

**ATTITUDES TOWARDS ABORTION AMONG UNIVERSITY
UNDERGRADUATE STUDENTS IN TWO SELECTED
PUBLIC UNIVERSITIES IN KENYA: IMPLICATIONS FOR
COUNSELLING**

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**A RESEARCH PROJECT REPORT SUBMITTED IN PARTIAL
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2005

Nthangi agnes
*Attitudes towards
abortion among*



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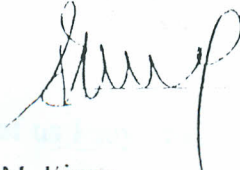
DECLARATION

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

Signed 
Nthangi Agnes

Date 15/08/05

This research project report has been submitted for examination with my approval as a university supervisor.

Signed 

Date 15/8/05

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DEDICATION

First I would wish to dedicate this work to my beloved parents Charles and Angelina through whom my heavenly father found it worthy to give me the most treasured gift: the gift of life.

My dedication too goes to all my Christian brothers and sisters who have been and continue to be a source of strength, encouragement and support in my life's journey. Special dedication goes to my spiritual directors and formatters, who have taught me the value and dignity of human life, in the light of the gospel.

Finally I wish to dedicate this work to all those helpless children whose lives have been in one way or another, jeopardised by the selfish cruelty of the adults. Special dedication goes to the multitudes of children who, because of the vice of abortion, will never enjoy the beautiful gift of life.

To all of us I say: may God the giver of life, teach us to respect and to value human life in all its forms.

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ABSTRACT

It is currently estimated that 26-31 million legal and 10-20 million illegal abortions are performed each year worldwide. The estimated worldwide total abortions (legal and illegal) range between 36-53 million yielding an annual rate of 32-46 million abortions per 1,000 women of reproductive age. In Africa alone, over 1.5 million illegal abortions are procured annually, while in Kenya it is approximated that about 300,000 abortions are procured each year. The major purpose of this study was to investigate attitudes towards abortion among Kenyan university students, and the main reasons that motivate the female students to procure abortion. The study also aimed at finding out the extent to which gender, religious affiliation, age, area of residence, economic status of parents, and faculty, influence their attitudinal trends. The main aim was to establish the abortion perspectives that students subscribe to in relation to the pre-identified perspectives of pro-choice, pro-life and situationalist moderates, and to critically analyse the counselling implications of the findings. To realise the purpose of the study, a descriptive survey design was adopted. The study subjects comprised 205 students from Nairobi and Kenyatta Universities. Stratified random sampling procedure was used to choose the sample population. Primary data was collected by use of a questionnaire, which contained both open-ended and structured questions. Purposive informal discussions were held where necessary to seek clarification and additional information from the respondents. The Statistical Package for Social Sciences (SPSS) was used for data processing and analysis. Both descriptive and inferential analysis was conducted. The first stage of processing and analysis involved computation of frequencies, means and percentages and

generation of tables and charts. The second stage involved testing of hypotheses by use of chi-square, ANOVA and t-test. It was discovered that variables of religion, parental income, and faculty significantly influenced the students' attitudes towards abortion in relation to some of its three facets namely foetal personhood, morality and legalisation. The students also gave their opinions regarding factors that motivate female university students to procure abortion. The three highly ranked factors were: fear of humiliation, fear of discontinuing studies, and financial constraints. The implications of the findings were critically examined and the findings were found to be of significant importance in constructing programmes for youth personal-social counselling in the area of sexuality and its related issues such as abortion. Recommendations were made for counsellors, parents, teachers, religious leaders, students, legal and educational policy makers, and future researchers.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Among the sex related practices such as premarital sex, extra-marital sex, rape, incest, masturbation, homosexuality, and abortion, abortion has emerged as the most controversial topical issue. It has been one of the most discussed concept of the just ended 20th century and which according to the current indicators, will significantly engage the global audience in the 21st century.

In the 19th century, up to the mid 20th century particularly before the 1960s, abortion was rarely publicly discussed, and attitudes towards abortion were also very conservative. Early feminists were uniformly opposed to abortion, which they referred to as “ante-natal child murder,” “child murder,” and “infanticide”. They supported the view that life must be preserved from the moment of conception (Derr, 1991).

The early legislative laws on abortion across the world too reflected this conservatism, with many countries possessing criminal statutes outlawing abortion. Countries where such statutes existed included France, 1810, United States, 1821, Germany, 1851, Britain 1861, New Zealand, 1866, and Canada, 1867 among others. According to the early legislative laws, abortion was a criminal offence in which both the pregnant women and the abortionists were subject to punishment by law (Henshaw, 1990).

From the mid 20th century (1950s-1970s), liberalisation of abortion laws began to be enacted in most of the developed countries as attitudes towards abortion became more liberal. A few developing countries notably China and India also relaxed their restrictions on abortion. Since then, the trend towards liberalisation of abortion has continued with changes in several countries. This trend was accelerated by legalisation of abortion by USA through the intensely debated Roe V. Wade act of 1973.

Currently some of the most populous countries including China, the former Soviet union, United States and about half of the European countries belong to the category of countries where abortion is virtually available on request. In Africa except for Togo, Tunisia and South Africa where abortion is available on request, laws on abortion still remain conservative with most of the African countries supporting abortion only when the mother's health is in danger (WAP, UN, 1999)

Current statistics reveal that an estimated 26-31 million legal abortions and 10 to 22 million clandestine abortions are performed worldwide. In United States alone, an estimated 1.6 million abortions are procured annually, while it is estimated that Africa is responsible for over 1.5 million illegal abortions annually. The estimated world-wide total abortions (legal and illegal) ranges between 36 and 53 million, yielding an annual rate of 32-46 abortions per 1,000 women of reproductive age. In most western European and English speaking countries, young unmarried women seeking to delay their first birth account for about half of all abortions procured, (Allan Guttmacher Institute, 1990).

Health practitioners, including physicians, psychiatrists and psychologists agree that induced abortion whether legal or illegal is an extremely intense experience for the woman, and that it can be detrimental to her physical and psychological well-being. One of the most comprehensive large scale investigation of medical complications of legal abortion conducted in United States by Joint Programme for the study of Abortions in the year 2000 for example established that abortions were associated with major complications which include hemorrhage and major surgeries. According to Women Exploited By Abortion (WEBA), abortion is associated with other physical complications such as damage to the uterus, infections, loss of body organs, ectopic pregnancies, sterility, contagious abortion, shock and stillbirths, (WEBA, 2000). It is currently estimated that maternal mortalities from legal abortion is 0.6 per 100,000 procedures. Clandestine abortion on the other hand, is associated with even greater morbidity and mortality. According to World Health Organization (WHO), illegal abortion is responsible for over 80,000 maternal mortalities per annum and hundreds of thousands of disabilities (UNDP, 1998). Hospital reports too estimate that 20 to 25% of maternal mortalities are attributable to illegal abortions, yielding a total of 100,000–125,000 deaths annually (AGI, 1990, UNDP, 1998).

In addition to physical unwell-being, abortion too is associated with psychological trauma. Psychiatric reports reveal that those who procure abortions suffer post-abortion trauma, which is characterised by feelings of guilt, depression, regret and suicidal ideations among others (Reardon, 2004)

Debates as to whether abortion is licit or illicit continue to date in many countries. In countries where laws on abortion are liberal, there is a clamour for less liberal laws as is currently the case in United States. In countries where more conservative laws are in force on the other hand, there is a clamour for more liberal ones, as is currently the case in Kenya. Since abortion is a moral concept, it attracts multifarious perspectives such as ethical, theological and philosophical. Consequently, views on abortion continue to be very divergent. Moreover, debate as to whether abortion should be made legal or not, revolve around four foci: the personhood of the fetus and it's right to legal protection, the pregnant woman and her right to choose, the family unit in terms of whether sexual partners can choose to have an additional member, and the surrounding community in terms of whether or not abortion should be used as a method of population control, and whether medical practitioners should be accorded absolute autonomy in deciding whether a pregnancy should be terminated or preserved (Christ, 1990).

Consistent findings most notable that of Weeden (2000) reveal that there are three perspectives to abortion in relation to the above highlighted foci: those who are consistently opposed to abortion on the grounds of all the identified foci except to save the life of the mother, (pro-life group) those who consistently support abortion in relation to the above foci, (pro-choice group) and those who are opposed to abortion on demand but support it on the grounds of 'hard cases' such as maternal health, rape/incest and extreme fetal deformity (situationalists moderates).

Few studies to establish attitudes towards abortion have been carried out in Kenya to date especially among the youth. Current opinion polls conducted by Media houses reveal that

over 80% of Kenyans are consistently pro-life, while the remaining 20% are consistently situationalists moderates. Whether Kenyans subscribing to pure pro-choice perspective exist is highly a matter of conjecture. Empirical evidence, on which abortion perspectives Kenyans subscribe to, would have very significant implications for counselling and policymaking. It is in view of this background therefore, that the researcher found it necessary to investigate current abortion attitudes of the Kenyan youth through the mirror of public universities.

1.2 Statement of the problem

Due to its social, economic and health ramifications, abortion is currently a significant topical issue in any country Kenya being no exception. Currently Kenyans maternal mortality is estimated at 4.4 for every 100,000 pregnancies. It is approximated that of the 6,000 mortalities that occur each year, 2,000 of them are attributed to unsafe abortions (Daily Nation, 16th Sep. 2004).

The economic implications of illegal abortions are enormous. For example, it is currently estimated that 80 million of the taxpayers money is spent on abortion in government funded hospitals annually. Further statistical estimate reveal that 250 to 300 million is spent annually on victims of blotched abortions country-wide (Daily Nation, 8th Nov. 2004). This clearly underscores the need to address to the question of abortion.

According to Kenya Medical Association (KMA), the rate of induced abortion continues to rise in Kenya in spite of its associated mental and physical consequences. Their estimates reveal that over 800 abortions are currently being procured in Kenya daily,

translating into almost 300,000 abortions annually. Of those procuring abortion, about 50% are young people aged between 10-24 years, 57% of whom are urban women. Further statistical estimates of obstetrics and gynecology department of Kenyatta National Hospital reveals that out of 2,600 patients admitted annually, 1,000 cases are due to incomplete abortion procured mostly by young people aged between 15 to 25 years, (Sunday Nation, Dec 5th, 2004).

Under Kenya's criminal laws, procuring of abortion is illegal unless a woman's life is threatened by the pregnancy. In view of the grim picture painted by above statistics however, Kenya Medical Association (KMA) views the current Kenyan legislative law on abortion as archaic especially since it is based on pre-1897 English abortion law which has since been repealed and replaced. The following is their summative conclusion:

"Abortion is a complex problem. No woman contemplates it lightly, neither is it at all justifiable to condemn and criminalise those who do it." (D.Nation. Nov. 5th. 2004 pg 3)

Being a moral concept, abortion attracts multifarious perspectives hence the views of the medical fraternity do not necessary represent the views of other stakeholders as evidenced by the current wave of heated debates in the country. To the knowledge of the researcher, there are few documented empirical studies on attitudes towards abortion in Kenya. Current opinion surveys tend to consistently reveal that 80% of the Kenyans subscribe to pro-life perspective, while 20% subscribe to situationalist moderates perspective. Whether there is a pure pro-choice group in Kenya remains a mere conjecture. There are thus many speculations and unanswered questions in this area, prompting a need for further investigation that will validate or invalidate the existing

speculations and provide answers to the unanswered questions. It is the view of the above therefore that the researcher found it imperative to investigate the attitudes towards abortion among the university undergraduate students with the ultimate aim of establishing the pre-identified perspectives to which Kenya's tertiary institutional youth subscribe.

1.3 Purpose of the study

The purpose of this study was to investigate attitudes that university students uphold towards abortion in relation to its multifarious facets of foetal personhood, morality and legalisation. The study also purposed to find out the extent to which these attitudinal preferences are influenced by variables of: gender, religion, age, area of residence, parental income, and faculty. The ultimate aim of the study was to find out the abortion attitudes to which students subscribe in relation to Weeden (2003) three pre-identified perspectives of:

- (i) Pro-life
- (ii) Pro-choice
- (iii) Situationalists moderates. The other purpose was to critically analyse the counselling implications of the study.

1.4 Significance of the study

- Implications for policy review---The findings of this study are expected to have implications for policy review especially at this time of constitutional review in

Kenya when Kenyans are debating whether or not the existing abortion legal code should be relaxed. Policy makers could use the findings of the study to formulate an abortion policy review guideline.

- Implications for youth counselling and formation---It is expected that this study will reveal attitudinal trends that are to a great extent representative of the tertiary institutional youth in this country. Different stakeholders therefore involved in youth formation and counselling including church ministers, educators, Parents, Psychological and pastoral counsellors, reproductive health personnel and NGOs, could use the findings to formulate appropriate youth programmes aimed at sexuality awareness creation and attitude/behaviour change or enhancement.

- Implications for further research---It is also hoped that the study will stimulate more interest in this area either through replication or through further research on other related topics.

1.5 Objectives of the study

The following constituted the objectives of the study:

- (a) To investigate the students' attitudes towards abortion in relation to its following three facets:
 - (i) Personhood of the foetus.
 - (ii) Morality of abortion.

- (iii) Legalisation of abortion.
- (b) To establish the existing attitudinal preferences on the basis of:
- (i) Gender
 - (ii) Religion
 - (iii) Age
 - (iv) Area of residence
 - (v) Parental income
 - (vi) Faculty
- (c) To identify the abortion attitudes that students subscribe to in relation to pre-identified perspectives of:
- (i) Pro-life
 - (ii) Pro-choice
 - (iii) Situationalists moderates.
- (d) To investigate the main factors which motivate female university students to procure abortion.

1.6 Research questions

The study was guided by the following questions:

- (a) What are the students' attitudes towards abortion in relation to its three facets of foetal personhood, morality, legalisation of abortion?
- (b) What are the students' existing attitudinal trends on the basis of:
 - (i) Gender
 - (ii) Religion

- (iii) Age
 - (iv) Area of residence
 - (v) Parental income
 - (vi) And faculty?
- (c) What abortion attitudes do students subscribe to in relation to the pre-identified categories of:
- (i) Pro-life
 - (ii) Pro-choice
 - (iii) Situationalists moderates?
- (d) What are the main factors that motivate female university students to procure abortion?

1.7 Assumptions of the study

It was assumed that:

- (a) The University undergraduates are familiar with the concept of abortion in relation to its multifarious facets.
- (b) The university students subscribe to certain views/perspectives on abortion.
- (c) The attitudinal disparity will be present in relation to some of the identified variables.

1.8 Scope and delimitations of the study

- (a) Because of limited time and finances, the researcher covered two public Universities.
- (b) This study focused basically on attitudes towards abortion as opposed

to any other abortion related issue.

- (c) The possibility of getting a biased data due what Dani (1991) refers to as “social desirability effect” (the study subjects giving socially acceptable rather than truthful answers) due to the moral nature of the topic could also limit the researcher. The researcher dealt with this by assuring the respondents that the code of confidentiality would be observed. The researcher also ensured that sensitivity in questioning was observed in the study instrument.

1.9 Operational definitions of significant terms and acronyms

- Attitude** : A way of feeling or thinking about someone or something.
- Foetus** : A young human or other creature in its first state before birth.
- Fetal deformity:** A state of physical or mental imperfection of a young unborn human.
- Undergraduate student**: An individual who is pursuing a bachelors degree at the university
- Morality** : Rightness or honesty of an action or behaviour.
- Preference** : A liking for one thing as opposed to another.
- Trend** : General tendency or direction in the way a situation is changing.
- Foetal personhood** : To regard a fetus as a human being with a character of his/her own

Pro-life perspective : A view that is held by people who are opposed to abortion, either under all basis or supportive of it only to save the mother's life.

Pro-choice perspective : A view that is held by the people who are supportive of abortion under all circumstances.

Situationalists Moderates perspective : A view that is held by people who are opposed to abortion on request but are supportive of abortion in two or all of these three specific situations: rape/incest, fetal deformity and mother's health.

Acronyms

UN --- United Nations

WHO --- World Health Organisation

KMA --- Kenya Medical Association

USA --- United States of America.

GSS --- General Social Survey

AGI --- Allan Guttmacher Institute

WAP --- World Abortion Policy

UNDP --- United Nations Developmental Programme

WEBA --- Woman Exploited By Abortion

SASAS --- South Africa Social Attitudes Survey

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter contains a review of related literature in four sections. The first section contains theoretical framework within which two developmental theories and four current theories on origin of abortion attitudes have been reviewed. The second section contains a review of related studies, the third section contains a conceptual framework, while the fourth section contains research hypothesis.

2.2 Theoretical framework

This section is divided into two sub-sections. Two developmental theories have been discussed in section one while four current theories on origin of abortion attitudes have been discussed in section two.

2.2.1 Developmental theories

2.2.1.1 Lawrence Kohlberg's cognitive-developmental model

In his process of clarifying and expanding Piaget's initial formulations, Kohlberg (1927-1987) generated his own influential theory of moral development. Kohlberg studied moral reasoning of boys and girls from several cultures through clinical interviews. On the basis of children's response to moral dilemmas Kohlberg identified three levels of

Kohlberg, referred to the level III of moral reasoning as postconventional morality. The basic orientations of this level are social contract legalistic orientation and individual principles of conscience orientation. This is a more advanced level of moral reasoning and individuals operating at this level are more capable of viewing moral decisions more abstractly than they did at conventional morality. The postconventional morality rejects the principle that authority and laws should be obeyed automatically hence ethical standards of conduct are determined not by subjective, feelings self-interest, social pressure or even legal authority but by concepts such as justice, fundamental rights and democracy. Consequently, unjust laws and unfair rules should be challenged and renegotiated in a democratic fashion (Kohlberg, 1975).

According to Kohlberg, most middle and late adolescents can reflect on moral questions such as what constitutes an ideal society, what types of unfairness exist in our society, and how we can achieve social justice for all (Kohlberg, 1975). Supporting Kohlberg, Eisenberg et al. agreed that most late adolescents have the ability to think like moral philosophers, meaning they can conceptualise how a truly just society should function. According to Eisenberg, late adolescents can thoughtfully discuss difficult issues such as, ethics of capital punishment and availability of abortion on demand (Eisenberg et al, 1995)

It is on the basis of this theory that the university undergraduate students were targeted for this study. As opposed to younger youth most of whom as reflected in this theory operate at the level of conventional morality, most university students subscribe to social

contract, legalistic orientation of postconventional morality and can therefore effectively decipher the moral concept of abortion in relation to its multifarious facets.

2.2.1.2 Erikson's psychosocial theory

Erikson's (1959,1963,1968) theory is a modification of Sigmund Freud's psychoanalytic theory. Erikson's views the developing person as moving through a series of eight psychosocial crises over the course of the lifespan. Each crisis takes on a special significance at a given period of life cycle because biological and social forces interact to bring the crisis into prominence. According to Erikson, each crisis builds on the previous one hence consequent resolution of these crisis at every stage of development is necessary in ensuring a healthy personality development. The establishment of a coherent sense of identity is according to him, the chief psychosocial crisis of the adolescence.

