THE INFLUENCE OF CATHOLIC THEOLOGY OF SEXUALITY ON TEENAGE GIRLS IN NJORO DEANERY, NAKURU COUNTY, KENYA

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DECLARATION

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

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DEDICATION

To my beloved wife, Veronica K. Onserio, our sons, Dunstan Ondieki Onserio and Constantine Nyang’au Onserio, our daughters, Shillah Kerubo Onserio, Letitia Kemunto Onserio and Benerdette Moraa Onserio.
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OPERATIONAL DEFINITION OF TERMS

Beatitude - Promised/eternal happiness that Catholics who live a morally upright life will enjoy at the end of the earthly life.

Moral Agent - Catholics who have been approved by the Magisterium to teach Catholic teenage girls about the Catholic Theology of Sexuality.

Sexuality - The fundamental component of personality through which persons, as male female experience their relatedness to self, others, the world and even God.

Sexuality Education - Teachings on sexual morals offered by the Catholic Church.

Teenage Mother - A Catholic girl between 13 and 19 years who has given birth out of wedlock.

Utilitarian - The use of another person’s body as an object to satisfy sexual urge(s).
ABBREVIATIONS AND ACRONYMS

AFWIC : African Women in Crisis Programme
AIDS : Acquired Immune Deficiency Syndrome
CC : Catholic Church
CCC : Catholic Church Compendium
CDN : Catholic Diocese of Nakuru
CEHC : Contemplative Evangelizers of the Heart of Christ
CISA : Catholic Information Service for Africa and from Africa
CTS : Catholic Theology of Sexuality
CRE : Christian Religious Education
EFA : Education For All
ELCK : Evangelical Lutheran Church of Kenya
FGDs : Focus Group Discussions
FLEP : Family Life Education Programme
FLEPs : Family Life Education Programmes
HIV : Human Immuno Deficiency Virus
IDPs : Internally Displaced Persons
KDHS : Kenya Demographic and Health Surveys
KEC : Kenya Episcopal Conference
KNBS : Kenya National Bureau of Statistics
KICD : Kenya Institute of Curriculum Development
KU : Kenyatta University
MDG : Millennium Development Goal
MDGs : Millennium Development Goals
NGOs : Non-Governmental Organizations
OI : Oral Interview
OIs : Oral Interviews
PEV : Post Election Violence
PPI : Pastoral Programmes of Instruction
SE : Sexuality Education
SPSS : Statistical Package for Social Sciences
St. : Saint
STIs : Sexually Transmitted Diseases
UNAIDS : United Nations AIDS Programme
UNIFEM : United Nations Development Fund for Women
UNPFA : United Nations Population Fund
UoN : University of Nairobi
USCCB : United States Conference of Catholic Bishops
YP : Youth Programme
ABSTRACT

The main objective of the study was to investigate why the Catholic Church teenage girls in Njoro Deanery become pregnant yet a lot of efforts have been put in teaching them the right moral values. The guiding principle was the disconnect between the theory and practice of the professing Catholic teenage girls who become pregnant. The researcher assessed approaches used by the Church to disseminate the Catholic Theology of Sexuality to the teenage girls in Njoro Deanery, Nakuru County. Relevant literature was reviewed based on the objectives. It was found that various scholars have not addressed what brings about the disconnect between what the teenagers are taught and why they indulge in premarital sex. The study was guided by Kohlberg’s (1958) theory of Moral Development. Kohlberg uncovered three levels of moral thinking and judgments each with two stages. These stages were pertinent in finding out whether the sexuality morals disseminated by the Church have helped the teenagers in their moral formation. The study employed descriptive study design. This design was suitable in collecting the participants’ opinions and attitudes on the teachings of the Catholic Theology of Sexuality, effectiveness of the approaches used by the Church to disseminate the CTS, and the strengths and weaknesses of the approaches used to disseminate the CTS to teenage girls. Purposive and random sampling methods were used to select participants. The researcher used descriptive survey design. Oral interviews, focus group discussions and analysis of documents from libraries were used to collect data. There were 189 participants in the study. Based on the objectives of the study, overall data were collected, analyzed, interpreted and discussed in the light of Kohlberg’s (1958) Moral Development Theory. Findings from the study revealed that the dissemination of the Catholic Theology of Sexuality has been hampered by: the moralizing agents (especially Catechists, YP and FLEP teachers) lack of training in theology; poor teaching methodologies such as lack of discussion, parents’ lack of time and shying away from discussing sexuality issues. The findings have been used to recommend that: the Church should appoint persons of integrity to implement sexuality programmes; training of moral agents; programmes on sexuality to involve teenagers in discussions and role-taking; and the Church to expand Sexuality Education programmes beyond the Magisterium by liaising with other stakeholders in finding ways of inculcating the right moral values to both the Church-going and non-Church-going teenagers. These new approaches will go a long way in minimizing teenage pregnancies among teenage girls in Njoro Deanery.
CHAPTER ONE

INTRODUCTION

1.1 Background to the Study
In recent decades teenage pregnancy has become a major challenge in both developed and developing countries. This is unlike, many traditional societies of the world where social control by parents and family strongly discouraged premarital coitus. With the advent of Christianity, many traditional initiation rituals were denounced. Christian/European practices replaced African cultural practices whereby teenagers ceased to undergo some important traditional initiation rites. This made their parents, extended relatives, teachers and other adult role models to be uncomfortable in teaching those teenagers about responsible sexual behavior (Ojwang & Maggwa, 1991 and Nganda, 2008). The role of members in the hitherto extended family in educating and acting as role models for teenagers in sexual moral growth was shifted to religious institutions because Kenyans started subscribing to Christian religious beliefs as opposed to cultural beliefs. Survey that was done in 2003 by Religious Demographic Profile: Kenya, as discussed in The Pew Forum on Religion & Public Life (2009) revealed that, 88.5% of Kenyans were Christian. 26% of that percentage was Catholic who subscribe to Christian beliefs like the CTS.

In a study conducted in Iowa State University, Powell and Jorgensen (1985) observed that church–based sexual education programmes are expected to offer advantages of providing comprehensive sex education. This is because a framework is supposed to be established for examining personal responsibility and controversial issues such as premarital sex. Audu (1997) attributed premarital sex and teenage pregnancies to lack of fear of God and being non-religious among teenagers. He argues that, the more important religion is to a teenager, the greater the frequency of
church attendance and the less likely she is to engage in premarital coitus. Brown (2001) also observed that the more involved a girl is with church activities, the less likely she may think of premarital sexual relationships. He however, argued that for a girl to have interest in church activities, she might have been brought up in a family that has respect for God. This makes the teenager see her body as God’s temple.

It is important to note that church teachings do not automatically lead to changing the mind of teenagers about sex. Mash and Kareithi (2005), in their study on teenage sexuality among teenagers of the Anglican church in Cape Town Diocese, cited a number of major reasons why the Church teachings do not always lead teenagers to change their mind vis-à-vis sex. The reasons include: material needs which seem to have first priority as opposed to abstaining, negative peer pressure, and communication around sex which is generally correctional/reactive and negative in approach from moral agents. Mbananga (2002) argues that, imparting teenagers with information about sexuality with the intention of making them morally upright may not necessarily translate into behaviour. In most cases, there may be factors that intervene between the intention and the action and cause a negative correlation between dissemination of information and change of behaviour.

As a result of this, research findings indicate that world over premarital sex and teenage pregnancies have been on the rise. Allan Guttmacher Institute (AGI) (1981) conducted a study on the prevalence of teenage pregnancies in the United States of America. Findings showed that there were about 15 million live births by teenagers every year. AGI observed that the children of these teenagers accounted for more than ten per cent of children born every year. A study by Petrosky (2004) on the prevalence of teen pregnancies in the United States revealed that about 15 million
births by teenagers occur each year. He observed that while births by teenagers were on the increase, the number of abandoned babies also increased.

According to Wadhera & Millar, (1997) out of every 1000 teenage girls in England and Wales in 1988, the pregnancy rate of teenagers who were between 15 and 19 years was 45, the abortion rate was 19, and the birth rate was 26. Studies on Adolescent Pregnancy Issues in Adolescent Health and Development by WHO (2004) in Scotland showed that the pregnancy rate of teenagers aged between 15 and 19 years was 41.6, abortion rate 14.5, and birth rate 27.1.

A study on sexual behaviour and conception among adolescent girls in Benin City, Nigeria done by Unuigbe and Ogbeide (1999) revealed that twelve per cent of the 2600 unmarried teenage girls aged between 13 and 19 who participated in the study admitted having been pregnant at one time or the other. Eighteen per cent of the teenage girls had given birth at age 15.

According to 2007 data from the United Nations Population Fund (UNFPA), there are 94 births per 1,000 teenagers between the ages of 15-19 in Kenya yearly. In 2003, Kenyan Centre for the Study of Adolescence revealed that 25% of Kenyan teenagers aged 15-19 were either pregnant or had given birth while up to 13,000, dropped out of school every year as a result of pregnancy. The study equally revealed that around 17 per cent teenage girls had sex before they turned 15 (Kenya: Statistics, Population Reference Bureau, 2008).

Based on the afore-cited global challenges, the Catholic Church in Njoro Deanery has opted to embrace the Catholic Theology of Sexuality in order to mitigate premarital sex and teenage pregnancies among Catholic Church teenage girls which is on the increase in the Deanery. The Theology is heavily indebted to both the Old
and New Testaments. The sixth commandment, that is, “You shall not commit adultery” (Ex. 20:14) forms part of the theoretical backbone for the understanding of the Catholic Theology of Sexuality. However, the Magisterium of the Church follows the moral teachings of the Old and New Testaments and considers this commandment as encompassing all sins against sexual morality Benedict (2010, 493). These include; prostitution, adultery, masturbation, fornication, pornography, rape and homosexual acts Benedict (2010, 492). The moral law requires that one lives a sexually moral life Benedict (2010, 488 & 489). The theology also borrows from the early Church fathers such as Augustine of Hippo, St Thomas Aquinas and St Jerome (Brown, 1967; Gecaga, 2004).

According to the Catholic Church teachings, Christ is the model of all chastity and therefore, all Catholics are called to live chastely in keeping with their particular state of life. Some profess virginity or consecrated celibacy thus giving themselves to God alone in an undivided heart in a remarkable manner Benedict (2010). The married live in conjugal chastity and the unmarried live in chastity in continence Benedict (2010, 491). The Catholic Church also teaches that sexuality is ordered for marriage for the purpose of procreation and mutuality. Hence, there is no room for sexual immorality.

Genesis tells of the story of a man and a woman (Adam and Eve) created by God and given the task to give birth to the future generations. A theology of sexuality is developed in the opening biblical narratives and remains an evolving theme throughout the Canon right to its eschatological conclusion in the book of Revelations. This is the very theology that the CC in Nakuru county, and Njoro Deanery in particular has embraced since the Catholic Church made its debut in Kenya in 1498, (http://www.cdnkenya.org) and later its inception by the Consolata
Fathers in Nakuru County. At that time the area covered by the Catholic Diocese of Nakuru (CDN) was occupied by the White Settlers, labourers and the people in the Kipsigis and Tugen reserves. The missionaries catered primarily for European, Goan Catholics and their African migrant employees.

Mobility of African population limited progress of evangelization within the settled areas which were referred to as “White Highlands”. In the reserves, the Kalenjin resisted the introduction of Christianity because they felt that it could disorganize their socio-cultural way of life. With the commissioning of the Beecher Report in 1949, the Colonial Government accepted assistance from the missionaries to immediately facilitate the expansion of primary education and the management of schools. The Catholic missionaries seized the opportunity and used the schools to get the youth whom they introduced to the European culture as opposed to the African culture which they considered primitive. They also used the institutions to convert the youth to Christianity. This created a break-through for evangelization in the area. The converts went through catechism lessons for a period of one year before they could be allowed to receive the Holy Communion/Holy Eucharist. They were taught moral purity from the Bible and Catechism. In the Catholic schools that the missionaries built, Christian Religious Education (CRE) and Pastoral Programmes of Instruction (PPI) were introduced. Topics dealing with moral purity, for example, the Ten Commandments, were included in both the CRE and PPI syllabus.

With the end of the missionary era in Njoro Deanery, Nakuru County, the Church has continued to encourage sexual purity by putting emphasis on the mandatory catechism classes for a period of one year before converts can start receiving the
Holy Eucharist/Holy Communion. Catholic Christians who were baptized while they were infants also undergo a mandatory one year Catechetical Instruction before they start receiving the Holy Eucharist. During these Catechism instruction sessions, seekers are taught about the Morality of Passions, Virtues, Moral Conscience, Freedom and the Ten Commandments among other teachings. During the December holidays, girls who have attained age of initiation to adulthood are assembled in a common place. They are taught: the dangers of premarital sex, how to become responsible Catholic women, and behave towards members of the opposite sex.

The Catholic Church in Njoro Deanery organizes youth seminars and workshops during which, the teenage girls are given guidance on the cultivation of attitudes like honesty, trust, openness, care and concern. They are taught to avoid premarital sex among other vices and to be careful not to be lured into unchaste activities while in the company of members of the opposite sex Benet (1990) and Nganda (1990:2). Youth movements that nurture faith are organized whereby teenage girls are taught on how to understand themselves in order to live a life of moral purity. Topics such as: inner self awareness, friendships and dangers of distorted ideas of sex are taught (Kiura, 2005: 77). They are also taught that, a boy/girl worth a true friend is the one who seeks to protect his girlfriend/boyfriend from any shameful act or abuse of personal dignity.

During pre-marital seminars, the teenage girls are taught on the “Sacrament of Marriage” by Youth Programme teachers and the clergy. They are taught that God made sex for procreation and mutuality of two people in a life-long commitment and relationship that is made public through the sacrament of marriage, Moloney (2000: 107).
Through Family Life Education Programme (FLEP), parents are taught about the Catholic Theology of Sexuality which they are in turn expected to teach their children. Because, the home is the first school, FLEP puts emphasis on the importance of stability and nobility of the family. Parents are taught about moral purity, responsible parenthood, stewardship, and seeking counsel from the moral agents. Parents are taught to be role models to their children in order to teach them self-discipline.

As can be noted from foregoing discussion, the Catholic Church in Njoro Deanery has put in place a number of practical programmes which are aimed at inculcating moral purity from childhood to adulthood. In particular, the Catholic Theology of Sexuality (CTS) is given a lot of emphasis. But then we find that there are some teenage girls who are professing Catholics who conceive during teenage. This is evident from the teenage girls who are either active or passive members of the Church in spite of having children. It was also observed during the study that some have already brought their children to the Church for baptism. The children are evidence that they indulge in premarital sex. It is against this background that this research was conducted.

1.2 **Statement of the Problem**

The United Nations (UN) established education as a human right and key to development of both the Millennium Development Goals (MDGs) and the Education for All (EFA) by the year 2015. Basically this focused on ensuring girls full access to and achievement in basic education of good quality (Burnett and Felsman, 2012). However, this has not been achieved world over due to a variety of challenges one of them and perhaps the leading being teenage pregnancy that mainly
contributes to girls non completion of school (Sifuna and Chege, 2006, Muganda and Omondi, 2008).

As can be noted, teenage pregnancy undermines achievement of the MDGs because many of the goals are directly and negatively affected. For example MDG Goal 1 is: End Hunger and Extreme Poverty. Support for girls to avoid pregnancy, stay in school and delay family formation translates into greater opportunities for them to develop skills and generate income for themselves and their present families, thus building an economic base to assist future generations out of poverty. MDG Goal is 2: Achieve Universal Primary Education. Teenage pregnancy abruptly limits and ends girls’ potential because they are taken out of school.

The Catholic Church has not been spared by this teenage pregnancy phenomenon. Many teenagers in Njoro Deanery are dropping out of school and Church because of teen pregnancies. The Church is expected by the society to influence the moral behaviour of its members through Church-based sex education programmes. This will mitigate premarital sex, teenage pregnancy and by extension assist policy makers to achieve the MDGs.

The Church in Njoro Deanery, Nakuru County has made efforts in making sure that its members are morally formed. Through Pastoral Programme of Instruction (PPI), catechetical instruction, home instruction, pulpit instruction, seminars, workshops, and Family Life Education Programmes (FLEPs), the Catholic Church members are taken through a series of teachings on morality.

On the contrary, some professing Catholic Church teenage girls in Njoro Deanery engage in sexual immorality. This is evident from some of them who conceive yet they are active members in the Church. The practice of premarital sex by these
teenage girls is against the Catholic Theology of Sexuality. This leaves us with the question as to why they do not practice what they learn. What brings about the disconnect between the theory and practice?

1.3 Objectives
The specific objectives of the study were to:

1. Examine teachings of the Catholic Theology of Sexuality.
2. Assess the approaches of disseminating the Catholic Theology of Sexuality in Njoro Deanery, Nakuru County.
3. Investigate the strengths and weaknesses of the approaches used to disseminate the Catholic Theology of Sexuality to teenage girls in Njoro Deanery.

1.4 Research Premises
1. Sex in the Catholic Church is for procreation and mutuality in matrimonial life.
2. The Catholic Church in Njoro Deanery uses various approaches to disseminate the Catholic Theology of Sexuality to teenage girls.
3. The approaches of disseminating the Catholic Theology of Sexuality to teenage girls in Njoro Deanery have more weaknesses than strengths.

1.5 Research Questions
1. What are the teachings of the Catholic Theology of Sexuality?
2. What are the approaches used by the Catholic Church in disseminating the Theology of Sexuality?
3. What are the strengths and weaknesses of the approaches of the Catholic Theology of Sexuality on teenage girls in Njoro Deanery, Nakuru County?
1.6 Justification and Significance of the Study

The need for strategies and interventions aimed at forming the morals of teenage girls is becoming increasingly critical due to teenage pregnancy and STIs (Kelly, 2001; Van Dyk and Van Dyk, 2003). In addition, research findings have shown that most people who become infected with HIV and AIDS acquire the disease during their adolescent years (United Nations Population Fund, 2004). These years are said to be the most confusing in a growing person’s life as the young person has to search for his/her own personal sexual identity as he/she finds a comfortable place in society (Erickson, 1968). This, on its own, is a tremendously trying period for the teenage girls. So, having to cope with the added burden of becoming pregnant, bringing up a child and at times being unlucky to be infected with STIs can have a devastating effect on the teenagers’ psychological and socio-economic development.

It is universally agreed that when girls are educated, the whole society is educated as well. This is because; the society depends on women for the upbringing of children. The Church equally relies on the teenage girls for various chores in the Church like singing and preparation of the Church during Mass service and weddings. Above all it depends on the teenage girls for future leadership as time draws closer for the elderly to take a passive role in the activities of the Church. This study was conducted to establish the challenges of disseminating the Catholic Theology of Sexuality to teenage girls.

One of the functions of religion and the Church by extension in a society is to shape the morals of the people. This is done through the inculcation of ethics of morality. When the Church employs limited approaches (such as catechetical instruction, home instruction, pulpit instruction and instruction in seminars/workshops only through its approved moral agents) in teaching about the Catholic Theology of
Sexuality to the teenage girls, then premarital sex and teenage pregnancies are likely to be the outcome. The study will help to come up with additional and/or improve approaches of inculcating the Catholic Theology of Sexuality to the teenage girls in order to minimize challenges related to their morality.

