

**IMPACT OF ANGLICAN CHURCH AND KENYA ASSEMBLIES OF GOD
TEACHINGS ON SEXUAL BEHAVIOUR CHOICES OF UNIVERSITY
STUDENTS, NAIROBI CITY COUNTY, KENYA**

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C82/11039/2008

**A THESIS SUBMITTED TO THE DEPARTMENT OF PHILOSOPHY AND
RELIGIOUS STUDIES IN THE SCHOOL OF HUMANITIES AND SOCIAL
SCIENCES IN FULFILLMENT OF THE REQUIREMENTS FOR THE
AWARD OF THE DEGREE OF DOCTOR IN PHILOSOPHY OF KENYATTA
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OCTOBER, 2021

DECLARATION

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

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DEDICATION

This Thesis is dedicated to my family and friends for their inspiration, encouragement, and support towards the successful completion of this work.

ACKNOWLEDGEMENTS

I am thankful to God for granting me the determination, perseverance and patience to complete this study.

I acknowledge my supervisors Dr. Margaret Gecaga and Dr. Josephine Gitome for their support, talented guidance, patience and professional advice, which has been instrumental in completing this Thesis. I further wish to appreciate my field assistants, Sammy Gathuru, Dr. Tom Oriwo, and Mr. Josphat Wangila who have been of great assistance in proofreading and refining the work.

I wish to thank my husband, Shadrack Rotich who provided constant support, motivation and encouragement. I wish to further thank my children, Mrs. Diane Siboe, Tracy Chebet, Naomi Chemutai, and Keziah Cheptoo for their understanding and support as well.

I am indebted to also thank the chaplains, administrators, and counsellors of Kenyatta University, Jomo Kenyatta University of Agriculture and Technology, and Daystar University, for participation as key informants for the study.

I acknowledge the contributions of my respondents for taking time out of their busy schedules to participate in this study.

To all of you, I extend my great appreciation, and May God always shower you with blessings.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
LIST OF TABLES	xi
LIST OF FIGURES	xiii
ABBREVIATIONS AND ACRONYMS	xvii
ABSTRACT	xix
CHAPTER ONE	1
1.0 INTRODUCTION AND BACKGROUND OF THE STUDY	1
1.2 Background to the Study	1
1.3 Anglican Church Youth Programs	11
1.3.1 The Anglican Church Theology of Sexuality.....	12
1.4 Kenya Assemblies of God Youth Programs.....	13
1.4.1 The Kenya Assemblies of God Theology of Sexuality.....	15
1.5 Statement of the Problem	16
1.6 Purpose of the Study.....	18
1.7 Objectives of the Study	18
1.8 Research Questions	19
1.9 Research Premises	19
1.10 Justification and Significance of the Study	20
1.11 Scope and Limitations	23
CHAPTER TWO	26
2.0 LITERATURE REVIEW, THEORETICAL AND CONCEPTUAL FRAMEWORK	26

2.1. Introduction	26
2.2. Pertinent Sexual Behaviour Practices among University Students	26
2.3. ACK and KAG Sexuality Teachings.....	38
2.4. Church Affiliation and Sexual Attitudes of Students	51
2.5 Challenges Faced by Students in the Application of Christian teachings in universities.....	65
2.6. Theoretical Framework	68
2.6.1. Social Identity Theory	69
2.6.2. Theory of Moral Development.....	73
2.6.3. Smith Theory of Moral Sentiments	76
2.7. Conceptual Model	80
2.8 Conceptual Framework Model.....	83
2.9. Chapter Summary	84
CHAPTER THREE	87
3.0 RESEARCH METHODOLOGY.....	87
3.1 Introduction	87
3.2 Research Design and Rationale for the Design	87
3.3 Area of the Study.....	88
3.4 Population of the Study	90
3.5 Target Population	91
3.6 Sampling Technique and Sample Size	92
3.6.1 Probability Sampling Technique	92
3.6.2 Sample Size Determination	92

3.6.3 Selection criteria of Non-Probability Sampling	94
3.6.4 Inclusion and Exclusion Criteria	95
3.7 Study Variables	96
3.7.1 Independent Variables	96
3.7.2 Dependent Variables	98
3.8 Research Instruments.....	98
3.8.1 Questionnaires	98
3.8.2 Interview Guide	99
3.9 Pilot Study	101
3.9.1 Validity of the Questionnaires.....	102
3.9.2 Reliability of The Instruments.....	102
3.10 Data Collection Analysis Procedure.....	102
3.11 Data Management and Analysis Procedures	103
3.11.1 Data Management Plan.....	103
3.11.2 Analysis of Quantitative Data	104
3.12 Ethical Considerations	106
CHAPTER FOUR.....	108
4.0 DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION.....	108
4.1 Introduction	108
4.2 Thematic Data Presentation and Analysis	108
4.3 Socio-Demographic Characteristics of Respondents	109
4.3.1 Age Cohort	109
4.3.2 Gender	110

4.3.3 Academic Year	111
4.3.4 Denomination	112
4.4 Descriptive Analysis.....	116
4.4.1 Descriptive Statistics of Element of Sexual Behaviour Choices.....	117
4.4.2 Effect of Church Teachings on Sexuality Choices.....	123
4.4.3 Descriptive Analysis of ACK and KAG Teachings on Sexuality.....	126
4.5 Establishing Relationship between ACK and KAG Teachings and Pertinent Sexual Behaviour Choices.....	128
4.5.1 Correlational analysis	129
4.6 Bivariate Analysis of the Effect of Church Affiliation on Sexual Behaviour Choices	134
4.6.1 Descriptive Statistics for Church Affiliation.....	135
4.6.2 Assessing the Correlation between Church Affiliation and Sexual Behaviour Choices	138
4.7 Multivariate Analysis of Relationship between Christianity and Sexual Behaviour Choices	145
4.7.1 Analysis of relationships between Protestant Sexuality Teachings, Church Affiliation and Sexual Behaviour Choices	145
4.8 Challenges Faced by Students in the Application of Sexuality Teachings in the Selected Universities, Derived from FGDs.....	147
4.8.1 The Liberal Sexual Environment in Campus	147
4.8.2 Weaknesses in Peer Counselling as a Challenge as Explained by IDIs.....	148
4.8.3. Weakness in Church Teachings on Sexuality	150

4.8.4 Weakness in Mentorship Programme.....	152
4.8.5 Lack of Parental Involvement and Supervision.....	153
4.9 Strategies and recommendations on how to deal with Negative Sexuality, drawn from IDIs.	153
4.9.1 Emphasizing the Moral Value of Avoiding Negative Sexuality	153
4.9.2 Emphasizing Costs of Negative Sexuality	155
4.9.3 Using Youth to Pass on Sexuality Information	156
4.9.4 Forging Partnerships with Counselling Bodies	156
4.10 Conclusion of the Findings.....	157
5.0 SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS	160
5.1. Introduction	160
5.2 Summary of Findings	160
5.2.1 Analysing Pertinent Sexual Behaviour Practices of ACK and KAG students in Selected universities in Kenya.....	161
5.2.2 ACK and KAG teachings and Sexual Behaviour Choices	162
5.2.3 Church Affiliation and Sexual Behaviour Choices	164
5.2.4 Challenges faced by Christian Union Students in the Application of ACK and KAG Teachings in Selected Universities	166
5.4. Recommendations	170
5.4.1. Recommendation for Practice	170
5.4.2 Recommendation for Policy	174
5.4.3 Suggestion for Further Research	174
APPENDICES	200

Appendix I: Tentative Chapterization	200
Appendix II: Work Plan	201
Appendix III: Research Budget	202
Appendix IV: Acceptance Letter to Respondents	203
Appendix V: Questionnaire to Students	205
Appendix VI: Interview Guides	210
Appendix VII: Map of Kenya showing Nairobi County	211
Appendix IX: Letter from NACOSTI	214
Appendix X: Permit from NACOSTI.....	216
Appendix XI: Letter from Graduate School.....	218
Appendix XII: Letter from Department	220
Appendix XIII: Letter to Chaplain	222