According to Erikson, a sense of identity in relation to multifarious commitments such as religion, occupation, ideology sexuality, and interpersonal relationships is constantly gained and lost as adolescents develop through early and middle stages. During the late adolescents (18 to 21) and young adulthood (22-24) Erikson observes, young people have gained more economical methods of fortifying and maintaining identities in relation to many of the above identified commitments. At this point according to Erikson, young people then graduate into the next stage of development namely intimacy versus isolation, where they focus their energies into committing themselves to personal intimate and sustainable relationships especially with the members of the opposite sex, in order to feel affiliated and loved, (Erikson, 1959, p.118).

start here

This theory has been extensively researched on and confirmed by some researchers for example Marcia (1980) who confirms that a coherent sense of identity generally does not occur much before the age of 18 and Adams and Jones (1983) and Archer (1982) who too confirm that late teens and early twenties appear to be the critical times for crystallisation of a sense of identity. Their findings thus confirm Erikson's affirmation that college students are in the developmental stage of intimacy versus isolation.

One of the most significant outcomes accruing from intimate interpersonal relationships (the product of intimacy versus isolation developmental stage) is apart from general friendships, heterosexual coitus from which crisis pregnancies may arise consequently prompting a subsequent need for an abortion decision. Even where the close parties of the opposite sex are not involved in heterosexual coitus, issues of sexuality and sexuality related practices such as masturbation, homosexuality and abortion will at this stage, significantly occupy the minds of the concerned parties, in addition to constituting a major portion of their discursive content.

It is on the premise of this theory therefore that university undergraduate students were sampled for this study. Being in their late adolescence and young adulthood stages, the students subscribe to the developmental stage of intimacy versus isolation thus making the topic of abortion, which is a consequence of intimate heterosexual relationships, relevant to them.

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2.2.2 Theories on origin of abortion attitudes

Four modern theories on origin of abortion attitudes have been reviewed in this section.

2.2.2.1 The simple philosophical theory

The simple philosophical theory is identified with philosophers such as Noonan (1968), Tully (1972), Warren (1973), Brody, (1975), Churchland, (1995). This theory is centered on the personhood of the foetus. As early as 1960s to 1970s, Philosophers have continuously debated whether foetuses have what it takes to be persons.

According to this theory, abortion attitudes are incidental products of more basic beliefs about whether foetuses are morally equivalent to adult humans and whether if we assume they are, abortion is murder. The theory is that pro-life beliefs are simply necessary products of coming to believe that foetuses are persons and that abortion kills them while pro-choice beliefs are simply necessary products of coming to believe that foetuses are non-persons hence abortion is not murder and that preventing access to abortion unjustifiably prevents women from doing something that is at times desirable and not morally unacceptable. The clear position of this theory thus is that beliefs of this sort (whether abortion is murder or whether the foetus is a person) ultimately ground abortion attitudes.

One serious challenge to this theory came from lawyers, Tribe (1990) and Dworkin (1993). According to them, public opinion does not bear out the view that differences in abortion attitudes are caused by absolute differences in views about whether abortion murders a person.

Out of the above critique, Dworkin (1990) emerged with his own alternative theory. According to him, underlying religiously motivated views regarding the sanctity of human life, views that are much less absolute than simple philosophical stances views of foetal personhood and murder, drives abortion attitudes. Dworkin's position is that the underlying differences about whether life is sacred simultaneously impacts abortion attitudes, and 'all the other great moral and political issues' like opinions about euthanasia, mob justice, capital punishment or war, (Dworkin, 1993, pp.27-28).

Weeden, (2003) has established that people's views in relation to foetal personhood do to a great extent shape abortion attitudes, although this is not always a sufficient ingredient regarding the same as Dworkin (1993) rightly observed. Guided by this theory, it was conjectured that students' subscription to pro-life or pro-choice abortion stances would to a great extent be based on their view as to whether a foetus is a person or not, and whether human life is sacred.

2.2.2.2 The greedy agnostic theory

A simple summary of this theory based on Yogi Berra's advice is: "upon seeing a fork in the road pick it." This theory is based on the premise of some social science studies especially by Blake and del pinal (1980), Baker et al (1983), Legge (1983), Cook et al (1992), Guth (1993) and Wetstein (1993). These social science studies of abortion attitudes simply lay out some predictors looking for the best ones or best combinations to predict differing abortion attitudes without any clear claims in regard to what those

predictors say about the deeper psychological story of how it is people come to have the opinions they have. The predictor sets in such studies often involve the kinds of items typically measured in large demographic studies like sex, age, gender, education, religion, and occupation among others.

This theory has received supports from typical findings obtained from studies on attitudes towards abortion that often show effects for variables of religiosity, gender and some subsets of socioeconomic predictors such as education level, income and occupation. Indeed the relationship between religiosity and abortion attitudes has been shown to be particularly strong with the two sharing up to 16% of their variance.

In reference to this theory, it was thus assumed that some predictors such as gender, socioeconomic status, and religion, among others would influence students' abortion attitudes towards pro-life or pro-choice.

2.2.2.3 The symbolic socialisation theory

The symbolic socialisation theory is mainly identified with Sears and Huddy (1990). The simple statement of this theory commonly known as 'symbolic politics' is that people have abortion attitudes they have because they are socialised in childhood to adopt certain more fundamental symbolic attitudes and values that entails those abortion attitudes. These more fundamental symbolic orientations are typically taken to include: political party affiliations ideological identifications, and depending on the theorist, some

other list of additional attitudes or values like racial prejudice, attitudes towards equality religious orientations etc.

This theory is therefore a straightforward theory that explains that current attitudes towards abortion upheld by people are usually products of what they were socialised to think of themselves as they grew up. A child who was for example socialised to think of himself as liberal is likely to make a liberal decision about abortion while one who was socialised to think of himself/herself as conservative is likely to adopt a conservative stance in relation to abortion.

The symbolic socialisation stance is typically accompanied by statement that self-interest is not very important in determining political and moral attitudes or at least not as important as symbolic inheritances. This stance has been supported by other studies including those of Citrin and Green (1990), and Schnell (1993) whose findings just like those of Sears and Huddy (1990) reveal that abortion attitudes find their primary origin in the product of symbolic socialisation and only secondarily and weakly in self-interest of the high income woman.

Based on this theory, it was speculated that students would uphold abortion attitudes that are reflective of some more fundamental symbolic attitudes acquired through socialisation in childhood. For this study, religious orientation is one symbolic inheritance that was expected to play a major role in predicting abortion attitudes.

2.2.2.4 The consequentialist theory

The consequentialist theory holds basically that varying abortion attitudes are products of varying interests. It is mostly identified with Luker (1984), Tribe (1990) and Posner (1995). According to this theory, pro-choice are people whose interests are advanced by abortion being available uncontrolled while pro-life people are people whose interests are advanced by abortion not being available uncontrolled.

In line with this theory, interests are primarily viewed not only in terms of one's maternal interests, but also those interests of one's family members as part of one's self-interest as well, (Kinder, 1998; Sears and Huddy, 1990). In some sense also one's interests are also often taken to include getting to do what one wants to do, with minimal problematic consequences or something similar.

According to the major proponent of this theory, Luker (1984), abortion is a battle over competing peoples' lifestyles (especially women's). Pro-life women activists, Luker observes, are largely less educated women with higher numbers of children who are married homemakers. Pro-choice women activist on the other hand tend to be highly educated professional woman with fewer children. The battle of abortion according to her is part of a larger battle over the value of these highly disparate roles for women. To the extent that abortion is legal and widely available, low education, high fertility homemakers' value is threatened. To the extent that abortion is outlawed, it becomes difficult for educated working women to maintain kinds of lifestyles that lead to economic success. Luker's proponent Posner (1995) translated her observation into an

interest-based partial theory with a 'cf' site to Luker (1984). Posner opined that behind symbols, ideology, and even religious beliefs there may lurk concrete interest. The debate over abortion and over sexual and reproductive freedom of women more broadly is thus in part a debate between women who lose and women who gain from that freedom (cf. Luker 1984).

This stance has been supported by several studies among them those of Sears and Huddy (1990) and many of the greedy agnostic theory studies which regularly reveal that those expressing pro-choice attitudes are more likely to be better educated, have higher incomes, be in the work place, and have higher occupational status than pro-life subscribers. Based on this theory, it was conjectured that university students would by the virtue of their high academic status and professional aspirations, most likely uphold abortion attitudes that are more pro-choice.

2.3 Related studies

In this sub-section, studies done in the area of abortion attitudes are discussed in two sections. In the first section, foreign-based studies are reviewed while African – based studies are reviewed in the second section. The foreign-based studies are reviewed under two sub-sections namely: USA-based studies and foreign-based studies outside United States of America.

2.3.1 Foreign-based studies

2.3.1.1 USA-based foreign studies

As the clamour to revise the abortion law in many countries increase, studies on abortion attitudes have also increased especially since late 20th century. USA has been leading in this endeavour especially since the enactment of 1973 Roe. V. Wade act that legalised abortion on demand this nation. Below is a review of some selected studies from USA.

Misra and Hohman (2000), using a national database, examined attitudes towards abortion among young adults (18 -25 years) from 1977-1993. They analysed data in terms of age and gender. From their findings, they established that a “pro-choice trend” in abortion attitudes occurred in young males and females in the United States from the 1970s -1990s. They also found out that males were slightly more pro-choice than females of all ages, although this difference was not significant. They also observed that in all cohorts except two (18 & 19 year-olds) Pro-choice seemed to be the more acceptable attitude. They further established that after 1989, females were generally more pro-choice, whereas males become more pro-life. They also found out that the psychosocial variables that correlate with abortion attitudes are attitudes towards sex and religion. The pro-life respondents describe themselves as having more religiosity (attending church regularly and strong religious affiliation) than pro-choice respondents. Males were also found to support abortion more than the females mostly for social reasons.

Another study by combs and Welch (1982) investigated patterns of black and white support for abortion from 1972-1980 in United States. The aim of the study was to investigate the significance of race in attitude towards abortion and to analyse the extent

to which other factors such as religiosity and demographic characteristics affect these racial differences, and to determine what changes if any occurred in the salience of the race of abortion attitudes during the 9-year period. They used the General Social Survey (GSS) with a sample of approximately 1500 respondents.

In each of those surveys, they used 6 standard items tapping abortion attitudes. These items included abortion on the basis of: rape/incest, danger to mother's health, foetal deformity, broken relationship, poverty, and abortion on demand from their study. They found out that there was a great deal of public stability in attitudes towards abortion especially for the items: health of the mother, rape and fetal deformity. They also established that little change was evident in either race except for increased Black support for abortion when the mother's health was threatened. The amount of convergence was not statistically significant according to the findings. They also found out that blacks remained significantly less likely to support abortion in all 6 cases and also by 1978-1980, almost equally unlikely to oppose abortion in all 6 cases (9% for whites, 12% for blacks). They further established that much of the difference was due to different demographic characteristics of blacks' and whites and the greater degree of religiosity among the blacks. Blacks attitude towards abortion was influenced by factors such as education as had been earlier hypothesised.

In 1990, the Gallup Organisation conducted the largest and most comprehensive survey of U.S attitudes on abortion: "the Abortion Moral and Beliefs survey," using a sample of 2,174 adults. The study established that the majority of Americans disapprove of the majority of abortions. Approximately 25% of the sample disapproved of abortion in

almost all cases except to save the life of the mother (the pro-life group). Another 26% consistently approved of abortion except for very extreme reasons such as sex selection, (pro-choice group), while nearly 50% of the sample disapproved of abortion except for certain “hard cases”- including danger to the life or physical health of the mother, rape, incest or serious fetal deformity (situationalist Moderates group).

The survey also investigated the attitudes towards the personhood of the foetus. The findings established that Americans have strong opinions about the nature of the unborn. Seventy seven per cent of the respondents believed that abortion is an act of murder as bad as killing a born human being. Only 16% believed that abortion is merely a surgical procedure or the removal of tissue. A whole 50% believed that from the moment of the child's conception, the unborn's right to be born supersedes the woman's right to choose. Only 25% believed that the child's right to be born does not outweigh the woman's right to choose – until viability (16%) or birth (7%).

The study also demonstrated that there was no gender gap on abortion. Most women than men (53% to 46%) believed that the unborn child's right to be born outweighs the woman's right to choose. Also more women than men (62% to 49%) believed that life starts at conception compared to 13% of women and 18% of the men who said life began when the woman felt the first movement. Thirteen per cent of the women compared to 14% of the men said that a child becomes human when it can survive on its own while 5% of the woman compared to 10% of the men believed that it became human at the

moment of the birth. Generally the women in the sample were more protective of the unborn life than the men.

Another national opinion poll conducted by the New York Times in 1990, revealed that many Americans personally favour abortion in some circumstances and personally oppose it in some others. Eighty seven per cent of the sample approved of abortion when a mother's health was seriously endangered, 69% supported abortion on the basis of a broken relationship, while 49% compared to 51% supported abortion on the basis of low income.

Another Gallup survey of May 1979 focused on the middle majority (situationalist moderates) who said that they thought abortion should be legal under certain circumstances. They identified 7 circumstances and sought people's opinion regarding if abortion should or should not be legal. The situations included: When the mother's life is endangered, when the mother's mental health is endangered, when the mother's pregnancy is a result of rape or incest, when there is a chance the baby will be born deformed, when the woman may suffer severe health damage, and if the family cannot afford to have the child. The findings established that 78% of the sample supported abortion in the 1st trimester, when mother's life was endangered while 64% supported abortion in the 2nd trimester and 59% supported abortion in the 3rd trimester for the same reason. Fifty nine per cent of the sample supported abortion on the basis of rape/ incest in the 1st trimester, while 32% and 19% supported it in the 2nd and 3rd trimesters consecutively for the same reason. Fifty two per cent of the population supported abortion on the basis of health damage in the 1st trimester while 46% and 33% supported

it for the same reason in the 2nd and 3rd trimesters. Forty four per cent supported abortion on the basis of foetal deformity in the 1st trimester while 37% and 28% supported it for the same reason in the 2nd and 3rd trimesters consecutively. Forty two per cent of the sample supported abortion on the basis of mental health in the 1st trimester while 31% and 22% supported abortion on a similar basis in the 2nd and 3rd trimesters. Fifteen per cent supported abortion on the basis of inability to afford in the 1st trimester while 9% and 4% supported abortion for the same reason in the 2nd and 3rd trimesters.

A Los Angeles Times national opinion poll of September 1983 revealed a gender disparity in abortion attitudes where men projected a more pro-choice attitudes. Fifty percent men compared to 47% women favoured allowing women to have abortion on demand.

Lichter & Rothman (1981) conducted a more detailed study targeting 'media elite'. A total of 240 journalists and broadcasters of the most influential media houses including New York Times, Washington Post, Wall St. Journal, Time Magazine, and Newsweek among others. Fifty percent of the sample denied any religious affiliation. Only 8% went to church in synagogue weekly with 86% attending seldom or never. The findings established that 90% of the sample favoured pro-choice stance. They endorsed that the woman had an absolute right to choose.

Lichter and Rothman (1984) also conducted another study of 104 top Hollywood creators of T.V shows. These were all highly educated, highly paid males living in affluent urban

settings. Only 7% of the sample went to church once a month. They found out that 97% of the sample was pro-choice. *Start here*

Carmody (1983) conducted another study of the "Television elite." He sampled 104 networks writer's producers and executives. He got similar findings with Lichter and Rothmans. Ninety seven per cent of the sample upheld a pro-choice stance - that a woman has a right to choose abortion.

In a major study by Connecticut mutual life insurance of 1980 on attitude towards morality of abortion practice, 64% of those living in big cities said abortion was morally wrong compared to 66% of those living in small cities, 65% in the suburbs and 71% of those in rural areas. Seventy two per cent of those with least religious affiliation said abortion was morally wrong compared to 75% of those with moderate religious affiliation, 78% of those with high religious affiliation and 85% of those with highest religious affiliation. Seventy four per cent of those with lowest income (under \$12,000) said abortion was morally wrong compared to 64% of those with medium income (\$12,000 - \$25,000) and 56% of those with high income (over \$25,000). Seventy four per cent of those with lowest education (11th grade or less), said abortion was morally wrong compared to 67% of those with moderate education (high school graduate), and 54% of those with high education (college or more). Sixty five per cent of those youngest members of the sample of (14-20) said abortion was morally wrong compared to 67% of the immediate group of (21-24), and 59% of the next group of years (25-34). Sixty four per cent of the whites said it was morally wrong compared to 73% of the blacks. Fifty

eight per cent of those with liberal political canalisation said abortion was morally wrong compared to 65% of moderates and 71% of the conservatives.

In the same study, an investigation as to whether abortion is morally wrong or whether it is not a moral issue was conducted among leaders of various groups. Seventy four per cent of religious leaders said that abortion was morally wrong compared to 26% who said it was not a moral issue. Fourty two per cent of the business leaders said abortion was morally wrong compared to 58% who said it was not a moral issue. Fourty percent of the military leaders said it was morally wrong compared to 60% who said it was not a moral issue. Twenty nine per cent of the government leaders said it was morally wrong as opposed to 71% who said it was not a moral issue. Twenty six per cent of education leaders said it was morally wrong compared to 74% who said it was not a moral issue. Twenty five per cent of law and justice leaders said it was morally wrong compared to 75% who said it was not moral issue. Twenty five per cent of the science leaders said it was moral wrong compared to 75% who said it was not a moral issue. Thirty five per cent of news media leaders said it was morally wrong while 33% of voluntary organisation leaders said it was morally wrong compared to 65% of the public leaders who said it was not a moral issue. Generally the study established that geographical characteristics, religious affiliation, and occupational affiliation influence attitudes that people uphold in relation to morality of abortion.

Weeden, (2003) carried out a General Service Survey (GSS) in which he surveyed a representative sample of non-institutionalized Americans aged (35-55) years every year or two from 1972 to 2000. He based his findings on attitudes to abortion in relation to 6

pre-identified items which included: abortion on request, on the basis of the mother's health on the grounds of rape/ incest, on the basis of a broken relationship, on the basis of poverty and on the basis of accidental pregnancy. He established from his findings that 45-50% of the sample supported abortion legality on the basis of a broken relationship and accidental pregnancy. His final findings were that 43% of the sample was solidly pro-choice (supported abortion legality under all the 6 circumstances), 23% were solidly pro-life (supported abortion legality in all cases except to save the mother's life), 42% were situationalist moderates, (opposed abortion on other 3 grounds and supported abortion on the grounds of mother's health rape/incest and serious foetal deformity). Two per cent idiosyncratic irregular patterns of support and opposition occurred. He established from his findings that religiosity was the most dominant predictor of abortion, sharing a variance of 9.5% with abortion attitudes. He also established that higher parental education, intelligence, personal and family income are meaningful indicators of pro-choice attitudes. He also found out that cumulative model using demographic and life history prediction predicted about 12% of the variance in abortion attitudes. Age was however not found to be a significant predictor of abortion attitudes.

Weeden, (2003) also carried out a longitudinal study with a class at Harvard University with a sample of 521 respondents. Sixty six percent of the sample was male while 34% was female. From his findings he concluded that the class was strongly pro-choice with only 10% expressing opposition to abortion rights and 18% expressing moral disapproval of abortion. Nine per cent adopted an 'on the fence' stance in relation to abortion rights, while 11% adopted a moderate stance in relation to morality of abortion (situationalist

moderates stance), while 72% of the sample said abortion was not morally wrong. From the findings, he also established that religiosity was the most dominant predictor of abortion attitudes sharing a 15.5% variance with abortion attitudes. Higher mother's level of education tilted abortion attitude of respondents towards pro-choice sharing 3% of the variance. Gender accounted for 2% of the variance with men being more pro-life than the women. Age accounted for 3% variance with older students being more pro-life.