To teenage girls, the study will help in the realization of challenges that they face in their sexual moral development. This will help Catholic teenage girls to build on the strengths and deal with the weaknesses in order to live chastely. This will lead to the minimization of teenage pregnancies which come as a result of lack of sufficient information.

Many studies have been done on morality; however, none has been directed to the influence of the Catholic Theology of Sexuality on teenage girls. This study will widen the scope by contributing more literature in the area of morality.

To the government and policy makers, this study will help in the mitigation of teenage pregnancies in Kenya which have hampered achievement of the MDGs and EFA. This is because teenage pregnancy is the one of the leading causes of girl-child school dropout.

1.7 Scope and Limitation of the Study
The study on the influence of the Catholic Theology of Sexuality on teenage girls in Njoro Deanery, Nakuru County has been limited to the teachings of the Catholic Church on sexual morality, the approaches used by the Church in the dissemination of their Theology of Sexuality and the strengths and weaknesses of these approaches. The study was only conducted on girls who were in their teenage who were members of the sampled Mass Centres as they could be accessed for participation. For easy sampling and management of data, the study focused on
Njoro Deanery because according to the Deanery’s Youth Programme records (2012) in Njoro Deanery archives, every year, about ten girls who were/are active members of the Church’s Youth groups drop out from each Mass Centre as a result of pregnancies. The study has focused on the Catholic Church because it has a comparatively organized and elaborate theology of sexuality compared with other churches.
CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction
In this study, literature was reviewed under the following themes; teachings of the Catholic Church on the Catholic Theology of Sexuality; the approaches of disseminating the Catholic Theology of Sexuality and the strengths and weaknesses of disseminating the Catholic Theology of Sexuality on teenage girls in Njoro Deanery, Nakuru County.

2.2 Teachings of the Church on the Catholic Theology of Sexuality
According to John Paul II (1981:24) and Prudence (2009), the Catholic Church teaches that human beings are social beings who have been given the ability to make moral and ethical decisions. This ability resides in humanity’s personhood. Paul II (1981) makes reference to the Genesis story where Adam, the first human being to be created, is alone and in need of a companion/helper (Genesis 2:18). The study was very important as a source of reference. However, it did not explain why some Christians make immoral and unethical decisions even after being taught about the correct sexual morals. This study was set to find out why some teenage girls in Njoro Deanery choose to indulge in premarital sex instead of using their ability to make moral judgments.

In reference to Genesis 5:3-5, on the second account of the creation story, Paul II focuses on how man (without referring to his gender) is lonely. Based on these creation accounts Paul II shows humanity’s need of being in a spousal relation with another being of the opposite gender. Creation of opposite genders allows man and woman to become part of a new spousal relation with one another experienced in the body in conjugal marital union. While there are other bodies (namely animal bodies)
which Adam is in contact with, the biblical narrative states that none of these bodies are like his. Eve’s body, on the other hand, is similar to Adam’s and is therefore a fit companion. Hence, Adam married Eve and they entered a spousal union. In this case the Pope teaches of man and woman experiencing conjugal intercourse in marriage and not outside marriage. Then, why is it that the teenage girls in Njoro Deanery have sex before marriage while, they are taught that sex is only experienced in marital union? This study was set out to investigate what the CC teaches the teenage girls in Njoro Deanery about sex and why there is a disconnect between what they are taught and what they practice.

Macklin (1981:30 and 567) and Paul II (1981:27), observe that the Catholic Church views premarital sexual relationships and homosexual lifestyles as part of an increasing tendency to see the body as an object which can be used towards the temporary sexual gratification. The Church teaches that anyone who treats a person as the means to an end does violence to the very essence of the other. This is because; a utilitarian approach to embodied personhood (using another person’s body to satisfy sexual urges) utilizes the body as a means to an end which the subject has in mind. In this case, what Macklin and John Paul II are observing is that conjugal intercourse is only for procreation and mutuality in the matrimonial covenant as opposed to premarital coitus which is for temporal sexual gratification of the body. These teachings are of great value to teenage girls in Njoro Deanery. However, some teenage girls do not practice what they are taught. This investigation was done to find out what brings about the disconnect between what the teenage girls are taught and what they do. Why do the teenage girls in Njoro Deanery indulge in premarital sex instead of waiting until they get married?
Paul II (1994: 15) in his Letter to Families, the Catholic Church teaches that it is natural and ethical when two individuals long for a communion of persons rather than the temporary satisfaction of sexual desires. The Pope goes further to argue that their union should be bonded through marital covenant. This is because a permanent bond between a man and woman, expressed in the form of marital vows, represents a man’s and woman’s deep respect for one another as persons, rather than mere objects that can be discarded after a temporary exchange of bodily pleasures. During the study, it was found out that some teenage girls in Njoro Deanery allow themselves to be used as mere objects of sexual satisfaction by males. They are then discarded by the boys/men after this exchange of bodily pleasures. This results in teenage pregnancies. If they are given these as the right teachings, then Paul has not shown why teenagers engage in premarital sex? Why do they do contrary to the teachings of the CTS? This propelled us to carry out this study in order to examine teachings of the Catholic Theology of Sexuality in Njoro Deanery and what brings about the disconnect between what the girls are taught and what they practice.

While Paul II is aware that not all sexually involved individuals choose to enter a conjugal union with their partner, he believes that a first step towards the expression of personhood is to enter conjugal union through a socially witnessed Church wedding. He confirms this stance in his letter to families where he discusses the union of a wife and husband. He argues that since conjugal union is crucial to the development and respect of personhood, then it is only within the matrimonial covenant where sexual intercourse should be experienced. During the study, it was realized that some teenage girls in Njoro Deanery indulge in premarital sex. This leads to lack of respect and development of personhood to these teenage girls. Hence, this investigation was done to establish why the teenage girls in Njoro
Deanery do not respect their personhood by indulging in premarital sex which leads to teenage pregnancies. What brings about the disconnect between what they are taught by the Church and what they practice?

According to Keane (1970) and Lawler et al. (1996), the Catholic Church teaches that the union of man and woman in marriage is a good and holy thing. It is good because, God instituted marriage and gave its defining characteristics. It is holy because, the Lord Jesus made marriage a sacrament of his relationship with the Church. According to the Catholic Theology of Sexuality, marital intercourse is good and holy when the choice to engage in this act is properly marital. That is, having marital union only within the marital covenant. Hence, the Church teaches that;

Married love is uniquely expressed and perfected by the exercise of the acts of proper marriage. Hence, the exercise of the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honourable; the truly human performance of this acts fosters the self giving they signify and enriches the spouses in joy and gratitude (Vatican II: *Gaudium et Spes*, no. 49).

Paul II (1981:27) equally shares the same school of thought when he opines that sexual intercourse must always be about an encounter and communion of persons who are married. He argues that, the sexual urge in a human being is always in the natural course of things directed towards another human being within the holy bonds of marriage only. If the urge is directed towards a person other than the marriage partner, then it turns out to be an impoverishment or even a perversion. Thus, the Church advises the adherents to practice chastity. This study examines the teachings of the Catholic Theology of Sexuality which are disseminated to the teenage girls in Njoro Deanery and what brings about the disconnect between what the girls are taught and what they practice.
Keane (1970) and Lawler et al (1996) point out that in 1439; the Council of Florence affirmed that the goodness of marriage was not only humanly good but also one of the sacraments of the new law. Brown (1967), notes that the Council affirmed the Augustinian doctrine of the threefold good of marriage, that is; the generation and education of children to the worship of God; the fidelity of husband and wife to each other; and the indissoluble union of the spouses. The Church emphasized the essential ordering of marriage to procreation, and education of children and the fostering and deepening of the love between the spouses. It is evident that the right place for conjugal intercourse is in marriage. Teenagers in Njoro Deanery are not allowed to engage in premarital sex because sexual intercourse outside the matrimonial covenant does not meet the basic requirements of the threefold good of marriage. However, some girls in Njoro Deanery do contrary to these teachings. This study was done to find out why there is a disconnect between what these teenage girls are taught and what they do.

Lawler et al (1996) also note that St Thomas Aquinas, Jerome, St Augustine of Hippo and other medieval theologians affirmed the goodness of marriage and the excellence of properly ordered sexual activity meant for the generation of children and their education. They condemned homosexuality, premarital sex and bestiality among other sexual acts. This has influenced the Church’s Theology of Sexuality to date. They also argue that in proclaiming the norms of sexual behaviour rooted in God’s law, the Magisterium teaches that it is seriously wrong to engage in any sexual activity that is not marital. They observe that from the first days of the Church, pastoral leaders taught, as the Bible had, that those who engage in “fornication, gross indecency, and sexual irresponsibility… will not inherit the Kingdom of God” (Galatians 5:19-21). The teachings are of value to the Catholics in
The researcher used these teachings as a point of reference in discussing the Catholic Church’s teachings on sexual morality in Njoro Deanery.

The Canon Law (1983) explicitly states that premarital and or extramarital sexual intercourse does not serve as an incarnate symbol of human communion due to its lack of openness to the possibility of begetting children. The human being’s ability to procreate when he/she indulges in sexual intercourse makes the child who is born either within or outside the wedlock to be affected potentially, by either being nurtured and educated by both parents or vice versa. The Magisterium notes that, premarital and or extramarital conjugal intercourses are immoral because sexual intercourse can be realized in a truly human way only when it is an integral part of a man and a woman who commit themselves to one another until death. This total self-giving in sexual intercourse is only possible within marriage. Acts of fornication done for sexual pleasure trivialize the act of conjugal intercourse because those involved simply use each other and their sexual powers to grasp pleasure for themselves. This is a violation of human dignity because, it ignores the sacramental significance of conjugal chastity. This study was carried to find out the teachings of the Church on sex and then what brings about the disconnect between what the teenage girls are taught by the Church and what they practice?

From all the related literature that has been reviewed above, we find that the Catholic Church teaches that sex is for procreation and mutuality in a matrimonial covenant. However, the studies that we have examined did not show what brings about the disconnect between what the adherents are taught and what they practice. Hence, this study was carried to find out what brings the disconnect between what the Church teaches about the Catholic Theology of Sexuality and what the teenage girls in Njoro Deanery practice. Why do the teenage girls in Njoro Deanery indulge
in premarital sex yet the Church’s Theology of Sexuality is clearly spelt out? This study endeavoured to examine the teaching of the Catholic Theology of Sexuality which could be disseminated to the teenage girls in Njoro Deanery in order to promote chastity since no similar study had been directed to this Deanery.

2.3 Approaches of Disseminating the Catholic Theology of Sexuality
The Catholic Church uses various approaches in disseminating the Catholic Theology of Sexuality. These include home instruction, catechetical instruction, pastoral programmes of instruction, pulpit instruction, instruction in seminars and workshops. Various scholars have written on the approaches used to disseminate the Catholic Theology of Sexuality.

The Catholic Church according to Hagmaier and Gleason (1959), lacks a down-to-earth positive way of teaching when preparing the youth for sexual maturity. They note that for every sentence in the Catholic Church literature which prepares the young person to enjoy and appreciate the sexual aspects of love, there are hundreds of sentences which define and or teach precisely and often quite unrealistically the threatening and dangerous aspects of humankind’s sexual life. Catechism questions and answers on purity, sermons on sex from the pulpit and in private retreats, magazines, articles on sex directed towards the adherents among others limit themselves to a detailed analysis of negative aspects such as; sinful kissing and petting, impure thoughts, immodest language and dress. The scholars argue that this has led to resentment and denial of Church teachings. This observation was made on the teaching and preparing all the Catholic youths for sexual maturity in general. There is no similar study that has been directed to teenage girls in Njoro Deanery in particular. This study was carried out to assess whether the approaches used to
disseminate the Catholic Theology of Sexuality by the Church in Njoro Deanery are sufficient to bring about moral formation on the teenage girls.

The Church uses the Pastoral Programmes of Instruction to disseminate the Catholic Theology of Sexuality. According to the Kenya Institute of Curriculum Development (KICD) PPI syllabus, topics on ethics of sexuality are introduced in standard seven and eight syllabus. Research has shown that if children are not provided with correct information about human reproduction and sexuality from early stages, when they attain the adolescence stage, they start inventing their own explanations about what they were not taught (Went, 1988). These in the long term could be confusing and may promote anxiety and perhaps require unlearning in order to bring the children to the right track. This study was carried out to assess whether the Catholic Church approach of disseminating the CTS using pastoral programmes of instruction is sufficient to bring about moral development on teenage girls in Njoro Deanery.

Guttmacher (1981) and Lee (1983), argue that during home instruction American parents admit to embarrassment when talking about sexual matters and feel ill-equipped to instruct their children satisfactorily. Guttmacher (1981) further observes that, 98 per cent of the parents in America report needing help in talking to their teenage children about sex. And seven parents out of ten want sexuality education taught in schools. This is in spite of most Catholic parents in America believing that the responsibility of teaching sexuality education should not be left to the schools alone. This proportion is similar to that found in Britain (Allen, 1987). While many parents feel that they should discuss sexuality matters with their children and may be willing to do so, they are unable to provide their teenagers with accurate information on most of those issues (Rodman et al., 1984). The opinions by these scholars are
valid. However, their researches were directed to the dissemination of ethics of sexuality to children in general in America and Britain respectively. This research was carried out to assess whether the dissemination of the Catholic Theology of Sexuality through home instruction is sufficient to bring moral formation particularly on teenage girls in Njoro Deanery.

The Catholic Church in Njoro Deanery uses catechetical instruction and instruction in seminars and workshops to disseminate the Catholic Theology of Sexuality to the teenage girls. According to Guttmacher (1981); Lee (1983); Allen (1987) and Went (1988), while society on both sides of the Atlantic is beginning to wake up to the necessity of a mandatory Sex Education policy, the training of teachers in this area is sadly lacking. No specific training is given to teachers who are given the responsibility of such programmes, and many, though willing like the parents feel inadequate for this. The subject matter requires tremendous personal awareness as well as sensitivity, in both handling and delivery. Yet no formal training is offered to those who are expected to provide it. The result of this confusing and ill-thought out expectation is that teachers feel inadequate and are unable to carry out the required task and the learners are poorly served. These scholars carried out their studies on dissemination of sexuality ethics to the teenagers in both sides of the Atlantic. However, no related study has been directed to the teaching of the CTS to the Catholic Church teenage girls in Njoro Deanery in particular. Hence, this study was conducted to find out whether dissemination of the CTS using catechetical instruction approach and instruction in seminars and workshops is sufficient to bring moral formation on teenage girls in Njoro Deanery.
2.4 Strengths and Weaknesses of Approaches of Disseminating the CTS to Teenage Girls in Njoro Deanery

Keane (1977) and Lawler et al (1996) discuss the Magisterial teaching that, it is seriously wrong to engage in any sexual activity which is not authentically marital. Contrary to this teaching, Wesler (1968) notes that each of the sixth bride in America is pregnant at the time of her wedding because moralizing agents are unable to give sufficient sex instructions as a result of lack of training. Such training according to this scholar is mandatory. This is due to the fact that one of the major roles of the Church is to teach sexuality education. Allen (1987) argues that, children cannot benefit if their teachers (moral agents) are ill-equipped and ill-trained. The observations by these scholars are valid.

However, the scholars did not look into the fact that it is not only the lack of training that can lead into teenage pregnancy. How moralizers according to Hagmaier and Gleason (1959) live up to what they teach plays a leading role in the moral formation of teenage girls. This study was carried out to investigate the strengths and weaknesses of disseminating the CTS on teenage girls in Njoro Deanery. To ascertain this, the study investigated how the Church’s moralizers as role models or vice versa contributed to the moral formation of teenage girls in Njoro Deanery. According to the Bishops of Vatican II (Charter of the Right of the Family Article 5), since parents have conferred life on their children, “they have the original, primary and inalienable right to educate them”. It is the Magisterium’s opinion that in every rightly constituted society, parents or legal guardians must be acknowledged as the first and foremost educators of their children. These observations are in line with Mayekiso and Twaise (1993) who in a study on the parental involvement in sex education to adolescents in the Eastern Cape, revealed that as little as 1 per cent of the fathers and 32 per cent of mothers were involved in
impacting sexual knowledge to their adolescent children. Gilbert and Bailis (1980) in their study carried out in South Africa found that parents sometimes fail to fully explain to their children the implications of sexual intercourse because, they consider it to be a taboo subject.

Similarly, Siboyana (2006) in a study conducted in Vosloorus Township, Boksburg, on the involvement of parents in the sex education of their adolescent children from the perspective of adolescents themselves found that sexual intercourse was not mentioned by paternal figures in relation to pregnancy. These studies are valid; however, the scholars did not focus on the role played by parents/guardians as role models or otherwise in influencing the moral behaviour of their teenage children. Therefore, this study was done to find out the strengths and weaknesses of disseminating the CTS on teenage girls in Njoro Deanery.

Tony (2003), showed that the Catholic Church practice of confession makes the burden of sexual immorality lighter thus making the Catholic Church adherents to continue repeating the vice. He also points out that it is claimed that Kenyan Catholics abuse alcohol thus leading to sexual immorality. During this study, it was realized that some Catholics including the approved moralizers do take alcohol and indulge in sexual immorality while in this state. This study was carried to find out the strengths and weaknesses of disseminating the CTS on teenage girls in the Deanery. To establish we investigated how the modelling or vice versa of the moral agents contributed in the moral formation of teenage girls in Njoro Deanery.

The related literature that was reviewed revealed that, sex in the Catholic Church is for procreation and companionship in marriage and premarital sex is a sin. The Church is the only moral agent according to the Magisterium. It uses instruction in
seminars and workshops, home instruction, catechetical instruction, PPI and pulpit instruction to disseminate the CTS to teenage girls. The teachings and moral behaviour as role models or vice versa in what they teach contributes to either the strengths or weaknesses of disseminating the CTS on the teenage girls in Njoro Deanery.

2.5 Theoretical Framework
Some scholars have written theories on the functions of religion, sexuality and moral development. The Functional theory developed by Durkheim states that, religion plays the role of shaping the morals of its adherents in society. This is done when religion teaches about morals as one in of its seven functions. The theory does not address the role played by other influencing agents like the parents and the peers. Freud’s (1913) Psycho-Analytic Theory which deals with personality development singles out sexual motivation as the only factor that leads to socially negative behaviour patterns. Freud argued that people become aggressive and deviate from the norms of the society when their sexual desires are not satisfied. This is true to some degree, but, the major challenge with this view is that it is too general. This research was based on research carried out among his patients. He did not investigate other factors that could lead people to undesirable practices in the society.

