RELATIONSHIP BETWEEN RELIGIOSITY AND SEXUAL BEHAVIOR AMONG
CHRISTIAN HIGH SCHOOL STUDENTS IN KIAMBU COUNTY, KENYA

JANE KIBOI, B.ED
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DECLARATION

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

Signature _________________________________ Date: __________________________

Jane Kiboi

C50/CE/20367/2012

This project has been submitted for review with my approval as university supervisor

Signature_______________________________ Date__________________________________

Dr. John Oteyo

Department of Psychology

Kenyatta University
DEDICATION

I would like to dedicate this study to all my family members for their time, support and encouragement throughout the study time. Most especially my husband Joseph and children Tony, Tina and John.
ACKNOWLEDGEMENT

I wish to thank the Almighty God for giving me strength and wisdom to overcome the challenges encountered while trying to balance between my studies and work.

Secondly, I wish to express my deep gratitude to my supervisor Dr. John Oteyo for his excellent guidance, contribution and encouragement which has led to the completion of this work.

I wish to acknowledge my respondents for making this work possible and finally my sincere gratitude to my husband and children for their love, encouragement and support.
ABSTRACT

Despite the pervasive nature of religiosity in the Kenyan population, there is an increase in risky sexual behavior among high school students in the country. The influence of religion, which discourages sexual activity among adolescents, is not clear in the Kenyan context. This study sought to establish the influence of religiosity among Christian high school students in Kiambu County. The study was based on Kohlberg’s moral development theory and used correlational study design to establish the relationship between the variables. The main variables of the study were religiosity and sexual behaviour. The target population was Christian high school students in Kiambu County. Multistage sampling was used to select participants from urban, rural and suburban areas which comprised boys boarding, girls boarding and mixed day schools. The sample comprised of 398 respondents. Validity of the instrument was established and a reliability of 0.75 was found. A questionnaire was used to collect data. Descriptive statistics such as measures of central tendency and percentages were used to describe the data while Pearson’s Correlation coefficient was used to establish the relationship between religiosity and sexual behavior. The findings of the study revealed that a majority (60.8%) were either religious or very religious. The findings revealed that 40% of the students had had sex, 58% of whom did not use a condom. The study also found no relationship between religiosity and sexual behaviour of high school students ($r=-.322$, $p>.05$). A majority (94.7%) of the students felt that counselling was appropriate in addressing sexual behaviour among them. The study concludes that involvement in religious activities may not necessarily influence the sexual behaviour of high school students. There is therefore need for religious leaders to include appropriate sex education in their religious activities in order to positively influence their sexual behaviour.
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### ABBREVIATIONS AND ACRONYMS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>DHS</td>
<td>Demographic Health Survey</td>
</tr>
<tr>
<td>KNBS</td>
<td>Kenya National Bureau of Statistics</td>
</tr>
<tr>
<td>SPSS</td>
<td>Statistical package for social sciences</td>
</tr>
<tr>
<td>USA</td>
<td>United States of America</td>
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OPERATIONAL DEFINITION OF TERMS

Religiosity: adolescents’ behaviour which involves religious affiliation, frequency of attending religious activities, level of involvement in religious activities of adolescents.

Adolescent: these are people between the ages of 12 and 19. In this study it shall be used interchangeably with youth, teenager and student.

Sexuality: The ways adolescents express themselves as sexual beings through sexual intercourse and gender roles.

Sexual behaviour: Any act, physical, emotional or psychological that may be used to express sexuality.

Risky sexual behavior: sexual behavior that puts the adolescents at risk of unplanned pregnancies and contracting sexually transmitted diseases. It includes early sexual debut, unprotected sex and multiple sexual partners.

Prevalence: The percentage of adolescents who are engaged in risky sexual behavior.
CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Sexual behavior among the adolescents is a major health and social concern in Kenya. Risky sexual behavior is characterized by early sexual debut, multiple sexual partners, lack of condom use during sexual intercourse and multiple sexual encounters. The Demographic Health Survey (2014) indicates that 40 percent of adolescents aged between 13 and 19 are sexually active. The survey also reports that some of the adolescents involve themselves with multiple sexual partners. This puts them at risk for sexually transmitted diseases and unplanned pregnancies. The onset of sexual behavior among adolescents is also a cause for concern. Boys and girls start engaging in sexual activities as early as at the age of 13 years (Demographic Health Survey, 2014). A study done by Njoki (2012) indicates that young girls engage in sex then run for the emergency pills as advised by their peers. They do not consider the risks involved in having many sexual partners and having unprotected sex. This means that there is a gap in communication on sexual matters. Erulkar and Matheka (2007) found that 31 percent of adolescent boys and 24 percent of adolescent girls in Nairobi were sexually experienced. A study by Nkomazana and Maharaj (2014) found that the perception of risk HIV infection and sexual behavior was poorly understood among Kenyans especially among the young and unmarried. This was regardless of religion of the adolescents.

Religion plays an important role as a moral builder in societies. It regulates people’s behavior and practices in the society. Religiosity is defined as the participation in religious activities, rituals and practices (Graham & Haidt, 2010). It provides an individual with the opportunity to
learn and practice the teachings of a particular religion. It is measured in terms of religious affiliation, the frequency of religious attendance, level of involvement in religious activities and the level of spirituality. Religiosity has been associated with development of moral reasoning. According to Duriez and Soenens (2006) religious people exhibit a preference for Kohlberg’s conventional level of moral reasoning. Conventional reasoning is associated with doing what is deemed right by the society. The society and religious teachings discourage sexual activity among adolescents. This means that cognitively, the adolescents who are religious are likely to develop attitudes and values that ameliorate sexual behaviour among adolescents. Psychologists agree that beliefs and socialization influence human behavior. As such religion as a social agent plays an important role in influencing the beliefs and consequent behavior of adolescents in a given society.

According to Landor, Simons, Simons, Brody & Gibbons (2011) religiosity exerts a constraining effect on individual’s attitude towards involvement in sex. Religiosity seems to delay sexual debut among adolescents. Bearman and Brückner (2015) found that those who participated in religious activities regularly delayed their sexual debut compared to those who did not. According to Mastai (2010) churches and religious organizations are very influential social and cultural institutions that impart and regulate sexual behavior in a society. Zaidi, Couture-Carron, Maticka-Tyndale and Arif (2014) examined the effect of religious affiliation on pre-marital sexual behaviour among adolescents in Canada and established that there was a causal relationship between the two. Thus adolescents who identify with particular religious groups tend to refrain from premarital sex. This constraining effect of religious affiliation on premarital sex was also found to be high among adolescents who attended religious meetings in Nigeria.
(Morhason-Bello, Oladokun, Enakpene, Fabamiro, Obisesan and Ojengbede, 2008). According to Nishimura, Ono-Kihara, Mohith, NgManSun, Homma and DiClimente(2007) who studied sexual behavior and their correlates among young people in Mauritius, adolescents who are affiliated to a particular religion are likely to be less sexually active compared to those that do not subscribe to any religion.

On the other hand, some studies indicate that religion does not have a significant impact on sexual behavior. Wusu (2011) studied religious affiliation and sexual behavior among adolescents in Nigeria and found that religious affiliation did not play significant role in reducing risky sexual behavior. Gender differences have also been noted on the impact of religion on sexual behavior. According Abar, Carter and Winsler (2009) religiosity only suppresses sexual behavior among female adolescents and not male adolescents. These inconclusive findings on the impact of religion on sexual behavior among adolescents necessitated further studies.

Most Kenyans are religious and attend religious activities regularly. According to KNBS, (2009) 82.5% of individuals identify themselves as Christians while 11.1 % identify themselves as Muslims. The rest of the 6.4% are classified among Hindu, traditional religions and non-religious.

The above statistics show that Christians are the majority in Kenya. Christian churches and institutions as moral builders in the society have a significant role in dissemination of information about responsible sex to the adolescents and also in building their capacities to make correct choices about their sexual involvement. This is because adolescents acquire information on sex from various sources, some of which are inaccurate and unreliable (Mosavi, Babazadeh,
Najmabadi & Shariati, 2014). Some of the sources from which adolescents get information about sex include the media, their peers, their parents, teachers and religious institutions. The media and social media which is highly utilized by adolescents can be a source of peer pressure. Events such as sleepovers, parties and shopping malls offer good meeting places for adolescents. According to Cooper, Quayle, Jonsson and Svedin (2016) the media forms an important dimension of young peoples’ lives that may take on special significance during adolescence, and particularly for sexual risk behaviour. It is observed that teenagers who see and hear a lot about sex in the media may be more than twice as likely to have early sexual intercourse as those who are rarely exposed to sexual content.

The Christian institutions in Kenya influence adolescent sexual behaviour by providing access to information on sex and imparting attitudes on sex. They influence attitudes towards HIV and perception of risk of infection with HIV (Puffer et al, 2016). Christian institutions address the moral issues that arise from adolescent sexuality and provide a moral code that outlines sexual behavior that is expected of the believers. Premarital sex is one of the sexual behaviors prohibited by most religions. On the other hand, religious institutions in Kenya may become an impediment to safe sexual practices among adolescents. According to Murthy (2016) religious people consider HIV and AIDS to be a disease that affects those that sin against God. They are therefore likely to perceive their risk of infection with HIV to be low.