Weeden, (2003) also conducted a survey among University of Pennsylvania students aged (18-23 years). A sample of 461 students was used with 52% of them being female and 48% being male. The respondents were asked whether abortion should be legal on the basis of the following variables: Fetal deformity, woman's health, rape/incest, couple not wanting more children, poverty, unstable/broken relationship, and interference with education/career.

The findings revealed that 52% of the sample were solidly pro-choice (support abortion legality in each of the 7 circumstances), 6% were solidly pro-life (opposed abortion on all grounds except when a mother's health is endangered), 39% were situationalist moderates (opposed abortion on all grounds except on the grounds of danger to the mother, serious fetal deformity, and rape/incest) and 3% showed idiosyncratic irregular patterns of support and opposition.

In relation to Morality of abortion, 47% indicated abortion was morally wrong. Forty eight per cent said it was not morally wrong while 3% adopted an, 'on the fence attitude.' Age was not found to be a significant predictor of abortion attitudes. Higher father's

income and higher mother's education predicted pro-choice tendencies. Mother's education shared 4% of the variance with abortion attitudes while higher father's education shared 3% of the variance. Mother's income was found to be insignificant.

2.3.1.3 Foreign-based studies outside USA

Agostino & Wahlberg (1991) carried out a study to establish nursing students' attitudes towards abortion and family planning in Italy and Sweden. A sample 229 1st year students from Stockholm, Sweden and 124 from Rome, Italy participated. The study established that 63% of Italians justified abortion on social grounds. Sixty two per cent of Italian and 42% of Swedish students defined it positively. Thirty per cent in both countries gave a technical or neutral decision. Ninety per cent of Italian and 33% of the Swedish students said both partners should decide. From these findings the researchers concluded that the Italian nursing students were more inclined to pro-life while the Swedish students were included towards pro-choice. Similar number (30%) subscribed to situationalist moderates perspective. Religion was a very significant predictor of abortion attitudes.

Ray (2000) carried out a study on attitudes to abortion, and Attitudes to life and Conservatism in Sydney Australia using a sample of 200 people. The findings of her study established that the anti-abortionists were very highly likely to be conservative and generally likely to be pro-life. They were also more likely to be frequent church attendees and of Roman Catholic convictions. The findings also established that approval for

completely unrestricted abortion (abortion on demand) was high at 65%. Only 16% of the sample opposed restricted abortion.

Balakrishnan, et al (1988) conducted another study on attitudes towards abortion in Canada (1988) using a women sample. The findings of the study established that abortion attitudes were related to the women's demographic and social-economic backgrounds. Women who were non-catholic, educated, and less religious and lived in large urban areas were more pro-choice in their abortion attitudes. It was also found out that attitude towards abortion is correlated with attitudes towards marriage, family child bearing in general. Women who placed less value on marriage and child bearing and more value on work and personal freedom were found to be more liberal.

A poll taken in June of 1965 by the Canadian Institute of Public Opinion (Gallup) showed that Canadians supported therapeutic abortion (to preserve a mothers physical health or mental health). A similar poll in January of 1970 showed the public narrowly opposed abortion (43% to 48%), at any time during the first three months. Forty four percent favoured revision of the law to permit abortion for those wishing to have on demand. In the 1990 poll only a small fraction of Canadians (85%) endorsed abortion as being always justified. Majority showed more liberal stances towards abortion

Becker, et al (2000) carried out a survey from a nationally representative sample of 907 men and women aged 15-24 to investigate the knowledge and opinions about abortion in Mexico. From their findings, they established that 54% of the respondents did not know the legal status of abortion in their country. Some (70-83%) of the participants supported abortion legalisation when a pregnancy results from rape or endangers a woman's life or

health. Only 11-22% supported abortion for single women or minors, those with economic constraints, and women who experience contraceptive failure. Low education and conservative attitudes towards contraceptive pills were associated with conservative attitudes. The study also established that knowledge that abortion is sometimes legal did not affect opinions about it.

A Gallup International public opinion poll of 1939 established that 41% of the French people supported abortion on the grounds of foetal deformity compared to 21% who supported it on the grounds of psychological trauma. Only 22% endorsed freedom of choice, over 65% advocated for new and more liberal laws on abortion, 48% sanctioned abortion on the grounds maternal or moral deprivation, while 24% supported abortion on the grounds of the mother's health. This is in opposition of 1973 poll in which 90% of the French supported abortion on the grounds of the mother's health, while 88% supported abortion for a mother under 18 years. Sixty nine per cent endorsed abortion for a mother living alone and without sufficient economic means, while 76% supported abortion in situation where a couple did not want any other child. Eighty two per cent endorsed abortion if the mother or father was physically or mentally incapable of raising a child.

In Britain too, continuous opinion polls have showed changing attitudinal trends over time. In national poll of 1962, 72% of the sample approved abortion on the grounds of foetal deformity. 1965 opinion poll revealed that over 67% supported abortion only under some circumstances compared to 25% who supported availability of abortion on demand. Two National opinion polls commissioned by law reform in 1967 established that 65%

supported abortion on social grounds, while large majorities supported abortion where the mother could not cope with more children, on the grounds of foetal deformity, and on the grounds of rape/incest. Gallup polling since 1966 showed that no fewer than seven in ten Britons approved abortion to safeguard the mother's health, and on the grounds of foetal deformity. Lack of family income elicited 33% approval. Only 25% supported abortion on demand.

Four National surveys taken in West Germany across the 1980s showed that support for elective 1st trimester abortion declined from 35% in 1980 to 22% in 1988. The number of those accepting abortion in special case rose from 47% in 1980 to 61% in 1988. Beginning in 1990s, yearly polls showed that East Germany were much more willing to endorse first trimester abortions.

2.3.2 African-based studies

Oshodin (1985) assessed attitudes concerning desirability of abortion among teenagers in Bendel States in Nigeria in a survey of 1805 male and female secondary students. Sixty five per cent of the teenagers surveyed supported abortion on medical grounds (e.g. to save the life of the mother). Forty percent felt it should be permitted for social reasons (e.g. rape), while 63% felt that it should not be used as a method of family planning. Support for abortion legalisation was greater among females than males and increased with increasing age. Catholic students expressed a greater opposition to abortion compared to those of protestant background or spiritual worshipers.

Orji et al. (2001) conducted a study on University undergraduates' perspectives of liberal law of abortion law in Nigeria. The study was conducted in Awolowo University Ile-ife. The findings established that 22.7% of the students supported a more liberal law on abortion while 59.6% opposed a liberal law. Age and sex were found to be significant predictors of abortion attitudes ($p=0.001$). The students in the science-oriented facility also were found to be more pro-choice. Religion was not a significant predictor of abortion attitudes in this study.

South Africa Social Attitudes Survey (SASAS), a public opinion survey gauged by HSCR (2003) comprising of a sample of nearly 5,000 adults aged 16 years and over, established the following: More than half (56%) of South African adults think that abortion is always wrong. On the basis of foetal deformity, only 21% think that it is "not wrong at all". Almost two-thirds (64%) of black Africans oppose birth defect-related abortion compared to 37% of the Indians, 41% of the coloureds and 23% of the whites. It was also established that opposition to abortion if the concerned family has low income and cannot afford more children was even higher. Seven out of ten (70%) think it is "always wrong". Only one in ten (10%) said, "not wrong at all". Almost three-quarters (74%) of black Africans thought that abortion is always wrong under those given circumstances compared to 59% of Indians and 57% of whites and coloureds.

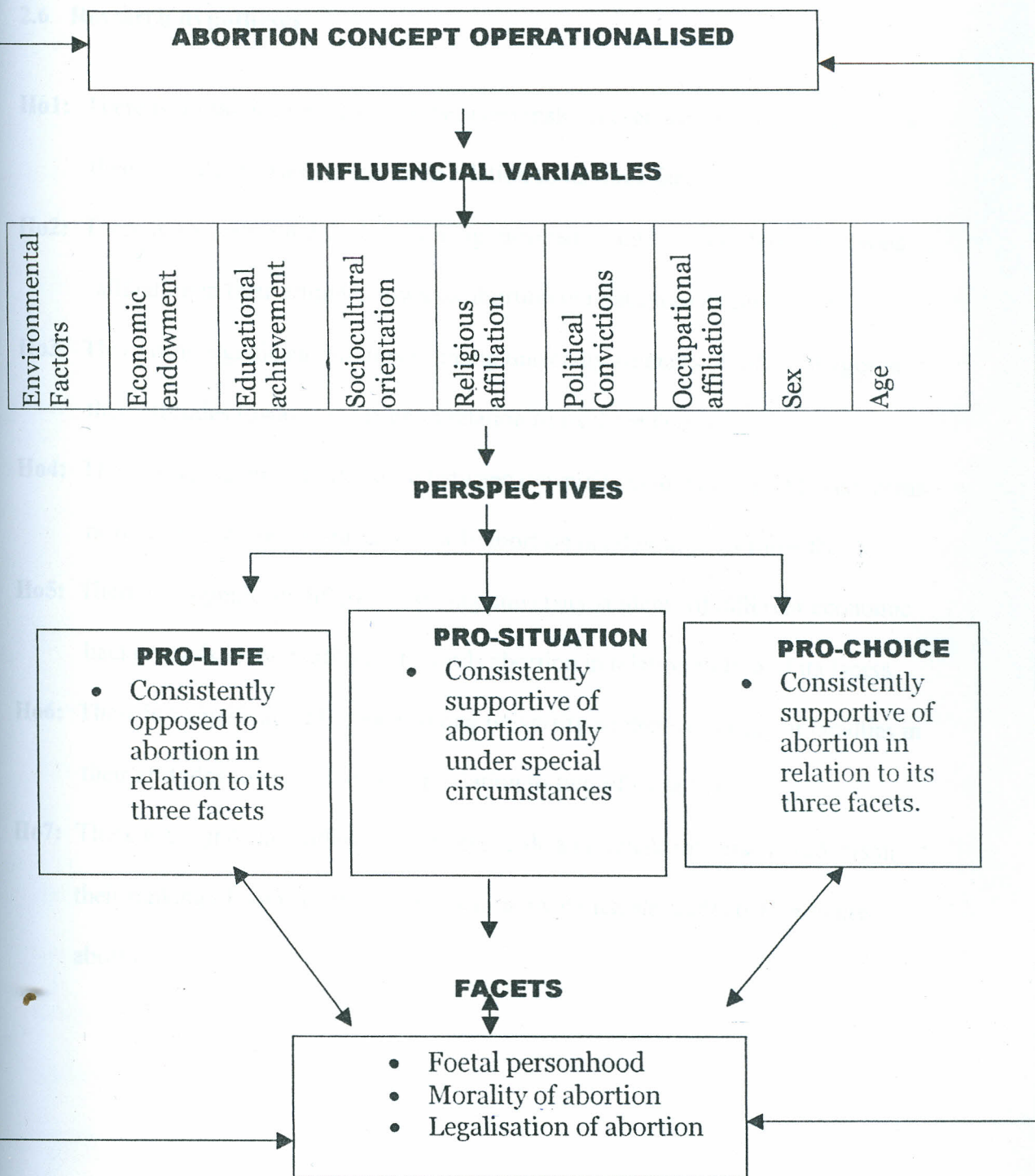
In Kenya a cross-sectional study was carried out by Mwathe et al. (1991) on knowledge, attitude and practice of induced abortion among nurses in Kisii district. The objective of the study was to ascertain the nurses' attitude towards induced abortion. They used a total of 218 nurses for the study, 75-83% were married female nurses younger than 40, hence

in the reproductive age. One thirty four (61.5%) nurses were Protestants and 51% worked in government district hospitals. The findings established that only 26-28% of the nurses thought it was safe to induce abortion at 1 and 2 months of gestation while 31-43% either did not know or were uncertain. Most nurses favoured the current abortion law in Kenya that stipulates that abortion is illegal. Twenty four (11%) of the nurses admitted to have induced abortion before.

2.4 Summary and critical analysis of the review

In this section two classes of theories were reviewed. The theory of moral development has been reviewed to demonstrate that university students have attained a level of moral reasoning that is sufficient to decipher the moral concept of abortion. The theory therefore justifies their selection as study subjects. The psychosocial theory has been reviewed to show the relevance of the study topic for the university students. Current theories on origin of abortion attitudes have also been reviewed to highlight how people come to adopt certain attitudes towards abortion. A review of studies from all over the world has too been done. This world review of studies has shown that people have varying attitudinal preferences towards abortion in relation to its multifarious facets of foetal personhood, morality and legalisation, and that these attitudes are mostly influenced by the people's sociodemographic backgrounds. One observation that emerges from this review is that there is a need for more empirical studies on the area of attitudes towards abortion in Africa and particularly in Kenya.

Figure 2.5 Conceptual model of the operationalised concept of abortion.



2.6 Research hypotheses

- Ho1:** There is no significant difference between male and female university students in their attitudes towards abortion in relation to its three facets.
- Ho2:** There is a significant difference among university students of different religious affiliation in their attitudes towards abortion in relation to its three facets.
- Ho3:** There is no significant difference among university students of different ages in their attitudes towards abortion in relation to its three facets.
- Ho4:** There is no significant difference between university students from different areas of residence in their attitudes towards abortion in relation to its three facets.
- Ho5:** There is a significant difference among university students of different economic backgrounds in their attitudes towards abortion in relation to two of its facets.
- Ho6:** There is a significant difference among university students of different faculties in their attitudes towards abortion in relation to two of its facets.
- Ho7:** There is a significant difference between male and female university students in their ranking of some of the factors that motivate female students to procure abortion.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter discusses a set of methods to be used in the study. The components discussed herein include: Research design, study location, study population, the sample and sampling procedures, ethical considerations, instrumentation, validation, data collection procedures, data analysis and presentation, and pilot study.

3.2 Research design

This study adopted a descriptive survey design. According to Lokesh, (1984), descriptive survey research studies are designed to obtain pertinent and precise information concerning the current status of phenomena and whenever possible to draw valid general conclusions from the facts discovered. Surveys also aim at obtaining information, which can be analysed, patterns extracted and comparison made (Bell, 1993), hence its suitability for this study. The methods are non-experimental as they deal with the relationships among non-manipulated variables. Since the events or conditions have already occurred or exist, the researcher merely selects the relevant variables for analysis of their relationships (Best and Khan, 1993).

3.3 Study location

The study was conducted in two public universities namely Kenyatta and Nairobi Universities. The two universities were purposively chosen because they present students with a wide range of background and courses and therefore are a representative of other universities. At the same time, financial resources were just adequate for the specific sample chosen (two universities) and the researcher was familiar with the two universities.

3.4 Study population

A population consists of all cases of individuals or things or elements that fit a researcher's specification (Keya, 1989). The parent population for this study comprised all unmarried full-time male and female students of Nairobi and Kenyatta universities. The target population consisted of students from the seven sampled faculties indicated in the inclusion criteria below.

3.5 Sampling procedure

Sampling ensures that some elements of the population are selected as a representative of the total population (Keya et al, 1989). To achieve appropriate population representation, stratified random sampling was employed in this study. Stratification took into consideration the following variables:

- Year of study,
- Faculty
- Gender

3.5.1 Inclusion criteria

The criteria for sampling the faculties was such that the chosen faculties reflected specific future occupations to which students would most likely subscribe. This was because the researcher intended to use the faculties to project abortion attitudinal trends in relation to different occupations. In reference to this, seven faculties were purposively selected from the two universities. These were faculties of Education, Environmental studies, and Commerce from Kenyatta University, and faculties of Agriculture, Engineering, Medicine and Law from University of Nairobi.

3.5.2 Exclusion criteria

For the reason given above therefore, all faculties offering general degree programmes that did not reflect a clear future occupation were not included in the sample.

Table 3.1 Kenyatta University students sample distribution table

FACULTY	MALES	FEMALES	TOTAL	PERCENTAGE
Education	22	14	36	17.6%
Commerce	14	16	30	14.6%
Environmental studies	10	14	24	11.7%
TOTAL	46	44	90	43.9%

Table 3.2 University of Nairobi students Sample distribution table

FACULTY	MALES	FEMALES	TOTAL	PERCENTAGE
Law	11	15	26	12.7%
Medicine	20	17	37	18.0%
Engineering	14	9	23	11.2%
Agriculture	10	19	29	14.1%
TOTAL	55	60	115	56.1%

3.6 Ethical considerations

The respondents were guaranteed confidentiality and no respondent was required to divulge his/her name. Informed consent was sought from the respondents. Those not willing to participate were accorded their due rights. At the same time, permission was sought from relevant authorities before the research was conducted.

3.7 Instrumentation

3.7.1 Questionnaire

A questionnaire was used to collect data. The questionnaire had three sections. Section A required the respondents to fill in demographic data. Section B, required the respondents

to indicate their attitudes towards abortion in relation to its multifarious facets of foetal personhood, morality, and legalisation of abortion, through ticking the following levels of likert scale:

- Absolutely agree/absolutely right/strongly support
- Agree/right/support
- Uncertain
- Disagree/wrong/oppose
- Absolutely disagree/absolutely wrong/strongly oppose

Section C contained an open-ended question, which sought to gather students' opinions on factors that motivate female university students to procure abortion.

3.8 Validation of the Instrument

To enhance validity, piloting was carried out to help the researcher in identification of the items in the research instrument that may be ambiguous in eliciting relevant information. Assistance was also sought from friends, colleagues, and acquaintances. The supervisor in charge verified the face and content value of the instrument. Modifications of the themes were then made where necessary.

3.9 Data Collection Procedures

3.9.1 General data collection procedure

Permission to carry out the research was obtained from the office of the President as required by law. Permission was also obtained from the university authorities. The

researcher then visited the various campuses to get acquainted with the areas of residence of the groups targeted for study. Research assistants were identified and dates to administer the instrument in the various campuses were set.

3.9.2 Specific data collection procedure

The researcher self-administered the questionnaires to respondents with the help of research assistants. The respondents were approached in their hostels or lecture halls and instructed on how to fill the questionnaires. To achieve a good return ratio, the room numbers of the respondents were written down. A total of two hundred and twenty five questionnaires were distributed. Out of those, two hundred and five were used for analysis. Thirteen of the questionnaires were not returned, and seven of those returned were insufficiently filled and were consequently treated as spoilt.

4.0 Data Analysis and Presentation

The raw data collected was coded and analysis done by computer via the Statistical Package for Social Sciences (SPSS). This process of data analysis required the use of a computer-spread sheet, which was developed by the researcher with the professional assistance of a computer specialist. The study generated both qualitative and quantitative data, hence analysis took both qualitative and quantitative forms. Descriptive statistics, which involved the use of frequencies, totals, percentages, and tabulation, was done to check the attitudinal trends. Presentation was done in narrative, tabular and chart forms. The data was further subjected to significance tests using t-test and ANOVA chi-square test. The analysed data was used in providing answers to the research questions that the

study sought to answer. Research questions were answered by the use of means. The five levels of attitudinal preferences in relation to the three facets of abortion (foetal personhood, morality of abortion and legalisation of abortion) were consecutively given the following response options:

- Absolutely agree/absolutely right/strongly support..... (5)
- Agree/right/support..... (4)
- Uncertain..... (3)
- Disagree/wrong/oppose..... (2)
- Absolutely disagree/absolutely wrong/strongly oppose..... (1)

The following mean theme was adopted:

- Absolutely agree/absolutely right/strongly support..... 4.5000--5.0000
- Agree/right/support..... 3.5000--4.4999
- Uncertain..... 2.5000--3.4999
- Disagree/wrong/oppose..... 1.5000--2.4999
- Absolutely disagree/absolutely wrong/strongly oppose..... 0.0000--1.4999

Content analysis was done for the open-ended question in section C of the instrument.

