious institutions to assist in teaching SE. Sex education programmes should be included in the pastoral programmes in schools which should be taught by trained spiritual personnel on sex education.
5.5 Suggested areas for Further Research

- A research on youth sex education in RGC in other counties can be done to investigate what causes youth to engage in deviant sexual behaviours in these counties so as to advise the church on sex education policies.

- A research on young Christians in RGC who live in well–to–do areas should be done to investigate their views concerning youth sexuality. This could lead the church in well–to–do areas to be advised on how to address sexuality among their youth.

- Institution of higher learning in Kenya should play a more proactive role in conducting research on sexuality so that biblical teaching on sexuality can be understood and interpreted using African terms and expressions.
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APPENDICES

APPENDIX 1

A1 Map of Nairobi County showing location of Mathare Informal Settlement Area
APPENDIX II

A2 Map of Mathare Informal Settlement Area
A Letter of Consent

Kenyatta University,
Department of Philosophy and Religious Studies,
Kenyatta University,
P.O. BOX 43844, 00100
Nairobi.

Date..................................

Dear Sir/Madam,

RE: TO WHOM IT MAY CONCERN

The aim of this letter is to request you to participate in the study whose purpose is to get your views on Redeemed Gospel Church sex education to the Christian youths in Mathare Informal Settlement Area. The interview schedules, the focus group discussion and questionnaires aim to seek opinions and suggestions on sex education programmes in the Church with a view to determine the way they have affected sexual behaviour of youth in the church. Please note that the information you will provide will be kept confidential and exclusively used for the purpose of this study. You need not include your name.

Thanks in advance for your co-operation and assistance.

Yours sincerely,

Maluki Rose Ndusya, Reg. No C50/CE/14277/09.
APPENDIX IV

**A4 Questionnaires to the Youth on Sexuality**

The following is a questionnaire aimed at collecting information on your attitude and opinion on youth sexuality issues. Please tick ( ) the appropriate answer. Information given will be kept confidential.

**Age…………………….**

**Sex………………………**

**Level of education…………………….**

1. Do young people of your age engage in sex?
   - Yes [ ]
   - No [ ]

2. At what age do you think they start their sexual debut?

3. What age do you think young people should have a girl/boyfriend?
   - Below13yrs [ ]
   - 14 to17yrs [ ]
   - 18 and above [ ]

4. What makes young people to have a boy/girlfriend?
   - Peer pressure [ ]
   - Personal choice [ ]
   - Community pressure [ ]

5. What makes young people engage in sex?
   - Peer influence [ ]
   - Lack of proper guidance [ ]
   - others [ ]

6. Do you know young people in your church who engage in sexual intercourse?
   - Yes [ ]
   - No [ ]
7. Are there young girls who become pregnant while they are active church members?
   Yes ☐ No ☐

8. Have you encountered a youth in the church who has been tested for HIV and AID?
   Yes ☐ No ☐

9. Are you free to discuss sex issues with your parents?
   Yes ☐ No ☐

10. If Yes, whom do you feel comfortable to discuss sex issues with?
    Mother... ☐ Father ☐ Both ☐

11. If No, why are you not free?
    (Give reasons)………………………………………………
    Fear of parents ☐ want to be private ☐ not allowed to ☐
    fear of being thought immoral ☐

12. Who else do you discuss sex issues with freely?
    Aunt ☐ uncle ☐ grandpa ☐ Grandma ☐ Peers ☐
    (Any other, Specify)…………………………………………………………

13. How do your parents react if they know you have a boyfriend or girlfriend?
    Harshly ☐ understanding ☐ Encouraging ☐

14. Have you ever heard about sex education?
    Yes ☐ No ☐

15. If YES where did you learn it from?
    Church ☐ Parents ☐ media ☐ others ☐
    Peers ☐
16. Does your Church have programmes for the youth?
   Yes [ ]  No [ ]

17. Do these programmes include sex education?
   Yes [ ]  No [ ]

18. Are you free to ask questions on sexuality in your Church when you are discussing sexuality education?
   Yes [ ]  No [ ]

19. If No why are you not free?
   Fear of the pastor [ ]  Fear of being perceived immoral [ ]
   Fear of being laughed at [ ]  Peer pressure [ ]

20. Do you feel you need sex educations in the church?
   Yes [ ]  No [ ]

21. If Yes, what would you like discussed?
   Human growth and development [ ]  HIV and AIDS [ ]
   Boy and girl relations [ ]  Sex and peer pressure [ ]
   All the above [ ]

22. Who could you want to handle sex education programmes in your Church?
   Pastors [ ]  Parents [ ]  Somebody else [ ]
   Why? Explain
   ………………………………………………………………………

23. If you have been approached by a girl/boy for friendship, whom can you share with freely?
   Pastors [ ]  parents [ ]  peers [ ]  someone else [ ]
   Thank you, may God bless you
APPENDIX V

A5 Focus Group Discussion Questions for the Youth

(General knowledge about sex education)

1. What does the word sex mean to you?

2. What do you think makes young people engage in sexual intercourse before marriage?

3. Who would you like to discuss sex issues with? Why, give reasons?

4. What kind of things should teens know about sex?

5. Have you ever discussed sex issues with anybody? Where and why?

6. Do you discuss openly sex issues with your parent? If not, state why?

7. What behaviour does one look for when looking for a girlfriend/boyfriend?

8. What sex education programmes does your Church offer to you?

9. What sex programmes would you like your Church to include in your activities?

10. Does your church teach you on the use of condoms?

11. If yes what does your Church tell you about them?

12. Do you consider the sex education offered to you adequate in preparing you for responsible sex life?

13. How does the Church administration react towards any youth who practises premarital sex, has HIV/AIDS, becomes pregnant or has made someone pregnant?
APPENDIX VI

A6 Interview Guide for Parents and Church administration on Exploring the Church and Sex Education

1. Are there youth activities in your Church? If they are there, what are they?
2. Who are in charge of youth activities in the Church?
3. Does your church hold sex education discussions with the youth? How often?
4. According to you, are there some teenagers who stay without a boy / girl friends in your Church?
6. Whom does the church blame for youth irresponsible sex behaviours?
8. How do the youth respond when you are teaching them on sexuality?
9. Do you experience difficulties when handling sex education among the youth in the Church?
10. In your opinion, does the church adequately offer the youth sexuality education? If not what areas do you feel need improvement in teaching the youth about their sexuality?
12. Are there activities you feel can help you/ the church in teaching sex to the youth in your Church? What are they?
13. In your opinion, is it advisable to let somebody else who is not a member of your Church teach youth sexuality issues in your church? If not why?
14. Why do you think there is prevalence of irresponsible sex behaviour among the youth despite the Church having sex education programme?
15. Does your Church teach the use of condoms and contraceptives to the youth? What is the church stand on condom use by the youth?
17. How does the church react to those teens that become/make others pregnant and are still in the church?

18. What is the stand of the church on the teens that engage in sexual relationship and are active church members?
APPENDIX VII

GLOSSARY

Mathee- Sheng name for mother

Nimechill-This is a sheng or a slang term used by youth to mean ‘I have abstained from sex.’