This could lead to lack of caution in sexual activity among the religious people. In addition to that, measures such as sex education in schools and condom and contraceptive use have been opposed by religious leaders in the country (Murthy, 2016). This could have an impact on the sexual behavior of adolescents. Whereas the majority of Kenyans are deemed to be Christians, it
is not clear how Christianity has influenced the sexual behavior of high school students in Kenya. A study by Akinyi (2009) in Thika west district found that religion prohibited high school students from utilizing reproductive health services family planning, VCT and counseling services. The study however did not indicate if this had an impact on their sexual behaviour.

How this influences adolescent sexual behavior is yet to be established. Thika west sub-county in Kiambu County like other parts of the country have recorded a high prevalence of risky sexual behavior among adolescents (DMHS, 2014). It is against this backdrop that this study seeks to establish the relationship between religiosity and sexual behavior of adolescents. The available literature does not show unequivocal evidence of the influence of religiosity on adolescent sexual behaviour especially in the Kenyan context and how religion could be used as a support system during counseling to influence sexual behaviour.

1.2 Statement of the Problem

The sexual behavior of adolescents is an area of concern for mental health professionals including counseling psychologists. In Kenya, Boys and girls start engaging in sexual activities as early as at the age of 13 years or earlier and do not consider the risks involved in having many sexual partners and having unprotected sex (Demographic Health Survey, 2014, Njoki, 2014). Studies show that 31 percent of adolescent boys and 24 percent of adolescent girls in Nairobi were sexually experienced. Additionally, the perception of the risk HIV infection and sexual behavior is poorly understood among Kenyans especially among the young and unmarried (Erulkar & Matheka, 2007). With the increased risk of unplanned pregnancies and contracting sexually transmitted diseases, it is important to understand the trends in sexual behavior of
adolescents. Studies show that in the last ten years, there has been an increase in risky sexual behaviour among adolescents (DHS, 2014)

Christianity promotes moral development among adolescents. Beliefs espoused by the Christian faith have a psychological impact on the adolescents as they may influence their perceptions and attitudes towards sex. Biblical positions on sexual morality stipulate that sex is holy and should only occur between married couples. Sex before marriage and among adolescents is therefore considered evil and unacceptable among Christians. A majority of the Kenyan population is Christian meaning that most of them are exposed to the moral teachings regarding sexuality. Many studies on religiosity have focused on religious lives of adults and little on adolescents. There was need to understand the religiosity of adolescents, which comprises their religious affiliation, experiences, attitudes and practices. It is therefore important to understand whether there is a relationship between participation in Christian practices and activities (religiosity) and sexual behavior of adolescents in the country. Studies indicate high religiosity among adolescents. The influence of such religiosity on sexual behaviour was however not very clear or was contradictory, that there are reports of high risky sexual behaviour among adolescents despite incidence of high religiosity among them. This study therefore sought to establish the relationship between religiosity and risky sexual behavior among high school students and how this relationship will inform in services of the target population.

1.3 Purpose of the Study

The purpose of this study was to establish the extent to which religiosity correlate with sexual behavior among Christian high school students in Kiambu County, Kenya.
1.4 Objectives of the Study

i. To establish the level of involvement in religious activities among Christian high school students in Kiambu County, Kenya

ii. To find out the prevalence sexual behavior among Christian high school students in Kiambu County Kenya

iii. To establish the relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County.

iv. To find out the students' perception on use of religion during counseling as a support system in influencing sexual behaviour.

1.5 Research Questions

i. What is the level of involvement in religious activities among Christian high school students in Kiambu County Kenya?

ii. What is the prevalence of sexual behavior among Christian high school students in Kiambu County Kenya?

iii. What is the relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County?

iv. What is the students’ perception on use of religion during counseling as a support system in influencing sexual behaviour?

1.6 Justification and Significance

The increase in risky sexual behaviour among adolescents is a cause for concern. This is despite a majority of Kenyans being Christians. An understanding of the relationship between religiosity and sexual behaviour would highlight the role of religion in shaping sexual attitudes and
behaviour of adolescent. This is necessary in enhancing the counselling interventions for adolescents regarding sexual behaviour.

The findings of this study may highlight the role of religiosity in promoting responsible sexual behaviour among the adolescents. The findings may underscore the appropriateness of using religiosity as a channel for managing sexual behaviour among adolescents. The findings of the study may also help counselling psychologists in coming up with counselling interventions that may use religion as a support system in shaping sexual attitudes among adolescents. Religious leaders may find the results of this study useful in helping them come up with programmes that address sexual matters among the adolescents in church.

1.7 Scope and Limitations

The study focused on religiosity and sexual behaviour among Christian adolescents in high schools in Kiambu hence the findings may not be justified among other religions and age groups. The study was based on subjective self reports of the participants on their sexual behaviour which means that their responses may be subject to social desirability. To curb this limitation the researcher assured the participants of anonymity and confidentiality of the information they provide.

1.8 Assumptions of the Study

The study made the assumption that religious activities involve guiding youth on sexual behavior. Another assumption that this study made is that adolescents are willing to share information on their sexual behaviour and that there was a relationship between religiosity and sexual behaviour. The students had perceptions on use of religion during counseling as a support system in influencing sexual behaviour.
CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

This chapter contains a review of literature on relationship between religiosity and risky sexual behavior among Christian high school students. The chapter begins with a theoretical framework that explains the relationship between religiosity and sexual behavior. It also covers a review of past studies on religiosity and sexual behavior as well as the relationship between religiosity and sexual behavior among adolescents. The chapter ends with a summary of the reviewed literature and a conceptual framework that explains the relationship between religiosity and sexual behavior among adolescents.

2.2 Theoretical Framework

In this section, Kohlberg’s theory is discussed to provide a theoretical background for understanding the relationship between religiosity and sexual behavior among adolescents.

2.2.1 Kohlberg’s Theory of Moral Development

The theory of moral development was developed by psychologist Lawrence Kohlberg in 1958. Kohlberg’s theory of moral development stipulates that adolescent choices and behaviour is determined by their age and level of development. According to the theory there are three stages of moral development. The first stage is Preconventional stage whereby they obey because authority figures tell them to obey. These people judge morality strictly on the basis of consequences (fear of being punished for bad actions, reward for good actions. Preconventional stage is also called pre-moral stage whereby adolescents are responsive to the definitions of good
and bad provided by parental authority figures. The Christian church’s teachings are a form of authority figures and adolescents in preconventional stage are likely to obey the teachings regarding abstinence from sexual behaviour. The obedience in preconventional stage is based on physical consequences such as contacting sexually transmitted diseases. The next stage is Conventional whereby individuals are most concerned about the opinions of their peers. They want to please and help others while developing their own internal idea of what it means to be a good person. This stage is less egocentric and more sociocentric in orientation. The adolescents develop conformity to social conventions that is based on a desire to maintain, support and justify the existing social structure. The adolescent also conforms to avoid disapproval and dislike by others. The stage is also characterised by a desire to maintain law and order. In this context adolescents conform to the teachings on responsible sexual behaviour based on what they think their peers may think of them and the social consequences of the same. They are therefore likely to engage in risky sexual behaviour if they think their peers approve of it or if the society is unlikely to find out or punish them for the behaviour.

The third stage is Post-conventional whereby morality is judged in terms of abstract principles and not by existing rules that govern society. Moral and ethical choices rise above the laws of society, and individuals look within themselves for the answers rather than basing moral decisions on external sources of authority. At this stage adolescents define morality in terms of general principals such as individual rights, human dignity, equality, contractual agreement and mutual agreement. The adolescents at this stage may not necessarily conform to social norms and will do what they deem is just and are ready to suffer the consequences for their choices. Many people never enter into this level of moral development
Adolescents are likely to be on the conventional stage in making decisions about sex. This means that their decisions about sex are based on the opinions of their peers, their parents and the society. Religion is part of the societal values that discourage risky sexual behaviour among adolescents hence adolescents who are religious are not likely to engage in risky sexual behaviour. Religiosity therefore is likely to reduce sexual behaviour among adolescents. On the other hand adolescents who are low on religiosity may be involved in risky sexual behaviour.

2.3 Review of Related studies

In this section a review of studies on religiosity, risky sexual behaviour and influence of religiosity on sexual behavior are discussed.

2.3.1 Level of involvement in religious activities among Adolescents

Psychologists agree that beliefs and socialization influence human behavior. As such religion as a social agent plays an important role in influencing the beliefs and consequent behavior of adolescents in a given society. According to Neyrinck, Vansteenkiste, Lens, Duriez, and Hutsebaut (2006) religion as a social institution has an influence on people’s attitudes and behaviors. Beyers (2010) also argues that religion cannot be ignored when one is attempting to understand the behavior of Africans since it exerts a big influence on their thinking and living. Many studies on religion have focused on the religious lives of the general population. However, many of these studies have focused on religious lives of adults and little on adolescents. There was need to understand the religiosity of adolescents, which comprises their religious affiliation, experiences, attitudes and practices.
Generally adolescents hold the beliefs and practices that are held by their parents. A study by Smith and Denton (2009) in the United States of America (USA) among adolescents found that although they did not meaningfully engage in religion most adolescents identify with the religious beliefs of their parents.