Percentages and frequencies were used to make deductions

The significance of the stated hypotheses were tested as follows:

Ho.1 at $\alpha = 0.05$ level of significance: There was no significant difference between male and female university students in their attitudes towards abortion in relation to its three facets. A t-test was conducted on the mean scores of male and female students.

Ho.2 at $\alpha = 0.05$ level of significance: There was no significant difference among university students of different religious affiliations in their attitudes towards abortion in relation to its three facets. ANOVA was conducted on the mean scores of different religious groups.

Ho.3 at $\alpha = 0.05$ level of significance: There was no significant difference among university students of different age groups in their attitudes towards abortion in relation to its three facets. ANOVA was conducted on the mean scores of different age groups.

Ho.4 at $\alpha = 0.05$ level of significance: There was no significant difference between university students of different areas of residence in their attitudes towards abortion in relation to its three facets. A t-test was done on the means of rural and urban students.

Ho.5 at $\alpha = 0.05$ level of significance: There was no significant difference among university students of different economic backgrounds in their attitudes towards abortion in relation to its three facets. ANOVA was conducted on the mean scores of students from different levels of income.

Ho.6 at $\alpha = 0.05$ level of significance: There was no significant difference among university students of different faculties in their attitudes towards abortion in relation to its three facets. ANOVA was conducted on the mean scores of students from different faculties.

Ho.7 at $\alpha = 0.05$ level of significance: There was no significant difference between male and female students in their ranking of factors that motivate female university students to procure abortion. Chi-square was performed on the percentages of different factors given.

4.1 Pilot Study

A trial study was carried out before the main study. Data collected in the study was analysed in line with the procedures laid down for the main study. Thirty students from Jomo Kenyatta University faculties of agriculture and engineering participated in this study. The pilot study helped in the improvement of data collection techniques, and improvement and validation of the research instrument. It also allowed a pre-run of the descriptive and inferential analytical procedures.

CHAPTER FOUR

RESULTS OF THE STUDY

5.1 Introduction

The purpose of this study was to investigate attitudes towards abortion among Kenyan university undergraduate students. This chapter presents the results of this investigation based on the following areas:

- (a) The students' attitudes towards abortion in relation to its three facets of foetal personhood, morality, and legalisation of abortion.
- (b) The students' existing attitudinal trends on the basis of gender, religion, age, area of residence, parental income and faculty.
- (c) Abortion attitudes that students subscribe to in relation to pre-identified perspectives of pro-life, pro-choice, situationalists moderates.
- (d) Main factors that motivate female university students to procure abortion.

The chapter has been organised in two sections namely descriptive analysis section (section A), and inferential analysis section, (section B). The first section presents the findings of the major questions explored in the study while the second section presents the findings of the seven null hypotheses formulated. The presentation of the results of the first section is organised around each of the above named six areas, while the presentation of the results of the second section is organised around each of the seven research hypotheses tested.

5.2 Descriptive statistics

5.2.1 Research question one: What are the students' attitudes towards abortion in relation to its three facets of foetal personhood, morality, and legalisation?

Table 5.2 (a) Students' attitudes towards foetal personhood

FETAL PERSONHOOD VARIABLES	STANCES										MEAN
	ABSOLUTELY AGREE		AGREE		UNCERTAIN		DISAGREE		ABSOLUTELY DIASAGREE		
	N	%	N	%	N	%	N	%	N	%	
Human Life begins at conception	143	68.8	44	21.5	8	3.9	5	2.4	5	2.4	4.5171
Human life begins after delivery	13	6.3	14	6.8	7	3.4	68	33.2	103	50.2	1.8390
A foetus is a complete person	86	42.0	72	35.1	29	14.1	15	7.3	3	1.5	4.0683
A foetus is entitled to fundamental right to life like other persons	119	58.0	64	31.2	12	5.9	7	3.4	3	1.5	4.4098
A foetus' right to live outweighs a woman's right to decide whether to have a baby	75	36.6	61	29.8	26	12.7	33	16.1	10	4.9	3.7707
Abortion is murder of a person	126	61.5	50	24.4	9	4.4	16	7.8	4	2.0	4.3561
Abortion is murder of a semi-human being	15	7.3	14	6.8	29	14.1	76	37.1	71	34.6	2.1512
Abortion is a surgical removal of a human tissue	14	6.8	20	9.8	36	17.6	62	30.2	73	35.6	2.2195
A deformed foetus is a complete human being	73	35.6	55	26.8	43	21.0	27	13.2	7	3.4	3.7805
A deformed foetus is entitled to the fundamental right to life	91	44.4	61	29.8	37	18.0	10	4.9	6	2.9	4.0780
Abortion of a deformed foetus is murder	95	46.3	46	22.4	37	18.0	18	8.8	9	4.4	3.9756
A person's life is sacred	159	77.6	31	15.1	8	3.9	4	2.0	3	1.5	4.6537
The life of a healthy foetus is sacred	139	67.8	39	19.0	17	8.3	6	2.9	4	2.0	4.4780
The life of a deformed foetus is sacred	119	58.0	33	16.1	33	16.1	13	6.3	7	3.4	4.1902

From table 5.2 (a) above, it can be observed that most of the students feel that human life begins at conception, a foetus is entitled to fundamental right to life like other persons, abortion is murder, a person's life is sacred, and the life of both a healthy and a deformed foetus is sacred.

Table 5.2 (b) Students' attitudes towards morality of abortion

MORAL VARIABLES	STANCES										MEAN
	ABSOLUTELY RIGHT		RIGHT		UNCERTAIN		WRONG		ABSOLUTELY WRONG		
	N	%	N	%	N	%	N	%	N	%	
When the mother's life is seriously endangered	104	50.7	78	38.0	9	4.4	7	3.4	7	3.4	4.2927
When the woman becomes pregnant through rape/incest	29	14.1	39	19.0	42	20.5	64	31.2	31	15.1	2.8780
When there is a chance of a serious foetal deformity	34	16.6	56	27.3	41	20.0	40	19.5	34	16.6	3.1171
When the woman does not have enough income to care for a child	8	3.9	9	4.4	10	4.9	54	26.3	124	60.5	1.6488
On the basis of a broken relationship	1	0.5	6	2.9	11	5.4	42	20.5	145	70.7	1.4195
When the woman is in school or in the process of career advancement	2	1.0	13	6.3	21	10.2	42	20.5	127	62.0	1.6390
In case of failed contraception	4	2.0	4	2.0	14	6.8	51	24.9	132	64.4	1.5220
On request (for any or no reason)	2	1.0	4	2.0	7	3.4	46	22.4	146	71.2	1.3902
As a method of family planning	2	1.0	2	1.0	2	1.0	36	17.6	163	79.5	1.2634
On the basis of sex selection	1	0.5	2	1.0	1	0.5	29	14.1	172	83.9	1.1854

From table 5.2 (b) above, most students view abortion as being absolutely right when the mother's life is seriously in danger. Majority however (over 60%) feel that abortion on the basis of sex selection, as a method of family planning, on request, on the basis of a broken relationship, in case of failed contraception, when the woman is in school or in the process of career advancement, and on the basis of income, is absolutely wrong.

Table 5.2 (c) Students' attitudes towards legalisation of abortion

LEGAL VARIABLES	STANCES										MEAN
	STRONGLY SUPPORT		SUPPORT		UNCERTAIN		OPPOSE		STRONGLY OPPOSE		
	N	%	N	%	N	%	N	%	N	%	
When the mother's life is seriously endangered	115	56.1	65	31.7	8	3.9	2	1.0	15	7.3	4.2878
When the woman becomes pregnant through rape/incest	26	12.7	41	20.0	38	18.5	55	26.8	45	22.0	2.7756
When there is a chance a serious foetal deformity	30	14.6	54	26.3	44	21.5	34	16.6	43	21.0	2.9610
When the woman does not have enough income to care for a child	8	3.9	10	4.9	12	5.9	46	22.4	129	62.9	1.6488
On the basis of a broken relationship	2	1.0	6	2.9	7	3.4	46	22.4	144	70.2	1.4244
When the woman is in school or advancing career	4	2.0	8	3.9	13	6.3	54	26.3	126	61.5	1.5854
In case of failed contraception	3	1.5	7	3.4	10	4.9	44	21.5	141	68.8	1.4780
On request (for any or no reason)	2	1.0	8	3.9	6	2.9	42	20.5	147	71.7	1.4244
As a method of family planning	3	1.5	2	1.0	3	1.5	35	17.1	162	79.0	1.2927
On the basis of sex selection	1	0.5	1	0.5	1	0.5	31	15.1	171	83.4	1.2000

Table 5.2 (c) shows that majority of the students strongly support legalisation of abortion when the mother's life is seriously in danger. However majority, strongly oppose legalisation of abortion on the basis of sex selection, as a method of family planning, on request, on the basis of broken relationship, in case of failed contraception, when the woman does not have enough income to care for the child, and when the woman is in school or in college or in the process of career advancement.

5.2.2 Research question two: What are the students' attitudes towards foetal personhood, morality, and legalisation of abortion on the basis of gender, religion, age, area of residence parental income and faculty?

Table 5.3 (a) Students' attitudes towards foetal personhood by gender

Foetal personhood variables	Males		Females	
	Mean	Stance	Mean	Stance
Human Life begins at conception	4.3663	AG	4.6635	AA
Human life begins after delivery	1.8812	DA	1.7981	DA
A foetus is a complete person	3.9109	AG	4.2212	AG
A foetus is entitled to fundamental right to life like other persons	4.3069	AG	4.5096	AA
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.8713	AG	3.6731	AG
Abortion is murder of a person	4.2475	AG	4.4615	AG
Abortion is murder of a semi-human being	2.1287	DA	2.1731	DA
Abortion is a surgical removal of a human tissue	2.0891	DA	2.3462	DA
A deformed foetus is a complete human being	3.7525	AG	3.8077	AG
A deformed foetus is entitled to the fundamental right to life	4.0297	AG	4.1250	AG
Abortion of a deformed foetus is murder	3.8911	AG	4.0577	AG
A person's life is sacred	4.6040	AA	4.7019	AA
The life of a foetus is sacred	4.4257	AG	4.5288	AA
The life of a deformed foetus is sacred	4.1188	AG	4.2596	AG

From table 5.3 (a) above, it can be observed that both male female students feel that human life begins at conception, a foetus is a complete human being, a foetus is entitled to fundamental right to life like other persons, abortion is murder, a person's life is sacred, and the life of both a healthy and a deformed foetus is sacred.

Table 5.3 (b) Attitudes towards morality of abortion by gender

Moral variables	Males		Females	
	Mean	Stance	Mean	Stance
When the mother's life is seriously endangered	4.2178	RT	4.3654	RT
When the woman becomes pregnant through rape/incest	2.9307	UN	2.8269	UN
When there is a chance of a serious foetal deformity	3.1584	UN	3.0767	UN
When the woman does not have enough income to care for the child.	1.6931	WR	1.6058	WR
On the basis of a broken relationship	1.4554	WR	1.3846	AW
When the woman is in school or in college or in the process of career advancement	1.6733	WR	1.6058	WR
In case of failed contraception	1.5644	WR	1.4808	AW
On request (for any or no reason)	1.4554	AW	1.3269	AW
As a method of family planning	1.3465	AW	1.1827	AW
On the basis of sex selection	1.1980	AW	1.1731	AW

According to the results of the table above, both male and female students felt that abortion is right only when the mother's life is seriously in danger. Both were uncertain whether abortion is right or wrong on the basis of rape/incest and where there is a chance of serious foetal deformity. Both viewed abortion under other circumstances as wrong.

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Table 5.3 (c) Attitudes towards legalisation of abortion by gender

Legal variables	Males		Females	
	Mean	Stance	Mean	Stance
When the mother's life is seriously endangered	4.1980	SP	4.3750	SP
When the woman becomes pregnant through rape/incest	2.8218	UN	2.7308	UN
When there is a serious chance of foetal deformity	2.9703	UN	2.9519	UN
When the woman does not have enough income to care for the child.	1.7228	OP	1.5769	OP
On the basis of a broken relationship	1.4752	SO	1.3750	SO
When the woman is in school or in college or in the process of career advancement	1.5842	OP	1.5865	OP
In case of failed contraception	1.5644	OP	1.3942	SO
On request (for any or no reason)	1.5149	OP	1.3365	SO
As a method of family planning	1.3366	SO	1.2500	SO
On the basis of sex selection	1.2079	SO	1.1923	SO

From the results, both male and female students support legalisation of abortion be when the mother's life is in danger. They are however uncertain if abortion should be legalised on the basis of rape and serious foetal deformity. They are opposed to legalisation of abortion on all the other grounds.

Table 5.4 (a) Attitudes towards foetal personhood by religious affiliation

Foetal personhood variables	Catholic		Protestant		Muslims		Others		None-Religious	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
Human Life begins at conception	4.8000	AA	4.5118	AA	4.4909	AG	4.2500	AG	1.0000	AD
Human life begins after delivery	1.8000	DA	1.8661	DA	1.4667	DA	2.3750	DA	5.0000	AA
A foetus is a complete human being	4.0909	AG	4.0787	AG	4.0667	AG	3.7500	AG	1.0000	AD
A foetus is entitled to fundamental right to life like other persons	4.6000	AA	4.3858	AG	4.4364	AG	4.2500	AG	1.0000	AD
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.7273	AG	3.7559	AG	4.2000	AG	3.5000	AG	1.0000	AD
Abortion is murder of a person	4.6667	AA	4.2992	AG	4.4364	AG	4.1250	AG	1.0000	AD
Abortion is murder of a semi-human being	2.2909	DA	2.1102	DA	1.9333	DA	2.2500	DA	2.0000	AG
Abortion is a surgical removal of a human tissue	2.4182	DA	2.1339	DA	2.1333	DA	2.3750	DA	4.0000	AG
A deformed foetus is a complete human being	3.9091	AG	3.7244	AG	3.9333	AG	3.5000	AG	1.5000	DA
A deformed foetus is entitled to the fundamental right to life	4.1273	AG	4.0472	AG	4.5333	AA	3.3750	AA	1.5000	DA
Abortion of a deformed foetus is murder	4.0545	AG	3.9449	AG	4.4667	AG	3.0000	AG	1.0000	AD
A person's life is sacred	4.6000	AA	4.6378	AA	4.8667	AA	4.8750	AA	5.0000	DA
The life of a foetus is sacred	4.7333	AA	4.4724	AG	4.4364	AG	4.3750	AG	3.0000	DA
The life of a deformed foetus is sacred	4.2364	AG	4.1417	AG	4.4667	AG	4.1250	AG	3.0000	DA

Table 5.4 (a) above shows that students from the different religious affiliation absolutely agree that a person's life is sacred. While Catholics and Protestants absolutely agree that human life begins at conception, Muslims and students from other religions only agree. It is also notable that while all the other students only agree that abortion is murder of a person, the life a foetus is sacred, and that a foetus is entitled to fundamental right to life like other persons, the Catholics absolutely agree. The non-religious students absolutely disagree with all the pro-life stances upheld by the others.

Table 5.4 (b) Attitudes towards morality of abortion by religious affiliation

Moral variables	Catholic		Protestant		Muslims		Others		None-religious	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.1818	RT	4.3622	RT	4.0667	RT	5.0000	AR	4.3750	RT
When the woman becomes pregnant through rape/incest	2.2667	WR	2.9134	UN	2.8727	UN	5.0000	AR	3.5000	RT
When there is a serious chance of foetal deformity	3.0545	UN	3.1339	UN	2.9333	UN	5.0000	AR	3.6250	RT
When the woman does not have enough income to care for the child	1.6909	WR	1.6850	WR	1.2000	AW	5.0000	AR	1.6250	WR
On the basis of a broken relationship	1.4364	AW	1.4331	AW	1.2000	AW	5.0000	UN	1.5000	WR
When the woman is in school or in the process of advancing career	1.6909	WR	1.6535	WR	1.3333	AW	5.0000	AR	1.6250	WR
In case of failed contraception	1.5091	WR	1.5591	WR	1.2000	AW	5.0000	AR	1.6250	WR
On request	1.4182	AW	1.3937	AW	1.1333	AW	5.0000	AR	1.6250	WR
As a method of family planning	1.2000	AW	1.2913	AW	1.0667	AW	5.0000	AR	1.6250	WR
On the basis of sex selection	1.1455	AW	1.1969	AW	1.0667	AW	5.0000	UN	1.5000	WR

From the table above, students belonging to other religious groups agree that abortion is right when the woman becomes pregnant through rape or incest and when there is a chance of a serious foetal deformity. While the Catholics felt it was wrong on the basis of rape/incest, and are uncertain in relation to the foetal deformity circumstance, the Muslims and Protestants are uncertain on both circumstances. The non-religious students felt that abortion is absolutely right under all the circumstances.

Table 5. 4 (c) Attitudes towards legalisation of abortion by religious affiliation

Legal variables	Catholic		Protestant		Muslim		Non-religious		Others	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.2545	SP	4.3228	SP	4.0667	SP	5.0000	SS	4.3750	SP
When the woman becomes pregnant through rape/incest	2.7273	UN	2.8425	UN	2.1333	OP	5.0000	SS	3.2500	UN
When there is a serious chance of foetal deformity	2.8909	UN	2.9921	UN	2.6667	UN	5.0000	SS	3.5000	SP
When the woman does not have enough income to care for child	1.7273	OP	1.6378	OP	1.3333	SO	5.0000	SS	1.8750	OP
On the basis of a broken relationship	1.3818	SO	1.4646	SO	1.2000	SO	5.0000	SS	1.5000	OP
When the woman is in school or advancing career	1.6000	OP	1.5984	OP	1.4000	SO	5.0000	SS	1.6250	OP
In case of failed contraception	1.4545	SO	1.5118	OP	1.2000	SO	5.0000	SS	1.6250	OP
On request (for any or no reason)	1.4545	SO	1.4252	SO	1.2000	SO	5.0000	SS	1.6250	OP
As a method of family planning	1.2000	SO	1.3386	SO	1.1333	SO	5.0000	SS	1.5000	OP
On the basis of sex selection	1.2000	SO	1.1811	SO	1.1333	SO	5.0000	SS	1.6250	OP

From the results of the above table, students of all religious affiliation approve of abortion legalisation when the mother's life is in danger. Except for Muslims who oppose abortion on the grounds of rape/incest, the others are uncertain if abortion should be legalised on the basis of rape/incest or in the case of a serious foetal deformity. The non-religious strongly support abortion legalisation on all the given ten circumstances.