LIST OF TABLES

Table	3.1.	Target	Population	
				91
.....				
Table 3.2.	Student Samples in Selected Universities			93
Table 3.3.	Summary of In-Depth Interview and Focus Group Discussion (IDIs and FGDs)			95
	Respondents	from	Selected	
	Universities			95
Table 4.1	Responses	on	Pertinent Sexual Behaviour	
	Practices			117
Table 4.2	Descriptive Statistics of Pertinent Sexual Behaviour Practices of Respondents			120
Table 4.3.	Respondents Belief on Statements Related to Sex and Beliefs			126
Table 4.4.	Correlation between Pertinent Sexual Behaviour Practices			129
Table 4.5.	Simple Linear Regression Results for Relationship between ACK and KAG Teachings and Pertinent Sexual Behaviour Choices			130
Table 4.6.	Regression Coefficients for Effect of Protestant Teachings on Sexuality on Sexual Behaviour Choices of Students			130
	a			
Table 4.7	Regression Coefficients of Model Effect of Elements of Pentecostal and Sexuality Teachings and Sexual Behaviour Choices of Students			Error! Bookmark not defined.
Table 4.8.	Responses on Statement Relating to Intensity of Spiritual and Religious Activities Based Church Affiliations			135
Table 4.9.	Descriptive Statistics on Composite Score of Statements about Church Affiliation			137

Table 4.10. Model Summary of Relationship between Church Affiliation and Sexual Behaviour	Choices
'b	139
Table 4.11 Model Summary of Relationship between Church Affiliation and Sexual Behaviour	Choices
'b	140
Table 4.12 Regression Coefficients for Relationship between Indicators of Church Affiliation and Sexual Behaviour Choices ^a	141
Table 4.13. Model Summary for the Effect of ACK and KAG teachings and Church Affiliation on Sexual Behaviour Choices ^b	145
Table 4.14. Regression Coefficients for Effect of ACK and KAG teachings and Church Affiliation on Sexual Behaviour Choice of Respondents.....	146

LIST OF FIGURES

Figure	2.1		Conceptual
Model.....			74
Figure	4.1	Distribution of Respondents by	
Age.....			110
Figure	4.2	Distribution of Respondents by	
Gender.....			99
Figure	4.3	Distribution of Respondents by Year of	
Study.....			98
Figure	4.4	Distribution of Respondents by Church	
Affiliation.....			99
Figure	4.5	Depiction of Responses on Church Teachings on	
Sexuality.....			113
Figure	4.6	Importance of ACK and KAG teachings on	
Sexuality.....			102

OPERATIONAL DEFINITIONS OF TERMS

Adolescents: This refers to emerging adults who are transitioning to adulthood.

Belief: This refers to firm steady adherence to biblical values, such as chastity or holiness.

Christian Commitment: Christian commitment refers to a determined effort to strictly follow and apply Protestant and Pentecostal teachings on sexual values, attitudes, and behavior.

Church Affiliation: A person, institute, corporation, or other entity has joined or supports a religious denomination or a portion of a religious denomination. Belonging to the Anglican Church of Kenya (ACK) or the Kenya Assemblies of God are two examples of church affiliation (KAG).

Church: is a religious group or organization that meets in a specific place. Many are legally formed, with constitutions and by-laws, have offices, employ clergy or lay leaders, and, in countries where it is permitted, frequently seek non-profit corporation status.

Emerging Adults: This refers to emerging adults at undergraduate levels of education, typically between the academic years of 1-7.

Ethical reasoning: refers to ability to apply in action the teachings from church backgrounds while making choices on sexuality in universities.

Marginal Churches: refers to the small churches that retain an identity of the main church with persons who are non-member affiliate.

Moral Reasoning: refers to ability to tell the difference between good and evil from the perspective of respective church teachings on sexuality.

Negative Sexuality: Negative sexuality is used to refer to sexual behaviour choices, that can be deemed permissive, illicit, anti-social, or dangerous. It also refers to social politics on sexuality which is marked by a negative attitude towards what is sexual and erotic.

Pentecostal Sexuality Teachings: This refers to very conservative biblical teachings on personal salvation, followed by much reading and application of scriptures relating to permissive and non-permissive sexual behavior choices. In this study the Pentecostals refer to the KAG Church.

Peripheral Churches: refers to the type of churches that are non-mainline, and that do have a bonding type of social capital. Peripheral churches are characterized by tightly-knit social ties and organizational loyalty.

Pertinent Sexual Behaviour: This refers to the sexual behaviour choices that include, all sexual responses that are permissive or non-permissive associated with students in general as well as Christian students in the selected universities.

Protestant Sexuality Teachings: This refers to ACK biblical teachings on permissive and non-permissive sexual behaviours taught and practiced by Protestant groups or individual persons.

Protestant: a member or follower of any of the Western Christian Churches that are distinct from the Roman Catholic Church and follow the Reformation's ideas, such as the Baptist, Presbyterian, and Lutheran Churches. The term Protestant in this study refers to the ACK Church.

Religion: In the study, this refers to Christianity, and it's set of beliefs, norms and practices.

Religiosity: In the study, this refers to the practice of Christian beliefs and practices.

Sexual Attitudes: relates to sexuality's values and ideas. These attitudes are founded on familial and societal ideas on sexuality, sex education (both official and informal), and past sexual experience, and shown in a person's sexual behaviour.

Sexual Behaviour: This is defined in the study as the practice that characterizes the sexual lives of students in universities, for example, abstinence and negative sexuality.

Sexual Beliefs: It represents attitudes towards sexuality, including abstinence. These beliefs frame sexual behaviours, including permissive and non-permissive ones.

Sexual Ethics: In the study, refers to values espoused by ACK and KAG students in selected universities.

Spirituality: Is defined in the study as inward or intrinsic beliefs or religious orientation, that express the inward convictions that a person has about the supernatural and/or one's relationship with a supernatural being.

Teachings on Sexuality: These are ACK and KAG Christian norms, values, and beliefs drawn from scriptures and based on biblical texts. They include topics such as sexual sensations, ideas, desires, and interactions with others. People might be physically, sexually, or emotionally appealing, and sexuality lessons take into account all of these factors.

They can also be termed as beliefs, self-concepts, which undergird and influence the sexual practices of students in universities, for example, the belief (non-permissive) that God is holy and expects believers to be holy as well.

ABBREVIATIONS AND ACRONYMS

ABC	Abstain, Be faithful, Condom use (ABC formula in HIV/AIDS campaigns)
ACK	Anglican Church of Kenya
AIC	Africa Inland Church
AIDS	Acquired immunodeficiency syndrome
ANOVA	Analysis of Variance
CITAM	Christ Is the Answer Ministries
CPK	Church of the Province of Kenya
CU	Christian Union
FGDs	Focused Group Discussions
HIV	Human Immunodeficiency Virus
IDs	In-Depth Interviews
KAG	Assemblies of God
KNBS	Kenya National Bureau of Statistics
KUPCA	Kenya Universities Professional and Counsellors Association
NACC	National AIDS Control Council
NACOSTI	National Commission for Science, Technology, and Innovation
NBC	Nairobi Baptist Church
NT	New Testament
OT	Old Testament
PASW	Predictive Analytic Software
ROPES	Rites of Passage Experiences

SDGS	Sustainable Development Goals
SPSS	Statistical Package for Social Sciences
SSIs	Semi-Structured Interviews
STDs	Sexually Transmitted Diseases
STIs	Sexually Transmitted Infections
U.S. A	United States of America

ABSTRACT

Christian teachings promote moral development among emerging adults especially those in universities. The Christian faith's beliefs have a psychological impact on developing individuals because they may affect their sex views and attitudes. According to biblical views on sexual morality, sex is holy and should only be shared by married couples. The purpose of the study was to investigate how ACK and KAG teachings in sexuality, influence sexual behaviour choices among university students in Nairobi. The specific objectives of the study were to; analyse the pertinent sexual behaviour practices of students, establish ACK and KAG sexuality teachings that shape how respondents characterise negative sexuality, how church affiliation determines the sexual behaviour choices, and assess the challenges faced by students in applying ACK and KAG sexuality teachings. The study utilized the Social Identity Theory, Kohlberg Theory of Moral Development and Smith Theory of Moral Sentiments of the effect of religion on human behaviour. The study applied a mixed research design that combined qualitative and quantitative cultures of inquiry. Data were collected using structured questionnaires, In-depth Interviews schedules and Focus Group discussions, and analysed by use of Predictive Analysis Software (PASW). The quantitative methodology saw the targeting of a sample of 334 students from 3 selected universities, who were frequent members of Bible study fellowship in the selected universities. The Study followed the cross-sectional descriptive design and use of inferential statistical analysis. The qualitative methodology employed purposive and criterion sampling of a total of 42, who were; administrators, counsellors and focus group discussions that involved leaders of Christian Union groups. About objective one, the study found that the prevalence rate for negative sexuality was high. It was caused partly by weakness in peer and mentoring programs as well as inadequate parental involvement in the social life of students. About objective two, the findings observed that ACK and KAG teachings were significant predictors of sexual behaviour choices. ACK and KAG teachings were adequate for helping respondents avoid negative sexuality. The study findings from objective three established that church affiliation had a significant, predictive effect on sexual behaviour choices. Objective four study findings identified several factors that were hindering students from following proper Christian teachings on sexuality. The study concludes that these factors include lack of adequate teachings on sexuality, before and during their tenure at the university. Observed too is the permissive culture in universities and weak interventions, such as peer counselling and mentoring programmes. The study recommends that there is a need to intervene through a multi-pronged strategy that seeks to affirm biblical values on sexuality and strengthen intervention designed to help emerging adults avoid risky or negative forms of sexuality. This study has shown how sexuality teachings work to shape sexual attitudes towards negative sexuality.