In Mexico, religiosity was found to be high among adolescents. A study by Marsiglia, Ayers and Hoffman (2012) sampled 506 teenagers in Mexico and found a high prevalence of internal and external religiosity among the adolescents. Internal religiosity is concerned with the beliefs that the adolescent has regarding God and religion while external religiosity regards the physical religious activities that the adolescent engages in like attending religious functions. In Asian countries religiosity has also been found to be very high especially among Muslim populations. Koenig and Al Shohaib (2014) cited a World Values Survey conducted in 2008 revealed that 75% or more of adolescents in Indonesia, Pakistan and Egypt reported that God and religion were important to them. On the other hand the same study reported that in European countries like Italy only 18% of the adolescents reported that religion was important to them. The reviewed literature does not however explain the difference in religiosity among the adolescents in the Asian countries, European countries and African countries.

In Africa, there are mixed findings on the prevalence of religiosity among adolescents. A study conducted in South Africa by Ghuman & Hoque (2015) revealed a prevalence of religiosity of 36.6% among adolescents were very religious. The study sampled 704 high school students across five schools in South Africa using questionnaires. On the other hand a study by Amoako-Agyeman(2012) sampled 448 adolescents in high school to establish their religiosity and attitudes towards HIV and AIDS. The findings revealed a high level of religiosity among the
adolescents. The adolescents involved in the study reported that religion was important to them and most of them were affiliated to a denomination associated with their parents. A study of religiosity among adolescents in Kenya would add to the literature.

In Kenya, the prevalence of religiosity among adolescents has also revealed mixed findings depending on the population that is studied. Gyimah, Kodzi, Emina, Cofie and Ezeh (2012) conducted a study among adolescents aged 10-22 years in informal settlements. The study revealed that many of the adolescents were affiliated to a religious denomination but only 34% belonged to a religious club. The study however was done in an informal settlement where poverty and other socioeconomic challenges are prevalent. Another study by Puffer, Watt, Sikkema, Ogwang-Odhiambo, Broverman (2012) among adolescents in rural Kenya found that 33% of adolescents used religion to cope with the stressors that they faced. The study found that all the 34 respondents were religious and identified with a particular denomination. However, the study did not establish other aspects of religiosity like attending religious functions and involvement in religious activities. The study focused on adolescents in a vulnerable poor area in Nyanza. The above studies have focused on particular groups that come from poor economic backgrounds. There is limited literature on religiosity among adolescents in Kenya.

The available studies have focused on vulnerable populations which have unique demographic characteristics which may be different from the general populations. There was therefore need to understand the prevalence of religiosity among the general population of adolescents in Kenya. This study sets to fill this gap.
2.3.2 Prevalence of Risky Sexual Behavior among Adolescents

Risky sexual behaviors can be defined as sexual activities that may expose an individual to the risk of sexually transmitted infections (STIs) including HIV and unplanned pregnancies. Some of the risky sexual behaviours include unprotected sex, early sexual debut, multiple sexual partners and sex for reward. The World Health Organization (WHO, 2009), observed that unprotected sex was among the top ten risk factors in the global burden of all diseases in the world. Statistics show that a majority of adolescents are having sex.

Risky sexual behavior among adolescents is a cause for concern among any population. It places them at risk of contracting HIV and other sexually transmitted diseases, unintended pregnancies and psychological turmoil to the adolescents themselves and their families. Globally reports indicate that risky sexual behavior has been on the increase over the past ten years. According to Centre for Diseases Control (2016) 30% of adolescents in America are sexually active (had sexual intercourse during the previous 3 months), and, of these 43% did not use a condom the last time they had sex. The report also reveals that 15% of the students had sex with four or more people during their life and only 22% of sexually experienced students have ever been tested for HIV. This trend is also replicated across the world.

In Jamaica, Ishida, Stupp and McDonald (2012) sampled a total of 2808 adolescents aged 15-19 year old to establish the prevalence and correlates of risky sexual behavior. Their study revealed in the previous year to the study 32% of females and 54% of males had had sexual intercourse; of those, 12% and 52%, respectively, had had more than one sexual partner, and 49% and 46% had used condoms inconsistently or not at all. A similar study by Awaluddin, Ahmad, Saleh, Aris, Kasim, Sapri and Rashid (2015) among Malaysian adolescents revealed that 71.7% of the
adolescents had had sexual intercourse. Unprotected sex and sex for reward is also reported among high risk populations in Cambodia. A study by Yi, et al (2010) found that of 1,204 boys and 1,166 girls aged 10-24 a total of total, 37.7% of boys and 18.5% of girls had sexual intercourse in the past three months; of them, 69.6% of boys and 52.5% of girls were involved in prostitution while only 43.3% of boys and 6.5% of girls reported always using condom with unpaid regular partners in the past three months. The study also found that 42.4 % of the sexually active girls had procured abortions. The above literature shows that there is risky sexual behaviour prevalent among adolescents and that the instances have been increasing over the years. However, there is need to understand such trends in the African context and specifically in Kenya. The populations studied are also different in terms of the race and the cultural setup.

In Africa, the situation is no different from other continents. The number of high school students engaging in risky sexual behavior is alarming. In Burkina Faso, Biddlecom, Munthali, Singh & Woog (2007) conducted a study among 5,955 adolescents aged between 10-19 years. The study was aimed at understanding the HIV/AIDS and risky sexual behavior among adolescents in the country. The findings revealed that 11% of adolescent males had sexual intercourse in the previous one year with more than two partners and did not use condoms. The study however was conducted in a largely uneducated sample of adolescents who had never attended school. Another study in Nigeria by Oluwatoyin and Modupe (2014) revealed that 45.1% of secondary school students engaged in unprotected sexual intercourse. The adolescents not only engage in vaginal sex but also in other sexual activities like masturbation and oral sex. Oluwatoyin and Modupe’s study further revealed that 19.5% of the sexually experienced adolescents were also practicing masturbation while 21% engaged in oral sex. The studied population was different
culturally and there may be differences in sexual behaviour with Kenyan population because of the different ages in secondary schools between the countries and a different education system.

In Kenya, a number of studies also reveal that risky sexual behavior among adolescents is prevalent. A study by Kabiru and Orpinas (2009) sought to establish the correlates of condom use among a sample of 931 sexually experienced high school students and found that only 53% had used condoms. The study further revealed that the some users did not consistently use condoms whenever they had sexual intercourse. The study only focused on adolescents who were sexually experienced hence had already engaged in sexual activity. This study focuses on all adolescents those who have had sex and those who have not so as to establish the prevalence of risky sexual behaviour.

A similar study by Yotebieng, Halpem, Mitchel, Adimora (2009) revealed that half of the sexually experienced teenagers had their first sexual debut at 14 years. Yotebieng and colleagues had sampled 214 sexually experienced males aged between 14-20 years in Nairobi and collected data through internet questionnaires. The method of data collection in the study was through internet questionnaires meaning only those who had access and were able to use the internet participated in the study. This study collected data by directly administering questionnaires to the participants. Risky sexual behavior among adolescents is clearly an issue that warrants keen attention. Considering the above studies focused on vulnerable adolescents and those that are already sexually experienced, there is need to further understand how prevalence risky sexual behavior is among Christian high school students in the general population.
2.3.3 Relationship between Religiosity and sexual behaviour among adolescents

Adolescents form attitudes on particular issues by discerning the beliefs and opinions around them. The beliefs espoused by their religious affiliations may influence their attitudes positively or negatively. A few studies found that religiosity negatively influences the likelihood of finding cohabitation acceptable but positively predicts the likelihood of cohabiting leading to a successful outcome (Willoughby & Carroll 2012). The influence of religiosity on behavior of adolescents has been a subject of many studies. The type of religious affiliation of an individual can also have an impact on the sexual behavior of the believers. For instance adolescents that are affiliated to religions that teach extreme doctrines are not likely to be involved in high levels of risky sexual behavior. According to Farmer et al (2010) sought to establish the relationship between sexual behavior and religious sub types such as spirituality, fundamentalism and paranormal belief and found that fundamentalism significantly lowered sexual behavior among female adolescents. The study focused on population of adolescents in European countries which is different culturally from an African and particularly Kenyan population.