According to Elkind’s (1978c) Fable theory, adolescent behaviour is influenced by the Personal Fable. The theory explains that this type of behaviour often appears destructive to the individual. For example, adolescent girls who get pregnant often think that others will be pregnant but not themselves. This is an important concept as it lends insight into the reason why adolescents may engage in risky sexual behaviour which results in early pregnancies. However, the Fable theory was not
sufficient enough to explain why teenagers engage in sexual immorality. This is because it works with other forces to bring about the resulting behaviour, and that Personal Fable is not solely responsible for behaviour change (Elkind, 1978b). According to Elkind (1978c), the Personal Fable that leads people to indulge in immorality is a feature of all people which manifests in childhood and enters into adulthood although to a lesser degree. However, for the child and the adult, Elkind (1978c) adds that the Personal Fable is in the background while for the adolescent it is at the forefront. However, the Theory was important in this study because it lends insight into the reason why some teenage girls in Njoro Deanery may engage in sexual immorality.

The theory that seemed to be the most relevant to this study was Kohlberg’s Theory of Moral development (Kohlberg 1958). It provided explanation by showing the circumstances under which behaviour changes during teen-age. The theory was developed by Kohlberg in 1958 during his study on moral thinking and judgments. During this study, he uncovered three levels of moral thinking and judgments. The first level is the “Pre-conventional Morality” which is divided into stage one and two. Stage one is that of “obedience and punishment”. During this stage the child assumes that powerful authorities hand down a fixed set of rules which he/she must follow without question. The child obeys because of fear of the consequences of disobeying. The stage is called pre-conventional because children do not speak as members of the society. Instead, they see morality as something external to themselves. So, doing right is obeying authority and avoiding punishment. These sentiments are pertinent for this study because young Catholic children before adolescence obey without question what they are taught by the Church which is the sole moralizing authority. They believe that the Church teaches what God approves.
The second stage in level one is “Individualism and Exchange” where children recognize that there is not just one right view that is handed down by the authorities. They argue that different individuals have varying viewpoints; hence, children sound amoral and have some sense of right action. They argue that everything is relative and every person is free to pursue his or her own self interests. So what is right is what meets ones’ own self interests. Children still speak as isolated individuals and not as members of a community. At this stage, punishment is a risk that one naturally wants to avoid. This stage was important for our study because it denoted the stage at which Catholic children start questioning what they were/are taught by the moralizing authority. For example, they start questioning what they were taught about sexual morality without being given viable reasons other than that it is the law of God. If no proper teaching method was used to stimulate their thinking in order to come up with the moral judgment, they would perceive it (the moral aspect that was disseminated) as being external and thus start defying the Church’s teachings. This observation was important in assessing the approaches used by the Catholic Church in Njoro Deanery in the dissemination of its theology of Sexuality.

Level two is “Conventional Morality” which encompasses stage three and four. The third stage of moral thinking and judgment is that of “Good Interpersonal Relationships”. At this stage, children who are entering their teenage, see morality just as more than simple deals, that is, returning favours/avoiding consequences as is the case in stages one and two. They believe that people should live up to the expectations of the community and behave in “good” ways. Kohlberg (1958) referred to it as “Conventional Morality” because teenagers assume that the attitude expressed would be acceptable and applicable to the whole community. This stage
was useful in this study for finding out why there was a disconnect between what the Church teaches about sexual morals and what was practiced by the teenage girls in Njoro Deanery. Stage four is that of “Maintaining the Social Order”. An individual becomes more broadly concerned with society as a whole. Emphasis is laid on obeying the laws; respecting authority and the Bible. Rights are legitimized by the authority and their social or religious group. Individuals at this stage do not condone breaking of moral laws whenever one thinks he/she has a good motive. They argue that if everyone does that, the result would be chaos. The observation for this stage, was used by the researcher to investigate the strengths and weaknesses of the approaches used in the dissemination of the Catholic Theology of Sexuality among teenage girls in Njoro Deanery. That is, whether the CTS teachings from the approved moral agents had helped them to attain this level of not doing contrary to the teachings of the Catholic Theology of Sexuality which may lead to teenage pregnancies.

Level three is “Post Conventional Morality” which has stages, five and six. In stage five people are less concerned with maintaining society for its own sake. They are concerned with the principles and values that make good society and emphasize on basic rights and democratic processes that give everyone a say. At stage six, people define the principles by which agreement would be the most just. The researcher used these stages to establish whether the dissemination of the Catholic Theology of Sexuality to the teenagers had helped in the moral formation of the teenage girls in Njoro Deanery.
CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction
This section discusses the research design, site of the study, target population, sampling techniques, research instruments, data collection, ethical considerations, data processing and analysis, validity and reliability.

3.1 Research Design
A research design, as De Vans (2001) opines, is an overall strategy that is used by a researcher to integrate different components of a study in a coherent and logical way, with an objective of effectively addressing a research problem. It constitutes a blueprint for collection, measurement and analysis of data. The type of design to be employed is determined by the research problem to be investigated (ibid).

The study employed descriptive survey design. This is a method of collecting information by interviewing or administering questionnaires to a sample of individuals. This design was used by the researcher because it was suitable in collecting the participants’ opinions and attitudes on the teachings of the Catholic Theology of Sexuality, effectiveness of the approaches used by the Church to disseminate the CTS, and the strengths and weaknesses of disseminating the CTS on teenage girls in Njoro Deanery, Nakuru County, Kenya. The researcher used both primary and secondary data to meet the objectives of the study and conclude the premises. Oral Interviews (OIs), were used to collect primary data from the clergy, catechists, FLEP teachers, and YP teachers while Focus Group Discussions (FGDs) were used to collect data from teenagers and parents.
3.2 Site of the Study
The study was conducted in Njoro Deanery, Nakuru County, Kenya. Participants were drawn from the seven parishes in the Deanery, namely; Njoro, Egerton, Elburgon, Rongai, Mangu, Lare and Lamurdiak. This area was occupied by the missionaries because it has good climate for farming and human habitation. They built churches and schools that became centres of evangelization. So, the Catholic Church has taken root in this Deanery and it has instituted programmes aimed at enriching the morals of its adherents. Because of the Catholic Church’s long existence in the Deanery and its well-developed programmes targeting the youth, it would be expected to influence the moral life of its adherents.

Nakuru County which houses Njoro Deanery has severally experienced ethnic land clashes in 1997/1998, 2002 and the 2007/2008 Post-Election Violence (PEV). This has led to displacement of many families in the Deanery, thus leading to loss in economic power. Because of this, the affected people have gone to stay in IDP camps while others have moved to towns and urban centres to seek employment where some teenage girls engage in offering sexual services in return for socio-economic favours. This often leads to teenage pregnancies.

3.3 Target Population
The study targeted teenage girls who are recipients of the Catholic Theology of Sexuality and the Church’s approved moral agents, that is, priests, catechists, FLEP teachers, YP teachers and parents. The participants were drawn from the seven parishes in Njoro Deanery which has a total Catholic Christian population of approximately 42,000 people (http://www.cdnkenya.org 2012).
3.4 Sampling Technique
The study participants were sampled from each of the seven parishes of Njoro Deanery in the CDN, Nakuru County. The sample constituted of twenty-one Church leaders (14 clergy and 7 catechists), seven FLEP teachers, seven YP teachers, seventy eight parents and seventy six teenage girls. There were a total of one hundred and eighty nine (189) participants. It was assumed that each group of participants selected could provide sufficient information that could be generalized for the whole Deanery. Samples were selected as shown hereunder;

3.4.1 Sample of Mass Centres
There are seven parishes in Njoro Deanery. Each parish has the following number of Mass Centres; Njoro - twelve, Elburgon - ten, Mangu - twelve, Lamurdiak - eleven, Egerton - nine, Rongai - ten, and Lare - ten. The researcher contacted the Father-in-Charge of the Deanery for permission to sample the Mass Centres which could participate in the study. The Father-in Charge asked the Catechists from all the Mass Centres to participate in the sampling exercise. Simple random sampling was used to select the participants. Ten per cent of the Mass centres were sampled from each parish. This translated to one Mass Centre per parish. During the Deanery Mass, the researcher wrote sampling papers equivalent to the number of Mass Centres in each parish which were put in seven separate boxes. One paper, (which is the equivalent of ten per cent of the Mass Centres in each parish) bore “YES” in each box while the rest bore “NO”. The papers in each box were then shuffled. The Catechist who picked “YES” made his centre to qualify for participation in the study. Sampling was done after the Deanery Mass service.
3.4.2 Sample of Church Leaders (Clergy, Catechists), FLEP Teachers and YP Teachers

In Njoro Deanery two priests are assigned to each parish hence, they all qualified for the study. In addition, one catechist, one FLEP teacher and one YP teacher are assigned to each Mass Centre. Because one Mass Centre was sampled from each parish, then each of its Catechists, FLEP teachers and YP teachers automatically qualified to participate in the study. This made a total of 35 participants.

3.4.3 Sample of Parents

A sample size of ten per cent according to Mugenda and Mugenda (1999: 42) can be used in a descriptive study. The Njoro Deanery Baptism register (2012), revealed the following number of participants from each of the sampled Mass Centres and their corresponding 10 per cent were as shown in table 3.1.

<table>
<thead>
<tr>
<th>Parish</th>
<th>Mass Centre</th>
<th>Number of parents in @ Mass Centre</th>
<th>10% of parents in @ Mass Centre 10/x X 100</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>“L”</td>
<td>119</td>
<td>12</td>
</tr>
<tr>
<td>Egerton</td>
<td>“M”</td>
<td>112</td>
<td>11</td>
</tr>
<tr>
<td>Elburgon</td>
<td>“N”</td>
<td>120</td>
<td>12</td>
</tr>
<tr>
<td>Rongai</td>
<td>“O”</td>
<td>102</td>
<td>10</td>
</tr>
<tr>
<td>Mangu</td>
<td>“P”</td>
<td>105</td>
<td>11</td>
</tr>
<tr>
<td>Lare</td>
<td>“Q”</td>
<td>104</td>
<td>10</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>“R”</td>
<td>120</td>
<td>12</td>
</tr>
<tr>
<td>Grand Total</td>
<td></td>
<td>7</td>
<td>782</td>
</tr>
</tbody>
</table>

The total number of parents in the sampled Mass Centres was seven hundred and eighty two (782). Simple random sampling was used to select parents who
participated from each sampled Mass Centre. Ten per cent of the pieces of paper were written “YES” while the rest were “NO”. They were put in boxes and shuffled. For each Mass Centre there was one box for men and another for women. The parents who picked “YES”, from each Parish, but different Mass Centres in each case participated in the study. There were a total of 78 participants in this category.

3.4.4 Sample of Teenage Girls
The Deanery’s Baptism register (2012) revealed that, there were 764 teenage girls from the seven sampled Mass Centres. The number of teenagers from each Mass Centre and its corresponding 10 per cent was as shown in table 3.2.

<table>
<thead>
<tr>
<th>Parish</th>
<th>Sampled Mass Centres</th>
<th>Number of teenagers</th>
<th>10% of teenagers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>“L”</td>
<td>121</td>
<td>12</td>
</tr>
<tr>
<td>Egerton</td>
<td>“M”</td>
<td>104</td>
<td>10</td>
</tr>
<tr>
<td>Elburgon</td>
<td>“N”</td>
<td>110</td>
<td>11</td>
</tr>
<tr>
<td>Rongai</td>
<td>“O”</td>
<td>120</td>
<td>12</td>
</tr>
<tr>
<td>Mangu</td>
<td>“P”</td>
<td>99</td>
<td>10</td>
</tr>
<tr>
<td>Lare</td>
<td>“Q”</td>
<td>100</td>
<td>10</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>“R”</td>
<td>110</td>
<td>11</td>
</tr>
<tr>
<td>Grand Total</td>
<td>7</td>
<td>764</td>
<td>76</td>
</tr>
</tbody>
</table>

The total number of teenagers in the sampled Mass Centres was seven hundred and sixty four (764). Simple random sampling was used to select teenagers who participated in the study. Ten per cent of the pieces of paper were written “YES” while the rest were “NO”. They were put in a box and shuffled. The girls in each
Parish but from different Mass Centres who picked “YES” participated in the study. There were a total of 76 participants in this category. Table 3.1 shows a summary of all sampled participants of the study.

Table 3.3: Summary of Participants of the Study

<table>
<thead>
<tr>
<th>Parish</th>
<th>Priests</th>
<th>Catechists</th>
<th>FLEP Teachers</th>
<th>YP Teachers</th>
<th>Parents</th>
<th>Teenage Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>12</td>
<td>12</td>
<td>29</td>
</tr>
<tr>
<td>Egerton</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>11</td>
<td>10</td>
<td>26</td>
</tr>
<tr>
<td>Elburgon</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>12</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td>Rongai</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>12</td>
<td>27</td>
</tr>
<tr>
<td>Mangu</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>11</td>
<td>10</td>
<td>26</td>
</tr>
<tr>
<td>Lare</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>12</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td>Grand Total</td>
<td>14</td>
<td>7</td>
<td>7</td>
<td>7</td>
<td>78</td>
<td>76</td>
<td>189</td>
</tr>
</tbody>
</table>

3.2 Research Instruments
Oral interview guides and Focus Group Discussion guides were used to collect data.

3.2.1 Oral Interview Guides
Oral interview guides were used to collect data from the 14 priests, 7 catechists, 7 FLEP teachers and 7 YP teachers comprising a total of 35 participants. Oral interview guides were flexible as they contained both open and closed-ended questions. The closed ended questions are suitable in collecting in-depth information
hence, making it possible for the researcher to get a complete and detailed understanding of the issue under research.

3.2.2 Focus Group Discussions (FGDs)

The researcher used a set of open ended questions aimed at probing the participants in order to get deep information. FGD Guides were suitable in producing information quickly, identifying, exploring ideas or opinions from parents and teenage girls on their opinions about the dissemination of the CTS by the various moralizers approved by the Church. They were also suitable in drawing conclusions and giving recommendations on how to improve the approaches in order to curb teenage pregnancies among teenage girls in Njoro Deanery. The researcher used Focus Group Discussions (FGDs) to collect data from 78 parents and 76 teenage girls. Parents were divided into homogeneous groups. The teenage girls were also divided into seven groups. Each group had ten members. There were a total of 154 participants in this category.

3.3 Data Collection

The data were collected from secondary and primary sources.

3.3.1 Pilot Survey

Prior to collection of secondary and primary data, we conducted a pilot survey in order to predict the flow of primary data. We did a pilot survey before field research in Elburgon Parish. This was followed by setting the tools for data collection in Njoro Deanery. Through the home instruction, catechetical instruction, pulpit instruction, family life education programme, and instruction in seminars and workshops, we collected data on how the Catholic Church in Elburgon parish disseminated the Catholic Theology of Sexuality to the teenage girls. The pilot survey enabled us in purposive and random selection of Mass Centres in Njoro
Deanery. Further, the pilot survey also helped us to test the instruments such as the FGD guides and Oral Interview guides used for data collection.

3.3.2 Secondary Sources
Information was obtained from published books, theses, dissertations, and journals among others; at the Kenyatta University Post Modern Library, Hekima College and St. Lwanga Njoro Deanery records office. Secondary sources were used to review literature on what other scholars have written in related studies.

3.3.3 Primary Sources
The researcher got primary information from the fieldwork using FGD guides and OI guides.

3.4 Data Collection Procedure
In contacting the priests, the researcher explained to the Father-in-Charge of each parish about the research. He also requested for permission to interview him and his co-priest. The Father-in-charge informed his co-priest and arranged for the date and time for the interview. The priests from the seven parishes were requested by the researcher to explain and arrange with Catechists, FLEP teachers and YP teachers to participate in the research. The researcher requested for permission from the Father-in-Charge of each parish to allow him sample parents and teenage girls to participate in the study. This (the sampling and participation) was done on a Sunday after Church service.

3.5 Ethical Considerations
Before commencing on data collection, the researcher got an authority letter from Kenyatta University Graduate School and a Research Permit from the Government of Kenya’s (GoK) National Commission for Science Technology and Innovation (NACOSTI). To maintain the researcher’s integrity and privacy of the participants, names of the participants were concealed. The researcher used pseudo names.
Before collecting data from the teenage participants, the researcher had to seek the consent from their parents. They (parents) signed a consent form that was designed for that purpose. The researcher treated all responses with utmost confidentiality. The research problem and the relevance of the study were explained to the participants before data collection. All the secondary sources cited or paraphrased were acknowledged. The data that were collected were used only for the purposes of the research.

3.6 Data Presentation, Analysis and Interpretation
During fieldwork, FGDs and OIs, responses were recorded in notebooks. The collected data were arranged thematically guided by the study objectives. The responses were then coded in relation to the research questions. From the coding, frequency tables, pie charts and figures were prepared. Through the analytical methods of description, comparison, contrast, percentage and interpretation, the primary and secondary data were synthesized and categorized according to the research objectives. This also helped us to draw conclusions and give recommendations for the purpose of developing the sexual morals of the teenage girls in Njoro Deanery, Nakuru County.

3.7 Validity
Owens (2002) defines validity as the degree to which instruments of data collection generate information of the study objectives. For data collection instruments to be considered valid, the content selected and included must be relevant to the need or gap established. All FGDs and interview guides that were used to conduct Oral Interviews (OIs) were prepared in conjunction with the study objectives. The instruments were discussed and verified by the supervisors and other research experts from Kenyatta University who scrutinized them and gave expert advice.
before conducting the study. Recommendations made by the supervisors and experts were used to improve the instruments (Borg and Gall, 1985). We ensured the instruments focused on the objectives of the study and that the libraries to be visited for collection of secondary data contained relevant literature on the Catholic Theology of Sexuality.

3.8 Reliability
Reliability of research instruments is the extent to which results are consistent over time and are an accurate representation of the population under study (Joppe, 2000). The consistency of this study instruments was ascertained through test retest method in three Mass centres in Elburgon parish which were left out of the actual study. After piloting the same test was administered again to the same respondents at an interval of two weeks. The instruments were adjudged reliable when they produced the same results.
CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.1 Introduction
The Catholic Church in Njoro Deanery uses various approaches in the dissemination of the Catholic Theology of Sexuality. The major ones include Instruction in Seminars and Workshops, Home instruction, Catechetical instruction, Family Life Education Programmes (FLEPs), Pulpit Instruction and Pastoral programmes of Instruction (PPI). Based on Kohlberg’s (1958) theory of Moral Development, we investigated the approaches used to disseminate the CTS to teenage girls. The study reveals that although the dissemination of the Catholic Theology of Sexuality has both strengths and weaknesses, the weaknesses outweigh the strengths.

4.2 Approaches of Dissemination
The approaches included: instruction in seminars and workshops, catechetical instruction, pulpit instruction and pastoral programmes of instruction.

4.2.1 Instruction in Seminars and Workshops
Seminars and workshops are held during school holidays and sometimes during weekends. It is presumed that during the holidays, many school-going youth can get the opportunity to attend and learn Church doctrines and morals.