CHAPTER ONE

1.0 INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction

This chapter includes an introduction, background information, and a statement of the research problem, as well as the study's aim and objectives, research questions, premises, and justification and importance.

1.2 Background to the Study

Religion plays a significant role as a morale builder in societies. It is an influential socializing agent that controls people's actions and habits. Participation in religious activities, rites, and practices is characterized as religiosity (Graham, & Haidt, 2010). It allows a person to gather experience and put a religion's precepts into practice. Religious affiliation, frequency of religious attendance, quantity of religious activity participation, and spirituality are all characteristics considered. The development of moral thinking has been linked to religiosity. People who belong to conservative religious denominations tend to exhibit conservative sexual attitudes and conduct, and the converse holds (Smith, 2003).

Collumbien et al. (2006) studied sexual behaviour actors in 59 nations throughout the world and discovered that cultural norms, particularly religious norms, tend to influence attitudes about sexual activities and thus explain conservative sexual behaviour. Delaying the beginning of sexual activities is one example. Religious

engagement tends to restrict, and even change, sexual behavior, according to study conducted in Africa (Trinitapoli, 2006, Regenerus, 2006).

According to Landor *et. al.* (2011), Religiosity has a limiting influence on an individual's attitude toward sex participation and appears to postpone sexual debut among emerging adults. In comparison to individuals who did not participate in religious activities, Bearman and Brückner (2015) discovered that those who did postponed their sexual debut on a regular basis. Churches and religious groups, according to Mastai (2010), are powerful social and cultural institutions that influence and control sexual behaviour. Religion plays a significant role as a morale builder in societies. Participation in religious activities, rites, and practices is characterized as religiosity (Graham, & Haidt, 2010). It allows a person to gather experience and put a religion's precepts into practice. Religious affiliation, frequency of religious attendance, quantity of religious activity participation, and spirituality are all characteristics considered. The development of moral thinking has been linked to religiosity. Religious individuals favor Kohlberg's conventional level of moral reasoning because it gives three degrees of moral development (Duriez and Soenens, 2006) that are observed in human beings and these are; pre-conventional, conventional and post-conventional ones.

A study done by Zaidi *et. al.* (2014) on the impact of religious affiliation on premarital sexual behaviour among emerging adults in Canada was examined, and it was

revealed that the two had a causal relationship. Emerging adults' Premarital sex is often avoided by those who identify with conservative/Pentecostal Christian groups. This premarital sex limiting impact of Christian connection was likewise shown to be significant among emerging adults in Nigeria who attended Christian gatherings. (Morhason-Bello *et. al.* 2008).

A study by Nishimura *et. al.* (2007) on sexual behaviour in Mauritius, found out that emerging adults Those who follow a certain religion are less likely to engage in sexual activity than those who do not follow any faith., hence religious affiliation, among the Christian community, seems to moderate the relationship between sexual attitudes and sexual practices.

Differences in sexual behaviour choices exist between and Pentecostal and charismatic and non-Pentecostal and non-charismatic churches, such as the Anglican, Methodist, and Presbyterian denominations. Drawing from the holiness movement, Pentecostal and charismatic churches have conservative sexual attitudes, placing a lot of emphasis on personal holiness, which rests on avoiding sexual sin (Ware, 2011.) Non-Pentecostal and non-charismatic churches have a comparatively weaker emphasis on personal holiness. Based on teachings from the East African Revival Movement which highlighted sinners' conversion and the spread of the gospel from one country to another, Pentecostal and charismatic churches have daily submission to Christ and frown at churches that have the formal atmosphere and liturgical emphasis of mainline churches. Adherents of the East African Revival Movement blamed the mainline

churches for not doing enough to fight the effects of the cultural forces in society that were hindering Christianity; made up of the word on the spirituality of Christians (Craig, 2013). In a variety of methods, they place high demands on members' behaviours, beginning with a focus on personal salvation. The charismatic faith's intense subjective experience is accompanied by an almost insatiable need for in-depth Bible study, prayer, and worship activities. Biblical literacy is frequently described as "prodigious." (Garner, 2000).

According to studies comparing Christian faiths, members of Pentecostal churches are less likely to engage in premarital sex than members of other denominations, (Takyi,2003; Dilger,2007; Isiugo-Abanihe,1994).

To illustrate, the Kenya Assemblies of God, Pentecostalism's characteristics include belief in the Holy Spirit's work, healing, a focus on personal purity, Bible knowledge, and personal accountability.

The majority of studies investigating denominational disparities in sexual behavior patterns do not speculate on the reasons for variances in Christian groups' abilities to transfer information and influence behavior among their followers. However, several academics have pointed out that what churches teach about sexual conduct is not the only, or even the most important, factor in influencing congregants' sexual behavior (Garner, 2000; Gusman, 2009). Sadgrove (2007) concluded that spending most of one's time with individuals who have similar beliefs was more important than preaching to influence behavior among university students at the Kampala Pentecostal

church in Uganda. In this manner, young people encouraged one another in making countercultural sexual choices.

Garner (2000), Indoctrination, religious and subjective experience, exclusion, and socialization were considered as four qualities of churches that would determine their capacity to influence individual members' behavior. Pentecostal churches had the lowest reported rates of premarital sex among the three groups he examined in Kwa Zulu-Natal Province, South Africa, since they had high levels of all four qualities. In churches, the notion of social capital is being used to health and social interaction.

Non-mainline churches with a 'bonding' kind of social capital are defined as "peripheral churches" by Agadjanan and Menjivar (2008). Close social relationships and organizational dedication were hallmarks of peripheral churches.

Mainline churches, on the other hand, were classified as having a 'bridging' form of social capital, with fewer internal social links but stronger linkages to other organizations, according to the study. (Kagama, 1991; Clendenen, & Waggoner, 2008). Agadjanian (2005) and Menivar (2008) determined that weak or bridging relationships inside mainline churches facilitated access to outside information and the discussion of less personal, more abstract concerns. They concluded that the bonding or strong relationships found in peripheral congregations are more suitable for exchanging sensitive information and personal sentiments. One important impact on the lives of youngsters in the largely Christian setting of many African societies is their local church. The local church fosters a social atmosphere in which young people are less compelled to participate in sexual relationships and are more conscious of

their behavior in front of their Christian peers (Smith, 2003). The outcomes of this accountability might be varied, if not harmful, in that some people disguised their sexual activities to keep their image in line with the church's beliefs. This mechanism of promoting sexual chastity had stronger positive effects in combating negative sexuality than the approach taken by the government of merely passing on messages about sexual abstinence. According to Sadgrove (2007), the government approach simply dropped into a context that seems to have, embedded permissive sexual culture, without challenging the attendant attitudes and beliefs that sustained this.

According to Kagema, (1991) In Kenya, for example, two-thirds of people over the age of 15 are members of one of the country's 55,000 church parishes. and the churches articulate prescriptive values that distinguish desirable sexual behaviour from undesirable sexual conduct.

Also in Kenya, many churches that originated from East African Revival and Reformation movements have programmes (Lutheran, Baptist, Presbyterian, Methodist, United Church of Christ) that teach youths on sexuality; yet, emerging adults still display double standards. Although there is evidence that highly religious kids are less likely than less religious teenagers to participate in high-risk sexual behavior, according to Kabiru and Orpinas (2009), a rising body of evidence shows that the protective impact of church participation is larger for Pentecostal church members than for mainline church members in general. Despite the fact that sex education is taught consistently throughout Christian faiths, Protestant and Pentecostal

Christian sexual moral teachings can be summarized into a rigid emphasis on three words: chastity, abstinence and fidelity (Munthali, Chimbiri, & Zulu, 2004; Garner, 2000; Agadjanan, 2005). These sexual directives acknowledge God's will for humankind as always good and that they protect the will of God for sexuality (Chesnut, 2003; Mariano, 2004, Tracy, 2006).

