

**THE ANGLICAN THEOLOGY OF SEXUALITY: ITS TEACHING AND
PRACTICE AMONG STUDENTS IN ANGLICAN CHURCH FOUNDED
SCHOOLS IN JINJA DISTRICT, BUSOGA REGION, UGANDA**

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DECLARATION

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

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DEDICATION

To my late mother Gertrude Mukyala, my husband Grace Isabirye, my children Grace Junior, Joy Junior, Joseph, Emma and all young people who desire to live chaste lives.

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OPERATIONAL DEFINITION OF TERMS

Anglican Theology of sexuality: Sexual behaviour expected of students in Anglican Church founded schools. It promotes purity and rightness in relationships between the opposite sex and same sex, emphasising actions that are in line with the Biblical teaching on sexuality. The Anglican theology of sexuality for young people emphasizes chastity, self-control, respect for self and other people's sexuality as individuals created in the image of God. The sexual act is limited within the confines of marriage.

Canon: It is used both as a Religious title in the Anglican Church and as a Law that governs the Anglican Church. In this study it is used for laws that govern the Church.

Christian activity: An Avenue through which the Anglican Theology of sexuality is taught to students in the Anglican Church founded schools. Examples of a Christian activity include Bible studies, prayer times, fellowships, evangelistic meetings and holiday camps.

Confirmant: A Christian who is undergoing confirmation classes in order to be confirmed by the Bishop as a mature Christian. After confirmation, this Christian can become a Godparent and instruct young people spiritually, partake of Holy Communion, serve in the Church and wed in the Anglican Church.

Daily Office: Daily prayers that are supposed to be conducted in Anglican Church founded schools. They include a Psalm, a portion from both the Old and New Testaments, a hymn from the Anglican hymnal sang and prayers for the day be said according to the Church season.

Evensong: Evening prayers that are supposed to be conducted in the school chapel of Anglican Church founded schools. However, in most schools they are no longer conducted because of the many academic programmes and extra curricula activities.

Global African Future Conference: An alternative Anglican Communion established in Jerusalem in 2008 to preserve the traditional Biblical teachings on sexuality. It emphasises hetero sexual union among marrieds and abstinence for

unmarried individuals. It comprises of Dioceses from Africa, Asia, Eastern Europe and some from North America and Canada.

Indecent Dressing: A type of wear that is either tight, or exposes parts of the body considered to be private. These body parts include breasts, thighs, the bosom, buttocks and sexual organs.

The Lambeth Conference: Is a decennial assembly of bishops of the Anglican Communion convened by the Archbishop of Canterbury. It is an international association of autonomous national and regional churches. It serves a collaborative and consultative function, the resolutions which a Lambeth Conference pass are influential and carry great moral and spiritual authority. Its statements on social issues have influenced church policy in the churches.

Morning Glory: Prayers that are conducted in the morning either in the school chapel or during assemblies in Anglican Church founded schools. These also are also rare in Anglican Church Founded Schools since this time is used for academic notices.

Province: An ecclesiastical area in the Anglican Church under the Archbishop. It is the top most organ that decides policies which govern the Church.

Provincial Education Policy: Guidelines on which Anglican Church Founded Schools are governed in the Church province.. It stipulates that the mission of these schools should be to fulfil Christ's mission through holistic teaching, discipleship and healing for healthy, Godly nations.

Puritan: A member of the English Protestants of the late 16th and 17th Century who regarded the Church of England as being very liberal in matters of doctrine and worship. They influenced the Anglican teaching on sexuality by emphasising its limit to the confines of marriage thus promoting purity of the body and mind among young people.

Stake Holder: An individual who makes sure that the Church's sexuality theology is taught to students in Anglican Church founded schools. In schools it can be a member of the school management committees, the head teacher, chaplain and a counsellor.

ABBREVIATIONS AND ACRONYMS

ABC: Abstinence from sex, Be faithful to your partner or condom use advocated by Non-Government Organisations. However, this contradicts the Anglican Theology of Sexuality

ACFS: Anglican Church Founded Schools.

AIDS: Acquired Immuno Deficiency Syndrome.

ATS: Anglican Theology of Sexuality.

CMS: Church Missionary Society

CRE: Christian Religious Education.

DEC: Diocesan Education Coordinator.

GAFCON: Global Anglican Future Conference

HIV: Human Immuno Virus.

FBOs: Faith Based Organisations.

FGDS: Focus Group Discussions.

JR.: Junior.

KJV: King James Version.

M.O.E.S: Ministry of Education and Sports.

NCDC: National Curriculum Development Centre.

PEP: Provincial Educational Policy.

PIASCY: Presidential Initiative on Aids Strategy to Youth.

PTA: Parents and Teachers' Association

REV: Short form for Reverend

SMCs: School management committees

STDs: Sexually Transmitted Diseases

S.U: Scripture Union

TASO: The Aids Support Organisation

T.V: Television

U.J.C.C: Uganda Joint Christian Council

UNESCO: United Nations Educational and Scientific Cultural Organisation

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ABSTRACT

There is growing concern over teenage sexual behaviour given the high level of teenage pregnancy and an increase in sexually transmitted diseases. Christianity has always provided standards by which behaviour is regulated. The study examined the teachings and practice of the Anglican Theology of sexuality by students in Anglican Church founded schools, Jinja District. The Anglican Church formulated the Provincial Education Policy to ensure that the core values of the Anglican Church are promoted in Anglican Church Founded schools. These include Godliness, faithfulness to the scriptures and upholding Biblical family values. The Christian activities through which the Anglican Theology of sexuality is transmitted to students in these schools include Bible studies, prayer meetings, fellowship meetings, evangelism drives and holiday camps. The objectives of the study were: To explore the Anglican Theology of sexuality, and To investigate the role played by school management committees, administrators and religious leaders in promoting the practice of the Anglican Theology of Sexuality among students in Anglican Church founded schools. The effect of the Anglican Theology of sexuality on students' behaviour was assessed. Also challenges faced by the Anglican Church founded schools in the dissemination of the Anglican Theology of sexuality to students were explored. Lastly, strategies that can be used by the Anglican Church to effectively disseminate their Theology of sexuality among students in the Church founded schools were explored. Literature was reviewed regarding the teachings of the Anglican Theology of sexuality, the role played by administrators and religious leaders in teaching Religious values to students, effect of Religious teachings on the sexual behaviour of young people and the challenges faced in teaching religious values to young people. The study employed a descriptive research survey. The study was conducted among nine Anglican Church Founded Schools in Jinja district, Busoga region. The targeted age bracket was 13-18 years an age that is mostly affected by sexual challenges. Uganda. Primary data were collected mainly through oral interviews, questionnaires, participant observation and focus group discussions. Secondary data were collected from both published and unpublished books, journals, Newsletters and internet sites. Data collected from these libraries helped establish the research problem and the rationale for the research. The respondents included students and the target group was between 13-19 years. In addition, head teachers of Anglican Church Founded Schools, chaplains, counselors and the Diocesan Education Coordinator were also involved in the study. Non probability and purposive sampling was used to sample the respondents. The study employed a descriptive research survey. The overall data was synthesized, analyzed, interpreted and discussed in light of Smith's (2003) Theory of Religious Effect on the Sexuality of Young People. This theory identified the following paradigms as necessary for religion to have a positive impact on the behaviour and attitudes of young people: moral directives, spiritual experiences, role models, coping skills and extra community links. Collected data were presented in chapters basing on the research objectives. From the research findings, conclusions and recommendations were made.

CHAPTER ONE: BACKGROUND TO THE STUDY

1.1 General Introduction.

Anglicanism as observed by Bays (2012), is part of the Protestant Reformation started by Martin Luther in 1517 whose protest against the Pope was lack of emphasis on scriptures (faith alone) as the basis for salvation. The Anglican denomination later emerged as a western tradition developed from the practices and liturgy of the Church of England following the English Reformation by King Edward the VIII (Cross & Livingston, 1997). Churches which belong to the Anglican Communion therefore are characterised by shared tradition and beliefs written down in the Holy Bible and the Thirty Nine Articles of Religion. The Anglican tradition is embodied in the Book of Common Prayer (Church of England, 1999).

Human sexuality plays a major role in everyday life. Sexuality is taken to be an integral part of our personality: being the third most important drive after sleeping and eating, Molina (1999, 1). The global view of Christian sexuality according to Stivers (2005, 6), is that the beginning point is that human beings are sexual beings and their sexuality is a dimension of their existence as created beings. He affirms that human sexuality is divine and sacred, because it is God who created human beings as male and female (see Genesis 1:27). The Christian Church on the other hand being a divine institution on earth has the responsibility of making sure her members behave according to God's principles in as far as sexuality is concerned. These principles according to Macquarrie (1992, 398) stipulate that sexuality should be hetero sexual, potentially procreative and expressive of the permanent relationship which facilitates the nurture of children as well

as promoting domestic and social stability. This study will focus on the sexuality of young people in the Anglican Church.

Thatcher and Stuart (1996, 21) state that the traditional Anglican Church stand on sexuality derives from the general protestant ethic on sexuality which was greatly influenced by the puritan teaching on sexuality. Jenkins (1999, 74) observes that the puritan view emphasised not only the purity and holiness of marriage but also emphasised scripture basis for the theology of sexuality.

Egerton (1995) further explains the Anglican theology of sexuality as sexual behaviour that involves observing chastity both before marriage and faithfulness to one's spouse after marriage, as well as accepting sexuality as a God given gift. In view of this, young people are expected to act responsibly by exercising self-control and being obedient to the biblical principles on sexuality. Ammann (2010, 9) emphasises that traditional Anglican theology on sexuality does not condone promiscuity but rather, sexual activity is limited to the sacramental bond of marriage between one man and one woman. This definition forms the basis of the Anglican Theology of sexuality.

Egerton (1995, 313) observes that God designed human sexuality not for procreation only but also for the joyful expression of love, honour and fidelity between a wife and a husband. These, according to Egerton (1995), are the only sexual relations that biblical theology deems good and holy. As a result, adultery, fornication, homosexual unions and any other form of sexual impurity are regarded to be contrary to God's design. Along the same school of thought is the emphasis of chastity before marriage which was adopted from the Puritans. This Puritan teaching encourages young people to

abstain from any form of impurity before marriage that defiles the body and mind. This includes engaging in actions that promote lustful thoughts like pornography and indecent dressing. Kakembo (2014) and Howe (1987) state that the Anglican theology, teaches that sexual relationships are covenantal in nature, involving the whole person; the physical as well as the spiritual. Any sexual relationship outside the marriage covenant therefore should be discouraged as it is limited to satisfying the physical urge for sex without any serious commitment to the other person after the sexual act. All these define the Anglican teaching on sexual behaviour.

Clark (1989, 37) observes that the Anglican theology is based on Judeo- Christian scripture. emphasises the Anglican basis on scripture for their theology of sexuality by quoting scriptures which form the basis of the Anglican Theology of sexuality. These include observing purity of both body (I Corinthians 6:20), avoiding sexual immorality (I Corinthians 6:18), lust (2 Timothy 2:22) and homosexuality (Romans 1: 26-27). The conservative churches in the Global Anglican Communion still uphold this traditional theology of sexuality.

Thatcher and Stuart (1996, 21) note that The Global Anglican theology of sexuality derives from the general Protestant ethic with its heavy scripture orientation. According to these scholars, this theology was largely influenced by the Puritan teachings on sexuality which emphasised that sex was to be strictly limited to the confines of marriage and emphasised purity of both body and mind among the youth.

Before the coming of Christianity, African people had established ways of teaching morality to the young generations. Teachers of morality included the parents and other

elders. These teachings usually took place by the fire side in the evenings. According to Beatie (1964), this was done through riddles, wise sayings, folk stories observing rituals and teachings from elders in society. Sexuality education was offered in the general context of moral education. Children were taught from an early age to behave according to the accepted sexual norms of a particular society. Taboo words never to be said in public are an addition to this practice which helped children to grow up strictly observing the sexual norms of that society. Magesa (1997) argues that among Africans, sexuality and sexual powers are sacred and must in no circumstance be abused.

The Basoga, a Bantu ethnic group in Jinja District Eastern Uganda, were very strict on the sex morals of young people. Chastity was a virtue that was emphasised. The home, usually an extended family acted as the setting for the child's moral and religious instruction. The first teachers of morality in general and sexuality in particular were the parents of the child and older brothers and sisters. These introduced a child to the basics of sexuality intended to preserve its sacred nature. Kayaga (2004) notes that such teachings included the need to cover sexual organs through maintaining good hygiene and general etiquette since the sexual organs transmitted life to individuals. Any form of pornography or indecent dressing was discouraged since it destroyed the sacredness of sexuality. Use of sexual language in a derogative manner was discouraged. However, at a later stage other members of the extended family would also participate in giving formal sex education especially towards adolescence. At this stage, practical skills that helped young people to observe chastity included limiting interaction between opposite sexes. Boys would perform roles separately from the girls. For example, looking after animals, learning skills or playing games. Girls would dig, fetch water, learn to weave

mats and play their games without mixing with boys. This served to limit sexual temptations that could result into pre-marital sex between the sexes. At the puberty stage, it was the responsibility of the *Senga* (paternal aunt) to prepare a young girl for her sexual role in marriage and to ensure that she kept her virginity. Boys would receive sex education from the *kojja* (maternal uncle) which would prepare them for their adult sexual roles. Pre-marital sex was discouraged for both gender. This helped the youth to observe societal expectations of chastity.

According to Sogden and Samuel (1998, 24), the Anglican Church recognises young people to be part of the complex social system and local Churches are required to teach them a holistic theology based on the salvation of the whole person so that they can grow as disciples of Jesus Christ. This meant that the Anglican Theology would influence not only the spiritual lives of the young people but their moral life as well especially the aspect of sexuality.

The Church missionary Society Missionaries (CMS) sent by the Church of England emphasised this when they introduced Christianity in Uganda in 1877. The missionaries emphasised sexual purity and holiness to the converts. Tuma (1978), points out that from the very beginning of the missionary work in Uganda, the missionaries were clear about the need for the on-going spiritual growth. They believed the central agency of such growth was the Bible. Converts were therefore given a pre-baptism course which stressed the ability to read and write so that they could read the Bible and get guidance on sexual purity.

One graduated for baptism after learning to memorise the catechism, the Creed, the Ten Commandments, the Lord's Prayer and all about the sacraments. Tuma (1978, 97), affirms that the missionaries believed that memorising these four elements of the Christian faith would enable the convert to understand what they had chosen to believe. This would enable them understand their duty towards humanity and God. An example at hand is that of the two Catechisms which are taught to young believers in the Anglican Church. The first one is the baptism Catechism which is taught to neophytes. In the case of infant baptism, the God parents are instructed in the basics of Christian character that the baptised children they have stood for as witnesses should be nurtured into. This includes sexual purity. The second is the confirmation Catechism which is taught to those preparing to receive Holy Communion. The Catechisms are still observed in the Anglican Church while teaching converts such that even in cases where children are baptised as infants there is *okweyatulira* (pre-confirmation class) where candidates for confirmation receive teaching on the meaning of their baptism before they are presented to the Bishop for confirmation. Some sexuality education is given during this period emphasising abstinence from sex before marriage. This is intended to influence the convert's morality and especially their sexual behaviour because among the commandments, the seventh prohibits sexual immorality whereas duty towards God involves living a chaste life that glorifies God.

In addition to the above observation, the content of the Catechism (Centenary Publishers, 2014) which is taught to young people during *okweyatulira* and confirmation classes includes; Christian beginnings, Christian beliefs and Christian growth. Embedded in these teachings is the emphasis of prayer, bible reading,

fellowship, discipleship, the commandments and their application to the believer. For instance, in explaining the seventh commandment, “You shall not commit adultery”, (Centenary Publishers, 77), the candidates are taught to respect marriage; live chaste and moral lives and do nothing to provoke another to commit sexual sin. Sex is portrayed as God’s gift to humankind but reserved strictly in the confines of holy matrimony. Candidates are taught that they should avoid all sexual relationships outside marriage and this includes avoiding all lustful thoughts, words and deeds that relate to sexual sins (Rooker 2010). They are also given scriptures that emphasise the graveness of a lustful mind. For example, Mathew 5: 28, “Whosoever looks at a woman to lust after her has already committed adultery with her in his heart”. These teachings received before confirmation are intended to help students practise the Anglican Theology on Sexuality (ATS). They also supplement the teachings students receive in the Anglican Church Founded Schools (ACFS) through Christian activities.

In addition to the above, the missionaries pioneered Western education in Uganda. Cary (1993,16) states that the primary aim of setting up ACFS by the Anglican Church was to improve the possibility that ordinary young people might aspire to a life which was more satisfying morally, spiritually and physically as well as to nurture good Anglicans. Cary (1993) is convinced that the Anglican pattern of open education rooted in a firm base and a loving environment was the best for growth of students since Christian values would be nurtured. Christian worship and teachings would be explicitly given resulting into students exhibiting ideal chaste behaviour that is taught by the Anglican Theology of Sexuality.

To emphasise the role played by schools in the sexuality of young people, Tuma (1978) observes how in their role as change agents, missionaries looked at education as one of the most effective instrument for the salvation of humanity. Schools are credited for changing the society's morality through grounding them in the Anglican theology of sexuality. This is the biblical teaching that the Anglican Church gives to students in ACFS to guide them regarding their sexual behaviour. It is meant to help students delay their indulgence in sexual activities so that they can live pure lives in thought and actions. Sexual purity (chastity) is required of young God fearing believers (1 Timothy 4:12); they are required "To set an example for the believers in speech, in life, in love, in faith and in purity". According to the Education philosophy of the ACFS (Provincial Education Policy 2014, 8), students should be taught and equipped with right information regarding their sexuality through Christian activities and observing role models within the school setting. This would enable them to stand firm against the sexual deviations that have marred the modern society.

As early as 1902, schools were introduced in Busoga by the Church Missionary Society (CMS). According to Tuma (1980, 65), the main aim of establishing schools especially boarding ones was to remove the children from their traditional settings which were considered "evil" in order to mould their character in "high and noble ideals." Missionary schools therefore became alternative settings for general moral education including guidance on sexuality. Tuma (2013, 10) further emphasises that the Anglican Church founded schools have always been an avenue for spiritual nurturing and character formation of young people. To achieve this, the Church has employed various methods which include but are not limited to obligatory chapel attendance in the

morning before normal classes commence. Likewise, Evans and Wright (1991) point out the importance of prayer and the study of scriptures in shaping an Anglican Christians' moral life. For this reason, the "Daily Office" was one of the practices in Anglican Church founded schools. During this time, scripture is read to the students (Evans and Wright 1991, 30). In boarding schools, it was obligatory for all students to attend both morning and evening prayers (Morning Glory and Even song). Sunday service attendance was compulsory for both the day and boarding students. In many schools, assembly time was opened by word of prayer and a reading of scripture as guided by a Chaplain who in most cases was a Priest. This exposure to Christian teachings would lead a student to undergo a conversion experience which involved making a decision to follow Christ fully; an experience referred to as "getting saved", or "bornagain". This experience according to Richards (1975) helps in strengthening right moral decision making including decisions on sexual behaviour that is in line with the Anglican theology of sexuality.

In addition, fellowship meetings which include students sharing their Christian experiences and challenges would take place on Sunday afternoons. Also, every student was required to carry a Bible to school. As observed by Troeltsch (1960), the Bible is the major guide of the Anglican Church's religious philosophy to preserve its teaching on sexuality. In addition, Scripture Union camps were organised in ACFS during holidays to enable the youth share their spiritual and physical challenges related to their sexuality among others. These Christian activities were meant to ground the students in their sexual morality and to get practical guidance about how to avoid sexual

temptations that can lead to behaviour that contradicts the Anglican Theology of Sexuality.

Kaije, Kakongoro, & Oyuk (2000) indicate that the schools established by the missionaries tried to indoctrinate the students in their schools through their theologies. The founding bodies ensured that only teachers who belonged to the founding religious body would be posted in those schools. These would disseminate the denomination's philosophy and curriculum to the students effectively. However, in 1964, the government took over the responsibility of managing all schools in the country. The policy making and appointment of teachers were taken over by the central government. In addition, a uniform syllabus for Religious Education was designed to accommodate various doctrinal persuasions. Religious Education was meant to enable the learners make individual moral decisions among other things. However, according to Kaije et al., (2000, 15), this liberalisation of education affected the morals of the students in that they were free to make their own moral decisions. These sometimes were not in line with the Education Philosophy of the founding body and students were not obliged to attend the religious activities in those schools. It therefore became hard for the various denominations to enforce the doctrines that guided moral standards among the learners. As stated in the Provincial Education Policy (2014, 4), this interference from the government was a major cause of moral degeneration in the ACFS as evidenced by an increase in sexual behaviour like pre-marital sex, homosexuality, indecent dress that contradicts the teaching of the Anglican Theology of sexuality.

Consequently, from 1998 to 2008, the various Religious bodies struggled to reclaim their schools from the government. In 2008, an Education Act was formulated by the Ministry of Education and Sports (MoES) which allowed schools founded by different religious bodies to repossess their schools but continued to be aided by the government. The Education Act (2008, 3) recognises the Church as a partner in the education system. Different religious denominations are represented on the National Curriculum Development Centre (NCDC) which develops the syllabus that is taught in both primary and secondary schools. The Education Act allows founding bodies to promote their Education philosophies in their Church founded schools (The Education Act 2008 Section 3: a, b, and c). The stipulated responsibilities include: participating in ensuring proper management of schools of their foundation, ensuring promotion of religious, cultural, moral values and attitudes of their foundation. The different denominations were given the right to maintain their education policies in the schools they founded, worship traditions and religious programmes as long as they did not interfere with the MoES curriculum. School management committees with representatives from the church were set up by the Ministry of Education and Sports to manage the ACFS. This Board would act as a governing body to make sure the schools were run according to the Education act. The church representatives would promote the interests of the church and support policies that promote the theology of the founders of the school (Education Act, 2008, 27).

At the beginning of the Twenty first Century, there are changes that occurred in a section of the Global Anglican Church regarding the theology of sexuality regarding same sex relations. Prior to this, the Lambeth Conference, a global forum for Anglican

worldwide had voted that the Holy Scriptures are clear that all sexual promiscuity is a sin, including homosexual relations as well as hetero- sexual practices outside marriage (Anglican Communion Office 2005, 10). This stand was later repudiated when same sex relationships were accepted by a section of Anglicans in the global Anglican Communion. Churches within the Anglican Communion which changed their theology of sexuality to accommodate same sex relationships included the Anglican church of England, some Dioceses in Australia, North America and some parts of Western Europe. However, even among these churches, same sex relationships are sanctioned within the context of marriage thus unmarried young people in the Anglican Church cannot base on these changes to engage in sex before marriage.

In 2008, the rest of the Anglican churches which stuck to the conservative Anglican theology of sexuality met in Jerusalem and formed the Global Anglican Fellowship Conference (GAFCON). They re-affirmed the traditional Anglican theology of sexuality emphasising its hetero sexual nature, being potentially procreative and expressive of the permanent relationship. This commitment was contained in their declaration (GAFCON Jerusalem Declaration 2008). One of the resolutions in this conference was to break away from the Global Anglican Communion at Lambeth for as long as the Lambeth conference continues support sexuality practices like homosexuality which are incompatible with the Biblical teachings on sexuality (GAFCON Jerusalem Declaration 2008, 2). In this declaration, the Anglican Church in Africa to which the Anglican Church of Uganda subscribes, and other Anglican Churches in Asia, South America, some Anglican churches from North America as well

as those from Eastern Europe continue practicing the traditional Anglican theology of sexuality.

Currently, there are eleven Anglican Church founded schools in Jinja District. Seven of these schools are Government aided although their premises belong to the Anglican Church. These are: Wanyange Girls' S.S, Mwiri S.S, St. John S.S Wakitaka, St. James S.S, Pilkington College, Muguluka, St. Steven Budondo S.S, Lubani S.S, Bosoona S.S and Kibibi S.S. Four of these schools are purely private and are completely managed by the Anglican Church. These are; St. Peter's Buweera S.S, Mutai S.S, Buyengo S.S and Busoona S.S. Tuma (1978) observes that in these schools, the Church has representatives on the Board of Governors and school management committees which determine policies that govern the schools. This committee comprises ten members: five are chosen from the foundation body, one local government representative and one old boy or girl. Other members include the treasurer who should be the chairperson of the Parents and Teachers Association (PTA), one representative from the teachers and the headmaster. This committee was fundamental to the success of the schools including management of school finances, staff discipline, students' discipline and implementation of education policies. Though their role is to ensure that the ministry of Education (MOE) employs headteachers who are of the Anglican faith and can promote the philosophy of the Church which includes the teaching of the ATS. This means that the Anglican Church founded schools in Jinja District can adopt policies that favour the promotion of the ATS among students in these schools.

The Anglican Church, through the School Management Committees is responsible for appointing the administrators in these schools. It also determines the ethical practices to be promoted in these schools by formulating and enforcing the school rules and regulations that guide the behaviour of students in Anglican Church Founded Schools. This is in line with the Education Act (2008, 12) which stipulates that the founding body (in this case the Anglican Church) shall in accordance with the set policy ensure proper management of schools by promoting religious, moral values and attitudes in schools of their foundation. The founding body is also expected to participate in policy formulation and education advocacy of the schools they founded.

The Anglican Church of Uganda has a constitution whose emphasis on faith, doctrine and worship bases on the canonical scriptures of the Old and New Testament as being the ultimate standard of faith, given by inspiration of God and containing all things necessary for salvation (The Provincial Constitution of the Church of Uganda, 2017, Article 2, 1). In addition, the Church has a Provincial Education Policy (PEP) (2014) that guides the schools founded by this Church. This Policy was formulated on the basis of Biblical principles and the theological traditions of the Anglican Church, Provincial Education Policy (2014, 5). It stipulates that the mission of the ACFS is to fulfil Christ's mission through holistic teaching, evangelism, discipleship and healing for healthy Godly nations. To achieve this, all employees in the Church founded schools are expected to live to the expectations of the Education philosophy of the school by being role models to the students in the aspect of sexual morality.

Each of the eleven church founded schools in Jinja district is expected to have a full time Chaplain. However, in situations where there is no chaplain, the Parish priest is required to take on the roles of the chaplain. These roles include; conducting church services, teaching the catechism to the Anglican students in preparation for baptism and confirmation as well as giving general moral and spiritual guidance. To ensure that the chaplain is not overwhelmed by the responsibilities of providing both spiritual and moral nurture of the students, one of the teachers or a visiting preacher can act as a substitute chaplain in this role (Tuma 2013, 13).

This study concentrates on the supplementary role played by the ACFS in teaching the Church's theology of sexuality among students. For this reason, the role played by adult role models found in the school environment like the school management, head teachers, teachers, Counsellors, student peers are the focus of this study. The Education Act, (2008, 27 gives opportunity to the founding body to promote the interests of the church and support policies that promote the theology of the founders of the school. The Anglican Church put in place an education philosophy (The Provincial Education Act 2014, section 3.1.7, (i), 8) that requires stake holders in these schools to promote the teachings of the Anglican theology of sexuality. These are expected to live exemplary moral lives that are in line with the ATS and encourage the students to participate in Christian activities that guide them in their sexuality.

Considering all the above, it should be expected that students in ACFS would live according to the teachings of the ATS by observing chastity, avoiding pornography, homosexuality as well as lesbianism. Students are required to take their sexuality as a

sacred gift and avoid fornication which is condemned in 1 Corinthians 6:18, which admonishes believers to “Flee from sexual immorality”. They are encouraged to observe chastity as well as purity of mind and body because they are temples of the Holy Spirit (1 Corinthians 6:19). However, recent reports (Diocesan Education Coordinator’s reports, September 2013, December 2014) have shown that students do not put in practice these teachings. On the contrary, sexual behaviour that contradicts the ATS are common in ACFS. These include practices like pre-marital sex, leading to early pregnancy that results in school dropout, abortion and acquiring of STDs. Other practices that exist in ATS and yet contradict the teachings of the ATS include lesbianism/ homosexuality

(<http://www.monitor.co.ug/News/National/Govt.-Investigates-four-top-schools-over-homosexuality>). This raises the following questions:

1. Are the school management committees, administrators and Religious leaders fulfilling their task of promoting the teaching and practise of the Anglican theology of sexuality?
2. What effect does the teaching of the Anglican Theology of sexuality have on the sexual behaviour of students in Anglican Church founded schools?
3. What challenges affect the dissemination of the Anglican Theology of sexuality to students in Anglican Church founded schools?

1.2 Statement of the problem

According to the Provincial Canons of the Church of Uganda (2018, 40-41), the Anglican Church actively participates in the Church founded institutions by putting in

place a system through which the young can be nurtured in Christian character as set forth in the Book of Common Prayer and the Catechism. The Provincial Education Act (2014, 5), clearly states the core values of the Anglican Church that are promoted in Anglican Church Founded schools. These include Godliness, faithfulness to the scriptures and upholding Biblical family values. Pre-marital sex, reading pornographic materials, and sexual relationships among students are forbidden (The Provincial Education Act 2014, section 3.1.7, (i), 8). In addition, Head teachers, teachers, counsellors and chaplains in these schools are tasked with promoting the interests of the church and support policies that promote the theology of the founders of the school (Education Act, 2008, 27). The Anglican Church's theology of sexuality teaches chastity, purity of body and mind as well as respect of self and others as individuals made in the image of God. However, despite the policy and structure in place, there are reports indicating that students in Anglican Church founded schools, are engaging in sexual behaviour that is contrary to the teachings of the Anglican theology of sexuality. This has resulted into expulsion of students from these schools. This raises a question as to why there is disconnect between theory and practice yet Christian teachings on sexuality are expected to result into Christian sexual behaviour that is taught in the Bible. This study investigated this problem in Anglican Church founded schools in Jinja District.

1.3 Objectives of the study are to:

1. Explain the Anglican Theology of sexuality

2. Investigate the role played by school management committees, administrators and religious leaders in promoting the Anglican theology of sexuality in Anglican Church founded schools in Jinja district.
3. Assess the effect of the Anglican theology of sexuality on students' sexual behaviour in Anglican Church founded schools in Jinja district.
4. Examine the challenges that hinder the effective dissemination of the Anglican Theology of sexuality among students in ACFS in Jinja district.
5. Identify strategies for the effective dissemination of the Anglican Theology of sexuality to promote sexual behaviour that does not contradict with the teachings of the Anglican Church.

1.4 Research Questions

1. What is the Anglican Theology of sexuality?
2. What role do the school management committees, administrators and Religious leaders play in promoting the Anglican Theology of sexuality in Anglican Church Founded schools?
3. What is the effect of the Anglican Theology of sexuality on the sexual behaviour of students in Anglican Church Founded schools?
4. What challenges hinder the effective dissemination of the Anglican Theology of sexuality among students in Anglican Church Founded schools?

5. What strategies can the Anglican Church use to effectively disseminate their Theology of sexuality among students in the Anglican Church founded schools in Jinja District, Busoga region?

1.5. Research Premises

1. The Anglican theology on sexuality teaches young people to avoid sexual behaviour that defiles the body and mind. Prohibited behaviour includes lust, pre-marital sex, getting involved in pornography, indecent dressing and any behaviour that contradicts Biblical teaching on Christian sexual behaviour.
2. The school management committees, Head teachers, teachers, counsellors and chaplains play a very fundamental role in promoting the Anglican theology of sexuality in Anglican Church founded schools in Jinja district.
3. When properly disseminated, the Anglican theology promotes Christian sexual behaviour among students in Anglican Church founded schools.
4. Failure to implement the Provincial Education policy, neglect of the Christian activities through which the Anglican Theology of sexuality is promoted and poor facilitation of chaplains as well as counsellors has hindered the effective dissemination of the Anglican Theology of sexuality in Anglican Church founded schools.
5. Implementing of policies that promote the philosophy of ACFS, promotion of Christian activities as well as proper facilitation of chaplains and counsellors will result into effective dissemination of the ATS among students in ACFS in Jinja district.

1.6 Justification and significance of the Study.

According to Egerton (1995) and Chester (2010), sexuality issues are considered the major challenge faced by the young people in the Anglican Church presently. It is claimed that technology, has promoted a powerful media platform that has engineered a global village which has had the Youth bombarded with sexual images all around them thus posing a challenge to the Church because these practices contradict the teachings of the Anglican theology of sexuality. A report of the Information Education and communication Research (2012) conducted by the National Curriculum Development Centre revealed that only 28% of the female students and 34.2% of male students in secondary schools had received some advice about their sexuality. However, this study shows that young people can learn about sexuality issues through Anglican schools. John (2002, 12) observes that the secular world has employed an aggressive approach that advocates for openness about sex intending to bring liberty and fulfilment to young people. He argues that the church has no option but to seek urgent means to teach young people Christian sexual morality to protect them from being misled by the current sex revolution. This study, is therefore justified because it examines the practical application of the teachings of the ATS so that students can live sexually upright lives that reflect the teachings of the Anglican theology of sexuality.

The significance of this study was that the School Management Committees, administrators and Religious leaders in Church founded schools will be challenged to evaluate the roles they play in promoting the Christian philosophy of the schools in which they serve and examine the approaches used. This will help them to explore more

effective ways of ensuring that they uphold the Provincial Education policy that formed the basis on which these schools were founded.

Theologians will be able to evaluate the link between theology and its practical application in the lives of believers. In this case, theologians in the Anglican Church will be able to evaluate the ATS and its practical application to the sexuality of students in ACFS.

Young people will realise that as Christians, they are expected to practice the virtues of self-control, chastity, respect of self and others as taught in the Bible and not conform themselves to the sexual standards of the secular world that are being promoted by the current sex revolution.

Academicians will be challenged to explore more in the area of sexuality and how it affects the life of individuals and society in general.

1.7 Scope and limitations of the study.

The study focuses on the teachings of the ATS and its effect on the sexual behaviour of the students in ACFS in Jinja District, Busoga Region. The approach to the study is theological in nature and it explores the theology of the Anglican Church in regard to sexuality of students in the ACFS. The study targets students found in these schools.

The roles played by the school management committees, administrators and religious leaders who are responsible for the teaching of the ATS within these schools are investigated. The existing disconnect between the teachings of the ATS and the sexual behaviour of the students in ACFS that contradict these teachings is assessed. Ways that the Anglican Church can effectively promote the ATS in ACFS are explored.

The study is limited to Anglican Church founded schools in Jinja District, Busoga region and not any other denomination or government schools. Only students in these schools are targeted. The study is also limited to the activities in these schools and the role played by the School management committees, administrators and religious leaders in teaching and guiding the students in the practice of the ATS. In the next chapter, we shall review literature related to this study.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK.

2.1 Introduction

Though there are many books on sexuality with a Christian perspective in general, few of them touch on the Anglican theology of sexuality. There is scanty information on the role played by the school management committees, administrators and religious leaders in teaching young people the ATS and its practical application in the lives of young people. This study reviewed literature on the ATS in general to provide an ideal standard which was used in the study to provide a basis for evaluation of the expected behaviour. The rest of the literature review was based on the outlined objectives. This included the role played by the school management committees, administrators and religious leaders in the teaching of Christian sexual behaviour to students. In addition, literature on the effect of religious teachings on the sexual behaviour of students was explored as well as the challenges faced by the Church in teaching sexual purity to students. The literature review identified gaps in the reviewed literature which are filled by this study.

2.2 The Anglican Theology of sexuality.

The Thirty Nine articles of faith which explain the Anglican doctrine and instruction in piety and morals have a section on a state of matrimony. Article xxxv, Homily 18 (The Anglican Library 1999, 1) states that marriage was instituted by God with the intent that man and woman should live in perpetual friendship. Fornication, whoredom and all filthiness associated with it should be avoided as taught in 1 Corinthians that, “Neither whoremongers, nor adulterers shall inherit the kingdom of God.

The Lambeth Conference, of declaration (1998, 10) a global forum of top leadership in the Anglican Church notes that the holy scriptures are clear in teaching that all sexual promiscuity is sin including homosexuality as well as hetero- sexual practices outside marriage. This was the stand of Bishops and Archbishops gathered at the centennial global assembly of the Anglican Communion. This declaration re- affirmed the traditional Anglican theology of sexuality which the Church has always held.

The Anglican Confirmation Catechism (2002, 77) in elaborating the Ten Commandments explains duty towards the neighbour as “To keep my body in temperance and chastity.” During preparation for confirmation, the Seventh Commandment “Do not commit adultery” is explained to young people as involving avoiding fornication and respecting marriage which is God’s plan for the family. Young people are told to “Live clean, pure and moral lives by avoiding all impure thoughts, words and deeds that relate to sexual sin” (Centenary Publishers, 2014,77). Scriptures which are given to them include 2 Timothy 2:3, to “Flee youthful lusts” in order to live a pure life. Students in ACFS are encouraged by the ATS to avoid all kinds of lustful thoughts if they are to live a pure life as Christians. In their relationships, young girls and boys are encouraged to observe purity. Paul in 1 Timothy 5:2 tells the young man Timothy “to treat young women as sisters, with all purity”. This discourages any sexual relationships between girls and boys in ACFS. Other scriptures taught to the confirmation candidates include Mathew 5: 28 which condemns lust, Ephesians 5: 1-4 which states that no immoral or impure person will inherit the kingdom of God and Hebrews 13: 4 which indicates that marriage is honourable but immoral people will be judged by God. The above scriptures in the Catechism are taught to young people as

they prepare for confirmation in the Anglican Church. Therefore this guides young people in their sexual behaviour and was used in this study to analyse whether these teachings on the Anglican Theology of sexuality has had an impact on the sexual behaviour of students in ACFS.

Elmer and Cross (1962, 643) define the core of the Anglican teaching on sexuality as purity: requiring respect of the divine itself in all affairs of the flesh. This enables the body of the believer to remain an unpolluted temple of the Holy Spirit so the spirit of God can dwell in and act in the believer. This definition formed the basis on which this study analysed the practice of the ATS among students in ACFS.

Kisembo and Magesa (1998, 154), stress that the sexual revolution accompanying urbanisation and industrialisation in Africa, is breaking up the view of sex as sacred and mysterious. They examine sexuality from the African traditional religious view of sexuality which also emphasises the sacred nature of sex as taught in the ATS evidenced in sexual behaviour like chastity, purity of body and mind as well as respect of self and others. Nonetheless this study discussed sexuality from the Anglican point of view.

The Anglican Theology of sexuality derives from the general Christian Theology of sexuality. Sexuality has a divine origin. The following Anglican theologians attest to this. Carr and William (2002, 9) observe that Christians recognise that human sexuality comes from the creator and is thus good. John (2002) notes how God's concern about bodies extends to sex. God made sex organs and hormones for a divine purpose therefore humans by God's design are sexual and sexuality is one of God's gifts to

humanity. Likewise, John (2002, 104) as well as King and Roeser (2009) argue that sex has to be limited within the confines of marriage, where it serves both a biological and spiritual function. They emphasise that the Bible is clear that sex is a seal of the marriage relationship and the biological and spiritual equivalent. Thus marriage is the only right place for sex. Haselbarth (1976, 69) while emphasising the nature of the sexual act, explains its intimate nature which implies fidelity and a lifelong commitment. All these authors highlight the fundamental teachings of the Anglican theology of sexuality by affirming the divine origin of sex, its permanent and heterosexual nature. Atkinson and Field (1995, 74) give the general Christian teaching on sexuality by explaining that Christian thought opposes casual sex since it is dehumanising and reduces the body to a pleasure giving mechanism. The ATS emphasises the permanence of the sexual act in a heterosexual union. Basing on this, sexual practices that contradict this teaching should be discouraged.

Thatcher and Stewart (1996) trace the origins of the Anglican theology of sexuality from general early Christian morality which emphasised single mindedness of purity of heart. It involves a re-orientation of the will so that it could cease to serve the complex and warring impulses of natural man and respond with unreserved openness to the will of God. In order to discourage sex outside marriage, penances for sexual offences were more strict than those of other moral offences. The purpose of this strictness on sexual immorality was meant to discourage individuals from engaging in sex outside the confines of marriage. Thatcher and Stewart (1996, 18) show how the Puritans reformed this negative attitude towards sex by reverting to the biblical concept of sex being pure and holy if it is restricted in the confines of marriage. This view influenced the Anglican

theology of sexuality. These authors' stress of chastity gives us the origin of the concern with sexual purity that was later developed in the Anglican theology of sexuality. However, these authors limit sexual purity to keeping the body pure while ignoring the mind which can be polluted by pornography. This gap has been addressed by this study.