The teenage participants in the study observed that during these sessions the dissemination of the CTS is done by the following facilitators: Youth Programme teachers from the Deanery, youth who have been attending seminars and workshops which teach about morality from either within the Deanery or from others, and or adults who are appointed by the parish priest because they are presumed to be knowledgeable on matters dealing with the morality of the teenagers.
The data that were collected on the academic level and training status in theology of the Youth Programme teachers who facilitated the seminars and workshops are as shown in table 4.1, figures 4.1a. and 4.1b.;

Table 4.1: Academic level and training status in theology of YP teachers

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of YP Teachers</th>
<th>Primary</th>
<th>Secondary</th>
<th>Trained</th>
<th>Untrained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Egerton</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Elburgon</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Rongai</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Mangu</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Lare</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Grand Total</td>
<td>7</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>42.9</td>
<td>57.1</td>
<td>42.9</td>
<td>57.1</td>
</tr>
</tbody>
</table>

Fig. 4.1a Academic Level of YP teachers
4.2.1.1 Content

During the YP seminars and workshop sessions, the teenage girls are taught through teacher-centred method about morality among other religious issues. On morality, teenage girls are taught on the following topics: The human person; unique person; good enough; self acceptance; inner awareness; sexuality and fertility; complimentarity and the reproductive system; dangers of distorted ideas of sex and misguided love. On “the Human person”, they learn that, as teenagers it is important to remember that they are made of body, soul and mind and that the three are interrelated. One of the teenage discussants, Betty (FGDs; 05:07:2015), noted that they were taught that; what affects them physically, equally affects them spiritually, mentally and vice versa. The teenagers were informed that they are supposed to consider themselves as total persons and value their physical mental and spiritual faculties, especially during adolescence.

This is in agreement with the opinions of Macklin (1981:30 and 567) and Paul II (1981:27). The writers argue against premarital and extramarital sexual
relationships. This is because such relationships reduce the body to an object for the purpose of temporary sexual gratification. After the sexual act, Paul II and Macklin argue that those involved are affected physically, mentally and spiritually.

Through the teacher-centred method, and using biblical imagery, teenagers are taught that human beings are created in the image of God who also gave humankind authority over all the animals and power to conquer the earth. Jenny (FGDs; 30:07:2015) observed; that teenagers were taught that; they are supposed to control their bodies.

Teenage girls were also taught the importance of maintaining their dignity against the many sexual abuses that come about in their lives. Calleny (FGDs; 02:05:2015) one of the teenage girl discussants noted that the YP teachers emphasized on the need for teenagers to overcome sexual immorality by strongly saying ‘NO’ to premarital sex. The same opinion is given by Paul II (1981:24) and Prudence (2009). They observe that the Catholic Church teaches that human beings are social beings who have been given the ability to make moral and ethical decisions. Hence, teenagers who have accepted themselves as images of God are not supposed to indulge in acts of sexual immorality because it will affect them physically, mentally and spiritually.

Through teacher-centred method, teenagers were taught about “Appreciating mental health”. They were taught that there is a lot of influence from the mass media that can negatively affect their way of thinking, perception and actions. This happens when they do not make conscious efforts to read books/literature and watch programmes from the mass media that can contribute positively to their moral formation. Kepho (OI; 23:05:2015) explained that; teenagers are warned against reading pornographic literature because; it can stimulate erotic feelings. These
findings concur with those of Kiura (2005). The writer advises teenagers against reading pornographic literature, and watching pornographic movies. He argues that for children to grow morally they should be advised to read appropriate literature and watch movies that do not encourage immorality.

During initiation into adulthood seminars teenage girls are taught about fertility using the teacher-centred method. They are taught that fertility is a God-given potential to procreate and to bring forth new life. It is a gift given to human beings and works through their reproductive systems. One of the teenage discussants, Nyandush (FGDs; 12:07:2015), observed that they were informed that; sexuality is supposed to be treated with respect and admiration because its misuse is an immoral act. Related views have been advanced by Paul II (1981:27). The Pope observes that the human body is God’s temple and should be treated with respect. He notes that using another person’s body to satisfy sexual urges as a means to an end which one has in mind is immoral and goes against the moral ethics of the Church.

Teenage girls are theoretically taught about the structure of the reproductive system and how it works. They are informed that as a girl grows; eggs in her ovaries also grow but only a few eggs mature at puberty. If a girl has sex with a boy/man during the fertile days, then fertilization takes place. Nquo and Petro (OI; 23:05:2015), among other YP teachers in the Deanery revealed that; the aim of disseminating this knowledge to teenage girls is to help them maintain a high level of morality.

Teenagers were taught about “emotions”. They are informed that at times before or during menstruation, a girl becomes moody and or irritable/impatient. At other times during the middle of her monthly cycle, she can possibly feel very “high”, excitable, loving, cheerful and very friendly. In most cases, she develops interest in the company of boys and a desire for sex. During this period most of them are at the
weakest point in terms of controlling their sexual emotions. Kadogo (FGDs; 12:07:2015), pointed out that; teenage girls were informed by their YP teachers that this topic was taught with the aim of making the teens aware of what happens during the cycle so that they can apply their will to control themselves and live in harmony with those changes. Similar observations are brought forth by Lawler et al (1996). They argue that according to the Catholic Church sexual ethics, even marital intercourse is only good and holy when the choice to engage in this act is meant to signify and enrich the spouses in joy and gratitude (Vatican II: *Gaudium et Spes*, no. 49). Finally it is their opinion that Catholics should avoid situations that can lead to unintended coitus.

During seminars and workshops teenage girls were taught to say “No” to sexual experimentation. They were lectured that, by engaging in sexual experimentation, many girls only put themselves into progressive misery and end up in miserable marriages that they have not planned for but which they have been forced into by circumstances. Girls were explained that whenever boys are asked to list the good qualities, they would like to see in their future wives; one major characteristic that commonly features in their answers is that “they should be virgins”. It was revealed by Dora (OI; 23:05:2015), and Chocho (FGDs; 26:05:2015) that YP teachers informed teenagers that; because of this, girls are should not indulge in premarital sex. They should also avoid all misleading information about sex that may lead to premarital sex. Moloney (2000) equally opines that teenagers should avoid situations that can lead them into sexual experimentation. The writer advises teenage girls to lead chaste lives by guarding their virginity in the same way that Mary the mother of Jesus did. He goes ahead to argue that acts of premarital sex end up in teenage pregnancy and unplanned marriages.
During pre-marital seminars, those in courtship and the ones who are engaged are advised against meeting alone during odd hours and in secluded places. Equally, they are warned against body contact and even kissing members of the opposite sex until marriage. Bridget (FGDs; 19:07:2015), and Kwambosh (FGDs; 13:06:2016) noted that; their teachers explained to them that the precaution was meant to minimize temptations of premarital sex. Onyango and Kiura (2003)while teaching about families as the first school of Christian life, argue that parents should advice their children especially those who are at the adolescence stage to avoid meeting members of the opposite sex in places where they are alone. The writers equally advise teenagers against hugging members of the opposite sex. They argue that this may raise sexual urges that if one is not careful may end up in unintended coitus.

4.2.1.2 Assessment of the approaches of disseminating the CTS

In assessing the approaches used to disseminate Catholic Theology of Sexuality, the researcher analyzed the strengths and weaknesses of each of the approaches.

4.2.1.3 Strengths of Disseminating the CTS through Seminars and Workshops

Seminars and workshops provide an opportunity for teenagers to stay away from their homes where in most cases there is a lot of work that is assigned to them. The session gives them more time to learn a lot of content on morality.

This also gives the girls time to socialize with others and a change of environment for learning the CTS from their homes, centres and/or parishes. As Kohlberg (1958) opines, socialization and exposure to new social experiences aids in moral growth.

The teenage girls in all FGDs said that in most instances the facilitators are young. This gives them freedom to ask questions that they are not free to ask their parents,
catechists or priest. The girls opined that they learn new moral issues that contribute to their moral formation.

To a minimal degree the facilitators use the discussion, question and answer method of teaching. The discussions allow for brainstorming sessions (Kohlberg 1958). During the discussions each teenager comes up with divergent opinions. To reach a consensus, the teenagers’ ability to think and reach logical conclusions is challenged. This leads to the learner’s growth to the next higher level of thinking and making moral judgments.

4.2.1.4 Weaknesses of disseminating CTS through seminars and workshops
As indicated in table 1.4 and then summarized in figures 4.1a and 4.1b, 57.9 per cent of the Youth Programme teachers lack theological training. According to the findings in table 4.1 and figures 4.1a and 4.1b the Youth Programme teachers/facilitators are primary and secondary school leavers who have not undergone training in theology. They are handpicked by either the priest or the organizers because either they have been attending seminars or workshops or they are leaders of youth groups from their respective Mass Centres. This challenges them because they cannot tackle some of the questions raised by the teenagers during these sessions.

During FGDs, it was established that most untrained facilitators use the teacher-centred method to teach the girls the CTS. This method does not provide an opportunity for the learners to participate in discussions/brainstorming sessions that can challenge the girls in order to develop in making moral judgments. Kohlberg (1958) argues that moral development is neither a product of maturation nor does it unfold according to a genetic blue print. He opines that moral development and new
forms of thinking cannot be reached through direct teaching from the socializing agents (for example parents and teachers); but through social experiences that promote development by stimulating the teens’ mental processes. Hence, when the facilitators do not give the teenage girls a chance to hold discussions and share new experiences with their friends, this denies them an opportunity to develop morally.

The teenagers in all FGDs argued that when discussions occur in most cases, the facilitators come up with questions and at the same time provide answers. This denies the teenagers a chance to hold discussions which could help them develop in making moral judgments.

Findings from investigations on the girls’ frequency in attending seminars and workshops in table 4.2 and figure 4.2 revealed that some of them attend seminars and workshops regularly and others rarely. The frequency in attendance was as shown in table 4.2 and figure 4.2;
As shown in table 4.2 and in the figure 4.2, 36.8 per cent of the teenage girls regularly attend seminars and workshops while 63.2 per cent rarely attend. Kohlberg (1958) argues that most learning takes place through socialization and sharing of new experiences as opposed to direct teaching by the moral agents. From this
analysis, we are led to infer that 63.2 per cent of the teenagers who do not attend seminars and workshops do not get the opportunity to learn through socialization/discussion with their peers.

Teenage girls, who participated in this study, argued that the moralizing agents who disseminate the CTS do not take care of the various age groups. These participants argued that at times they are mixed with children who were below their age. They also noted that there were adults who attended the sessions. Indeed this curtails the freedom of peer discussion.

Based on the above analysis, we found that the dissemination of the Catholic Theology of Sexuality through instruction in seminars and workshops has some strengths. However, the challenges outweigh the strengths by 25.7 per cent. Therefore, this approach is not effective in bringing moral formation of the teenage girls in Njoro Deanery.

4.2.2 Catechetical Instruction
Catholics who were baptized either as infants or teenagers or adults undergo compulsory one year catechetical instruction before they are allowed to receive the Holy Communion. During this time, catechists teach learners sexual morality, how to pray, reciting the rosary, history of the Church, and the Church’s doctrines. This is done once a week, on Saturdays. The session, in most cases, runs for three hours only.

Table 4.3 and figure 4.3 show data collected on the Catechists’ academic level and training status in theology.
Table 4.3: Catechists’ academic level and training status in theology

<table>
<thead>
<tr>
<th>Parish</th>
<th>No of Catechists</th>
<th>Primary</th>
<th>Secondary</th>
<th>Trained</th>
<th>Not trained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Egerton</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Elburgon</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Rongai</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Mangu</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Lare</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

Grand Total 7 3 4 1 6

Percentage 100 42.9 57.1 14.3 85.7

Fig. 4.3: Catechists’ academic level and training status in theology

4.2.2.1 Content

During the catechism sessions, learners of all ages are taught together irrespective of their age. They learn about: the Ten Commandments, dignity of the human person,
creation of human beings, vocation to beatitude, humankind’s freedom, morality of passions, moral conscience, virtues and sin.

Through teacher-centred method, learners are taught about the responsibility that human beings have with regard to their sexual identity. This is based on the Sixth Commandment (thou shall not commit adultery). Catechists inform learners that God created human beings as male and female; equal in personal dignity and that God has called all of them to a special vocation of love and communion. One of the teenage discussants, Nyabosh (FGDs; 02:05:2015) among others, revealed that during catechetical instruction, learners are taught that; as Christians, human beings are supposed to accept their identity as female or male, recognizing its importance for the whole of the person, its specificity and complimentariness. Equally they are expected to live a chaste life. Those who are unmarried are supposed to abstain from sex before marriage, while the married ones are expected to engage in sex only with their spouses. Similar views are held by Lawler et al (1996). While writing about the Catholic Sexual Ethics, the scholars argue that sex is a preserve of married couples for the purpose of procreation. They add that any sexual intercourse that is either premarital and or extramarital goes against God’s purpose of creation.

Through the question and answer method, teenagers are taught that chastity involves apprenticeship in self-mastery as an expression of human freedom directed towards self-giving. The teenage girls are taught that apprenticeship is also an integral and continuing formation, which is progressive. For a Christian to attain a chaste life, he/she is aided by the grace of God, sacraments, prayer, self-knowledge, practice of an asceticism adapted to various situations, and exercising the moral virtues, especially temperance. Related teachings are given in the Catholic Church Catechism Compendium (Benedict 2010). Patience (FGDs; 12:07:2015), observed
that through teacher-centred method their Catechists inform them that; as followers of Christ, the model of all those who are called to chastity all professing Catholic Christians are called to live chastely in keeping with their particular states of life. These include: consecrated celibacy, conjugal chastity, and chastity in continence. Thus they should strive to live a chaste life.

During Catechetical Instruction sessions, the catechists lecture their learners on the “Principal sins against chastity”. They point out that; the principal sins against chastity differ according to their object but they are: adultery, rape, masturbation, fornication, pornography, prostitution, rape and homosexual acts (Benedict 2010). It was stated by Zippy (FGDs; 26:07:2015) and Matibeh (OI; 30:07:2015) that their teachers taught them that; when these sexual acts are committed against the physical and moral integrity of minors, they become even graver.

It was revealed that during Catechetical Instruction, teenage girls are taught about the “Ten Commandments”. Father Kibao (OI; 22:03:2015), and Father Heri (OI; 22:03:2015) informed the study that; learners are taught that, although the biblical Decalogue text reads, “you shall not commit adultery” (Exodus 20:14), the tradition of the Church comprehensively follows the teachings of the Old and New Testaments and considers the Sixth Commandment as encompassing all sins against chastity. Similar teachings are given by Benedict (2010). The Pope observes that the Sixth Commandment encompasses all sins against chastity, that is, premarital sex, extramarital sex, lesbianism and homosexuality among others.

Through the teacher-centred method, learners are taught about the goods of conjugal love that sexuality is ordered for. These goods are: unity, fidelity, indissolubility, and openness to the procreation of life. These goods are only sanctified in the sacrament of matrimony (Benedict 2010). Hazinah (FGDs; 02:05:2015), and Lulu
revealed that teenagers are taught that; any sexual relations that do not meet the above are sinful and immoral. This is because it goes against the teachings of the Church on chastity.

Catechists teach their learners that the conjugal act has a two-fold meaning: unitive and procreative. No one has the moral right of breaking the inseparable connection that God has established between these two meanings of the conjugal act by excluding one or the other of them. Vero (FGDs; 05:07:2015) and Letty (FGDs; 19:07:2015) among other teenage girl discusants, observed that teenagers are taught that; the unmarried have no moral right of indulging in conjugal intercourse because this is neither unitive nor procreative. Keane (1977) and Lawler et al (1996) while discussing sexual morality argue that according to the Catholic Church, sex has a dual purpose, that is, procreative and unitive. They further state that any other sexual act that does not meet that dual purpose is sinful and therefore prohibited.

Through the lecture method, learners are taught that Christians who indulge in either premarital or extramarital sex commit offences against the dignity of marriage. These offences include: adultery, divorce, polygamy, incest, free unions (cohabitation and or concubinage), and any sexual acts before and or outside marriage. Similar teachings are given by Benedict (2010).

The study findings revealed that teenagers are taught about “Human dignity” which is rooted in their creation in the image and likeness of God. According Benedict (2010), human-beings are supposed to use their bodies intelligently and with the dignity that they deserve for the purpose of attaining the eternal beatitude. Dory (FGDs; 12:07:2015) pointed out that teenagers are informed by their catechism teachers that; anyone who indulges in premarital sex risks losing the eternal beatitude.
The teenagers are also taught about “Freedom” as elaborated in the Catholic Church Catechism Compendium. They learn that freedom attains its proper perfection when one chooses to do good and avoid evil actions. Cathy (FGDs; 13:07:2015), observed that teenagers are taught that; those who choose to indulge in extra marital sexual intercourse outside the matrimonial covenant abuse their freedom. The discussant revealed that they are taught that; this is not only sinful but, also immoral.

The learners are taught that an act is morally good when it assumes simultaneously the goodness of the object, end, and circumstances. A chosen object can itself vitiate an act in its entirety, even if the intention is good. It is not right to do evil so that good can result from it. An evil end corrupts the action, even if the object is good in itself. A good end does not make an act good if the object of that act is evil, since the end does not justify the means. Circumstances can increase or diminish the responsibility of the one who is acting but, they cannot change the moral quality of the acts themselves to become good (Benedict, 2010). Learners are informed that, Christians who engage in premarital sex in return for socio-economic favours or to acquire basic needs commit a sin. In all circumstances, an evil end corrupts the action however good the intention is.

Teenage girls are taught about the “Morality of passions”. They are informed that the principal passions are love and hatred, desire and fear, joy, sadness, and anger. The chief passion is love that is attraction of the good. Wema, (OI; 20:06:2015) and Nenda (OI; 20:06:2015), among other Catechists in the Deanery stated that they teach their learners that; one can only love what is good, real or apparent.

Teenagers are taught that Passions are neither good nor bad in themselves. They are good when they contribute to a right action and are bad when they result in evil. Passions become virtues, when they are projected to doing good or perverted by the
VICES when they are directed to doing evil acts. Wema, (OI; 20:06:2015) and Nenda (OI; 20:06:2015), among other Catechists in the Deanery revealed that they teach their learners that; admiring the good qualities of a member of the opposite sex is not a sin. But, sin can only be committed when one indulges in the sexual act.

The teenagers were also taught about “Moral conscience”. They are informed that through moral conscience, a human person perceives the moral quality of an act to be done or which has been done, permitting him/her to assume responsibility for the act. Kendra (FGDs; 19:07:2015), and other teenage discussants observed that when attentive to moral conscience, a prudent person can hear the voice of God who speaks to him/her. Even before acting, the inner voice (moral conscience) will always tell him/her either to act when the intended action is good or not to act when the intended action is bad. The same teachings are given in the Catholic Church Catechism Compendium (Benedict 2010).

During Catechetical Instructions the catechists teach their learners that the dignity of a person requires the uprightness of a moral conscience, that is, supposed to be in line with what is just and good according to reason and the law of God. Because of that personal dignity, either can one be forced to act contrary to conscience; nor, within the limits of the common good, be prevented from acting according to it, especially in religious matters. Learners are taught that an upright and true moral conscience is formed through education from the approved moral agents, assimilating the word of God and the teaching of the Church. It is supported by the gifts of the Holy Spirit and helped by the advice of wise people, that is, the moral agents. Regular prayer and an examination of conscience can also greatly assist one’s moral formation. Kamwana (FGDs; 02:05:2015), and other teenage participants added that; it is from this moral perspective that, the Church teaches that
children should be conceived and born only within the marriage institution because it is the only place that they can get the right education from both parents.