A study by Smith, (2010) indicates that the church, as a socialization agency, may play a critical role in influencing sexual decision-making among emerging adults and young adults, since it has traditionally been regarded accountable for prescribing norms and standards of sexual behavior.

Smith (2010) contributes to the development of an integrated account of Christianity's positive effect on the lives of American emerging adults by elucidating this concept.

This author proposes a set of paths for Christianity to operate directly, grouped around the dimension of moral order. Moral directions, role models, and spiritual experiences are three variables he examines in this level. These variables, according to Smith (2010), create normative views of what is good and evil, right and wrong, directing human awareness. One of the main concerns of certain Brazilian churches, particularly Pentecostals and Catholic charismatic congregations, is the display of Christian principles in a secular culture (Cleary, 2007).

They lay a strong focus on closeness, particularly in relation to family, habits, and sexuality (Pierucci, & Prandi, 2000). Pentecostalism's pietism and conservative principles are emphasized in most research. Premarital sexual intercourse and pregnancy are forbidden in Pentecostal practical theology (Chesnut, 2003; Mariano,

2004, Tracy, 2006). Similarly, the Catholic charismatic movement has taken a stand against promiscuity and has offered encouragement to young people who choose to stay celibate until marriage. (Cleary, 2007).

Studies were done in Moi University, for example, have shown that; pre-marital sex, Cohabitation, sexual promiscuity, sexual violence, lesbianism, bisexuality, prostitution, and pornographic watching, creation, and distribution are all commonplace (Mutungi, & Adams, 2007). The media, their friends, their parents, instructors, and religious organizations are some of the places that emerging adults receive knowledge about sex.

The press, both traditional and digital, are highly utilized by emerging adults, to carry on negative sexuality, through activities such as sexting (Cooper, Quayle, Jonsson, & Svedin 2016).

Emerging adults get sex-related information from a variety of sources, some of which are incorrect and untrustworthy. (Mosavi, Babazadeh, Naimabadi, & Shariati, 2014).

As a result, teenagers who are regularly exposed to sexual content in the media are more than twice as likely as those who are seldom exposed to sexual content to engage in early sexual behaviour. High levels of religious participation were positively linked with more conservative sexual views, especially attitudes toward premarital sex, according to a study conducted in Kenya to determine the relationship between Protestant doctrines and attitudes toward premarital sex (Gyimah, Kodzi, Emina, Cofied, & Ezech, 2013).

Those with higher degrees of religious participation were shown to be less likely than students with lower levels of religious commitment to participate in coital sex (Kihara, 2013, Lehrer, 2004).

The majority of Kenyans are Christians who frequently attend church services. According to the Kenya National Bureau of Statistics, 82.5 percent of Kenyans see themselves as Christians, while 11.1 percent regard themselves as Muslims. Hindu, Traditional Religion, and non-religious groups make up the remaining 6.4 percent, suggesting that Christians make up the majority of Kenyans. It's also worth noting that religious organizations in Kenya may become a barrier to healthy sexual behaviours among Kenyans.

The university environment creates a cultural situation in which there are few social impediments to sexual activity. As such, the prevalence rate of sexual activity in this setting tends to be high (Gitonga, Sinyard, & Gachuri, 2012; Othero & Opil, 2009). There seem to be differences in sexual behaviour based on the religious affiliation to which students belong. Students who belong to denominations that emphasise pietism and conservative sexual attitudes seem better able to stand up to the cultural environment at universities, relative to students who belong to non-pentecostal denominations.

This is because these students, operate Their theology should be the theology of those congregations inside a certain church structure. According to Mambo (1973), The predominance of public confession of personal sin was one of the most striking and contentious aspects of the East African Revival when it arose as an unique movement

in Rwanda and Uganda in the early 1930s. Many of the sins that African converts had kept concealed became apparent during the revival. Many acknowledged to stealing goods from mission stations or other workplaces, confessed to sexual transgressions, and even brought 'witchcraft' artifacts to be burnt during revival fellowship gatherings.

Revivalists honed their moral discernment. They were on the lookout for any indication of wrongdoing in their own lives, and they sometimes went so far as to publicly identify the faults of others. The whole history of the East African Revival in the Mainstream Protestant churches have been intimately associated with the movement, and it has persisted as a renewal movement within these churches.

The first Anglican Missionaries of Kenya, Jonathan Ludwig Kraft and Johannes Rebmann arrived in the 1840s and started the Church of the Province of Kenya and which later became more independent and was called the Anglican Church of Kenya. They made great attempts to offer the Gospel of Jesus Christ to the people of Kenya. In 1970 Despite this, it has developed a distinct though unwritten theology, focusing on conversion and confidence that one is saved in a personal way by Jesus Christ, Mambo (1973). Anderson, (2004), further explains that along with the revival in East Africa, a wave of Pentecostalism also emerged in East Africa in 1912, with the arrival of the first Pentecostal missionary from Finland.

In 1918, North American christians, established a mission that later was affiliated with Pentecostal Assemblies of Canada, in East Africa. In 1967, American Pentecostal missionary, Dale Brown founded the Kenya Assemblies of God in Kenya.

1.3 Anglican Church Youth Programs

According to ACK Constitution, there is existence of youth programs that authenticate stands on the church core teachings for the congregants. The youth ministry has several arms which among them are; the Sunday school for the young ages and the boys and girls brigade youth ministry. Sunday school focuses on the Sunday services for the Children and other follow-up forums done either at home or in church.

Children are taught from the early ages of 4 years, on basic knowledge of the gospel like; bible characters, introductory Bible knowledge on the subject of Sin and forgiveness through storytelling. The children ministry aims at assisting youngsters in developing a personal relationship with Jesus Christ.

The age bracket of ages 13 and 14 years are referred to as teens and this category of youth, are mostly those in class 8 of the 8-4-4 system of education. The youth category from 15-18, is referred to as the brigade group of youth. Mentorship for this group is designed to impart life skills to the Boys as they grow to become men and girls grow to become women.

They are taken through Rites of passages at 15 years called “ROPES”, a weeklong camping program, aimed at teaching them Christian values through rigorous individual and group experiences. They are taught on sexual purity, overcoming temptations among other topics. Those in the age bracket of 19-24 years post teens

youths that have gone through high schools to; colleges, training institutions and universities.

The post-teen youths are in a unique category of their own, where teachings by trained youth pastors are offered, in their youth church. On Sundays, the teens have their services where topics that are relevant to their needs are taught. The youth also have annual camps known as KAYO (Kenya Anglican Youth Organisation) conferences where such topics on sex and marriage are often addressed. The parents and guardians are encouraged to act as models to the emerging adults, on matters of sexuality. It is known in the Anglican church that members, Bishops, Priests, and Lay Leaders who violate the stipulated rules of conduct, get demoted, suspended or expelled (https://en.m.wikipedia.org/wiki/Anglican_Church_of_Kenya).

1.3.1 The Anglican Church Theology of Sexuality

According to Carr and Williams,(2002) ACK defines Sexuality as purity necessitates reverence for the divine in all matters of the flesh.

They believe that a believer's body is the temple of the Holy Spirit, and that maintaining purity in all sexual interactions allows the believer's body to remain an unpolluted temple of the Holy Spirit. The Anglican Theology of Sexuality is based on the broader Christian Theology of Sexuality, and sexuality is seen as having a divine origin by them. Christians, according to Carr and William (2002), recognize that human sexuality is good since it originates from the creator.

God's care for bodies extends to sex, according to John (2002). Because God created sex organs and hormones for a divine purpose, humans are sexual by nature, and sexuality is one of God's gifts to mankind.

Similarly, John (2002), as well as King and Roeser (2009), believe that sex should be confined to marriage, where it serves both a biological and spiritual purpose.

They emphasize that the Bible is explicit in its teaching that sex is a biological and spiritual seal of the married union. As a result, marriage is the sole appropriate setting for sex. By providing a solid Christian basis via teaching, mentoring, and capacity development, these adolescents are able to grow in faith and enjoy life to the fullest.