While expounding the essential beliefs of the Anglicans on sexuality, Egerton (1995, 313) points out that adultery, fornication and homosexual unions are intimacies contrary to God's design. He goes on to assert that God designed human sexuality not only for procreation but also for the joyful expression of love, honour and fidelity and these are the only sexual relations that biblical theology deems good and holy. Further Holmes (1973, 110) argues that the sexual act is not only physical but also involves the emotions, goals and entire lives of the two people involved in the act. This places sex exclusively in a hetero marital relationship, ruling out pre-marital and extra marital affairs not intended by the creator. This is the basic teaching of the ATS which students in ACFS should observe by practising chastity before marriage. However, its practical application to the lives of students is not discussed by the scholar. This was explored in this study.

In addition to the above, the Hebrew definition of the sexual terms explains the understanding of issues related to sexuality. For example connotation of homosexuality and lesbianism *toebah* (Vine, 1985, 1) is practices which are "detestable," "loathsome," "sinister" or "repulsive". Mathew (1978, 362) argues that such description of these practices is enough to qualify them as not fit to be even named or thought about. Tracing the historic origin of homosexuality and lesbianism, Walton, Mathews, and

Chavalos, (2000, 133) observe that in the ancient near East, homosexuality was practised in the context of magic. This is contrary to the concept of spiritual purity that in turn impacts on the physical and moral standard advocated for in the ATS. Adding his argument against homosexuality/ lesbianism, Twesigye (2001), notes that within the theocentric understanding of sexuality, sex is God's gift to humanity for the continuation of the divine process of creation. Heterosexuality thus is the traditionally regarded as the correct and acceptable conventional means for personal sexual expression and fulfilment.

Marshier (1988) observes that masturbation is damaging to the person dependent upon it, leading to addiction and a means of avoiding reality particularly since adolescence is a time of establishing realities with the opposite sex. Marshier (1988) goes on to note that when linked with pornography, the habit of masturbation can set up a habit chain that is incompatible with Christian family life. This scholar quotes Paul in his letter to a young man, Timothy, advising him in 2 Timothy 2:3, to "Flee youthful lusts" in order to live a pure life. Young people are encouraged by the ATS to avoid all kinds of lustful thoughts if they are to live a pure life as Christians. The study emphasised this.

According to Vines (1985, 498), the Greek word for purity is *hagnos* which means: "Pure from defilement, not contaminated." Believers are expected to be pure; not defiled or contaminated in their thoughts and deeds. It means keeping away from anything that could defile both the body and thoughts. Commenting on the above scripture, Adeyemo (2006, 1120) states that it does not only prohibit sexual intercourse between unmarried people but also it goes beyond the physical act of marriage. To

Adeyemo (2006), the internal desire is more dangerous than the outward physical sin. One therefore needs to be drastic when dealing with the source of desire. This study explored the internal desires that are deemed part of sexual immorality like lust that eventually cause young people to engage in sexual immorality. Recommendations were made to help young people deal with internal desires.

Wiersbe (1992) observes that Christians need to glorify God with their bodies; meaning taking care of their bodies and avoiding defiling bodies of other individuals through sexual immorality. It is on this basis that the Anglican theology of sexuality advocates for purity of the body. The body of a believer is mentioned in 1 Corinthians 6:9 as being “The temple of the Holy Ghost.” According to Vine (1985, 621) the Greek connotation of the temple, (*Hieron*) is a “sacred place.” Collins (1999, 246) notes that the body being sacred should not be defiled by fornication (Greek *porneia*) which refers to illicit sexual behaviour; rather it should remain chaste (Greek *Hagnos*) which implies purity. Greene (1982, 224) comments that basing on verse 19 of 1 Corinthians 6:9, “What? Know you not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own”.

Greene (1982) further states that when sex outside marriage is carried out between two individuals, they become one body, one flesh and that which God intended to be high, noble and beautiful becomes low and degrading. This can be related to the scripture in Genesis 3: 24 which refer to “being united in one flesh.” He further observes that there is nothing that will degrade an individual as quickly as promiscuous sex practices; whether they are adultery or fornication. It is for this reason that the ATS condemns any

sex outside the confines of marital commitment. This study based on this premise to discourage students in ACFS from practices like pre-marital sex which contradicts the ATS.

Evans and Wright (1991) condemn sexual behaviour that does not conform to the ATS. According to these scholars, Christians need always to remember that sexual love is neither an end in itself nor a mere means of self-gratification. They emphasise that self-discipline and restraint are essential conditions for believers. This applies both to the married and unmarried thus, the youth should have self-control. In support of this view of not taking sex casually, Atkinson (1995, 74) emphasises that Christian thought opposes casual sexual encounters which dehumanise young people by using their bodies as pleasure giving tools disregarding the one flesh divine purpose of sex. Thus sex devoid of commitment to fidelity is condemned.

The above Anglican theologians give the basic teachings of the Anglican theology of sexuality. However, the practical application of these teachings to the sexuality of the students in Anglican Church founded schools is not fully explored. This study addressed that practical application so that there is no disconnect between the theory and practice of the teachings of the ATS.

2.3 Role Played by the school management committees, Administrators and Religious Leaders in upholding core values among students.

In ACFS, the school management committees, administrators, and religious leaders are responsible for ensuring that the core values of the Anglican Church which include Godliness, faithfulness to the scriptures and upholding Biblical family values are

promoted in Anglican Church Founded schools. They act as role models to students, implement policies that promote the ATS and ensure that Christian activities are encouraged in ACFS.

According to The American Academy of Child and Adolescent Psychiatry (2017, 1), a role model is a person who serves as an example by influencing others. Role models help shape how children behave, in school, how they relate with others and how they make decisions. Ratemoetal (2015, 76) observe that a role model is a person whose behaviour, example or success can be emulated by others especially a younger person. Wang (2012, 2) notes that the presence of religious leaders, school directors, teachers, and other adults as role models in the school setting help to shape and solidify students' worldview on morality. He argues that religious secondary schools therefore contribute to adolescents' religious commitment because they contain a higher proportion of religious peers than non-religious secondary schools. These authors define the role played by a role models in the lives of students. This study used these definitions as yardsticks to evaluate the role played by stake holders in the lives of students. However it was used in chapter four to analyse their role in the transmission of the Anglican theology and not in the general sense of religious commitment. The sexual behaviour of students was specifically addressed in this study and not morality in general.

Shtarkshall, Santella and Hirsch (2007), point out the school setting as an ideal place where students' social values are defined. In agreement, Smelser (2001) argues that due to their increasing interest in romance and intimate sexual relationships, young people find it easier to confide in peers, educators and adults. Thus it becomes necessary that

within the school setting, young people confide in individuals who can guide them into right decision making and attitudes that promote healthy sexual development among them. These authors emphasise the need for positive role models among students who can help young people to make right decisions concerning their sexuality. This study used this premise to encourage Christian role models in ACFS who include head teachers, teachers, counsellors, teachers and peers who though not theologically trained but are expected to be oriented in the theology of the founding body. However, this study further bases on the specific roles played by stake holders. They are therefore obliged by the Provincial Education Policy to practice behaviour that can be emulated by students in these schools.

Christenson (1970, 65) cites lack of role models among adults as the major cause of sexual immorality among the youth. The author observes that though the Anglican Church advocates for church marriages, there are many polygamous couples among its followers. Failure by the adults who are role models to young people to stick to the Church's theology of faithfulness to one's spouse encourages young people also to flout the Church's teaching on chastity. Richards (1983) highlights the need to have positive role models by observing that the person whom the young people interacts with in their environment shape their attitudes, beliefs and values towards life. It is therefore necessary to have positive role models in the social environment of young people who will have a positive impact on them. This study focussed mainly on adult role models found within the ACFS and examined their role in influencing proper sexual behaviour that is taught in the ATS.

Kaiser Family foundation (2000) emphasises lack of role models within the church school among the peers and some of the adults as another challenge faced by the Church in the dissemination of sexual purity to young people. ACFS are given as an example where students come from diverse backgrounds; some of them unchristian. This study investigated the important role played by both adult and peers in the teaching of the ATS which in turn influences their sexual behaviour. In addition, the Christian activities that take place in these schools were examined. It was concluded that if positive role modelling is promoted and policies are promoted by the school management committees, administrators, and religious leaders through which Christian activities are effectively taught, all students can benefit and the peer influence of Christian students can have a positive effect on their non-Christian peers.

The key implementers of the ATS in ACFS are the Chaplains who are the Religious leaders in ACFS and their role is to provide spiritual nurture and moral guidance of students in these schools. Wesonga (1985) observes that the selection and training of these chaplains is based on their spiritual life, maturity and academic considerations. He further notes that improvement of the clergy training was a major recommendation to the provincial secretary by the 1985 consultation committee set up by the secretariat of the Province of the Church of Uganda. A relevant educational approach was proposed to improve the training of clergy and enable them to undertake research in indigenous theology and cultural beliefs. This would enable the clergy to be relevant to the church and its needs. Basing on these recommendations, chaplains who are serving in these Anglican Church founded schools are expected to meet the spiritual, physical and psychological challenges that young people face. However, a general discussion is

presented by the committee relating to the spirituality of young people and the general role of clergy. In chapter four, this study examined the important role played by stakeholders like chaplains in the teaching of the ATS with specific reference to ACFS in Jinja district and the contemporary challenges faced by chaplains in these schools. Recommendations were made to this effect.

Bechman, Drexler and Eames (2012) emphasise that the role of Christian school heads is to empower teaching professionals who consequently apply the school mission and vision through their interactions with the students, teachers, the curriculum and school related activities. When this is effectively done, students in church founded schools are able to practice what they are taught. This study discussed how school management committees and head teachers can successfully implement the philosophy of the school and Christian activities in the school curriculum thus resulting into students practicing the ATS.

Ssekamwa and Lugumba (2001) stress that for Anglican Church founded schools, only teachers who adhered to their strict theology of sexuality of chastity for the unmarried and faithfulness to spouses among the married would be employed to teach in their schools. This strict moral requirement applied to other workers in that school. Only committed Christians who could act as role models to the students were employed. No polygamous person, drunkard or a person with questionable morals would be recruited to work in a Church founded school. Married workers had to be wedded in Church and unmarried ones had to avoid practices that contradict Christian sexual ethics. This included fornication, use of obscene language, indecent dress and engaging in any form

of pornography. Chastity was the standard observed that if an unmarried female worker got pregnant, she would be dismissed or if a male worker married a wife without wedding her, he would face the same punishment. These were to act as role models of sexual morality to the students. In the modern world, this would be a difficult standard to maintain. However, a more flexible approach towards sexuality needs to be adopted that would promote chastity among students but is not very rigid on the staff in ACFS.

This view is shared by Tuma (1980), who affirms that the first schools in Uganda were under Church influence and the whole experience of education was oriented in a Christian direction. However, other factors like academic competition have become a major factor in Church founded schools and this has affected the initial Christian emphasis. Initially these schools were staffed by missionaries but later African teachers were trained either at Mengo or Buddo which were Anglican founded institutions. These teachers were oriented in the education philosophy of the Anglican Church that promotes Godliness, faithfulness to the scriptures and upholding Biblical family values and were prepared to disseminate the church's values among learners in these schools. This research investigated the role played by the contemporary the school management committees, administrators, religious leaders and teachers in the dissemination of the ATS and its practical application on the sexuality of students in ACFS.

Having role models in ACFS therefore helped the students to practise the ATS. Neil (1982) notes how missionaries forbade all sexual intercourse except in monogamous marriages. He further emphasises that the missionaries treated homosexual practices with more severity than unchristian public opinion had done. This strict adherence to

Christian sexual ethics by role models helped students in ACFS schools avoid sexual conduct that contradicted the teachings of the ATS. This study emphasised the important role of appointing administrators and staff in ACFS who subscribe to the education policy of the school. These provide role models to the students.

The objective of setting up missionary schools according to Worrall (1988) was to enable the converts learn how to read the Bible so that it could mould their Christian character. Blazier and Huber (1974) affirm that the main aim of western education that was introduced by the missionaries was to enable an individual to build their Christian character in a Christian setting. Such an education should enable individuals to distinguish between right and wrong, to understand the complexes of moral life, become aware of the moral options and how to participate in ethical decision making. This study examined whether the Bible as a guide to Christian character including sexual behaviour is being used by stake holders in helping students in ACFS avoid wrong sexual behaviour that is condemned by the ATS.

Cartledge (2012) argues that constant participation in Christian activities like Bible study leads to acquisition of concrete knowledge about beliefs and values. This results into change in attitude and behaviour therefore the individual is transformed. In agreement, Shtarkshall and Santelli (2007) observe that religious activities foster a sexual socialisation where religious values are promoted. Examples of these values include views of sexuality as a divine gift and sex being limited to marriage. These authors address the important role played by Christian activities in positively influencing sexual behaviour. These activities are promoted by stakeholders in the

ACFS. However, they do not emphasize the role played by stake holders in ACFS in promoting these activities. In addition these authors do not specify any particular religious activities and how they impact on the sexual behaviour of students. This study addressed that.

Kaije Et al (2000) note that in the pre- independence period (1877-1960), different religious denominations established schools which were catechetical in nature. In these schools, the school management committees, administrators, religious leaders and teachers ensured that Religious Education was taught to the learners, bible lessons would be given and prayers would be conducted. In her study of Brazilian youth, Verona (2010) noted that Bible Studies were frequently used as a conduit to discuss prevailing issues in the lives of teenagers and young adults. This study explored Bible studies as one of the Christian activities that can be promoted by the school management committees, administrators, religious leaders and teachers in the dissemination of the ATS. This approach can help students in ACFS find Biblical answers to challenges related to their sexuality.

Sedgwick (2002) points out the importance of prayer and the study of scriptures in shaping an Anglican Christians' moral life. For this reason, the "Daily office" (Sedgwick, 2002, 30) was practiced in ACFS which included morning and evening prayers. It also included daily reading of scripture; so that the Old Testament would be read once a year, the New Testament three times a year, while the Psalms would be read through every month. In the course of reading scripture, the students would be exposed to Bible passages that guided them on sexual morality. Tuma (1978, 114) observes how

the Ten Commandments were taught to converts. These include the seventh commandment prohibits adultery and fornication (Exodus 20:14). This study examined the Christian activities like Bible study and prayer as approaches through which the school management committees, administrators, religious leaders and teachers can transmit the ATS to students in ACFS.

According to Richards (1972), the church was commissioned to make disciples and this does not only imply Christian nurture but also evangelism. The administrators and Religious leaders in ACFS have to ensure that this important Christian activity is programmed in these schools. All Christian activities in ACFS are aimed at transforming students in order for them to live committed Christian lives. In the Anglican Church, to be a committed Christian implies being “born again”, or “being saved.” It means that each individual after listening to the gospel takes a step to make a personal decision to accept Jesus Christ as Lord and saviour. Howe (1987, 12) comments that this is the highest spiritual experience any believer can go through. Clark (1996, 16) says that Martin Luther the Protestant reformer explained that such an experience though subjective in nature, is of profound importance to believers and reform their character so the individual can practice the Christian values like chastity. This study investigated whether evangelism as a key Christian activity is implemented by the school management committees, administrators, religious leaders and teachers in Church founded schools.

In his study among Pentecostals and Catholic Charismatics, Chestnut (2003) observed that the conversion experience holds the spiritual power to transform individuals’

behaviour and lifestyle. This was observed in the area of sexuality among youth. Young people who underwent a conversion experience were less likely to engage in pre-marital sex as compared to their counterparts who had not got converted. This study on page 84, evaluated the evangelistic drives that lead to conversion as part of the Christian activities in ACFS used to teach the ATS to students in ACFS and analysed their effectiveness in enabling students uphold the ATS.

The above authors discuss the important role played by school management, administrators and religious leaders in transmitting core values to students in schools. However, the authors address the general religious values promoted. This study acknowledges the important role played by the stake holders. The authors also point out the importance of various Christian activities in impacting young people's character generally. This study emphasises the importance of promoting Christian activities in schools as part of the role played by the administrators, school management committees and religious leaders the play in the teaching of the ATS to students in ACFS.

However, the role played by the stake holders in promoting the specific core values promoted in the Anglican Provincial Education policy (2008) which include Godliness, faithfulness to the scriptures and upholding Biblical family values are not addressed by the above reviewed authors. These were addressed by this study. In addition, conservative roles played by the stake holders for example policies discussed by the reviewed authors that stipulated that unmarried staff who got pregnant would be expelled from ACFS are addressed by proposing more flexible approaches for contemporary staff in their role as models for students in ACFS.

2.4 Effects of Religious Teachings on the sexual behaviour of young people.

Several authors have expressed a strong relationship between religion and sexuality basing on the view that sexuality is believed to be divine in origin. Odumengwu (2005), in his study of the sexual behaviour of Nigerian students, emphasises the significant role played by religion generally as a moral builder of values. Odomengwu (2005, 126) goes on to observe that religion has a strong influence in the decision making and sexual behaviour of students whereby students who attended religious services more frequently valued their religion. Such students were more likely to develop sexual attitudes and behaviour that did not contradict with the teachings of their religions. In agreement Hardy and Raffaelli (2003) say that there exists a link between religiosity and sexuality especially among teenagers. This is attributed to the fact that attitudes towards sex are developed mostly during teenage years and religion is said to be the major determinant of the sexual behaviour that the youth will adopt. The more religious a youth is, the more chances of adopting responsible sexual behaviour thus reducing negative consequences that arise from irresponsible sexual behaviour like Sexually Transmitted Diseases (STDS) and teenage pregnancies (Hardy and Raffaelli 2003, 738). The American Journal of Health Education (2005) observes that religion plays a big role with regards to sexual decision making especially of adolescents. According to these authors, adolescents' sexual behaviour and attitudes stem from their religious teachings. These teachings prevent youths from engaging in certain types of sexual behaviour for example pre-marital sex. Religious youth have been proved to delay their engagement in sexual activity than their non-religious counterparts (The American Journal of Health Education (2005, 76).

In addition, the *Journal of Adolescence* (2007, 23) observes that adolescents who participated actively in religious activities like attending weekly prayer meetings, organised worship and other Church related activities cited religious values acquired from attending these activities as their motivation for sexual abstinence. Further research by Thornton and Camburn (1989) stresses an interconnection between religious affiliation and adolescent sexuality. The research notes that young people who attend Church frequently and value religion in their lives have least permissive attitudes towards their sexuality. Their religious involvement helps them to form values and attitudes that promote a positive attitude towards their sexuality so they are less likely to engage in promiscuous sex behaviour. This study points out the value of Christian activities as the major avenue through which positive values and right decision making concerning are instilled among young people. Thus students who attended Christian activities regularly were more likely to practice the teachings of the ATS than those who did not.

Self-esteem and self-worth are attributes also cited to be the effects of religiosity on the behaviour of young people. According to Northcott and Javis (1987, 813), all religions believe in the sanctity of the body thus discouraging young people from engaging in immoderate activities like promiscuous sex which might injure the body. This view is supported by the *Journal of Adolescence* (2007, 9) which observes that religion promotes self-esteem and self-worth by encouraging abstinence among young people thus keeping them from risky sexual practices that could harm their physical health. This study emphasises that among the teachings of the ATS which include chastity, purity of body and mind as well as respect of self and others as individuals made in the

image of God, one of the major teachings of the ATS is that an individual's body is the temple of the Holy Spirit (I Corinthians 6:19). Basing on this teaching, students in ACFS are taught to avoid any behaviour that defiles God's temple. Fornication is thus condemned by the ATS. However, this study looks beyond the physical defilement of the body to the spiritual effects that result when young people engage in pre-marital sex.

As observed by Smith (2003), religion is believed to provide a conducive social environment through which positive sexual values are transmitted to young people.

Youth therefore who attend religious activities like prayer meetings, Bible studies and fellowships frequently are bound to exhibit positive sexual behaviour than their counterparts who rarely participate in religious programs. As observed by Shtarrkshall

Et al (2007), religious activities foster sexual socialisation where religious values like chastity, temperance and self-control are instilled among young people. Such youth who attend these religious activities are less likely to engage in unacceptable sexual behaviour than those who socialise in places where these values are not taught.

Socialisation of the youth in religious environments has an added advantage of exposing them to peers who share the same religious convictions and can therefore positively influence their sexual behaviour.

Verona (2010) points out that through youth meetings and services, young people are taught attitudes and values by fellow youth (peers) who share the same experiences with them.

These young people who are committed Christians provide adolescents with examples of religious life practices to be emulated.

ACFS were established on this basis. According to Cary (1993), the CMS set up schools in order to provide Anglican pattern of education in a Christian environment where

Christian values could be nurtured among students. Chaste behaviour was one of the

Christian values that was promoted in these schools. Through established Christian activities like prayer meetings, Bible studies and fellowship meetings, students would share Christian values on sexuality thereby influencing each other's behaviour to conform to the ATS. These authors stress an important factor of peer effect on the sexual behaviour of young people; a factor which is key in the effective teaching of the ATS to students in ACFS.

Another positive effect on the sexual behaviour of young people attributed to religious teaching is the exercise of self-control. Mendolea, Paloyo and Walker (2018) argue that religion brings out positive traits in young people which could remain unexploited without the influence of religion. Since religion encourages young people to delay their first sexual activities and wait for marriage, this promotes self-control among young people as they practice abstinence. This is also associated with improved health outcomes as many health risks are avoided by young people. Odumengwu (2005, 127) cites religious institutions as ideal environments where religion can have a profound impact on young peoples' sexual behaviour. Here young people are expected to make friends with peers who have restrictive attitudes towards pre-marital sex and support attitudes that sex should only take place in marriage. The exercise of self-control is another virtue that is emphasised in the teaching of the ATS. It is one of the fruits of the Holy Spirit (Galatians 5:22). The teachings of the ATS stress Christian commitment to help students exercise self-control against sexual temptations. This does not only protect them against risky behaviour that results into sexual problems like STDS and teenage pregnancy but also leads them to more commitment to their faith through more involvement in the Christian activities.

The above authors discuss the significant role played by religion in the sexual behaviour of young people. They stress that religious youth have positive sexual behaviour as compared with their counterparts who are not. They avoid promiscuous sexual behaviour for example pre- marital sex, have better self-worth and self-esteem and exercise more self-control in their sexuality. These are values and attitudes that religion teaches them. In addition religion provides a conducive environment where religious peers positively influence each other's sexual behaviour. This study affirmed the important role played by religion in shaping the sexuality of young people, specifically students in ACFS. However, the focus was specifically the positive effect of the ATS on the sexual behaviour of students in ACFS.

All these views were reflected in this study and research findings confirmed them as some of the effects of the teachings of the ATS on the sexual behaviour of students in ACFS. However, in addition to these, more positive effects were revealed by the study and these will be discussed in the research findings. However, although most of these authors emphasise positive effects of religion on the physical health of young people, this research went beyond the physical to include the spiritual effects of the teachings of the ATS on the sexual behaviour of students.

2.5. Challenges faced by the Church in teaching sexual purity to young people

As observed earlier (Stivers, 2005, 6) human sexuality is divine in nature so the church has the responsibility of teaching sexual purity to the young people. In this section, we are going to review literature on the challenges faced by the church generally in teaching sexual purity to young people.

According to John (2002,16), the biggest challenge the Church is facing as far as teaching sexuality to young people is the “sex revolution” social shift, which talks about sexuality openly intending to bring “liberty” and “fulfilment” to young people. King and Roeser (2009), blame the media and information technology which has exploited the use of pornographic materials displaying sexually explicit content as a major challenge young people have to grapple with today. Mathew (1978, 85) comments that the present “sex revolution” however, does not make young people aware that while sex is good, it is incredibly powerful. Ahlers and Alkive (1995, 173) argue that the permissiveness in our society leads young people to engage in pre-marital sex because they want to feel adult. Ignorance about their sexuality makes young people curious about “what it is like to engage in sex?” On the other hand they ask themselves “Why wait?” These are questions that adults have not provided answers to or have given unsatisfactory answers. Egerton (1995, 153) discusses the prevalence of sex talk in all places as a major challenge for young people in the church today. He observes that there is, “Sex everywhere we look, everywhere we go, we are confronted with sex”. These authors therefore give justification for young peoples’ sexual behaviour that contradicts the teachings of the ATS but do not provide solutions to their dilemma. This study employs theological explanations based on the teachings of the ATS to answer the above questions young people have on their sexuality.

However, as observed by Brown (1997, 3), Christianity cannot be fenced off or separated from the world but has to be lived in relation to the world. Religion and moral concepts have to be integrated in real life. This study explores students in ACFS can live a sexually pure life despite the prevailing permissiveness.

Kisembo and Magesa (1998, 154) express how in the African traditional society sex was regarded as sacred mysterious. On the contrary, urbanisation and industrialisation in Africa has resulted into a changed attitude towards sex thus encouraging young people into casual sex. However, despite the similarity of views between the African traditional society and Christianity, this study discussed sexuality from the Christian perspective, particularly from the Anglican theology of sexuality.

Raymond (2012) notes that one of the challenges that has hindered religious leaders from teaching sexuality to adolescents is the fear that once sexuality is discussed with young people, they will go and experiment so it is safe to keep quiet about it so young people will avoid experimenting with it. However, this study points out that sexuality issues are broadcast daily by the mass media so the challenge is not exposure to sexuality message, rather it is exposure to wrong information that has led young people to have a distorted view of their sexuality. The solution that is explored in this study is for the church to effectively disseminate the proper knowledge on sexuality as taught by the ATS.

Contrary to this view, Ward Et al (2005) note that young people have information gaps on matters of sexuality because of lack or inadequate information thus curiosity about sex leads them to engage in the sexual act since comprehensive answers to their questions concerning sexuality are not answered. Similar studies by Rani, Figueroa and Ainsle (2003), Chauhan (2011), and Wang (2012) observe that adolescents are curious about everything especially their sexuality. The desire to experiment with their sexuality and lack of adequate information therefore leads them to engage in sex in order to

satisfy their curiosity. In agreement, The Health Education Research (2011) stresses that although sexuality education is important for all people, is given little emphasis in schools. Effective dissemination of the ATS among students in high school therefore is a solution to lack of adequate information on the sexuality of young people and will enable positive gender, identity and value development.

A study conducted by Hofferth and Hayes (1987) state that teen years are marked by increased independence from parents which creates a need for young people to seek love and companionship from the opposite sex. In most cases this culminates into a sexual relationship. These authors note that the factor of independence from adults, coupled with increased hormonal levels at puberty, usually strengthen the sexual drive that motivates adolescents to engage in increased sexual activity.

The serious effects of the sexual act on an individual are discussed by McIlhaney and Freda (2008, 45) who say that scientifically, sex engages someone hormonally, neurologically, psychologically; it forms intense bonds mentally, emotionally, and physically, especially when one does it over and over again. This view should be the basis for young people to avoid premarital sex when they are not ready for the commitment that is involved in a sexual relationship.

Richards (1973), stresses the importance of the modelling process through which young people learn and grow as a result of active involvement with the social environment around them. Through observation and imitating older people around them, young people develop attitudes, behaviour and values. A study by the United Nations Education Scientific and Cultural Organisation (UNESCO, 2002) revealed that though

young people are expected to behave in a certain way, they are confronted with social norms and role models who behave contrary to society's expectations. This becomes a challenge to young people especially when the adults' sexual behaviour contradicts with the way young people are told to behave. This study explains what is taught in the ATS and bases on its teachings to judge whether the adults in the ACFS have been role models to students or have failed.

Lack of enough training and in-depth knowledge about young people's sexuality is advanced by Perspective on Sexual and Reproductive Health (1998) as a major hindrance generally to the teaching of sexuality to young people. The people best suited to teach sexuality to young people are identified as teachers and religious leaders. However, it is stated that inadequate training in the area of sexuality and their lack of enough knowledge concerning the sexuality of young people has prevented the teachers and religious leaders from fulfilling this duty. Klett (2018) goes further to observe how hard it is for religious leaders in particular to face the many contemporary sexuality issues that have come up among the modern youth. Examples given include transgenderism, homosexuality and pornography whereby it becomes a challenge to balance conflicting views on these issues while holding fast to Biblical perspectives regarding these matters. This study examined the training of the people responsible for teaching sexuality issues in ACFS as far as contemporary challenges are concerned and where there was a need recommendations for refresher courses were made.

This study explores how the teachings of the ATS define true love from lust that leads young people into engaging in sexual relationships outside marriage. The ATS teaches

pure love untainted by selfishness and exploitation. When students in ACFS learn to distinguish true love from sex, they will be able to avoid the folly of engaging in pre-marital sex. The implication of this attitude is that students focus on physical growth while ignoring other aspects such as emotional, psychological, social and spiritual growth all which aid mature decision making.

The reviewed works show that various authors have written on Christian sexuality and its practice which have enriched this study. However, none of these works discusses the practical application of these teachings to the lives of students. This study addressed that.

In the literature review above, scholars define for us what the ATS teaches, the different roles of various stake holders in the teaching of the ATS, the effect of the effect of religious teachings on the sexual behaviour of students was explored as well as the challenges faced by the Church in teaching Christian sexual behaviour to students. This study explored other Christian activities in addition to the traditional ones discussed by the above authors and recommended better policy implementation of the Provincial Education Policy (2014) as a means of ensuring that the Anglican Church's philosophy of education is fully implemented in the ACFS. This will result into more effective dissemination of the ATS which will in turn help students in ACFS to stand against the pressures of the present sex revolution that promote sexual practices that contradict the teachings of the ATS. Next we shall explore a theoretical framework which this study based on to explain the effective dissemination of the ATS to students in ACFS.

2.6 Theoretical Framework

Smith, (2003) observed that religion often serves as a factor in promoting healthy outcomes in individuals. In his study of American youth, this scholar developed a theoretical framework –“Theorising Religious effects among American adolescents” in which he formulated a systematic account of religion’s constructive influence on the lives of American youth. Smith (2003) identified the following paradigms as necessary for religion to have a positive impact on the behaviour and attitudes of young people: moral directives, spiritual experiences, role models, coping skills and extra community links. These paradigms have been used in this study to explain how the ATS can effectively be taught to students in ACFS.

The first paradigm, moral directives explains that by its nature, religion is grounded in the authority of long historic traditions and narratives into which members of that religion are inducted. Religion promotes specific moral directives and provides standards and imperatives to guide young people on life’s choices and practices. These foster forms of self-control towards the learning of virtues and values often expressed in positive behaviour. Examples of positive behaviour given includes treating one’s body as the temple of the Holy Spirit, avoiding sexual promiscuity and respecting others because they are made in the image of God , Smith, (2003, 20).

Spiritual experiences is the second paradigm that is used by Smith (2003) to explain religious effect on young people. In this paradigm, religion provides organisational context that foster in youth spiritual experiences. Here, moral directives are not simply imposed from the outside by traditions and organisations. Individuals do not simply

conform their consciences and actions to moral orders like chameleons changing colour to match the environment. Rather, humans internalise moral adjectives and orders in their subjective mental worlds of identity, beliefs, loyalties, convictions, perceptions, interests and desires. These commitments tend to have a fair amount of stability and continuity for individuals over time. Religious youth are facilitated in this process by personal religious experiences that often reinforce their religious moral orders. Examples given of spiritual experiences include a conversion experience, an answer to prayer, a deep spiritual peace, a word of divine guidance and witnessing a miracle, Smith, (2003, 22).

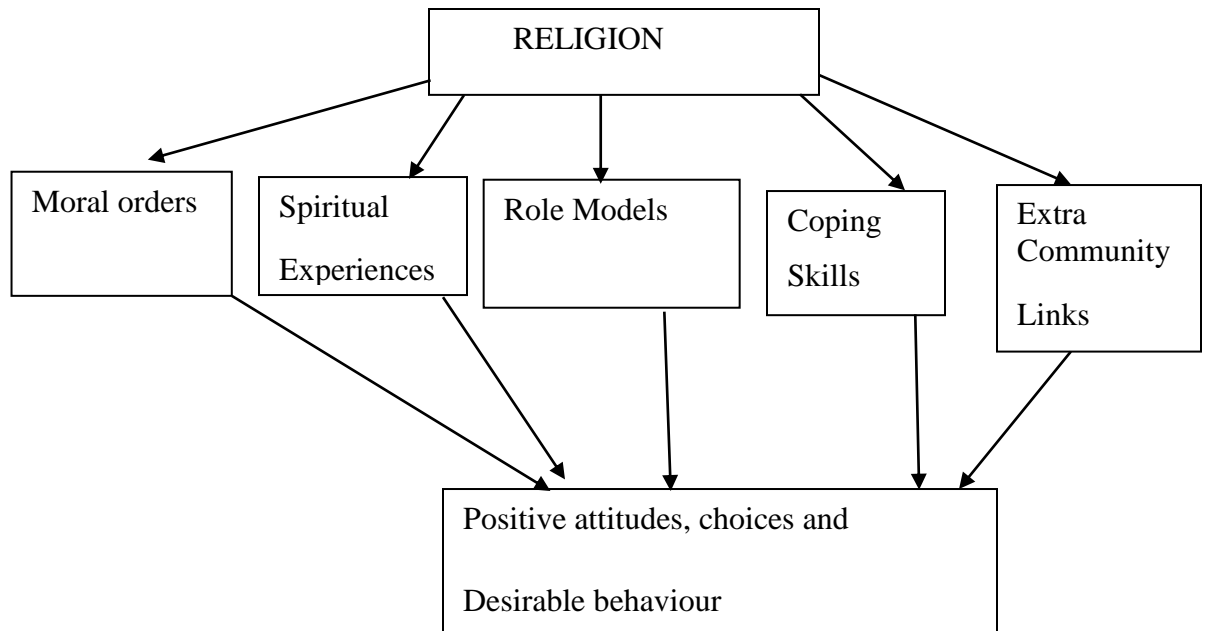
The third paradigm is role models. Religion can provide young people with adult and peer role models. These provide young people with examples of life practices shaped by religious moral orders of that religion. Examples given include religious leaders, elders, parents and peers, Smith, (2003, 22). When young people are positively influenced, they in turn influence their peers. The adult and peer role models serve young people as fellow congregants, companion disciples, wise elders, and exemplary representatives of the moral order. Through associating with them, young people learn how these role models successfully lived out their lives according to the moral orders of that religion. In some cases, religion points out the opposite explicit cases of examples of people who have violated the moral order or fallen from grace. According to Wuthnow (1995), this contrast of morality helps to show what a good and bad human life looks like thus furnishing instructive example of right and wrong.

Coping skills is yet another paradigm developed by Smith (2003) to theorise religious effects on adolescents. Religion promotes a variety of beliefs and practices that help the followers to cope with stress or difficult situations, handle difficult emotions and to resolve interpersonal conflicts thus enhancing the wellbeing and life capacities of the youth. Religion comprises of many beliefs and practices that can strengthen young people's ability to cope with life's problems. Examples of coping skills given by the author which can help young people cope with difficult situations and emotions are prayers, meditation, Sabbath keeping, confession and small group sharing, Smith, (2003, 23). These are believed to promote among the youth the feeling that a loving and omnipotent divinity is in control of one's life. Coping skills also promote the belief that God understands and shares in one's challenge, experiences and gives the strength to confront and overcome these challenges. This paradigm is supported by Swindler (1986) who observes that religion expounds a range of possible beliefs and practices that adolescents draw upon to deal with life's problems. Young people are encouraged to gather together in a religious setting for prayer and recitation of a liturgy that has been practiced by countless generations before them. Such gatherings provide them with a more effective mechanism for dealing with their emotional challenges and stresses.

Extra community links is given by Smith (2003) as another paradigm through which religion has an impact on the behaviour of young people. In this paradigm, young people are linked to other para church organisations designed to address challenges faced by the youth. Examples of religious activities that young people can get involved in include holiday camps, youth retreats, mission projects and teen conferences. In these

gatherings, youth interact with other young people from other cultures thus exposing them to new experiences knowledge and challenges. They help to reduce unhealthy choices and attitudes among young people. This exposure also encourages maturity. This theory can be illustrated as follows:

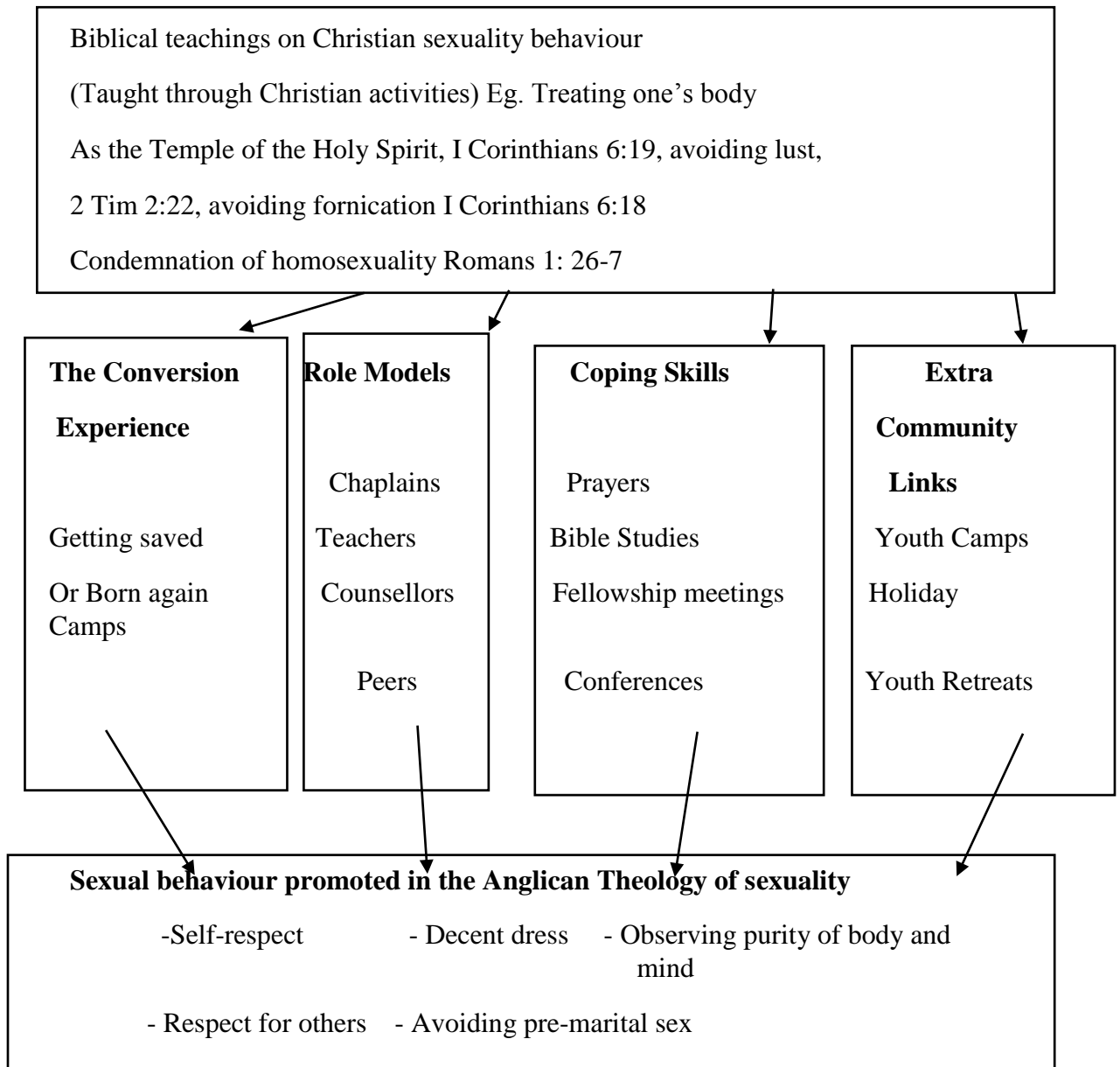
Figure 1.1 Smith's Theory of Religious Effect on Adolescents (2003)



This theory was considered to be applicable to this study in the following ways:

Figure 1.2 Conceptual Framework on the effective dissemination of the Anglican Theology of sexuality among students in Anglican Church Founded schools, Jinja district, Busoga Region

THE ANGLICAN THEOLOGY OF SEXUALITY



In the next chapter, we shall discuss the research methodology that was used to gather data for the study.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the area of study and the process through which data were collected, stored, analysed and presented. It also presents the research tools and procedures.