Most religions have conservative views about sex hence adolescents who are religious are also likely to behave conservatively when it comes to sex. According to Shirazi and Morowatisharifabad (2009) students who score high on religiosity are likely to be assertive in refusing sex and less likely to engage in sexual relationships. The study which was conducted among 1,204 boys and 1,166 girls in Iran concluded that religiosity is a protective factor among adolescent who are at risk of engaging in risky sexual behavior. The population in Iran is however predominantly Muslim which may be more conservative and different from the Christian population that this study targets. Another study by Awaluddin, Ahmad, Mohd, Saleh, Aris,
Mohd, Muhammad and Nik (2015) sought to establish the prevalence of sexual activity and its associated factors among adolescents in Malaysia and found that low religiosity was associated with risky sexual behaviour. Awaluddin and colleagues sampled 21,438 unmarried adolescents attending a health screening programme. This study focused on adolescents who are already attending a health screening programme and where some had a higher age of up to 25 years. This study focused on adolescents in schools and within the range of years of typical adolescents in high schools in Kenya.

In Africa a number of studies have highlighted the influence of religiosity on adolescent behavior. Ugoji (2012) conducted a study to establish the determinants of risky sexual behaviour among secondary school students in Nigeria and found a negative correlation between religiosity and risky sexual behaviour. The study which had sampled 300 secondary school students in one of the provinces in Nigeria concluded that religiosity was more influential in determining adolescent sexual behaviour compared to other factors such as media and emotional intelligence and self-esteem. The population in Nigeria is however different from the Kenyan population of adolescents in schools and also the population sampled was a mixture of Muslim and Christian students. Kenya has a predominantly Christian population in secondary schools especially in Kiambu County. This is the population that this study targets.

In Kenya, a number of studies have been conducted on religiosity and sexual behaviour. Adolescents use religion to cope with the challenges that they may face which include making decisions regarding their sexual behavior. A study by Puffer et al (2012) sought to establish how adolescents in rural Kenya used religion to cope with poverty and sexual decision making. The study interviewed 34 adolescents and found that 33% of them used religion as the basis for
making their decisions about sex. According to the study, the adolescents prayed to God help them not to sin in regard to sexual intercourse. The study however did not reveal the relationship between religiosity which is the religious affiliation and attendance to religious activities and sexual behaviour of adolescents.

The attitudes towards sex among adolescents in Kenya are influenced by several factors such as peer pressure, the media and economic status. The media is an integral part of adolescents’ lives and its influence cannot be ignored. Primack, Gold, Schwarz & Dalton (200) conducted content analyses of television programming and found that the prevalence of sexual content has been increasing over the past two decades. This could have an impact on the role of religion and sexual behaviour. However, the role of religion in influencing their behavior cannot be underestimated. Considering that 90% of Kenyans identify with a particular religion (KNBS, 2010) the influence of religion as a tool for control of sexual behavior needs to be established. Gyimah, Kodzi, Emina, Cofie and Ezeh (2013) conducted a study to investigate the interconnection between various dimensions of religion and premarital sexual attitudes among adolescents in informal settlements in Nairobi. The study sampled 2846 youth aged between 12-22 years and found that highly religious youths held more conservative views about premarital sex compared to the less religious youths. The church the adolescents are affiliated to could also influence their views regarding sex. Gyimah and colleagues study revealed Pentecostals were 12% more likely to hold conservative views regarding premarital sex compared to no Pentecostal members. This study only focused on youth in informal settlements and their views regarding sex. A broader understanding of adolescents’ religiosity and sexual behaviour is necessary especially among the adolescents in secondary schools. This study sought to fill this gap.
2.3.4 Perception on use of Religion in Counseling

The role of religion in counseling has long been an issue of debate in the counseling profession. Morrison, Clutter, Pritchet, and Demmitt (2009) found that 68.5% reported that religiosity was included in their counseling. Interestingly, even those that received secular counseling, 31% indicated that religiosity was integrated to their counseling. The study sampled 73 clients receiving counseling services at in a city in USA. Morrison and colleagues also found that incorporation of religion in counseling was usually initiated by the clients themselves and a majority (73.5%) of those concluded that religiosity was helpful in making progress in counseling. It would be of interest to find out if this is the case among high school students in the Kenyan context.

Hefti (2011) conducted a study in Portugal among 189 patients in a psychosomatic clinic and found that most patients with psychiatric disorders used religion to cope with their illness. According to the study almost 80% of the respondents use religion and spiritual beliefs to cope with daily challenges. The study concludes that integrating religion into counseling may improve the outcome of counseling. This is because it may help patients to enhance hope and, learning among patients.

The study was however done among respondents who were already going through a psychological problem. There was need to find out if this perception and use of religion in counseling is still favoured among a population that is not clinically ill and especially regarding sexual behaviour.

2.4 Summary of Literature Review

The review of literature reveals that religion is one of the social tools that are used to shape and control the behavior of adolescents. It permeates the Kenyan society with many Kenyans
identifying themselves with a particular religion (KNBS, 2010). It is espoused in the literature that religion may act as a protective factor that promotes resilience against risky behavior among adolescents. However despite the pervasive nature of religion in Kenya, there has been a reported increase in risky sexual behavior among adolescents. This brings to question the role of religion in controlling sexual behavior among adolescents. The reviewed literature from western countries shows that religiosity has a mitigating effect on the risky sexual among adolescents (Awaluddin et al., 2015). Studies in Kenya indicate that religiosity has an influence on sexual attitudes towards premarital sex and have primarily focused on adolescents in informal settlements whose circumstances may be significantly different from adolescents in the general population (Gyimah et al, 2013; Puffer et al 2012) However, they do not indicate clearly the relationship between religiosity and sexual behavior of adolescents especially among the general population of adolescents in high schools in Kenya. This was the focus of this study.

2.5 Conceptual Framework

The figure below describes the relationship between religiosity such as religious affiliation, participation in religious activities, and attendance of religious activities and sexual behaviour of adolescents. Higher levels of religiosity such as regular church attendance may lead to low risk sexual behaviour such as abstinence, safe sex and late sexual debut. On the other hand, low levels of religiosity such as non-participation in religious activities may lead to risky sexual behaviour such as early sexual debut and unsafe sex. The relationship between religiosity and sexual behaviour may be affected by gender and age of the adolescents.
Independent Variable

Religiosity
- Religious affiliation
- Participation in religious activities
- Regular attendance of religious activities

Dependent Variable

Risky sexual Behaviour
- Early sexual debut, multiple sexual partners, inconsistent condom use

Low risk sexual Behaviour
- Late sexual debut, few sexual partners, condom use

Extraneous Variables
- Gender
- Age
- Peers

Figure 2.1 Relationship between Religiosity and Sexual Behaviour of High Schools Students
CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction
This chapter details the methodological steps that were undertaken to establish the relationship between religiosity and sexual behavior among Christian high school students. It describes the research design, study variables, site of the study, target population, sampling techniques and sample size, research instruments, validity and reliability, pilot study, data collection procedures, data analysis and presentation and data management and ethical considerations.

3.2 Research Design
This study adopted a correlational research design to establish the relationship between religiosity and sexual behavior of Christian high schools students. Mugenda & Mugenda (2003) note that correlational research design is used to describe the statistical association between variables hence it is an appropriate design used in this study.

3.3 Study Variables
The study variables in this study were religiosity and sexual behavior. Religiosity which is the independent variable was conceptualized in terms of attendance to religious activities, religious affiliation, and attitude towards religion. Sexual behavior is the dependent variable which was conceptualized in terms of levels of involvement in sexual activity such having had sex, number of sexual partners, sexual debut and condom use.
Extraneous variables of the study were gender and age of the students. Statistical measures were used to control for the extraneous variables.
3.4 Site of the Study

The study was conducted in Kiambu County. This is because there are statistics suggesting that it is among the counties in the country with the highest sexual activity among adolescents below the age of 18 years (Mugi, 2012, DHS, 2014).

3.5 Target Population

This research targeted high school students in Kiambu County. According to the records at Kiambu County education office, the county is divided into 10 sub-counties as indicated in appendix 4. The number of high schools in Kiambu County is 338 and there are 93,995 high school students in Kiambu County. It comprises of 46,533 boys and 47,462 girls (Kiambu County Education Office, 2016).

3.6 Sampling Techniques and Sample Size.

Multistage sampling was used to select the sample for the study. In the first stage, stratified random sampling was used to categorize the 10 sub-counties of Kiambu County into urban, suburban and rural and then random sampling was used to select three sub-counties. From the three sub-counties stratified random sampling was used to select participants from Boys only, Girls only and mixed schools. Then from each of the schools blocking was used to select form four students. Form four students have been in high school longer, are older and may not have inhibitions about their sexual and religious experiences. Kiambu County has a total population of 93,995 high school students. The population comprises of 46,533 boys and 47,462 girls (Kiambu County Education Office, 2016).

Yamane (1973) formula for determining sample size was used to arrive at the sample as follows:
Yamane (1973) formula is

\[ n = \frac{N}{1 + N \times (e)^2} \]

N=Total population of high school students, 93995

\[ e = \text{margin of error, 0.05} \]

\[ n = \text{sample size} \]

The calculation of the sample was as follows

\[ n = \frac{93,995}{1 + 93995 \times (0.05)^2} \]

\[ n = 398 \]

A proportionate sample of male and female students was sampled based on the Kiambu County Education office figure, (2015) of 46,533 boys and 47,462 girls. The ratio of boys to girls is 1:1. Therefore the sample comprised of 199 boys and 199 girls. From each sub-county a proportionate number of students were sampled based on sample size, the sub county enrolment and county enrolment. The sample comprised of students from both private and public schools.