1.4 Kenya Assemblies of God Youth Programs

In 1967, American Pentecostal missionary Dale Brown, founded the Kenya Assemblies of God (KAG) which is a Pentecostal church, in Kenya. In 1970 other missionaries; Jimmy Beggs, Del Kingsriter, and Glen Ford joined in to work along with the pioneer missionary in teaching the Gospel. At KAG Church, a lot of programs are offered for all the congregants, beginning from the children to all ages. Children ministry exists from ages 3-4, where storytelling, use of role-plays, are used to teach the basics of Christianity. The children of ages 5-9 focus, is on equipping

them to be bearers of hope and joy in Jesus Christ to their world. The programs are geared towards preparing each child with packages ready for the journey of life. This is done intentionally through well-thought-out activities and schedules. From the age of 10-13, teachings get deeper, as a team of dedicated volunteer teachers, come together to equip children. The motivation and commitment come from obedience to the great commission of our Lord Jesus Christ. Bearers of hope in Jesus Christ is the driving force that has the end goal of taking the good news of God's love and salvation to each child's family, school, neighbourhoods and future social environments. According to Maluki, (2009), the KAG church sex education programs for the older youths, from 14 years to post-high school levels, is propagated by youth pastors.

They equip emerging adults with knowledge on moral purity and moral consequences of premarital sex. Their Motto, is that every soul matter and their mission statement is; to aspire to be a theologically sound and culturally relevant church, through evangelism.

Gitome (2011), citing Napier and Lawler's work, says that there is a need for the adolescent to be taught how to say 'no to sex' until marriage because emerging adults often lack an open forum where their sexuality lifestyles and risks are involved, discussed and counselling given accordingly.

1.4.1 The Kenya Assemblies of God Theology of Sexuality

KAG adheres to a conservative, evangelical, and Arminian theology, as stated in the Statement of Fundamental Truths and position papers, which emphasize key Pentecostal beliefs such as Holy Spirit baptism, speaking in tongues, miraculous healing, and Jesus Christ's Second Coming, according to Wanjiru (2004). KAG church in their Presbytery Session article(2014), sought to clarify the position of the church on critical issues of sexuality. The Church, like is widely recognized in many other religious traditions for its obsession with doctrinal dualisms that compel separation of body and spirit, as well as a Puritan sexual morality. KAG sexuality theology has been known to impose abstinence outside of marriage or sexual limitations inside it, labeling sex as 'indecent' un general. Emerging adults are being driven into early marriages to avoid "living in sin" as a result of this libido suppression.

Pregnancies among teenagers as a result of refusing to follow the church's teaching on sex and contraception, as well as the more serious repercussions of uncontrolled sexual expressions that result in sexually transmitted infections.

While some sexual discourses are framed as immoral and polluted as'sin,' liturgy and deliverance rituals paradoxically represent sensual interactions between the divine and the believer. Despite the students being exposed to sexuality programmes in their respective churches they still engage in sexual behavior that is not appropriate. Despite religious teachings, lifestyle, individual, and structural variables appear to have a major influence in determining hazardous sexual behaviors among university students.

Alcohol is considered as a vital component of students' social lives, as well as a significant facilitator of sexual interactions. Students participating in dangerous behaviors such as unprotected sex and reckless and promiscuous sex are mostly due to alcohol's disinhibition impact and strategic use of it to facilitate sexual interactions. Furthermore, the university setting, when compared to other social contexts, increases the probability of sexual encounters due to the large number of developing adults of a similar age living in the same location.

Students' sexual possibilities and social expectations are increased as a result of living alone, resulting to a hazardous sexual lifestyle. This study thus aimed at investigating the ACK and KAG teachings in sexual behaviour choices of students in selected universities in Nairobi, Kenya between the years 2014-2020.

1.5 Statement of the Problem

Christian teachings shape the moral development of emerging adults including those in universities. They influence the embedding of conservative sexual attitudes and behaviour, including prohibiting premarital sex. Despite being exposed to conservative moral values, in their home environment and high school setting, emerging adults at universities seem to disregard these teachings. The prevalence rate of sexual activities at universities in Kenya is high. The permissive and hedonistic attitudes on sex in universities in Kenya carry adverse costs—unwanted pregnancies, dampen academic performance and expose youth to HIV/AIDS.

University students' hazardous sexual behaviours appear to be influenced by the combination of cultural, individual, and structural variables. Because of the large number of developing adults living in the same region, the university setting provides more opportunities for sexual interactions than other social environments. Independent living arrangements increases sexual opportunities. The disinhibition effect of alcohol facilitates unprotected, risky, casual sexual encounters. Existing studies on factors of negative forms of sexuality have done little to shed light on religious affiliation, experiences, attitudes and practices that shape sexual behaviour choices.

Since Christian teachings among emerging adults are known to be high, the high prevalence in liberal sexual activities can be attributed to religious affiliation, with students affiliated to conservative churches likely to be constrained in their sexual attitudes and activities.

Accordingly, there was a need to investigate how church affiliation influences sexual behaviour choices among university students.

It is for this reason that the study examined how ACK and KAG teachings on sexuality shape the sexual behaviour choices of students from selected universities in Nairobi County, Kenya.

1.6 Purpose of the Study

The study's goal was to look at how ACK and KAG teachings influenced students' sexual behaviour choices at a few colleges in Nairobi, Kenya.

1.7 Objectives of the Study

The study was guided by the following objectives:

1. Analyse the pertinent sexual behaviour practices of students in selected universities with a background of the ACK and KAG teachings.
2. Ascertain how students at selected universities perceive sexual behaviour choices based on the teachings and practices related to their church affiliation.
3. Establish how church affiliation shapes the sexual behaviour choices of students in selected universities in Nairobi, Kenya.
4. Assess the challenges faced by students from the selected universities in following the teachings of their denominations on sexuality.

1.8 Research Questions

The research was guided by the following questions:

1. Which are the characteristics of pertinent sexual behaviour practices of students in selected universities from the perspective of the ACK and KAG teachings?
2. How do students who are affiliated with the teachings and practices of the ACK and KAG denominations perceive the sexual behaviour choices of students in selected universities?
3. How does Church affiliation shape the sexual behaviour choices of students in selected universities in Nairobi, Kenya?
4. What are the challenges faced by students from the selected universities in following the teachings of their denominations on sexuality?

1.9 Research Premises

This research starts from the following premises:

1. There are pertinent sexual behaviour practices of students in selected universities from the perspective of the ACK and KAG teachings on sexual behaviour choices.
2. Students' perceptions of sexual behaviour choices are based on teachings and practices are related to ACK and KAG.

3. The church affiliation of students can explain variation in their sexual behaviour choices in the selected universities.
4. There are challenges for example in upholding abstinence, faced by students, and in following ACK and KAG teachings on sexuality in the selected universities.

1.10 Justification and Significance of the Study

Risky sexual activity is on the rise among emerging adults, which is cause for concern. Despite the fact that Kenyans are mostly Christian, this is the reality. Understanding the relationship between religiosity and sexual activity might provide light on the role of religion in shaping young people's sexual views and actions, particularly those at universities. This is required in order to improve sexual behavior counseling interventions for emerging adults. Most studies about negative sexuality look at the problems from a viewpoint of sociology, public health with a focus on the consequences of it (Gitonga, Sinyard, & Gachui, 2012).

Whereas studies that view sexual behaviour from the viewpoint of reproductive health are important, significant growth in knowledge would emerge to investigate how Christian teachings, based on church affiliation, mould the sexual behaviour choices of students in universities. The findings would thus shed light on how teachings on sexuality can help students to defy social and peer pressure that encourages negative sexuality.

The outcomes of this study might point to the importance of religion in encouraging appropriate sexual behavior among young adults. The findings may support the use of religion as a conduit for regulating sexual behavior among adolescents emerging adults. The study's findings may also aid counselling psychologists in developing counselling programs that employ religion as a support system in changing sexual attitudes among adolescents. emerging adults.

The findings of this study established that Religiosity, which can be characterised by exercises such as prayer and bible reading, can help nurture values and convictions that make people reluctant to engage in negative sexuality. These findings may be beneficial to religious leaders in developing programs to address sexual issues within their congregations emerging adults in the church.

The findings of the study indicated that church affiliation is deemed instrumental in stemming negative sexual practices. In other words, Protestant churches can be distinguished by the emphasis they give to pietism or personal holiness. These findings therefore were significant in the following ways: The work contributes to the availing of timely well-intended information on how Christian beliefs can be enhanced and reinforced to deal with negative sexuality.

Student mentors at all levels of education would use the findings to enrich efforts to deepen or tone up ethical and moral education aimed at making students learn how to make sound decisions and solve ethical problems. The findings indicated that the freedom that students get when they join universities poses a major challenge to their values. The students are free from constant supervision from parents, guardians,

pastors, mentors, and teachers. Under some extreme conditions, some students might decide to succumb to pressure to engage in negative sexuality. These findings would also enrich educators at policy levels, on how to develop curricula on moral literacy, including possible improved pedagogical approaches and develop policies on the challenges faced by students in Christian union.