3.2 Area of Study

This research was carried out in Jinja District which shares her administrative boundaries with Kamuli and Luuka districts to the north, Iganga and Mayuge District to the west, Lake Victoria to the south and River Nile to the East (See appendix 10). Jinja District has three counties namely: Kagoma, Butembe and Jinja municipality. Jinja District was selected for this study because it is the administrative headquarters of the Basoga; a Bantu people believed to be very strict on ensuring that young people observed chastity before marriage (Lubogo, 1960). This is what the ATS promotes. Among the many different denominations in Jinja, the Anglican Church has been chosen for this study because it was the earliest to be established in Jinja (1891). Busoga as a region was more associated with Anglicanism because as noted by Kajolya (1999, 20), in the 1893 agreement between the British colonialists and the different religions, Busoga region in which Jinja District is located was allocated to the Anglicans as “their sphere of influence”. It therefore has had a longer period of interaction between the Anglican teachings and the people than any other denomination. This increases the possibility of influencing the young people with its theology of sexuality. ACFS were the main focus of the study because the Anglican Church founded the majority of the religious schools in Jinja District: The Anglican Church

founded eleven secondary schools compared to the Roman Catholics Church which founded four secondary schools. The Seventh day Adventists Church founded two schools while the Pentecostal Church founded one secondary school.

3.3 Research Design

A research design according to Kombo and Tromp (2014), enables collection and analysis of data in a manner that aims to combine relevance with the research purpose. Descriptive survey design was used in this study. This instrument according to Orodho and Kombo (2002) is a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. It is used when collecting information about people's attitudes, opinions, habits or social issues. The study utilised the survey design because the researcher intended to collect the views, feelings, perceptions and attitudes of the DEC, school administrators and religious leaders on the ATS and its practice among students in the ACFS under study.

Both primary and secondary data was used to meet the objectives of the study and conclude the premises. Oral Interviews (OIs), Focus Group Discussions (FGDs) and Participant Observations (POs) methods were used to collect primary data from students, head teachers, school counsellors and the Diocesan Education Secretary of Jinja District.

3.4 Data collection techniques

Two techniques of data collection were used to gather information in this research: library and field research. Below is a discussion on the procedure through which data discussed in the study were collected.

Secondary data was obtained from published books, theses, dissertations, journals from Kyambogo University, Makerere University, Uganda Christian University and Kenyatta University. Internet sites were also used, newsletters and magazines to supplement the secondary data collected. Data collected from these libraries helped to establish the research problem and the rationale for the research. In addition, both published and unpublished documents from the archives of the Province and the Diocese were used to supplement data from the libraries. This material provided information on the early history of the Anglican Church in Uganda and the contemporary challenges in the ACFS. Further reviews were gathered by focussing on periodicals and internet sites to investigate the contemporary challenges young people face in relation to their sexuality.

Primary data was gathered from the 205 respondents who included the 1 DEC, 9 head teachers, 9 chaplains, 9 school counsellors and the 177 students involved in the study. This method served the purpose of enabling the respondents to give facts on the study. Data collected also helped in assessing the effect of the Anglican theology on students' sexual behaviour and in exploring ways that the Anglican Theology of sexuality can effectively be promoted in schools in ACFS, Jinja District. Primary tools included interview schedules for the students, head teachers, students' counsellors and chaplains. Structured questionnaires were administered to 177 students and the 9 Head teachers. The questionnaires were used for sensitive information concerning students' involvement in sex after seeking permission from the school administration, the parents of the students and the students signing a consent form. The researcher informed the students that the information they would give aimed at helping handle sexuality challenges, they encounter. The question on sexual involvement was optional to enable

free expression. Use of Pseudo names was encouraged in order to protect students' privacy.

Oral interviews (OIs) were conducted with the 1 DEC, the 9 chaplains, and the 9 counsellors. This method enabled the respondents to explain the given facts. Focus Group Interviews (FGDs) were conducted among the students. Focus group discussions (FGDs) were aided by an interview guide that was used in discussions. The discussion aimed at identifying challenges faced by the students in their sexuality. FGDs also enabled the study find out from students whether the teachings of the ATS have had an impact on their sexual behaviour.

Kombo & Tromp (2016, 95) recommend that a FGD should have between 6-8 members. In this study, students were grouped in 7 students per group. We held a total of 25 FGDs in total. Participant observation (POs) were conducted during activities 4 POs were conducted during school assemblies, 3 Sunday services, 4 mid-week prayer meetings, 3 fellowship meetings and 2 seminars. All the respondents were included in the POs. Through the DEC, school chaplains and school administrators, the researcher accessed students at lunch breaks and after class or during free periods. In single sex schools only selected boys or girls received the questionnaires but in mixed schools the questionnaires were distributed to both sexes.

3.5 Target Population

The target population for the study was 6250 students. This was the total number of students who were in the 11 existing ACFS in Jinja District. In addition, 11 head teachers, chaplains, 11 school counsellors and one Education Secretary; one from each

of the schools under study. This was the total number of students, chaplains, head teachers, chaplains and counsellors in the eleven ACFS originally targeted by the study. However, when the administrators of the school learnt that the study targeted at investigating the sexuality behaviour of the students, they declined to participate so the sample was reduced to 9 schools with a total of five thousand two hundred students. This reduced the chaplains, head teachers and counsellors to 9, one from each of the schools that participated in the study. In addition there was one education secretary who oversees the Church founded schools.

Table 3.1 on the next page shows sample sizes for each category.

Table 3:1: Sample size of Respondents

School	Students	Head teachers	Counsellors	Chaplains	Diocesan Education Coordinator	
Mwiri S.S	20	1	1	1	}	
Wakitaka S.S	20	1	1	1		
St. Peter's S.S Jinja	19	1	1	1		
Pilkington S.S	19	1	1	1		
St. Steven S.S Budondo	19	1	1	1		1
Lubani S.S	20	1	1	1		
Buwera S.S	20	1	1	1		

Mutai S.S	20	1	1	1	
Wanyange S.S	20	1	1	1	
TOTAL	177	09	09	09	01

3.6 Sampling Procedure

Non probability purposive sampling was used in this study which according to Kombo and Tromp (2016, 81) is applied to a small or representative group. Due to the sensitive nature of this study, a representative group of respondents was used to provide information concerning the sexuality of students. Purposive sampling technique design was used to obtain respondents for questionnaires, OIs and FGDs.

3.6.1. The sample of Students

The study targeted 20 students from each of the 11 Anglican Church founded schools within the district (See Appendix 12). The study based on the recommendation by Gray (1996, 65) who states that the sample size for the study should be 20% of the target population for a population exceeding 1000 and 10% for a target population less than 1000. The student population in the targeted schools ranged from 200 -850 students per school. Since this number was less than 1000 students as per Gray's (1996) recommendation, it meant sampling a uniform number of 20 students to get the recommended 10% from each school. To get the 20 students per school, 5 students were targeted from each of the participating classes; form 1, 2, 3 and 5. Candidate classes; form 4 and 6 were left out because of their heavy academic schedule which could not allow time for non-academic discussions. Students were randomly selected on the basis of the first 5 students on the class list. However, in some cases some students withdrew from the study so in such cases we had less than the 20 anticipated students. So instead

of having 20 students from each of the nine participating schools to make a total of 180, we got 177. The students age ranged between 13 – 18 years because adolescence is experienced at that age and according to Sieber (1980, 183), it is at this age when most young people face sexual challenges. Ward Et al (2005, 47) further points out that it is during adolescence that young people begin to develop a sense of themselves as sexual beings. As a result, they are attracted to sexual material so they begin to look for information on sex.

The study targeted an equal number of each sex: 10 male and 10 female students from each school. This applied to mixed schools like St. John S.S Wakitaka S.S, St. Peters S.S, Pilkington College Muguluka S.S, St. Steven Budondo S.S, Lubani S.S, Buwera S.S, and Mutai S.S. In single sex schools like Wanyange Girls' S.S and Busoga College Mwiri S.S, 20 students from each of those schools were targeted in order to get views from students of both gender. There was no denominational discrimination because all students in these schools are expected to be governed by the ATS which is promoted in ACFS. Only secondary schools were investigated because only students at this level can provide indicators of sexual immorality like pregnancy.

3.6.2 The sample of Head teachers

Purposive sampling was used for head teachers. The provincial Education policy of the Anglican Church stipulates that the administrator of an ACFS should be an Anglican or one who understands the education philosophy of the founding body and can implement it.) The rationale for appointing a committed Anglican according to the Provincial Education Policy (2014, 9) was to ensure quality education, Christian teaching and

spiritual nurture in all Anglican Church founded education institutions. One head teacher from each of the nine schools under study was sampled to make a total of nine head teachers. Head teachers of ACFS were targeted because they are responsible for implementing policies in these schools which are in line with the ATS. The study sought information from the head teachers on the following: The role played by the school management committees in planning the school finances, staff discipline, students' discipline and recruitment of support staff. They also informed the study to what extent the school management committee participated in the preparation of the school budget and implementation of education policies. The head teachers informed the study about the Christian activities through which the ATS is taught to students in the schools under study and the effect of these activities on the sexual behaviour of students in these schools. They provided an analysis on how the members of staff in these schools provide role models for students to emulate especially in the area of sexuality that is promoted by the ATS

3.6.3 The sample of Chaplains

The study further sought information from chaplains through purposive sampling. These are trained in the theology of the Anglican Church. They are trained to counsel students and to guide them in spiritual, social and academic matters. One chaplain from each of the ACFS under study participated in the study to make a total of 9 chaplains. Since spiritual nurturing and moral guidance influences the sexual behaviour of students, the chaplains informed the study on how these are provided to students in ACFS. The chaplains also informed the study on how the different Christian activities

which guide students in their sexual behaviour are organised in these schools. These were interviewed at their schools of work.

3.6.4 The Sample of School Counsellors

The school counsellor is given the responsibility of supplementing the role of a chaplain so that the chaplain is not overwhelmed with the task of spiritual nurturing and moral guidance of students in ACFS. 1counsellor from each of the 9 schools was sampled to make a total of 9 counsellors.

Most schools had teachers who have trained in counselling students. However, 2 schools had a senior woman and senior male teacher to handle counselling issues and 1 school had a student acting as a counsellor. He was eighteen years old.

3.6.5 The sample of Diocesan Education Coordinator

Purposive sampling was used for selecting the Diocesan Education Coordinator (DEC). He is responsible for overseeing all the Anglican schools in the diocese to ensure that the Church education policy is implemented in these schools. There is only one Diocesan Education coordinator in Jinja district who doubles as the Chaplain for Mwiri S.S. He oversees the quality of teaching in these schools but is more concerned with the religious rather than the academic aspects. He was included in the study in order to provide information on the education policy of the Diocese and how the ATS is promoted in these schools.

He was interviewed at the Diocesan headquarters. He informed the study about the number of ACFS in Jinja district, the role of the DEC in ACFS and the Church's efforts to ensure that students in ACFS practice the ATS. The DEC also informed the study

about the role played by the SMCs and head teachers in ACFS in implementing the Church's education policy.

3.7 Data collection procedure

The study respondents were contacted through phone calls, visiting their offices, schools, churches, making initial personal contact and making appointments with them. They were asked for convenient time to be interviewed and then appointments were made to avoid inconveniencing them with unfavourable timing. Enough questionnaires, observation and focus group interviews guides were prepared. Dates for focus groups interviews were set. Questionnaires were distributed to the respondents and collected after one week after being filled in while interviews were recorded on tapes

3.8 Data Analysis

On completing the field work, interviews recorded on tapes were transcribed. An SSP module was used to analyse the data. Data in note form was scrutinised to identify information that was related to the objectives of the study. Primary data was integrated with secondary data. A coding system based on samples of collected data was developed and the coded materials placed under major themes. These were categorised according to the objectives of the research. This categorisation formed the basis of the research chapters. Some of the data were presented using pie charts and bar graphs for proper analysis of various percentages. This helped the researcher to draw conclusions on the different findings and to make appropriate recommendations. The findings were used to evaluate whether the conceptual framework suits the study and to justify the research premises.

3.9 Ethical considerations

The researcher got a letter of introduction from the Dean graduate school Kenyatta University introducing her to the respondents. This prevented suspicion from the respondents concerning the intention of the investigation. A similar letter was obtained from the DEC in charge of the ACFS under study explaining the importance of the study. Pseudo names were used in cases where the respondents did not want their names mentioned in the research. A code was used when presenting sensitive data like schools' involvement in sex and data on students found to be pregnant in the different schools. A letter explaining the purpose of the research was written to the respondents and assurance was given for confidentiality. Participation was voluntary and the respondents were free to withdraw any time they felt they could not continue giving information. A consent letter was given to the participants before they got involved in the study. Another consent letter was sent to the parents and guardians of the students for their consent before involving the student participants in the study (See Appendices 8 & 9). The head teachers, chaplains, counsellors, and students were encouraged to share their experiences in order to help the church explore ways of promoting the practice of the ATS in ACFS. Confidentiality was maintained throughout the course of the study by not releasing the information collected from the informants to unauthorised sources. Consent from the head teachers of the participating schools and of the respondents was obtained before information from them was sourced. Sensitive questions like "Have you ever engaged in a sexual relationship?" were optional. Confidential letters that revealed indiscipline cases related to sexuality like suspension letters, minutes of meetings that

suspended the students and written apologies were obtained from school authorities after getting permission from the DEC.

In the next chapter we will present, analyse and discuss research data findings.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, AND DISCUSSION OF FINDINGS.

4.1. Introduction.

This chapter presents research findings on the state of sexual morality in the ACFS, the role played by the stake holders in teaching the ATS to students and the Christian activities that exist in these schools. Data collected from the various respondents is presented, analysed and discussed.

4.2. Sampling Frame

Data were collected from 9 ACFS in Jinja District, Busoga region. The schools were; Wanyange Girls S.S, Mwiri S.S, Lubani S.S, Buwera S.S, St. Stephen S.S Budondo, Pilkington College Muguluka, St. John S.S Wakitaka, St. Peter's S.S Jinja and Mutai SS. Methods used to collect data included questionnaires, interviews, Focus group discussions and participant observation. Respondents included head teachers, students, school Chaplains, school counsellors and the

Diocesan Education coordinator (DEC). Data presented in this chapter reflect a total of 205 respondents. These include 177 students, 9 head teachers, 9 Chaplains, 9 school counsellors and 1 Diocesan Education coordinator from the 9 schools which eventually participated in the study. The data in table 4.1 shows 205 respondents (81%) from the 9 schools who participated in the study out of the targeted 253 from the same schools which were originally targeted.

These respondents informed this study between November 2016 and July 2017. Table 4.1 on the next page below shows these respondents.

Table 4.1: Sampling frame of the Respondents per category. Source: Primary data

S/N	Category	Targeted Respondents	No. of Respondents	Percentage (%)
1	Students	180	177	98.8%
2	Chaplains	9	9	100%
3	Counsellors	9	9	100%
4	Head teachers	9	9	100%
3	Education Coordinator	1	1	100%
	Total	208	205	98.5%

4.3 Student respondents

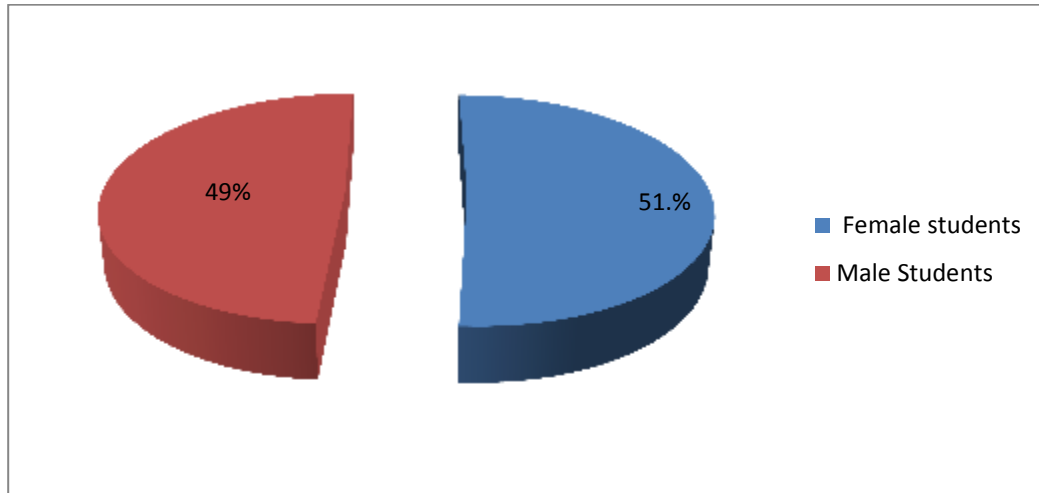
Students were the key respondents. They were given questionnaires in their schools of study. The researcher gave out 188 questionnaires, 20 for each of the 9 schools. However, 177 (98.3%) of the questionnaires were returned. The students were from form one, two, three and five. Out of the 1177, 59 (33.3%), were from Form five, 45

(25.4%), were from Form three, 42 (23.8 %) were from Form two while 33 (17.5%) were from Form 1. This shows a bigger representation from the higher classes indicating that older students were more open when discussing sexuality issues than their younger counter parts. This view is affirmed by Widman, Bradley, Helms, Golin and Prinstein (2015) that young adolescents tend to be shy when discussing issues of sexuality than their older counterparts.

Of the 20 students from each school, the researcher intended to select an equal number of students from each gender to get a balanced view of sexuality from both gender. However, in schools like St. Peters Jinja S.S, St. Stephen S.S, and Pilkington College S.S, the total number of respondents were nineteen, and females responded more than males. This observation is shared by Diiorio, Kelley and Hockenberry (1999, 185) who reported that male adolescents are less likely to share information about their sexuality than their female counterparts.

In single sex schools like Wanyange Girls S.S and Busoga College Mwiri S.S for boys, all the twenty questionnaires were filled in by the sex attending that school. Pie chart 4.1 shows the gender representation of the students who informed this study.

Pie chart 4.1: Gender distribution of student respondents’.



4.4 The Anglican Theology of Sexuality promoted in Anglican Church Founded Schools

The first objective of the study was to explore the teachings of the ATS on sexuality and how it is promoted among students in ACFS. In answer to the question, “Is there an Anglican Theology of sexuality promoted in Anglican Church Founded schools?” the DEC (OI 30/3/ 2017) answered that the Anglican Church puts emphasis on teaching young people to abstain from sex before marriage and to get wedded in Church. To achieve this, there is a structure in ACFS that supports policy implementation in these schools and dissemination of the Church’s theology and values. In addition, the DEC explained that the Anglican Church in Busoga Diocese, Jinja district has an Education department at the Diocesan Headquarters responsible for promoting Christian values in church founded schools. Access to pornographic materials in ACFS is controlled by stopping students from carrying phones, radios, magazines, short dresses/skirts and tight trousers to schools (See Rules and Regulations, Appendix II, 2). Sexual relationships are controlled by prohibiting students from sharing beds and pairing in dark corners

(See Rules and Regulations, Appendix II, 4). Thus according to the DEC, the Anglican Church has structures and policies put in place through which the ATS is transmitted to students in ACFS.

Out of the 177 students involved in the study, 170 (96%) answered the question “Is there an Anglican Theology of sexuality promoted in Anglican Church Founded schools?” Of the 170 students who answered this question, 152 (92.9%) answered “Yes” while 12 (7.1%) said “No”. However, students gave different definitions of the ATS. However, in explaining the ATS, 147 students (86.5%) defined it as “abstinence from sex”. Only 23 (13.5%) students gave extra information by defining the ATS as “avoiding all sexual influences”, “avoiding lust”, “avoiding lust” and “not having affairs with the opposite sex”. The students’ responses revealed that the ATS is promoted in ACFS. However, most of them have a narrow perspective limiting it to abstinence from sex while ignoring the aspect of the spiritual and emotional aspects involved in sexuality. Yet according to this study, this is the time when it is most necessary when young people are experiencing many physiological emotional and psychological changes. It is important for gender, identity and value development. The study therefore had to make recommendations for an approach that emphasises these aspects in the promotion of the ATS among students in ACFS.

The limited knowledge about the teachings of the ATS was not limited to students. Although the 9 (100%) head teachers, 9 (100%) chaplains and 9 (100%) counsellors all answered “Yes” to the question “Is there an Anglican Theology of sexuality promoted in Anglican Church Founded schools?” not all could explain it. The chaplains as the

spiritual leaders in these schools were able to explain the ATS comprehensively. However out of the 9 head teachers who participated in the study, 6 (66.7%) head teachers were able to explain the ATS while the responses of the 3(33.3%) head teachers were limited to abstinence from sex. Among the counsellors, out of the 9 involved in the study, 5 (55.5%) counsellors could explain the ATS while 4 (44.5) had a narrow perspective of the ATS.

From the above data, it was confirmed that there is an Anglican Theology of sexuality that is promoted in the Anglican Church founded schools. However, most of the respondents had a narrow perspective about it, limiting it to abstinence from sex. The main avenues through which it was promoted were the Christian activities and implementation of the provincial education policy in the ACFS. We shall explore the Christian activities to find out how the ATS was promoted in these schools.

4.5 Christian activities that promote the effective dissemination of the ATS among students in ACFS.

The question “Are there Christian activities through which the ATS is taught to students and staff in ACFS? Was asked to all respondents: the DEC, head teachers, chaplains, counsellors and students. This question answers the first objective of exploring the teachings of the ATS on sexuality and how it is promoted among students in ACFS. All the 205 (100%) answered “Yes”. Data from research findings affirmed the premise that there are Christian activities in the Anglican Church founded schools that promote the Anglican theology of sexuality. The mentioned activities included Bible studies, evangelism, prayer meetings, fellowship meetings, Sunday chapel services and holiday camps. Holmes (1973, 109) affirms the divinity of sexuality. For this reason the divine

aspect should not be taken out resulting in treating sexuality as a purely biological or psychological issue as usually happens in the contemporary society. Sexuality issues therefore have to be handled using spiritual approaches to uphold their divine nature. The approaches discussed in this study are contained in the Church's education philosophy and are guided by Smith's (2003) Theory of the religious effect on sexuality among adolescents. These act as agents of transmitting the ATS. Discussions below reveal the approaches used in the ACFS to teach students the ATS.

Most schools have the same Christian activities but were given different emphases depending on the nature of the school and the availability of the Chaplain. The researcher aimed at finding out whether in school activities that students participate in the ACFS, there is promotion of the ATS.

However, apart from the Sunday service, insufficient time was allocated for the rest of the Christian activities so according to Kyakulaga (OI 5/3/2017) chaplains tried to fix any other free time like lunch hour , evenings after classes or weekends for boarding schools to carry out these activities. The chaplains and school head teachers are the key implementers of these activities or in cases where there is no full time chaplains, the teacher on duty or Scripture Union student leaders have taken over the responsibility of teaching the ATS to students in ACFS. All respondents affirmed the premise that Christian activities promoted in ACFS like prayer meetings, fellowships and Bible studies help students make moral choices that promote the teachings of the ATS.

Spiritual character formation plays a fundamental role in the holistic formation of an individual including their decision making in matters of morality. Spiritual character

formation includes decisions and choices made with regard to one's sexual behaviour. According to Nyabwari (2016), this is attained through a person's involvement in activities such as prayer, the study of scripture, confession and worship. Gatere (1975, 23-25) states that all attempts, means, instructions, and discipline intended to deepen one's faith are all indicators of spiritual formation and result in growth. Though this was the original intention of missionaries when they founded the ACFS, research findings revealed that spiritual formation is no longer a priority in these schools. As observed by the DEC (OI/ 30/3/2017), academic excellence and attaining good grades have overridden the principles on which these schools are founded. Table 4.2; on the next page presents the existing Christian activities through which the ATS is transmitted to students in ACFS.

Table 4:2: Answer to the question “Are there Christian activities through which the ATS is taught to students and staff in ACFS?”

Source: Field research

S/No.	School	Status	Existing Activities
1	Wanyange Girls, S.S	Boarding, girls only, rural	Confirmation classes, fellowships, Bible studies, Scripture Union clubs, chapel services, Mission Week.
2	Mwiri S.S	Boarding, boys only, rural	Fellowships, Bible studies, guidance and counselling, class fellowship, intercession day, Mission Week, Holiday youth camp. Confirmation classes,
3	Pilkington College	Mixed, day and boarding- rural	Prayer day, conferences, Bible studies, Monday assembly.
4	Buwera S.S	Mixed day and boarding, semi urban/rural	Guidance and counselling, SU club, mission to other schools, church fellowships, lunch hours, charity work.
5	St. Peters Jinja S.S	Mixed day, urban	Scripture Union, lunch hour fellowships, Bible study.
6	St. Steven Budondo	Day, mixed, rural	Counselling, assembly prayers, lunch hour, fellowships SU, fellowships, Monday fellowships,
7	Lubani S.S	Mixed, day and boarding- rural	Praise and worship rally, lunch hour fellowships, counselling, Scripture Union, Assembly prayers, daily lunch hour.
8	St. Johns Wakitaka S.S	Mixed day and boarding, semi-rural and urban.	Lunch hour fellowships, chapel services, counselling and guidance, Sunday school, Bible study, Confirmation classes
9	Mutai S. S	Mixed day and boarding, semi-rural and urban.	Assembly prayers, SU clubs, Sunday prayers

4.5.1 Bible studies

A Bible study is time taken to read and meditate on God's word. Bible studies are intended to result in behaviour change that conforms to God's word. It was one of the Christian activities mentioned by all respondents as fundamental in promoting the ATS among students. The Bible is the basic guide to the sexual orientation of a Christian. Anglicanism is deeply rooted in scriptures. Underscoring the importance of scriptures to a believer, Orombi (2007) observed that the earliest converts to Christianity in Uganda were called "readers" because they were ardent readers of the Bible. Reading the Bible helped them overcome sexual temptations such that on 3rd June in 1886, young pages were able to resist homosexual advances of the king and were martyred in Uganda. The Bible explains God's standards as far as the sexual behaviour of an individual is concerned. Greene (1982: 224-226) explains that scripture teaches that sex outside marriage whether fornication or adultery is low, ugly and degrading and destroys both the character and personality of a believer. Christians are therefore called upon to maintain a clean mind, soul and body by fleeing from adultery, fornication and any lust of the flesh. This author goes on to explain the correlation between careful study of the Bible and godly behaviour which does not succumb to the lusts of the flesh. According to the DEC (OI/ 30/3/2017), students in ACFs have an obligation to carry Bibles to school as one of the school requirements and in addition, all the ACFS have Bibles in the library. Interviewed chaplains (OI Mwiriri S.S, 19/2/2017, Wanyange 2/4/2017 and Muguluka 5/2/2017) affirmed that "The Bible guides students on acceptable sexual behaviour" and "The bible guides students in relationships with each other in accordance with the ATS". During FGDs, students in Wanyange Girls' were answering

how the Bible has helped them in practising the ATS and they indicated that the study of the Bible “helped them to live chaste lives”. As a result, none of the interviewed respondents had ever got involved in pre- marital sex. One of the head teachers (OI 19/4/2017) noted that students who participated in Bible studies were more disciplined and were likely to perform better academically than those who did not.

Since the Bible is the basic book used in the transmission of the ATS, it is a requirement for all students in ACFS to carry Bibles when reporting at school. Participant observation (POs) on the reporting days (6/2/2017 for beginning of term one and 15/5/2017 for beginning of term two) however showed that teachers do not insist on students coming with Bibles. As a result, many students do not own Bibles instead there are some copies that are found in the school library. These could not be accessed by the students all the time thus hindering individual Bible study.

Both Mwiri S.S and Wanyange Girls’ S.S have full time chaplains who ensure that students engage in weekly Bible studies. Other schools conduct irregular Bible studies. According to the DEC (OI 30/3/2019), schools with full time chaplains have always performed better academically than other ACFS and have less cases of sexual immorality as compared to the rest of the ACFS which lack full time chaplains and rarely conduct Bible studies. In Lubani S.S, St. John Wakitaka S.S and Pilkington College, the Parish priests who take care of these schools live nearby so they are able to conduct at least one Bible study during the week. However, in schools like St. Steven, St. Peters’ Jinja S.S, Buweera SS and Mutai S.S the students lead the Bible studies since the parish priests are busy with other responsibilities. This made us conclude that in

most cases, the Bible studies were not very effective because the students who volunteered to lead them had not undergone any training.

Absence of Bible study guides was another challenge that was experienced in almost all the ACFS. When asked which resources were used in Bible studies, all the chaplains indicated that they used their own collection. This resulted in lack of uniformity in the themes that are shared and in some cases, the shared themes were too general to be relevant to the challenges students were experiencing especially in the area of sexuality. Yet as observed before, the Anglican Church has a printing house (Centenary Press) which caters for the spiritual needs of different age groups in the Church. The “Daily Power” which is specifically written for young people was not found in any of the ACFS library and the chaplains did not have copies to help them in the Bible studies.

Of the 9 schools under study, research findings showed that only 2 (22%) conducted effective Bible studies since they have chaplains who ensure that students attended the Bible studies. 3 (33%) out of the 9 schools had fair attendance because the Parish priests tried to fix time for Bible studies at least once a week. The rest of the 4 (45%) ACFs had poor attendance of the Bible studies since the priests in charge were busy with other duties thus they could not conduct the Bible studies. The students in these schools rarely had Bible studies and even when they did, they lacked proper guidance. Consequently, all the Bible study groups were not ideal because they lacked proper Bible study guidelines.

4.5.2 Evangelism.

This was another Christian activity identified by the respondents especially the DEC, the chaplains some of the head teachers and students through which the ATS is promoted in the ACFS. Evangelism was the main focus of missionaries when they founded the ACFS (Tuma 1980) and still plays an important role as the main avenue through which God's word is made known to others. When God's word is preached and an individual is convicted, they confess their sins make a decision to follow Jesus as Lord and saviour. All Christian activities in ACFS are basically aimed at converting students to become "Born Again" in order for them to live committed Christian lives. Emphasis on conversion is based on the gospel of John 3:3, "Unless a man becomes born again he cannot enter the kingdom of heaven". According to Clark, (1996:16) Martin Luther the protestant reformer explained this experience as;

Not being under man's control but rather a childlike trust as he reaches for the saving hand of the redeemer. It renews the Christian, destroys sin, makes a person righteous ... becomes a moral driving force ...
When such an experience takes root in a heart; he no longer needs to be taught what is right: he knows it intuitively.

Data findings revealed that there are different ways of evangelism varying from one student preaching to another student during their free time or a preacher making an altar call during a Sunday service. It involves the preacher passing on the message and the need to accept Jesus Christ as personal Lord and saviour. Conversion also involves a daily submission to the guidance of the Holy Spirit thereafter. The hearers of the gospel after conviction are prayed for and from that day are called "born again" or "saved".

The practice is based on Romans 10:10: For it is by believing in your heart that you are made right with God and confessing with your mouth that you are saved.

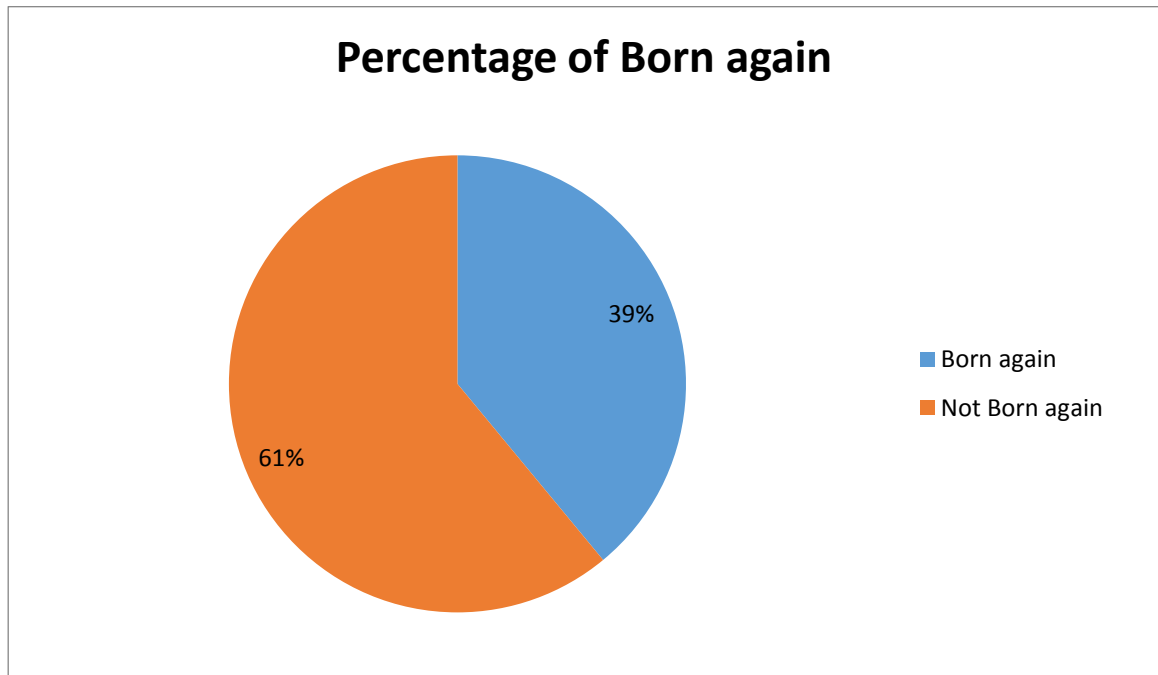
The major evangelistic drive however takes place during mission and according to the DEC (OI, 27/3/2017), it is supposed to be held in the first week of every academic year to enable as many students as possible to be converted (get saved). The experience would help students to live according to the holistic mission of the school especially in the aspect of chastity. Perry (2010: 12) affirms that sex is not only physical but profoundly spiritual. This is supported by Jenkins (1978:80) that sex should not be treated as a purely biological and psychological matter forgetting it is a spiritual experience. Thus there is need for a spiritual approach when dealing with the challenges that young people face in the aspect of their sexuality. Okhwayo (OI: 19/4/2017) asserted that he became “born again” when he joined Form one in Mwiri S.S (1987). Currently he is the Christian counsellor in the same school. According to him, this experience not only enabled him live a chaste life until he married in 2000, it also helped him to become a committed Christian to date. His success story has been an inspiration to students in that school to practice the teachings of the ATS.

Research findings revealed that only two of the nine schools mentioned mission week as one of the Christian activities. These are Mwiri S.S and Wanyange Girls S.S. Both of these schools have full time chaplains. In the rest of the schools, evangelism is carried out on personal basis, one “born again” student witnessing to fellow students either through preaching or through their good conduct. Priests taking care of ACFS cited lack of time to conduct missions as the major reason why they have failed to organise

missions in the schools. In addition, lack of funds was the other factor that hindered missions from being conducted. Chaplains said that chapel services are not budgeted for in the school budget despite the fact that these are Church founded schools. Yet organising a mission involves transporting the missionaries, feeding them, hiring public address systems and many other related costs. These findings showed that evangelism and church work generally which were fundamental in the mission of ACFS are no longer given priority.

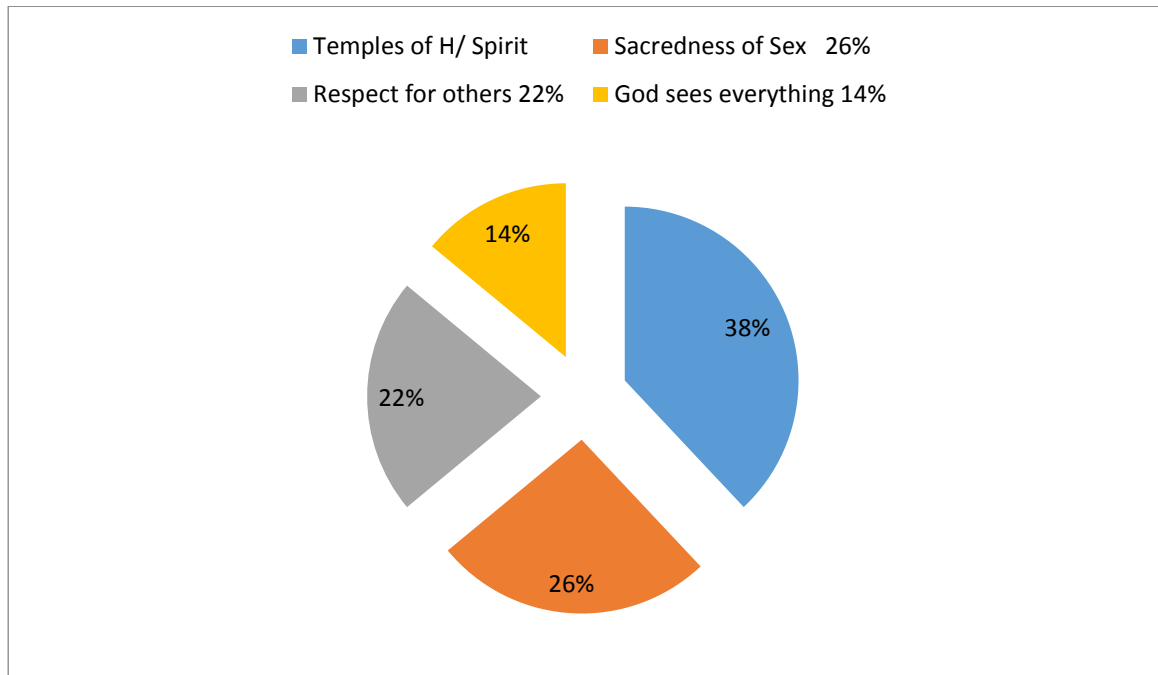
Smith's second paradigm emphasises spiritual experiences as a means of helping young people solidify their moral commitments by internalising directives through personal spiritual experiences that can sometimes be called "a conversion experience" or being "born again". Ibanda (OI 23/ 3/2017) a chaplain of Wanyange Girls S.S observed that none of the "born again" students has ever been expelled from school for any sex-related indiscipline case. This confirms Chestnut's (2003, 153) observation that conversion holds the power to transform an individual believer's lifestyle after baptism, even before confirmation. Of the 134 students who participated in FGDS, in answer to the question "Are you born again?" 52 (39%) indicated they were born again while 82 (61%) indicated they were not. Percentages of both born again and not born again students are presented on the pie chart 4.2:

Pie Chart 4.2. Answer to the question “Are you Born Again?”



During FGDS, students who indicated being born again were asked the question, “In what ways has being born again helped you in practicing the ATS?” Of the 52 students who answered this question, 20 (38%) indicated “It helped them me to control my sexual desires by considering my body as the temples of the Holy Spirit and should not be defiled by sexual immorality”. 14 (26%) indicated “My attitude towards sex changed and I started considering it sacred”. 12 (22%) students said “The conversion experience helped me stop viewing the opposite sex as sexual objects and to respect others”. 8 (14%) students said since getting born again, they developed the feeling that “God saw whatever they were doing” so they could not engage in sexual immorality which is condemned in the Bible. The Impact of being born again on the students’ practice of the ATS is presented on pie chart 4:3:

Pie Chart 4.3 Answers to the question, “In what ways has being born again helped you in practising the ATS”. Source: Primary Data



From the above analysis, “born again” students are more likely to put into practice the teachings of the ATS than the “non- born again” students. These findings confirm Martin Luther’s (Clark 1989, 17) observation that getting born again is the most fundamental spiritual experience that an individual can encounter in life. It is also a confirmation of Romans 8: 9 which explains the life of a born again Christian as being “...no longer controlled by sinful nature but controlled by the Spirit of God which lives in you.” It is also a confirmation of Smith’s (2003) second paradigm that spiritual experiences such as being “born again” help young people to practice ideal sexual behaviour.

4.5.3 Prayer

Prayer was mentioned as another activity through which the ATS is promoted in the ACFS.

As observed by the DEC, (OI, 27/3/2017), in ACFS, Prayer times were originally compulsory and part of the school's time table. The Church has special events, days and seasons when students are either individually or collectively engaged in prayer. Dockery and Thornbury (2003) state that, students need to be put in a system which reminds them of the benefits of prayer. Unfortunately, it is no longer the case in most of the ACFS. The chaplains, teachers or student spiritual leaders were expected to implement the programme.