Table 5.5 (a) Attitudes towards foetal personhood by age group

Foetal personhood variables	(18-21)		(22-25)		(26-30)		(31 +)	
	Mean	Stance	Mean	Stance	Mean	Stance	Mean	Stance
Human Life begins at conception	4.6066	AA	4.4748	AG	4.7500	AA	4.0000	AG
Human life begins after delivery	1.7377	DA	1.8993	DA	1.2500	DA	2.0000	DA
A foetus is a complete person	4.1311	AG	4.0576	AG	3.7500	AG	3.0000	UN
A foetus is entitled to fundamental right to life like other persons	4.4262	AG	4.4173	AG	4.0000	AG	4.0000	AG
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.8361	AG	3.7410	AG	3.7500	AG	4.0000	AG
Abortion is murder of a person	4.4918	AG	4.2878	AG	4.7500	AA	4.0000	AG
Abortion is murder of a semi-human being	1.9344	DA	2.2662	DA	1.5000	DA	2.0000	DA
Abortion is a surgical removal of a human tissue	2.3607	DA	2.1511	DA	2.5000	UN	2.0000	DA
A deformed foetus is a complete human being	3.6721	AG	3.8633	AG	3.0000	UN	2.0000	DA
A deformed foetus is entitled to the fundamental right to life	3.9508	AG	4.1367	AG	4.0000	AG	4.0000	AG
Abortion of a deformed foetus is murder	3.9672	AG	3.9712	AG	4.2500	AG	4.0000	AG
A person's life is sacred	4.5738	AA	4.6978	AA	4.5000	AA	4.0000	AG
The life of a foetus is sacred	4.4426	AG	4.4964	AG	4.5000	AA	4.0000	AG
The life of a deformed foetus is sacred	4.0820	AG	4.2374	AG	4.2500	AG	4.0000	AG

From table 5.5 (a) above, it can be observed that students from all age groups absolutely agree that a person's life is sacred, except students over (31+) years who only agree.

Those within in the age group of (26-30) years absolutely agree that abortion is murder of a person while the rest only agree. All age groups disagree that life begins at delivery.

Those between the age of (18-21) years and (26-30) years absolutely agree that human life begins at conception while those of the age group (22-25) and (31+) years only agree.

Table 5.5 (b) Attitudes towards morality of abortion by age

Moral variables	(18-21)		(22-25)		(26-30)		(31+)	
	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.4098	RT	4.2302	RT	4.7500	AR	4.0000	RT
When the woman becomes pregnant through rape/incest	2.9836	UN	2.8345	UN	2.5000	UN	4.0000	RT
When there is a serious chance of foetal deformity	3.1475	UN	3.0935	UN	3.2500	UN	4.0000	RT
When the woman does not have enough income to care for the child.	1.5410	WR	1.6978	WR	1.5000	WR	2.0000	WR
On the basis of a broken relationship	1.3279	AW	1.4604	AW	1.5000	WR	1.0000	AW
When the woman is in school or in college or in the process of career advancement	1.6885	WR	1.6187	WR	1.5000	WR	2.0000	WR
In case of failed contraception	1.4426	AW	1.5468	WR	1.5000	WR	3.0000	UN
On request (for any or no reason)	1.3279	AW	1.3957	AW	1.5000	WR	4.0000	RT
As a method of family planning	1.2295	AW	1.2734	AW	1.2500	AW	2.0000	WR
On the basis of sex selection	1.1639	AW	1.1871	AW	1.2500	AW	2.0000	WR

The results of the table above show that all the age groups feel that abortion is right on the grounds of saving a mother's life. While all the age groups are uncertain whether abortion is right or wrong on the basis of rape/incest and serious foetal deformity, those aged 31 + feel it is right. It is also interesting to note that while the others feel that abortion is either wrong or absolutely wrong on the basis of the last three circumstances, those aged 31+ felt that abortion was right under similar circumstances.

Table 5.5 (c) Attitudes towards legalisation of abortion by age group

Legal variables	(18-21)		(22-25)		(26-30)		(31+)	
	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.3770	SP	4.2662	SP	3.7500	SP	4.0000	SP
When the woman becomes pregnant through rape/incest	2.8197	UN	2.7698	UN	2.0000	OP	4.0000	SP
When there is a serious chance of foetal deformity	3.1311	UN	2.8921	UN	2.5000	UN	4.0000	SP
When the woman does not have enough income to care for child	1.6393	OP	1.6619	OP	1.2500	OP	2.0000	OP
On the basis of a broken relationship	1.4262	SO	1.4317	SO	1.2500	SO	1.0000	SO
When the woman is in school or advancing career	1.6721	OP	1.5540	OP	1.2500	OP	2.0000	OP
In case of failed contraception	1.4918	SO	1.4676	SO	1.2500	SO	3.0000	UN
On request	1.3770	SO	1.4317	SO	1.2500	SO	4.0000	SP
As a method of family planning	1.3607	SO	1.2662	SO	1.0000	SO	2.0000	OP
On the basis of sex selection	1.2131	SO	1.1942	SO	1.0000	SO	2.0000	OP

From the above table, most students of all ages support abortion legalisation when the mother's life is in danger. While students aged (18-30) are uncertain about legalisation of abortion on the basis of rape/incest and serious foetal deformity, older students (31+) support it on similar grounds. While the other students absolutely disapprove of abortion on request, students aged (31+) approve of it on the same ground.

Table 5.6 (a) Attitudes towards foetal personhood by area of residence

Foetal personhood variables	Rural		Urban	
	Mean	Stance	Mean	Stance
Human Life begins at conception	4.5164	AA	4.5181	AA
Human life begins after delivery	1.7459	DA	1.9759	DA
A foetus is a complete person	4.0574	AG	4.0843	AG
A foetus is entitled to fundamental right to life like other persons	4.4180	AG	4.3976	AG
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.9508	AG	3.5060	AG
Abortion is murder of a person	4.4098	AG	4.2771	AG
Abortion is murder of a semi-human being	2.0738	DA	2.2651	DA
Abortion is a surgical removal of a human tissue	2.2377	DA	2.1928	DA
A deformed foetus is a complete human being	3.7295	AG	3.8554	AG
A deformed foetus is entitled to the fundamental right to life	4.1148	AG	4.0241	AG
Abortion of a deformed foetus is murder	4.1311	AG	3.7470	AG
A person's life is sacred	4.6148	AA	4.7108	AA
The life of a foetus is sacred	4.5663	AA	4.4180	AG
The life of a deformed foetus is sacred	4.1721	AG	4.2169	AG
Abortion of either a healthy or deformed foetus constitutes a violation of human rights	4.2049	AG	4.0000	AG

From the table above, there was no much difference in the students' attitude towards foetal parenthood on the basis of residential area. Both students from rural and urban areas absolutely agree that a person's life is sacred, and that life begins at conception. However, while those who reside in the rural areas absolutely agree that a foetus life is sacred, those from urban areas only agree.

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Table 5.6 (b) Attitudes towards morality of abortion by area of residence

Moral variables	Rural		Urban	
	Mean	Stance	Mean	Stance
When the mother's life is seriously endangered	4.2049	RT	4.4217	RT
When the woman becomes pregnant through rape/incest	2.6475	UN	3.2169	UN
When there is a chance of a serious foetal deformity	2.9344	UN	3.3855	UN
When the woman does not have enough income to care for the child.	1.4836	AW	1.8915	WR
On the basis of a broken relationship	1.3607	AW	1.5060	WR
When the woman is in school or in college or in the process of career advancement	1.5328	WR	1.7952	WR
In case of failed contraception	1.4672	AW	1.6024	WR
On request (for any or no reason)	1.3115	AW	1.5060	WR
As a method of family planning	1.2213	AW	1.3253	AW
On the basis of sex selection	1.1967	AW	1.1687	AW

The above table shows that students from both rural and urban settings feel that abortion is morally right when the mother's life is in danger. They are also both uncertain whether abortion is right or wrong on the basis of serious foetal deformity and rape/incest. Those from rural setting however tend to feel that abortion is absolutely wrong on the basis of the other remaining factors compared to their urban counterparts who only feel it is wrong.

Table 5.6 (c) Attitudes towards legalisation of abortion by area of residence

Legal variables	Rural		Urban	
	Mean	Stance	Mean	Stance
When the mother's life is seriously endangered	4.2049	SP	4.4096	SP
When the woman becomes pregnant through rape/incest	2.5656	UN	3.0843	UN
When there is a serious chance of foetal deformity	2.7951	UN	3.2048	UN
When the woman does not have enough income to care for the child.	1.4344	SO	1.9639	OP
On the basis of a broken relationship	1.3607	SO	1.5181	OP
When the woman is in school or in the process of her career advancement	1.4836	SO	1.7349	OP
In case of failed contraception	1.4508	SO	1.5181	OP
On request (for any or no reason)	1.3852	SO	1.4819	SO
As a method of family planning	1.2459	SO	1.3614	SO
On the basis of sex selection	1.2131	SO	1.1807	SO

The above table shows that students from both rural and urban settings support abortion legalisation to save the mother's life. They however oppose abortion legalisation on majority of the other grounds except on the basis of rape/incest and serious foetal deformity for which they are uncertain. While students from rural areas are generally strongly opposed to abortion legalisation on majority of the grounds however, their urban counterparts are only opposed.

Table 5.7 (a) Attitudes towards foetal personhood by parental income

Foetal personhood variables	Below 10,000 (Low Income)		11,000-35,000 (Middle Income)		Over 35,000 (High Income)	
	Mean	Stance	Mean	Stance	Mean	Stance
Human Life begins at conception	4.5901	AA	4.2500	AG	4.3824	AG
Human life begins after delivery	1.8385	DA	1.8750	DA	1.8824	DA
A foetus is a complete person	4.0932	AG	4.1250	AG	4.0000	AG
A foetus is entitled to fundamental right to life like other persons	4.4472	AG	4.5000	AA	4.1765	AG
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.8199	AG	4.0000	AG	3.6471	AG
Abortion is murder of a person	4.4037	AG	4.3750	AG	4.0882	AG
Abortion is murder of a semi-human being	2.1553	DA	2.1250	DA	1.9706	DA
Abortion is a surgical removal of a human tissue	2.1801	DA	2.6250	UN	2.3235	DA
A deformed foetus is a complete human being	3.8012	AG	3.8750	AG	3.5882	AG
A deformed foetus is entitled to the fundamental right to life	4.0621	AG	4.0000	AG	4.1765	AG
Abortion of a deformed foetus is murder	4.0311	AG	3.7500	AG	3.8824	AG
A person's life is sacred	4.7019	AA	4.6250	AA	4.4706	AG
The life of a foetus is sacred	4.5155	AA	4.5000	AA	4.2647	AG
The life of a deformed foetus is sacred	4.2547	AG	3.8750	AG	3.9706	AG
Abortion of either a healthy or deformed foetus constitutes a violation of human rights	4.1615	AG	4.0000	AG	3.9706	AG

The results of the table above show that students from low and middle-income levels absolutely agree that a person's life and that of a foetus is sacred. Those from high income only agree. It can also be noted that those from low income absolutely agree that human life begins at conception while those others only agree.

Table 5.7 (b) Attitudes towards morality of abortion by parental income

Moral variables	Low Income		Middle Income		High Income	
	Mean	Stance	Mean	Stance	Mean	Stance
When the mother's life is seriously endangered	4.3292	RT	4.3750	RT	4.2941	RT
When the woman becomes pregnant through rape/incest	2.8571	UN	3.6250	RT	2.7941	UN
When there is a serious chance of foetal deformity	3.1056	UN	3.7500	RT	2.9118	UN
When the woman does not have enough income to care for a child	1.6398	WR	1.2500	AW	1.5882	WR
On the basis of a broken relationship	1.3975	AW	1.2500	AW	1.4118	AW
When the woman is in school or in the process of career advancement	1.6333	WR	1.1250	AW	1.6471	WR
In case of failed contraception	1.5342	WR	1.5000	WR	1.4412	AW
On request (for any or no reason)	1.3851	AW	1.2500	AW	1.4118	AW
As a method of family planning	1.2547	AW	1.1250	AW	1.2941	AW
On the basis of sex selection	1.1677	AW	1.2500	AW	1.2333	AW

From the above table, it can be observed that while the students from the low and high-income backgrounds are uncertain if abortion is right or wrong when the woman becomes pregnant through rape or incest, and when there is a chance of a serious foetal deformity, those from middle income agree that abortion is right under similar circumstances.

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Table 5.7 (c) Attitudes towards legalisation of abortion by parental income

Legal circumstances	Low Income		Middle Income		High Income	
	Mean	Stance	Mean	Stance	Mean	Stance
When the mother's life is seriously in danger	4.2792	SP	4.2500	SP	4.4706	SP
When the woman becomes pregnant through rape/incest	2.7205	UN	3.6250	SP	2.7059	UN
When there is a serious chance of fetal deformity	2.9814	UN	3.5000	SP	2.8529	UN
When the woman does not have enough income to care for the child	1.6211	OP	1.2500	SO	1.6765	OP
On the basis of a broken relationship	1.4099	SO	1.2500	SO	1.3824	SO
When the woman is in school in the process of career advancement	1.5901	OP	1.1250	SO	1.5294	OP
In case of failed contraception	1.4720	SO	1.3750	SO	1.5000	OP
On request (for any or no reason)	1.4286	SO	1.2500	SO	1.4118	SO
As a method of family planning	1.2795	SO	1.2590	SO	1.3529	SO
On the basis of sex selection	1.1801	SO	1.1250	SO	1.2642	SO

From the above table, students from all levels of income support legalisation of abortion when the mother's life is seriously in danger and oppose legalisation of abortion on the last seven circumstances. However, while those from low and high-income brackets are uncertain whether abortion should be legalised on the basis of rape/incest and serious fetal deformity, those from middle class support abortion on similar grounds

Table 5.8 (a) Attitudes towards foetal personhood by faculty

Foetal personhood variables	Agriculture		Engineering		Education		Law		Medicine		Environmental		Commerce	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
Human Life begins at conception	4.4483	AG	4.0870	AG	4.6944	AA	4.4231	AG	4.8378	AA	4.0833	AG	4.7333	AA
Human life begins after delivery	1.6897	DA	2.5217	UN	1.6944	DA	1.8077	DA	1.7027	DA	2.1667	DA	1.5667	DA
A foetus is a complete person	3.9310	AG	3.9565	AG	4.0833	AG	4.2308	AG	4.1351	AG	3.7083	AG	4.3333	AG
A healthy foetus is entitled to fundamental right to life like other persons	4.2759	AG	4.0870	AG	4.4167	AG	4.4615	AG	4.6216	AA	4.3750	AG	4.5000	AA
A foetus' right to live outweighs a woman's right to decide whether to have a baby	3.3793	UN	3.3913	UN	4.1667	AG	3.6154	AG	4.1622	AG	3.2083	UN	4.0667	AG
Abortion is murder of a person	3.8276	AG	3.9130	AG	4.5278	AA	4.1154	AG	4.6216	AA	4.6250	AA	4.6667	AA
Abortion is murder of a semi-human being	2.1724	DA	2.2609	DA	2.1389	DA	1.8846	DA	1.9189	DA	2.7083	UN	2.1333	DA
Abortion is a surgical removal of a human tissue	2.6552	UN	2.5217	UN	1.7500	DA	2.0769	DA	2.0000	DA	2.4583	DA	2.3333	DA
A deformed foetus is a complete human being	3.6207	AG	3.6522	AG	3.5278	AG	3.8462	AG	3.9459	AG	3.7083	AG	4.1333	AG
A deformed foetus is entitled to the fundamental right to life	3.8276	AG	3.9130	AG	4.1389	AG	4.1154	AG	4.0270	AG	4.0417	AG	4.4333	AG
Abortion of a deformed foetus is murder	3.5172	AG	3.6522	AG	4.1389	AG	3.9615	AG	4.0270	AG	3.8333	AG	4.5333	AA
A person's life is sacred	4.0345	AG	4.6522	AA	4.6667	AA	4.8462	AA	4.8649	AA	4.4583	AG	4.9667	AA
The life of a foetus is sacred	3.8966	AG	4.2609	AG	4.4722	AG	4.5769	AA	4.8649	AA	4.2500	AG	4.8333	AA
The life of a deformed foetus is sacred	3.6897	AG	3.7826	AG	4.0278	AG	4.4615	AG	4.6216	AA	4.0833	AG	4.5000	AA

From table 5.8 (c) above, it can be observed that students of all faculties agree that life starts at conception and a foetus is complete person with a right to live. While students from other faculties agree that a foetus' right to live outweighs a woman's right to decide, those from the faculties of Agriculture, Engineering and Environmental studies were uncertain.

Table 5.8 (b) Attitudes towards morality of abortion by faculty

Moral variables	Agriculture		Engineering		Education		Law		Medicine		Environmental		Commerce	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.2069	RT	4.3913	RT	4.4722	RT	4.4615	RT	4.4054	RT	3.8750	RT	4.1333	RT
When the woman becomes pregnant through rape/incest	2.8621	UN	3.5652	RT	2.5833	UN	3.1538	UN	2.8108	UN	2.7917	UN	2.6333	UN
When there is a serious chance of foetal deformity	3.2759	UN	3.3478	UN	3.0556	UN	2.8077	UN	3.4595	UN	3.0833	UN	2.7333	UN
When the woman does not have enough income to care for the child.	1.6897	WR	2.2174	WR	1.5556	WR	1.6154	WR	1.5405	WR	1.7917	WR	1.3333	AW
When the woman is unmarried and does not want to marry the man	1.5172	WR	1.9130	WR	1.4444	AW	1.3462	AW	1.2703	AW	1.4583	AW	1.1333	AW
When the woman is in school or in college or in the process of career advancement	1.8621	WR	2.3478	WR	1.5833	WR	1.5385	WR	1.2973	AW	1.83333	WR	1.3000	AW
When the woman is married and does not want to have more children	1.6207	WR	2.1304	WR	1.6111	WR	1.3462	AW	1.3243	AW	1.6667	WR	1.1333	AW
On request (for any or no reason)	1.5517	WR	1.9130	WR	1.4444	AW	1.2308	AW	1.2162	AW	1.3750	AW	1.1333	AW
As a method of family planning	1.3448	AW	1.7826	WR	1.25000	AW	1.1538	AW	1.1351	AW	1.3333	AW	1.0000	AW
On the basis of sex selection	1.2414	AW	1.4348	AW	1.2778	AW	1.0769	AW	1.0811	AW	1.2500	AW	1.0000	AW

The results on the above table show that students of all the faculties agree that abortion is right when the mother's life is in danger, and are all uncertain whether abortion is right or wrong when the woman becomes pregnant through rape/incest, except for the engineering students who agree that abortion is right under this circumstance. All students view abortion as wrong for the other seven grounds.