The Political beliefs are shared by Christian clergy and politicians, and they also collaborate. This, however, does not account for the clergy's role in national politics.

The findings of the study will be significant to the Big Four Agenda in that Churches will be regarded as players in the political game. It does not imply that they are political players in the same sense that others are, but they are parts of a political struggle in which winners and losers exist, even if it is not always simple to tell the winners from the losers.

Through their teachings to the youths in the university, they will create good leaders who have a vision of making peace in the country. Through their sexuality teachings, they will be able to make responsible citizens who would view marriage as a peace-making institution and this will have an overall effect on a peaceful country thus leading to the realization of the Big Four Agenda.

The findings of the study contribute to the existing body of knowledge in that they established the gap that existed with regard to sexuality teachings and sexual behaviour among students. Future studies can assess the problem of negative pertinent sexual practices, using a broader and more representative sample of university

students. The studies should compare perspectives and experiences of students on pertinent sexual behaviour choices between those who are practising Christians, evidenced by the membership to Christian unions or regular attendance to churches, and those who are indifferent to religious commitments or only engage in such activities superficially.

1.11 Scope and Limitations

The study focused on establishing sexual behaviour choices among ACK and KAG students in the three selected Universities in Nairobi.

The churches selected have youth programs that are tailored towards meeting the needs of young Christians. The reasons for choosing ACK and KAG was because their sexuality theology has been known to impose abstinence outside of marriage or sexual limitations inside it, labeling sex as 'indecent' un general as compared to other churches. Emerging adults are being driven into early marriages to avoid living in sin as a result of this libido suppression. The two churches emphasize that the Bible is explicit in its teaching that sex is a biological and spiritual seal of the married union in comparison to what other churches offer. As a result, marriage is the sole appropriate setting for sex. The two churches provides christian basis via teaching, mentoring, and capacity development, these adolescents are able to grow in faith and enjoy life to the fullest

The study was conducted between the year 2014-2020. The study did not target a random sample of students from these universities. It focused on the students who are

regular attendees of Bible study meetings in the selected universities. The study excluded views from the students who have multiple church attendance.

The study used descriptive and inferential statistical analysis; a correlation research design that entailed bi-variate and multivariate analyses. Confirmatory analyses involved testing the relationship between pertinent sexuality, ACK and KAG teachings on sexuality, church affiliation, and challenges faced in the application of sexuality teaching and sexual behaviour- choices.

The findings from the study, therefore, is generalizable to the sampled students who belong to the two denominations.

There were numerous challenges experienced during the collection of data, around striking gender balance between males and females, balancing ages of the respondents from the regular attendees of Bible study meetings. Similarly, numerous challenges were faced in ensuring that the respondents, were the *bonafide* members of the selected church groups in the said universities.

The problem was reduced through the monitoring of the responses received from interviewees and ensuring that more questionnaires were issued to the gender in question.

Regarding the sample size of the study, it was a difficult task to enforce such a balance in the sample, without creating some level of bias and that is why despite all the attempts to maintain gender balance, responses from the male students were slightly higher in overall than that of females. There was also the challenge of some of the students getting sensitive to the data that was being collected and so a deliberate

attempt was made, to tone down on the language used in the questionnaires or interviews. Other times, the questions that were being asked, were reframed verbally to minimise the areas that seemed to threaten the respondents. The respondents were not required to divulge their names as a form of protection of their privacy.

CHAPTER TWO

2.0 LITERATURE REVIEW, THEORETICAL AND CONCEPTUAL FRAMEWORK

2.1. Introduction

This chapter provides a literature review on ACK and KAG teachings in sexual behaviour choices of students in selected universities in Nairobi, Kenya. The related literature was reviewed thematically, putting in focus the following study variables: pertinent sexual behaviour practices among university students, ACK and KAG teachings in sexuality, church affiliation versus sexual choices, and challenges faced by said students in the application of sexuality teachings in university. The chapter concludes with a review of the literature, as well as a Theoretical Framework and Conceptual Model that illustrates the link between the two the study variables.

2.2. Pertinent Sexual Behaviour Practices among University Students

Sexual behaviour among university students In Kenya, is a serious health and social problem. Early sexual debuts, many sexual partners, and dangerous sexual experiences are all signs of risky sexual behaviour. To put these data in context, according to the Demographic Health Survey (2014), 40% of emerging people aged 13 to 19 are sexually active. According to a research by Erulkar and Matheka (2007), 31% of teenage boys and 24% of adolescent girls in Nairobi were sexually active.

According to Njoki (2012), teenage girls engage in intercourse and then take emergency contraception as recommended by their friends. These young people appear to minimize the dangers of having numerous sexual partners and unprotected intercourse.

This puts them at elevated risk of catching and transmitting sex-related infections, besides exposure to unplanned pregnancies. The underlying problem related to these problems is inadequate communication of knowledge on sexuality matters to university students. Even so, the searching question is whether young people merely lack information to make the right sexual decisions, or whether the problem is one of privileging one a liberal sexual attitude over a conservative one.

It is debatable too whether the teaching content and pedagogy are well designed and implemented to bring about the desired change. These questions are addressed in the studies reviewed below.

According to a research by Nkomazana and Maharaj (2014), Kenyan adolescents have a poor understanding of the danger of HIV infection and other negative sexuality-related effects. The study found that wrong perceptions of the severity of sexual misconduct are true, even when it involves people who had Christian teachings inculcated in their home background. Similarly, students join the university at about age 19, more so in public universities in Kenya). It takes time before sexually transmitted viral infections manifest physically on the victim for those already infected by diseases, such as HIV and AIDS. After leaving university, many infected students

get full-blown AIDS, thus peers are less likely to meet or come across coworkers with full-blown AIDS. (Sigot, 2001).

This then puts at-risk students who use physical characteristics to judge the health of a potential sex partner.

There is a need for a better understanding of the ecological factors that structure sexual attitudes and activities. A study by Othero (2011) found out that friends influence emerging adults to engage in negative sexuality by propelling curiosity about sexuality.

Emerging adults who fear rejection, if they do not conform to such peer pressure, tend to succumb to negative sexuality. Many such emerging adults are forced to change their attitudes and norms to conform to a society that privileges materialism. Many young men become sexually active because they think that having multiple partners means they have sexual virility and are economically strong. Emerging adults participate in sexual behaviours at various ages, and their perceptions of sexual engagement are shaped by scripts taught or acquired from a number of sources, including peers, parents, and the media. Emerging adults' lifestyles vary depending on motivating factors. The formative forces include the need a desire to be free of parental supervision, a desire to learn about life, and the need to be accepted in a group. The desire to conform can lead them to engage in drinking, smoking, and experimenting with drugs and sexual activities. Students who live in university hostels have the freedom to do anything they want without having to answer to their parents. According to the conclusions of a research by Njiru (2006), students meet in groups on

weekends or at night to drink, smoke, and frequent nightclubs, or to look for commercial sex establishments Teenagers who are sexually active tend to believe that the majority of their classmates are likewise sexually active.

They think that the benefits of having sex outweigh the drawbacks. They believe that having sex overall is all right for emerging adults who are ages 16 and over (Njiru, 2006).

Cindy (2002), in a study of 6,000 adolescent's ages 14 to 19 in Singapore, discovered that emerging adults develop their own culture as a way of achieving independence from their parents, and that this process has been influenced by American media.

Local culture, on the other hand, has a significant impact on the next generation of adolescents. The modern university setting tends to give the students a permissive environment that encourages them to want to reject traditional norms and act contrary to the expectations of society. Situational influences like strong peer ties, availability of drugs, alcohol, the culture of 'special night outs' like 'ladies' night', 'Campus night', 'member's night', the valentines celebrations, and birthday celebrations, could all be favourable opportunities for engagement in risky sexual behaviour.

Other factors include influence from the university neighbourhoods, the accommodation arrangements, for instance, students freely visiting one another in their hostels.

According to Njeru, (2006), there is also insecurity for instance when non-resident students are travelling after attending late lectures and are forced to walk late in the night along dark alleys within the university compounds. In any case, the victims of

rape rarely declare their status for fear of subtle forms of prejudice and being ostracized (Kelly, 2001).

A study by Bengel (1996) According to the study, heterosexual German men's opinions about condom usage may predict their condom use behaviour. In a similar research of Australian emerging adults, it was discovered that views of the drawbacks and benefits of condom usage had indirect influence on whether or not they intended to use one (Boldero, & Gullone 1996). Yang Ping (1997) looked the data from a Chinese STI/HIV hotline and discovered that 67.2 percent of the callers were involved in high-risk behaviour including prostitution and many sexual partners.