Prayer times included individual early devotion asking for God's guidance during the day, followed by official school prayer time during assembly which is a collective prayer for proper conduct and God's blessing on all school activities. The official Anglican prayer book "Come and Worship" specifically designed for Anglican institutions has the Lord's Prayer which is said as part of the Morning Prayer, lunch hour and evening glory. This prayer includes a supplication to the almighty: "Lead us not into temptation but deliver us from evil" (Centenary Publishers 1980, 8) .

The temptations referred to include but are not limited to the sexual bodily desires which young people are likely to experience. As observed by one chaplain (5/2/2017) inclusion of the Lord's Prayer whenever students in ACFS pray is meant to invoke God's protection against these evil desires while praying for ability to resist all evil. The Morning Prayer also has a section which is a plea to God to: "Create pure hearts in us and do not take the Holy Spirit from us" (Centenary Publishers, 8) .

This is aimed at helping the students to live a pure life which is at the core of the teaching of the ATS. The Holy Spirit is to guide them in maintaining purity of body and mind. The prayer also goes on to ask God to: “Direct our thoughts, speech and actions...that we may always please you.” (Centenary Publishers, 9)

This prayer seeks divine assistance against all poisoning effects and influences that can lead to the defilement of the believer who is the temple of the Holy Spirit thus limiting practices that contradict the ATS among students in the ACFS.

Morning Prayer was followed by lunch hour prayers in some schools, usually organised by the students. Evening glory prayers were conducted after classes, followed by individual night prayers before students slept. These prayers varied from one school to another depending on the school programme, availability of the chaplain and the attitude of the head teacher towards prayer. Table 4:3 shows the prayer time table in various schools.

Table 4.3 Prayer Time Tables for different ACFS. Source: Primary Data

S/N	School	Prayer Activity	Time	Leader
1.	Wanyange Girls S.S	Early devotion Morning Assembly Lunch Hour Evening Glory Night Individual Prayers Sunday Prayers Weekly Assembly	5.00-5.30 am 8.00-830 am 1.30- 2.00 Pm 5.00- 6.00 Pm After night Prep Sunday morning Wednesday morning	Individual students Teacher on Duty Student Leaders. Student leaders Individual students Chaplain Chaplain
2.	Mwiri S.S	Early devotion Morning Assembly Lunch Hour Evening Glory Night Individual	5.00-5.30 am 8.00-830 am 1.30- 2.00 Pm 5.00- 6.00 Pm After night	Individual students Teacher on Duty Student Leaders. Student leaders Individual students

		Prayers Sunday Prayers Weekly Assembly	Preps Sunday Prayers Monday morning	Chaplain Chaplain
	Pilkington College	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	8.00-830 am 1.30- 2.00 Pm Sunday morning Monday morning	Teacher on Duty Student Leaders Parish priest Parish Priest
	Buwera S.S	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning Tuesday Morning	Teacher on Duty Student Leaders Parish Priest Teacher on Duty
	St. Peters S.S	Morning Assembly Lunch Hour Sunday Prayers	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning	Teacher on Duty Student leaders Parish priest/visiting pastor
	St. Steven Budondo S.S	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning Monday Morning	Teacher on Duty Student Leaders Parish priest Parish Priest
	Lubani S.S	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning Thursday afternoon	Teacher on Duty Student Leaders Parish priest Parish Priest
	St. John Wakitaka S.S	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning Wednesday afternoon	Teacher on Duty Student Leaders Visiting Pastor Parish Priest
	Mutai S.S	Morning Assembly Lunch Hour Sunday Prayers Weekly Assembly	7.30 – 8.00 am 1.30- 2.00 Pm Sunday Morning Monday Morning	Teacher on Duty Student Leaders Visiting Pastor Parish Priest

The previous table shows different types of prayers that are time tabled in the ACFS under study. However, in practice, time allocation could not enable the prayers to take place since other school activities were given priority during time meant for prayer.

Like other Christian activities that promote the practice of the ATS, prayer times were found to be taken more seriously in the two schools with full time chaplains. The chaplains encouraged students not only to participate in prayers but also to have an ordained person leading made some students gain confidence that it would lead to transformation. This was an observation made by one of the students (PO Wanyange, 2/4/2017). In schools where prayers were in most cases led by fellow students or lay people, the activity was sometimes more of a formality. Prayer transforms an individual's character from a carnal to a spirit controlled believer. One counsellor (OI 5/02/2017) informed the study that undisciplined students who refused to take counsel were referred to chaplains for prayer. Among the Christian activities that had helped them in practising the ATS, students identified prayer as the most beneficial.

Individual prayer cannot be monitored but depends on one's commitment. The benefits of individual prayers are subjective to individual students. This kind of prayer was mostly mentioned by students in Mwiri S.S and Wanyange Girls'S.S which are purely boarding and have full time chaplains. However during FGDs, individual prayer was mentioned by students as having helped students practice the ATS because it gave them the freedom to mention the specific challenges they face in their sexuality like lust, masturbation and others to God and pray for the strength to resist them. The students

therefore start the day with the confidence that God's power is available to help them fight sexual temptations.

The daily morning assembly used to be the time when the "Daily office" would take place. It would involve reading some scriptures from the Bible, saying the Lord's Prayer and a general prayer for God's guidance. However, due to inadequate time allocated for the assembly (30 minutes) none of the schools under study practiced this. PO in selected schools like Mwiri (20/2/2017), Buwera (27/2/ 2017) and St. John Wakitaka (6/3/2017) showed that morning assembly has been narrowed to a short prayer either led by the teacher on duty or a selected student. This is followed by announcements that inform students about the day's programmes and any other information the administration might want to pass on to the students. When asked about the failure by the schools to observe the "Daily office", head teachers cited tight academic programmes which could not enable the Morning Prayer to be prolonged.

Lunch hour prayer time was embraced by students in all ACFS. This time was not officially time tabled on the school programme. However, students voluntarily chose it for prayer. The attendance was not very good ranging from thirty to fifty students in all schools out of a population of two hundred fifty to eight hundred students. The other challenge related to lunch hour prayer times was the limited time. Sometimes lunch would be served late so students would end up having less than thirty minutes for prayer or had to forego lunch in order to pray. Day scholars in these schools however noted that this was the only time they could have communal prayers with fellow students who were facing similar challenges. Common among these were sexual challenges.

According to Mukose, a student, OI (24/2/2017) students felt free to share with fellow students without fear of being criticized and judged by people of the same age group who have the same experiences.

Evening prayer sometimes referred to as “Evening glory” were common in boarding schools. The Anglican prayer book has specific prayers for the evening and the order of service is similar to the morning one. However, research findings revealed that like the Morning Prayer, schools operate a tight schedule where games and sports are given priority over the evening prayers. Evening glory is a time intended for meditation on the day’s events and self-evaluation to identify where one has failed and needs to repent or situations where one has successfully lived to the expected Christian behaviour and give thanks to the Lord. According to one of the chaplains in mixed schools (OI 5/3 2017), absence of full-time chaplains to monitor the behaviour of students, resulted into some students taking advantage of the late hour to engage in girl/ boy relationships which would result in sexual immorality. Basing on this, evening glory in some of the schools was banned.

Night prayers were also voluntary and individualistic in nature. At the end of the day, individual students would take time to appreciate God for the day. This is the time for individual repentance in areas where one had failed. As observed by one chaplain, (OI, 27/3/2017), night prayers is intended to strengthen the character of the students and help them to resist sexual temptations.

Like other Christian activities that promote the practice of the ATS, prayer times were found to be taken more seriously in the two schools with full time chaplains. These

encouraged students not only to participate in prayers but also to have an ordained person leading prayers made the students have more confidence that the prayers would transform them. Yancey (2006) observed that prayer transforms an individual's character from a carnal to a spirit controlled believer. During FGDs, students of Mwiri S.S reported that when they invited religious leaders during the previous year's first term's holiday camp, (April 12- 16, 2016), deliverance prayers helped many of them overcome them practices like masturbation and homosexuality. According to the chaplain, (OI 19/2 2017) after these prayers, there were fewer cases of students found sharing beds at night which is an indicator of decreasing homosexuality However during FGDs individual prayer was mentioned by students as fundamental in the practice of ATS. It gives students the freedom to mention the specific challenges they face in their sexuality like lust, masturbation and others to God and pray for the strength to resist these temptations. The students therefore start the day with the confidence that God's power is available to help them fight sexual temptations.

Apart from the challenges faced in organising prayers in ACFS, research findings showed that prayer was a very effective Christian activity in helping students practice the ATS. God is not shocked since he has the remedy and only waits for the humble earnest cry for help. Prayer was also cited by the students as the greatest weapon towards sexual addictions like pornography and masturbation in answer to the question; what is the most effective Christian activity that has helped you in practising the ATS? Prayer was cited as the most effective Christian activity that helped students to avoid sexual immorality. Students said that even after reading God's word, prayers were needed to help them put into practice what they had read. Intense prayer was said to

have helped students overcome some of the sexual temptations like lust towards the opposite sex, and among young girls, seduction of the opposite sex. Emphasising the effectiveness of prayer in dealing with sexuality challenges, Moore (2000, 275) observes that issues of sexual perversity, pornography and promiscuity should be mentioned to God like all other human weaknesses. Thus students' depending on prayer for spiritual strength to help them overcome some of the challenges they encounter is in agreement with this observation.

According to Kyakulaga, one of the chaplains (OI 5/3/2017) prayers gave students the confidence to rely on a higher power to overcome these temptations. Kisembo, a student of Mwiri S.S (PO 19/2/2017) affirmed that prayer enabled those who prayed to put in practice what they had heard concerning the ATS. This confirms the premise that prayer is one of the Christian activities that promote the practice of the ATS.

4.5.4 Fellowships

Fellowships are platforms where Christians get together based on Hebrews 10:25 where they are encouraged "not to neglect coming together for encouragement". Fields (1998, 48) strongly advocates for fellowship meetings in schools by arguing that God did not intend Christians to live in isolation but in fellowships. Students therefore need fellowship meetings where they can freely share with each other their challenges thereby being accountable to each other and get encouragement for their spiritual journey. In ACFS, fellowship meetings are among the Christian activities that are encouraged. PO in Mutai S.S (12/3/2017), St. Steven Budondo S.S (15/3/2017), and St. John Wakitaka S.S,(26/3/2017) revealed that fellowship meetings are characterised by

praise and worship, short prayer, general sharing of experiences and intercession for the various prayer requests from individuals. Fellowship meetings were identified as the most enjoyable Christian activities in ACFs because they are informal in nature and students are free to express themselves. Some schools like Wanyange Girls S.S, St. John Wakitaka S.S, Mwiri S.S, and St. Peters S.S have music instruments that are played during worship and this makes fellowship meetings one of the most exciting Christian activities.

During FGDs students who mentioned fellowships as the most useful Christian activity said that “participating in fellowships provides Christian entertainment for the youth thus keeping them from negative practices”. Examples of negative practices given included reading pornographic magazines, stealthily watching blue movies on mobile phones which are smuggled into schools and idleness which was said to promote “sexual fantasies”. This showed that fellowships can be an effective way of promoting the practice of the ATS. Apart from the entertainment that they provide for students in ACFS, chaplains observed that fellowships encourage students to share openly with each other the challenges they encounter. These include but are not limited to sexual challenges. Testimonies were given concerning how one student was able to overcome these challenge thus encouraging others who might be facing similar situations. After sharing these experiences, advice and prayers are offered for those who have challenges.

Fellowship meetings are not programmed officially on the school time table so students look for free time usually over the weekends to hold the meetings. In full boarding

schools like Mwiri S.S and Wanyange Girls S.S, fellowships occur over the weekends, either on Saturday or Sunday afternoon. However, according to the DEC (OI 30/3/2017) among half day and boarding schools like Buweera S.S, St. John Wakitaka S.S, St Peter Jinja S.S, Lubani S.S, Mutai S.S, Pilkington College and St. Steven Bodondo S.S, the benefits of fellowships are limited especially for day scholars who do not come to school on weekends.

Research findings also showed that fellowship meeting is one of the Christian activities that serve both the spiritual and social purposes. During FGDs, in single sex schools, students reported that during fellowships “We can relate with members of the opposite sex in a free environment and share our experiences and challenges”. The students noted that music and dance also add to the social life of born again students whose only forum where they can express themselves is fellowships. Fellowship meetings can therefore be used as one of the activities that can be reinforced in overcoming the negative feelings of some of the students towards committed Christian life living that biases them to the practice of the ATS.

4.5.5 Sunday chapel services

Sunday is the day set aside for formal worship and observance of the Anglican religious day of rest. Traditionally, only Christian activities would be allowed to take place in ACFS on Sundays. However, pressure from the MOES has resulted into students praying in the morning and engaging in other academic programmes in the afternoons. According to one of the chaplains, (OI 19/2/2017), in one of the schools under study, sometimes midterm exams would be conducted on Sundays thus reducing on the time

that would be used for Christian activities. A sample of the Anglican Church order of service shows the different Christian activities that take place on Sunday is shown on the table 4.4:

Table 4.4 Sample order of Sunday Service in ACFS (Source: Primary Data)

S/N	Activity	Duration	Responsible Person
1	Opening Hymn	5 Minutes	All participants
2	Lord's Prayer	5 Minutes	All participants
3	General confession	5 Minutes	All participants
4	Old Testament Reading	5 Minutes	Student
5	Hymn	5 Minutes	All participants
6	New Testament Reading	5 Minutes	Student
7	Apostles' Creed	5 Minutes	All participants
8	Intercessions	10 Minutes	Chaplain
9	Hymn	5 Minutes	All participants
10	Sermon	20-30 minutes	Chaplain
11	Hymn for collections	5 Minutes	All participants
12	Closing Prayer	5 Minutes	Chaplain

An ideal Sunday service lasts for one and a half to two hours. Schools like Pilkington College Muguluka, St. Stevens Budondo and Buwera S.S, Mutai S.S and Lubani S.S which are near the parish churches; students join the parishioners in Sunday worship. One of the chaplains (OI 2/4/ 17) observed that the Sunday service is intended to ground students in their Christianity.

The hymns that are sung talk about God's goodness, love, care and holiness. Though they do not address the issue of sexuality directly, they encourage a deeper relationship with God, which can only be achieved by righteous living and avoiding any behaviour that does not conform to God's holiness.

There are two readings that are taken; one from the Old Testament and another one from the New Testament. Listening to God's word as affirmed by Tigaiza (OI, 29/2/2019), enables the students to listen to God's word speaking in their lives. There are stories about other believers who faced challenges that students face and were able to overcome them, how God has dealt with human beings in the past and what is expected of modern man or woman. Hasahya (OI, 6/3/2017) quoting Psalms 119: 9-11 noted that God's word is expected to help young men to live pure lives and to help them avoid behaviour that is contrary to the teachings of the Bible. In schools where Bible studies were poorly attended, the students through FGDs asserted that reading the Bible during the Sunday services gave them the opportunity to listen to the scriptures. Thus they were able to get some exposure to God's word and this helped them to receive guidance on their sexual behaviour though at a minimum level.

During the Sunday service, general confession helped the students to confess their sins to the Almighty God. The confession prayer is a request for God's forgiveness for the wrong words spoken, wrong actions done and imploring God's mercy (Centenary Publishers 2009:4). The prayer is followed by an absolution by the priest who assures the repentant sinner of forgiveness from God. According to Mugabi (OI, 15/3/2017) in the case of immoral behaviour like pre-marital sex, lustful thoughts, the sinner through

this prayer confesses his/ her failings to God without fearing criticism or judgement is encouraged. Dependence on God to overcome weaknesses is emphasised.

The assurance of forgiveness also helps them determine not to repeat the wrong behaviour again having been strengthened in God's goodness and can start again in divine strength as indicated in the Anglican prayer book (Centenary Publishers 2009, xv).

The sermon is the climax of the Sunday service. As noted by Mwanja, (05/2/2017), the Sunday sermon is intended to give contemporary appeal to Biblical tradition among students, addressing the moral and spiritual challenges that student's experience. It is for this reason that it is either the Chaplain who preaches or a visiting preacher carefully selected by the chaplain who can address the spiritual needs of the students. POs in sampled ACFS Pilkington College (05/2/ 2017), Mwiri S.S (12/2/ 2017) and St, Stevens Budondo S.S (26/2/2017) showed that in some cases this was followed yet in some schools it was not.

In Pilkington College PO (5/2/2017), the sermon was entitled "Jesus Calls his disciples" based on Mathew 4: 18-22. The preacher emphasised that Jesus continues calling disciples in modern times to serve him. However, specific application to the students' sexual behaviour was not given therefore such a sermon could not have much impact on the students' sexual conduct.

At St. Steven Budondo S.S, during the Sunday service PO (19/2/2017), the sermon preached was entitled, "Resisting the devil" and it was based on 1 Peter 5:9. The preacher encouraged students to be prayerful as an effective way to resist the devil. The

sins mentioned which the students were to avoid included stealing, cheating, lying and laziness. However, sexual sins like lust, and fornication were not included. The sermon therefore, like the one mentioned above, could not have much impact on the students' sexual behaviour.

In Mwiri S.S, PO (12/2/ 2017), the sermon was entitled "The Parable of the Sower" and was based on Luke 8: 4-15". The preacher described the different kinds of soil on which the seed fell; as being "hard", "rocky", "having thorns" and "good" and this affected the yield. Implications to the students were explained whereby they were encouraged to remove all evil thought and wrong actions that prevent God's word from bearing fruits in their lives. Lustful thought and immoral living were among the hindrances mentioned that students were encouraged to get rid of if they were to bear fruits in their Christian lives. The fruits that Christians bear when they rid themselves of evil thoughts and actions were read from Galatians 5: 22 and they included "Love, Joy...patience...self-control..." This sermon was more applicable to the students' experience and would have a positive impact on the students' sexual behaviour than the previous two sermons.

As observed by Massey (1980, 19), the message of the sermon is intended to relate to the hearer's life, touching the intellect and emotions, prodding thought, feeling and essential action. Preaching sermons directly related to the students' daily experiences which include their sexual behaviour would be a more effective way of promoting the teachings of the ATS.

Collections were part of the Sunday services. The money collected is expected to facilitate chapel activities like purchasing music instruments that are used during

worship, prayer books Bible study guides and transport for visiting preachers in all the ACFS. The DEC (OI 30/3/2017), noted that Sunday collections in these schools varied between forty to fifty thousand Ugandan Shillings per Sunday. This implied that Sunday collections from the students were not sufficient to run the Christian activities through which the ATS is transmitted. Insufficient Sunday collections therefore limited the Christian activities that students could participate in so that they could be taught the ATS.

The closing prayer (Benediction) serves to invoke the God's blessing on the congregants, that the Lord may draw them to Himself, and strengthen them to his service so that they can do only that which is pleasing in His sight (Centenary Publishers 2009, 12). Kyakulaga (OI, 5/3/2017) affirmed that this prayer inspires and encourages the congregants to know that God will help them overcome behaviour that is contrary to the Christian beliefs thus it enables a closer walk with God and commitment. Missing this prayer therefore through irregular Sunday service attendance would imply missing an important spiritual weapon that could be used to fight sexual temptation.

From the above discussion, we can conclude that the Sunday service if well attended, would be the most ideal time in ACFS when students can be grounded in Christianity generally and in particular the ATS. There is enough time for all Christian activities like prayer, praise and reading of scriptures. Unlike other activities that are led by students, the Sunday service in most cases is led by the chaplain who is trained to handle students' spiritual needs. The sermons are specific to the students' daily experiences

sexuality being paramount. Research findings showed that in schools with full time chaplains, the chaplains were able to relate Biblical experiences to students' contemporary lifestyle. In schools with full time chaplains, the Sunday sermons were relevant for the students PO Mwiri S.S (19/2/2017) and Wanyange Girls' S.S (26/2/2017). The preachers related scriptures to the contemporary challenges that students face like pornography, peer pressure, homosexuality, indecent dress and pre-marital sex. Students were encouraged to live pure lives that are advocated for in the scriptures if they are to be good Christians. In schools where there are full time chaplains therefore the ATS was effectively transmitted during Sunday services. The presence of behaviour that contradicts these teachings could be attributed to other factors. The different activities in the Sunday service like praise, prayers and the sermon were avenues that promoted the transmission of the ATS.

Therefore in cases when the Parish priest is very busy, the Church resorted to encouraging students to lead their fellow students in Sunday worship. In such cases according to PO (12/2/2017), more time is spent on singing praises and dancing while little time is given to the reading of the word which is the major guide to students' sexual behaviour. This meant that in such schools, the ATS could not be effectively transmitted.

The impact of Sunday services on students however was limited in some schools which had both day and boarding sections. According to one of the head teachers (OI, 27/2/2017), Sunday observance cannot be enforced on day scholars so in many cases few students attend Church services on this day.

4.5.6 Holiday Camps.

Holiday camps were organised as part of the school activities but they took place during holidays. Mwiri S.S was chosen as the ideal venue for holding holiday camps for students in ACFs of Busoga region. These were organised by FBOs in conjunction with chaplains of these schools. They usually take place in the first term holiday in the month of May. Christian organisations which facilitate holiday camps include Scripture Union, Rivers of Hope and Life Ministry. These ministries were either founded by the Anglican Church or their theology of sexuality is similar to that of the Anglican Church therefore they can effectively promote the ATS among students in the ACFS.

Their programmes include praise and worship, individual devotions, Bible study groups under a trained leader, and testimonies about the challenges experienced in schools. This is usually followed by inspiration talks which are relevant to challenges faced by the youth especially in their sexuality, such as lust, masturbation, homosexuality/lesbianism, drug addiction and alcoholism. In the afternoons, there are sports and games that prevent young people from idleness (See Table 4.5 on the next page);

Table 4.5 A Sample Holiday Camp Programme. Source: Hessed Ministries

HESSED INTERNATIONAL YOUTH CONFERENCE HELD FROM DECEMBER
9TH -13TH 2016 THEME: THE PROCESS (JAMES 1: 14-15)

TIME	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY
6.00am-6.45pm		Time for waking up	Time for waking up	Time for waking up	Time for waking up
7.00am-7.45am		Breakfast	Breakfast	Breakfast	Breakfast
8.00am-8.30am		Devotion / Headmistress	Devotion	Devotion	Devotion
8.45am- 10am		Opening session RESPONSIBILITY	PRAYER & RESPONSIBILITY	DESIRES	CERTIFICATES
10.15am-11.15am		Break Tea	Break Tea	Break Tea	Break Tea
11.30am-12.45pm		GROUP DISCUSSIONS	GROUP DISCUSSIONS	GROUP DISCUSSIONS	CLOSING SESSION
1.00pm-2pm		Lunch	Lunch	Lunch	Lunch
2.15pm-3.30pm		CHRISTIAN LIVING	SELF ESTEEM & SELF RESPECT	OVERCOMING ADDICTIONS	DEPARTURE
3.45pm-4.30pm	Arrival Registration Entertainment	GROUP DISCUSSIONS	SEXUALITY Family Life Education	ART & CRAFTS	
4.45pm-5.45pm	Evening Tea	Evening Tea	Evening Tea	Evening Tea	
6.00pm-7.15pm	Sports/ Games	Sports/ Games	Sports/Games	Sports/Games	
7.30-9.00pm	Supper & Personal Time	Supper & Personal Time	Supper & Personal Time	Supper & Personal Time	
9.15pm-10.15pm	Welcome &Orientation	Entertainment	Entertainment	Entertainment	
10.15pm-11.00pm	Settling in	Movie	Talent & Fashion Show	Worship Night	
11.00pm	Bed Time	Bed Time	Bed Time	Bed Time	

During FGDs, students who had attended holiday camps considered them as one of the most helpful avenues through which they have been helped in the practice of the ATS. As observed by one student, during FGDs (27/2/2017), “facilitators of these camps were trained in youth ministry so they could address students’ issues professionally”. Another student expressed the fact that “these facilitators discussed sexuality from a Christian point of view, helping them get a spiritual view of sex, away from the one he had before that sex was merely a physical act”. Another student, a regular participant in the holiday camps affirmed that “facilitators usually gave practical suggestions to students concerning how to handle sexual challenges”. These included “participation in Christian activities like attending prayer meetings, fellowships and being active in evangelising fellow youth”. Students were encouraged “to associate with Christian adult and peer role models”, and “to get involved in positive leisure activities like games and sports, and watch Christian movies that encourage Christian sexual behaviour”.

As observed in table 4.5 above, there is a variety of Christian activities students participated in during holiday camps. They included Christian films, talent shows from a Christian point of view showing decent dressing, games and sports. During FGDs, students reported that these activities provided exciting and healthy leisure in an atmosphere where they were free to share their experiences and challenges in discussion groups. Free expression and interaction with the opposite sex in a Christian environment was also promoted.

However, according to the DEC (OI 30/3/2017), there is poor mobilisation, therefore attendance remains poor with only 200-300 students (3.2% - 4.8%) attending these camps yet the number of students in ACFS currently is six 6250. This means that a very small percentage of students can benefit from this Christian activity thus reducing the positive impact of holiday camps on the sexual behaviour of students in ACFS.

4.5.7 Confirmation Classes.

The confirmation ritual is one of the requirements for one to be recognised as a mature member of the Anglican Church. This ritual is undertaken after the baptism ritual. The candidate is taught what it means to be a Christian. These are the two recognised sacraments in the Anglican Church which according to the Church Canons were instituted by the Lord Jesus Christ himself (Tuma 1978). Mugabi, a chaplain (OI 15/3/2017) further affirmed that during confirmation classes, students were given scriptures to reflect upon for example: Mathew 19:16, 5: 28, Ephesians 5:1-4, 1 Peter 2:11, 1 Corinthians 6:19, 2 Timothy 2:22 and Hebrews 13; 4 all which not only condemn pre-marital sex but encourage young people to live clean, pure, and moral lives by avoiding polluting experiences like close association with immoral friends (Centenary Publishers 2014, 77). Traditionally the confirmants would be presented with the gift of a Bible on the confirmation day which guides them on acceptable Christian behaviour. They are also encouraged to read the Bible and get more examples on how they can live pure lives with role models in sexuality like Mary, Joseph, Timothy and others. However, at one of the confirmation services PO (Busoga College Mwiri 18/6/2017), we discovered that owning a Bible is no longer a requirement for confirmation. As a result, young people are taught about purity and chastity during

confirmation classes but lack of Bibles prevent constant reminders about what they have been instructed to do on the practice of the ATS.

As observed by Kasadha, a chaplain, (OI 15/3/2017), during this time when candidates are being prepared for confirmation, the candidate is expected to have undergone the conversion experience. During preparation for confirmation, candidates are taught the importance of getting saved or born again. The experience gives them the power of the Holy Spirit, which enables spiritual, emotional and physical wholeness as well as giving the new Christian hope and strength to overcome temptations (Centenary Publishers 2014, 6). After confirmation, it is assumed that they are now mature Christians who can stand as God parents for baptismal candidates. This period coincides with the onset of adolescence when young people are experiencing body changes that mark transition from childhood to adulthood. In the African tradition society, puberty rituals were performed around this time to prepare for their adult roles in society (Kiyaga, 2004). Dobson (1989,69) notes that the physical body changes young people go through during this period lead to interest in the opposite sex and increased sexual desires due to hormonal changes. This is the time when young people's questions about their sexuality need to be answered from a Christian perspective.

Kintu, another chaplain (OI 19/2/2017) reported that the content of the Catechism which is taught to young people during confirmation classes included; Christian beginnings, Christian beliefs and Christian growth. Embedded in these teachings is the emphasis of prayer, Bible reading, fellowship, discipleship, the commandments and what they stand for. For instance, in explaining the seventh commandment "You shall

not commit adultery”, (Centenary Publishers, 77), the candidates are taught to respect marriage; live clean pure and moral lives and do nothing to entice another to commit sin. They are also taught that God has created the gift of sex for marriage. Candidates are taught that they should avoid all sexual relationships outside marriage and this includes avoiding all impure thoughts, words and deeds that relate to sexual sins.

Of the 9 schools under study, only 3 indicated confirmation classes as one of the Christian activities through which the ATS was transmitted. Annual confirmation services are held in Mwiri S.S and Wanyange S.S because they have full time chaplains. Other ACFS conduct confirmation classes only when there is need. Yet even among those who had been confirmed, not all had undergone the conversion experience. As observed by one of the chaplains, (OI 27/2/2017) confirmation classes were attended as a religious ritual rather than a conversion experience during which an individual fully surrenders to Christ as Lord and saviour thus enabling them to live a committed Christian life. Yet even among those who had been confirmed, not all had undergone this experience. This being a subjective experience, students have to make free- will decisions without being influenced by the chaplains who conduct confirmation classes. This results in some students going through the confirmation classes as a mere religious ritual rather which does not have any impact on their Christian character especially in the aspect of sexuality. Such students according to Ibanda, a chaplain, (OI2/4/2017) continue behaving in ways that are contrary to the teachings of the ATS. Therefore without the conversion experience, students went through the confirmation ritual but could still could not exercise self-control over their sexual desires. Failure to be availed

with Bibles hindered their ability to read the scriptures and receive guidance on sexuality issues.

The above discussion confirms the premise that there is an Anglican theology of sexuality based on avoiding sexual behaviour that defiles the body and mind. Such behaviour includes lust, pre-marital sex, getting involved in pornography, indecent dressing and any behaviour that contradicts Biblical teaching on Christian sexual behaviour. This theology is transmitted through Christian activities like evangelism, Bible studies, prayer meetings, fellowship meetings, Sunday chapel services and holiday camps.

The discussion on Christian activities confirms the premise that they are an effective avenue through which the practice of the ATS can be promoted among students in ACFS. This discussion also supports Smith's (2003) first two paradigms that moral imperatives (scriptures) as well as spiritual experiences (Conversion and Christian activities) provide guidance on practices and choices to young people. These help to solidify moral commitments and life practices exhibited in beliefs, convictions interests and desires that have a positive effect on their sexual behaviour. However, inadequate time allocation to these activities, failure to enforce compulsory student attendance of these activities as well as negligible participation in these activities has reduced the impact they have on the sexual behaviour of the students. However, examination of these Christian activities reveals there is a weakness in the dissemination of the ATS to students in ACFS thus the need to explore more effective means of teaching the ATS and ensuring that its practical application is seen in the behaviour of students. Next, we

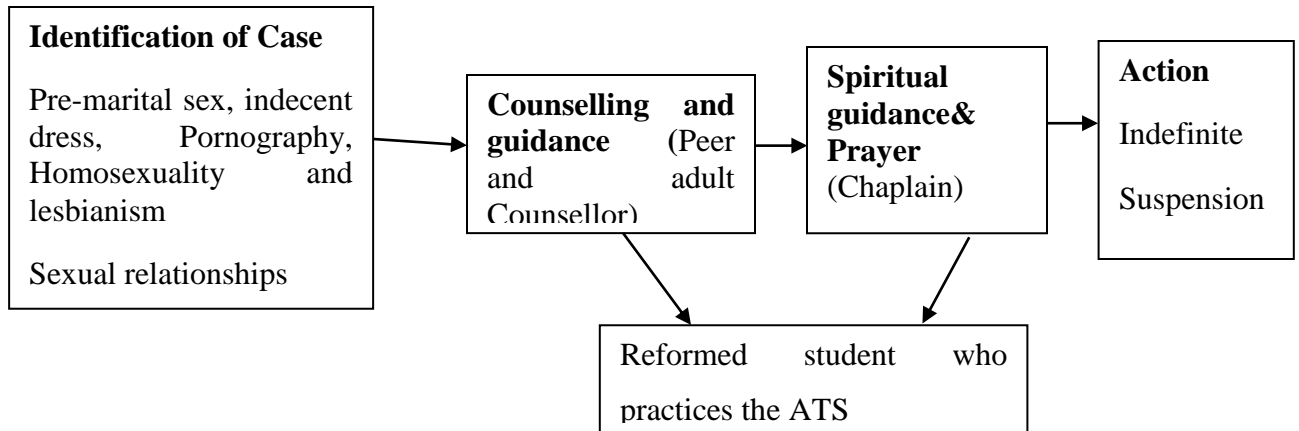
shall explore the role played by stake holders in ACFS in promoting the ATS among students in these schools.

4.6 The Role played by the DEC, SMCS, Head teachers, chaplains and counsellors in the dissemination of the Anglican Theology of sexuality.

The second objective was to investigate the role played by school management committees, administrators and religious leaders in promoting the ATS in ACFS. Their major task is to implement the Provincial Education Policy and the core values on which the ACFS are founded. These include Godliness, faithfulness to the scriptures and upholding Biblical family values. Pre-marital sex is forbidden (The Provincial Education Act 2014, section 3.1.7, (i), 8). The Board of Governors (BOG) which is one of the school management committees is responsible for management of school finances, staff discipline, students' discipline and implementation of education policies (Education Act, 27). It is also responsible for formulating the school rules and regulations. Head teachers implement the policies in the schools they administer, the chaplains provide spiritual guidance and prayer while the counsellors counsel students with sexual challenges. Any students found engaging in behaviour that contradicts the ATS of chastity, purity of body and mind as well as respect of self and others as individuals made in the image of God are first warned and sent to the school counsellor for guidance. When there is no change in the behaviour, the student is referred to the school chaplain for spiritual guidance. Eventually the student is sent to the disciplinary committee which in most cases, depending on the severity of the case is given an indefinite suspension with the approval of both the head teacher and the DEC. This is

stated in the school rules and regulations (Appendix 13, 5). Figure 4:1 illustrates this process;

Figure 4:1 Illustration in answer to the question “How are indiscipline cases related to ATS handled in ACFS?” Source: Primary Data



Samples of copies of the school rules and regulations from all ACFS under study were examined and it was noted that they have similar rules that promote the practice of the ATS. However, according to one of the head teachers, (OI 13/7/2017), in answer to the question, “How are indiscipline cases related to the ATS handled in ACFS?” observed that students have a negative attitude towards the school rules and regulations. This is confirmed by (Kesley, 1984) who observed that adolescence is a period when many young people tend to rebel against any established rules. As a result, the good values that are embedded in the school rules and regulations are sometimes taken negatively by students. Thus the need to explore more positive approaches of transmitting the accepted sexual behaviour among students than using school rules and regulations. Research findings confirmed that when the SMCs, administrators, and religious leaders fulfilled their role and the above procedure in Fig. 4:1 is followed, there would be effective transmission of the ATS in ACFS. Next, we shall discuss the specific role

played by each of the above stakeholders in the dissemination of the ATS among students in ACFS.

4.6.1 The School Management Committee (SMC).

These could not be easily accessed by the researcher so we relied on information provided by the DEC and the head teachers. The study analysed the role of the school management committee in ACFS Jinja District. These are part of the administrators in ACFS. According to the DEC, (OI 30/3/ 2017) they are supposed to meet regularly and budget for the school giving priority to Christian activities through which the ATS is promoted among students in ACFS. However, in answer to the question, “How often does the school management committee sit?” all the 9 head teachers answered that the school management committees rarely met therefore the headteachers and deputies, in most cases sat with the chairpersons of the Board and allocated the finances. In most cases, Christian activities were ignored in the budgetary allocations thus hindering effective implementation of Christian programmes. The discipline of the teachers was also not given priority by the Board of Governors which is one of the school management committees. This according to the DEC (OI 30/3/ 2017) has resulted into some teachers violating the PEP on which the ACFS were founded like unmarried female employees getting pregnant and no disciplinary measure is taken against them. The male employees also have women whom they are not officially married to. Yet according to Sekamwa, (1997, 245), school management committees in Church founded schools should be serious Christians who are capable of enforcing the education policy of the schools, discipline and desired behaviour. However, as observed by the DEC (OI 30/3/ 2017) as far as the discipline of students is concerned, the SMC

always came in to support the expulsion of indisciplined students. The set back is that by then it would be too late to help the indisciplined students yet if the the committee had played a preventive role by supporting the Christian activities through adequate financing, the practice of the ATS would be promoted among students in ACFS.

4.6.2 The Diocesan Education Coordinator (DEC)

According to the Diocesan Education Policy (2003, 5), the DEC is appointed by the Bishop. In answer to the question, “What is your role as the Diocesan education coordinator? The DEC (OI 30/3/ 2017) answered that his role is to supervise all education institutions in the Diocese, and coordinate issues concerning education between the Diocesan offices, Board of Education, education institutions, Government and any other relevant bodies or organisations. In addition the DEC ensures that suitable and competent members are appointed to the school boards and management committees and suitable head teachers are appointed and posted in Anglican institutions. Seminars, workshops or conferences for head teachers and teachers are organised by the DEC through which the Church’s education policy is emphasised to the members of staff. Monthly Education reports are submitted to the Diocesan Secretary who is the administrator of the Diocese.

If the above responsibilities were effectively carried out, the Education policy of the Anglican Church would be fully implemented.

4.6.3 The Head teachers

The head teachers informed the study on how Christian activities are integrated in the school programmes. Their responses helped to evaluate whether the ATS is effectively

being disseminated to students in ACFs through the school activities in ACFs or not. The study analysed the role of the head-teacher in ACFs. It was established that the head teacher plays a fundamental role of implementing the Anglican philosophy of education. The teaching and learning that goes on in an ACFs should be holistic in nature. The head teacher ensures that Christian values are observed by both the students and staff in ACFs and they are supposed to be a model by being exemplary in the practice of Christian virtues. The head teachers are expected to attend most of the Christian activities within the school they head as a sign of Christian commitment. According to the DEC (OI, 27/3/ 2017), the head teacher upholds the teachings of the ATS by being wedded in Church, practices marital faithfulness, and dresses decently. The head teacher also is expected to observe temperance in order to avoid evils that are related to alcoholism and drug addiction.

In answer to the question, “What is your role as a head teacher in the Anglican Church founded School?” One of the head teachers, (OI 19/4/2017) noted that as the administrator of the ACFs, the head teacher is supposed to ensure that students participate in Christian activities that promote the ATS by allocating space on the time table for these activities, budgeting for the materials required, facilitating the chaplains who nurture the students and encouraging both staff and student participation in these activities. The head teacher also is expected to act as a link between the school and the church to ensure harmony with the foundation body which is the Church.

When asked, “What is your role in an ACFs?”, all the 9 head teachers mentioned that it is the role of the head teacher to ensure that every student has a copy of the school rules

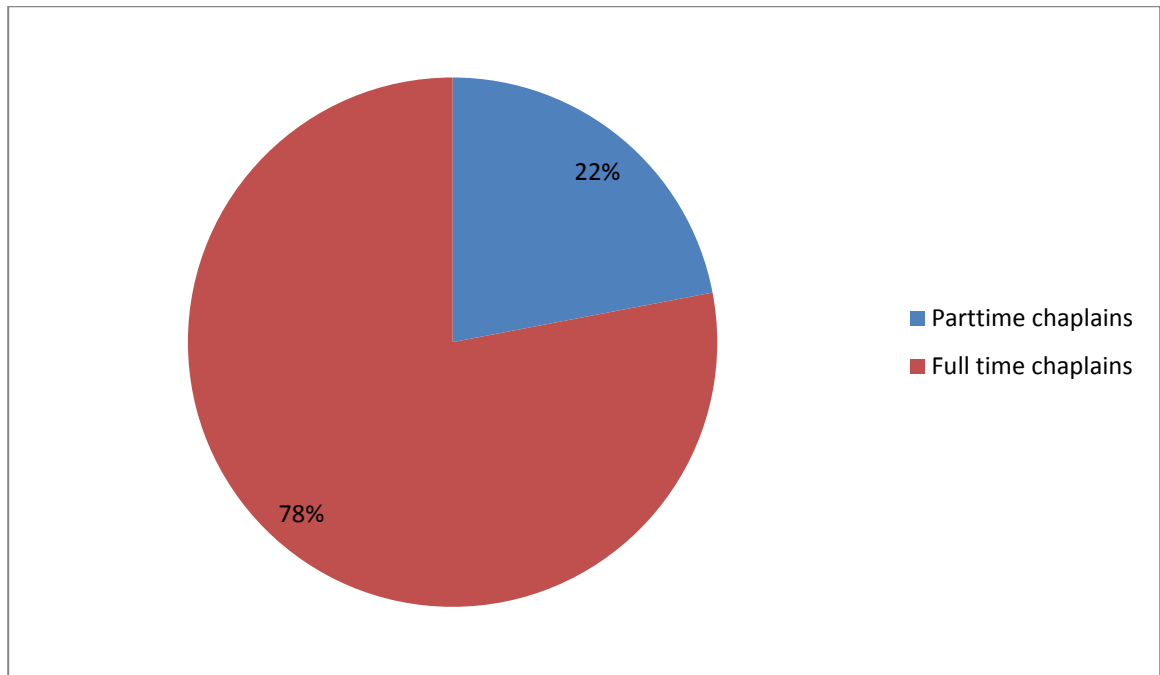
and regulations which guide students on the values that should be upheld in ACFS and negative behaviour to be avoided. Research findings showed that many students do not read the school rules and regulations. Of the 177 students who participated in the study, in answer to the question; “Is there an Anglican Theology of sexuality promoted in the Church founded schools that guides students on what is expected of them with regard to their sexuality? 142 (80%) answered in the negative. However, analysis of the school rules and regulations revealed that the ATS was embedded in it as a guideline to the expected behaviour of students in ACFS.