Table 5.8 (c) Attitudes towards legalisation of abortion by faculty

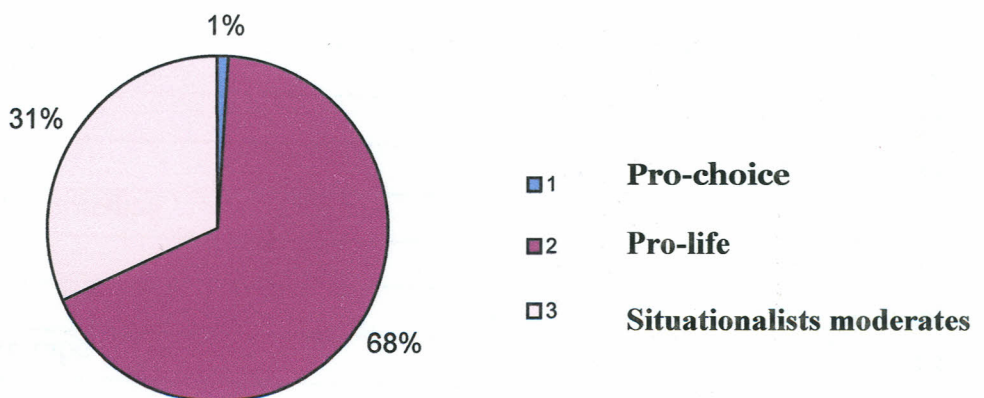
Legal variables	Agriculture		Engineering		Education		Law		Medicine		Environmental		Commerce	
	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St	Mean	St
When the mother's life is seriously endangered	4.1034	SP	4.3478	SP	4.3333	SP	4.6538	SS	4.3243	SP	3.9167	SP	4.3000	SP
When the woman becomes pregnant through rape/incest	2.6552	UN	3.6087	SP	2.3333	OP	3.1154	UN	2.7027	UN	3.0417	UN	2.3667	OP
When there is a serious chance of foetal deformity	3.2414	UN	3.3913	UN	2.6667	UN	2.6538	UN	3.4054	UN	2.7083	UN	2.6333	UN
When the woman does not have enough income to care for the child.	1.7241	OP	2.2609	OP	OP	OP	1.5385	OP	1.5946	OP	1.9167	OP	1.2000	SO
In case of a broken relationship	1.5172	OP	1.9130	OP	1.3611	SO	1.2692	SO	1.2703	SO	1.7083	OP	1.1333	SO
When the woman is in school or in the process of her career advancement	1.6897	OP	2.3478	OP	1.4444	SO	1.4615	SO	1.3243	SO	1.9167	OP	1.2333	SO
In case of failed contraception	1.6207	OP	2.1739	OP	1.5278	OP	1.3077	SO	1.2432	SO	1.6250	OP	1.0667	SO
On request (for any or no reason)	1.6897	OP	1.8696	OP	1.6111	OP	1.1923	SO	1.1622	SO	1.3333	SO	1.2000	SO
As a method of family planning	1.4828	SO	1.8696	OP	1.2778	SO	1.1923	SO	1.0541	SO	1.3750	SO	1.0000	SO
On the basis of sex selection	1.3103	SO	1.3478	SO	1.2222	SO	1.1538	SO	1.0541	SO	1.4167	SO	1.0000	SO

From the above table, students of all faculties support abortion legalisation to save the mother's life. They are uncertain if abortion should be legalised on the basis of serious foetal deformity and rape/incest except for the engineering students who support it on rape/incest basis, and education and commerce students who oppose it on the same basis. While students from the faculties of law, medicine, and commerce are strongly opposed, those from other faculties are only opposed

5.2.3 Research question three: What abortion attitudes do students subscribe to in relation to the pre-identified perspectives of pro-life, pro-choice situationalists moderates?

Figure 5.2 Students' abortion Perspectives.

	N	%
Pro-life	139	67.8
Situationalists moderates	64	31.2
Pro-choice	2	1.0
Total	205	100.0



From the results presented in the pie chart above, majority (68%) of the students are pro-life. They either oppose abortion under all the given circumstances or only support it to save the life of the mother. Thirty one percent (31%) of the students are situationalists moderates. This means they oppose abortion under almost all the given circumstances except under two or all of these circumstances: to save mother's life, on the basis of incest/rape and serious foetal deformity. Only 1% of the students subscribe to pro-choice perspective. This means they support abortion under all the given circumstances

5.2.4 Research question four: What factors motivate female university undergraduate students to procure abortion?

Table 5.9 (a) Factors that motivate female university students to procure abortion

FACTORS	F	%	RANK
Lack of finances to care for the child	83	53.9	3
Peer influence/pressure	41	26.6	6
Fear of discontinuing studies/ career advancement	113	73.3	2
Accidental pregnancies	32	20.8	9
Broken relationships	32	20.8	9
When the man refuses responsibility	34	22.1	8
Fear of parental rejection	78	50.6	4
Fear of motherly responsibilities	42	27.3	5
Shaky religious conviction	6	3.9	17
Pressure from male partner	13	8.4	13
Lack of proper guidance and counselling	29	18.8	11
Fear of losing the shape	13	8.4	13
Economic possession	3	1.9	20
When pregnancy results from rape	5	3.2	18
Fear of being labeled "old"	11	7.1	15
Fear of humiliation and embarrassment	124	80.5	1
Influence of the Media	4	2.6	19
Desire to continue enjoying life	17	11.0	12
Fear of losing boyfriend	39	25.3	7
Uncertainty about the real father of the expected child due to multiple partners	10	6.5	16

From the results of the above table, fear of humiliation, fear of discontinuing studies/career advancement, and lack of finances to cater for the child are the most highly ranked factors that motivate female university students to procure abortions.

5.3 Inferential Statistics

Inferential statistical analysis was done to test if there was any significant relationship in the various variables stated in the hypothesis. ANOVA, t-test, and chi-square were used to analyse the different null hypotheses. The probability level was set at 0.05 for each of the analysis. The results are presented per hypothesis.

5.3.1 (i) Male and female attitudes towards foetal personhood

Ho1 (i) There is no significant difference in attitudes towards the foetal personhood between male and female university students. A t-test was done to test this hypothesis.

Table 5.3 (i) Mean scores and t-value of male and female students' attitude towards foetal personhood

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Gender Vs Scores of attitude	-55.1024	7.8512	-56.1836	-54.0213	-100.487	204	0.100

The results from the table above show that there was no significant difference in attitudes towards foetal personhood between male and female students. The stated null hypothesis was thus accepted.

5.3.1 (ii) Male and female attitudes towards morality of abortion

Ho1 (ii) There is no significant difference in attitudes towards morality of abortion between male and female students. A t-test was conducted to test this hypothesis.

Table 5.3 (ii) Scores and t-value of male and female students' attitudes towards morality of abortion.

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Gender Vs Scores of attitude	-18.8488	6.3687	-19.7258	-17.9718	-42.375	204	0.100

The results from the table indicate that there was no significant difference in attitudes towards morality of abortion between male and female students. The null hypothesis stated above was thus accepted.

5.3.1 (iii) Male and female attitudes towards legalisation of abortion

Ho1 (iii) There is no significant difference in attitudes towards legalisation of abortion between male and female students. A t-test was done to test this hypothesis.

Table 5.3 (iii) Scores and t-value of male and female students' attitudes towards abortion legalisation

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Gender Vs Scores of attitude	-18.5707	6.5672	-19.4751	-17.6664	-40.4888	204	0.120

The results from the table indicate that there was no significant difference between male and female students' attitudes towards legalisation of abortion. The null hypothesis stated was thus accepted.

5.3.2 (i) Religious affiliation and attitudes towards foetal personhood

Ho2 (i) There is no significant difference in attitudes towards foetal personhood among students of different religious affiliation. ANOVA was done to test this hypothesis.

Table 5.4 (i) F-value of mean scores of students from different religious affiliation and attitudes towards foetal personhood

	Sum of Squares	df	Mean Square	f	Sign
Between groups	251.774	3	83.925	4.352	0.049
Within groups	12473.006	201	62.055		
Total	12.724.780	204			

Results presented in the above table indicate that there was a significant difference in attitudes towards foetal personhood among students of different religious affiliation. The null hypothesis stated above was thus rejected.

5.3.2 (ii) Religious affiliation and attitudes towards morality of abortion

Ho2 (ii) There is no significant difference in attitudes towards morality of abortion among students of different religious affiliation. ANOVA was done to test this hypothesis.

Table 5.4 (ii) F-value of mean scores of students from different religious affiliation and attitudes towards morality of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between groups	176.738	3	58.913	3.484	0.002
Within groups	7978.267	201	39.693		
Total	8155.005	204			

Results presented in the table indicate that there was a significant difference in attitudes towards morality of abortion among students of different religious affiliation. The null hypothesis stated above was thus rejected.

5.3.2 (iii) Religious affiliation and attitudes towards legalisation of abortion

Ho2 (iii) There is no significant difference in attitudes towards legalisation of abortion among students of different religious affiliation. ANOVA test was conducted.

Table 5.4 (iii) F-value of mean scores of students from different religious affiliation and attitudes towards legalisation of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between groups	158.271	3	52.757	4.244	0.035
Within groups	8524.480	201	42.410		
Total	8682.751	204			

Results presented in the above table indicate that there was a significant difference in attitudes towards legalisation of abortion among students of different religious affiliation. Hence, the null hypothesis stated above was rejected.

5.3.3 (i) Age groups and attitudes towards foetal personhood

Ho3 (i) There is no significant difference in attitudes towards foetal personhood between students of different age groups. ANOVA was done to test this hypothesis.

Table 5.5 (i) F-value of different age groups and attitudes towards foetal personhood

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	53.113	3	17.704	0.281	0.839
Within Groups	12671.667	201	63.043		
Total	12724.780	204			

Results presented in the table indicate that there was no significant difference in attitudes towards foetal personhood among students of different age groups. The null hypothesis stated above was thus accepted.

5.3.3 (ii) Age groups and attitudes towards morality of abortion

Ho3 (ii) There is no significant difference in attitudes towards morality of abortion among students of different age groups. ANOVA was done to test this hypothesis.

Table 5.5 (ii) F-value of different age groups and attitudes towards morality of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	59.094	3	19.698	0.489	0.690
Within Groups	8095.911	201	40.278		
Total	8155.005	204			

Results presented in the table indicate that there was no significant difference in attitudes towards morality of abortion among students of different age groups. Hence, the null hypothesis stated above was accepted.

5.3.3 (iii) Age groups and attitudes towards legalisation of abortion

Ho3 (iii) There is no significant difference in attitudes towards legalisation of abortion among students of different age groups. ANOVA was done to test this hypothesis.

Table 5.5 (iii) F-value of different age groups and attitudes towards legalisation of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	128.088	3	42.696	1.003	0.392
Within Groups	8558.663	201	42.561		
Total	8682.751	204			

Results presented in the table indicate that there was no significant difference in attitudes towards legalisation of abortion among students of different age groups. The null hypothesis stated above was thus accepted.

5.3.4 (i) Area of residence and attitudes towards foetal personhood

Ho4 (i) There is no significant difference in attitudes towards foetal personhood between students of different areas of residence. A t-test was conducted to test this hypothesis.

Table 5.6 (i) Scores and t-value of students from different areas of residence and attitudes towards foetal personhood

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Area of residence Vs Scores of attitude	-55.2049	7.9272	-56.2965	-54.1133	-99.709	204	0.180

The results from the table indicate that there was no significant difference in attitudes towards foetal personhood between rural and urban students. The null hypothesis stated above was consequently accepted.

5.3.4 (ii) Area of residence and attitudes towards morality of abortion

Ho4 (ii) There is no significant difference in attitudes towards foetal personhood between students of different areas of residence. A t-test was done to test this hypothesis.

Table 5.6 (ii) Scores and t-value of students' area of residence and their attitudes towards morality of abortion.

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Area of residence Vs Scores of attitude	-18.9512	6.2472	-19.8115	-18.0909	-43.434	204	0.120

The results from the above table indicate that there was no significant difference in attitudes towards morality of abortion between rural and urban students. The null hypothesis stated above was accepted.

5.3.4 (iii) Area of residence and attitude towards abortion legalisation

Ho4 (iii) There is no significant difference in attitudes towards abortion legalisation between students from different areas of residence. A t-test was conducted.

Table 5.6 (iii) Scores and t-value of students' area of residence and their attitude towards legalisation of abortion.

	Mean Difference	Std. Deviation	95% Confidence Interval of the Difference		t	df	2-tail sign
			Lower	Upper			
Area of residence Vs Scores of attitude	-18.6732	6.4562	-19.5622	-17.7841	-41.412	204	0.120

The results from the table above indicate that there was no significant difference in attitudes towards legalisation of abortion between rural and urban students. The null hypothesis stated was thus accepted.

5.3.5 (i) Income levels and attitudes towards foetal personhood

Ho5 (i) There is no significant difference in attitudes towards foetal personhood among students of different economic backgrounds. ANOVA was done to test this hypothesis.

Table 5.7 (i) F-value of different levels of income and attitudes towards foetal personhood

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	122.076	4	30.519	0.484	0.747
Within Groups	12602.704	200	63.014		
Total	12724.780	204			

Results presented in the table indicate that there was no significant difference in attitudes towards foetal personhood between students of different income backgrounds. The null hypothesis stated above was thus accepted

5.3.5 (ii) Income levels and attitudes towards morality of abortion

Ho5 (ii) There is no significant difference in attitudes towards morality of abortion among students of different economic backgrounds. ANOVA was conducted.

Table 5.7 (ii) F-value of different levels of income and attitudes towards morality of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	1162.288	4	290.572	8.311	0.000
Within Groups	6992.717	200	34.964		
Total	8155.005	204			

Results presented in the table indicate that there was a significant difference in attitudes towards morality of abortion between students of different income backgrounds. Hence, the above stated null hypothesis was rejected.

5.3.5 (iii) Income and attitudes towards legalisation of abortion

Ho5 (iii) There is no significant difference in attitudes towards legalisation of abortion among students from different economic backgrounds. ANOVA test was done conducted.

Table 5.7 (iii) F-value of different levels of income and attitudes towards legalisation of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	1657.274	4	414.319	414.319	0.000
Within Groups	7025.477	200	35.127		
Total	8682.751	204			

Results presented in the table indicate that there was a significant difference in attitudes towards legalisation of abortion among students from different economic backgrounds.

The null hypothesis stated above was thus rejected.

5.3.6 (i) Faculties and attitude towards foetal personhood

Ho6 (i) There is no significant difference in attitudes towards foetal personhood between students of different faculties. ANOVA was conducted to test this hypothesis.

Table 5.8 (i) F-value of different faculties and attitudes towards foetal personhood

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	1096.242	7	156.606	2.653	0.012
Within Groups	11628.539	197	59.028		
Total	12724.780	204			

Results presented in the table indicate that there was a significant difference among students of different faculties and their attitudes towards foetal personhood. Hence, the null hypothesis stated above was rejected.

5.3.6 (ii) Faculties and attitudes towards morality of abortion

Ho6 (ii) There is no significant difference in attitudes towards morality of abortion between students of different faculties. ANOVA was done to test this hypothesis.

Table 5.8 (ii) F-value of different faculties and attitudes towards morality of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	840.623	7	120.089	3.234	0.300
Within Groups	7314.382	197	37.129		
Total	8155.005	204			

Results presented in the above table indicate that there was no significant difference in attitudes towards morality of abortion among students of different faculties. The null hypothesis stated above was thus accepted.

5.3.6 (iii) Faculties and attitude towards legalisation of abortion

Ho6 (iii) There is no significant difference in attitudes towards legalisation of abortion among students of different faculties. ANOVA was done to test this hypothesis.

Table 5.8 (iii) F-value of different faculties and attitudes towards legalisation of abortion

	Sum of Squares	df	Mean Square	f	Sign
Between Groups	993.886	7	141.984	3.638	0.001
Within Groups	7688.865	197	39.030		
Total	8682.751	204			

Results presented in the table indicate that there was a significant difference in attitudes towards legalisation of abortion among students of different faculties. The null hypothesis stated above was thus rejected.

5.3.7 Students' opinions regarding factors that motivate female university students to procure abortion.

Ho7 There is no significant difference between male and female students in their ranking of factors that motivate female university students to procure abortion. A chi-square was conducted on the male and female percentages for each factor.

Table 5.9 (i) χ^2 values for students' opinions regarding factors that motivate female university students to procure abortion.

FACTORS	Male %	Female%	df	χ^2
Lack of finances to care for the child	48.7	58.2	1	1.418
Peer influence/pressure	25.6	26.6	1	0.01
Fear of discontinuing studies/ career advances	64.5	81.0	1	5.364*
Accidental pregnancies	22.4	19.2	1	0.230
Broken relationship	26.3	15.4	1	2.794
When the man refuses responsibility	14.5	29.5	1	5.044*
Fear of parental rejection	44.7	56.4	1	2.099
Fear of motherly responsibilities	28.9	25.6	1	2.12
Shaky religious conviction	5.3	2.6	1	0.749
Pressure from male partner	6.6	10.3	1	0.674
Lack of proper guidance and counselling	17.1	20.5	1	0.292
Fear of losing the shape	9.2	7.7	1	0.115
Economic possession	3.9	0.0	1	2.14
When pregnancy results from rape	0.0	6.4	1	5.036*
Fear of being labeled old	10.5	3.8	1	2.590
Fear of humiliation and embarrassment	76.3	84.6	1	1.690
Influence of the Media	2.6	2.6	1	0.001
Desire to continue enjoying life	7.9	14.1	1	1.511
Fear of losing boyfriend	26.3	24.4	1	0.078
Uncertainty about the real father of the expected child	9.2	3.8	1	1.824
Because of multiple partners				

$P > 0.05$

From table 5.9 above, it can be observed that most of the factors registered a non-significant difference in terms of gender, in the frequency at which they were given. Only three factors registered differences of statistical significance. These were: fear of discontinuing studies/career advancement, when the man refuses responsibility, and when the pregnancy results from rape.

CHAPTER FIVE

CONCLUSION

6.1 Introduction

In this chapter, the major findings of the study are discussed and interpreted. A summary, conclusion and recommendations based on the findings are also presented.

6.2 Discussion

The discussion of the findings of the study is centred on the major research questions directing the study.

Research question 1: What are the students' attitudes towards abortion in relation to its facets of foetal personhood, morality and legalisation?

Table 5.2 (a) presented the students reaction to this question. An examination of the table revealed that of the 14 items evaluated, majority of the respondents (90.3%) upheld the view that life begins at conception, (92.7%) believed that a person's life is sacred, (86.8%) agreed that the life of a healthy foetus is sacred, (89.2%) absolutely felt that a foetus is entitled to fundamental right to life like other persons, while (85.9%) believed that abortion is murder of a person. Seventy seven per cent of the respondents indicated that a foetus is a complete person while 66.4% said that a foetus' right to live outweighs a woman's right to choose whether to have a baby. In regard to the personhood of a deformed foetus, 62.4% of the respondents indicated that a deformed foetus is a complete person, 74.1% of the respondents indicated that the life of a deformed foetus is sacred,

while the same percentage (74.1%) felt that a deformed foetus is entitled to the fundamental right to life. The least rated were that human life begins after delivery (13.1%) that abortion is murder of a semi-human being (14.1%), and that abortion is surgical removal of a tissue (16.6%).

A critical review of the above trends communicates that most of the respondents respect and value, human life in all its forms. The students' ratings as to whether a deformed foetus is a complete person, and if the life of a deformed foetus is sacred, are however slightly lower than those of a healthy foetus. This could be a sign of some uncertainty on the part of the respondents as to whether personhood and sanctity of life are affected by deformity, hence the adopted cautiousness in the ratings. The adopted stances further reveal the students are radically against the idea that human life begins at delivery, a fact that further cements their stance regarding the genesis of human life. We can therefore conclude that undergraduate students in public universities in Kenya absolutely view a foetus as a full person. These findings are similar to a survey by Gallup Organisation (1990) in which 77% of the American respondents believed that abortion is murder as bad as killing a born human being, 50% believed that a foetus' right to live outweighs a woman's right to choose whether to have a baby, and only 16% believed that abortion is surgical removal of a tissue.