Through teacher-centred method, the learners are taught by the catechists about “Sin” They are informed that sin is “a word, an act, or a desire contrary to the Eternal Law” as elaborated in the Catholic Church Catechism Compendium (Benedict 2010). They learn that one commits a mortal sin when there is simultaneously present: grave matter, full knowledge, and deliberate consent. Mortal sin destroys charity in an adherent and deprives humankind of sanctifying grace. When mortal sin is not repented, it leads him/her to eternal death. It can be forgiven in an ordinary way by means of the sacraments of Baptism and of penance or reconciliation. Pacy (FGDs; 05:07:2015), observed that; they are taught that; teenagers who are aware of the immorality of premarital sex and they go ahead to indulge in the same commit mortal sin. For them to be forgiven, they are supposed to repent.

During Catechetical Instruction, learners are taught about “Vices”. The Catechists use the teacher-centred method to teach them that Vices are the opposite of virtues. According to the Catholic Church Catechism Compendium (Benedict 2010), Vices can be linked to the seven capital sins which include: pride, avarice, envy, anger, lust, gluttony, and sloth. Azernath (FGDs; 13:06:2015), observed that Catechists explain to them that; those who indulge in either premarital and or extramarital sexual activities commit moral vices because they defile their bodies which are God’s temple.

4.2.2.2 Strengths of Catechetical Instruction

The findings showed that dissemination of the Catholic Theology of Sexuality through catechetical instruction had a number of strengths. The catechists for
example have the recommended literature to use in teaching their learners. These include: the catechism, the prayer book, the hymn book and the Bible which are readily available in the Church. The books are equally available in most Catholic Christian homes and this is an advantage to the learners because, they can read in advance before meeting in the next catechetical instruction session.

The Catechist is always available at the scheduled days and time, making members of the catechism classes have a regular contact with the moralizer (catechist).

**4.2.2.3 Weaknesses of Catechetical Instruction**

As revealed in table 4.3 and figure 4.3 on the academic level and training status of the Catechists, 42.9 per cent of the catechists in Njoro Deanery have attained primary level education, while 57.1 per cent have received secondary education. Out of the catechists who participated in the study, only 14.3 per cent have undergone training in theology while, 85.7 per cent have not. The 85.7 per cent who have not undergone training had been handpicked by the Fathers-in-Charge of their respective parishes by endorsement after expressing interest.

During the investigation teenage participants in all FGDs, argued that the teaching method used by the catechists also contributed in their embracing of the CTS. Some catechists used the teacher-centred method, learner-centred method while, others used a combination of teacher-centred and learner-centred methods. The teenagers embraced the learner-centred method because it gave them the opportunity to discuss and challenge them mentally in making moral judgments. However, the teenage girls who participated in the study argued that 57.1 per cent of the catechists, who used the teacher-centred method as shown in table 4.4, did not allow
any discussions on sexuality. According to Kohlberg (1958), learners’ lack of discussion and exposure to new dilemmas hampers growth in moral development.

Table 4.4 and figure 4.4 show the methodologies of teaching/learning embraced by the Catechists in Njoro Deanery.

Table 4.4: Methods of teaching embraced by Catechists

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of participants</th>
<th>Teacher Centred</th>
<th>Learner Centred</th>
<th>Both learner and teacher-centred</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Egerton</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Elburgon</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Rongai</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Mangu</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Lare</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Grand Total</td>
<td>7</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Percentage 100 57.1 28.6 14.3
The researcher noted from the teenage participants of the study that 57.1 per cent catechists who use the teacher-centred method deny them an opportunity to learn through discussion and role-playing. They expect learners to follow dogmatically whatever information they teach them. In this way they authoritatively pass on knowledge to the teenagers. According to Kohlberg (1958), teenagers, have moved beyond stage one of pre-conventional morality level of moral growth and development where children assume that powerful authorities hand down a fixed set of rules which they must obey unquestioningly or stage two where they obey in order to avoid punishment. This teacher-centred method of teaching/learning denies the learners an opportunity to develop and make moral judgments.

Kohlberg (1958) argues that, children learn when in discussion groups in which they have a chance to grapple actively with moral issues. He argues that learners should be engaged in discussions amongst themselves. The catechist should present moral dilemmas and only step in to summarize, clarify, and sometimes present a view. The
moral dilemmas presented will challenge the learners’ thinking and stimulate them to formulate better arguments and judgments.

During the study, it was noted that 57.1 per cent of the catechists embraced the teacher-centred method of teaching/learning, 28.6 per cent use learner-centred method while another 14.3 per cent employed both teacher-centred and learner-centred methods. The 57.1 per cent as shown in table 4.4 who embraced teacher-centred method seldom gave any reasons why premarital sex/teenage pregnancies were evil other than saying that they were sinful and that whoever indulges in such immoral activities is destined to go to hell.

The catechists fail to realize that the teenage girls are not at the pre-conventional morality stage where according to Kohlberg (1958), moral thought is geared towards obedience and punishment orientation. These teenage girls cannot obey without question what the powerful authorities hand down to them as a fixed set of rules. Most teenage girls are at stage three of the conventional morality level of moral growth and development where they think in terms of good interpersonal relationships (Kohlberg 1958). They believe that people should live up to the good expectations of the family and the community and behave in “good” ways. To these teenage girls good behaviour means having good motives and interpersonal feelings such as love, empathy, trust, and concern for others. Thus, whatever they do is based on the motive behind. In brief, most catechetical instruction lacks rationality because catechists do not encourage teenage girls to argue for or against the CTS content that is disseminated.

The duration scheduled for catechism instruction is very short, that is, three hours only in a week. Based on Kohlberg’s (1958) views, this is a very short period and it
is not likely to produce good results in terms of moral development. Kohlberg (1958) notes that positive change in moral thinking and judgment can come about through the dialectic process of Socratic classroom discussions held over lengthy periods of time and for several months. The short period that is therefore dedicated to catechism instruction does not contribute much to the teenagers’ sexual moral formation.

From the above analysis, we were led to infer that the dissemination of the Catholic Theology of Sexuality through Catechetical Instruction has more weaknesses than strengths. The approach is not effective in bringing about sexual moral development among Catholic teenage girls in Njoro Deanery.

4.2.3 Home Instruction
The Catholic Church in Njoro Deanery has approved the dissemination of Catholic Theology of Sexuality through Home Instruction. This is because, the home is considered as the first school of moral instruction. Parents/guardians instruct their children on the right morals. The data on family backgrounds of the parents who participated in the study is shown in table 4.5 and figure 4.5. The data assesses the strengths and weaknesses of the home instruction approach of disseminating the Catholic Theology of Sexuality.
Table 4.5: Types of families in Njoro Deanery

<table>
<thead>
<tr>
<th>Parish</th>
<th>No of participants</th>
<th>Both parent families</th>
<th>Single parent families</th>
<th>Divorced parent families</th>
<th>Widowed parent families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>3</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Egerton</td>
<td>11</td>
<td>5</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Elburgon</td>
<td>12</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Rongai</td>
<td>10</td>
<td>3</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Mangu</td>
<td>11</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>12</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Grand Total</td>
<td>78</td>
<td>28</td>
<td>26</td>
<td>13</td>
<td>11</td>
</tr>
</tbody>
</table>

| Percentage | 100                | 35.9                  | 33.3                   | 16.7                     | 14.1                    |

Fig. 4.5: Types of Families in Njoro Deanery

4.2.3.1 Content
During the study, it was observed that the Catholic Church in Njoro Deanery uses home instruction where parents disseminate CTS to teenage girls. Through the
parents (FGDs; 22:03:2015), it was realized that they (parents) are taken through Family Life Education Programmes (FLEPs) by the FLEP teachers during seminars and workshops organized by the Church. The major topics they learn include: the place of sex; responsible parenthood; family life education of the youth; preparing for marriage; and marriage. After learning, parents are expected to teach their children what they have learnt and are advised to be role models.

During FLEP sessions, parents are asked to teach their children about the CTS in an open and free manner that can make sexual education, noble, true, free from guilt and shame, and confined within the holy bonds of marriage. When parents shy away from teaching their children sex education on the pretext that sex is a taboo subject, it makes their children to be ignorant of the effects of premarital sex. Due to ignorance, what God gave as a beautiful relationship becomes in the minds of the teenagers something secret, to be experimented within the dark through vulgar and frivolous experiences. Becks (FGDs; 12:07:2015), noted that they are taught that; not teaching about the CTS ends up making them ignorant of the fact that the physical union between man and woman is sacred, and reserved for the beauty and holiness of married life. Related views are stated by Onyango and Kiura (2003). While teaching about families as the first school of Christian Life, the writers argue that parents should teach their children about sexual morality in an open manner. Failure to do so, the teenagers will end up seeking explanations from other sources which may be deceiving while others will end up experimenting what they have learnt from either the peers or social media.

During FLEP sessions, parents are taught that they are supposed to devote suitable and sufficient time to teach their children on issues of sexual morality. Oji (FGDs; 05:07:2015) revealed that most parents do the dissemination in the evening before or
after family prayers, on Saturday after work, and Sunday after Church service. Most mothers in all the FGDs noted that they teach their daughters in the evenings in the kitchen when they are preparing supper. Sharon (FGDs; 12:07:2015), pointed out that; some parents teach their children when an incident has happened in the family or neighbourhood or when a child has been involved in sexual immorality. Mongy (FGDs; 26:07:2015), among many teenage discussants in the FGDs informed this study that; most parents use the teacher-centred method to disseminate the CTS to their children.

On the place of sex, they teach their children that conjugal intercourse is an experience that is supposed to take place only between husband and wife and that it is pure and uplifting as God has bestowed the power to procreate upon them. Gabriella (FGDs; 19:07:2015), noted that their parents inform them that; conjugal intercourse is very precious, it gets its true meaning within marriage. Similar observations have been made by Paul II (1981) and Lawler et al (1996). They opine that sex gets its true meaning and fulfilment only within the matrimonial covenant.

Parents teach their children that when sexual union is not confined to husband and wife, it becomes vulgar and degrading. Unlawful passion kills love, and scares the conscience. It degrades both partners, stains their souls, and robs them of that natural self-respect and nobility that is meant to enrich life. Consta (FGDs; 12:07:2015), and Shalom (FGDs; 30:07:2015) revealed that their parents taught them that young people who engage in premarital sex deprive themselves of a supremely precious joy known only by those who are married because it is only in the marriage covenant that spouses in the true sense obey God’s law of love. According to Paul II (1981), Lawler et al (1996) and Benedict (2010), those who engage in premarital sex break
the Sixth Commandment of God (thou shall not commit adultery) because sexual intercourse is only valid within marriage.

In spite of all these teachings, participants in the study noted that the dissemination of the CTS through home instruction has strengths and challenges.

4.2.3.2 Strengths of Home Instruction

The parents are the first initiators of the moral teachings as the children receive their teachings from them because the home is the first school of Christian life. They (parents/guardians) are supposed to teach their children according to their age and impart to them what they only deserve to consume. This is supported by the fact that the bishops at Vatican II stated that since parents have conferred life on their children, they “have the original, primary and inalienable right to educate them” (Charter of the Right of the Family Article 5). It is the Church’s opinion that in every rightly constituted society, parents or legal guardians must be acknowledged as the first and foremost educators of their children.

Parents are not restricted by any timetable on which day or time of the day they are supposed to teach their children. They can instruct them at any time when they feel that it is necessary. So, in case of any need to instruct their children, they are readily available.

Since parents are with their children on a daily basis, they are better placed to make follow-up on their instructions, in order to know whether the morals they disseminated have born any fruit. This is possible because, they have relatively more time to monitor the children’s moral growth other than the other educators who spend a short time with them.
4.2.3.3 Weaknesses of Home Instruction

The dissemination of Catholic Theology of Sexuality (CTS) through the Home Instruction approach is faced with a number of challenges. Participants of the study argued that some parents rarely teach their children about the CTS. The data on table 4.6 and figure 4.6 were collected from parents on their frequency of teaching teenage girls the CTS.

Table 4.6: Parents’ frequency in teaching teenage girls the CTS

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of participants</th>
<th>Regularly Teach</th>
<th>Rarely Teach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Egerton</td>
<td>11</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Elburgon</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Rongai</td>
<td>10</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Mangu</td>
<td>11</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Grand Total</td>
<td>78</td>
<td>23</td>
<td>55</td>
</tr>
</tbody>
</table>

| Percentage| 100                 | 29.5            | 70.5         |
The data in table 4.6 and figure 4.6 show the analyzed findings of the study on the parents’ frequency in teaching teenage girls the CTS. It was revealed that 70.5 per cent of the parents rarely teach their children about the CTS, even after being taught the same through the Family Life Education Programmes (FLEPs). Most parents argued that this was mainly because of two major challenges; either lack of time and the fact that sex education is a taboo subject that ought not to be discussed openly with the children.

Table 4.7 and figure 4.7 show data that were collected from the parents who participated in the study on the major challenges they have in teaching their teenage girls about the CTS.
Parents identified some challenges in teaching their teenage girls about the CTS. These included; lack of time and considering sex a taboo subject that ought not to be
mentioned openly with their children. This results in teenage girls not being aware of the implications of premarital sexual intercourse from their parents/guardians.

It was found that some parents do not frequently attend FLEP sessions organized by the Church. This made some of them lack sufficient information and methodologies of disseminating the CTS to their teenage girls as recommended by the Church.

Table 4.8 and figure 4.8 show data on the frequency of parents in attending FLEPs.

**Table 4.8: Parents’ frequency in attending FLEPs**

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Regularly attend</th>
<th>Rarely attend</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Egerton</td>
<td>11</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Elburgon</td>
<td>12</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Rongai</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Mangu</td>
<td>11</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>12</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>78</strong></td>
<td><strong>26</strong></td>
<td><strong>52</strong></td>
</tr>
</tbody>
</table>

| Percentage | 100  | 33.3 | 66.7 |
From the data in table 4.8 and figure 4.8, we found that only 33.3 per cent of parents regularly attended the FLEPs. Parents who participated in all the FGDs during the study noted that, it was during FLEPs where they are taught the content on Catholic Theology of Sexuality and the correct methods of teaching their children. However, most of the 66.7 per cent parents who rarely attended FLEPs lacked additional content and methodologies of dissemination that were learned by those who attended these sessions. This hampers the dissemination of the CTS through home instruction. Thus, the teenage girls grow with little information on the CTS that could otherwise contribute in their moral formation.

Teenage participants of the study noted that, most parents used the teacher-centred method in disseminating the CTS to their children. According to Kohlberg (1958), the lack of open forums for discussion hampers the moral development of the children in terms of thinking and making the correct judgments. Therefore, the teacher-centred method of teaching that was embraced by parents made the teenage
girls to be passive recipients of knowledge that is disseminated. This does not help them much in their moral formation.

The data that is presented in table 4.5 and figure 4.5 on types of families in Njoro Deanery of the parents who participated in the study showed that 35.9 per cent parents lived together as husband and wife, 33.3 per cent were single parents, 16.7 per cent were divorced while 14.1 per cent were widows. Parents from single, separated and divorced parent families argued that they have a challenge in teaching about the CTS to their teenage girls. It is a challenge to teach the teenage girls that conjugal sex is a gift from God only reserved for married couples while they live as single parents but they have children. In most cases as a result of sometimes not being taught Catholic Theology of Sexuality (CTS) by their parents, teenagers from the single-parent and divorced families are highly vulnerable to indulge in undesirable practices such as premarital sex.

From the above analysis, we concluded that the teaching of the CTS through the Home Instruction by parents/guardians has more challenges than strengths. The challenges hamper the mitigation of premarital sex and teenage pregnancies in the Deanery.

4.2.4 Pulpit Instruction
The clergy teach about the Catholic Theology of Sexuality from the pulpit during mass services. The dissemination is done in most cases when the day’s scripture reading touches on sexual morality and also during weddings. The Clergy also teach about the Catholic Theology of Sexuality when they preside over the opening and or closing of seminars and workshops for the youth.
4.2.4.1 Content
The major topics that are taught by the clergy during pulpit instruction include: adultery; fornication; lustful look; prostitution; moral responsibility; and chastity. The content of what they teach is as already discussed under the seminars and workshops; catechetical instruction; and home instruction. They use learner-centred and teacher-centred methods to teach about the CTS to the teenage girls. Many priests, (OI; 08:02:2015) noted that there is no clearly predetermined content that they cover. It depends on the day’s reading and or the challenge that they want to address to their audience.

During the study, it was found out that teaching from the pulpit about Catholic Theology of Sexuality had strengths and challenges.

4.2.4.2 Strengths of Pulpit Instruction
The teenage participants to the study in all the FGDs argued that the clergy are well-trained in theology. They have the ability to read, do exegesis and teach the teenagers using the right methodologies. We noted that in most cases the clergy are well endowed with the ability to answer questions which are raised by the teenagers because they are academically and theologically qualified.

Most of the teenage girls noted that the clergy offer a large democratic space of expression than the other moralizing agents. This happens mostly during the opening and closing of seminars and workshops that they preside over.

4.2.4.3 Weaknesses of Pulpit Instruction
During pulpit instruction, the clergy use the teacher-centred method. They do not give room for discussion, asking and answering questions. What they teach from the pulpit is final and binding as it is done authoritatively. Kohlberg (1958) opines that moral growth takes place better when learners are exposed to discussions/brain-
storming sessions and role-taking for several months. Hence, the authoritative teaching of the clergy which demands the learners to follow dogmatically what they are taught does not help much in the teenagers’ moral formation.

The Catholic Mass Service takes between one and half hours to two hours. During this time, there are many activities that take place. These include: reciting prayers and some Church doctrines, the homily, celebrating the Holy Communion (Eucharist), and singing. It is during the time of giving the homily that the priest teaches about sexual morality in case the day's reading touches on the same. This is a very short duration because, Kohlberg (1958), notes that change in moral thinking and judgments can only be experienced upon the learner being exposed to long hours of Socratic classes of heated discussions and for several months.

When the priests organize for a day’s session once in a while to teach, guide and counsel the youth on morality, the session usually does not take a whole day. Since the clergy are few and because of the overwhelming activities that they have to carry out, the clergy have delegated the dissemination of the CTS to the catechists, FLEP teachers, Youth Programme teachers, and parents. Teenage participants in the study observed that, a higher percentage of these moral agents are not academically trained to carry out the exercise. Table 4.9 and figure 4.9 show data that were collected from the teenage girls’ preference of moral agents in the delivery of the Catholic Theology of Sexuality.
Table 4.9: Teenage girls’ preference of moral agents

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Priest</th>
<th>Catechist</th>
<th>Parent</th>
<th>YP Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>3</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>2</td>
<td>0</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>3</td>
<td>0</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>76</strong></td>
<td><strong>16</strong></td>
<td><strong>2</strong></td>
<td><strong>23</strong></td>
<td><strong>35</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>100</strong></td>
<td><strong>21.1</strong></td>
<td><strong>2.6</strong></td>
<td><strong>30.3</strong></td>
<td><strong>46</strong></td>
</tr>
</tbody>
</table>

Fig. 4.9: Teenage Girls’ Preference of Moral Agents
In spite of the priests’ high academic qualifications and training, they were ranked third in order of preference in the dissemination of the Catholic Theology of Sexuality because; they have very little time to devote to the exercise.