In answer to the question, “Who are the people responsible for disseminating the ATS to students in the school you head?” all the 9 head teachers replied “The Church through the chaplains.” Their replies indicated that the head teachers do not consider it their direct responsibility to participate fully in transmitting the ATS. Through interview with the DEC (OI 30/3 2017), the study established that some of the head teachers rarely attended the Christian activities which promote the ATS in these schools. According to one of the chaplains (OI 12/6/2017), some head teachers have failed to be role models to the students as evidenced by reports of marital unfaithfulness and the practice of intemperance. Failure by the head teachers to attend the Christian activities had led to a laxity among the rest of the staff and the students. This showed that some of these head teachers were not fully implementing the policies that promote the practice of the ATS among students thus affecting the successful teaching of the ATS to students in ACFS.

4.6.4 The Chaplains.

The data analysed in this chapter also represents views from schools chaplains who nurture the students in ACFS in the ATS through Christian activities. There is 1 chaplain for each of the ACFS. Since 9 schools participated in the study, 9 chaplains were interviewed. Data from the interviewed chaplains represented 8 (89%) from male chaplains and 1 (11%) from female chaplains. The 9 schools that participated in the study all either have a full time chaplain or in cases where there were none the parish priest acted in that capacity. Schools with full time chaplains are 2 (22%) and these are Busoga College Mwiri S.S and Wanyange Girls S.S. These chaplains reside within the school compounds where they were interviewed from. The rest of the 7 schools (78%) which include St. Peter Jinja S.S, St. John Wakitaka S.S, St. Steven Budondo S.S, Buweera S.S, Mutai S.S, Lubani S.S and Pilkington College Muguluka have Parish priests taking on the role of chaplains. These parish priests do not stay within the school compounds so they visit the schools whenever they are not too busy with other parish duties. They were not interviewed within the school compounds rather at the parish headquarters where they reside. Implications of the low percentage of full time chaplains in ACFS will be discussed later. The graphic representation of chaplains in ACFS is presented below. The pie chart 4:4 shows the status of chaplains that were interviewed.

Pie Chart 4.4: Status of the Chaplains in ACFS in answer to the question “Are you a full-time chaplain? Source: Primary Data



In answer to the question, “What is your role as a chaplain in the Anglican Church founded school?” Chaplains had divergent views on their roles in ACFS. Of the 9 chaplains who participated in the study, 5 indicated that the major role of the chaplain in the ACFS is to provide spiritual nurture to both students and staff. 4 chaplains indicated that their major role is to provide spiritual nurture to students and to help them face the challenges experienced in their adolescent years. As already observed, handling sexuality issues is one of the major challenges experienced by students at this stage of their lives. As observed by one of the chaplains, (OI, 24/2 / 2017) it is on top of the issues that chaplains have to deal with. Of the chaplains who participated in the study, only three included guiding students in their sexuality as one of the roles a chaplain is responsible for. The six chaplains considered general spiritual nurture as the major

responsibility of chaplains without specifically considering guiding students in their sexuality. However, another chaplain (OI 23/3/201) noted that specific roles that fall under spiritual nurture were not stipulated in the appointment letters of the chaplains. As a result different chaplains devised their own means of ensuring that both staff and students in ACFS are nurtured. The different ways that chaplains used to nurture both staff and students in ACFS include leading prayers during assemblies, conducting Bible studies during the week (when time allows), and organising Sunday prayers. In rare cases, for example in the case of full time chaplains in schools like Wanyange Girls S.S and Mwiri S.S, the chaplains teach a sexuality programme entitled “Life at cross roads” to the students. This programme was designed by Life Ministry an Anglican Church based organisation and directly addresses challenges encountered by students in secondary schools. It has five units and these cover a whole year. The curriculum covers issues like relationships, building Christian character, sex in perspective and life skills. Students are guided in decision making, resisting sexual pressures and how to relate with the opposite sex. However, only two chaplains have been trained to handle the programme. Even then the chaplains have not had enough time to teach it to the students since it is not officially programmed on the time table.

In answer to the question” Are chapel activities facilitated by the school?” the answer of all the chaplains was “Yes”. This indicated a level of commitment by the ACFS in ensuring that the ATS is promoted in these schools. However, only 2 schools indicated that the level of facilitation was “Good”. 4 schools indicated that the level of facilitation was “Fair”, while 3 schools indicated that the level of facilitation was “Poor”. These findings revealed a big gap that has to be bridged by the administrators of ACFS as far

as funding of chapel activities is concerned for the effective transmission of the ATS in these schools.

The study therefore noted that lack of full time chaplains affected effective spiritual nurture of the students in the ATS. Absence of a program in some of the schools under study that specifically addresses sexuality issues of the students also hindered appropriate address of challenges faced by students. In addition, failure to train all chaplains to handle the approved program “Life at Cross Roads and also to allocate enough time for the teaching of this program has also been an obstacle in the transmission of the ATS.

According to the DEC (OI 30/3/2017), chaplains are at the heart of the Anglican Education Philosophy of providing holistic education. Failure to provide effective nurture to both the students and staff in ACFS can therefore result into not fully upholding the principles of Godliness, faithfulness to the scriptures and upholding Biblical family value son which these schools were founded.

4.6.5 The Counsellors

Of the 9 counsellors who were involved in the study, 5 (56%) were female while 4 (44%) were male. One of the counsellors from was a peer counsellor aged 17 and he had not received formal training in counselling. They informed the study about the major challenges students in their schools face and their underlying causes.

According to Egan (2007, 1), a counsellor is a helper. Research findings showed that counsellors in ACFS fulfilled the role of guiding, counselling and supporting students spiritually, academically and morally. In schools which did not have a full time

chaplain, counsellors filled in that role especially when the parish priest of the area was too busy to take on these responsibilities. At one of the schools, one of the students acted as a counsellor. However, in this school, cases of sexual immorality were highest. The student could have failed to give enough support and guidance to fellow students. In three of the schools under study, the counsellors were effective and handled issues of sexuality. These registered the least cases of sexual immorality as will be presented later. In schools where homosexuality and lesbianism existed, (names withheld), the counsellors provided this sensitive information. Students confide in the counsellor information that the chaplains and head teachers could not easily access.

The effectiveness of the counsellors in ACFS can be attributed to adequate preparation in counselling skills. In answer to the question “Are you a trained counsellor?” eight (89%) of the nine counsellors answered in the affirmative. The 8 counsellors indicated they had been trained by the Ministry of Education and Sports. Qualifications ranged from Certificate to Masters in degree in counselling. In addition, short counselling courses were organised to give the counsellors basic skills to deal with challenges students are likely to encounter in schools. These included academic challenges, peer pressure, sexuality challenges and addictions like drugs and alcoholism. All the 9 counsellors indicated issues of sexual immorality as a major counselling issue among students in ACFS and also identified sexuality problems they have dealt with. These included pre-marital sex, lust, masturbation, pornography, as well as lesbianism/homosexuality.

However, the answer to the question “What kind of counselling do you give to the students?” The 8 counsellors indicated that they had been trained to use a secular based model of counselling. Thus the Christian approach of Bible study, praying and confession of sins as a means by which students can be helped to handle sexuality related challenges was not integrated in the counselling model used by counsellors in ACFS. Another factor that hindered counsellors’ effectiveness was lack of clear terms and conditions of service. Whereas the counsellors from 2 of the schools under study acknowledged that there is an allowance allocated to them, 2 counsellors from other schools indicated that they did not receive any allowances. The rest of the schools did not have clear terms and conditions under which counsellors worked. One of the counsellors (OI/ 05/2/2017) indicated that ACFS have no clear policy on counselling. This affected the output of the counsellors in their role of counselling.

From the above data, it was confirmed that counsellors in ACFS played a very important role in helping students in facing sexual challenges. However, all counsellors needed training and having a student counsellor as was the case in one of the ACFS should be discouraged. Another challenge faced by counsellors was lack of a clear policy on counselling that integrates the Christian approach to counselling with the secular approach hindered the effective transmission of the ATS to students in ACFS since aspects like prayer, reading scriptures and conversion were not emphasised. Lack of allowances to remunerate the effort put in by counsellors who deal with students’ challenges including those related to their sexuality demotivated the counsellors in ACFS and this has to be addressed for the counsellors to be more effective in their role.

These challenges have to be addressed by the Church for the counsellors to be more effective in their role.

From the above discussion, we can conclude that the school management committees, administrators and religious leaders, play a fundamental role in teaching and guiding students in ACFS on the practice of the ATS. In response to the question “ How would you rate the effort that school management committees, head teachers, chaplains and counsellors are putting in the task of teaching and guiding students in the practice of the ATS?” 85 students (48%) indicated that much effort has been put in, 77 (44%) indicated that moderate effort has been put in, 22 (08%) indicated that little effort has been put in. None of the students (0%) indicated that no effort has been put in by the concerned individuals to teach the ATS to the students. Thus there are other factors that have hindered the effort put in by the mentioned stake holders.

The above discussion confirms the second premise that school management committees, administrators and religious leaders play a fundamental role in teaching the ATS to students in ACFS. It also emphasises Smith’s (2003) paradigm of role models being key in influencing positive sexual behaviour of adolescents. However, their effectiveness was hindered by challenges of inadequate financial facilitation, inadequate time given for teaching the ATS and lack of clear policies to guide their work. These are issues that the church has to address for the effective teaching of the ATS.

4.7 The Effect of the ATS on the Sexual Behaviour of Students’ in ACFS

The third objective aimed at assessing the effect of the Anglican theology on the sexual behaviour of students in Anglican Church founded schools in Jinja district. The

question “What is the most useful information according to the teachings of the ATS that has helped you in your sexuality?” was answered by 118 students while 59 did not answer it. The percentage of those who indicated they have received some information through the teachings of the ATS that has helped them in their sexual behaviour was 66% while those who felt the information received had not helped them in their sexual behaviour was 34%. This showed that through the teachings of the ATS, students received useful information concerning their sexuality. Responses given by students concerning the most useful information received included; Helps to maintain a close relationship with God, helps to observe purity of body and mind, helps to maintain self-respect and esteem and also respect for others as individuals made in the image of God. This confirms that teachings about the ATS have a positive impact on the sexual behaviour of students in ACFS.

4.7.1 Helps maintain a good relationship with God

In answer to the question; “what is the most useful information that you heard related to sexuality?” 118 students who responded to this question, 41 (35%) mentioned that the teachings of the ATS helped them enjoy a close relationship with God. During FGDS, “Galatians 5: 22-25” was quoted by these students as the scripture that encouraged to “maintain a good relationship with God”, “crucify the flesh with its passions and desires” and “bear fruits of the spirit which include love, joy patience, self-control...” Others mentioned that close relationship to God, made them better Christian and enabling them to resist the lustful pleasures of the flesh like fornication and uncleanness that are mentioned in Galatians 5: 19-21. These findings therefore revealed that a good relationship with God is the key to right Christian living including proper sexual

behaviour. The findings of this study confirm an earlier study by Thornton & Camburn (1989) that immoral sexual behaviour like fornication hinders a young person's spiritual relationship with God. For students to maintain this relationship therefore they have to avoid wrong sexual behaviour that displeases God. Since the ATS promotes close relationship with God, this resulted into good sexual behaviour of students who put in practice these teachings.

4.7.2 Purity of body and mind.

In answer to the question; "what is the most useful information that you heard related to sexuality?" out of the 118 students, 37(31%) mentioned the need to be pure before God as the most useful message they received as justification for the practice of the ATS. Another question that was answered by students during FGDs (20/5/2017, 1/03/2017) was "What scriptures have had an impact on your sexual behaviour?" and "How?" These students mentioned "Avoiding sexual immorality" (1 Corinthians 6: 18) and "Avoiding sexual immorality, impurity and lustful pleasure" (Galatians 5: 17). These scriptures emphasise purity. Maintaining purity was also indicated in the questionnaire as the most useful information that helped them in their sexuality. Students explained during FGDs (20/5/2017, 1/03/2017) that they were told by the chaplains and Christian teachers to "avoid anything that defiles both the body and the mind". This helped them to embrace the physical as well as the spiritual dimensions of sexuality. However, when asked how this information helped them in their sexuality, they responded that "it prevented them from engaging in pre-marital sex which would result in unwanted pregnancies, acquisition of STDS including AIDS". This shows that not all students avoided pre-marital sex because they fully understood the teachings of the ATS but out

of fear of physical consequences like pregnancy. Only a few mentioned other practices that contradict the ATS like lust, masturbation, and indecent dress.

These research findings revealed the need for the church to clearly explain to the students the depth of the ATS. The sexual behaviour of students would be thoroughly transformed so that they practice the teachings of the ATS not out of fear of the consequences but from conviction. These students would be the ones who could influence fellow students positively by being role models of the practice of the ATS. These are the kinds of students that the ACFS in their Education Philosophy sought to nurture in their schools.

4.7.3. Promotion of self-respect and esteem

In answer to the question; “what is the most useful information that you heard related to sexuality?”²⁹ 29 students (25%) out of the 118 students mentioned the need for self-respect and esteem as the most useful information. In answer to the question “What scriptures have had an impact on your sexual behaviour?” and “How?” These students mentioned 1 Corinthians 6: 19-20 which says that “A believer’s body is the temple of the Holy Spirit, bought by a price and should be used to glorify God”. During FGDS the students explained that this scripture prevented them from getting involved in sexual immorality because they felt this “defiled” them yet the scriptures said they were the “temples of the Holy Spirit”. They felt that giving in to sexual pleasure would “devalue their God given divine nature” so they resisted the temptation to use their bodies as sexual objects to satisfy the desires of the flesh. The students FGDS (20/5/2017) also observed that the teachings of the ATS “promoted self-esteem and self-respect” among

students. On the other hand, engaging in sexual immorality “led to demeaning an individual’s self-respect”. One of the students who had engaged in pre-marital sex (names withheld) confessed to feeling “used” and “ashamed” after the sexual act. This feeling of disappointment after the sexual act is reported by Melgosa (2002, 146) as being common among adolescents who engage in sex in order to fit with their peers but later feel used. The church and family are given as positive influences that can build the self-esteem of young people, connect sexuality with their value system and avoid being carried away by simple instinct and peer pressure (Melgosa 2002, 148).

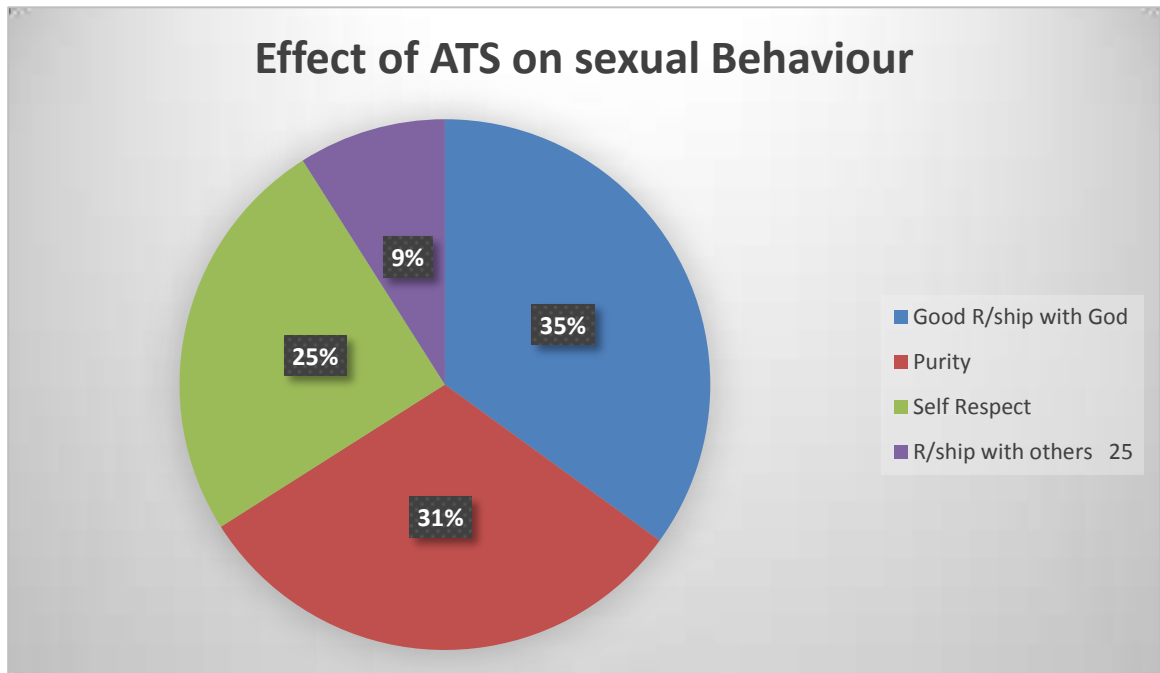
4.7.4 Relationship with others

Out of the 118 students who answered the question “what is the most useful information that you heard related to sexuality?” 11 students (9 %) mentioned improved relationship with others as the major impact of the teachings of the ATS on their sexual behaviour. These students also mentioned the desire to relate with others in a non-sexual relationship as an important effect of the teachings of the ATS on their sexual behaviour. Premarital sex is self-centred with an individual desiring to satisfy their sexual desires without considering the psychological harm they are likely to inflict on the other party. Melhaney and Bush (2008, 16) observe that having sex with someone who is not your spouse is a show of disrespect to that person because it involves intimacy with one whom an individual is not committed to. During FGDS, students expressed the desire to relate to others in a normal way without any sexual feeling attached, a result of the scripture they were taught to “Love your neighbour as you love yourself” (Mathew 5:43). Another scripture that students mentioned was 1 Timothy 5: 2 in which young men are told to treat younger women as “sisters with all purity.” The

ATS teaches young people to respect others of the opposite sex, since they are created in the image of God and not to treat them sex objects.

The data presenting the most useful information students have learnt from the teachings of the ATS and its effect on their sexual behaviour is presented in Pie Chart 4.5;

Pie Chart 4.5 Answer to the question, “In what ways have the teachings on sexuality have an impact on your sexual behaviour? Source; Primary data



From the above chart, it was revealed that the most important information students received from Christian activities which helped them in their sexual behaviour included having a good relationship with God which had the biggest percentage (35%). The second biggest effect was a result in the desire to live a pure life free from sexual immorality which was the next in percentage (31%). The third biggest effect was the

desire to preserve their self-respect by avoiding fornication (25%). The last effect was the desire to have a good relationship with others which is not sexually exploitive (9%).

From the above research findings we concluded that the ATS had an effect on the sexuality of students in ACFS so when effectively transmitted, it will improve the sexual behaviour of students in these schools. These findings revealed that when properly disseminated, the Anglican theology promotes Christian sexual behaviour among students in Anglican Church founded schools. Christian values that are emphasised in the ATS such as chastity, respect of self and others as well as maintaining purity of body and mind are embedded in the most useful information received from the Christian activities. The above findings also confirmed Smith's (2003) Theory that Religion has a positive effect on the sexual behaviour of adolescents and another one by Regenerus (2010) that young people with high levels of personal religiosity are less likely to engage in pre-marital sex.

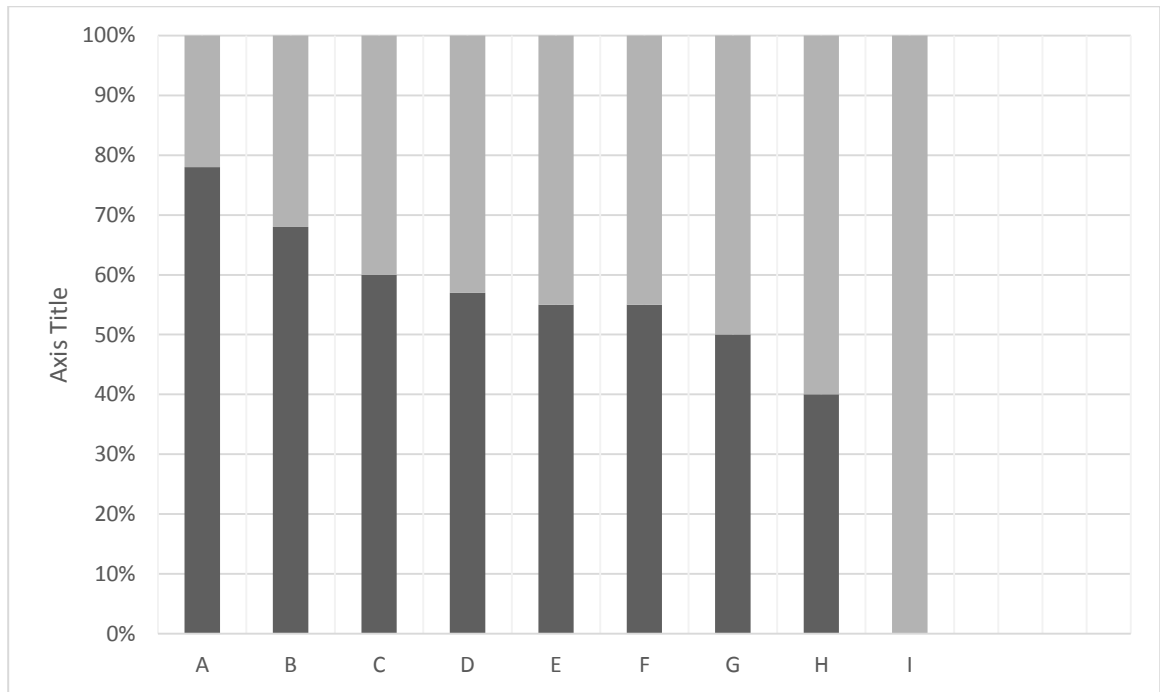
However, research findings also revealed that contrary to the expectations of the ACFS in Jinja, some students continued behaving in ways that contradict the teachings of the ATS. These findings are discussed below:

4.8 Involvement in sexual behaviour by Students in ACFS that contradicts with the teachings of the ATS.

The students who answered the question "Have you ever been involved in sex?" were 177 respondents. Ninety one (51%) answered "Yes" while eighty six (49%) said "No." However, in one single sex boarding school; all the twenty sampled students indicated no involvement in sex. This was attributed to factors like having a full time chaplain

and more involvement in Christian activities by both the students and the staff. In this school, there was maximum participation in the Christian activities that promoted the teachings of the ATS. The Chaplain also resided in the school and did not have any other responsibilities to distract her from pastoral duties so she was always available to give spiritual guidance to the students when they encountered sexual challenges. Data from the head teacher, chaplain and counsellor indicated that though sexual immorality exists in that school, it is minimal. Schools with highest numbers of sex involvement were day and mixed schools which did not have full time chaplains. This emphasised the important role played by chaplains and Christian activities in the transmission of the ATS. It also confirmed Smith's theory that moral directives, spiritual experiences and role models have a positive effect on the sexual behaviour on young people. For ethical reasons, schools will be identified alphabetically, using symbols A, B, C, D, E, F, G, H and I.

Figure 4.2; Sexual involvement of students in ACFS per school. Source: Primary data



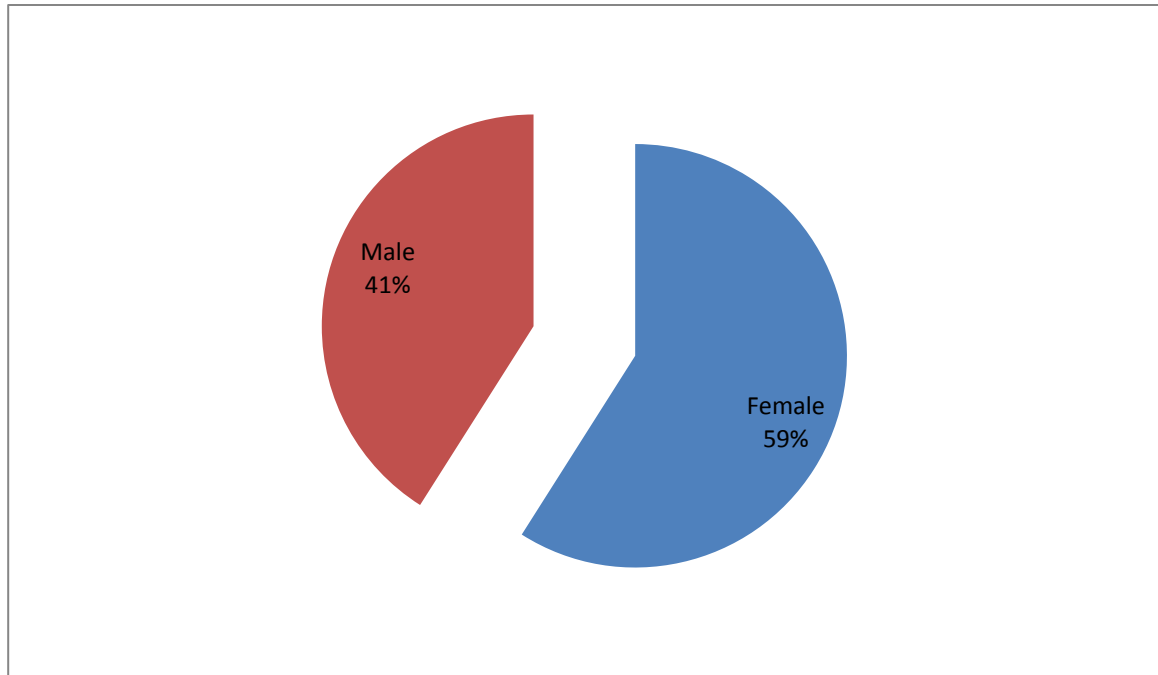
The above figure indicates the level of sexual involvement per school. The level of sexual involvement of the interviewed students was: In school A, 15 out of the 19 students (78%), In school B, 13 students out of the 19 (68%) indicated having ever got involved in sex. For students of school C, 12 students out of the 20 interviewed students (60%) indicated sexual involvement, school D, 11 out of 19 students (57%), school E and school F, each had 11 students (55%) who answered yes, school G, 10 students (50%), and school H, 8 students (40%) for each of the schools out of the 20 interviewed students respectively. In school I, all the 20 students (0%) responded that they had not got involved in any sexual act. This shows that the rate at which students in day mixed ACFS located in urban areas got involved in sex was higher than that of single sex

boarding ACFs located in rural areas. However, these two schools are fully boarding with no day section and in addition they have full time chaplains. This enabled maximum spiritual nurture from the chaplains.

The above data concerning students' involvement in sex was observed by the head teachers, teachers, chaplains and counsellors who noted that students approach them and confess involvement in sex. Methods used by the head teachers to get this information involved using the suggestion box where students were asked to identify the challenges they go through including sexual challenges in order to be assisted by the student administration. Students were also encouraged to report fellow students they suspected to be involved in sexual acts. When students were apprehended, they wrote apologies which were documented. These were shown to the researcher. Research findings confirmed a similar study on Unintended Pregnancy and Abortion in Uganda by Hussain (2013, 1) which noted that premarital sex is high in Uganda, with one in every three adolescents reported to have been involved in the practice.

Of the 177 students who responded to the question "Have you ever been involved in sex?" 54 female students (59%) indicated they had ever had a sexual encounter while 37 males (41%) indicated they had ever had sex. This meant that more female students were involved in sex than their male counterparts thus necessitating further research to explain why there was more female than male involvement in pre-marital sex in ACFS. Students' involvement in sex by gender is presented on pie chart 4.6 on the next page:

Pie chart 4.6 Percentage of student's involvement in sex by gender



Source: Primary data

Data from the field revealed that the practice of the ATS has had many challenges despite the Christian activities put in place to help students. A high number of students engage in activities that contradict the teachings of the ATS.

The question; “What are the sexual problems experienced by students in your school?” was posed to all respondents - the students, head teachers, counsellors, chaplains and the DEC. The students were asked on the basis that either they are involved in these practices or know some of their friends who are. The head teachers as administrators knew when unacceptable sexual behaviour was being practiced. These confirmed the necessary evidence of cases of sexual immorality since they had suspension letters and medical records of pregnant students, and those who had STDS. The counsellors

confirmed that students who are experiencing sexual problems come to them for counselling. The chaplains had not only counselled students with the various sexual problems basing on the Bible scriptures but had also prayed for them as well. Of the total 205 respondents, 193 (94%) answered this question about the existing sexual problems in ACFS. 12 respondents (6%) did not write anything about it. Different schools presented differing cases of sexual immorality. These included masturbation, Teenage pregnancy, STDs, Abortion and Homosexuality/ Lesbianism.

4.8.1 Masturbation

In answer to the question; “What are the sexual problems experienced by students in your school?” was posed to all respondents - the students, head teachers, counsellors, chaplains and the DEC. Masturbation was mentioned as the greatest case of sexual immorality faced by students in ACFS. Out of the 207 respondents, 57 (27%) respondents indicated involvement in masturbation. Masturbation was mentioned as a sexual problem especially by students in single sex boarding schools. Masturbation is self-stimulation of the sexual organs in order to achieve sexual satisfaction or sexual release (Narramore, 1975). In response to the question, “What has caused this?” students revealed that this practice was promoted in secondary schools by an organisation called “School Net”. This organisation distributed books on sexuality in Ugandan schools. The information in these books however, contradicts the teachings of the ATS on sexuality. It is considered a safe way of achieving sexual satisfaction without the risks of engaging in the sexual act with a partner thus reducing the risks of pregnancy, STDS and condemnation that is attached to pre-marital sex. Rainer Brandes notes that for a long time, Protestant theology has placed sexuality exclusively for reproduction. Historically,

Protestants regarded masturbation as a sin; appealing to the Bible whenever possible. This source goes on to explain why Anglicanism condemns masturbation. The reason given is because it implies solitary and individualistic use of sexual activities intended to be used in a relationship and disregards the truth that with these powers God provides physiological means to be exercised in a joint act. However, it is condemned on the basis that it is a sign of lack of self-control and is a selfish way of using God's gift of sexuality which is supposed to be an intimate union between two people. Rine (2013) also observes that masturbation falls short of God's intention for sexuality. She argues that it may not be a sin but the lust associated with it is a sin. Further, Rine (2013) condemns masturbation on the basis of lack of self-control and limits sex to genital expression while ignoring the self-giving and intimacy intended by God in the sexual act. All these considerations make masturbation a practice that should be discouraged among students in ACFS since it contradicts the teachings of the ATS that promote self-control and limit any form of sexual expression within the bounds of marriage.

4.8.2 Teenage Pregnancy

Out of the 207 respondents, in answer to the question; "What are the sexual problems experienced by students in your school?" 39 respondents (21%) indicated teenage pregnancy as the biggest sexual challenge of students in ACFS. Different answers were given about the causes of teenage pregnancy. Respondents indicated lack of enough information about sex, lack of necessities, while others mentioned peer pressure. Research findings showed that this problem is mostly experienced in rural schools. Medical check-ups are randomly conducted in these schools and the pregnant students are identified and expelled from school. Data from the administration offices of the

schools under study revealed that 49 students in 2015 and fifty in 2016 were expelled from the nine ACFS due to pregnancy. This information is presented in table 4.6: For ethical reasons, alphabetical figures A-I will be used to represent the schools.

Table 4.6: Cases of students from ACFS expelled due to pregnancy for the years 2015 and 2016
Source: Primary Data

SCHOOL	2015	2016	TOTAL
A	10	09	19
B	08	06	14
C	06	07	13
D	05	07	12
E	06	06	12
F	04	07	11
G	06	05	11
I	04	03	07
Total	49	50	99

This data was collected from 8 out of the 9 schools under study. The Single sex Boys' school was left out because pregnancy cannot apply to the male students. The above data reveals higher cases of pregnancy levels in mixed schools in rural areas. These schools with higher cases of pregnancy are those without full time chaplains. School I, a single sex school with a full time chaplain registered the least cases of pregnant students. This shows that less interaction between sexes, can be a factor that reduces

pre-marital sex. This is supported by a study by Longitudinal and Life Cause Studies (2013, 130-136) which revealed that teenage sex and unwanted pregnancies are more common in Co Education environments. The study attributes this to the fact that sharing a social network by boys and girls makes it hard for girls to say “No” to sex. Peer pressure surrounding sex was discovered to be more influential in mixed gender schools and girls in single sex schools were found to have easier independent decision making about sex than in mixed schools. Another study by Hartman (2010, 90) found out that peer culture in single sex schools is less focussed on hetero- sexual relationships and more focussed on academic achievement and co-curricular success. This limits chances of pre-marital sex and reduces chances of girls getting pregnant in single sex schools as compared to mixed schools.

In relation to the rural factor, cases of female students in rural schools getting pregnant was higher than that of students in urban areas. Similar studies by Kimutai, Ngero and Sang (2017, 171) attribute the higher ratio of girls in rural schools getting pregnant as compared to their urban counterparts to the poverty factor. A study by these authors in Kericho County (Kenya) revealed that poverty among girls in rural areas makes them fall prey to men who lure them into sex with money. These girls get pregnant and drop out of school.

As observed by Bachelor, Kitzinger and Burtney (2004, 1), globally, there is growing concern over teenage sexual behaviour given the high level of teenage pregnancy. A survey by The Uganda Demographic and Health Survey (2011) revealed a high level of teenage pregnancy among girls between 15-19 years of age in Busoga region, the area

of our study. It was found out that 30% above the national average of 23.6%. 16% of these were in secondary schools. Thus, the ACFS which are mixed schools and are rural based had teenage pregnancy as a major challenge that contradicts the teachings of the ATS.

This poses a challenge to the Church to explore ways in which girls should be educated about the dangers of engaging in pre-marital sex as well as providing sources of income for the students to meet their basic needs to mitigate the poverty factor that has promoted pre-marital sex among teenagers in this region

4.8.3 Sexually Transmitted Diseases (STDs)

37 respondents (20 %) indicated STDs as a challenge among students in ACFS making it the third greatest sexual challenge among students in ACFS. These schools have medical centres or sick bays where medical records of sick students are kept. Administrators availed medical records to the researcher as evidence of the existence of STDs among some of the students. This was done purely for research purposes and the names of the victims were withheld. Also some of the students indicated this problem as one of the sexual problems they had encountered. However, medical records could not be released as it would be a breach of the medical ethics. The common STDs among students included syphilis, gonorrhoea and in some cases AIDS. Having STDs among students was proof that the students in these schools are involved in premarital sex. This problem was observed mostly in one of the single sex rural school and in an urban school (Names withheld).

STDS do not only indicate a spiritual problem that has to be dealt with but a healthy risk as well. As observed by Mc Dowells and Hostetler (1996:115), students who suffer from these diseases are not only destroying their bodies which are temples of the Holy Spirit according to 1 Corinthians 6:19, they also face other dangers like infertility, guilt, emotional stress, self-hatred and spiritual bondages. Sexual sin therefore does not only affect students' spiritual life, it has negative repercussions on health, emotions and relationships with others therefore, and therefore it should be avoided. The teachings and practice of the ATS therefore do not only have spiritual benefits like better relationship with God and others mentioned in 4.7 above, they also have health implications as well. When students practice the ATS they will enjoy good health since they will be free from diseases that result from risky sexual behaviour.

4.8.4 Homosexuality and Lesbianism

According to Narramore (1975, 214), the term homosexuality/ lesbianism refers to individuals whose patterns of sexual desires and overt behaviour are predominantly or exclusively directed towards members of the same sex. 32 respondents (17%) indicated homosexuality/lesbianism as the major sexual problem in ACFS. It was a common sexuality challenge in single sex schools. According to the head teacher of one of the schools under study (names withheld), girls found sharing beds with fellow girls at night (See Appendix 12) usually confessed to being involved in lesbianism. Some students had been expelled for engaging in this practice as indicated in the DEC's reports (2013 and 2014), www.monitor.co.ug/News/National/ Govt.-Investigates –four top schools –over homosexuality) but for ethical reasons the numbers are withheld. The Chaplains from two of the schools where this problem was identified (names withheld),

revealed that some students are referred to them for counselling and prayer when they are identified to be involved in these practice. When they fail to abandon these practices, they are expelled. According to the Global Anglican Fellowship Conference (GAFCON Jerusalem Declaration 2008), most of the Anglican Communion does not approve of homosexual activity, with the exception of the Scottish Episcopal Church, the Anglican Church in South Africa, and the Anglican Church of Canada which is facing a possible exclusion from the international Anglican bodies over the issue. A report by The Guardian (15th February 2017, 1) gave the reason for the General Anglican Synod's stand against homosexuality. Sexuality was defined as "a first order issue on which salvation depended". Therefore all sexual relationships outside a lifelong permanent union of one man and one woman was regarded as "sexual sin". This theology is what is promoted in ACFS.

The Church of Uganda is included among those churches that rejected same sex relationships. For that matter, students in ACFS are taught through the ATS to avoid engaging in homosexuality/ lesbianism. The Anglican basis for condemning such relationships is Genesis 1; 27, "So God created People in his image; ...Male and female he created them". The theological argument is that if homosexual relationships were acceptable, God would have created one sex only. Worse still, homosexuality contradicts God's command to humanity to "multiply and fill the earth" (Genesis 1; 28). Homosexual / lesbian sexual desires are also referred to as "shameful desires" (Romans 1; 26).

According to the DEC (OI, 27/3/2017), though the practice has drastically reduced, occasionally a student is reported by fellow students to be enticing other students in the practice, especially Form one students. This confirms a study by Cameron in the United Kingdom (2016, 2) where a random study about the causes of homosexuality among adolescents discovered that some young people were initiated in homosexuality through being initiated by an older person. The study found out that 35% of the boys and 9% of the girls reported that they were initiated in the practice by an adult homosexual.

Mass media was another avenue reported by students through which homosexual behaviour has been acquired by students in ACFS. Though media like phones, magazines are prohibited to students, an observation by one of the chaplains (Ibanda, 23/3/ 2017) revealed that some students smuggle these prohibited items into the schools. She observed that in some instances, the cases referred to them for counselling have confessed to having accessed information on homosexuality/lesbianism on the internet and a magazine published by these groups called “Bombastic”. This magazine is published both in print media and online, offering education on alternative sexuality orientation to its readers and a social network where Lesbians, Gays, Bisexual and Transgender (LGBT) can interact and share their experiences, (<https://www.kuchutimes.com/>, 2014). These magazines are distributed free of charge and they target high school students. In cases where homosexuality was mentioned as a sexuality problem among students, “Reading Bombastic magazine” was indicated as one of the factors that has caused this problem. On the other hand, there is a glaring absence of Christian magazines in ACFS. This creates a vacuum in the source of proper sexuality information for students.

Other causes of lesbianism/ homosexuality among students were attributed to literature that is given to the students. According to www.monitor.co.ug/NewsEducation/-At-least-100-Schools-into-tricked-teaching-homosexuality/ in 2003, sexuality Education Curriculum entitled “The World starts with me” was introduced. The programme was developed by Butterfly and World Population Foundation in collaboration with School Net Uganda. This programme targeted students and teachers in Ugandan secondary schools. The aim of this program as observed by Fr. Silvester Arinaitwe the Executive Director of the Uganda Joint Christian Council was to destroy Christian values on which foundation the country is built. Books on sexuality were distributed in over 100 secondary schools. The report by Ahimbisibwe (Daily Monitor, Saturday, May 2016) indicated that some of the schools under study were implicated to be among those which had participated in this programme.