3.7 Research instruments

The research instrument that was used was a questionnaire. The tool was constructed by the researcher. Questionnaires were appropriate for this study considering the sensitivity of the subject of study and the large sample size for the study.

The questionnaire was divided into three sections covering demographic information, religiosity and sexual behavior. The first section (questions 1-5) gathered identifying information such as
The second section (questions 11-15) measured the level of religiosity of respondents. It had questions regarding religious affiliation, how often they attend religious services, how important religion is in their lives and how often they pray. The third section (questions 16-10) measured sexual behavior. It had questions regarding sexual debut, number of sexual partners, most recent sexual activity and use of contraceptives.

Scoring of the instrument was as follows: Not religious (0-9), moderately religious (10-17), religious (18-25) and very religious (26-30). The scores on sexual behaviour were also categorised into four levels namely: low sexual activity (0--9), mild sexual activity (10-17), moderate sexual activity (18-25) and high sexual activity (26-30) to establish the levels of sexual activity.

3.8 Validity and Reliability.

Efforts were made to ensure the validity and reliability of the instrument. To ensure construct validity, the researcher ensured that the two constructs under study (religiosity and sexual behavior) are operationalized in line with their definitions in theoretical framework and literature. The items on the questionnaire were also written in such a way to ensure that they are relevant to the construct they are measuring as defined in the study. The content validity of the instrument was also be enhanced by ensuring that the various dimensions of the two variables are comprehensively covered as per objectives of the study. Finally, as suggested by Fraenkel and Wollen (2009) an expert opinion was sought from the supervisor on whether the instrument measures what it is supposed to measure. To ensure reliability of the responses, the researcher...
informed the respondents the need to answer the questions as honestly as possible to avoid fake responses.

To enhance reliability of the instrument, test retest method was used. The researcher administered the questionnaire to 40 participants who are similar to the ones on the final sample. Then after two weeks, the researcher administered the same questionnaire to the same group of participants under the same conditions. The two weeks period was appropriate in reducing the recall effect and the chances of the behavior under study changing.

The Reliability coefficient was computed by running Pearson correlation of the two sets of scores. A reliability coefficient of 0.75 was found and the instrument was considered reliable.

3.9 Pilot Study
A pilot study was conducted with the aim of pretesting the study process and tools. The pilot sample was obtained from three schools in one sub-county which were excluded from the final sample. The three schools selected represented urban, suburban and rural areas similar to the final sample. The questionnaires feedback and results from the questionnaires from the pilot study were used to improve on the instrument by correcting vague and unclear questions and enhancing reliability of the instrument. The pilot sample comprised of 40 students which is 10% of the final sample as suggested by Mugenda & Mugenda (2003).

3.10 Data Collection Procedures
The researcher used a questionnaire to collect data for the study. The nature of the study was then explained to the participants and they were informed that they are free to withdraw from the study at any point during the study. The participants were then required to sign the assent form
and only those that signed the assent form participated in the study. After the participants had signed the assent form, the researcher personally distributed the questionnaires to the sampled population. The questionnaires were administered to the high school students who were in school at the time of the study. The participants were required not to write their names on questionnaires and information obtained was used for research purpose only. The filling in of the questionnaires took 5 -10 minutes to complete. A questionnaire was appropriate for this study because it provided the respondents anonymity so that they could respond freely since the study involves sexual issues.

3.10.1 Inclusion and Exclusion criteria

All form four students in Kiambu County were allowed to participate in the study. Anyone who is not a form four student in Kiambu County was not allowed to participate in the study. Also, students who were not from Kiambu County did not participate in the study.

3.10.2 Recruitment of research participants

The researcher ensured that all the participants are protected from any harm as a result of participating in the study. The researcher does not anticipate any harm on the participants as a result of participating in the study. However, apart from explaining the purpose of the study to the participants, a debriefing session was held for the participants at the end of the collection of data and any participant who experienced any adverse effects from participating in the study was referred for professional help. Assent to participate in the study was given by the head teachers of the respective schools while consent was given by the respondents of the study.
3.11 Data Analysis and Presentation

In analysis of data, descriptive statistics such as frequencies and percentages were used. Pearson Product Moment Correlation was used to establish the relationship between the religiosity and sexual behavior. The analysed data was then presented in tables, figures and charts. All statistical analyses were done using the statistical package for social sciences (SPSS) software version 20.0

3.12 Data Management and Ethical Standards

The researcher sought subject protection from Kenyatta university graduate school and Kenyatta university Ethics review committee. Then a permit to conduct research was sought from National Commission for Science Technology and Innovation (NACOSTI). The researcher then sought approval from the County education office and the respective heads of schools that participated in the study. Since the students are deemed to be under age, consent to participate in the study was sought from the heads of schools that participated in the study. Participation in the study was voluntary.

Community Considerations were taken into account by seeking permission from the relevant authorities and stakeholders such as the heads of the schools and county education officers. During the course of the research, the stakeholders who included the teachers and administrators were consulted in giving consent to collect data from the students. The findings and recommendations of the study were availed to the various stakeholders who include school heads, teachers and county education officers.
CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This chapter highlights the findings of the study on relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County, Kenya. It presents findings on demographic variables, religiosity, sexual behaviour and relationship between religiosity and sexual behaviour. A summary of the results is also presented. The study collected data from a sample of 398 students which 100% response rate. The response rate was achieved because the researcher personally administered and collected the questionnaires from the respondents in their respective classes at the school.

The study was guided by the following research questions:

i. What is the level of involvement in religious activities among Christian high school students in Kiambu County Kenya?

ii. What is the prevalence of risky sexual behaviour among Christian high school students in Kiambu County Kenya?

iii. What is the relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County?

iv. What is the students’ perception on use of religion during counselling as a support system in influencing sexual behaviour?
4.2 Demographic Characteristics of participants

The demographic information collected was analysed in terms of location of school, type of school, sex, age and denomination.

4.2.1 Location of school

The study sampled the respondents according to location of school and the results are shown in Figure 4.1. below.

![Location of school](image)

**Figure 4.1 Location of School**

From Figure 4.1, the findings reveal that an equal number (34%) of the respondents were from Urban and suburban areas while 32% were from rural area. The sample was therefore equally distributed and should be representative of the respective populations in rural, urban and suburban areas.
4.2.2 Type of School

The study also sought to sample students from mixed day school, boys and girls boarding schools in order to find a representative sample. The findings are shown in Figure 4.2 below.

![Type of school](image.png)

**Figure 4.2 Type of School**

From Figure 4.2, the findings reveal that a majority (50%) of the respondents were from a mixed day school while boys and girls boarding were equal (25%). The results indicate that the sampled respondents were representative of the student population in Kiambu County.

4.2.3 Sex of the respondents

The study sought to get a representative sample male and female students and the results are shown in Figure 4.3 below.
Figure 4.3 Sex of Respondents

From Figure 4.3, an equal number of male and female students were sampled. The sample was therefore representative considering that in Kiambu County the ratio of male to female students is 1:1 (46,533 boys and 47,462 girls) according to the Kiambu County Education (2016).

4.2.4 Age of respondents

The study sought to find out the age of the respondents and the findings are shown in Figure 4.4 below.
From Figure 4.4, a majority of the respondents were aged 18 years (31.2%) and 17 years (30.9%). The findings are not surprising since the study sampled from four students who are expected to be between 17 and 18 years. The school entry age in Kenya is 6 years hence it expected that students should between 17 and 18 years by the time they reach form four. The findings on the students who are aged below 17 years and above 20 years may be as a result of some starting to go to school earlier or later than six years. Other reasons for students aged over 20 years could be as a result of some repeating classes.

**4.2.5 Denomination**
The study also sought to find out the denomination that the respondents were affiliated to. The results are shown in Figure 4.5 below.

![Denomination of respondents](image)

**Figure 4.5 Denomination of respondents**

From Figure 4.5, the results show that a majority (51.8%) of the respondents were Protestants while 34.9% (catholic). Those who were not affiliated to any denomination were 8.3%. The results supports the national 2009 census statistics on religion which show that a majority (47.7%) of Kenyan Christians are affiliated to protestant churches while catholic is the most dominant church in the country (KNBS,2010). Many adolescents seem to be religious and affiliate to a particular Christian denomination. The findings that 8.3% were not affiliated to any
denomination could be an indication that some students are not religious or are affiliated to religious practices that cannot be categorised into a particular religion.

4.3 Research findings

The following are the findings as per the research questions.

4.3.1 Level of involvement in religious activities among Christian high school students in Kiambu County Kenya.

The study sought to find out the religious involvement of respondents by finding out their level of involvement in religious activities. The results are shown in Table 4.1 below.