The priest has many “built-in” handicaps which sometimes interfere with his effective functioning as teachers and counsellors to the teenage girls. In many cases, the very nature of their office militates against the non-directive approach to problem solving. It was noted that they are accustomed to giving answers as the representative of the Magisterium whose mission is to inform and defend the Church doctrines. It becomes a challenge to the priest to change his method of teaching from that of giving directives and defending the Church’s doctrines to that of listening and discussing with the teenage girls some issues of morality which the Church’s Magisterium has already taken a strong stance on. This is because, the Church believes that the Magisterium gets the CTS from God and therefore, the moral teachings should not be subjected to any debate.

The priests are expected to obey the Magisterium. They are expected to respond promptly and without questioning the directives from the Holy See, their Bishop, and religious superior or spiritual directors. Because of this, they find it challenging to give room for discussions in matters of morality even when the teenage girls go to them for counselling. During the teaching of the CTS, priests expect teenage girls to accept dogmatically what they teach them. Kohlberg (1958) argues that, the first level is the “Pre-conventional Morality” which is divided into stage one and two. Stage one is that of obedience and punishment orientation. At this stage, the child assumes that powerful authorities hand down a fixed set of rules which he/she must follow without question. The child obeys because of fear of the consequences of disobeying. Kohlberg (1958) called this level pre-conventional because children do
not speak as members of the society. Instead, they see morality as something external to themselves. They perceive it as something which big people have imposed on them to follow without questioning.

4.2.5 Pastoral Programme of Instruction (PPI)
The other forum where the teenagers learn the CTS is in school during the Pastoral Programme of Instruction (PPI) lessons in primary schools. During these sessions, learners are taught the Church’s doctrines, Bible lessons, and morals. Teachers who are adherents of various denominations take up the lessons and teach learners who belong to those denominations. For example Catholic teachers teach Catholic learners while SDA teachers teach SDA learners. Pastoral Programme of Instruction (PPI) syllabi are prepared by the government in collaboration with the Kenya Catholic Secretariat (KCS), Seventh Day Adventist (SDA), and National Council of Churches of Kenya (NCCK). Catholics, SDAs and Protestants have different syllabi that deal with their doctrines. Therefore, during PPI lessons learners are supposed to be taught in groups according to classes and denominational affiliation.

4.2.5.1 Content
The major topics that are covered during PPI include: Friendship, Growth in true human love, the Christian idea of sex, Courtship and engagement. Learners are taught about the “Growth in true human love” so that they can also desire to lead a moral life.

PPI teachers start the lesson in different ways. In most cases some of the Catholic teachers start by narrating to learners stories based on human experience. For example, the first story is about a girl who had sexual intercourse before marriage and became pregnant. The second story is about a girl who did not indulge in sex
until marriage. Then the teachers draw the learners’ attention to various the biblical experiences. One example of such stories is from 1 Corinthians 6:18-19:

Avoid immorality. Any other sin a man commits does not affect his body; but the man who is guilty of sexual immorality sins against his own body. Don’t you know that your body is the temple of the Holy Spirit, who lives in you and who was given to you by God? You do not belong to yourselves but to God; he bought you for a prize. So use your bodies for God’s glory.

The PPI, teachers observe that although that although St Paul was writing to the people of Corinth, the teaching also applies to their lives. Batieh (FGDs; 12:07:2015), noted that learners were taught that; like the Corinthians, teenagers who indulge in premarital sex defile their bodies which are the temples of the Holy Spirit. After that Catholic PPI teachers ask the learners to list sins which break marriage. These include: prostitution, trial marriage/cohabiting, infidelity, abortion, contraceptives and pornography. Nganda (1990) and Moloney (2000), in their writing about sexual morality also argue that premarital and extramarital coitus does not play the unitive and procreative role that it is meant to.

Through teacher-centred method, learners are taught that infidelity wrecks marriages, lowers one’s dignity, and leads to lack of trust and commitment. It encourages selfishness, which leads to further abuses of God’s plan to humankind. Similar views are held by Prudence (2009). The scholar in his narration about “John Paul II's Theology of the Body” argues that premarital and extramarital sexual coitus lowers one’s dignity and is an abuse of God’s plan to the human race.

Benna (FGDs; 05:07:2015), among other teenage participants observed that PPI teachers encourage teenagers to take responsibility of their actions and to live in a relationship which does not involve premarital sexual intercourse.

At the end of the lesson, learners dramatize a girl and a boy who behave in a morally upright way in everyday life. They are friendly but without any sexual relationship.
For example, they talk about their interests and the people they have met. When they part, either they do not make an appointment to meet again, or they organize to meet in a public place, like in the church. One of the teenage discussants, Chris (FGDs; 30:07:2015), noted that at the end of the drama teachers encourage learners to emulate this boy and girl because their friendship does not lead to premarital sexual intercourse.

Through the lecture method, standard eight learners are taught about “The Christian Idea of Sex”. Kemanyi (FGDs; 13:06:2015), among other teenagers observed that they are taught about the right Christian attitude towards sex; and the desire to let Jesus Christ to guide them in their moral lives. In presenting the topic, the teachers use the question and answer method. They start with the human experience. For example, they ask the learners what St Paul tells them about sexual immorality and then give them the correct advice. During group discussions, Daisy (FGDs; 05:07:2015), added that; learners are advised to avoid sexual immorality and live chaste lives. Related views are held by Paul II (1981). The Pope opines that a Christian’s body is the temple of the Holy Spirit and that any sexual act that is not marital makes it dirty.

The teachers then use the biblical experience about the Christian teaching about sex in presenting the lesson. Then learners read from Matthew 5:27-30; Jesus said to the disciples and the crowd:

You have heard that it was said, ‘do not commit adultery’. But now I tell you anyone who looks at a woman and wants to possess her is guilty of committing adultery with her in his heart. So, if your right eye causes you to sin, take it out and throw it away! It is much better for you to lose a part of your body than to have your whole body thrown into hell. If your right hand causes you to sin, cut it off and throw it away! It is much better to lose one of your limbs than for your whole body to go to hell.
Through question and answer method teachers ask learners whether they know the consequence of adultery, fornication and immorality. Pastoral Programmes of Instruction (PPI) teachers point out that adultery is wrong because sexual intercourse is only meant for married couples. Wangesh (FGDs; 30:07:2015), noted that the teachers teach against infidelity because it wrecks the family and that deception leads to further sins, such as; lying, stealing, killing, and abortion. Above all, children of such unions lack the normal relationship with their parents. They miss the education and upbringing of either parent that is necessary for the child’s moral growth and sexual development. They added that during PPI they learnt that fornication is wrong because it breaks God’s commandments; it results in teenage pregnancies, early school dropouts and the spread of Sexually Transmitted Infections (STIs). Moloney (2000), while writing about ‘teenagers, love and sex’ equally advices teenagers against fornication because it breaks the sixth Commandment, that is, “thou shall not commit adultery”.

Through the lecture method, teachers inform their learners on how to identify ways in which they can avoid fornication. One of the teenage discussants, Wanjiruh (FGDs; 30:07:2015), noted that the topics taught include: thinking only moral thoughts which are not geared towards sexual immorality; leading an active and vigorous life; avoiding dangerous situations such as meeting men/boys in secluded places and petting; having morally upright friends. Moloney (2000) argues that teenagers should at all costs avoid tempting situations such as meeting members of the opposite sex in secluded places and petting. The scholar opines that such tempting situations may lead to unintended premarital sex and teenage pregnancies. The standard eight pupils learn about “Courtship and Engagement”. The main aim of teaching this topic is to explain to the teenagers the purpose of engagement and
marriage and to help them desire to use the time of preparation for marriage. During the study, teachers ask the learners what the Christian attitude towards sex should be. Korino (FGDs; 19:07:2015) pointed out that teachers discuss about “engagement”. In a related study, Ng’anda (1990), while teaching on “Becoming a woman” opines that engagement is very necessary in the life of any Christian girl, but warns teenagers against indulging in coitus during this period.

Through teacher-centred method, teenagers are taught that God has a double purpose for marriage. As Keane (1977) and Lawler et al (1996) opine, first it ensures continuation of the human race where man and woman in a matrimonial covenant co-operate with God in procreation. Second, marriage provides companionship as the man and woman become united in love. Stellah (FGDs; 26:07:2015), observed that the PPI teachers said that; marriage is a vocation instituted by God. The PPI teachers teach that sexual intercourse outside marriage is prohibited.

Below are the findings of the study on the dissemination of Catholic Theology of Sexuality through PPI in primary schools in Njoro Deanery;

4.2.5.2 Strength of Dissemination of the CTS through PPI

During the study, it was revealed that grouping of learners either by denominational affiliation and or per class is only done in a few schools. This is prevalent in schools that are headed by Catholic sisters and brothers. The Pastoral Programme of Instruction (PPI) lessons are taught by Catholic teachers who prepare their lessons well and teach using the learner-centred method which gives an opportunity for learners to hold discussions. Pupils are sometimes put in groups to discuss and brainstorm on some moral issues. Kohlberg (1958) argues that when human beings get into discussions and debates with others, they find their views questioned and challenged.
The PPI syllabus is prepared by professional experts from the Kenya Catholic Secretariat (KCS) in conjunction with professionals from Kenya Institute of Curriculum Development (KICD). This is where experts are able to prepare content according to the academic level of the learner unlike other fora such as seminars.

4.2.5.3 Weaknesses of Dissemination of CTS through the PPI

Findings from the investigation revealed that, in some schools learners are either, regularly, rarely or totally not grouped according to their classes during the PPI lessons. The data in table 4.10 and figure 4.10 show the analysis of the data that were collected from teenage participants on the frequency of grouping learners per class during Pastoral Programme of Instruction lessons.

Table 4.10: Frequency of grouping learners per class during PPI lessons

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of participants</th>
<th>Regularly grouped</th>
<th>Rarely grouped</th>
<th>Lumped together</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>2</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>1</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Grand Total</td>
<td>76</td>
<td>8</td>
<td>10</td>
<td>58</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>10.5</td>
<td>13.2</td>
<td>76.3</td>
</tr>
</tbody>
</table>
Fig. 4.10: Frequency of grouping learners per class during PPI lessons

From the data in table 10.4 and figure 10.4; it was found out that 76.3 per cent of the teenage girls who participated in the study argued that when they were in primary schools, their teachers lumped them for pastoral programmes of instruction instead of each class being taught separately. Some learners did not learn the recommended content as per their level/age. This included those who were taught content that was above their level/age. According to 13.2 per cent teenage girls who were rarely grouped according to their classes noted that the PPI lessons helped them to a minimal degree in their sexual moral formation because there were no discussions on sexuality.

The teenage participants in all the FGDs noted that learners from Catholic schools headed by the Catholic Brothers and Sisters were the ones who were taught according to their classes while the majority who hailed from public schools were lumped together during PPI lessons. The teenage girls who participated in the study argued that their teachers either used the PPI lessons to teach examinable subjects or missed to attend them. In most schools, there was a shortage of Catholic teachers to
teach the subject, thus this hampers the dissemination of the Catholic Theology of Sexuality.

In some schools, learners were grouped according to their religious affiliation, while in others they were taught together. The teenage participants to the study provided the following data on the frequency of grouping according to their denominations during PPI lessons.

Table 4.11: Frequency of grouping learners per denomination during PPI lessons

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of participants</th>
<th>Regularly grouped</th>
<th>Rarely grouped</th>
<th>Totally not grouped</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>1</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>2</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>1</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>1</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>2</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>0</td>
<td>2</td>
<td>9</td>
</tr>
<tr>
<td>Grand Total</td>
<td>76</td>
<td>8</td>
<td>12</td>
<td>56</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>10.5</td>
<td>15.8</td>
<td>73.7</td>
</tr>
</tbody>
</table>
Fig. 4.11 Frequency of grouping learners per denomination during PPI lessons

The analysis of data in table 4.11 and figure 4.11 show that 73.7 per cent of the teenage girls noted that they were not grouped as per their denominational affiliation during PPI lessons. This is in spite of the fact that each denomination has a different syllabus. They argued that learners were taught content from the syllabus of the denomination that sponsored the school. Catholic children who learn in non-Catholic sponsored schools do not get a chance to learn about the Catholic Theology of Sexuality.

During the study, it was noted that the PPI syllabus does not have any content on Sexuality from standard one to six. Topics on sexuality are only taught in classes seven and eight. Sexuality is a very important component in life because it affects both the spiritual and moral life of a Christian. Therefore it needs to be introduced early enough in life because, that late introduction does not prepare the Catholic children on the CTS while they are in school.
The teenage participants to the study observed that Catechists who were invited by the school administration to teach learners assembled them in one venue, read for them verses from the bible, recited the rosary, and led them in singing. There was no time for discussion on the sexuality content that was disseminated. Hence, learners only passively listened to the teachers/Catechists who taught them during PPI.

4.3 Strengths and Weaknesses of the Approaches of Disseminating the CTS to Teenage Girls in Njoro Deanery
This section investigated the strengths and weaknesses of disseminating the Catholic Theology of Sexuality on teenage girls in Njoro Deanery, Nakuru County. To ascertain this, we based our arguments on whether each of the moralizers who disseminated the Catholic Theology on Sexuality to the teenage girls modelled what they taught. This is because on top of the approaches and methodologies which are used by the Church in disseminating the Catholic Theology of Sexuality, what the teenage girls see from the moralizers as role models or vice versa contributes a lot on their moral formation. Objective and prudent moralizing agents who demonstrated by word and action that they believed the values concerning sexuality that they teach by acting as role models contribute in the teenage girls’ moral formation. Kohlberg (1958) argue that moral development and new forms of thinking cannot be reached through direct teaching from the socializing agents but through social experiences that promote development by stimulating the teens’ mental processes. Hence, teenagers learn more from what their moralizers do than what they teach them. Confusion and interference in moral formation comes about when socializing agents do not model what they teach about the CTS.
4.3.1 Strengths and Weaknesses of Approaches of Disseminating the CTS to Teenage Girls through Parents

Parents according to the Catholic Church are the first moral agents of their children. Objective and prudent parents who demonstrate by word and action that they believe the values concerning sexuality that they teach by acting as role models influence teenagers in their sexual moral formation. Findings from the study revealed that the type of family (either both parents, single parents, separated or divorced parents family) that the child hails from contributes on the moral formation of the child. The data that were collected from the teenage participants of the study on the types of families they hailed from were as shown in table 4.12 and figure 4.12;

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Both Parents</th>
<th>Single Parents</th>
<th>Separated Parents</th>
<th>Divorced Parents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>5</td>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>76</strong></td>
<td><strong>36</strong></td>
<td><strong>22</strong></td>
<td><strong>10</strong></td>
<td><strong>8</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>100</strong></td>
<td><strong>47.4</strong></td>
<td><strong>28.9</strong></td>
<td><strong>13.2</strong></td>
<td><strong>10.5</strong></td>
</tr>
</tbody>
</table>
Figure 4.12: Teenagers’ family background

![Pie chart showing family backgrounds]

From the data on table 4.12 and figure 4.12 on the family backgrounds of the teenage girls who participated in the study, it was found that 47.4 per cent of teenage girls hailed from families where there were both parents, that is, the father and mother lived together; 28.9 per cent hailed from single parent families, 13.2 per cent were from families where parents had separated while 10.5 per cent were from divorced families. The 47.4 per cent girls from families where both parents lived together as husband and wife learned by example from their parents the reality of the Catholic Theology of Sexuality teaching that sex and procreation were a preserve of those who lived in the matrimonial covenant. This happens when parents from these families take time to teach their children about the CTS and demonstrate by word and action that they believe in what they teach about sexual morality by living chastely. However, it becomes a challenge even to teenagers from these families when the parents do not live a pious life.

The 28.9 per cent teenagers who hail from single parent families do not learn by example from their parents the reality of the teaching that conjugal intercourse is
supposed to take place only in a matrimonial covenant. Teenagers from these families are products of non-marital sexual relations because; they are born out of the matrimonial covenant. It is a challenge to learn from their parents by example the Catholic Theology on Sexuality teaching that the bearing, nurturing and educating of children is supposed to take place in marriage. Teenage girls from separated and divorced families find it challenging to learn from their parents the reality of the Catholic Theology of Sexuality teaching that sex is for married couples who have totally committed and given to each other in their life. Some teenage girls from the single, separated and divorced families argued that some of their parents sold illicit brews to earn a living. They noted that as the liquor business could not earn them enough money to meet their basic needs, some parents indulged in prostitution with their liquor clients to supplement their income. The immoral acts of such parents did not help their teenage girls to learn by example because what such parents did was different from what they taught them.

Most teenage girls from single, separated and divorced families confessed that some of their parents indirectly encouraged them to have sexual relations with men so that they could raise income for the family. They noted that when they requested their parents to provide them with basic items such as sanitary towels, they declined and told them to “find their own means” of raising money to purchase the items. The words and actions of these parents did not match the teachings of the Catholic Theology of Sexuality. From Familiaris Consortio, (no. 36), we learn that, parents should live chaste lives and also provide for the basic and educational needs of their children. About 52.6 per cent of parents from the single, separated and divorced families were of questionable sexual moral standing and their actions and words became a weakness on the teenage girls because they were not role models.
4.3.2 Strengths and Weaknesses of Approaches of Disseminating the CTS on Teenage Girls through YP Teachers

The findings from the investigation showed that objective and prudent facilitators who demonstrated by word and example that they believed the values about the Catholic Theology of Sexuality that they teach by acting as role models influence teenagers in their sexual moral formation. This is in agreement with Abott W.M. S.J. (ed.) (1996), who opines that, the Church moral agents must teach with courage and fidelity the Church’s doctrines concerning sexual morality. The teenagers argued that they took seriously teachings from role model facilitators of the seminars, workshops and Youth Programme teachers. These were teachers who modelled what they taught and allowed teenagers to discuss issues on the Catholic Theology of Sexuality during seminars and workshops.

Table 4.13 and figure 4.13 show data that was collected from teenage girls on the YP teachers’ modelling status on what they taught and did, thus making the girls to take the teachings seriously.
Table 4.13: YP teachers’ modelling type

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Role Models</th>
<th>Not Role Models</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Grand Total</td>
<td>76</td>
<td>34</td>
<td>42</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>44.7</td>
<td>55.3</td>
</tr>
</tbody>
</table>

Fig. 4.13: YP Teachers’ Modelling Status

The data in table 4.13 and figure 4.13, show that 44.7 per cent of the teenage girls rated their Youth Programme teachers as role models. The teenage girls argued that the Youth Programme teachers that they knew lived chaste lives and modelled what
they taught on the Catholic Theology on Sexuality. They were of the opinion that their good moral standing was strength on their moral formation as they saw the reality of what they were taught through these facilitators.