The research instruments further sought to establish students' attitudes towards morality of abortion. Data in table 5.2 (b) presented these results. Trends observed in inspecting the table indicated the students' cautiousness in terming abortion as immoral when the

life of the mother is in danger. Many of them thus, (88.7%) held the view that abortion is absolutely morally right/right when the mother's life is endangered. This indicates that, although, undergraduate students upheld the sacredness of the foetal life, abortion cannot be viewed as immoral as long as the mother's life is threatened. Only 33.1% and 36.6% viewed abortion as morally right when a pregnancy results from rape/incest, and when there is a chance of a serious foetal deformity consecutively. The students however, felt that abortion was absolutely morally wrong/wrong on the basis of most of the other circumstances, which included: on the basis of sex selection, as a method of family planning, on request, on the basis of broken relationship, in case of failed contraception and for career/educational advancement. Generally, the students expressed a high moral disapproval for abortion. These findings are similar to those of South Africa social attitudes survey (2003) in which 74% of black Africans felt that abortion on similar circumstances was always wrong. The findings however juxtapose those of Weeden (2003) Harvard University class, in which only 18% of the 521 students sample expressed moral disapproval of abortion.

Data in table 5.2 (c) presented findings on students' attitudes towards legalisation of abortion. The stance adopted for abortion legalisation was similar to that adopted for morality of abortion above. Most students (87.8%) strongly supported legalisation of abortion when the mother's life is endangered. Thus, even though the students had earlier on supported the right to life of foetus, this stance could only be absolute as long as the mother's health was intact. Thirty three per cent of the students believed that abortion should be legalised on the grounds of rape/incest, while 40.9% supported abortion

legalisation for serious foetal deformity. These findings are similar to those of Gallup survey of May (1979) that found that most Americans supported legalisation of abortion under certain circumstances, such as: When the mother's life is endangered (78%), when the mother's pregnancy is a result of rape or incest (59%), and when there is a chance the baby will be born deformed (40%). This trend is also similar to a study by Becker, et al (2000) in which 70-80% of the 907 Mexican participants supported legal abortions when a pregnancy results from rape or endangers a woman's life. These stances support the simple philosophical theory, (Noonan 1968, Tolly 1972, Warren 1973, Broody 1975, Churchland, 1995), whose basic tenet is that attitudes towards foetal personhood and sanctity of life do significantly affect abortion attitudes.

Research question two: What are the students' attitudes towards abortion in relation to its facets of foetal personhood, morality and legalisation, on the basis of gender, religion, age, areas of residence, parental income, and faculty?

- **Attitudes towards foetal personhood, morality and legalisation of abortion on gender basis**

Table 5.3 (a) presented the students' attitudes towards foetal personhood on the basis of gender. Both male and female students absolutely agreed that a person's life is sacred. However, female students' attitudes were much stronger on some items compared to those of their male counterparts. For example, while the female students attitudes towards items such as: human life begins at conception, a foetus is entitled to fundamental right to life like other persons, and that the life of a foetus is sacred, is rated as absolutely agree in

the likert scale, these fell under agree rating for male students. Generally therefore, the females were more protective of the unborn life than the males. This could be considered as an indication that since females bear the direct consequence of abortion and motherhood, they are more likely to have misgivings about destroying a foetus life. The results of the t-test in table 5.3 (i) however indicated that gender had no significant influence on the students' attitudes towards the foetal personhood. These results are similar to those of Gallup (1990) that found that there was no gender difference on the Americans attitudes towards the personhood of the foetus.

Data presented in table 5. 3 (b) tabulated the results of students' attitudes towards morality of abortion on the basis of gender. The findings reveal that both male and female students view abortion as morally right only when the mothers' life is endangered. Both were uncertain however if abortion on the basis of rape/incest and serious foetal deformity was morally right or wrong. They both upheld the view that abortion was morally wrong on the remaining grounds of financial constraints, broken relationship, career/educational advancement, failed contraception, on request, as a method of family planning and for sex selection. The ratings however revealed that females more than males felt slightly more strongly that abortion was morally wrong. This could probably be attributed to the higher levels of religiosity among the females. Again the results of the t-test on table 5.3 (ii) indicated that gender had no influence on the students' attitudes towards morality of abortion.

The findings on the students' attitude towards legalisation of abortion were presented in table 5.3 (c). Both male and female students supported legalisation of abortion when the mother's life is in danger. They were both however uncertain if abortion should be legalised on the basis of rape/incest and serious foetal deformity. Both were opposed to abortion legalisation on all the other grounds mentioned above. Again ratings revealed that females were slightly more opposed to abortion legalisation than their male counterparts. This again could be attributed to the maternal instinct that inspires women to be more protective of life than males. The results of the t-test in table 5.3 (iii) again indicated that gender had no influence on the students' attitudes towards legalisation of abortion. Oshodin (1885) study, revealed that females more than males favoured legalisation of abortion thus contradicting the current findings.

- **Attitudes towards foetal personhood, morality and legalisation of abortion on the basis of religious affiliation**

Data presented in table 5.4 (a) tabulated the results of students' attitudes towards foetal personhood on the basis of different religious affiliations. Members of all groups absolutely agreed that a person's life is sacred. However, the views of the Catholics and Protestants differed on the basis of the depth of feelings, with those of the Muslims and other religions on when life begins. While the former strongly agreed that life begins at conception, the latter was not very committal. It was also noted that the Catholics were more passionate in their support of items such as sacredness of the foetal life, and right of the foetus compared to their other counterparts. This could be attributed to the nature of their religious orientation, which absolutely supports life in all its forms and is thus radically opposed to any anti-life practice including contraception. An exception

however, was noted among the none-religious students, who absolutely felt that a foetus is not a complete person. These results indicate that an individual's religious convictions may affect their attitudes towards the personhood of the foetus. The results of ANOVA test presented in table 5.4 (i) indicated that religion had a significant influence on the students' attitudes towards foetal personhood.

In reference to students' attitudes towards morality of abortion, data presented on table 5.4 (b) reveals that unlike students affiliated to a religious group, the non-religious students felt that abortion was morally right under all circumstances. This means that they adopted an absolute pro-choice stance that supports abortion on demand. This could be attributed to their lack of the basic pro-life tenets that govern religious morality. These findings concur with those of a study by Litcher & Rothman (1981) in which 97% of his non-religious sample professed a highly pro-choice stance. It was also noted that, while the other believers accepted that abortion on the basis of rape/ incest, was morally right, the Catholics maintained that it was morally wrong. Generally therefore, the Catholic students viewed abortion on majority of the circumstances as immoral, compared to their counterparts from other religions. This trend concurs with the findings of Ray (2000) in which she established that the anti-abortionists were more likely to be of Roman Catholic convictions. To date, Catholics remain by and large the most dominant voice against the practice of abortion. Results from the ANOVA test presented on table 5.4 (ii) indicated that religious affiliation had a significant influence on the students' attitudes towards morality of abortion.

Data presented in table 5.4 (c) showed the results of students' attitudes towards abortion legalisation by religious affiliations. From the results, students of all religious affiliation approved of abortion legalisation when the mother's life is in danger. While Muslims opposed abortion on the grounds of rape/incest, the others were uncertain if abortion should be legalised on the basis of rape/incest and a serious foetal deformity. The non-religious students strongly supported abortion legalisation on all the given ten circumstances again projecting a pure pro-choice stance. This means that the students' religious orientations affected the way they felt towards legalisation of abortion. These findings give a backing to the symbolic socialisation theory (Sears & Huddy, 1990) whose basic tenet is that people's abortion attitudes often reflect some more fundamental symbolic attitudes such as religious orientations, moral traditionalism etc, acquired in the process of growth. Results of the ANOVA test presented on table (iii) indicated that religion did have a significant influence on the students' attitudes towards abortion legalisation.

- **Attitudes towards foetal personhood, morality and legalisation of abortion on the basis of age groups**

Table 5.5 (a) presented the students' attitudes towards foetal personhood on the basis of age group. The basic assumption of this study was that most students belonged to the age bracket of 18-25 years, thus qualifying them for young adulthood. This assumption is confirmed by the results of the data on age category. The results of table 5.5 (a) reveal that undergraduate students, regardless of age category, agree that life begins at conception, and that abortion is murder of a person. This shows that age does not influence the strong belief in the personhood of a foetus. Data tabulated in table 5.5 (i)

presented results of ANOVA test carried out, which indicated that age had no significant influence in the students' attitudes towards foetal personhood. This is a favourable trend as indicates that even with increasing age, the university students do not change their attitudes towards their basic beliefs inculcated in early childhood, a fact that gives further credence to Sears & Huddy, (1990) the symbolic socialisation theory.

The data presented in table 5.6. (b), tabulated the responses of students from different age groups in relation to morality of abortion. The findings indicate a similarity in the way students of all ages view abortion in relation to morality. All of them viewed abortion as morally wrong on almost all grounds except when the mother's life is endangered. However, a slight difference was registered among students aged 31 and above. While all the age groups were uncertain whether abortion is right or wrong on the basis of rape/incest, and when there is chance of a serious of foetal deformity, those aged 31 and above felt that it was right. This is indicative of a more pro-choice stance, which could be attributed to the fact that their higher level of maturity and experience gives them a more vivid perception of the challenges of raising a deformed child. Results of ANOVA test presented on table 5.6 (ii) indicated that age did not significantly impact students' attitudes towards abortion morality.

Information shown in table 5.6 (c) presented the results of attitudes towards the legalisation of abortion on the basis of age group. Here, too students from all the age categories supported the legalisation of abortion when the mother's life is seriously in danger. It was further noted that those students aged above 31 years supported abortion on

other circumstances such as when the woman becomes pregnant through rape/incest, when there is a serious chance of foetal deformity and on request. Their advanced age could be an indication that some of them even though not yet married, are in possibly responsible for their younger siblings. This practical challenge could be responsible for making them slightly more tolerant of abortion compared to their younger counterparts. Data tabulated in table 5.6 (iii) presented results from ANOVA test, which indicated that age did not significantly influence students' attitudes towards abortion legalisation. This concurs with a study by Weeden (2003) in which age was found to be a non-significant indicator of attitudes towards abortion legality among the university of Pennsylvania students.

- **Attitudes towards foetal personhood, morality, and legalisation of abortion on the basis of areas of residence.**

Data presented in table 5.6 (a) tabulated the results of students' attitudes towards foetal personhood by areas of residence. Students from both rural and urban areas absolutely agreed that human life begins at conception and that a person's life is sacred. Thus they maintained a similar stance regarding the genesis and sanctity of human life. Only a slight difference in the depth of feelings was noted between the two groups. While students from rural setting absolutely agreed that the life of a foetus is sacred, those from urban setting only agreed. Results of the t-test presented on table 5.6 (i) showed that there was no significant difference in students' attitudes towards foetal personhood on the basis of area of residence. It can thus be concluded that Kenyan youth, whether rural or urban hold similar views toward the personhood of the foetus.

Data presented in table 5.6 (b) tabulated the results of the responses from students of different areas of residence in relation to morality of abortion. Results showed that students from both rural and urban settings viewed abortion as morally right when the mother's life is in danger. Both were uncertain whether abortion is right or wrong on the basis of a serious foetal deformity and rape/incest. Those from rural setting however felt that abortion was absolutely wrong on the basis of the other remaining factors compared to their urban counterparts who only feel it was wrong. These disparities were however statistically non-significant as indicated by the results of t-test presented in table 5.6 (iii) showed that area of residence had no influence on students' attitudes towards morality of abortion. This contradicted a study by Connecticut Mutual life Insurance (1980), in which a significance difference in relation to abortion morality between rural and urban residents was registered.

The data presented in table 5.7 (c) tabulated the responses from students of different residential areas in relation to their attitudes towards abortion legalisation. Students from both rural and urban areas supported the legalisation of abortion only when the mother's life is seriously in danger. They are also both uncertain whether abortion is right or wrong on the basis of serious foetal deformity and rape/incest. Those from rural setting however felt that abortion was absolutely wrong on the basis of the other remaining factors compared to their urban counterparts who only felt it was wrong. Results from the t-test presented in table 5.6 (iii) indicated that area of residence had no influence in the students' attitudes towards abortion legalisation. Thus, even though the urban youth have more liberal attitudes in many issues compared to their rural counterparts, Kenyan youth seem to uphold similar stances in relation to issues of life, which is a very positive trend.

- **Attitudes towards foetal personhood, morality and legalisation of abortion on the basis of parental income**

The data presented in table 5.7 (a) showed students' attitudes towards foetal personhood on the basis of economic backgrounds. It emerged that although the support for the personhood of a foetus transcended different economic backgrounds, it received a much stronger support from students of parents from low and middle-income backgrounds. Students from middle-income background had a higher penchant for the protection of life in whatever form, compared to their high-income counterparts. The results of the ANOVA test presented in table 5.7 (i) however indicated that parental income had no influence on the students' attitudes towards foetal personhood. It could thus be concluded that the students, irrespective of their economic backgrounds, have a similar view of the foetus.

Table 5.7 (b) tabulated the results of students' attitudes towards morality of abortion by parental income. It was observed that students of all income backgrounds viewed abortion when the mother's life was endangered as morally right. While students from middle income felt that abortion on the basis of rape/incest and a serious foetal deformity was right, students from the low and high-income backgrounds were uncertain if abortion on similar basis was right or wrong. It was also observed that middle class students felt that abortion was absolutely morally wrong for most of the other grounds compared to their counterparts who felt it was only wrong. This could probably be because the middle level population has students with higher levels of religiosity compared to their other

counterparts. Results of ANOVA test presented on table 5.7 (ii) indicated that income had a significance influence on students' attitudes towards abortion morality. This concurred with the study by Weeden (2003), in which income influenced attitudes towards abortion morality. In this study, high income predicted pro-choice attitudes.

Data presented on table 5.7 (c) tabulated the results of students' attitudes towards legalisation of abortion by parental income. Here too, students from low, middle and high income background supported legalisation of abortion only when the mother's life is seriously in danger and oppose legalisation of abortion on the last seven circumstances. Results however further indicated, while those from low and high-income brackets are uncertain whether abortion should be legalised on the basis of rape/incest and serious foetal deformity, those from middle class supported abortion on similar grounds. Results of ANOVA test presented on table 5.7 (iii) indicated that income had a significance influence on students' attitudes towards abortion legalisation. This difference could be attributed to the higher levels of exposure of the middle and high-income students. The findings support the greedy agnostic theory, (Blake and del pinal 1980, Baker et al, 1983, Legge 1983, Cook et al 1992, Guth 1993 and Wetstein 1993) which stipulates that some demographic predictors influence attitudes toward abortion.

- **Attitudes towards foetal personhood, morality and legalisation of abortion on the basis of faculty**

Information presented in table 5.8 (a) presented the results of attitudes towards foetal personhood on the basis of faculty. In this study, faculty was used to evaluate

occupational attitudinal trends. A critical look at the results indicated that students upheld a common stance that life begins at conception. Students from the faculties of medicine, commerce and education however supported the personhood and the rights of the foetus more strongly compared to their counterparts from other faculties. There was a notable attitudinal disparity among students of different faculties as to whether a foetus right to live outweighs a woman's right to decide whether to have a baby. While students from the faculties of education, law, medicine and commerce agreed that a foetus' right to live outweighs a woman's right to decide whether to have a baby, those from the faculties of agriculture, engineering and environmental studies were uncertain about this. This further cements the above observation that students of the four former faculties are more supportive of the foetal personhood than those the latter three faculties who feel the mother should have more say in the issue. Results from the ANOVA test presented in table 5.8 (i) indicated that faculties (one's course of study) had an influence on the students' attitudes towards the foetal personhood. It could thus be concluded that the students' occupational affiliations influenced their attitudes towards foetal personhood.

Table 5.8 (b) presented results of students' attitudes towards morality of abortion by faculty. According to the findings, students of all faculties viewed abortion on the basis of mother's health as morally right. All the students were however uncertain if abortion on the basis of rape/incest and serious foetal deformity was morally wrong. They opposed abortion on the basis of all the other seven grounds. From the ratings, students from the faculties of medicine and commerce felt more strongly that abortion was immoral. The results of ANOVA test presented on table 5.8 (ii) however indicated that faculty (one's

area of study) did not affect the way the students viewed morality of abortion. It can therefore be concluded occupational affiliations had no influence on the students' attitudes towards morality of abortion. This contradicted the study by Connecticut mutual life insurance of 1980 on attitudes towards morality of abortion practice in which occupational affiliations significantly influenced people's attitudes towards abortion morality. In the study 25% of lawyers and science-oriented people said it was morally wrong, 42% of the business leaders said it was immoral, while 26% of the education leaders said it was immoral among others.

Table 5.8 (c) presented data on the attitudes towards legalisation of abortion on the basis of faculty. A critical look at the table indicates that all students supported legalisation of abortion when the mother's life is seriously in danger. Students of almost all faculties were uncertain if abortion on the basis of rape/incest and serious foetal deformity should be legalised, except for the engineering students who supported it on rape/incest basis, and education and commerce students who opposed it on the same basis. Again, according to the ratings, students of the faculties of law, medicine and commerce opposed abortion legalisation more strongly compared to their counterparts. Results from the ANOVA test presented in table 5.8 (iii) indicated that faculties (one's course of study) had an influence on the students' attitudes towards legalisation of abortion. It could therefore be concluded that occupational affiliations influenced students' attitudes towards legalisation of abortion. This concurs with the study by Orji et al (2001) in which faculty was found to be a significant indicator of abortion attitudes among university undergraduates of Awolowo university undergraduates in Nigeria. The findings of his

study established that students in the science-oriented facility were found to be more pro-choice.

Research question 3: What abortion attitudes do students subscribe to in relation to pre-identified perspectives of: pro-life, pro-choice, and situationalist moderates?

The results of the students' perspectives on abortion were presented in pie chart figure 5.2. From the results, it was established that, 31% of the students subscribed to the situationalists moderates perspective. This means that they were opposed to abortion under almost all the given circumstances except two or all of the following three special circumstances: to save mother's life, on the grounds of incest/rape and on the basis of a serious foetal deformity. The majority of the students (68%) subscribed to pro-life perspective. This means that they either opposed legalisation of abortion under all the given circumstances, or only supported it on the basis of the mother's health. Only 1% of the students subscribed to pro-choice perspective, meaning they supported legalisation of abortion under all the given circumstances.

According to the above findings therefore, Kenyan university students have their own views in relation to abortion that should not be ignored. While the majority (68%), are supportive of the current law on abortion that allows abortion on the basis of the mother's health, the views of the others (situationlists moderates) indicate a desire for some more debate on abortion in relation to specifically two issues: rape/incest and serious foetal

deformity. To date these two circumstances continue to make the abortion debate extremely heated and controversial.

The above findings juxtapose most of the findings from America and other western countries, in which most of their respondents registered higher pro-choice preferences. In a survey conducted by Wedeen (2003) among university of Pennsylvania undergraduates in America for example, 52% of the students were pro-choice, 39% were situationalist moderates and only 6% were pro-life. In a Mexican study by Ray (2000), 65% of the respondents upheld a pro-choice stance compared to only 16% that were pro-life. While many western oriented studies support the consequentialist theory (Luker, 1984, Tribe, 1990 & Posner, 1995), which holds that people of high academic status will most likely uphold a pro-choice perspective, the current study in which most respondents favoured life irrespective of the high academic standing, contradicts this theory. This indicates that degree of education does not necessarily significantly influence the way Africans view some fundamental issues such as human life.