Table 4.1 Religious involvement of participants

<table>
<thead>
<tr>
<th>Religiosity</th>
<th>Yes Percentage</th>
<th>No Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firm Christian</td>
<td>76.1</td>
<td>23.9</td>
</tr>
<tr>
<td>Going to same church as parents</td>
<td>73.4</td>
<td>26.6</td>
</tr>
<tr>
<td>Active in church in early childhood</td>
<td>84.7</td>
<td>15.3</td>
</tr>
<tr>
<td>Attended church in the last seven days</td>
<td>53.1</td>
<td>46.9</td>
</tr>
<tr>
<td>Participate in church meetings</td>
<td>55.5</td>
<td>45.5</td>
</tr>
</tbody>
</table>

The findings from Table 4.1 show that a majority (76.1%) considered themselves to be firm Christians, 73.4% went to the same church as their parents and 84.7% were active in church in early childhood.

The study also sought to find out how often they attended church and the results are shown in Figure 4.6.
From Figure 4.6, the results show that a majority (47.0%) attended once a week while 19.6% do not attend.

The study also sought to find out importance of religion among the respondents and the results show that a majority (86.3%) considered religion to be very important while only 0.3% considered religion not to be important at all. (See figure 4.7).
Figure 4.7 Importance of religion

The study sought to find out the religious activities of the respondents and the results are shown in Table 4.2.
Table 4.2 Religious activities involvement of participants

<table>
<thead>
<tr>
<th>Religious Activity</th>
<th>Never</th>
<th>Rarely</th>
<th>Monthly</th>
<th>Weekly</th>
<th>Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Bible reading</td>
<td>301</td>
<td>7.3</td>
<td>22.9</td>
<td>4.2</td>
<td>24.7</td>
</tr>
<tr>
<td>Prayer</td>
<td>312</td>
<td>2.6</td>
<td>9.3</td>
<td>0.5</td>
<td>9.0</td>
</tr>
<tr>
<td>Singing in church</td>
<td>298</td>
<td>13.2</td>
<td>18.6</td>
<td>4.1</td>
<td>51.7</td>
</tr>
<tr>
<td>Bible discussions</td>
<td>202</td>
<td>23.7</td>
<td>35.5</td>
<td>5.1</td>
<td>25.4</td>
</tr>
<tr>
<td>Preaching to others</td>
<td>178</td>
<td>35.9</td>
<td>40.1</td>
<td>3.7</td>
<td>11.8</td>
</tr>
<tr>
<td>Attend fellowships</td>
<td>290</td>
<td>26.7</td>
<td>28.5</td>
<td>7.5</td>
<td>28.2</td>
</tr>
</tbody>
</table>

From Table 4.2, the results show that a majority (41.0%) engaged in bible reading and prayer (78.7%) daily. However, a majority (35.5%) rarely engaged in bible discussions (40.1%) preaching to others and attend fellowships (28.5%). The findings reveal that students were mostly involved in prayer and singing in church and rarely engaged in preaching, bible discussions and attending fellowships.

The scores on religiosity were transformed into four categories namely: Not religious (0-9), moderately religious (10-17), religious (18-25) and very religious (26-30). The results are shown in Table 4.3.
Table 4.3 Religiosity Levels

<table>
<thead>
<tr>
<th>Religiosity levels</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not religious</td>
<td>21</td>
<td>5.3</td>
</tr>
<tr>
<td>Moderately religious</td>
<td>134</td>
<td>33.8</td>
</tr>
<tr>
<td>Religious</td>
<td>193</td>
<td>48.7</td>
</tr>
<tr>
<td>Very religious</td>
<td>48</td>
<td>12.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>396</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

From Table 4.3, the results show that a majority (48.7%) of the respondents were religious while only 5.3% were not religious. This is consistent with the earlier findings that 78.7% were involved in prayer daily and 86.3% considered religion to be very important in their lives. The findings that (47.0%) attended once a week, 13.7% attended two Sundays a month is also an indicator of the levels of religiosity of the students. The findings of high levels of religiosity among the students are consistent with the findings of Amoako-Agyeman (2012) who found a high prevalence of religiosity among adolescents in Nigeria. The high levels of religiosity among adolescents in Kenya could be as a result of the way they are brought by parents who are religious. This is supported by the findings that 73.4% went to the same church as their parents, 84.7% were active in church in early childhood. The adolescents are therefore nurtured in a highly religious environment from childhood hence are taking after the steps of their parents. Religion seems to play a major role in the lives of the adolescents as most are affiliated to a particular religion and there seems to be particular commitment in attending church services.
4.3.2 Prevalence of risky sexual behaviour among Christian high school students in Kiambu County Kenya

The study sought to find out if the respondents have ever had sex. The findings revealed that 40% indicated ‘Yes’ while 60% indicated ‘No’ (see figure 4.8)

![Pie chart showing the percentage of respondents who have ever had sexual intercourse.]

**Figure 4.8 Ever had sexual Intercourse**

Cross tabulations of sex and ever had sexual intercourse revealed that a majority (73.2%) of those who have ever had sex were male while 26.8% were female. (See Table 4.4)
Table 4.4 Sex by Ever had sex

<table>
<thead>
<tr>
<th>Ever had sex</th>
<th>Male Percentage</th>
<th>Female Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>73.2</td>
<td>26.8</td>
</tr>
<tr>
<td>No</td>
<td>34.9</td>
<td>65.1</td>
</tr>
</tbody>
</table>

4.5.1 Age of First Sexual Intercourse

The study sought to find out how old the respondents were when they first had sexual intercourse. The results revealed that a majority (20.6%) first had sex at the age of 16 years and above while 6.7% (below 10 years) (See Figure 4.9).
Figure 4.9 Age of First Sexual Intercourse
4.5.1 Age of First Sexual Intercourse

The study also sought to find out whether the respondents engaged in sex in the last one year. The findings reveal that 26% had sex in the last one year while 74% did not (See figure 4.10). This means that most of the respondents did not have sex in the last one year.

![Sex in the last one year](image)

**Figure 4.10 Had sex in the last one year**

The study also sought to find out the number of sexual partners that the respondents have ever had. The results reveal that the majority (20.7%) of those who had sex had had 1-2 partners while (7.8%) more than 6 partners. This indicates that a number of high school students were involved in risky sexual behaviour. The findings are shown in Figure 4.11
The study also sought to find out if the respondents who had had sex used a condom the last time they had sexual intercourse. The findings reveal that 58% of those who had sex did not use condom while 42% used a condom as shown in Figure 4.12.
Figure 4.12 Use of condom

The study sought to find whether the respondents had sex with people of various ages. The findings are shown in Figure 4.13.

Figure 4.13 Ages of sexual partners
From Table 4.13, the findings reveal that (30.4%) had sex with people the same age while (6.3%) had sex for gifts.

The study also sought to find out the perception of the respondents towards various sexual behaviours. The findings are shown in Table 4.5 below.

**Table 4.5 Perception towards sexual behaviours**

<table>
<thead>
<tr>
<th>Perception</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Ok to have sex before marriage</td>
<td>39.1</td>
<td>60.9</td>
</tr>
<tr>
<td>Ok to have multiple sex partners</td>
<td>23.5</td>
<td>76.5</td>
</tr>
<tr>
<td>Ok to have sex without a condom</td>
<td>35.7</td>
<td>67.3</td>
</tr>
</tbody>
</table>

From Table 4.5, the results show that a majority of the respondents indicated that it was not ok to have sex before marriage (60.9%).

The study also sought to find out how often the adolescents engaged in various sexual activities. The findings are shown in Table 4.6.
<table>
<thead>
<tr>
<th>Sexual activity</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masturbation</td>
<td>2.0</td>
<td>5.9</td>
<td>8.8</td>
<td>11.8</td>
<td>71.6</td>
</tr>
<tr>
<td>Sexually caressing another person</td>
<td>9.9</td>
<td>6.5</td>
<td>11.0</td>
<td>10.7</td>
<td>61.8</td>
</tr>
<tr>
<td>Watching pornography</td>
<td>12.9</td>
<td>6.2</td>
<td>20.1</td>
<td>19.0</td>
<td>41.9</td>
</tr>
<tr>
<td>Making out with sex partner</td>
<td>13.3</td>
<td>5.2</td>
<td>11.7</td>
<td>9.9</td>
<td>59.8</td>
</tr>
<tr>
<td>Petting</td>
<td>7.4</td>
<td>4.2</td>
<td>7.1</td>
<td>7.7</td>
<td>73.6</td>
</tr>
<tr>
<td>Oral sex</td>
<td>11.9</td>
<td>3.6</td>
<td>8.8</td>
<td>7.8</td>
<td>68.0</td>
</tr>
</tbody>
</table>

From Table 4.6 the findings reveal that a majority (13.3%) were involved in making out with sex partner and watching pornography (12.9%).