In fact, 55.3 per cent of the teenage girls opined that their Youth Programme teachers did not live chaste lives. They taught them to say “No” to sex before marriage, but they did not live up to what they taught as they were known to relate sexually with girls who were members of their Church. Hence, they were not role models. The fact that they did not live up to what they disseminated turned out to be a weakness of the CTS on the teenage girls. Some teenage girls did not take the teachings on the Catholic Theology of Sexuality seriously because they aped the weaknesses of their facilitators.

From the data that were collected during FGDs from parents who participated in the study, argued that seminars and workshops organized by the Church helped the teenage girls in their moral formation while others did not. Parents who were of the opinion that the cited sessions contributed to the moral growth of their children allowed them to attend the seminars and workshops and vice versa. Table 4.14 and figure 4.14 show the data of the parents who either allowed or did not allow their children to attend seminars.
Table 4.14: Teenagers attendance of seminars and workshops

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Allow</th>
<th>Do not allow</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Egerton</td>
<td>11</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Elburgon</td>
<td>12</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Rongai</td>
<td>10</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>Mangu</td>
<td>11</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>12</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>78</strong></td>
<td><strong>30</strong></td>
<td><strong>48</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>100</strong></td>
<td><strong>38.5</strong></td>
<td><strong>61.5</strong></td>
</tr>
</tbody>
</table>

As shown in the data analysis on table 4.14 and figure 4.14, the study revealed that 38.5 per cent of the parents allowed their teenage children to attend seminars and workshops where the Catholic Theology on Sexuality was disseminated. The parents
were of the opinion that the teachings were valuable to their children’s sexual moral formation. They noted that since the teenagers shared moral teachings with their peers, this helped them to understand some of the challenges that other teenagers were undergoing. The discussions they participated in and the teachings that they received helped them to grow morally. The parents observed that after the seminars and workshops, their children’s moral behaviour changed for the better.

The 61.5 per cent parents who did not allow their teenage children to attend seminars and workshops gave various reasons for taking that stand. The reasons that featured most were the love relationships that took place between them (the teenage girls) and boys who held their programmes alongside those of girls during the session and the moral decadence of some YP teachers who were facilitators during these sessions. The parents accused some YP facilitators of having sexual relations with some of the teenage girls who attended the sessions. They were of the opinion that the dissemination was done by some immoral facilitators who could not contribute much to the sexual moral formation of their teenage girls.

Based on the evidence from the data in table 4.14 and figure 4.14, it is noteworthy that the dissemination of the Catholic Theology on Sexuality through the Youth Programme teachers in seminars and workshops had both strengths and weaknesses on the teenage girls in Njoro Deanery. However, from the analysis of the data, we deduced that the dissemination of the CTS in seminars and workshops has more weaknesses than strengths on the moral growth of the teenage girls in Njoro Deanery.
4.3.3 Strengths and Weaknesses of Approaches of Disseminating the CTS to Teenage Girls through Catechists

Teenage girls who participated in the study during FGDs noted that, the dissemination of the Catholic Theology of Sexuality through the Catechists during Catechetical Instruction had some strengths and weaknesses in their moral formation. They argued that the modelling or vice versa of what they taught about the Catholic Theology of Sexuality made the teenagers to take the teachings seriously and vice versa. Catechists who modelled what they disseminated, contributed to their moral formation as they desired to ape their catechists’ chaste life.

Table 4.15 and figure 4.15 show data that was collected from the teenage girls on their catechists’ modelling status.

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Role models</th>
<th>Not role models</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>4</td>
<td>7</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>76</strong></td>
<td><strong>30</strong></td>
<td><strong>46</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>100</strong></td>
<td><strong>39.5</strong></td>
<td><strong>60.5</strong></td>
</tr>
</tbody>
</table>
As shown in the teenagers’ rating of the Catechists’ modelling status in table 4.15 and figure 4.15, in fact, 39.5 per cent of the teenage girls rated their catechists as role models. They argued that the catechists’ moral standing was good and worth emulation. For example, they noted that as far as they knew, they had not heard of any sexual immorality on the part of the catechists. They were also married through a formally witnessed Church wedding as per the requirements of the Catholic Church. Otherwise according to the Church doctrines, Catholic adherents who do not marry through such a socially witnessed ceremony in the Church are not allowed to participate in the Holy Eucharist. Hence, the catechists who did what they taught about the Catholic Theology on Sexuality were worth emulation by the youth and this was strength of the dissemination of the CTS on teenage girls in Njoro Deanery.

During the Focus Group Discussion, 60.5 per cent of the teenage girls argued that their catechists were of questionable moral character as they did not practice what they taught them about sexual morality. They observed that some catechists were drunkards and failed to conduct themselves in a morally upright manner. Some of
them had been found indulging in extramarital sexual relations. And, when such cases reached the Parish-priests, the alleged catechists were interdicted. The immoral catechists did not lead by example what they taught about the Catholic Theology of Sexuality. Through such behaviour, they depicted a wrong image about the Church and also went against what they taught about the right place of sex. Thus, this becomes a challenge of the CTS on the teenage girls.

The teenage girls also noted that some of their catechists were appointed before they got married. And, while serving in that position, they got married without observing a formal Church wedding contrary to the teachings of the Catholic Church doctrines. Even after getting married without adhering to the doctrines of the Church, they had continued serving as catechists without solemnizing their marriage. From that perspective, the teenage girls argued that although the catechists taught them that conjugal intercourse was a preserve for those who are married through a formally witnessed Church covenant, they acted contrary to the teachings in the Catholic Theology of Sexuality. This was a weakness to the dissemination of the Catholic Theology on Sexuality on the teenage girls. Hence, it did not help the girls in their moral formation.

From the afore-cited data, it was found that 60.5 per cent of the catechists in one way or another did contrary to what they taught about the Catholic Theology of Sexuality. Findings from the study revealed that teenagers had little to learn by example from the catechists. The study affirmed the premise that the dissemination of the CTS through the Church’s approved moral agents such as the Catechist has weaknesses.
4.3.4 Strengths and Weaknesses of Approaches of Disseminating the CTS on Teenage Girls through the Clergy

Findings from FGDs of teenage girls, who participated in the study, indicated that the dissemination of the Catholic Theology on Sexuality through the clergy during pulpit instruction had strengths and challenges on their moral development. They opined that the clergy who were bestowed with the responsibility of disseminating the Catholic Theology of Sexuality lived by example of what they taught. This made the teenagers to take the clergy’s teachings on the CTS seriously. They became role models and therefore, helped the teenagers in their moral development. The data on table 4.16 and figure 4.16 were collected from the teenage participants of the study on the modelling status of the clergy;

Table 4.16: Teenagers’ modelling rating of the Clergy

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Role models</th>
<th>Not role models</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>09</td>
<td>1</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>09</td>
<td>1</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>76</td>
<td>76</td>
<td>2</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>97.4</td>
<td>2.6</td>
</tr>
</tbody>
</table>
As shown in table 4.16 and figure 4.16, the findings of the study revealed that 97.4 per cent of the teenage girls during their FGDs argued that, their priests lived according to what they taught on the Catholic Theology of Sexuality. They opined that the priests lived chaste lives. Therefore, their lifestyle modelled what they taught and this was worth emulation by the teenage girls. At least, 2.6 per cent of the teenage girls were of the opinion that some priests’ moral standing was questionable and that became a challenge to the teenage girls. They argued that there were confirmed allegations of love relationships involving members of the clergy and the laity. These teenage girls argued that the clergy whose actions were contrary to their teachings did not aid them in their moral formation.

After analyzing the arguments on the strengths and weaknesses, we found that a greater percentage of the Clergy were role models. The Clergy put into practice what they taught about the CTS. We were, therefore, led to conclude that the dissemination of the Catholic Theology on Sexuality through the clergy had more strengths than weaknesses.
4.3.5 Strengths and Weaknesses of Approaches of Disseminating the CTS on Teenage Girls through PPI Teachers

Findings from the study indicated that some teachers of PPI were role models to the learners, and from the data in table 4.17 and figure 4.17, learners took their teaching on the Catholic Theology on Sexuality seriously. On the other, teachers who acted contrary to their teachings on morality turned out to be a challenge in the dissemination of the Catholic Theology of Sexuality. This is because learners acquire a lot from what they see more than what they hear. The findings from the teenage girls on the teachers of PPI’s modelling rate are as presented in table 4.17 and figure 4.17.

Table 4.17: PPI teachers’ modelling rating by teenage girls

<table>
<thead>
<tr>
<th>Parish</th>
<th>No. of Participants</th>
<th>Role models</th>
<th>Not role models</th>
</tr>
</thead>
<tbody>
<tr>
<td>Njoro</td>
<td>12</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Egerton</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Elburgon</td>
<td>11</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Rongai</td>
<td>12</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Mangu</td>
<td>10</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Lare</td>
<td>10</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Lamurdiak</td>
<td>11</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>76</td>
<td>28</td>
<td>48</td>
</tr>
<tr>
<td>Percentage</td>
<td>100</td>
<td>36.8</td>
<td>63.2</td>
</tr>
</tbody>
</table>
From the data on table 4.17 and figure 4.17 that were collected from teenage girls, 36.8 per cent argued that their PPI teachers lived according to the moral teachings on the CTS. They solemnized their marriage as per the moral teachings on sexuality. Equally, they (PPI teachers) had not been accused of premarital or extramarital sexual relations by the community. The teenagers noted that teachers who adhered to the CTS were worth emulation because they could learn from them by example.

On the contrary, 63.2 per cent of the teenage participants to the study argued that their teachers did not live chaste lives. Some of the teachers had not solemnized their marriage sexuality while others were alleged to be having extramarital sexual relations. From that perspective, teenage girls opined that some teachers did not live up to what they taught about the Catholic Theology on Sexuality.

Based on the percentages from the analysis on table 4.17 and figure 4.17, we inferred that although the dissemination of the Catholic Theology of Sexuality
through the PPI teachers has both strengths and weaknesses on the teenage girls’ moral formation, the weaknesses outweigh the strengths.
CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction
This chapter summarizes the findings of the research. First, it presents the summary of the major findings. Second, it presents recommendations based on the objectives of the study. Finally, it suggests areas for further research.

5.2 Summary of Findings and Conclusions
The study sought to investigate the Influence of the Catholic Theology of Sexuality (CTS) on Teenage girls in Njoro Deanery, Nakuru County, Kenya. It examined the teachings of the Catholic Church on the purpose of sex, the approaches used by the Church to disseminate the CTS to teenage girls and the strengths and weaknesses of the approaches used in disseminating the CTS among teenage girls in Njoro Deanery.

The first objective was to examine the teachings of the Catholic Church on sexuality. The Catholic Theology of Sexuality teaches humankind of the right place, time and purpose for sex. It condemns premarital and extramarital sexual union because it defiles the human body and does not serve as an incarnate symbol of human communion due to its lack of openness to the possibility of begetting children. Total self-giving in sexual intercourse is only possible within marriage. Acts of fornication trivialize the act of conjugal intercourse because those involved simply use each other and their sexual powers to grasp pleasure for themselves.

The study affirmed the premise that, sex in the Catholic Church is for procreation and mutuality in matrimonial life. This emphasizes the CTS teachings are meant to develop the sexual morals of teenage girls. The study confirms Kohlberg’s theory of Moral development whereby, in stage one the child follows the CTS because doing
right is obeying authority and avoiding punishment. Hence, there is no sexual immorality at this stage. However, in stage two, when children are entering their teen-age, they start arguing that everything is relative and every person is free to pursue his or her own self interests. This means that no matter the efforts that the Church puts in ensuring that its members are morally formed, if no proper teaching methodology is used to stimulate their thinking in order for them to make the right moral judgment, then they (teenagers) will perceive the morals that they are taught to be external. Hence, that leads to defying the Church’s teachings.

The second objective assessed the approaches used by the Catholic Church in disseminating the Catholic Theology of Sexuality in Njoro Deanery. These include instruction in seminars and workshops, home instruction, catechetical instruction, pulpit instruction by the Clergy, and Pastoral Programmes of Instruction (PPI). The approaches were geared towards sexual moral formation of the teenage girls. The following is the summary and conclusions of the approaches used by the Church in the dissemination of the Catholic Theology of Sexuality in Njoro Deanery.

The study assessed Instruction in Seminars and Workshops as an approach of disseminating the CTS to teenage girls in Njoro Deanery. Analysis of the data showed that through this approach, the teenage girls learn a lot of content on the Catholic Theology of Sexuality. They also get an opportunity to socialize with fellow teens and learn from a variety of facilitators. However, the sessions had a shortage of trained facilitators. They were also faced by low attendance of the teenage girls because of the parents’ negative attitude towards seminars and workshops, lack of funds and limited discussions. This hindered the moral development of teenage girls.
The study approved the premise that the approaches used by the Catholic Church to disseminate the CTS are not effective in bringing about positive sexual moral development among Catholic teenage girls in Njoro Deanery. The study asserted Kohlberg’s (1958) theory that for effective learning to take place, learners should be exposed to long hours of Socratic classes. During these sessions, the moralizing agent should allow the teenagers to discuss/brainstorm and come up with divergent views. This aids their growth in making moral judgments.

The study concluded that, despite the Church’s use of the seminars and workshops as instructional approaches, for the purpose of forming the morals of the teenage girls, it had neither trained most of its facilitators, nor put systems in place to ensure high attendance of the teenage girls. It was discovered that not much had been done to embrace discussion and role-playing as methods of teaching the Catholic Theology of Sexuality. This hindered the moral formation of the teenage girls.

The approach of Catechetical Instruction in the dissemination of the CTS was also analyzed. The analyzed data showed that catechists had the recommended literature and lessons were regularly attended and taught. However, the catechists’ lack of training in theology; use of teacher-centred method of teaching/learning, lack of discussions and allocation of very short duration for catechetical instruction affected the dissemination of the CTS.

From the study it was found worth to declare true the premise that, the approaches used by the Catholic Church to disseminate the CTS are not effective in bringing about positive sexual moral development among Catholic teenage girls in Njoro Deanery. It showed how the approach related with Kohlberg’s (1958), theory of Moral Development. The study avowed the theory that the dissemination of CTS
should involve learners in lengthy discussions, brainstorming sessions and role-taking in order for the teenagers to develop their thinking and making of moral judgments. Kohlberg (1958) argues that moral development takes place when human beings are involved in several months of Socratic classes where there are a lot of discussions.

The study concluded that despite the Church’s decision to use the Catechetical Instruction approach to disseminate the CTS to the teenage girls, most Catechists as moral agents had low academic qualifications. It was evident that the Catechists lacked training in theology and did not use the learner-centred method of teaching/learning. These hampered the Church’s attempts to form the sexual morals of teenage girls.

The study assessed the Church’s use of the Home Instruction approach to disseminate the Catholic Theology of Sexuality to the teenage girls. It was revealed that parents teach their children according to their age and what they only deserve to consume as they know the strengths and weaknesses of their children and are not restricted by any timetable on when and where they can teach them. Finally, they are readily available to give instruction, correct any moral deviation and make follow-up. However, the analyzed data showed that most parents do not set aside time to discuss with their children about sexuality because either they are busy with socio-economic activities and or they consider it to be a taboo subject. It was further revealed that, most single, divorced and separated parents were not free to discuss sexual morality with their children.

The study acknowledged the premise that the approaches used by the Catholic Church to disseminate the CTS are not effective in bringing about positive sexual
moral development among Catholic teenage girls in Njoro Deanery. It also avouched the relevance of Kohlberg’s Theory of Moral Development (1958), which states that growth in a child’s level of thinking and making of moral judgments does not take place through a genetic blue print, that is, it is not something that just either develops naturally with age or inheritance. It only occurs when the learner is exposed to dilemmas, role-taking and discussions. Therefore, lack of discussion and exposure to dilemmas in the home instruction approach hinders the teenage girl’s formation when it comes to making moral judgments.

The study concluded that, despite the Church’s approval of the Home Instruction approach, there were some issues that hampered its success in teenagers’ moral development. The major ones included parents’ laxity to set aside sufficient time to instruct their children, sexuality education is considered a taboo subject, some parents’ marital status either as single, or divorced parents and failure to embrace the learner-centred method of teaching hampered the success of disseminating the CTS through Home Instruction. By extension all these shortcomings worked negatively in the sexual moral formation of the teenage girls in Njoro Deanery.

The study assessed the Pulpit Instruction approach by the clergy. The analyzed data revealed that, the Clergy were well-trained in theology and counselling, had high academic qualifications and sometimes used discussion method in free forums. However, the investigation showed that the clergy embraced the teacher-centred method of teaching/learning, used little time to teach the CTS and delegated the dissemination of the same to other moral agents. The laxity of the clergy and the other approved moral agents were found to be casual factors in the dissemination of the CTS through Pulpit Instruction.
On the dissemination of CTS to the teenage girls through PPI in primary schools the analyzed data revealed that teachers used the teacher-centred/learner-centred methods to disseminate the CTS to the learners. It was revealed that PPI content is prepared by professionals and is taught by trained teachers. However, findings from the study indicated that learners are in most cases lumped irrespective of their class and denomination. There was also lack of content on sexual morality from standard one to six. These were found to be major causal factors of the ineffectiveness of the PPI approach in the moral formation of Catholic teenage girls in the Deanery.

The investigation averred the premise that the approaches used by the Catholic Church to disseminate the Catholic Theology of Sexuality are not effective in bringing about the sexual moral development of Catholic teenage girls in Njoro Deanery. According to Kohlberg’s (1958) Moral Development theory the dissemination of the Catholic Theology of Sexuality offered to teenage girls in Njoro Deanery should involve teenagers in discussions, brainstorming sessions and role-playing. This will challenge their level of thinking and making moral judgments.

The study concluded that despite the Church’s efforts in spending time and resources in arranging for programmes aimed at forming the morals of teenage girls in Njoro Deanery, the approaches used were not effective. The analyzed data revealed that this was because of a number of reasons. The major ones were; moral agents lacked training in theology, embraced the teacher-centred approach of teaching/learning which made the learners to be passive recipients of knowledge, spent limited time in teaching the teenagers. Equally there was low attendance both from parents and teenagers in the approved forums where the CTS was taught. This hindered the effective dissemination of the CTS.
The third objective investigated the strengths and weaknesses of the approaches used to disseminate the Catholic Theology of Sexuality to teenage girls in Njoro Deanery, Nakuru County. On the strengths and weaknesses of CTS dissemination through parents, findings from the study revealed that the type of family (either both parents, single parents or separated/divorced parents family) a child is born in contributes to the moral formation of the child. The analyzed data revealed that most parents from the single, separated and divorced families shy away from teaching their teenage children about sexual morality. It further, reveals that some parents do not lead chaste lives. The failure of the parents to teach their teenage girls about sexuality and some parents’ lack of role modelling affects the girls’ morality. The study asserted the premise that the dissemination of the CTS through parents has more weaknesses than strengths to the teenage girls in Njoro Deanery. The study concluded that parents as role models contributed either positively or negatively in the moral formation of the teenage girls. Moral parents were worth emulation by teenagers while unchaste parents hampered teenage girls’ moral development.