In this group, the average rate of condom use was 11%, and 72.2 percent of the women engaged in prostitution without using condoms.

“It isn't required.” “I'm not convinced if condom use protects people from STIs/HIV,” “it reduces sexual pleasure,” “I don't believe condoms can prevent STIs or HIV,” says the author. “I have no idea how to use a condom,” she says. “The cost of condoms is too high,” says another,” were among the reasons given for not using condoms. These findings suggested that people's perceptions of condom efficacy and evaluations of condom outcomes were linked to their behaviour when deciding whether or not to wear a condom. The term "sexuality" refers to a wide range of factors that include more than just sexual behaviour.

In every community, attitudes and behaviours regarding sexuality and gender roles have deep implications for men and women, and they may have a significant impact on life quality (Dixon-Mueller, 1992).

Young men in college say their male partners put the greatest pressure on them to be sexually active, while women say their male partners put the most pressure on them (Guggino, & Ponzetti, 1997). Sexuality is widely acknowledged as a key aspect of human existence; it has a profound influence on human behavior, interactions with others, decisions, and social surroundings (Zeidenstein, & Moore, 1995). According to Beach, sexuality should be examined from a social, physiological, developmental, and evolutionary perspective (1997). Human sexuality encompasses much more behaviours and identities than is usually acknowledged. It is a complex and dynamic social construction of a biological urge (Kahna, 1997).

Biology, gender roles, and power interactions, as well as age and social and economic circumstances, all influence an individual's sexual experience" (Zeidenstein, & Moore, 1995).

Sexuality is defined as "the physical capacity for sexual arousal and pleasure, as well as personalized and shared social meaning associated with both sexual activity and the formation of sexual and gender identities". (Dixon- Mueller, 1992). Not well understood are the sexuality conformity drivers, which inform the choices that the students make; whether to abstain or indulge.

The study by Chistiana (1995) indicated that the perceived advantages of condom usage, as well as male gender, were both significant predictors of condom use intention. The perceived advantages of condom usage were linked to condom intention and actual use. Condom usage has a number of advantages, including preventing pregnancy and protecting against hazardous sexual behavior.

Rosenthal (1992) looked at the validity of the health belief model when it came to young people's reactions to the AIDS menace and their risk-taking sexual conduct. The results indicated gender differences in health views, with young women seeing AIDS and condom use as more serious than young males. Culture determines whether general sexual activities, attitudes, and relationships are expressed, according to Vance (2001); for example, oral and anal sex may be deemed conventional heterosexual expression in one group but banned in another.

Sexual expression and customs are considered to be influenced by culture. Although sexual behaviour has biological foundations, "Cultural values are the lenses through which sexuality, drug use, and disease are seen and responded to by society as a result of the learning process. They have an impact on how women and men consider, explain, and recognize the behavioural choices they make" (Vance, 2001).

Any person's cultural heritage is important. It has an impact on many aspects of people's lives, including as their beliefs, behaviours, perceptions, emotions, language, religion, family structure, diet, clothes, and body image. Sexuality is a taboo issue in certain cultures, and individuals are forbidden from discussing it.

Emerging adults from rural regions who move to cities for further education typically live in cramped rented lodgings with little adult supervision or gender separation, according to research in Africa. As a result, young adults, particularly females, are sexually exploited by "sugar daddies" (Sills, 1994). In return for money or commodities, older males take advantage of girls sexually. (Contact, 1997). Brown

and Newcomer (1991) found that males became sexually active earlier than females. For females, sexual messaging emanates from watching television. In effect, the sexual status of girls, whether the quantity of sexual content watched on television was connected to whether you were a virgin or not. Furthermore, females tend to be more prone to have conservative sexual attitudes (Calvin, Carroll, & Schmidt, 1993). According to Strouse and Buerkel- Rothfuss (1995), men are more likely to engage in premarital intercourse and have liberal attitudes toward it.

Steele (1990) discovered that gender disparities may exist in the selection of media to be examined in qualitative, multi-method research.

There is a need to understand how sexually active youths obtain the content that consequentially determines their sexual choices. Strategies are needed to help stakeholders dealing in youth sexuality challenges, to develop appropriate interventions to it.

According to Kehily, (1999), Adolescent females tend to be more impacted by print media than young boys, and they are more likely to read magazines and have good opinions regarding them. The publications are used as conversation starters in sex education lessons by the girls.

Boys, on the other hand, consider seeking and sharing advice touching on their masculine behaviour as tenable. Girls are also more inclined to seek out media that shows romance, making them more likely to be exposed to sexual material (Donnerstein, & Smith, 2001). Durham (1998) found from content analysis study that females are likely to struggle to reconcile media messages about beauty, behaviour,

and social power dynamics. The current research aims to open new platforms that can incorporate timely pedagogical methods to address sexuality problems in universities. Parenting methods have a significant impact on the sexual behaviour of developing adults. During this period of life, it influences Sexual Risk Behaviour (SRB) (Birdthistle, Tanton, Tomita, de Graaf, Schaffnit, Tanser, & Slaymaker (2012). Monitoring (for example, attention, tracking, and structuring context), behavior management (for example, bargaining, problem-solving, and creating limits), and social cognition impact are all part of parenting styles (for example, motivation, values, goals and norms) (Lovegreen, & Trapl, Borawski, Ievers-Landis, Lovegreen, & Trapl, 2003). On the other hand, studies that looked at the relationship between parenting practices and sexual behavior were usually limited to only one parenting strategy, such as monitoring (DiClemente, Wingood, & Rose, 2000).

Despite their potential importance, essential parenting characteristics parental support, social cognitions, and parental trust have gotten less attention in recent years (De Graaf et al., 2012). The study also provides a moral compass that attaches parental guidance to university students, as a very crucial link in their moral development.

Further, the study proposes that there should be collectivism between parents and universities in the inculcation of moral values to university students. Such a setup can generate a continuum homelike learning environment in university. This setup can create a cohesive and warm nature, through which students can be mentored on sexuality norms and values.

According to Vanphanom Sychaleun (2002), studies on sexual attitudes and practices among the urban unmarried population in Vientiane have indicated that sexual activity is a significant risk factor associated to the transmission of sexually transmitted illnesses (STIs). Premarital sex, unsafe sex, and many sex partners are all examples of high-risk sexual activity that emerging adults are ignorant of.

As the age of marriage is postponed and the age of puberty falls, the time between physical development and marriage is extending. Premarital sex is more likely as a result of this as reported (Vanphanom, 2002) in a survey of 1200 emerging adults in Vientiane City's metropolitan regions (700 men and 500 females). The goal of the study was to determine the prevalence and patterns of sexual attitudes and behaviours among unmarried teenagers (18-24 years). The literature suggests that intervening measures with a focus on mentorship of emerging adults in university, be disseminated in a profound, well-articulated way so as to assist students make sound decisions that strengthen them in delaying sexual gratification till marriage.

Nguyen (1997) studied the sexual behaviour of emerging adults in Vietnam and found that pre-marital sex was considered to be shameful and was severely punished. People, particularly young, have gradually modified their attitudes as a result of what is known as in the twentieth century, sex freedom was widely practiced in Western countries. In 1991, just 31% of urban young males and 23.6 percent of urban young girls considered premarital sex to be acceptable. (Vu, & Ngo, 1996, citing Ngo, 1992). According to a 1997 poll, up to 60.2 percent of adolescent boys and girls believed premarital sex was acceptable, at least between lovers.

Furthermore, nearly all of the guys (98%) and nearly half of the girls (44%) in the 1997 sample thought that males in Thailand were okay with premarital sex, according to a poll conducted among factory employees and students in Chiangmai. (WHO, 1997). Several variables, such as peer pressure, the media, and economic position, impact growing adult views regarding sex in Kenya.

The media is an important aspect of the lives of young adults, and its effect cannot be underestimated. Primack, Gold, and colleagues (2000) studied television programming and discovered that the prevalence of sexual content has increased over the previous two decades. This might have ramifications for Christianity's involvement in sexual behaviour. The findings of this study were relevant to the current study because they assisted the researcher in identifying diverse Christian behaviours and teachings about university students' sexual behaviour choices.

However, given that 90% of Kenyans identify with a certain Christian denomination, the importance of Christianity in shaping sexual behaviour cannot be overstated (KNBS, 2010).