These findings were a confirmation of a similar study “The Influence of Media Role on Gay, Lesbian and Bisexual Identity” by Cook (2015)). In this study Cook, (2015, 154-173) found out that the media played a significant role in influencing young people’s personalities, characteristics and values through the internet, books, movies, magazines and music. Similar studies by Kivel and Kleibet (2000) report that lesbian and gay youth use various media sources to learn more about lesbian and gay behaviour. This helps them to accept the homosexual and lesbian sexual behaviour as socially acceptable to others. As argued by Cameron (2011, 5), acceptance of this sexual orientation promotes homosexual/ lesbian practices while on the other hand condemning these practices discourages young people from engaging in this behaviour. The author in his study discovered that when young people strongly believe that

homosexual behaviour is immoral, they are significantly less apt to be involved in it. Thus the need for ACFS to effectively promote the teachings of the ATS so that students' involvement in this behaviour is discouraged.

Respondents who indicated homosexuality and lesbianism as a sexual challenge in ACFS also attributed restricted interaction between sexes that is experienced in boarding single sex schools as another cause of this practice among students. As a result, students turn to same sex friends to express their emotional feelings. This view is shared by Farahb (College Net, 2011, 1) who says that environmental factors play a part in a person's sexual orientation whereby being surrounded by the same gender leads to an individual's switching of sexual orientation to prefer the same sex. The view that single sex schools promote sexuality is also affirmed on <https://www.thoughtco.com/homosexuality-and-single-sex-schools-2774633>. Failure by students to control the sexual challenges that are experienced at adolescence is indicated as a factor that encourages this practice, thus the need to explore alternative ways that can be used by students to handle their sexuality.

4.8.5 Abortion

28 respondents (15%) indicated abortion as a sexual problem in ACFS. Research findings showed that this problem is mainly experienced by students in a school (names withheld) which is a mixed school and mostly rural. The head teachers also confirmed existence of abortion in the schools they head. One counsellor, who doubles as a Senior Woman Teacher (Names Withheld) informed the study that proof of existence of abortion was shown when medical personnel checked for pregnancy and discovered that

some girls had signs like bleeding and leaking breasts. According to one of the counsellors (OI, 5/2/2017), proof of abortion was shown when some of the students confessed. These would be taken for medical treatment and counselled to prevent them going through the same experience. Students also indicated abortion as a sexual problem in their schools, citing some students who had been discovered in their dormitories, bleeding and on taking them for medical attention, the nurses attributed the cause of bleeding to abortion. However, only boarding schools could provide this data in the sick bays. For day scholars, according to one counsellor (OI 15/ 5/ 2017), it was not easy to get proof that a student had aborted. So cases of day students who were reported to have aborted were not considered in this study due to lack of clear evidence. A similar procedure explained on page 55 is followed when dealing with students who abort.

Data from eight schools where there are female students who can experience the challenge of abortion revealed that this sexual challenge is not easy to prove without experienced medical personnel and in many cases it goes unnoticed. However, on average, administrators from these schools reported that there were three to five cases of abortion cases verified by medical personnel in ACFS annually. Higher cases of abortion were reported in rural than urban schools. A study on Abortion in Uganda by the Guttmacher Institute (January 2013) revealed that the rate of abortions in Uganda is high, with an annual rate of 54 abortions per 1000 women, higher than the Eastern African average of 34 abortions per 1000 women. The cause of abortions is attributed to unwanted pregnancies that occur to girls and the victims have no solution so they resort to abortions (Hussain, 2013, 1). These studies further reported that abortions are more

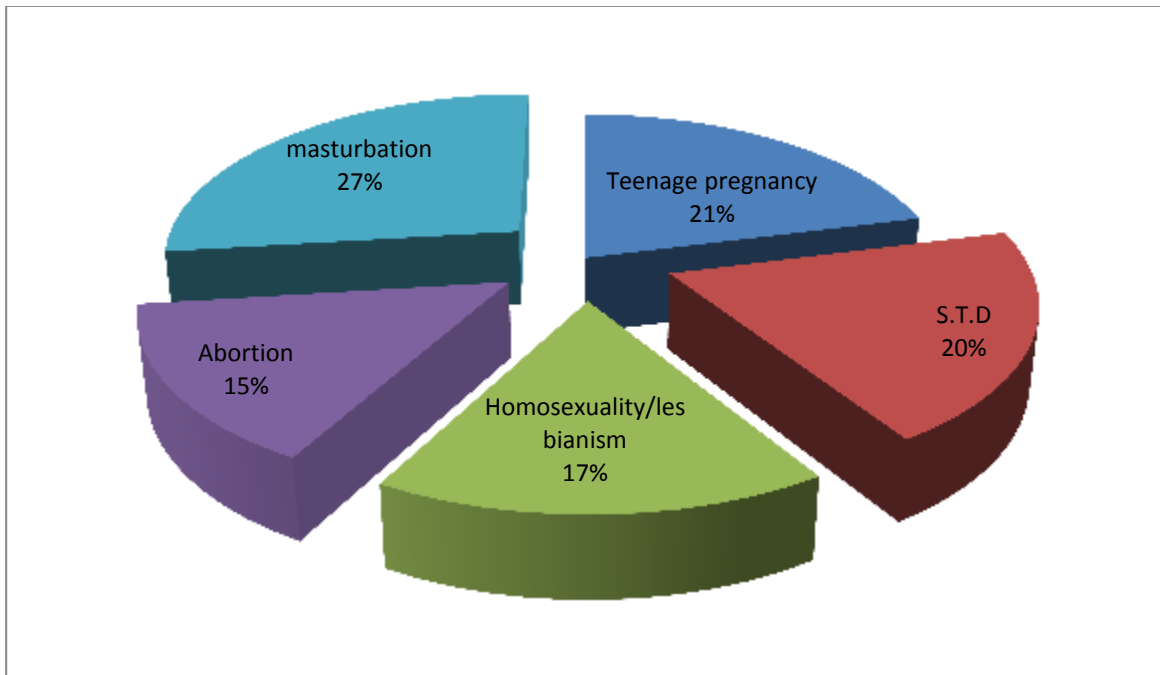
prevalent in rural areas than in urban areas. This is attributed to limited knowledge on sexuality in rural areas as compared to urban areas. As a result, the rural students are more exposed to the risks of conceiving. A counsellor (OI, 12/3/2017) in one of the schools under study that had many victims of abortion, observed that abortion in many cases was the easiest way to get rid of the unwanted baby.

Abortion is condemned by the ATS because of the many consequences of these choices on the victims (Ward, 2015). These include pain, guilt, self-condemnation and fear. The author notes that victims of abortion are subjected to judgement and condemnation yet they need healing, restoration, freedom and desire hope for the future. Abortion is wrong because it touches a woman's sexuality and morality thus leading to emotional drain and torture, Burke and Reardon (2002, 23-25). These authors further note that 65% - 70% of the women who abort know it is morally wrong. However, through the teachings of the ATS, students are expected to be taught the spiritual effects of abortion so that they avoid it. Thus lack of enough information on sexuality and failure to address the issue of unwanted pregnancies has resulted into students in ACFS getting involved in abortion.

From the above discussions, we realise that despite teachings of the ATS, students in ACFS have continued engaging in practices that contradict these teachings. The Pacific Science Review (2014) emphasises the relationship between theory and practice of theological teachings as the most effective standard for measuring theological comprehension. Behaviour that is in line with what has been taught is proof of theological impact on the individual. According to this Review (2014, 156), he who

practices these truths becomes the light as seen in the gospel of John 3:21, thus the practice of theology relates to the active nature of knowledge. Engaging in sexuality practices that contradict what they had been taught therefore was proof that the Anglican Church encounters some challenges in the dissemination of the ATS. Pie chart 4.7 these findings;

Pie Chart 4:7: Answer to the question “Are there cases of sexual immorality in ACFS in Jinja District?” Source: Primary data



4.9 Challenges faced in the dissemination of the ATS to students in ACFS

The fourth objective was to identify challenges that hinder the effective dissemination of the Anglican Theology of sexuality among students in ACFS in Jinja district. The above indicators of students' involvement in sexual behaviour that contradicts the teachings of the ATS reveal the existence of challenges in the dissemination of the

ATS. Various categories of respondents who included students, chaplains, head teachers, counsellors the DEC and indicated challenges faced in the dissemination of the ATS. Of the 205 respondents, 198 (96.5%) answered the question “Are there any challenges faced in the dissemination of the ATS to students? 7 respondents (3.5%) did not. The respondents presented different challenges faced in the dissemination of the ATS. These included; inadequate allocation of time for Christian activities on the time table, the Church’s failure to answer sexuality questions raised by the young people adequately and inadequate financing of activities through which the ATS is disseminated to students in ACFS. Other challenges included Poor Implementation of the Provincial Education Policy, lack of a clear stand on sexuality in some ACFS and lack of necessities by students in ACFS. These are discussed below:

4.9.1. Inadequate allocation of time for Christian activities on the time table.

In answer to the question, “what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?” Out of the 198 who answered the question, 54 (27%) indicated inadequate time allocation to the Christian activities through which the ATS is disseminated in ACFS. They attributed this to head teachers of ACFS allocating little time on the school programme for the dissemination of the ATS. The emphasis in all the schools under study was academic performance with little time spared for Christian activities. On the time tables, Christian activities were indicated like early morning prayers during assembly time and evening prayers after classes. Sunday morning was also reserved for prayers. However, in practice according to two of the chaplains (OI 6/3/ 2017, (OI 5/2/2017), other issues like communications concerning academic programs took most of the time such that the chaplain could at most use five minutes to

lead a short prayer. The thirty minutes allocated for morning assembly therefore could not be fully utilised for prayers and reading of a portion from the Bible. In the evening the time allocated for prayers was also allocated to extra- curricular activities like sports and games. POs in different schools (Mwiri 19/2/2017, Mutai 1/3 2017 and Buwera 8/3 2017) in sampled ACFS schools showed that students in these schools had no time to pray the elaborate prayers found in the Anglican Prayer Book. Instead, brief prayers were said which do not address the issue of purity of students but mainly addressed academic excellence. In schools where prayers were in most cases led by fellow students or lay people, prayers were sometimes more of a formality. Few students indicated that they participate in individual prayers. In the morning they were rushing to do house work, preparations for class and at night, they said they felt too tired to concentrate on prayer. Prayer as one of the key Christian activities that empowers the students to resist sexual temptations which are the most common challenges for the students is not effectively conducted. Failure to get enough time for prayer according to another chaplain, (OI, 19/2/2017) affects the dissemination of the ATS as students do not get enough time to pray for the ability to put in practice the ATS teachings concerning proper sexual behaviour.

The Christian activities which are the basis for the spiritual nurture of students in ACFS were relegated to free time like lunch time, after classes and over weekends in boarding schools. Sunday worship was the only free time that was not encroached on by other activities. However, Sunday afternoon also was programmed for fellowships but at the same time different clubs like debating, environmental clubs and other clubs within the different schools utilised this time for their meeting. Fellowships were optional so most

students could not meet and share their experiences. Others would instead watch films which in most cases were not censored by the school administration to make sure they taught values like self-control, chastity, and temperance that are promoted in the school education philosophy.

Failure to conduct the mission week during which students' spiritual needs are attended to through evangelistic drives, intense prayer, testimonies and discussions concerning challenges students face also was a major hindrance to the dissemination of the ATS. The mission week according to the DEC (OI 27/3/2017) used to be the time that students and staff would be oriented into the theology and philosophy of the school. The whole week would be dedicated to spiritual nurture of the whole school community. Resource personnel who are well conversant with contemporary spiritual issues would be invited to share their experiences. Evenings would be used for showing Christian films and testimonies concerning how some reputable old boys/ girls have been able to succeed through Christian commitment. By the end of the week, there would be many converts both staff and students. These would in turn continue modelling other individuals within the school community so that by the end of the term, there would be more converts. However, research findings revealed that mission week has been replaced by beginning of term exams in seven out of the nine schools under study. This weakness in conducting evangelism which is a core value in the ACFS has led to a low number of born again students being low and as a result, they cannot have much influence on the rest of the students. Failure to create enough time to provide orientation of students and staff through the mission week has therefore affected effective dissemination of the ATS.

4.9.2 The Church's failure to adequately answer sexuality questions raised by the students.

In answer to the question “what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?” 40 (20%) out of the 198 respondents indicated the Church's failure to adequately answer sexuality questions faced by the students as the biggest challenge faced in the dissemination of the ATS. Some of the students attributed their engaging in sex to the desire to experiment with their bodies. This increased sexual desire among adolescents was affirmed by the chaplains and counsellors who attributed it to increased sexual desire due to the physiological body changes experienced during this time. Physiological changes are visible such as enlargement of breasts for girls and growth of beards for boys. In answer to the question “Which source has provided you with information related to your sexuality?” Most students indicated peers, mass media, parents, teachers and religious leaders in that order. Placing religious leaders at the lowest source of information regarding the sexuality of students in ACFS was an indicator that chaplains have not explored much in this area. Earlier discussion on the sermons preached in these schools also showed that the area of sexuality in ACFS is not given enough emphasis in the Christian activities such as prayer sessions, Bible studies, testimony and conferences. These findings confirm an earlier study by Perry (2010) who reports that the Church is either silent about sexuality issues or tells young people that sex is a no-go zone and is something Christians do not engage into.

Research findings revealed that absence of relevant guidance by the church has resulted into young people turning to other sources of information on sexuality which include peers, magazines, social media, the internet, and films. Unfortunately, as observed by

Kakembo (2014) these sources glorify the physical aspects of sex without instilling critical life skills and values that can help young people handle the challenges that arise from irresponsible sexual behaviour. The media contains pornographic material that entice students to engage in pre-marital sex. Out of 198 respondents, 25 (12%) indicated media influence as the major cause of sexual immorality among students in ACFS.

POs on reporting days when students are reporting back from holidays (6/2 2071, 15/5/2017) revealed that students' property is not thoroughly checked. As a result, students smuggle in some forbidden materials like phones, magazines and books that promote sexual immorality. Day students can also easily access this pornographic media outside the school premises especially students whose schools are located in urban areas.

During FGDs, in answer to the question, "What causes students' involvement in pre-marital

sex? Social media was mentioned as one of the means through which students' access pornographic materials that encourages either masturbation or pre-marital sex. According to the students, there are many pornographic sites on social media some which go to the extent of offering free "Phone sex" (FGD, 7/3/2017). This information can be accessed by anyone, any time freely so long as one has a smart phone. Social media therefore is one of the issues that has to be dealt with for the students in ACFS to practice the ATS.

Some of the books which students mentioned that they bring to school and read yet they promote sexual immorality include one published by Simon and Schuster (1984): "The Teenage Body Book" and another one by Pomeroy (1981) "Girls and sex, Boys and

Sex”. Other sources of pornography mentioned were movies/ films, Radio, Television, and magazines/ newspapers. The popular Newspapers that students identified as being sexually stimulating were “Red Pepper” “Onion” and “Hello”. These had pictures of live sex and described in details sexual experiences of different individuals.

As observed by one of the chaplains (OI, 27/4/2017), whereas Christian literature is expensive and cannot be easily accessed, research findings revealed that films and magazines that promote homosexuality and pre-marital sex are free and can be easily accessed by the students. This was confirmed by The National Media Network (The New Vision Friday, July/ 7th / 2017 Pg. 5) which noted that Multi Choice Uganda the proprietor of DSTV had been forced to drop six programmes which were being aired on T.V. These included “Loud House”, “Legend of Korra”, “Hey Arnold”, “Steven,” “Universe”, “Adventure Time” and “Clarence”. These were banned after parents complained that they were encouraging pre-marital sex as well as same sex relationships thus impairing moral judgement of young people towards proper sexual conduct. Unfortunately, by the time these programmes were banned, damage had been done to young people.

Their main agenda is to lure young people into these practices so they distribute their magazines freely and in addition offer pocket money and tuition to needy students.

Newspapers like “Hello”, “Red Pepper” are full of sex saturated stories and pictures and are sold openly on the streets of Uganda.

One counsellor, (OI 1/03/ 2017) observed that many radio programmes that aim at fighting AIDS and preventing teenage pregnancy, indirectly promote premarital sex by

encouraging young people to use contraceptives, condoms and get circumcised. Since these methods reduce the chances of acquiring AIDS, as observed by one of the chaplains,(OI 20/5/2017),some youth base on this factor to engage in pre- marital sex. In agreement, one of the head teachers, (OI, 28/3/ 2017) emphasised that many of the programmes aired in the media encourage young people that it is fine to have sex in their early teens, promote abortion, and also endorse homosexual and lesbian behaviour. These programmes also endorse practices like alcoholism and drug abuses that lure young people into sexual immorality. All these practices hinder the effective dissemination of the ATS among students in ACFS.

However, as commented by Kakembo (2014, 9), the media comes in handy to provide answers to young people's sexuality about topics that are ignored by the church. Most of this information is inaccurate and distorted and it contradicts the Church's theology of sexuality. Research findings therefore revealed that sexual information aired on the mass media encouraged permissive sex to the students especially when there was lack of information on ideal sexual behaviour. Thus it is a challenge to the church to fill in the vacuum caused by lack of adequate information on sexuality to overcome this challenge. According to one of the students during the FGDs (20/5/2017, 1/03/2017), whereas the Church is "whispering" the ATS, the mass media is "shouting" pornographic messages and making pre-marital sex appealing, thus some students get enticed to engage in pre-marital sex.

This factor had a negative impact on the sexuality of students in ACFS especially in cases where students had inadequate information in this area. The powerful influence by

the media on the sexuality of the youth is noted by Brown, (2002, 42-45)) who observes that mainstream media-Television, magazines, movies, music and internet are to a greater extent responsible for the sexual behaviour of young people. The author notes that unfortunately, the media rarely depicts sexually responsible models thus promoting irresponsible sexual behaviour among the youth. This view is shared by L'engle, Brown and Kenneavy, (2006, 186-192) who state that adolescents who are exposed to more sexual content in the media report greater intentions to engage in sexual intercourse and more sexual activity.

As already noted, some of these sources encourage involvement in pre-marital sex which is contrary to the teachings of the ATS. During FGDs, “What causes students’ involvement in pre- marital sex? (23/3/2018, 27/2/2017), female students, on the other hand revealed, that when you tell your friends you are a virgin, you are laughed at for being “primitive” or belonging to the “analogue age.” Female students therefore became curious to find out what is in sex that makes someone feel modern, only to be disappointed by the way they felt after giving in. According to the students’ responses, curiosity was fuelled by lack of information required by the students on the physiological changes they were experiencing and how they could be handled. The Church’s failure to answer sexuality questions raised by the young people adequately therefore hindered effective dissemination of the ATS.

4.9.3 Inadequate Funding of Activities Through which the ATS is disseminated to students in ACFS.

Inadequate funding was given in answer to the question, “what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?” by 36 (18%) out of the

198 respondents. These respondents stressed neglect in funding chapel activities as a major setback to the dissemination of the Church's theology in the ACFS. Although the Provincial Education Policy (2014, 6) stipulates that every ACFS should employ a full time chaplain to instil the Biblical principles and the theological traditions of the Anglican Church in the school community members, research findings revealed that appointing full time chaplains has not been fully effected in ACFS. As already noted, only two schools out of the nine schools under study had full time chaplains. The rest of the seven schools had parish priests performing the double role of nurturing parishioners as well as staff and students in ACFS. Depending on the workload in the parish, some parish priests would take long to attend to the students' spiritual needs. In cases where the parish priest served as chaplain of the nearby ACFS the students would join the rest of the parishioners for a joint Sunday service. This is what happened in the case for the seven ACFS which lacked full time chaplains. However, in schools which held joint services with other parishioners like Pilkington College Muguluka (PO 05/2 2017) and St. Stevens Budondo (PO 12/2/ 2017), students complained that the sermons preached were too general to cater for their challenges especially in the area of sexuality. Babirye (OI 5/02 /17) a student of Pilkington College, Muguluka expressed concern that students would feel more spiritually edified if they had their own services in which the parish priests preached sermons that address the specific challenges faced by young people. Schools like St. Peter's Jinja S.S had a different challenge whereby the parish priest who is supposed to act as chaplains in this school rarely conducted Sunday services in the school since he is very busy with other parish duties. As a result, some pastors come in to fill the gap. The setback according to the DEC (OI 30/3/2017)

is that some of the pastors who would come in unofficially to conduct services in ACFS were not trained. In one case, one of the pastors had been involved in a sexual relationship with one of the female students (names withheld) resulting in pregnancy. This may be taken as promoting sexual immorality among the students.

The DEC (OI 27/3/2017) attributed lack of enough priests to work full time in ACFS to lack of finances to pay them. It was established by one of the chaplains (OI 2/4 2017) that each student in the ACFS pays an amount of 3000Uganda Shillings per term to the Diocesan Education Department. However, according to the DEC (OUI 27/3/2017), this money is not enough to meet the financial needs of the chaplaincy including salary. In ACFS where there are full time chaplains, the head teachers supplements the chaplain's salary with money from the PTA. Failure to sustain a full time chaplain therefore has meant inadequate nurture of the students and little time given for the dissemination of the ATS.

Another challenge indicated by the chaplains was failure by the Church to organise refresher courses for the chaplains especially to train them how to answer the sexuality questions students have. Five of the nine chaplains indicated that the training they received did not cater for some of the contemporary challenges experienced by students. Examples given included sexuality issues like homosexuality, transgender and sexual temptations. However, lack of enough funds still remained a challenge that prevented organising of refresher courses.

Head teachers, chaplains and counsellors indicated that lack of materials like Audio-Visual aids and projectors to show students' films that promote Christian behaviour,

modern musical instruments and Bible study materials hindered effective dissemination of the ATS. Other materials mentioned included Christian literature on sexuality that can guide students on proper sexual behaviour. The chaplains explained that the Anglican Church has a publishing company called Centenary Publishing House. This company publishes the materials used in Anglican worship in schools like “Uganda Youth Praise”, students’ prayer books such as “Come and Worship”, as well as materials used in Bible study guides such as “Daily Power”. Copies of these Anglican religious books were not available in ACFS libraries. None of the nine schools had the Bible study guide “Daily Power” so the chaplains in response to the question “Which materials do you use for Bible study?” either indicated “None” or “Chaplain’s own collection”. According to one chaplain (OI, 24/2/2016), the head teachers in these ACFS see it as a waste of resources to budget for and buy materials required in the teaching of students the ATS. The head teachers observed that school management committees did not consider materials used in the dissemination of the ATS as necessary so in most cases, scholastic materials like text books and sports materials were given priority in the budget. The chaplains on the other hand blamed the head teachers for neglecting chapel activities like mission week, resource personnel who could handle youth sexuality issues effectively or resources for organising conferences and seminars related to challenges young people face generally.

The challenge of inadequate funding was not experienced by chaplains only but also by the students’ counsellors. The fact that appointment letters were not given to the counsellors implies that counselling taken as just an additional responsibility whose importance is secondary to teaching. In some schools, the counsellors were not given

any allowance. This resulted in failure to take counselling seriously by some of the counsellors who in most cases dedicated most of their time to teaching which pays them. As a result, counselling in some ACFS was not effectively done. When asked about the sources where they get information on sexuality, very few students mentioned counsellors and the reason given was that they are very busy teaching and rarely spare time to attend to the students' challenges. Better terms and conditions of service would enable them perform their counselling role better.

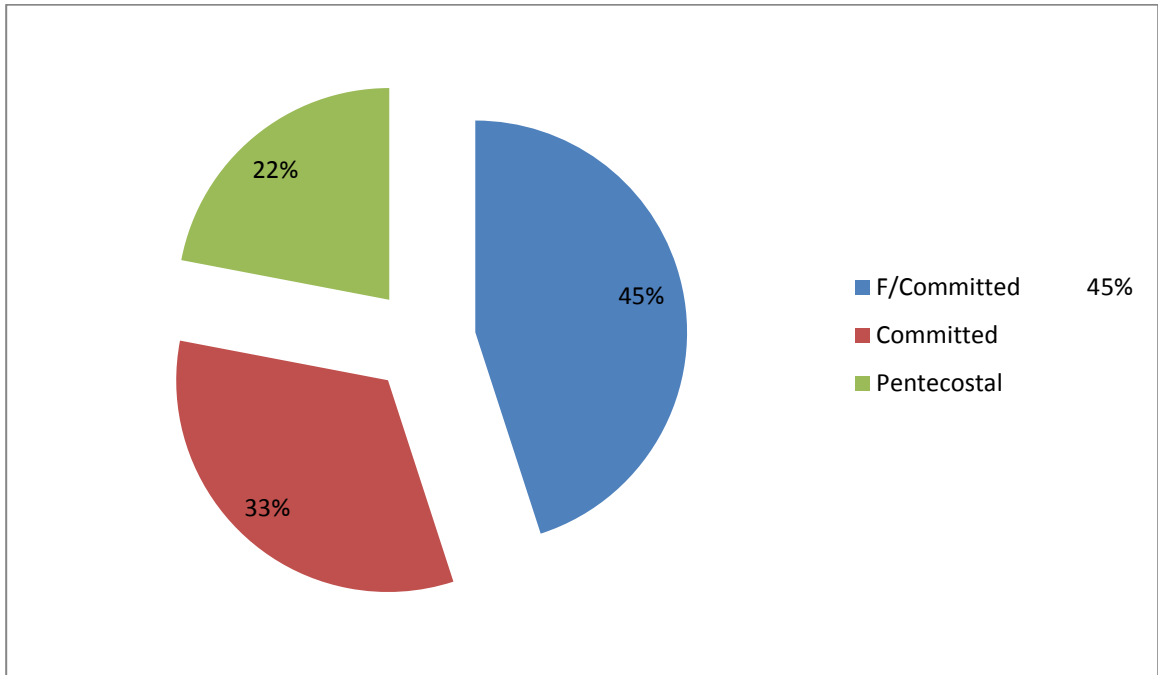
From the above discussion we can say that failure by the ACFS to allocate enough resources to finance activities through which the ATS could be disseminated and to facilitate the chaplains and counsellors who are involved in the teaching of proper sexual behaviour to students therefore hindered its effectiveness.

4.9.4 Poor Implementation of the Provincial Education Policy (PEP)

In answer to the question, "what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?" Poor implementation of the Provincial Education Policy (PEP) in all ACFS was indicated by 29 (15%) out of the 198 respondents. A number of policy issues were raised which hindered effective dissemination of the ATS in ACFS. These included display of the core values that govern the school, school mission, vision and Motto indicating how the student in an ACFS should behave. They also included appointing an Anglican head teacher to head the ACFS, ensuring that staff employed in these schools abide by the school philosophy and students behave in ways that do not contradict the Anglican Church's vision and Mission.

During interviews, the DEC (OI 30/3 2017) was asked why some of the ACFS are headed head teachers who do not belong to the Anglican faith yet the Provincial Policy (2014) stipulates that an ACFS should be headed by an Anglican. The DEC reiterated that although the Education Act (2008: 12) gives mandate to the founding bodies to have a say in the choice of a head teacher in Church founded schools, Civil leaders like the District Education Officers and politicians like District Chairpersons, and Members of Parliament lobby the Ministry of Education and influence these appointments. This explains why some of the ACFS are headed by head teachers who are not Anglican and have not promoted the Education policy of the Church through which the ATS is taught. Of the 9 head teachers of the schools which participated in the study, 7 head teachers indicated they were Anglicans, whereas 2 (22%) indicated they were Pentecostals. The rest of the 7 schools (78%) under study which include had Anglican head teachers representing of the 9 head teachers who participated in the study. However, even among the 7 Anglican head teachers, four (45%) indicated that they are fairly committed Christians since they are not “Born Again”, they drank some alcohol and they do not attend church regularly. Only three (33%) of the 9 head teachers indicated they are fully committed Anglicans which means they had the conviction that they are “born again”, they attended church regularly and did not drink any alcoholic drink. Analysis of the commitment of head teachers in ACFS is shown in pie chart 4.8.

Pie Chart 4.8: In answer to the questions “What is your Religious Affiliation, and What is the level of your commitment? Source: Primary Data



According to the chaplains, in schools where head teachers are not Anglican, chapel activities both on the time table and are not funded. This has been the case of 2 of the ACFS. Poor policy implementation of appointing head teachers of ACFS who are not Anglicans has to some extent affected the dissemination of the ATS. However, during data collection it was realised that not all head teachers of ACFS in Jinja district were Anglicans.

Analysis of the core values in all ACFS showed an emphasis on the fear of God and character development that is promoted by the ATS. These guidelines are captured in the school mission, vision and Motto and are expected to be displayed in key places like at the gate of the school, the Chapel and the Library. However, participant observation showed that some ACFS have neglected this visual affirmation of the ATS. Only 4

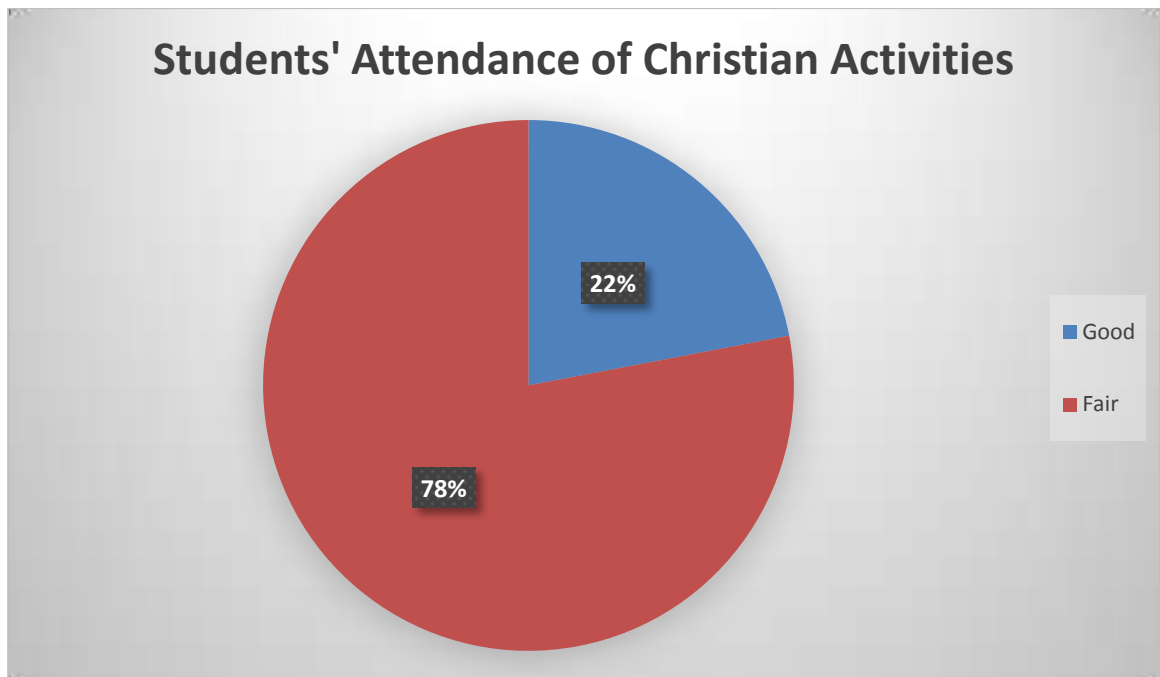
Schools had displayed these items. The rest of the 5 schools under study did not have the school mission, vision and Motto displayed. Visual reminders play an important role in impacting behaviour. According to Narramore (1975, 255), the more an individual reads and memorises something, the greater the chances of getting that message fixed in their mind. That message will continue witnessing to that individual throughout the day and will eventually influence their thinking and behaviour. This is supported by the Journal of Education and Practice (2015, 226) which emphasises that Visual aids make learning more accurate and real. Lack of the visual reminders in strategic places therefore affected the positive values about sexuality imparted to the students. This hindered the effective dissemination of the ATS to students in ACFS.

Compulsory attendance of all Christian activities by both students and staff is one of the regulations in ACFS (DEC 30/3 2017). However, in answer to the question, “How do you rate students and staff attendance of Christian activities? All the 9 chaplains (100%) indicated that staff attendance was “Poor.” Students’ attendance however was rated “Good” in the 2 (22%) schools with full time chaplains and “Fair” in the 7 (78%) schools which lack full time chaplains. Since Christian activities are the main forum through which the ATS, poor attendance hindered the effective teachings on sexuality.

Carrying a copy of the Bible is one of the requirements in these schools. However, as already noted, both these requirement are not enforced in all the ACFS. Students are expected to conduct both individual Bible reading and also participate in group Bible Studies organised by the schools they attend. Failure by ACFS to enforce the rule that every student should own a personal Bible has affected students’ accessing scriptures

that guide them on sexuality. The pie chart 4:9 below presents the information rating Bible study attendance.

Pie Chart 4.9. Answer to the question “How do you rate students’ attendance of Christian activities? Source: Primary data



The above analysis indicates that scriptures have not been effectively utilised in ACFS. Yet as observed before, the ATS bases on Biblical teachings to guide the sexual choices and practices of students. The use of scriptures as a guide for proper sexual behaviour is supported by Smith’s theory of religious effect on the sexual behaviour of adolescents. Smith’s first paradigm advocates for the use of moral imperatives from the Bible which include treating one’s body as the temple of the Holy Spirit, avoiding sexual promiscuity and respecting the dignity of self and others because they are made in the image of God. Moral imperatives could not be fully utilised in ACFS due to the poor

attendance of Bible studies. Poor reading and application of scripture as evidenced by this research findings, in the schools under study has therefore hindered students from getting moral guidelines to chaste living from the Bible resulting into failure to practice the ATS.

Lack of role models in the school setting was indicated as another challenge hindering effective dissemination of the ATS among students in ACFS. As noted before, ACFS were established on the principle that only staff who adhered to their strict theology of sexuality would be employed to work in these schools (Ssekamwa and Lugumba 2001). These would provide positive role models to the students by avoiding behaviour that contradicts the teachings of the ATS such as premarital sex, indecent dressing polygamy or engaging in any form of pornography. However, research findings revealed that there are cases of teachers who are not wedded yet they are living together. There are also cases of unmarried female teachers who get pregnant and continue teaching without any rebuke from the administrators. In some cases according to the DEC (OI 30/3/2017) there have been cases of head teachers getting involved in extra marital affairs. On the other hand, some female staff members in ACFS were accused of indecent dress yet as noted by Antar-Laniyan, (2015) outward appearance is an important index of Christian character, a visible testimony of an individual's Christian values; It is a respect of God and self (Anta-Layan 2015, 127). . Indecent dressing as observed by Bacciocchi (1995, 127) encourages men to treat women as sex objects and is evidence of lack of respect for God and of self. Furthermore, Onu (2014) condemns indecent dressing on the basis that men are sexually aroused when they look at indecently dressed women while Jesus condemns it as adultery (Mathew 5:28). In

addition, Paul admonishes women in 1 Timothy 2:9 to dress decently, modestly and with propriety. All this contradicts the teachings of the ATS which basing on 1 Corinthians 6.9 emphasises respect of the body as the temple of the Holy Spirit. This kind of behaviour weakens the Church's efforts to disseminate the ATS which condemns fornication, lust, adultery and advocates for purity of body and mind. This is a result of the Church's failure to implement the policy that whoever works in ACFS should abide by the ATS.

Peer pressure from fellow students who engage in sexual immorality was another factor that resulted into students in ACFS failure to practice the teachings of the ATS. Few peer role models were found to be in ACFS. The higher percentage of students who indicated involvement in sex (59%) as compared to those who had not (41%) was an indicator that the students lacked enough role models to emulate. This coupled with a small number of born again students who can influence their fellow students in behaviour that supports the teachings of the ATS. Responses from students revealed that they engaged in sex after hearing about various sexual exploits from many of their peers. Though one of the principles upon which ACFS were established was to have role models both adults and peers who practice the ATS so that other students could emulate their behaviour. However, it was established by the DEC (OI 13/03/ 2017) that the many of the staff and students have not been good role models as expected in a Church founded school. Another area where some of the staff members in ACFS have failed to be exemplary is poor attendance of religious activities in ACFS that promote the like church services, fellowship meetings and Bible studies. According to Okwayo, a counsellor, (OI 19/2/2017) this is an indicator of lack of Christian commitment of

some of the staff members in these schools and encourages students' dodging of these activities since the teachers also do the same. As commented by The American Academy of Child and Adolescence Psychiatry (March 2017) negative role models can have a negative impact on the behaviour and attitudes of adolescents since they copy the negative behaviour exhibited by the role model. Thus lack of enough adult and peer role models in ACFS has affected the dissemination of the ATS in these schools as behaviour which is exhibited in most cases is contrary to the theology taught.

Policy implementation affects the failure or success of any organisation. The ACFS are founded on the Provincial Education Policy (2014) that was formulated to govern the smooth running of these schools and to guide the behaviour of the school communities. Poor implementing of the above aspects of the PEP has hindered effective dissemination of the ATS through which this policy is observed by both the staff and students. As a result, some of the staff employed in these schools and the students have failed to abide by the school philosophy and behaved in ways that contradict the Anglican Church's vision and Mission. As observed in the Journal of Community Positive Practices (2016, 8), even the best policy is of little worth if not implemented successfully. Thus the PEP as far as the dissemination of the ATS is not succeeding due to poor policy implementation.

4.9.5 Lack of clear stand on sexuality in some ACFS

Lack of clear stand on sexuality in some ACFS was indicated by 22 (11%) out of the 198 respondents in answer to the question, "what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?" Although the ATS clearly teaches

abstinence from any form of sexual behaviour for young people both in thoughts and actions there was a concern by the head teachers, chaplains, counsellors and some of the students about some government programmes. Examples given were The Aid Support Organisation (TASO) and The Presidential Initiative on Aids Strategy Concerning Youths (PIASCY), a program initiated by the president to control the prevalence of AIDS. These were reported to visit the ACFS and teach sexuality that contradicts with the teachings of the ATS. Using the “ABC strategy” - Abstinence is encouraged for the unmarried, Being faithful for the married people and Condom use for both students and married people who fail to abstain or be faithful. According to head teachers, counsellors and chaplains in ACFS, students who cannot abstain from sex are encouraged to use condoms and in the case of female students, they are encouraged to use pills to prevent teenage pregnancy. These programmes promote the use of artificial methods of Family planning in secondary schools. Consequently they are more concerned with preventing students from getting unwanted pregnancies as well as preventing the spread of AIDS than promoting chastity. These family life educators therefore are more concerned about the physical aspects of sexuality without bothering about the spiritual effects that such an approach to sexuality has on the students. Studies by Morris (1995), Egger, Ferrie, Gorter, Gonzales and Gutierrez (1993) recommend distribution of condoms and contraceptives to students as an effective way to prevent them from getting unwanted pregnancies and acquiring AIDS. However, during FGDs some students expressed that the government programmes have helped them avoid getting pregnant or acquire AIDS despite their involvement in sex. This information from students was an indicator that TASO and PIASCY programs in some cases

encouraged students' involvement in premarital sex contrary to the teachings of the ATS. Consequently, the government programs on sexuality focus on preventing the physical effects of sex on the students while ignoring the social and spiritual effects which are addressed by the ATS. Such mixed messages on sexuality have tended to confuse students in ACFS thus hindering the effective dissemination of the ATS to students.

4.9.6 Lack of Basic Necessities by some students in ACFS

Lack of basic needs was indicated by (9%) out of the 198 respondents as the major challenge that hindered the effective dissemination of the ATS to students in ACFS in answer to the question, "what is the biggest challenge faced in the dissemination of the ATS to students in ACFS?" The cause of this challenge was attributed to failure by the parents and guardians to provide basic needs to their children. According to a head teacher in a girls' school, (OI 20/3/ 2017), after paying school fees, some parents are not bothered with other personal needs of the students. Examples of basic needs reported by the female students that drove them to get involved in sexual immorality include exercise books, soap, pocket money and sanitary towels. One students' counsellor stated that in some cases, students reported that they were impregnated by men who helped them stay in school due to neglect by their parents, Mukisa (OI 27/4/ 2017). This meant that if these students were offered alternative ways of meeting their needs, they would not be enticed by men to engage in pre-marital sex which contradicts with the teachings of the ATS. A similar study conducted concerning causes of pregnancy among students in Aina Moi sub county Kericho county (Kenya) affirmed that when female students are not provided with necessities, they fall prey to men who

entice them with money to have sex (Kimutai, Ngero and Sang, 2017, 171). Thus despite the teachings received concerning the practice of the ATS, the needy students failed to put in practice what they were taught due to lack of basic necessities by female students is a factor that caused them to engage in pre-marital sex and was a challenge to the effective dissemination of the ATS to students in ACFS

From the above discussions, we conclude that all the above mentioned factors have been a challenge to the effective dissemination of the ATS to students in ACFS and have to be dealt with for the sexual behaviour of students in ACFS to reflect the teachings of the ATS. Next, we shall discuss how the teachings of the ATS can effectively be disseminated to the students in ACFS.