The scores were also categorised into four levels namely: low sexual activity (0--9), mild sexual activity (10-17), moderate sexual activity (18-25) and high sexual activity (26-30) to establish the levels of sexual activity. The findings are shown in Table 4.7
Table 4.7 Levels of sexual activity

<table>
<thead>
<tr>
<th>Levels</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low sexual activity</td>
<td>216</td>
<td>55.1</td>
</tr>
<tr>
<td>Mild sexual activity</td>
<td>144</td>
<td>36.7</td>
</tr>
<tr>
<td>Moderate sexual activity</td>
<td>31</td>
<td>7.9</td>
</tr>
<tr>
<td>High sexual activity</td>
<td>1</td>
<td>0.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>392</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

From table 4.7 the findings reveal that a majority (55.1%) engaged in low sexual activity while 0.3% engaged in high sexual activity.

A significant number 40% of the respondents had engaged in sexual intercourse, a majority of whom being male students. The findings are consistent with the findings of Oluwatoyin and Modupe (2014) who found that 45.1% of secondary school students in Nigeria engaged in unprotected sexual intercourse. A number of the high school students were also engaged in risky sexual behaviour with some having had their sexual debut at below 10 years. A majority of them also had multiple sexual partners while more than half did not use a condom. Having sex with people who are older and sex for gifts was also noted among the respondents. These findings are an indicator that a significant proportion of the high school students were engaged in risky sexual behaviour. This puts them at risk of contracting sexually transmitted infections and HIV, unplanned pregnancies and interference with their education. The number of adolescents engaged in sexual activity indicates that there is early sexual debut and underscores the need to concerted efforts to help the adolescents make informed choices as regards to sexual activity.
4.3.3 Relationship between Religiosity and Sexual behaviour

The study sought to establish the relationship between religiosity and sexual behaviour of Christian high school students. The findings are shown in Table 4.8

**Table 4.8 Correlation between Religiosity and Sexual behaviour**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Religiosity</th>
<th>Sexual behaviour</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>1.000</td>
<td>-.322**</td>
</tr>
<tr>
<td>Sample size</td>
<td>396</td>
<td>390</td>
</tr>
<tr>
<td>Sexual behaviour</td>
<td>-.322**</td>
<td>1.000</td>
</tr>
<tr>
<td>Sample size</td>
<td>396</td>
<td>390</td>
</tr>
</tbody>
</table>

**p>.05

From Table 4.8, the findings reveal that there was no relationship between religiosity and sexual behaviour among the respondents (r =-.322, p>0.05). The p-value was greater than 0.05 hence there was no significant relationship. This means that religiosity does not influence sexual behaviour among high school students.

The findings that there was no relationship between religiosity and sexual behaviour is an indication that religiosity did not have an influence on the sexual behaviour of the adolescents. This finding is interesting because it contradicts most earlier findings across the globe that found a negative correlation between religiosity and sexual behaviour of adolescents (Ugoji, 2012; Rostosky et al, 2004). It has always been expected that adolescents who are religious are less likely to engage in risky sexual behaviour. This is because of the expectation that the teachings of the church which are against sexual activity among adolescents is likely to influence the adolescents into avoiding sexual activity. However, the findings of this study indicate that
religiosity may not have an influence on the sexual behaviour of the adolescents. This means that attending church service regularly and believing that religion is important may not necessarily influence the sexual behaviours of the high school students. The content of the religious activities may not be addressing the sexual behaviours of the adolescents or other factors such as peer pressure could be more influential in determining the sexual behaviour of the adolescents. Though religion is a major part of the adolescents life, it appears that when it comes to sexual matters, others factors could be influential. This could be as a result of religion not addressing the postmodern issues regarding sex among adolescents.

4.3.4 Perception of integration of religion in counseling

The study sought to find out the perception of the students towards the integration of religion in counseling. The findings are shown in Figure 4.14.
The findings reveal that a majority (41.4%) felt it was appropriate all the times while (17%) felt it was not appropriate. The findings that most of the students felt that counseling was appropriate all the times most times or minimally is an indication that the students recognise the role of counseling in dealing with sexual issues. The students also seem to be yearning for more information on sexual behaviour which supports the assertion that they may not be getting adequate information about sexual behaviour from the religious activities that they attend. There is need to integrate a counseling approach in religious activities especially when it comes to sexual issues.
CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction
This chapter contains the summary of the findings, conclusions and recommendations drawn from the study. The chapter begins with a summary on the findings, followed by a section on the conclusions drawn from the findings and finally a section on recommendations arising from the study.

5.2 Summary of the findings
The following summaries are drawn from the objectives of the study:

A majority (48.7%) of the respondents were religious and moderately religious (33.8%). The findings also revealed that 40% had had sex while 60% indicated they had not. The results reveal that a majority (20.7%) of those who had sex had had 1-2 partners while 58% of those did not use a condom. The results also reveal that there was no relationship between religiosity and sexual behaviour among the respondents (r=.322, p>.05). A majority (41.4%) felt use that the use of religion in counseling was appropriate all the times.

5.3 Conclusion
Conclusions are drawn on the findings as per the various objectives of the study.
Most of the high school students are religious and are engaged in religious activities regularly. This is a positive thing as they are exposed to various teachings that may add value in their lives.
A significant proportion of adolescents are involved in risky sexual behaviour which puts them at risk of contracting HIV and other sexually transmitted diseases and unplanned pregnancies.

The findings that religiosity does not have an influence on the sexual behaviour of high school students is a cause for concern and there is need for religious leaders to relook at their teachings to adolescents regarding sexual behaviour so as to tweak them to make sense and have a positive influence on their sexual behaviour. Also there is need for using the religious activities that the adolescents are involved in to address the sexual behaviour of adolescents.

The high school students seem to have a positive perception of counseling as a method of influencing their sexual behaviour. There is therefore need for religious leaders embracing counseling as a means of educating and positively influencing adolescents to avoid risky sexual behaviour.

5.4 Recommendations

Based on the findings of this study, several recommendations are made as follows in line with the objectives:

i. Religious leaders and management of schools should continue providing religious services among high school students so as to reach those students who are not religious and also make the religious activities more meaningful to the students.

ii. Various stakeholders need to consider incorporating sex education in schools and other forums in order to mitigate the risky sexual behaviour among high school students.

iii. There is need for religious leaders to review how they engage the high school students to ensure that the religious activities have an impact on their sexual behaviour.
iv. There is need to take advantage of the positive perception of students towards sexual education counseling by having programmes and counseling sessions for high school students regarding sexual behaviour

5.4.1 Suggestions for Further Research
i. There is need for an intervention study to mitigate risky sexual behaviour among adolescents.

ii. The fact that there is no significant relationship between religiosity and sexual behaviour and the study design was a cross sectional, there is need for a study that will use longitudinal design to find out whether significant relationship exists between the variables

iii. The study focused on Kiambu and therefore findings could not be generalised to other counties. There is need for future studies to be done in other counties to find out whether significant relationship exists between religiosity and sexual behaviour

iv. The study focused on Christian religiosity and there is need for future studies to focus on other religions like Muslim and Hinduism which are other religions prevalent in Kenya.

v. The study focused on secondary schools students. there is need for future studies to focus on students at other levels of education( primary, middle level and universities)
REFERENCES


counseling professionals regarding spirituality in counseling. *Counseling and Values, 53*(3), 183.


teenagers. Oxford University Press.


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APPENDICES

APPENDIX I: INFORMED CONSENT FORM
FOR HIGH SCHOOL STUDENTS

My name is Jane Kiboi. I am a Master student at Kenyatta University. I am conducting a study on “The Relationship between Religiosity and Sexual behaviour among Christian high school students in Kiambu County, Kenya.” The information will only be used for the above named study.

**Procedures to be followed**

Participation in this study will require you to answer a questionnaire that will be provided. The information will only be used for the intended research purposes and will bear no identifying information. You have the right to refuse participation in the study. Please remember the participation in this study is voluntary. You may ask questions related to the study at any time. You may refuse to respond to any questions and may stop responding at any time. You may also stop being in the study at any time without any consequences.

**Discomforts and Risks**

The study involves no known risk to you and contains no deceptions. However if any of the questions make you uncomfortable, you may refuse to answer this questions if you so choose.

**Benefits**

Participation in this study is voluntary and if you choose to participate, your information will help in understanding if there is a relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County. In case of any counselling needs, the services will be offered.
Confidentiality

Privacy and confidentiality will be ensured. You are not required to write your names on the questionnaire to ensure anonymity. The questionnaires will be kept in a private office in order to ensure privacy.

Contact Information

If you have any questions you may contact Dr John Oteyo on 0725237845 or the Kenyatta University Review Committee Secretariat on chairman.kuerc@ku.ac.ke, secretary.kuerc@ku.ac.ke or ercku2008@gmail.com

Investigator’s Statement

I, the undersigned have explained to the volunteer in a language that he/she understands, the procedures to be followed in the study and the risks and benefits involved.

Name of the investigator…………………………………………………………………….

……………………………………… .................................................................

Investigator’s signature Date

Participant’s Statement

The information regarding my participation in the study of “Relationship between Religiosity and sexual behaviour among Christian High School students in Kiambu County” is clear to me. I have been given a chance to ask questions and my questions have been answered to my satisfaction. My participation in this study is entirely voluntary. I understand that my record will be kept private.