On the strengths and weaknesses of the dissemination of CTS through YP teachers, teenage girls argued that some of the Youth Programme facilitators were role models as they practiced what they taught. However, higher percentages were not role models as they did not live up to the CTS. The analyzed data confirmed the premise that the dissemination of the CTS has more weaknesses than strengths on teenage girls. This challenged the moral development of teenage girls in Njoro Deanery. It was concluded that YP Teachers as role models play an important part in the moral formation of the teenage girls that they teach.

Investigation on strengths and weaknesses of dissemination of the CTS to teenage girls through catechists established that some of the teenage girls rated their
catechists as role models. They argued that the catechists’ moral standing was good because they put into practice what they taught them. However, a greater percentage of the teenage girls accused their catechists of: immorality, serving as catechists without being married through a socially witnessed Church wedding as per the Church doctrines. This maintained the premise that the dissemination of the CTS has more weaknesses than strengths. The weaknesses hamper the Church’s efforts in developing the morals of teenage girls. The study concluded that some catechists as moral agents approved by the Church have had negative impact on the moral development of teenage girls in Njoro Deanery.

An analysis of the strengths and weaknesses of the dissemination of the CTS through the clergy showed that a very high percentage of the teenage girls noted that their priests lived chaste lives as per the teachings of the Catholic Theology of Sexuality. Therefore, their lifestyle reflected what they taught. However, a very small percentage of the teenage girls argued that there were love relationships and drunkenness involving members of the clergy and the laity. The fact that some members of the clergy did not live according to the Catholic Theology of Sexuality contributed negatively in the teenagers’ sexual moral growth. The study in this case did not confirm the premise that the CTS has more weaknesses on teenage girls in Njoro Deanery. We concluded that the dissemination of the CTS through the clergy has more strengths than weaknesses. This is because; most of the clergy practice what they teach and are therefore, role models in the Deanery.

Findings on the strengths and weaknesses of disseminating the CTS through PPI teachers revealed that some of the teenage girls argued that their PPI teachers lived according to the teachings of the Catholic Theology of Sexuality. Their sexual moral life was worth emulation. However, many teenage girls accused their teachers of not
living up to what they taught. The investigation certified the premise that the CTS has more weaknesses than strengths on teenage girls in Njoro Deanery. We were led to conclude that for the approaches used to disseminate the CTS to teenage girls to have more strengths than weaknesses then, the PPI teachers’ should be role models.

Analysis of the data from the study objectives confirmed that sex in the Catholic Church is for procreation and mutuality in matrimonial life. The premise that the approaches used by the Catholic Church to disseminate the CTS are not effective to bring sexual moral development among Catholic teenage girls was proved to be true.

The Church uses various approaches in the dissemination of the CTS. Kohlberg’s (1958) Moral Development theory explains the importance of involving the learners in role-playing, discussions and lengthy brainstorming sessions, which he refers to as Socratic classes for effective learning to take place in order for teenagers to grow morally when it comes to making moral decisions.

5.3 Recommendations
The section outlines the rationale of establishing new approaches of disseminating the Catholic Theology on Sexuality. Major challenges of disseminating the Catholic Theology of Sexuality were identified during the study. This include: use of inefficient methodologies of teaching which do not take into consideration the contribution of the learner. In addition, most moral agents lack training in theology and some of them do not practice what they teach. On the basis of the findings of this study, the following recommendations are made:

(i) Programmes in the CTS should involve the recipients in lengthy discussions, brainstorming sessions and role-taking in order for teenagers to develop their thinking and making of moral judgements. As Kohlberg (1958) opines, moral development in an individual takes place when
human beings are involved in several months of Socratic classes where there are a lot of discussions. Above all moral agents should embrace the learner-centred method of teaching/learning.

(ii) The Church should recruit role model moral agents who lead by example in what they teach about the Catholic Theology of Sexuality. Kohlberg (1958) observes that children learn more from what they see than what they hear. Hence, recruiting role model moral agents will go a long way in promoting and encouraging behaviour reflective of the moral values that are disseminated.

(iii) The Church should train its approved moral agents such as Catechists, FLEP teachers and Youth Programme teachers. Training in theology will help them to understand some moral issues, do biblical exegesis and answer questions from their learners. Above all trained moral agents know the value of embracing the learner-centred method of teaching/learning.

5.4 Areas for Further Study
(i) Further research could be carried out to establish modalities of coming up with programmes aimed at disseminating CTS to the teenagers who do not attend Church services and those who are in non-Catholic sponsored schools. Such programmes on Sexuality Education will enable them to cope with daily challenges in order to mitigate sexual moral decadence.

(ii) Studies should also be conducted on how to get the whole society involved in the provision of Sexuality Education to teenage boys irrespective of their religious affiliation. This will go a long way in mitigating teenage
pregnancies because sexual immorality cuts across teenagers of all religious and or non-religious affiliations and both sexes.
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A1: Oral Interview Guide for Clergy and Catechists

My name is Onserio Nyang’au a Kenyatta University MA student conducting a Research entitled “The Influence of the Catholic Theology of Sexuality on Teenage Girls in Njoro Deanery, Nakuru County, Kenya”. I am requesting you to fill in all the parts of the Questionnaire and give additional information in the blank spaces provided. The information will be treated with confidentiality and will be used only for the MA Thesis.

Answer all questions by either filling in or ticking in the option that applies to you.

Section A: Personal Details

Age ------------ Gender: Male [ ] Female [ ]

Marital Status

Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ] Single Parent [ ]

Academic Level: Primary [ ] Secondary [ ] University [ ] Other -----------

Deanery ------------------------ Parish ------------------------ Mass Centre--------

What position do you hold in the Church?

Clergy [ ] Catechist[ ] YP teacher [ ] FLEP Teacher [ ] Ordinary Member [ ] Other

-----------------------------

Section B

1. What does the Catholic Church teach about sexual morality?

------------------------------------------------------------------------------------
2.a (i) At what age are the Catholics introduced to teachings on sexual morality?

(ii) In which forum are teachings on sexual morality disseminated to the teenagers?

(iii) Do all the Catholic Church teenagers attend these forums? Yes [ ] No [ ]

(iv) If no, what is the approximate percentage of those who attend?

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(b) (i) Why do you think some teenagers do not attend such forums?

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(ii) Do the teenagers who attend these forums take the teachings seriously? Yes [ ] No [ ]

(iii) If no, what are the reasons?

------------------------------------------------------------------------------------------------------------------------

3. What can be done so that the sexuality teachings reach more teenagers?

------------------------------------------------------------------------------------------------------------------------

4. Do you think that the teachings on sexual morality as disseminated by the Catholic Church in Njoro Deanery are helping the teenage girls in their sexual moral formation? Yes [ ] No [ ]

   ii) Give reasons for your answer

------------------------------------------------------------------------------------------------------------------------

5. Why do you think some Catholic teenagers in Njoro Deanery engage in sexual immorality even after being taught about the right place and time for sex in a person’s life?
6. In your opinion, what can be done by the Church to minimize cases of sexual immorality among the teenagers which is leading to teenage pregnancy?
Appendix 2

A2: Oral Interview Guide for Youth Program Teachers

Answer all questions by either filling in or ticking in the option that applies to you.

Section A: Personal Details

Age -------------- Gender: Male [ ] Female [ ]

Marital Status

Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ] Single Parent [ ]

Academic Level: Primary [ ] Secondary [ ] University [ ] Other --------------

Deanery ------------------------ Parish ------------------------ Mass Centre------

What position do you hold in the Church?

Clergy [ ] Catechist [ ] YP teacher [ ] FLEP Teacher [ ] Ordinary Member [ ]
Other ........................

Section B

1. What does the Catholic Church teach about sexual morality?

2.a (i) In which forum are teachings on sexual morality disseminated to the teenagers?

(ii) How often are the meetings held?

Daily [ ] Weekly [ ] Monthly [ ] Quarterly [ ] Yearly [ ]

b (i) Do all the Catholic Church teenagers attend these forums? Yes [ ] No [ ]
(ii) If no, what is the approximate percentage of those who attend?

(iii) Why do you think some teenagers do not attend the meetings?

c) What can be done so that teachings on sexual morality reach more teenagers?

3. Are there teenagers who are/were members of your Church who are pregnant/have got children? Yes [ ] No [ ]

(ii) If yes, what is the response of the Church towards such teenagers?

b) Why do you think some Catholic teenagers do engage in sexual immorality even after being taught about the right place and time for sex in a person’s life?

4 (i) Are you facing any challenges in teaching the teenagers about sexual morality? Yes [ ] No [ ]

(ii) If yes, what are the challenges?

5. (i) Do you think that teachings on sexual morality as disseminated by the Catholic Church in Njoro Deanery are helping the teenagers in their moral formation? Yes [ ] No [ ]

(ii) Give reasons for your answer
6. In your opinion, what can be done by the Church to minimize cases of sexual immorality among the teenagers which is leading to teenage pregnancies?
Appendix 3

Oral Interview Guide for Family Life Education Program Teachers
Answer all questions by either filling in or ticking in the option that applies to you.

Section A: Personal Details

Age ---------- Gender: Male [ ] Female [ ]

Marital Status

Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ] Single Parent [ ]

Academic Level: Primary [ ] Secondary [ ] University [ ] Other ---------------------

Deanery ----------------- Parish ------------------ Mass Centre---------

What position do you hold in the Church?

Clergy [ ] Catechist [ ] YP teacher [ ] FLEP Teacher [ ] Ordinary Member [ ] Other--

Section B

1. For how long have you been a FLEP teacher?

---------------------------------------------------------------------------------------------------------------------------------

2.a (i) What is the approximate number of adults in your Church?

---------------------------------------------------------------------------------------------------------------------------------

( ii) How often are FLEP meetings held in your Church?

Weekly [ ] Monthly [ ] Quarterly [ ] Yearly [ ] Other ---------------------

b(i) Do all the adults/parents attend the FLEP meetings? Yes [ ] No [ ]
(ii) If no, what is the approximate percentage of those who attend the FLEP meetings?

c) Why do you think others do not attend?

3. (i) Do you teach about sexual morality during these meetings? Yes [ ] No [ ]

(ii) In which other forums is sexual morality taught in your Church?

b (i) Do you think all the members take the teachings seriously? Yes [ ] No [ ]

(ii) If no, give reasons for your answer.

4. (i) How has the Church succeeded in the dissemination of teachings on sexual morality to the teenage girls?

(ii) How has the Church failed in the dissemination of the teachings on sexual morality to the teenage girls?

5. In your opinion what can be done by the Church to improve the sexual morality of the adherents and to minimize teenage pregnancies?
Appendix 4

Focus Group Discussion (FGD) Guide for Parents
Answer all questions by either filling in or ticking in the option that applies to you.

Section A: Personal Details

Age --------- Gender: Male [ ] Female [ ]

Marital Status

Single [ ] Married [ ] Separated [ ] Divorced [ ] Widowed [ ]

Single Parent [ ]

Academic Level: Primary [ ] Secondary [ ] University [ ] Other ------------------

Deanery ----------------- Parish ------------------ Mass Center------------------

What position do you hold in the Church?

Clergy [ ] Catechist [ ] YP teacher [ ] FLEP Teacher [ ]

Ordinary Member [ ] Other --------

Section B

1. For how long have you been a Catholic member?

...............................................................................................................................

2. Do you regularly attend Church service? Yes [ ] No [ ]

3. (i) Do you participate in Church activities? Yes [ ] No [ ]

   (ii) If yes, which activities do you participate?
4. a) (i) Are you a member of the FLEP? Yes [ ] No [ ]

(ii) How often do you attend meetings organized by this group?
Regularly [ ] Rarely [ ]

b) (i) Do you learn about sexual morality during these meetings? Yes [ ] No [ ]

(ii) In which other forums do you learn about sexual morality?

(iii) Do members take the teachings seriously? Yes [ ] No [ ]

(iv) If no, give reasons for your answer.

5. a (i) Do you think the seminars, workshops, retreats and other meetings organized by the Catholic Church are helping the youth in their moral formation? Yes [ ] No [ ]

(ii) Give reasons for your answer
b) (i) Do you frequently allow your children to attend the above cited meetings?
Yes [ ]  No [ ]

(ii) If no, give reasons for your answer.

6. In your opinion what can be done by the Church to improve the Sexual Morality of the teenage girls in order to minimize teenage pregnancies in Njoro Deanery?
Appendix 5

FGD Interview Guide for Teenage Girls
Answer all questions

Section A: Personal Details

Age ------------

Parent(s)’ Marital Status

Married [ ] Single [ ] Separated [ ] Divorced [ ] Widowed [ ]

Academic Level: Primary [ ] Secondary [ ] University [ ] Other ------------

Deanery ----------------- Parish ------------------ Mass Centre------

Section B

1. a) (i) Do you learn about sexual morality in your Church? Yes [ ] No [ ]

(ii) If yes, in which forum?

----------------------------------------------------------------------------------------------------------------------------------

b) What does the Church teach about sexual morality?

----------------------------------------------------------------------------------------------------------------------------------

c) From where else do you learn about sexual morality?

----------------------------------------------------------------------------------------------------------------------------------

2. a) (i) What are the strengths of the approaches used by the Church to teach about sexual morality?

----------------------------------------------------------------------------------------------------------------------------------
(ii) What are the weaknesses of the approaches used by the Church to teach about sexual morality?

b) (i) Do you take the teachings on sexual morality offered by the Church seriously?

(ii) If no, give reasons for your answer.

c) (i) Do you attend meetings organized by the Church for the teenagers?

Yes [ ] No [ ]

(i) If yes, how often do you attend? Regularly [ ] Rarely [ ]

(ii) If no, why don’t you attend?

d) Do you learn about sexual morality during these meetings?

3. (i) Rank the following Church moralizers in order of preference in teaching about sexual morality? Priest [ ] Catechist [ ] Parent [ ] YP Teacher [ ]

(ii) Give reasons for your ranking.

(iii) What are the strengths in the manner in which each delivers content on sexual morality?

(iv) What are the weaknesses in the manner in which each delivers content on sexual morality?
4. (i) Do you know of any girls in your Church who are either pregnant or have babies?

(ii) What is the response of the Church towards teenage girls who become pregnant?

5. (i) Have the teachings on sexual morality from the Church helped you in your moral formation? Yes [ ] No [ ]

(ii) Give reasons for your answer.

6. In your opinion what can be done to improve the sexual morals of teenage girls and minimize teenage pregnancies among Catholic teenagers in Njoro Deanery?
Appendix: 6

Consent/ Agreement Form for Participation for Adults
As a participant in this study you will be requested to volunteer your answer the interview questions from the researcher. The study may not benefit you directly as an individual; it is expected to produce useful results to University management and policy makers.

I ………………………………………………….. being 18 years and above and having full capacity to consent do hereby volunteer to participate in a research study.

The implication of this voluntary participation, the nature, duration and purpose of the study, the methods and means by which it is to be done have been explained to me by the investigator. I have been given an opportunity to ask questions on the study, which have been answered to my satisfaction.

Participant’s signature ............... Date:......................................
Appendix 7

Consent/ Agreement Form for Participation for Minors

Your child being a participant in this study will be requested to volunteer in answering the interview questions from the researcher. The study may not benefit her/you directly as an individual; it is expected to produce useful results to University management and policy makers.

I ………………………………………. (pseudo name) my child ………………………………………………. (pseudo name) being below 18 years does not have full capacity to consent. On her behalf I do hereby volunteer to give consent so that she can participate in the study.

The implication of this voluntary participation, the nature, duration, purpose of the study, the methods and means by which it is to be done have been explained to us by the researcher. We have been given an opportunity to ask questions on the study, which have been answered to our satisfaction.

Parent/Guardian of Participant’s signature:………  Date:……………………..
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NB: All the names used are pseudo names
Appendix 9

Map 1. Map of Nakuru County in Kenya

Key:

→ Nakuru County
Appendix 10

Map 2: Map of Njoro Deanery in Nakuru County

Map date c2016 Google

Key

☐ Njoro Deanery
Appendix 11

Research Permit

THIS IS TO CERTIFY THAT:

MR. ONSERIO NYANG'A
OF KISII, has been permitted to conduct research in Nakuru, County

on the topic: THE INFLUENCE OF THE CATHOLIC THEOLOGY OF SEXUALITY ON TEENAGE GIRLS IN NJORO DEANARY, NAKURU COUNTY, KENYA

for the period ending: 31st July, 2015

Permit No: NACOSTI/P/15/7906/4486
Date Of Issue: 3rd February, 2015
Fee Received: Ksh 1,000

Condition: see back page

Secretary
National Commission for Science, Technology & Innovation

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

Republic of Kenya
National Commission for Science, Technology and Innovation

Serial No: 4156

CONDITIONS:
1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit.
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire is used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permissions from the relevant Government Ministries.
5. You are required to submit at least two hard copies and one soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.
Appendix 12

Research Authorization II

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

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

Ref: No.

NACOSTI/P/15/7906/4486

Onserio Nyangau
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “The influence of the catholic theology of sexuality on teenage girls in Njoro Deanery, Nakuru County, Kenya” I am pleased to inform you that you have been authorized to undertake research in Nakuru County for a period ending 31st July, 2015.

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

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

DR. M. K. RUGUTT, PhD, HSc.
DIRECTOR GENERAL/CEO

Copy to:

The County Commissioner
Nakuru County.

The County Director of Education
Nakuru County.
Appendix 13

Approval of Research Proposal

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail:  dean-graduate@ku.ac.ke
Website:  www.ku.ac.ke

Internal Memo

FROM: Dean, Graduate School  
DATE: 12th April, 2014

TO:  Nyang'au Onserio  
C/o Philosophy and Religious Studies Dept.

REF: C50/CE/14539/2009

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that Graduate School Board at its meeting of 27th March, 2014 approved your Research Proposal for the MA Degree, Entitled “The Influence of the Catholic Theology of Sexuality on Teenage Girls in Njoro Deanery, Nakuru County, Kenya”.

You may now proceed with your Data collection.

Thank you,

DAVID NJOROGE  
FOR: DEAN, GRADUATE SCHOOL

cc: Chairman, Philosophy and Religious Studies Dept.
Supervisors:

1. Dr. Michael T. Katola  
C/o Philosophy and Religious Studies Dept.  
Kenyatta University

2. Dr. Margaret G. Gecaga  
C/o Philosophy and Religious Studies Dept.  
Kenyatta University
Appendix 14

Research Authorization I

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57550

Our Ref: C50/CE/14539/2009
Date: 12th April, 2014

The Permanent Secretary,
Ministry of Higher Education, Science & Technology,
P.O. Box 30040,
NAIROBI

Dear Sir/Madam,


I write to introduce Mr. Nyanga’u Onserio who is a Postgraduate Student of this University. He is registered for M.A degree programme in the Department of Philosophy and Religious Studies.

Mr. Nyanga’u intends to conduct research for a M.A proposal entitled, “The influence of the Catholic Theology of Sexuality on Teenage Girls in Njoro Deanery, Nakuru County, Kenya”

Any assistance given will be highly appreciated.

Yours faithfully,

MRS. LUCY N. MBAABU
FOR: DEAN, GRADUATE SCHOOL