4.10 Factors that can lead to Effective Dissemination of the ATS to students in ACFS.

The fifth objective aimed at exploring strategies for the effective dissemination of the Anglican Theology of sexuality to promote sexual behaviour that does not contradict with the teachings of the Anglican Church. The question, “How can the ATS be effectively taught to students in the ACFS so that their behaviour will reflect its teachings? Was asked to the students, chaplains, counsellors and head teachers. Their responses helped this study to explore practical ways in which the church teaches students in ACFs the ATS. 200 respondents, (97.5%) out of the 205 total number of students gave their opinion on this question. Only 5 respondents (2.5%) did not answer this question. Responses to this question included: The church should improve the approaches used in teaching the ATS to students in ACFS, more guidance and counselling services should be availed to the students, scriptures that directly address

sexuality should be emphasised. In addition, there should be role models who behave according to the teachings of the ATS whom students can emulate. Some students also suggested more gender interaction between students of the different sexes.

4.10.1 Improve approaches used in teaching the ATS to students in ACFS

In answer to the question, “How can the ATS be effectively taught to students in the ACFS so that their behaviour will reflect its teachings? Improving approaches used in teaching the ATS to students in ACFS by 72 (36%) out of the 200 responses as the effective way the ATS would be taught to students in ACFS. 30 (41.6%) respondents out of the 72 who advocated for improved approach in the teaching of the ATS specifically suggested that the approaches used in teaching sex education to students in ACFS should be religious based and should be specific and well suited to the challenges that young people face so that the students are well guided in the sexual behaviour expected of them. These respondents insisted on emphasising abstinence among students. The emphasis on religious based sex education was based on the fact that not all sex education given to students in ACFS is Christian in nature. The kind of sex education provided by NGOs like TASO and PIASCY, though they encourage abstinence by students as the best means of preventing sexual immorality, their approach is more of discouraging the physical act of sex than encouraging a spiritual perspective. As observed by one of the chaplains, (OI 6/3/ 2017), such approaches do not result into a deeper relationship with God. Purity of mind and body is not promoted since the aim of abstaining from sex is from a purely physical perspective. Some students indicated that the Church only tells students not to engage in sex without offering practical suggestions how the students can handle the sexual urge and how

negative sexual desires like lust can be controlled. Alternative sex education on the other hand offers solutions like use of condoms and pills to avoid the negative effects of pre-marital sex. McDowell & Hostetler (1996) observe that whereas rock singers and TV stars make public service announcements to warn kids to practice what they call “safe sex”, schools don’t tell young people what they need most to hear; namely, a realistic Biblical understanding of true love. As a result, students have engaged in pre-marital sex without the fear of pregnancy while violating the Biblical teachings that are based on in the ATS.

However, 42(58.4) respondents out of the 72 who proposed improving approaches used in teaching the ATS to students in ACFS were of the view that the Anglican Church should adopt a more liberal approach to sexuality which fits in the contemporary world view. One of the Chaplains (OI, 6/3/2017) argued that a strict stand on abstinence is no longer practical for all youth. He was of the view that students who cannot practice chastity should be allowed to use condoms. However, this contradicts the Christian teaching of avoid fornication (1 Corinthians 6:18)

Another big disadvantage observed by the study is that when approaches which are not Christian based to control sexual immorality among students are encouraged in ACFS, laxity is promoted. Sexual permissiveness results when allowance is given by both TASO and PIASCY when condoms are distributed to students. Such an allowance limits sex to a physical desire to meet one’s sexual need without considering its sacredness and divine origin. Advocates of condom use are more concerned about the physical dangers that arise from pre-marital sex like pregnancy, STDS and abortion

while ignoring the spiritual consequences that result like defiling of the body which is the temple of God's spirit. Other spiritual repercussions which are ignored include loss of self-respect and esteem, impairing of an individual's relationship with God as a result of the sin of fornication and exploitation of the other party involved in the sexual relationship. Some respondents also complained about the Church's unwillingness to mention sexuality terms like homosexuality, sex, pornography, masturbation and lust, issues that have to be faced and addressed directly since they are the common sexual challenges faced by students in daily life. The secular world is not afraid to talk the sexuality language thus sexuality is demystified yet the church which states that sexuality is divine is afraid to speak the language associated with it. One chaplain (OI 19/2/2017) commented that while the secular world engages in "straight talk" concerning sexuality issues, the Church 's approach is at best "vague" and does not address real issues faced by young people" This has resulted into young people listening to the secular world more than the Church yet sexuality information provided by secular sources in most cases contradicts with that of the church.

4.10.2 Improve Counselling and Guidance services in ACFS.

Providing more counselling and guidance to students was reported by 62 (31%) of the respondents as the best way to help students in the ACFS practice the ATS. Of these respondents, 39 were of the view that Chaplains in ACFS should take on more counselling responsibility since they understand the ATS better. This attitude is based on the fact that some counsellors think that their responsibility as counsellors lies in counselling students on academic issues only. When asked about their role as counsellors, 5 out of the 9 counsellors (55.5%) emphasised academic guidance of

students as their major role as counsellors. Only 4 counsellors (44.4%) went beyond the academic perspective to include spiritual guidance and other youth related challenges.

Though students basically come to schools for academic reasons, other aspects of their lives like the social, spiritual and others cannot be neglected. As noted earlier, adolescents' sexuality affects all other aspects of their lives. Counsellors who neglect this therefore are likely to affect the academic life of students as some of them end up being expelled from school for sexuality related cases like pregnancy, homosexuality/lesbianism and abortion.

The view that chaplains should be more involved in guidance and counselling since they understand the teachings of the ATS better implies that some of the counsellors in these schools were not well versed in the Christian approach to students' challenges. This had to be handled right from the appointment of counsellors. However, none of the counsellors in the ACFS under study had any appointment letter. One counsellor (OI 5/3/2017) revealed that there were no specific guidelines followed so counselling was limited to a general approach which is secular based rather than specialised Christian counselling. The counselling guide "Life at Crossroads" was found in only 2 out of the 9 ACFS under study. There is a need to provide a uniform counselling guide which promotes the ATS as a basis for counselling students concerning their sexuality.

4.10.3 Emphasising Scriptures that directly address sexuality of the students

Emphasising scriptures that directly address sexuality of the students was reported by 54 (27%) respondents as the most effective way to help students in ACFS practice the ATS. The various ways mentioned through which students can be taught God's word

included compulsory church attendance in ACFS for all students and encouraging more Christian activities.

The students who indicated that they were committed Christians, were the ones whose attendance of Christian activities was regular. Thus they fully benefitted from the teachings of the ATS. On the other hand students who dodged these activities failed to benefit from them and were most likely to engage in behaviour that contradicts these teachings.

However, it was observed that for students to benefit from God's word as far as their sexuality is concerned, sermons should bring out scriptures that directly address sexuality issues rather than general sermons on other issues. Students stressed that whereas going to heaven is a desire for every Christian, their biggest need was how to handle daily challenges like sexuality desires which might hinder their going to heaven. Among challenges faced daily by students, sexual desires was mentioned by most students as the biggest challenge. This was an indicator that the Church should address more scriptures that address the students' sexuality in order to help them in that area. One chaplain (OI 20/5/2015) noted that young people are more interested in hearing about Biblical personalities whom young people can identify and overcame sexual desires for example Joseph, Mary, Esther, Daniel and others than Adam or Nebuchadnezar whose life experiences seem not to apply to the daily life and challenges of the contemporary student.

It was also observed that attendance of the Christian activities was sometimes affected by having multiple activities taking place at the same time. For example fellowships

time coinciding with sports and games or weekend entertainment thus, this limited the time given to Christian activities through which the ATS was disseminated.

Chaplains also advocated for better funding of religious activities in schools since lack of funds was identified as a major hindrance to effective ministry. Offertory given during Sunday services by students were too little to facilities needed for effective religious instruction of students which included facilitating different religious leaders who minister to the students, buying Bible study materials, stocking enough Bibles in the chapel and other books needed in worship like hymn books, prayer books and others.

The chaplains also expressed the need for special training as chaplains as some of them had received basic training as parish priests without undergoing the specialised training needed in handling students' spiritual needs. The chaplains and counsellors expressed the fact that they are shocked by some of the sexual challenges they hear from the students. Refresher courses concerning how they can handle contemporary sexual challenges in their sermons and counselling sessions were a need expressed for them to be effective in applying the scriptures to the current situations. Since the chaplains are the fundamental nurturers of students in spiritual matters, lack of adequate training in how to use the Bible and other Christian activities to address the sexual challenges of students reduced their effective dissemination of the ATS so it has to be addressed by the Church.

4.10.4 Provide Role Models for students in ACFS

Having role models within the ACFS like the head teacher, teachers, and counsellors was a suggestion made by 9 respondents (4.5%) as the best way to help students practice the ATS. One chaplain (OI 23/3 2017) observed that it is very hard to emphasise sexual purity among young people when the adults who are supposed to be an example to the students are living immoral lives. Examples given earlier were of female teachers who get pregnant yet they are not officially married and yet the ACFS do not discipline them or male teachers who are cohabiting with women whom they are not officially married to.

This implied that the Anglican Church is not strict on the principles on which the ACFS were founded. As a result, students in these schools have lacked good role models in sexual behaviour. As observed by Miller (1989, 159), adult modelling is the foundation, the basis for the social life of teenagers. If we expect our young people therefore to live sexually upright lives, adults who share the same social environment with them need to live by example.

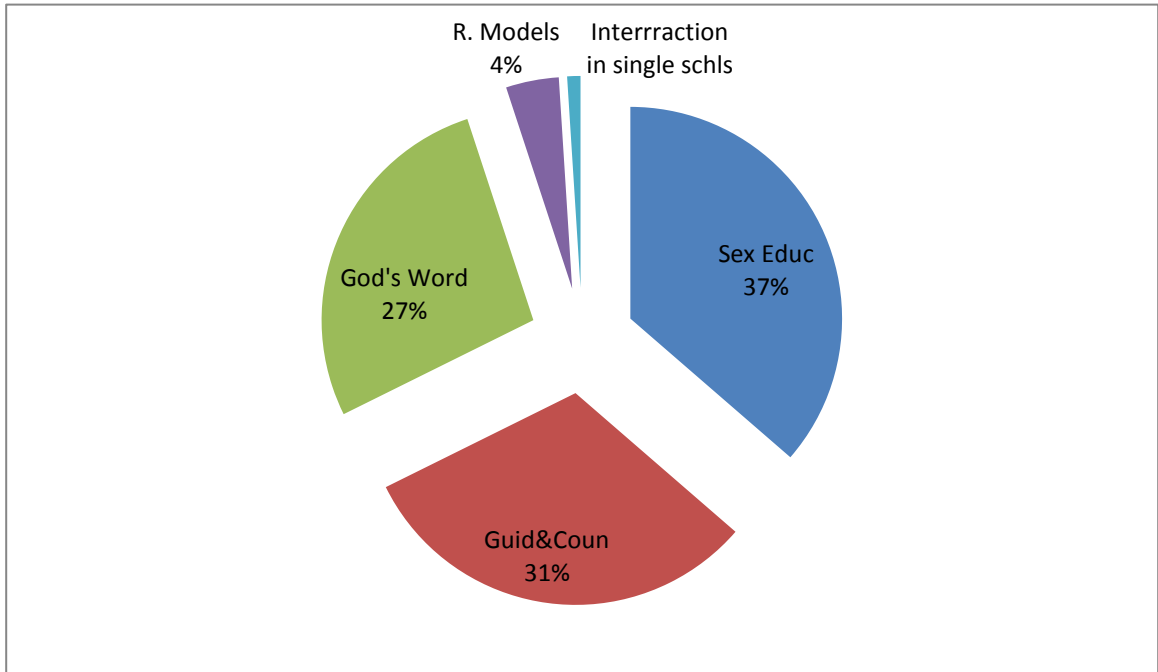
4.10.5 Provide more Gender interaction in Single-Sex Schools

Providing more Gender interaction in Single-Sex Schools was indicated by 3 respondents (1.5%) as the best way to help students in the ACFS practice the ATS making a negligible percentage of the total number of the respondents. 1 student from Wanyange Girls S.S and 2 students from Mwiri S.S both single sex schools were of the view that single sex schools hinder proper relationship with the opposite sex such that when opportunity for any relationship arises, it is misused thus ending up in sexual immorality.

Students from the two single sex schools under study – Mwiri S.S a boys’ school and Wanyange Girls’ S.S explained that they felt shy when the opposite sex was around and did not find it easy to associate with the opposite sex. This according to the students sometimes results into different gender treating each other as sexual objects. As stated by Miller (1989, 119), the media usually portrays relationships between boys and girls as being sexual in nature. Lack of normal interaction between students of the opposite sex in a normal school setting therefore prevents normal adjustment to members of the opposite sex at a time when students are experiencing sexual changes.

The above discussion concerning the effective teaching of the ATS to students in ACFS is presented in Pie chart 4.10

Pie Chart 4.10: In what ways can sexuality challenges be overcome in ACFS to promote effective teaching of the ATS to students in ACFS? Source: Primary data



Information presented in Pie Chart 4.9 explores suggestions given in the research findings on how the church should improve the approaches used in teaching the ATS to students in ACFS. They include more guidance and counselling services should be availed to the students. However, whereas some respondents were of the view that the Church should stick to the strict teaching of abstinence, a bigger number expressed that the Church should adopt a more liberal approach to sexuality that allows young people who cannot abstain to use condoms. On the contrary, this would be a contradiction of the scriptural teaching on sexuality. Thus the Church needs to explore an approach that is practical to young people but on the other hand does not contradict Christian teaching on sexuality on which the Church bases her theology. In addition there should be role models who behave according to the teachings of the ATS whom students can emulate

in the practice of the ATS. Some students also suggested more gender interaction between students of the different sexes.

The ATS teaches students in ACFS to live sexually pure lives as young people so that as they pursue their academic life, they observe purity of mind and body. This is achieved by avoiding practices that defile the mind and the body like pornography, immoral relationships between boys and girls or between the same sexes. These result in STDs among students, teenage pregnancies, abortions and school dropout. This chapter therefore answered the research questions:

1. What roles do the school management committees, administrators and religious leaders play in the teaching of the ATS to students in ACFS in Jinja district?
2. What effect do the teachings of the ATS have on the sexual behaviour of students in ACFS in Jinja district?
3. What are the challenges faced in the dissemination of the ATS to students in ACFS, Jinja district?
4. What challenges hinder the effective dissemination of the Anglican Theology of sexuality among students in Anglican Church Founded schools?
5. What strategies can the Anglican Church use to effectively disseminate their Theology of sexuality among students in the Anglican Church founded schools in Jinja District, Busoga region

The Church's educational philosophy forms part of the Church's doctrine of evangelism which considers church schools as centres of evangelism. The ACFS have a mission, vision, aim and objectives which is based on the Anglican Church's Education Policy

Data, in this chapter were analysed in the light of Smith's (2003) Theory of Religious Effect on the sexuality of young people. The five paradigms which religion can use to have a positive impact on the sexuality of young people were found to be applicable to the effective teaching and practice of the ATS. These are: moral imperatives (Bible based Christian activities), spiritual experiences (conversion or getting born again) role models (both adult and peer), coping skills and extra community links. This theoretical framework was found to be applicable to this study in the following ways:

The first paradigm on use of moral imperatives to guide young people on life's choices and practices was applicable to the use of Christian activities like Bible studies, prayer meetings fellowships, seminars and conferences through which the ATS was taught to students. These fostered virtues and values among students in ACFS often expressed in positive sexual behaviour among students. Examples of such behaviour involved treating one's body as the temple of the Holy Spirit, avoiding sexual promiscuity and respecting others because they are made in the image of God.

The second paradigm advocated for by Smith referring to spiritual experiences was applicable to the conversion experience referred to as getting "Born Again" in Anglican Theology or "Getting Saved". Research findings confirmed that students who went through this spiritual experience gained spiritual stability evidenced by greater commitment to attending Christian activities and exhibiting sexual behaviour that is taught in the ATS like chastity, decency in dress, exercising self-control.

Role models both adult and peers was Smith's (2003) third paradigm used that was applicable to the study. In ACFS these were identified as head teachers who were

committed Anglicans, teachers, chaplains, counsellors as well as fellow students who abided by the teachings of the ATS. The adult and peer role models whose sexual behaviour was exemplary for example avoided fornication, dressed decently, did not engage in pornography, respected themselves and others as created in God's image had a positive influence on the behaviour of the students in ACFS. Through encouraging students by their testimonies about how they had overcome sexual temptations and by their exemplary living, they were able to encourage the students in practising the teachings of the ATS. On the other hand, negative role models whose sexual behaviour contradicted with the teachings of the ATS were a hindrance to the effective dissemination of the ATS among students in ACFS.

Coping skills was another paradigm developed by Smith (2003). It comprises of many beliefs and practices that can strengthen young people's ability to cope with life's problems. Prayer was a major coping skill identified during research findings in helping students overcome sexual pressures experienced during adolescence. Small group sharing was also related to fellowship meetings in ACFS where students share experiences in the area of sexuality, and how to overcome sexual temptations. These promoted more divine dependence emotional challenges and stresses in issues of sexuality as taught in the ATS.

Finally, Smith's (2003) paradigm of extra community links through which young people are linked to other para church organisations designed to address challenges faced by the youth was applied to other organisations such as Hessed, Rivers of hope which promote similar teachings as the ATS. Research findings revealed that through

activities like holiday camps, youth retreats, mission projects and teen conferences, students from ACFS have been able to interact with other young people from a variety of denominations and institutions thus exposing them to new experiences knowledge and challenges. Students have also been exposed to various Christian activities specifically tailored for youth experiences especially in the area of sexuality. Research findings revealed that these extra community links have been very effective in the dissemination of the teachings of the ATS to students and have helped students in ACFS to reduce unhealthy choices and attitudes related to their sexuality.

The chapter identified the people who help students in ACFS to teach the ATS to enable students face challenges related to their sexuality. These are the school management committees, head teachers, chaplains, teachers, counsellors and peers. The fundamental role played by these categories was emphasised. The Christian activities in these schools which promote the teachings of the ATS were identified. These include prayer meetings, Bible studies, Fellowships Christian conferences/ seminars, Confirmation classes and holiday camps. However, the study observed that for these activities to be more effective in the sexual lives of the students, they should be allocated more time, given more financial facilitation and be made compulsory to both the staff and students.

The staff members in ACFS - the head teachers, counsellor teachers and non-teaching staff are expected to be role models to the students in these schools. They are supposed to practice the ATS by avoiding behaviour that contradicts the teaching of the ATS like fornication, adultery, indecent dress and to attend the Christian activities that promote these teachings.

Secondly, the chapter analysed how the teachings of the Anglican theology affects the sexual behaviour of students in Anglican Church founded schools. Research findings revealed that these teachings helped students to maintain a close relationship with God, observe purity of body and mind which is a requirement for Christians, promoted self-respect and esteem and also a clean relationship with others that was not exploitive. Thus when effectively taught, the ATS can help students practice Christian sexual behaviour.

The chapter revealed that despite the effort put in by the Church and ACFS, students continue exhibiting sexual behaviour that contradicts the teachings of the ATS. This was proven by existence of teenage pregnancy, STDs, abortion, homosexuality/lesbianism and masturbation in these schools. The question, “Why have students in ACFS continued engaging in behaviour that contradicts the teachings of the ATS? Was answered by research findings which showed inadequate allocation of time for Christian activities on the time table, the Church’s failure to answer sexuality questions raised by the young people adequately and inadequate financing of activities through which the ATS is disseminated to students in ACFS. Other challenges included Poor Implementation of the Provincial Education Policy, lack of a clear stand on sexuality in some ACFS and lack of necessities by students in ACFS. These factors explained why the dissemination of the ATS in the ACFS has not been very effective.

To help achieve the aims of the ATS, this chapter presented views on how the challenges could be overcome for effective dissemination and practice of the ATS in ACFS in Jinja district. In answer to the question “How can the ATS be effectively

taught to students in the ACFS so that their behaviour will reflect its teachings?” was asked and responses to this question included: The church should improve the approaches used in teaching the ATS to students in ACFS, more guidance and counselling services should be availed to the students, scriptures that directly address sexuality should be emphasised. In addition, there should be role models who behave according to the teachings of the ATS whom students can emulate. Some students also suggested more gender interaction between students of the different sexes.

From the above discussion, we can conclude that Smith’s (2003) was a relevant theory in analysing how the ATS could be effectively taught and practiced by students in ACFS in Jinja district. However, although Smith’s (2003) theory was for religion in general, this study was limited to the teachings of the ATS. Also, whereas his theory was based on American youth, this study was on African students in ACFS.

In the next chapter, we shall summarise, conclude our study and make recommendations related to the study.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter summarizes the entire study. First, it presents the summary of the main findings. Second, it presents recommendations arising from the main objectives of the study. Finally, it proposes areas for the further research on the practice of the ATS in ACFS.

5.2 Summary of the study findings and Conclusions

The study had five objectives. The first objective was to explain the Anglican Theology on sexuality. The second objective was to investigate the role played by school management committees, administrators and religious leaders in promoting the Anglican theology of sexuality in Anglican Church founded schools in Jinja district. The third objective was to assess the effect of the Anglican theology of sexuality on students' sexual behaviour in Anglican Church founded schools in Jinja district. The fourth objective was to identify challenges that hinder the effective dissemination of the Anglican Theology of sexuality among students in ACFS in Jinja district. The fifth objective was to identify strategies for the effective dissemination of the Anglican Theology of sexuality to promote sexual behaviour that does not contradict with the teachings of the Anglican Church.

The study established that the Church had eleven ACFS in Jinja district though nine participated in the study. The Uganda Education Act (2008) gives freedom to the founding bodies to manage their schools. The school head teachers are supposed to be knowledgeable about the Church's education policy and work towards promoting it.

These work hand in hand with chaplains and counsellors appointed in these schools to handle students' challenges. The Anglican Church based on the Uganda Education Act (2008) to formulate the Provincial Education Act (2014) whose core values include Godliness, faithfulness to scriptures and upholding Biblical family values. For young people this involves chastity, temperance self-control, respect of self and others. As centres of evangelism, schools admitted students irrespective of denomination bias so that the school environment and programmes can have an impact on the sexual behaviour of all students.

Data for the study were mainly obtained through FGDs, OIs, questionnaires, PO and secondary data. The obtained data were categorized and themes were created based on the main objectives of the study. Respondents included students, head teachers, counsellors and chaplains from nine out of the eleven ACFS in Jinja district. The respondents were purposefully and randomly sampled depending on the nature of data expected from them.

Smith's (2003) Theory of Religious Effect on the sexuality of young people was used to analyse data. Smith's five paradigms included moral imperatives (teachings from scripture that guide young people on acceptable sexual behaviour), spiritual experiences (conversion or getting born again and Christian activities that promote Christian sexual behaviour), role models (both adult and peers), coping skills and extra community links. The schools under study were committed to disseminating the ATS so that the sexual behaviour of students in these schools conforms to the expected standard that is embedded in the Education Policy of the Anglican Church (2014) and is explained by

Smith (2003). A conceptual framework was formed in this study which does not only apply Smith's (2003) theoretical framework to an Anglican school setting but proposes more practical approaches that can help students sexual behaviour to conform to the teachings of the ATS.

The first objective aimed at explaining the Anglican Theology of sexuality. The Thirty nine Articles of Faith, The Anglican Catechism and The Lambeth Conference's stand on sexuality were explored. The ATS bases on Mathew 5: 27-30 for its teaching on purity of both body and mind which means keeping away from anything that can defile both the body and thoughts. It means students should not use their senses of smell, sight, taste hearing and feeling to stimulate their sexual desires. Lust and masturbation therefore are condemned by the ATS because they contaminate the body and the mind. Pornography that is found in ACFS and leads students to engage in these evils is therefore condemned by the ATS. Respect of self and others among students is achieved by practising chastity. Christian activities through which the ATS was disseminated in ACFS were evangelism, Bible studies, prayer meetings, fellowships, seminars and holiday camps.

The study's second objective investigated the role played by school management committees, head teachers, counsellors, chaplains and peers in promoting the Anglican theology of sexuality in Anglican Church founded schools in Jinja district. Research findings revealed that the Education Act (2008) empowers the founding bodies to participate in the daily running of these schools. This would be possible through participation in the management of school finances, staff discipline, students' discipline

and implementation of education policies. These stakeholders were therefore directly responsible for the dissemination of the ATS to students in ACFS through Christian activities that promote the ATS and by being role models to these students in their sexual behaviour. To some extent, the stake holders had tried to programme Christian activities in ACFS, appointed chaplains to nurture the staff and students in ACFS and counsellors to handle challenges faced by students in these schools and behaved according to the teachings of the ATS. Some guided the students who experienced challenges in their sexuality and tried to be role models to the students.

However, the success of disseminating the ATS was not fully achieved when the stake holders failed in one way or another to effectively perform their role. Research findings revealed that if the head teachers, chaplains, counsellors and peers effectively played their role in disseminating the ATS, the sexual behaviour of students in ACFS would improve.

The third objective assessed the effect of the Anglican theology on students' sexual behaviour in Anglican Church founded schools in Jinja district. When effectively taught, the ATS would produce students who observed purity of mind and body. This would be depicted in practicing chastity, respect of self and others, appreciation of their God given sexuality and decent dress.

The Bible is the basic guide to the sexuality of a Christian. It explains God's standards as far as the sexual behaviour of an individual is concerned. The teachings of the ATS are based on the Bible. It guides students on accepted sexual behaviour like chastity, respect of ones' body and others, and maintaining purity of body and mind. This

explains why students in ACFs had an obligation to carry Bibles to school as one of the school requirements. In addition, all the ACFS had Bibles in the library. Smith's (2003) Theory of Religious Effect on the sexuality of young people advocates for a personal spiritual experience sometimes referred to as a conversion experience. Through this experience, young people internalise moral directives and orders in their subjective mental world of identity, belief, loyalties, convictions, perceptions, interests, emotions and desires.

Research findings confirmed that all ACFS conduct Bible studies with various levels of effectiveness depending on the time allocated to Bible study and availability of qualified bible study leaders. Schools with full time chaplains had enough time for reading of scriptures and enough time was given to Bible studies. However, those without full time chaplains could not have effective Bible studies. There was also absence of Bible study guides in all ACFS. This affected effective transmission of the ATS through scriptures.

Prayer was identified by students as the most beneficial Christian activity in ACFS. It was reported as very efficient in the transformation of character. Different times of prayer included Morning Glory, lunch hour prayers, Evensong and before bed prayers. The chaplains, teachers or student spiritual leaders implemented the programme. However, in most cases prayer was allocated limited time. In some schools, prayers are not compulsory and would end up being more of a formality than a useful Christian activity that promotes the practice of the ATS among students in these schools. However, in schools where prayers were taken seriously, many indiscipline students

were said to have become disciplined through prayer and immoral behaviours like masturbation, lust and homosexuality/ lesbianism were overcome through prayer.

Fellowship meetings were identified as the most enjoyable Christian activities in ACFS basing on the fact that they are informal in nature. Students were free to express themselves in praise and lively worship thus providing healthy entertainment for the students and keeping them from unhealthy practices like reading pornographic magazines, watching blue movies on mobile phones or idleness which promotes sexual fantasies. Chaplains observed that fellowships encouraged students to share openly with each other the challenges they encounter as youth including sexual challenges. Testimonies given concerning how some students were able to overcome sexual challenges were learning experiences for other students.

Sunday services were the climax of the Christian activities in any ACFS. Traditionally, only Christian activities would be allowed to take place in ACFS. However, pressure from the MoES resulted into students praying in the morning and engaging in academic programmes in the afternoons. Sometimes midterm exams were conducted on Sundays thus reducing the time that would be used for Christian activities. Sermons address the spiritual issues of the students and other aspects of the students' lives including their sexuality. However, in some cases the sermons were too general and did not address specific sexual challenges of students. In such cases, students resorted to peers or the mass media for answers some of which contradict the teachings of the ATS. In some schools, there were no chaplains to conduct Sunday services. The parish priest of the area would rarely come in to attend to the spiritual needs of the students. However, in

such cases the time allocated to the students would not be adequate to meet their spiritual demands thus the need to get full time chaplains in ACFS. For day students, Sunday observance could not be enforced. Some of them instead used this free day to go to places of entertainment where there are activities that contradict the teaching of the ATS. These affected the sexual behaviour of the students.

Holiday camps in ACFS were usually organised by FBOs in conjunction with chaplains of these schools. Christian organisations which facilitated holiday camps included Hessed ministries, Scripture Union, Rivers of Hope and Life ministry. Students identified these as one of the most practical avenues through which they have been helped in the practice of the ATS. Organisers of holiday camps targeted challenges faced by students and had facilitators who were specifically trained in youth ministry. In addition, students participated in sports and games to provide healthy leisure that discouraged idleness. Deliverance prayers for issues like lust, masturbation, homosexuality/ lesbianism, drug addiction and alcoholism were also conducted during holiday camps. However, there was very poor attendance of these camps so they benefitted very few students.

In some schools, especially those with full time chaplains, confirmation classes were another avenue through which the ATS was transmitted to students in ACFS. The formal atmosphere used to prepare young people for confirmation as Christians was conducive for teaching them about responsible sexual behaviour as mature Christians. The candidates were taught to respect marriage; live clean pure and moral lives and do nothing to entice another to commit sin. They were also taught that God has created the

gift of sex for marriage, that they should avoid all sexual relationships outside marriage and avoiding all impure thoughts, words and deeds that relate to sexual sins. However, confirmation classes were limited to only the Anglican students and not all the schools had full time chaplains to conduct these classes. Also the traditional ritual of presenting confirmants with the Bible as proof that they would continue reading the scriptures in order to be guided in their sexual behaviour was no longer observed. As a result after confirmation, students had no reference for chaste behaviour.

The fourth objective of the study aimed at examining the challenges that hinder the effective dissemination of the Anglican Theology of sexuality among students in ACFS in Jinja district.

These included; inadequate allocation of time for Christian activities on the time table, the Church's failure to answer sexuality questions raised by the young people adequately and inadequate financing of activities through which the ATS is disseminated to students in ACFS. Other challenges included Poor Implementation of the Provincial Education Policy, lack of a clear stand on sexuality in some ACFS and lack of necessities by students in ACFS.

Research findings revealed that more emphasis was put on the academic curriculum in order to enable students to perform well in their academic programmes while Christian activities which nurture students in the practice of the ATS were neglected. Head teachers had not programmed for these activities on the official school time table. In some cases when they were time tabled, they were given as optional activities to other extra activities like debating, watching films, games and sports. Many schools lacked

full time chaplains who could effectively conduct the Christian activities and even then, chaplains had not received adequate financial facilitation to enable them implement many of the Christian programs. This resulted in students looking elsewhere for guidance on sexuality issues such as from the mass media and peers. Much of the guidance received from these sources was discovered to be distorted and conflicted with the teachings of the ATS. There was poor policy implementation whereby some of the head teachers of ACFS were not Anglicans. Even among the Anglican head teachers, some were not committed Anglicans so they could not promote the philosophy of the Anglican Church and neglected activities through which the ATS is disseminated. Also, the discipline of teachers who failed to conduct themselves according to the PEP was neglected. All these weakened the effective dissemination of the ATS among ACFS in Jinja district.

The fifth objective was to identify strategies for the effective dissemination of the Anglican Theology of sexuality to promote sexual behaviour that does not contradict with the teachings of the Anglican Church. Respondents to the question “How can the ATS be effectively taught to students in the ACFS so that their behaviour will reflect its teachings?” proposed that the church should improve the approaches used in teaching the ATS to students in ACFS. They also proposed that the church should avail more guidance and counselling services to students and also scriptures that directly address sexuality should be emphasised. In addition, there should be role models who behave according to the teachings of the ATS whom students can emulate. Some students also suggested more gender interaction between students of the different sexes.

Analysis of data on the study objectives affirmed that ACFS were established on an education philosophy that upholds the teachings of the ATS with emphasis on purity of mind and body. School management committees, administrators, religious leaders and peers play an important role in teaching the ATS by being role models to the students and through Christian activities like Bible study, prayer meetings, fellowship meetings, Sunday worship and holiday camps through which the ATS is transmitted. For the students to put into practice the teachings of the ATS, the ACFS need to implement Smith's theory (2003) of Religious Effect on the sexuality of young people in which five paradigms are given. These include moral imperatives, spiritual experiences, role models, coping skills and extra community links. Effective teaching of the ATS based on these paradigms would have a positive impact on the sexual behaviour of students. This would be evident by students practicing chastity, respect of self and others, appreciation of their God given sexuality and decent dress. If students exhibited this behaviour, they would be fulfilling the earlier intention of establishing Church founded schools; to use a religious basis to develop sound standards of individual conduct and behaviour through moral and character training.

In conclusion, the following premises were supported by the study;

1. The Anglican theology of sexuality teaches that the sexual act is hetero- sexual in nature and is limited within marriage which provides for a permanent relationship between two individuals Young people are therefore required to live chaste lives and avoid any thoughts, attitudes and actions that violate this chastity. Behaviour such as

pre-marital sex leading to abortion, STDs masturbation, indecent dress and any sexual behaviour that contradicts Biblical teachings on sexuality is to be avoided.

2. The school management committees, head teachers, teachers and counsellors play a fundamental role in promoting the Anglican theology of sexuality in Anglican Church founded schools in Jinja district.

3. When properly promoted, the Anglican theology positively affects the sexual behaviour of students in Anglican Church founded schools and enables them to put in practice the teachings of the ATS. This includes chastity, respect of self and others as well as maintaining purity of body and mind

4. Failure to implement the Provincial Education policy, neglect of the Christian activities through which the Anglican Theology of sexuality is promoted and poor facilitation of chaplains as well as counsellors has hindered the effective dissemination of the Anglican Theology of sexuality in Anglican Church founded schools.

4. Implementing of policies that promote the philosophy of ACFS, promotion of Christian activities as well as proper facilitation of chaplains and counsellors will result into students in ACFS acquiring sexual behaviour that is in line with the teachings of the ATS.

To effectively achieve this, the following recommendations were made:

5.3. Recommendations of the study.

The following recommendations have been classified under different categories, specifying the responsibilities of each in the effective dissemination of the ATS.

5.3.1The Church

First and foremost, the Anglican Church through parish priests, Sunday school teachers and youth workers should clearly state it's Theology of sexuality and teach it to young people right from an early age, right from Sunday school, youth ministry, during baptism and confirmation classes. In ACFS, it should not be mixed up in the school rules as one of the don'ts. Rather, the positive approach of promoting purity of thought, mind and action should be encouraged. There is need therefore to explain to the students' personal benefits that arise from observing the rules and regulations which include; good character development, promotion of academic excellence as well as spiritual maturity.

The DEC, head teachers counsellors and chaplains could find ways of ensuring that the vision, motto and school mission are displayed at the entrance of ACFS, and on the school notice boards, and in the compounds. Scriptures that promote the ATS should be placed in strategic places where students can easily see them. Examples of such scriptures are "Flee from fornication" (1 Corinthians 6:18), "Flee youthful lusts" (2 Timothy 2:3) and other scriptures which promote the ATS.

The Provincial Education department needs to stick to its policy of ensuring that the members of staff in ACFS conform to the standards of the ATS. Members of staff in these schools to follow the sexual standards that are promoted in the ATS. Implementation of this policy has to start right from the DEC who is in charge of policy implementation in ACFS.

The Anglican Church through the DEC and administrators should encourage all staff employed in ACFS to be role models to the students by avoiding practices that contradict the ATS. Indecent dressing, and use of obscene language should be discouraged. In addition, members of staff who are living together in unofficial marriages should be encouraged to formalise their marriages by getting wedded in church. In doing so, they will provide role models for students in ACFS to emulate.

The Education department of the Anglican Church through the DEC and head teachers of ACFS could organise workshops and seminars where new staff are oriented in the education policies of the ACFS. Refresher teachings to be conducted so that old staff of their duties and responsibilities in ACFS.

The Bishop needs to facilitate the activities of the DEC and to fully empower him/her especially in the appointment of head teachers in ACFS. Recruitment of committed Anglican head teachers as supported by the Education Act who understand the philosophy on which these schools are founded will strengthen the promotion of the ATS.

Head teachers and teachers on duty should be more vigilant during reporting and visitation days to ensure that forbidden items like the above mentioned pornographic books, magazines and mobile phones are not smuggled into schools. This will limit students' exposure to pornographic materials.

The Education Department of the church could arrange refresher courses to update the chaplains on the contemporary sexual challenges students face. Due to the

globalization, the Church needs to develop a syllabus for chaplains that addresses contemporary youth challenges. This would help them the chaplains to be relevant to the students' needs especially in the sexuality aspect which is the major challenge experienced by students in ACFS. Students will thus get wholesome sex education that answers questions they have about sexuality from a Christian point of view rather than turning to other sources like the media and peers who in most cases provide distorted views about sexuality.

The Education department of the Anglican Church could try to implement the policy of posting full time chaplains in all ACFS since they are the key stakeholders in the spiritual nurture of students. The chaplains should receive reasonable payments for services rendered in these schools and appointment letters should be issued to them stipulating the terms and conditions under which they are to serve. This initiative will enable the chaplains to attend to their pastoral duties whole heartedly without being torn between parish work and chaplaincy.

Head teachers should stop unauthorised religious leaders from leading students in any form of Christian activity in ACFS. This will guard against fake pastors who have been implicated in causing more harm than good to students' sexual behaviour.

The Anglican Church through the Education Department, head teachers counselling department and Chaplaincies should try to identify needy students and explore ways through which they can be provided with the basics needs. Work programs could be set up where needy students can get an opportunity of employment during free time and are

paid to meet their basic needs. Sponsors could be sourced by the church where possible to help these needy students thereby reducing risky sexual behaviour.

The Church needs to explore non-traditional approaches which are more appealing to contemporary youth to disseminate the ATS to students in ACFS. Examples are use of music that appeals to youth more than hymns during worship, creative dance on relevant themes like chastity, temperance and self-control, providing more Christian films and Radio shows on ideal sexual behaviour.

5.3.2 The School management Committees, Administrators and Religious leaders

The school management committees and head teachers of these schools should ensure that members of staff in these schools abide by the philosophy on which these schools were founded by actively participating in all the activities through which the Church education philosophy is disseminated and encouraging the students to do the same.

The School management committees and head teachers of ACFS have to adequately finance basic materials used in the teaching of the ATS. These include Bibles, Bible study guides, Christian magazines and Christian films. Funds for facilitating resource personnel well trained in youth ministry to be given priority in the school budget. The Education department of the Diocese to increase the Church fund paid by students to the ACFS and during Sunday services, chaplains to encourage students to give in more money so that the chapel activities are well facilitated.

Head teachers, teachers, counsellors and chaplains need to stick to the teachings of the ATS when addressing students. ACFS have to stick to sex education that is recommended in the Provincial Education Policy (2014). This will promote the

Education Policy of the ACFS which is aimed at fulfilling Christ's mission through holistic teaching, evangelism, discipleship and healing for Godly nations. Any kind of sex education that contradicts the teachings of the ATS should be avoided. When other government programmes on sexuality PIASCY and TASO are introduced in ACFS, the Church's stand on sexuality should be emphasised and students helped to make informed choices. However, when students fail to observe the virtues of chastity, temperance, self-control, respect of self and others, love and acceptance should be exhibited rather than criticism and judgement.

Head teachers of ACFS have to appoint counsellors who are knowledgeable in the teachings of the ATS. For counselling to be effective in ACFS, the Anglican Church needs to come out with a clear policy on the appointment of counsellors, provide appropriate training in counselling principles. The training should be in line with the teachings of the ATS and clear terms of reference should be provided for all counsellors in ACFS. This is possible when counsellors themselves are committed Christians who understand and practice the teachings of the ATS.