……………………………………… .................................................................

Signature Date
APPENDIX II: INFORMED ASSENT FORM

My name is Jane Kiboi. I am a Master student at Kenyatta University. I am conducting a study on “The Relationship between Religiosity and Sexual behaviour among Christian high school students in Kiambu County, Kenya.” The information will only be used for the above named study.

Purpose of the study

The purpose of the study is to establish the relationship between religiosity and sexual behaviour among high school students in Kiambu County.

Procedures to be followed

Participation in this study will require you to answer a questionnaire that will be provided. The information will only be used for the intended research purposes and will bear no identifying information. You have the right to refuse participation in the study. Please remember the participation in this study is voluntary. You may ask questions related to the study at any time. You may refuse to respond to any questions and may stop responding at any time. You may also stop being in the study at any time without any consequences.

Discomforts and Risks

The study involves no known risk to you and contains no deceptions. However if any of the questions make you uncomfortable, you may refuse to answer this questions if you so choose

Benefits

Participation in this study is voluntary and if you choose to participate, your information will help in understanding if there is a relationship between religiosity and sexual behaviour among Christian high school students in Kiambu County. In case of any counselling needs, the services will be offered.

Confidentiality

Privacy and confidentiality will be ensured. You are not required to write your names on the questionnaire to ensure anonymity. The questionnaires will be kept in a private office in order to ensure privacy. The information you provide will not be shared with parents, teachers or any other person.

Contact Information

If you have any questions you may contact Dr John Oteyo on 0725237845 or the Kenyatta University Review Committee Secretariat on chairman.kuerc@ku.ac.ke, secretary.kuerc@ku.ac.ke or ercku2008@gmail.com
Investigator’s Statement

I, the undersigned have explained to the volunteer in a language that he/she understands, the procedures to be followed in the study and the risks and benefits involved.

Name of the investigator……………………………………………………………………………………………………

…………………………………………………………………………………………………………………………

Investigator’s signature  Date

Participant’s Statement

The information regarding my participation in the study of “Relationship between Religiosity and sexual behaviour among Christian High School students in Kiambu County” is clear to me. I have been given a chance to ask questions and my questions have been answered to my satisfaction. My participation in this study is entirely voluntary. I understand that my record will be kept private.

…………………………………………………………………………………………………………………………

Signature  Date
APPENDIX III: QUESTIONNAIRE FOR HIGH SCHOOL STUDENTS

Please answer by ticking (✓) the following questions as truthfully as possible.

SECTION ONE: DEMOGRAPHIC INFORMATION

1. Sex  Male ☐ Female ☐

2. Age  15 and below ☐ 16 ☐ 17 ☐ 18 ☐ 19 ☐ 20 and above ☐

3. Denomination?
   Catholic ☐ Protestant ☐ Seventh Day Adventist ☐ None ☐

SECTION TWO: RELIGIOSITY

4. Would you consider yourself a firm Christian?
   Yes ☐ No ☐

5. Do your parents attend the same church as you?
   Yes ☐ No ☐

6. How often do you attend Christian gatherings when at home?
   Once a month ☐ Two Sundays in a month ☐ Once a week ☐
   On special holidays ☐ I don’t attend ☐
7. How would you rate the importance of religion to you?

Very important [ ]  moderately important [ ]  slightly important [ ]

Not at all important [ ]

8. Were you active in church in early childhood e.g. Sunday school etc

Yes [ ]  No [ ]

9. Have you attended any church event in the last 7 days

Yes [ ]  No [ ]

10. Do you participate in any way in your church meetings?

Yes [ ]  No [ ]

11. How often do you engage in the following religious activities?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Never</th>
<th>Rarely</th>
<th>Monthly</th>
<th>Weekly</th>
<th>Daily</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible reading</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prayer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Singing in church</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible discussions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preaching to others</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Attend fellowships</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
SECTION THREE: SEXUAL BEHAVIOR

12. Have you ever had sexual intercourse?
   Yes [ ] No [ ]

13. How old were you when you had sexual intercourse for the first time?
   - I have never had sexual intercourse [ ]
   - Below 10 years [ ]
   - 11-13 years [ ]
   - 14-15 years [ ]
   - 16 years and above [ ]

14. In the last one year have engaged in sex
   Yes [ ] No [ ]

15. How many sexual partners have you ever had?
   - None [ ]
   - 1-2 partners [ ]
   - 3-4 partners [ ]
   - 5-6 partners [ ]
   - More than 6 partners [ ]

16. The last time you had sex did you or your partner use a condom?
   Yes [ ] No [ ]
17. Have you ever had sex with people of the following ages? (tick all that are applicable)

- I have never had sexual intercourse
- Same age as mine
- Younger than me
- Older than me
- Sex for gifts

18. Would you consider it ok to have sex before marriage?

Yes ☐ No ☐

19. Would you consider it ok to have multiple sex partners?

Yes ☐ No ☐

20. Would you consider it ok to have sex without a condom?

Yes ☐ No ☐

21. How often do you do the following

<table>
<thead>
<tr>
<th>Masturbation</th>
<th>Always</th>
<th>Often</th>
<th>Sometimes</th>
<th>Rarely</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>sexually caressing another person</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>watching pornography</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making out with sex partner</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Petting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oral sex</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
22. What is your perception on integration of religion in counseling as a support system to influence sexual behaviour (Please tick one)

<table>
<thead>
<tr>
<th></th>
<th>Boys</th>
<th>Girls</th>
<th>Boys</th>
<th>Girls</th>
<th>Boys</th>
<th>Girls</th>
<th>Boys</th>
<th>Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) It is appropriate all times</td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>b) It is most times appropriate</td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>c) It is appropriate sometimes</td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>d) It is appropriate minimally</td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
</tr>
<tr>
<td>e) It is not appropriate</td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
<td>☐</td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX IV: High School Students Population, Kiambu County

<table>
<thead>
<tr>
<th>Sub-County</th>
<th>Form 1</th>
<th>Form 2</th>
<th>Form 3</th>
<th>Form 4</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
<td>Girls</td>
<td>Boys</td>
</tr>
<tr>
<td>1 Kiambu</td>
<td>1115</td>
<td>1490</td>
<td>1345</td>
<td>1550</td>
<td>1290</td>
</tr>
<tr>
<td>2 Githunguri</td>
<td>1760</td>
<td>1650</td>
<td>1991</td>
<td>1708</td>
<td>1816</td>
</tr>
<tr>
<td>3 Thika West</td>
<td>1140</td>
<td>950</td>
<td>1246</td>
<td>939</td>
<td>1145</td>
</tr>
<tr>
<td>4 Thika East</td>
<td>640</td>
<td>513</td>
<td>675</td>
<td>552</td>
<td>579</td>
</tr>
<tr>
<td>5 Ruiru</td>
<td>610</td>
<td>495</td>
<td>540</td>
<td>441</td>
<td>435</td>
</tr>
<tr>
<td>6 Gatundu South</td>
<td>1379</td>
<td>1312</td>
<td>1416</td>
<td>1348</td>
<td>1321</td>
</tr>
<tr>
<td>7 Gatundu North</td>
<td>1255</td>
<td>1472</td>
<td>1062</td>
<td>1255</td>
<td>1035</td>
</tr>
<tr>
<td>8 Kikuyu</td>
<td>1630</td>
<td>1610</td>
<td>1795</td>
<td>1731</td>
<td>1775</td>
</tr>
<tr>
<td>9 Limuru</td>
<td>1035</td>
<td>1671</td>
<td>1005</td>
<td>1763</td>
<td>901</td>
</tr>
<tr>
<td>10 Lari</td>
<td>1506</td>
<td>1750</td>
<td>1590</td>
<td>1603</td>
<td>1420</td>
</tr>
</tbody>
</table>

| County   | 12070 | 12913 | 12665 | 12890 | 11717 | 11647 | 10081 | 100102 | 93995  |
## APPENDIX V: Secondary Schools in Kiambu County

<table>
<thead>
<tr>
<th>District</th>
<th>Public</th>
<th>Private</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lari</td>
<td>38</td>
<td>3</td>
<td>41</td>
</tr>
<tr>
<td>Thika East</td>
<td>9</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Thika west</td>
<td>16</td>
<td>19</td>
<td>35</td>
</tr>
<tr>
<td>Limuru</td>
<td>19</td>
<td>12</td>
<td>31</td>
</tr>
<tr>
<td>Kikuyu</td>
<td>28</td>
<td>28</td>
<td>56</td>
</tr>
<tr>
<td>Gatundu south</td>
<td>37</td>
<td>3</td>
<td>40</td>
</tr>
<tr>
<td>Gatundu north</td>
<td>33</td>
<td>1</td>
<td>34</td>
</tr>
<tr>
<td>Githunguri</td>
<td>30</td>
<td>2</td>
<td>32</td>
</tr>
<tr>
<td>Kiambu</td>
<td>25</td>
<td>12</td>
<td>37</td>
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Source: Kiambu County Education Office (2016)