What the juxtaposition of these findings indicates is that the views of the western people in relation to abortion and other similar sexuality related practices, cannot be generalised to Africa, as they do not necessarily reflect attitudes of Africans towards the same. It also indicates that Africans' attitudes towards abortion are still very conservative, and that it may take some considerable time before statistically significant numbers of Africans and more specifically Kenyans can embrace a pure pro-choice stance in relation to abortion.

Research question 4: What in the students' opinions are major factors that motivate female university students to procure abortion?

Table 5.9 (a) presented the combined results of male and female students' frequencies and percentages of factors that motivate university students to procure abortion, while table 5.9 (i) in chapter 4 presented χ^2 results of the comparison between the two genders.

A lot of gender similarities were observed in the students' alignment of factors that motivate female university students to procure abortion. Factors that were most frequently given by both genders in the order of priority included: fear of humiliation/embarrassment, fear of discontinuing studies, and lack of finances to cater for the child. The most highly ranked factor is a social-centred factor, indicating that the students are very concerned about what society thinks about them. This could be because the society perceives unwanted pregnancy as a product of illicit sex whose genesis is poor morals. Pregnant girls are thus considered immoral and spoilt. To safeguard themselves from such negative criticism therefore, the desperate girls opt for the abortion option.

The second factor is fear of discontinuing studies. Of the three top factors given, this is the only factor that recorded a significant difference between the genders, with a higher percentage of females giving it support. This indicates that pursuance of academic excellence is for the females the most paramount endeavour hence the fear of losing opportunity for education constitutes a very real fear. Moreover, academic excellence also constitutes the main parental goal for the students. This implies that failure to meet

this parental expectation could lead to parental rejection, which translates into withdrawal of support. This is another real fear that students significantly harbour. All this, makes the abortion option a very attractive choice indeed.

The factor on lack of finances to cater for the child, which constituted the third topmost factor, is also a real challenge for the students. Most of the students in the public universities come from poor families and life in university is therefore a real struggle, which a crisis pregnancy only further compounds, considering the economic implications of caring for the baby. Abortion alternative thus gives a suitable reprieve.

In addition to fear of discontinuing studies, two other factors namely: refusal by the man to take responsibility and, if the pregnancy resulted from rape, also recorded a significant difference between the genders. Predictably, a higher percentage of women supported these factors, with none of the male students actually mentioning the rape factor. This could be attributed to the fact that both factors are incriminating men, hence the fear by the male students to incriminate themselves.

A considerable number of respondents also gave lack of proper guidance and counselling as a factor contributing to their decision to procure abortion. This communicates that many students are unsure of themselves when it comes to making major decisions revolving around sexuality and its related issues because they lack a broad knowledge base from which they can draw to make choices and decisions. Some of them were thus prone to making abortion decisions based on ignorance.

Other factors frequently mentioned by students constituted common but real fears among students of this age. These included: fear of parental rejection, peer pressure, fear of losing boyfriend, fear of motherly responsibilities, accidental pregnancies, broken relationships, fear of being labelled "old." Many of these factors are social centred factors further confirming the deduction made earlier that social perceptions of pre-marital pregnancy influence students' decision to abort. The remaining factors are personal and relational factors. What majority of these factors communicate is that pre-marital sex is for the students more of an adventure or an activity indulged in on the basis of social conformity rather than a serious well thought out personal initiative. Pregnancy thus when it occurs is frowned at, and a quick solution, in this case abortion, is settled for without second thoughts. This explains some of the frivolous factors that act as a basis for procurement of abortion among university students.

6.3 Implications and recommendations

The core purpose of this study was to critically analyse the counselling implications of the findings. Three roles have been central throughout the history of counselling psychology: remedial, preventive, and developmental roles (Jordaan et al 1968). These roles have since then been expanded to constitute what is currently viewed as the goals of professional counselling namely: remedial, preventive/developmental, liberation and restoration of morale goals.

According to Erikson (1975), the late adolescents and young adults are facing the developmental crisis of identity versus role confusion, and intimacy versus isolation.

These are the categories within which majority of the university students fall, thus making developmental counselling very relevant for them. In analysing the implications of the findings and making recommendations therefore, the developmental needs (with a special reference to sexuality related needs) of the students were looked into in relation to the goals of counselling mentioned above.

Remedial role according to Kagan et al (1968), entails personal-social counselling of an individual or group aimed at assisting clients to remedy a problem of one kind or another in their life. Preventative/developmental goal is aimed at anticipating, circumventing, and if possible forestalling difficulties that may arise in future through enhancement of skills and attitudes that facilitate dealing with the inevitable daily problems and maximisation of effectiveness and satisfaction (Jordaan et al 1968). Liberation goal allows clients to develop the capacity for psychological independence thus empowering them to chart their own life destinies, while restoration of morale goal aims at promoting hope in demoralised clients. In light of the above, it is recommended that the university counselling department should take the challenge to fully address the sexuality needs of the students, and challenges accruing from these needs.

The findings of the study reveal that the issue of abortion is a very pertinent issue for the university students. Students, the study established, have attitudinal stances in relation to abortion. This implies that students have either personal-oriented or social-oriented reasons as to why they uphold their diverse stances. It is therefore recommended that counsellors should come up with student open forums or workshops within which these

attitudinal stances including the reasons behind the preferred stances can be discussed. The ultimate aim here should be enhancement of, or change of attitudes towards the healthier stances. This is important because studies have established that abortion procurement can be detrimental to an individual's psychological, physical, and spiritual health (AGI, 1990, Reardon, 2003).

According to the findings of this study, majority of students are supportive of the current legal code on abortion, which supports abortion only on the basis of the mother's health. A substantial number of students however subscribe to the situationalist moderate perspective, which projects the view that other basis for legal abortion should be considered. This implies that the youth of this country would wish to be listened to in relation to this issue, apart from being helped. It is thus recommended that legal policy makers in Kenya especially at this critical time of constitutional review should ensure that these views of the youth on abortion concept are reflected in the draft constitution. It is also recommended that education curriculum developers include topics on sexuality awareness more elaborately in the educational syllabus to help the youth to cope more effectively with sexuality related challenges.

A look at the sample indicated that 98% of the respondents were religious. The finding further revealed that religious affiliation significantly influenced the attitudinal trends of the students. One observation that emerged is that many students opted to take refuge in the "uncertain" rating when indicating their preferences for the sensitive issues. This could be an indication of a shaky religious conviction, which implies that insufficient

spiritual formation can leave disturbing doubts in people's hearts as to what is right or wrong especially in relation to sensitive moral issues like abortion. To promote a healthy balance between the ego and the super-ego, it is recommended that spiritual formatters and pastoral counsellors provide appropriate formation to their congregations especially in reference to moral issues. In relation to abortion specifically, more light should be shed to the youth as to whether abortion on the sensitive grounds of rape/incest and serious foetal deformity constitutes a moral evil. *

In analysing the factors that motivate female university students to procure abortion, it was felt that the students answered this question with a lot of enthusiasm. This implies that the problem of abortion is currently very prevalent in our higher institutions of learning. This also further implies that many students have been and continue to be affected psychologically, physically and spiritually by the practice especially because their behaviour is in disharmony with their basic beliefs. It is thus recommended that at the remedial level, institutional counsellors should institute crisis intervention measures for students requiring assistance with unresolved life issues especially procurement of abortion. It is also recommended that the university chaplaincy should intensify pastoral counselling to help the students to heal spiritually by helping them to restore harmony between their egos and super-egos consequently restoring their relationships with the creator. At the preventive/developmental level, it is recommended that the university counselling department should institute preventive interventions aimed at helping the students to be more responsible in their sexual behaviours in order to minimise crisis pregnancies that call for the abortion alternative. Such interventive measures could entail

classes or workshops designed to impact large numbers of students. Developmental and educational interventive measures aimed at enhancement of appropriate attitudes and imparting of life skills are also recommended for the high school adolescents.

In grouping the factors given by the students, what emerges is that majority of the factors given by the students are social-centred factors. This implies that many students are too conscious about what others will think of them considering that pregnancy out of wedlock still bears some considerable social stigma. It also further implies that when faced with a crisis pregnancy, their immediate reaction would be to think of a way of getting rid of the foetus to save themselves from real or imagined shame. It is therefore recommended that all the youth formation stakeholders including counsellors, parents, teachers and religious leaders should equip the youth with the right attitudes and skills that will help them to develop the capacity for psychological independence. This way they can deal with whatever life brings their way based on an inner sense of direction.

Another factor that emerged considerably frequently as a factor motivating students to procure abortion was the fear of parental neglect. This implies that many of the homes within which the young people live, do not offer a psychologically holding environment within which the children can freely share their joys and tribulations with their parents. This is especially worse when the topic is on sexuality as it is still considered a taboo topic in many communities in Kenya to date. Consequently, the young people look for answers from their peers who are none-the-wiser. It is thus recommended that parents should adopt a parenting style that will promote familial closeness. This will give their

children especially those in adolescent and young adulthood the courage to confide in them especially during crises thus minimising the tendencies by the youth to make detrimental fear motivated decisions.

Some of the factors given by the students as responsible for motivating abortion such as fear of being labeled “old,” and fear of losing shape were quite trivial. These factors exposed students’ shallowness and vanity, which sharply contrasted with their intellectual endowment. This implies that the western value system that glorifies beauty and adores youthfulness, has so corrupted the thought processes of some African students that their rational intellectual judgment has been sacrificed on the alter of pathetic vanity. It is therefore recommended that African counsellors should act as anthills, where their role is to uphold and inculcate into the young generation the basic African virtues, which will instill in them a sense of rootedness and pride consequently redeeming them from their current shallow and artificial selves, a process which the renown Kenyan literary writer Ngugi wa Thiong’o refers to as, “decolonising the mind.”

Counselling programmes that give emphasis to some needs of students at the expense of others, facilitate emergence of fragmented personalities among the students. To facilitate harmonious and holistic personalities among the students, it is recommended that counselling programmes that encompass all the needs of the students including academic, vocational, personal-social, and spiritual be drawn. The personal-social counselling should aim at expanding the student alternative base. In relation to abortion, students should be made elaborately aware of alternatives to abortion for example the adoption

alternative, which is obscure to many Kenyans. This will help the students to make more informed decisions in relation to sexuality and its related issues.

Many models of professional counselling are in existence today in universities and other related settings. There is however, no one single model that is comprehensive enough to offer all the umbrella services of professional counselling. For effective implementation of the findings of this study therefore, the following five models are recommended:

- Decentralised model: here, on site counsellors/wardens are dispensed to students in their halls of residence to help students sort themselves out when faced with problems.
- Mainstream structured model: here, students are counselled in the lecture halls with lecturers serving the duo-roles of teachers and counsellors.
- The peer counselling model: here, selected workshop trained students are used to offer basic unsupervised counselling to the student population.
- The chaplaincy model: here, pastoral and psychological counselling is dispensed to students by those with prior training in both areas.
- The centralised model: here, students access counselling under the umbrella of a number of psychological services, from a central counselling unit, duly equipped with the necessary physical plants and qualified personnel.

6.4 Summary and conclusions

The purpose of this study was to investigate attitudes towards abortion among university undergraduate students in Kenya. The following were the summary findings of the study:

- Almost all the students upheld the stance that a foetus is a complete person entitled to all human rights like any other grown up person; that abortion is morally wrong under all circumstances except to save the life of the mother, and that abortion should not be legalised under any circumstance except to save the life of the mother.
- Among the six variables tested, only religion, parental income, and faculty had some influence on abortion in relation to some of its three facets of foetal personhood, morality and legalisation of abortion.
- Most of the students (68%) subscribed to the pro-life perspective, meaning they were either opposed to abortion under all the given circumstances, or only supportive of it if the mother's life was endangered. Thirty one percent of the students subscribed situationalist moderates perspective. This means they were opposed to abortion under all the other circumstances except under two or all of these three special circumstances: to save the mothers life, on the basis of rape/incest, or on the basis of a serious foetal deformity. Only 1% of the students subscribed to the pro-choice perspective, meaning they were supportive of abortion under all the given circumstances.

- The students gave several factors that in their opinion motivate female university students to procure abortions. The top three ranked factors by both the male and female students were fear of humiliation and embarrassment, fear of discontinuing studies, and lack of finances to cater for the child.

The implications of these findings were analysed and recommendations for further research are outlined below.

6.5 Recommendations for further research

- Since this study was conducted in only two public universities, future researchers could replicate the study in other universities and middle level colleges.
- This study only focused on attitudes towards abortion. Future researchers could extend their study to other aspects of abortion such as: “socioeconomic implications of abortion”.
- This study could be conducted in secondary schools to determine the attitudinal trends of early and middle adolescents.
- A cross-sectional study could be conducted to establish the attitudinal trends of respondents across generations.
- A longitudinal study could be carried out to investigate the attitudinal trends of a given group of respondents over a given period of time.
- A similar study targeting adult respondents in different sectors such as education, health, business, agriculture and security among others could be conducted.

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APPENDIX

STUDENTS' QUESTIONNAIRE

INTRODUCTION

This questionnaire has been prepared as part of Master of Education (MED) degree in Guidance and Counselling of Kenyatta University. In this study the researcher wishes to seek the views of university students on the topical issue of abortion. You (respondent) are assured that all the information gathered will be treated with utmost confidentiality. Please peruse the following guidelines before proceeding.

GUIDELINES

- The questionnaire is divided into 5 sections. Please answer questions in each section according to guidelines given there in. The mode of answering includes:

Ticking relevant choices [√]

Writing down relevant responses

- There are no right or wrong answers so please do observe honesty in your answers.
- In section A please supply the required demographic information
- In section B, C and D, please tick or write down your responses indicating your attitudes towards different aspects/facets of abortion.
- In section E please write down some factors that in your opinion motivate university students to procure abortion.

SECTION A: DEMOGRAPHIC BACKGROUND

(Please indicate the following details by ticking [✓] inside the brackets)

(1) Name of the University:

- Nairobi []
- Kenyatta []
- Jomo Kenyatta []

(2) Sex

- Male []
- Female []

(3) Faculty: _____

(4) Year of Study:

- First []
- Second []
- Third []
- Fourth []
- Fifth []

(5) Age:

- 18 – 21 []
- 22 – 25 []
- 26 – 30 []
- 31 and over []

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(6) Marital Status:

• Single []

• Married []

(7) Religious affiliation:

• Catholic []

• Protestant []

• Muslim []

• Others, specify _____

(10) In which setting were you born?

• Rural []

• Urban []

(11) In which setting were you brought up?

• Rural []

• Urban []

(12) What is the approximate income of your parent/guardian per month in Kenya

shillings?

	Approximate income	Father	Mother	Guardian
01.	10,000 and below			
02.	11,000-35,000			
03.	Over 35,000			

SECTION B: ATTITUDES TOWARDS FETAL PERSONHOOD

(13) In this section, please indicate your preferred responses by ticking [✓] to show your attitudes towards the personhood of the foetus.

	FETAL PERSONHOOD VARIABLES	ABSOLUTELY AGREE	AGREE	UNCERTAIN	DISAGREE	ABSOLUTELY DISAGREE
01	Human life begins immediately at conception					
02	Human life begins after delivery					
03	A fetus is a complete person/human being					
04	A fetus is entitled to fundamental right to life like other persons					
05	A fetus's right to live outweighs a woman's right to decide whether to have the baby					
06	Abortion is murder of a person/human being					
07	Abortion is murder of a semi-human/person					
08	Abortion is a surgical removal of human tissue					
09	A deformed fetus is a complete human person					
10	A deformed fetus is entitled to the fundamental right to life					
11	Abortion of a deformed fetus is murder					
12	A person's life is sacred					
13	The life of a fetus is sacred					
14	The life of a deformed fetus is sacred.					

SECTION C: ATTITUDES TOWARDS MORALITY OF ABORTION

(14) Please indicate by ticking [] whether you personally think it is morally right or wrong for a woman to have an abortion under the following circumstances.

	MORAL CIRCUMSTANCES	ABSOLUTELY RIGHT	RIGHT	UNCERTAIN	WRONG	ABSOLUTELY WRONG
01	When the mother's life is seriously in danger					
02	When the woman becomes pregnant through rape/incest					
03.	When there is a chance of a serious fetal deformity					
04	When the woman does not have enough income to care for the child.					
05	In case of a broken relationship					
06	When the woman is in school or the pregnancy stands in the way of her career advancement					
07	When the woman conceives accidentally due to failed contraception					
08	On request (for any or no reason)					
09	As a method of family planning					
10	On the basis of sex selection					

SECTION D: ATTITUDES TOWARDS ABORTION LEGALISATION

(15) Do you approve of legalisation of abortion?

- Yes, under all circumstances []
- No, under all circumstances []
- Only in some circumstances []

(16) Please write down these preferred circumstance(s) if you have indicated the third alternative above.

(17) The current law on abortion in Kenya stipulates that abortion is illegal unless the mother's life/health is seriously threatened. Do you support or oppose this law?

- Support []
- Oppose []
- Uncertain []

(18) Please give reason for your answer in Q18, above

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(19) Please indicate by ticking [] whether you personally support or oppose legalisation of abortion under the following circumstances.

	LEGAL CIRCUMSTANCES	STRONGLY SUPPORT	SUPPORT	UNCERTAIN	OPPOSE	STRONGLY OPPOSE
01	When the mother's life is seriously in danger					
02	When the woman becomes pregnant through rape/incest					
03.	When there is a chance of a serious foetal deformity					
04	When the woman does not have enough income to care for the child.					
05	In case of a broken relationship					
06	When the woman is in school or the pregnancy stands in the way of her career advancement					
07	When the woman conceives accidentally due to failed contraception					
08	On request (for any or no reason)					
09	As a method of family planning					
10	On the basis of sex selection					

THANK YOU VERY MUCH FOR YOUR HONEST & CO-OPERATION IN THIS
NOT A TASK OF KNOWLEDGE GENERATION.

APPENDIX 2: WORK SCHEDULE (TIME LINE)

ACTIVITY	TIME (MONTHS)	FROM-TO
Proposal Writing,	2	Jan –Feb
Fieldwork	1	March
Data Analysis	1	April
Project Writing/Submission	2	May - June

3. Data Collection		
a) Development of questionnaires		10,000
b) Fieldwork (including transport and refreshments)		16,000
		10,000
4. Data Analysis and Presentation		
a) Computer services 20 hours @ 300		6,000
b) Project typing		10,000
c) Project photocopying and binding		10,000
d) Contingency Ksh (10,000)		10,000
TOTAL		110,000

APPENDIX 3: BUDGET

ITEM	AMOUNT (KSH)
1. Proposal Writing a) Internet Browsing 100hrs@ 100 b) Stationery c) Typing Photocopying	10,000 5,000 30,000
2. Piloting a) Development of instruments 30 copies@ 5 b) Subsistence 3 days@ 500 c) Travelling	150 1,500 500
3. Data Collection a) Development of instruments b) Subsistence 30 days @ 500 x 3 (2 Research assistants) c) Traveling Ksh 10,000	10,000 10,000 10,000
4. Data Analysis and Presentation a) Computer services 20 hours@ 300 b) Project typing c) Project photocopying and binding d) Contingency Ksh (10,000)	6,000 10,000 10,000 10,000
TOTAL	113,150

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