The DEC and head teachers in ACFS need to avail counsellors with the counselling manual "Life at Crossroads" and enough time to be allocated for its teaching on the school time table. This manual was approved by the MoES and aids counsellors give holistic counselling to students that covers the spiritual, social and sexuality to students. This would also discourage some of the counsellors who employ short term solutions to students' sexuality issues by availing condoms. Instead, long lasting solutions to students' sexuality like developing the students' character through instilling values like

love, self-respect and respect for others, patience and self-control would be taught. These are values that are promoted in the ATS.

The DEC, head teachers, counsellors and chaplains in ACFs should give priority to Christian activities through which moral directives as advocated for by Smith (2003) could be given priority so that they are compulsory and are not allocated the same time with other secular school activities. Weekly Bible studies, Sunday services, prayers and fellowships to be allocated enough time on the school time table. In addition, the school authorities should ensure that students and all the staff in these schools participate in the Christian activities. During these activities, challenges related to sexuality of students to be addressed. More emphasis to be given to scripture that answers young people's questions have especially those concerning their sexuality. However, other general teachings that promote spiritual growth should also be provided to enable balanced spiritual growth.

The head teachers and chaplains and counsellors in ACFS could try coming up with more exciting Christian activities like watching Christian films, open discussions on youth challenges like sexuality, outreaches through games and sports need to be incorporated in the normal school activities. Other non- traditional Christian activities such as seminars, conferences, Radio and other media programmes that promote sexual behaviour that is promoted by the ATS could also be incorporated to enable more student participation. Singing Christian songs and dancing that is acceptable in the Christian setting could also be encouraged. This would attract other students to make a personal decision to follow Christ and practice the ATS. The church could also

encourage students to read Christian books with autobiographies of young people who lived chaste lives successfully. From these, young people can learn how others were able to overcome sexual challenges.

During Christian activities, Chaplains need to provide opportunities for students to share sexual challenges they face as individuals and to ask questions on sexuality. Honest answers based on the teachings of the ATS will help answer students' curiosity on sexual issues thus preventing them from making more mistakes regarding their sexuality.

Head teachers, chaplains and counsellors ACFS should encourage all students to carry Bibles to school. It should be one of the school requirements and the school authorities should ensure that students have these Bibles on the reporting days. Individual reading of Bibles to be encouraged among students outside the official Bible study times. The students to be encouraged not only to read the Bible but also encouraged to apply scripture in their daily life. Application of scripture to their daily life will help them to practice what is taught in the ATS.

The DEC through the head teachers and chaplains in ACFS have to implement the Sunday observation policy among ACFS as a day set apart for worship by not programming academic activities on this day. This would enable the students to get enough time to participate in Christian activities and give opportunities to the preachers to read the Bible to the students and to help them apply it to their daily life. It would also discourage other students who are day scholars from engaging into activities that

profane the sacredness of Sunday as a day of worship. This would encourage the practice of the ATS among students.

The DEC head teachers and chaplains in ACFS should make sure that the mission week takes place in every ACFS at the beginning of every academic year to enable students in these schools undergo the conversion experience of getting “Born again” and to encourage Christian commitment among both staff and students in ACFS. This will help them to exercise more self-control in their sexuality.

The Education department of the Church through head teachers, chaplains, counsellors and other church organs to plan for better mobilisation of students to attend holiday camps. This would expose the students to the various Christian activities which take place in these camps that focus on students’ sexuality challenges. Parents to be educated about the benefits of these camps. The church could also come in to subsidise these camps and make them affordable to the students.

Chaplains need to give proper teachings to born again students that it is not wrong to relate to the opposite sex so long as the relationship is within the acceptable standards. Students especially from single sex schools to be given more chances of participating in Christian activities like prayers, fellowships, Sunday services and holiday camps with students of the opposite sex. More teachings on ATS which emphasise the uniqueness of both sexes could be given more emphasis during the Christian activities. This would make possible healthy interaction between students of opposite sexes in a Christian setting, thus restricting sexual orientations like homosexuality/lesbianism that sometimes result from restricted gender interaction.

Head teachers, chaplains, and counsellors could encourage students in ACFS to confide in them when students encounter sexuality challenges in order to bridge the social vacuum between young people and adults created during adolescence. These could win the confidence of students in ACFS to encourage openness so they can feel free to share with the adults the sexuality challenges they face. Open discussions to be encouraged and honest answers given to prevent students from looking for answers on sexuality from wrong sources. These could give real life examples to students that wrong behaviour or actions can result into undesirable repercussions. Risky sexual behaviour can result into unwanted pregnancy while good behaviour or actions like chastity can result into continuing with education, a better future, a secure marriage in future and other benefits. The role of these people would not be to judge, condemn or criticise such errant students. Their role would be to guide, counsel, pray with and help students to overcome the challenges they face in their sexuality.

Chaplains have an obligation to encourage young people to undergo the conversion experience during confirmation classes. This would empower them spiritually to overcome the temptations that they face in their sexuality. The confirmation ritual would then be more meaningful because it would qualify them as mature Christians who can exercise self-control over their sexual desires.

Head teachers, chaplains and counsellors should educate the parents about the dangers of neglecting their children especially the girl child. This would enable the parents to be more responsible and prevent female students from engaging in practices that contradict the teachings of the ATS.

The head teachers, chaplains and counsellors need to be vigilant to ensure that students in ACFS dress decently in order to reduce on cases of sexual involvement that result from indecent dress.

5.2.3 Students

Need to make a serious commitment to follow Christ through the subjective experience of getting “Born again”. This commitment will result in a close relationship with God and give them the spiritual strength that will help them to observe the virtues of chastity, self-control, temperance, respect of self and others which are promoted in the ATS.

Could participate in peer sharing among students who have overcome sexual challenges to be encouraged so that they act as role models to fellow students who are facing sexual challenges.

Should attend the Christian activities through which the ATS is promoted. They will be able to receive teachings that will guide their sexual behaviour.

Need to avoid pornographic pictures, social media, films books and messages that stimulate uncontrolled sexual desires that sometimes result into pre-marital sex.

Need to acquire practical vocational skills like weaving, bakery, poultry, gardening knitting, sewing and bricklaying. This will enable them to meet their basic needs and avoid being lured into pre-marital sex.

Could participate more in useful leisure activities like watching Christian films, sports and games, creative dancing and community services to avoid being idle. Idleness was identified as one of the ways that encourage students to engage in pornography.

Should dress decently so that they do not promote lustful thoughts from the opposite sex.

When the above recommendations are implemented, it is assumed that the ATS will be effectively disseminated, and the sexual behaviour of students in ACFS will conform to the Biblical teachings on sexuality thus fulfilling the philosophy of the schools on which they were founded.

The following recommendations are made for further study:

5.4 Recommendation for Further Research

This study recommended that further research should be done on:

- i. Comparative study on Catholic and Seventh Day Adventist in the area of sexuality and how they promote their theology in their Church founded schools.
- ii. Adoption of some of the African indigenous sexuality education in the Anglican system of education in order to make the Church's approach to sexuality inclusive and relevant to young people in the local setup.

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Appendix 1: Interview Guide for the Diocesan Education Coordinator

1. Name2. Sex.....3.

Age.....

4. Level of education and professional qualifications.....

5. What is your role as the Diocesan education coordinator?

.....

6. How many Church founded secondary schools are in Jinja district?

.....

7. What was the Missionary aim of founding these schools?

.....

8. In your opinion, are the aims still being achieved? Yes/ No....

If yes, explain how

If no, why?.....

9. How does the Church ensure that the PEP is implemented in ACFS?

.....

10. How often does the school management committee sit?

.....

11. Is there an Anglican theology of sexuality that is promoted in these schools that guides students on what is expected of them in regard to their sexuality? Yes/ No

12. If yes, can you explain it?

.....

13. If no, why?

.....

14. Who are the people responsible for disseminating this theology to students in ACFS?

.....

15. Are there Christian activities through which the Anglican tradition of sexuality is taught to students and staff in ACFS? Yes/ No.

If yes, please mention them

.....

.....

If no, why?

.....

16. Do all these schools have full time chaplains?

Yes/No.....

17. If No, why?

.....

18. What roles do these chaplains play in the church founded schools?

.....

19. Who determines the head teachers in these

school?.....

b) Why?

20. Are there other organisations/ individuals who help students to face the challenges related to their sexuality? Yes/ No

i). If yes, state which

.....

ii) If no, why?

.....

21. Are there cases of sexual immorality in Anglican Church founded schools?

Yes/ No

i). If yes, state specific cases

.....

ii) How are these cases handled?

.....

22. Are there any materials given to chaplains by the church to help students handle their sexuality? Yes / No.

.....

23. If yes, please mention them.

.....

24. If no, why?

.....

25. Are there any challenges faced in the dissemination of the ATS to students?

Yes / No

26. If Yes, please state which

.....

27. Suggest ways these challenges can be overcome

.....

THANK YOU FOR YOUR RESPONSES

Appendix 2: Sample Questionnaire for Head teachers

1. Name.....
2. Sex.....
3. Age.....
4. School.....
5. Religious affiliation
 - i) Anglican
 - ii) Catholic
 - iii) Pentecostal
 - iv) Any other (Specify)
6. Marital status... Married /Single (Tick appropriately)
7. Type of school (Tick appropriately)
 - i) Day
 - ii) Girls only
 - iii) Boys only
 - iv) Mixed school
 - v) Boarding
8. No of students in the school.....
9. Who determined your appointment to this school? (Tick appropriately)
 - i) The Ministry of Education and Sports

ii) The Church

iii) Any other (Specify)

10. How often does the school management committee sit?

.....

10. What is your role as a head teacher in the Anglican Church founded school?

.....

11. What is the level of your Christian commitment?

i). Very committed ii). Fairly committed iii).Nominally committed

12. Is there a theology of sexuality promoted in the school you head? Yes/ No

13. If yes, can you explain it?

.....

14. If no, why?

.....

15. Who are the people responsible for disseminating this theology to students in the school you head

.....

16. Are there Christian activities through which the Anglican tradition of sexuality is taught to students and staff in ACFS? Yes/ No.

If yes, please mention them.

.....

If no, why?

.....

17. Are there other organisations/ individuals who help students to face the challenges related to their sexuality? Yes/ No

i). If yes, state which

.....

ii) If no, why?

.....

18. Are there cases of sexual immorality in Anglican Church founded schools?

Yes/ No

b). If yes, what are some of the students sexuality problems that you have to deal with? (Please indicate the average number of students involved in each case annually)

i)..... ii) iii)

iv)..... v)..... vi).....

c) How are these cases handled?

.....

19. Are there any materials given to chaplains to help students handle their sexuality?

Yes / No.

20. If yes, please mention them.

.....

21. If no, why?

.....

22. Are there any challenges faced in the dissemination of the ATS to students?

Yes / No

23. If Yes, what is the biggest challenge faced in the dissemination of the ATS to students in ACFS

.....

24. Suggest ways these challenges can be overcome

.....

25. Are you supervised by the Church? Yes / No.

.....

26. If Yes, how.....

27. If No, why?

.....

THANK YOU FOR YOUR RESPONSES!

Appendix 3: Interview Guide for Counsellors in ACFS

1. Name..... 2.Sex..... 3.Age.....

4. Level of education

.....

5. Have you received training in counselling? Yes? No

b) If yes, specify the type of training received

.....

6. What is your role as a counsellor/teacher in the Anglican Church

founded school?.....

.....

7. Specify the counselling issues that students refer to you

.....

8. Are there cases of sexual immorality in Anglican Church founded schools?

Yes/ No

9. If yes, what are some of the sexuality problems that you have to deal with?

i) ii)

iii) iv)

v) vi).....

10. How are undisciplined cases handled in the school?.....

.....

11 .In your opinion, what factors have led to the problems mentioned in 9 above?

..... 12.

Is there a theology of sexuality promoted in the school you head? Yes/ No

13. If yes, can you explain it?

.....

14. Are there Christian activities that help the students preserve the Anglican tradition of sexuality as part of the school program? Yes/ No.

If yes, please mention them.

.....

If no, why?

.....

15. What kind of counselling do you give to the students? (Tick appropriately)

i) Christian based counselling

ii) Secular based counselling

b) Why?

.....

16. Are there any challenges faced in the dissemination of the ATS to students?

Yes / No

17. If Yes, what is the biggest challenge faced in the dissemination of the ATS to students in ACFS

.....

18. Suggest ways these challenges can be overcome

.....

Appendix 4: Interview Guide for Chaplains

1. Name..... 2.Sex.....3.Age.....

4. Level of education

.....

5. Are you a full time chaplain?

Yes/No.....

6. If No, How often do you visit the school where you were posted?

.....

7. What is your role as a chaplain in the Anglican Church founded school?

.....

8. Is there an Anglican Theology of sexuality promoted in the Church founded schools that guides students on what is expected of them in regard to their sexuality? Yes/ No

9. If yes, please explain it.

.....

10. Are there any existing Christian activities within the school through which the ATS is disseminated ton both the students and staff? Yes /No.

a) If yes, mention them

i)..... ii.....

iii)..... iv).....

v)..... vi).....

b) If No, Why?

.....

11. How often do you conduct these activities?

Christian Activity	When it is conducted

11) (a) “How do you rate students and staff attendance of Christian activities? (Indicate whether the attendance is Good, Fair, or Poor)

i) Staff

ii) Students

.....

b) Explain reasons for the rate of attendance in 11 above

.....

12. Are the chapel activities well facilitated by the school? Yes/ No

13. If yes, what is the level of facilitation? (Tick appropriately)

- i) Very good ii) Good iii) Fair iv) Poor

12. Are there cases of sexual immorality in Anglican Church founded schools?

Yes/ No

b). If yes, what are some of the youth/adolescent sexuality challenges that you have to deal with?

i).....

ii).....

iii).....

iv).....

v).....

vi).....

13. In your opinion, what factors lead to the problems mentioned in 12 above?

.....

14. Are you capable of handling these challenges?

Yes/ No.....

a). If yes, how do you handle these challenges?

.....

b). If No, how can you be empowered to handle students' sexuality challenges

.....

14. Do you have Bible study guides to help students in their Bible reading? Yes/No

a) If Yes, mention which

.....

b) If No, explain why

.....

15. Are there any challenges faced in the dissemination of the ATS to students?

Yes / No

16. If Yes, what is the biggest challenge faced in the dissemination of the ATS to students in ACFS

.....

17. Suggest ways these challenges can be overcome

.....

Appendix 5: Sample Questionnaire for Students

1. Name.....2. Sex.....3.Age.....

4. School 5.

Type of school (Tick appropriately)

i) Day ii) Mixed school iii) Girls only iv). Boarding v) Boys only

6. Where do you get holidays from? (Tick appropriately)

i) Mostly urban ii) Mostly rural iii) Half-rural and Half-urban

7) What are some of the sexual problems experienced by the students in your school?

i) ii).....

iii) iv).....

v)..... vi).....

8. In your opinion, what factors lead to the problems mentioned in 12 above?

.....

9. Have you ever been involved in sex? Yes/ No

10. In your opinion, what caused this? (Tick appropriately)

.....

9. Is there an Anglican Theology of sexuality promoted in the Church founded schools that guides students on what is expected of them in regard to their sexuality? Yes/ No

10. If yes, please explain it.

.....

11. Are there Christian activities in the school that have helped you to practice the
ATS? Yes/ No

12a. If yes, specify these activities and how they have helped
you.....

.....

.13 Is the Anglican Theology of sexuality discussed during any of these activities?
Yes/No

14. If yes, in what ways have these teachings have an effect on your sexual behaviour?

.....

15. How would you rate the effort that head teachers, chaplains, Christian teachers and
counsellors are putting in the task of teaching and guiding students in the practice of the
ATS? (Tick appropriately)

(i) Much effort

(ii) Moderate effort

(iii) Little effort

(iv) No effort

16. Did you come with a personal copy of the Bible to school?

Yes/No.....

a) If yes, how often do you read it?

.....

b) If No, Why?

.....

17. Do you have Bible study guides to help you in your Bible reading? Yes/No

a) If Yes, mention which

.....

b) If No, explain why

.....

18. Are there any challenges you have faced that have made it hard for you to understand the teachings of the ATS? Yes / No

19. If Yes, what is the biggest challenge faced in the dissemination of the ATS to students in ACFS

.....

20. Suggest ways these challenges can be overcome

.....

Appendix 6: FGD Guide for Students

1. What is the Anglican Theology Sexuality?

.....

2. Are you born again? Yes/ No

.....

3. If no, why?

.....

4. If yes, in what ways has being born again helped you in practising the ATS?

.....

5. What Christian activity has been very helpful in enabling you practice the ATS?

.....

6. How?

.....

7. What causes students' involvement in pre- marital sex?

.....

8. a) What are the challenges you face in the practice of the ATS in ACFS

.....

b) In what ways do these challenges affect your practice of the ATS

.....

9. Who are your role models in the practice of the ATS?

.....

10. What scriptures have had an impact on your sexual behaviour?

.....

11. How?.....

Appendix 7: Participant Observation Schedule

Date	School	Activities/ Items to be observed	Observation Made	Remarks
		Display of the Church's Vision and Mission statement		
		Display of the school rules on the notice board		
		Copies of the Church's Education Policy in the library Copies of the Bible and other Christian Literature in the library		
		Time table stipulating when various Christian activities are carried out		
		Reporting day checking to ensure students have Bibles, have not carried prohibited materials like phones, or any , pornographic materials		
		School Assembly to find out whether Daily Office is observed		

		Conduct of fellowships, Bible Studies and Sunday services		
		Compound use Dressing code of students, and staff		

Appendix 8: Consent Form for the Parents or Guardians of the Students

Dear Parent,

My name is Mukisa Joy Isabirye (Rev) and I am studying for a PhD in Religious Studies at Kenyatta University. As part of my programme, I am currently conducting a research study entitled: The Anglican Theology of Sexuality; Its teaching and practice among students in Anglican Church Founded Schools in Jinja District, Busoga Region, Uganda.

The study aims at examining the role that the school management committees, head teachers, counsellors and chaplains play in teaching students this theology, effect of these teachings on the students' sexual behaviour and challenges faced that hinder effective teaching of this theology to students in ACFS. The study will thereafter make recommendations about how the Anglican Theology of sexuality can effectively be taught to students in these schools to enable them behave in ways that conform to the teachings of the Bible on which the philosophy of ACFS were established. It involves encouraging virtues of chastity, self-respect, respect for others and decent dressing among others in ACFS.

You are requested to allow your son/ daughter / participate in this study by answering questions in the questionnaire and participating in Focus group discussions which will draw out students' experiences, attitudes and views in regards to the topic of study. Participation in the study will be voluntary and there will be no negative consequences for not participating. Your son/ daughter is free to withdraw at any stage of the research. Confidentiality will be ensured at all times and pseudo names will be used. If you are willing to allow your son/ daughter participate in this research, you may please fill the attached form, to be brought back to the school at the beginning of term one 2017.

If you have any questions or would like more details concerning the study, you can contact me on 0772698149/ 0701100141

.....

Mukisa Joy Isabirye (Rev) (PhD Student)

Consent Form

Instructions:

Please, write your name and sign in the space provided to show you have allowed your son/ daughter to participate in this study.

I _____ a parent/ guardian of

Voluntarily give consent to my son/ daughter my consent to participate in this study. I have been informed about and I understand what the study entails.

I understand that s/he may withdraw from participation at any time and her data will be destroyed forthwith and his/her anonymity will be protected at all times. I give Mukisa Joy Isabirye (Rev.) express permission to use the responses of my son/ daughter in the write up of the research and any future publications or presentations. I also give consent for my son/ daughter to fill in questionnaires or be interviewed and participate in the focus group discussions. I am aware that the recorded information on the tapes will be destroyed after use.

Signature

Date

Appendix 9: Consent for the Students

Dear student,

My name is Mukisa Joy Isabirye (Rev) and I am studying for a PhD in Religious Studies at Kenyatta University. As part of my programme, I am currently conducting a research study entitled: The Anglican Theology of Sexuality; Its teaching and practice among students in Anglican Church Founded Schools in Jinja District, Busoga Region, Uganda.

The study aims at examining the role that the school management committees, head teachers and chaplains and counsellors play in teaching students this theology and the effect of these teachings on the students' sexual behaviour. The study also seeks to identify challenges that hinder the effective dissemination of the ATS to students in ACFS. The study will thereafter make recommendations about how the Anglican Theology of sexuality can effectively be taught to students in these schools to enable them behave in ways that conform to the teachings of the Bible. It involves encouraging virtues of chastity, self-respect, respect for others and decent dressing among others.

You are requested to participate in this study by answering questions in the questionnaire and participating in Focus group discussions that. Participation in the study will be voluntary and there will be no negative consequences for not participating. Your son/daughter is free to withdraw at any stage of the research. Confidentiality will be ensured at all times and pseudo names will be used. If you are willing to participate in this research, you may please fill the attached form, to be brought back to the school at the beginning of term one 2017.

.....

Mukisa Joy Isabirye

(PhD Student)

Consent Form

Instructions:

Please, write your name and sign in the space provided to show you have agreed to participate in this study.

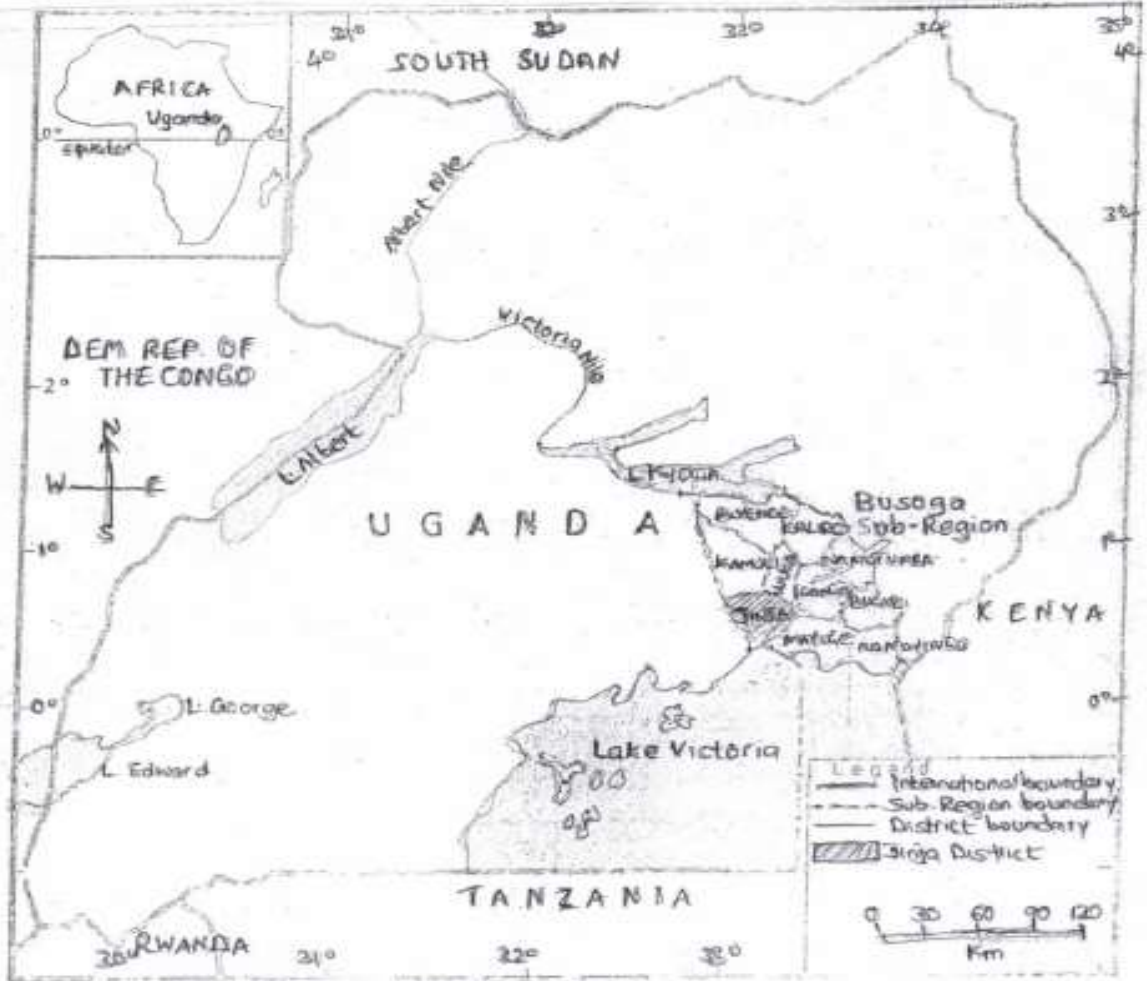
I _____ voluntarily give my consent to participate in this study. I have been informed about and I understand what the study entails.

I understand that I may withdraw from participation at any time and data collected will be destroyed forthwith and that my anonymity will be protected at all times. I give Mukisa Joy Isabirye (Rev.) express permission to use my responses in the write up of the research and any future publications or presentations. I also give consent to fill in questionnaires or be interviewed and participate in the focus group discussions. I am aware that the recorded information on the tapes will be destroyed after use.

Signature

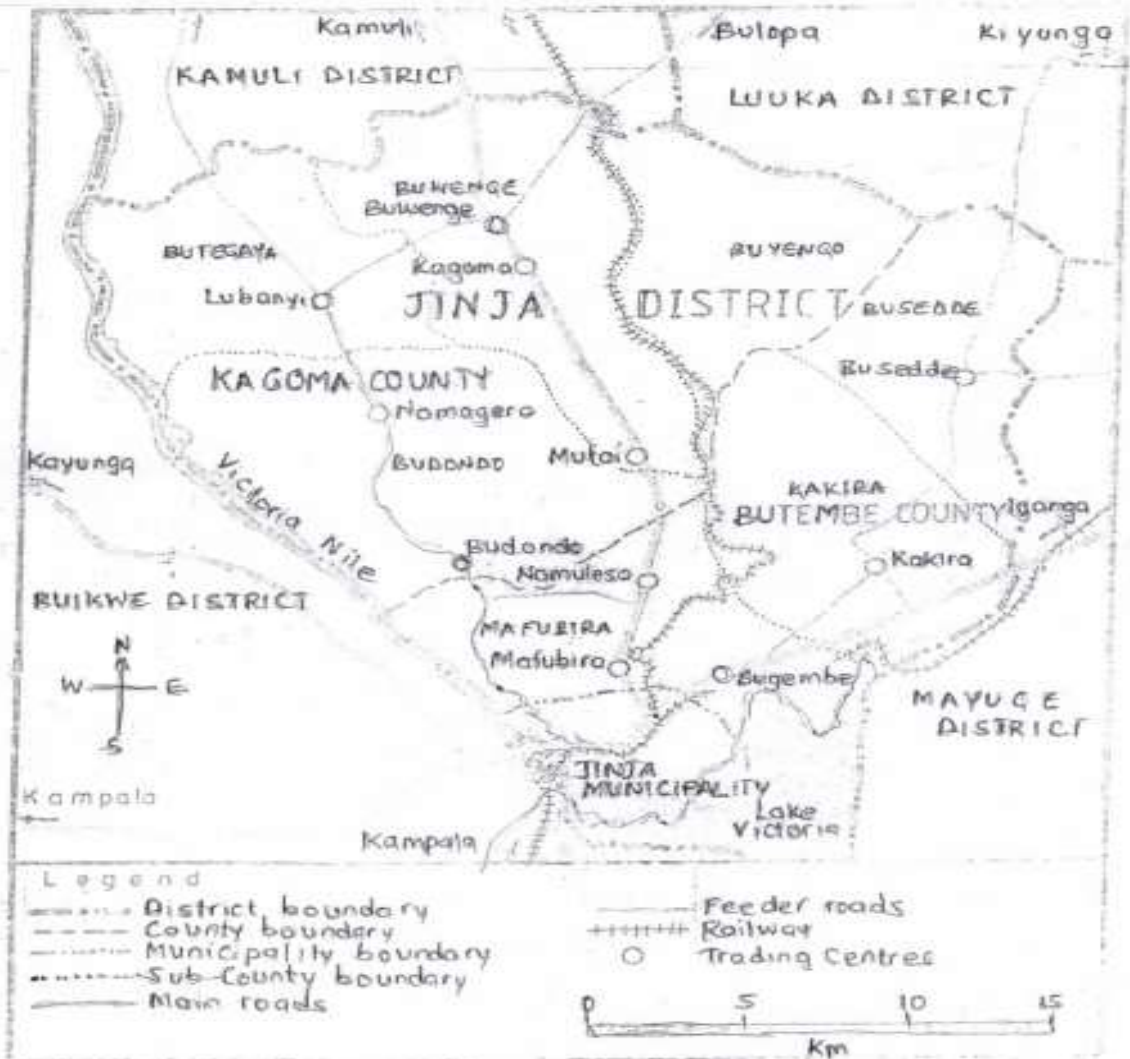
Date

Appendix 10: MAP OF UGANDA SHOWING THE LOCATION OF JINJA DISTRICT.



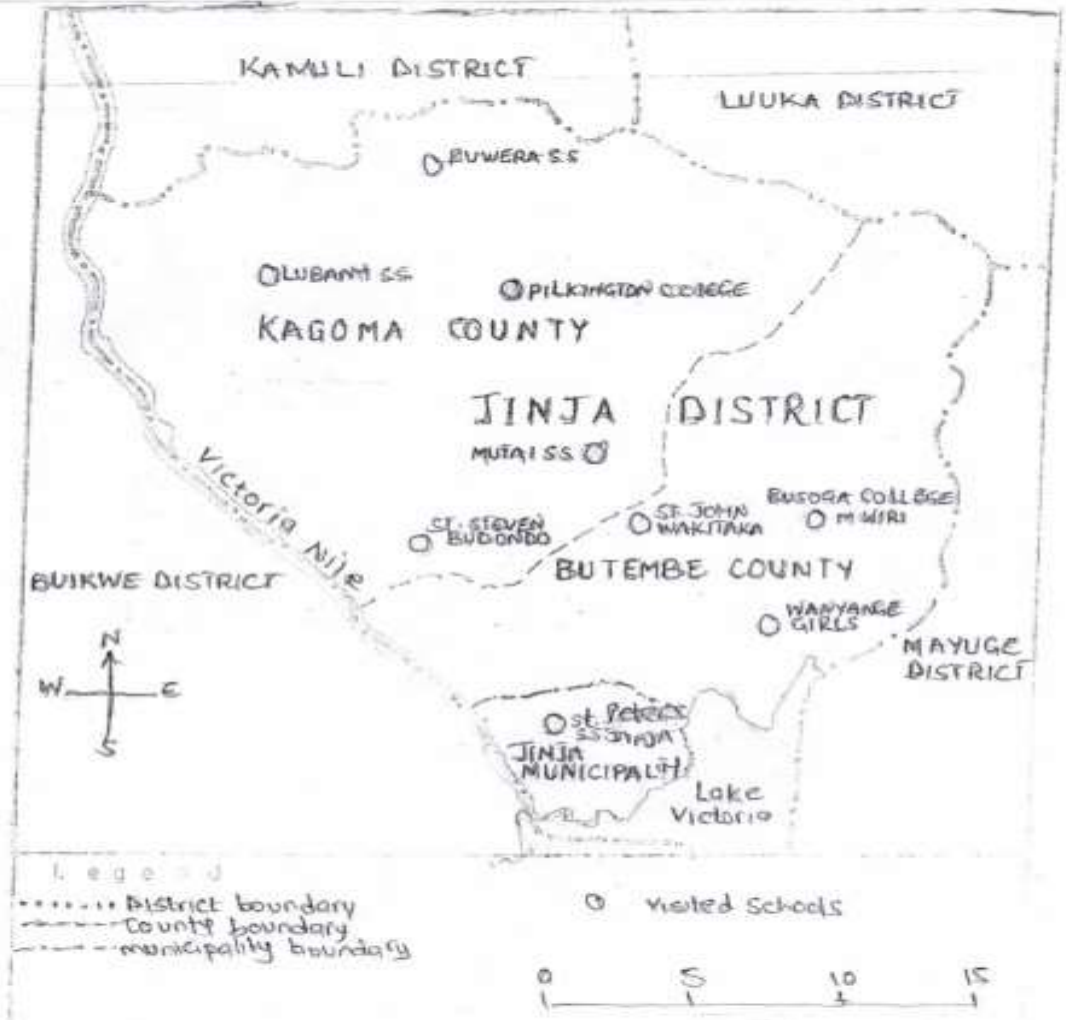
Source: Uganda Government Districts by 2011

Appendix II: MAP OF JINJA DISTRICT



Source: (UBAS) Population and Housing Census 2002

Appendix 12: MAP OF JINJA SHOWING THE SAMPLED SCHOOLS.



Source: fieldwork by the researcher

Appendix 13: SAMPLE COPY OF SCHOOL RULES AND REGULATIONS

Wanyange girls secondary school is an Anglican founded, Government aided girls secondary school, founded in 1959 as a junior school and became a secondary school in 1967.

VISION

The Girl Child as a responsible lady who can fit in the global village.

MISSION

To prepare girls for diversity of opportunities with ability, confidence, resourcefulness and powers of independence in service.

RULE 1: ADMISSIONS

- a) Application for admission must be addressed to the Headteacher of Wanyange Girls Secondary School.
- b) Students must fulfill all the school's admission requirements before the school fully admits them.
- c) Breach of (a) and (b) above or impersonation or forgery will be treated as an unlawful act committed by all parties involved and will lead to automatic cancellation of the admission.

RULE 2: SCHOOL FEES AND POCKET MONEY

- a) All school charges (dues) should be paid in full to the school bank account before reporting to school for all new and continuing students. A student who fails to fulfill this rule may not be allowed in school.
- b) Students' pocket money is kept by the school bursar. The school shall not be responsible for money lost from students in their dormitories or classes.

RULE 3: OBEDIENCE TO AUTHORITY

- a) All students must at all times obey and respect the school authority vested in the Headteacher, Deputies, Teachers, Prefects and all Persons to whom the authority of the Headteacher may be delegated from time to time. Disobedience, rudeness, insubordination, refusal to cooperate with authority, failure to carry out and submit academic assignment/exercise/researches etc. are acts which contravene this rule and shall lead to internal punishment or suspension.
- b) Promotion from one class to the next shall be based on merit and all students shall be required to attain the pass mark as shall be determined from time to time.

- a) All students must adhere to the spiritual programmes organized by the chaplain's office and endorsed by the Headteacher. Anglican, Roman Catholic and Moslem students are catered for by the school programmes. All students are expected to worship from one of the three places above. Any other spiritual programmes outside the above arrangement, unless expressly approved by the Headteacher, are totally prohibited. Breach of this rule shall lead to suspension.
- b) Belongings to religious cults or being in possession of articles, items or symbols associated with devil worship are unacceptable in the school and shall lead to an indefinite suspension.

RULE 7: ORDER AND SILENCE

- a) All students are supposed to follow the school routine at all times. Breach of this rule will lead to punishment.
- b) Students shall not indulge in any behaviour likely to provoke others or cause a breach of order in the school. Breach of this rule shall lead to punishment or suspension.
- c) All students shall observe silence and orderly behaviour during class and preparation time (prep), in the chapel, during prayers, in the dining hall, at assembly, during examination time and other prescribed functions including when there are visitors in the school. Prep is not to be done in dormitories. Breach of this rule shall lead to a warning and/or punishment including indefinite suspension.
- d) No student shall possess or make use of a radio, personal computers, mobile phone, camera, memory card or any other communication gadget while at school. Breach of this rule shall lead to confiscation and indefinite suspension.
- e) Telephone booths have been provided to facilitate communication, but will only be accessible to students on weekends from 4.00 pm to 6.00 pm. Breach of this rule will lead to internal punishment and/or suspension.
- f) No student should be idle and disorderly at school at any time such as dozing in class, loitering on the compound, standing on verandas etc. Breach of this rule shall lead to internal punishment.

RULE 8: PUNCTUALITY

All students shall keep time at all events and functions prescribed by the school timetable. Failure to do so will lead to a warning and/or internal punishment.

RULE 9: LANGUAGE

English is the official medium of communication while at the school. French is the only other language allowed. Breach of this rule shall lead to punishment including suspension.

3

Students shall not take any intoxicants or prohibited drugs and shall not have them in their possession, or act under their influence. Breach of this rule shall lead to suspension.

RULE 14: SMOKING

Possessing or smoking cigarettes, tobacco, pipes or any other noxious substance is prohibited. Breach of this rule shall lead to suspension.

RULE 15: HEALTH

- a) The school medical facilities are open to all students; all illnesses must be reported to the school medical department. Cases beyond the available resources shall be referred to the attention of the parents/guardians. Emergencies shall directly be referred to the nearest hospital through the Headteacher and the Parents/Guardians shall then be duly informed and refund all expenses incurred.
- b) Students shall visit the sick bay at prescribed times only, except for emergency cases.
- c) No medicines shall be kept in the dormitory or by the student. Breach of this rule shall lead to an indefinite suspension.
- d) Concealment of any illness by a parent/guardian or student shall lead to suspension.
- e) Parents/guardians must report all cases of chronic illnesses to the medical staff who will then supervise any prescribed medication. Self medication is prohibited. Breach of this rule shall lead to suspension.
- f) All students shall undergo medical, dental and eye examinations and all other specified tests on the school medical form given to students by fully registered medical officers (Doctors). The medical report shall then be submitted to school on arrival at the beginning of every term. Breach of this rule shall lead to suspension.
- g) Students shall observe the basic rules of hygiene with regard to their bodies and clothing. Washing and bathing shall be done at the designated time and places only. Breach of this rule shall lead to a warning, internal punishment or suspension.
- h) Absence from classes, prep or any other school activity on medical grounds must be accompanied by a written statement from an authorized medical officer. Breach of this rule shall lead to internal punishment or suspension.

RULE 16: BEHAVIOUR

- a) Immoral behaviour, including but not limited to possession of pornographic materials, homo sexuality, indecent exposure of one's body and any form of sexual deviation etc are highly prohibited and shall lead to indefinite suspension.
- b) Any student found to be pregnant or proved to have carried out an abortion will be excluded from the school.

- c) Students must not misuse, abandon or carelessly lose or throw away their personal property. Breach of this rule shall lead to internal punishment.

RULE 20: VISITORS

- a) Students shall be visited only on prescribed visitation days, at prescribed times and within school premises. Breach of this rule shall lead to suspension.
- b) Under no circumstances shall parents/guardians or any other visitors be allowed into classrooms, dormitories or any other specified area, unless permission by school authority is granted. Breach of this rule shall lead to suspension.

- c) Parents/guardians or any visitors are not permitted to carry into school any un-authorized items. Acceptance of such items by the student shall lead to her suspension or indefinite suspension.
- d) At all visitations parents/guardians should seek permission with evidence (card) before talking to their children. Breach of this rule shall lead to suspension.
- e) Days outside gazetted visitation days, parents/guardians are only allowed to visit the school authority/administration. Breach of this rule shall lead to an indefinite suspension.
- f) General/Class visitation days are compulsory to all concerned parents/guardians. Breach of this rule shall lead to summoning of the parent/guardian to school.

RULE 21: PUBLICATIONS AND CORRESPONDENCE

- a) All forms of publications and advertisements for both internal and external circulation, including guest speakers, must be approved by the Headteacher through the respective patrons.
- b) All correspondences concerning school matters shall be carried out through the Headteacher. Any other correspondence shall be null and void. Breach of any of these provisions shall lead to a warning, internal punishment or suspension.

RULE 22: DEMONSTRATION AND STRIKES

Any form of demonstration, riots, incitement or hooliganism intended or likely to cause unrest in or outside the school is highly prohibited and shall lead to indefinite suspension.

RULE 23: ELECTRICITY

Students must not use any unauthorized electrical appliances and interfering with any electrical fitting of the school. Breach of this rule shall lead to suspension.

RULE 24: SCHOOL IMAGE

Every student must strive to maintain and improve the good name of the school at all times. Breach of this rule shall lead to caution or suspension.

Kulwa Katanda ne gwanga lya ib...

Handwritten notes and signatures at the bottom of the page, including a signature on the right and various scribbles on the left.