It is necessary to develop the impact of Christianity as a weapon for controlling sexual behavior. Gyimah, Kodzi, Emina, Cofie, and Ezeh (2013) investigated the link between several aspects of Christianity and premarital sexual attitudes among emerging adults in Nairobi's informal slums. The research included 2846 young people ages 12 to 22 years old. When compared to less religious teenagers, highly religious youths expressed more conservative attitudes on premarital sex.

As the aforementioned study demonstrated, the church to which the emerging adults belong may have an impact on their attitudes on sex.

When compared to non-Pentecostals, Pentecostals were 12 percent more likely to have conservative attitudes on premarital sex. ones. Growth in understanding seems needed in elaborating various aspects involved in the decisions that inform the sexual behaviour choices of students in university settings.

Needed too are proper interventions to assist decision making on this matter. The literature review has characterised the problem of pertinent sexual practices. Existing studies are informative about the role of cultural context at universities, which encourage liberal sexual attitudes and behaviour. It has surfaced too other situational factors that encourage such sexual attitudes, such as the living arrangements in hostels.

Weak sexuality information explains many of the sexual practices observed, including risky one that leaves emerging adults at high risk of catching unwanted pregnancies or sexually transmitted diseases. There is a need to understand how to deliver effective sexual education especially to students who profess to be Christian, even if nominally.

The current study sought to analyse the sexual practices of students at selected universities using the prism of respondents who were either mainline Christians or Charismatic ones. Doing so sets the stage for understanding how both religiosity and spirituality can shape sexual behaviour outcomes and inform interventions aimed to check the high prevalence of liberal sexual activities. The current study focused on student who are in their developmental stage and how their sexual behaviour relates to this stage. In the university students reach their physical prime where they reach their

full muscular development which is most at the ages of 25-30 years. This is the stage when the students are active with regards to their sexual behaviour.

2.3. ACK and KAG Sexuality Teachings

Theology of the ACK lacks an agreed-upon declaration of faith, like the Presbyterian Westminster Confession, as well as a founding theologian, like John Calvin or Martin Luther, or a central authority, like the Roman Catholic magisterium, to define acceptable belief and practice. The three major creeds of the early ecumenical councils, the principles enshrined in the Chicago-Lambeth Quadrilateral, and the dispersed authority of the Anglican Communion's four instruments of Communion are the basis of ACK theology.

As stated in the Statement of Fundamental Truths and position papers, KAG's theology is conservative, evangelical, and Arminian, highlighting core Pentecostal doctrines such as Holy Spirit baptism, speaking in tongues, miraculous healing, and Jesus Christ's Second Coming. At ACK there is a children ministry that has several arms; which are the Sunday school (3-4 years), where teachings are given through storytelling. The older children of ages 5-9 years are instructed in Bible stories. The older groups called the boys and girls brigade, (10-19 years) are also taught how to practice Bible teachings. Sunday School focuses on the Sunday services for the Children and other follow-up forums done either at home or in church. The Brigade is the mentor-ship arm of the Children's Ministry designed to impart life skills on the Boys as they grow to become men and girls grow to become women.

The children's ministry aims to lead Jesus Christ into a living connection with the children. The ministry focuses on solidifying Christian foundations via teaching, mentoring, and capacity development, allowing individuals to grow in faith and live life fully. At KAG the Ministry to children exists with the focus of equipping children to be bearers of hope and joy in Jesus Christ to their world. The programs are geared towards preparing each child with packages ready for the journey of life. This is done intentionally through well-thought-out activities and schedules.

The ministry to children starts at the sharing of the vision by the team of dedicated volunteer teachers who have come together to equip children. The motivation and commitment come from obedience to the great commission of our Lord Jesus Christ.

Bearers of hope in Jesus Christ is the driving force that has the end goal of taking the good news of God's love and salvation to each child's family, school, neighbourhoods and future social environments. Relate the above review to your study.

As taught both in the Old and New testaments, Christianity emphasizes sexual purity. Pre-marital sex is a sin (Ellis, 2012). Despite these teachings, permissive sexual behaviours still reign among students in universities, many of whom grew up with a worldview informed by these teachings (Giles, 2017). The question then is how to provide a solution to the question: "what erodes the sense of responsibility concerning adherence to the Christian teachings inculcated in the church, and in universities. Christian teaching on sex condemns the loss of virginity before marriage (1st Corinthians 7:36) and all forms of illicit or permissive sex (1st Thessalonians 4:3-8).

Likewise, ACK and KAG teachings typically reflect these biblical positions Wingfield (1995).

All those who claim allegiance to Christian teachings are called upon to strive for; chastity, purity, and exercise of self-control (Clendenen, & Waggoner (2008). Insistence on abstinence, Green, (2011), leaves no choice for pre-marital sexual engagements, yet casual observation reveals permissive sexual activity among students in universities. For many university students, sexual morality is strongly influenced by Christian ethics. In today's permissive society, individual choice is privileged, and casual and multiple sexual relationships are deemed acceptable, especially for males.

Denying the existence of sexual activity among the church youth would be detrimental and would serve to entrench the prevailing double standards within the Christian Community (Ellis, 2012).

The current research has observed inadequate attention by most scholars reviewed on how ACK and KAG sexuality teachings determine the sexual behaviour (permissive and non-permissive) of university students. A better understanding is needed of how Protestant and Pentecostal sexuality teachings can influence the sexual behaviour choices of students in the selected universities. Despite the fact that numerous studies have found a link between sexual behaviour and Christian teachings, no significant attempt has been made to confirm the underlying mechanism by which Christian teachings influence university students' sexual behaviour.

Christian teachings on sexual behaviour also teach believes both humans and sexuality were created by God. God created sexuality for the sake of procreation (Genesis1: 27-28). Some Christians think that the objective of sexual activity should always be conception.

Thomas and Thomas (2005) found out that Christians believe that sexuality is for procreation and recreation among married people. Both teachings agree that sexuality should be confined to married life. As a result, both Protestant and Pentecostal religions require its members to refrain from sexual activity prior to marriage and to remain loyal to their spouse until death.

In Christian teaching, abstinence from sex is considered a type of purity. 'Do you not know that your body is the temple of the Holy Spirit, who is in you and whom you have received from God? Therefore, honour God with your body,' says the Bible (1 Corinthians 6, v 18- 19). Abstaining from unholy sex, which includes any sex outside of marriage, is one approach to maintain one's life holy and clean (Thomas, & Thomas 2005).

Universities have availed condom dispensers to students to use while engaging in sexual misconducts. This could be construed as giving emerging adults the green light to practice protected sex. Although the university has a sensible rationale in doing so, this pragmatic stance does not conform to biblical values that prohibit promiscuity or illicit sexual engagements. The current study further sought to propose the use of values derived from the bible on sexuality, so that students can be made to nurture the

understanding that sexual misconduct, is not acceptable due to consequences that go along with it.

A study by Jones (2011) aimed at establishing a strategy for successful sexuality education ministry in African American churches, found out that there were many types of sexual education programs that do not work, but a significant reduction in sexual activity by churches that had appropriate sex education programs was indicated.

He concluded that sexual education programs were effective at reducing Sexually Transmitted Diseases (STDs) and teen pregnancy.

Chows (2011) study in the Philippines examined how Christianity shaped the transnational reproductive health norms.

He particularly looked at the influence of the teaching of the Catholic Church doctrine. The study sourced primary data from clergy, theologians, and government officials through interviews. The study found that the Catholic Church teachings, to a great extent, influenced the low use of family planning methods among Catholic congregations.

Since the Catholic Church was more domineering in the political governance of the country, strategies by an activist to persuade the use of family planning methods was rendered ineffective.

A similar study in Thika and Kiambu County by Musila (2016) investigated the Catholic Church and African Inland Church (A.I.C) Church knowledge and practice of ABC in the prevention of the spread of HIV. The study targeted people in the age

group of 15-49 years out of whom, three Catholic and three AIC churches, were purposefully selected. A total of 414 respondents participated in the study through questionnaires and interview guides to church leaders. Findings showed inadequate knowledge on ABC and further revealing a 30% of the unmarried respondents being sexually active. The current study sought to understand the reasons that underlie the double standards on sex matters, among the churched youths, and what measures by the Church, can be put in place, to curb the vice within the Church circles.

The current study benefited from Musila's study (2016) as it informed on the various sexual behaviour that affects the youths and how church teachings helped shape the behaviours.

In scripture, Peter's teachings on holiness (1st Peter 1:16) explains that Christians must strive to maintain Holiness in all aspects of life because God is Holy. According to this teaching by Peter, for an individual Christian to relate well to God whose attributes includes holiness, a Christian ought to maintain holy living as a lifestyle. These findings relate to the current study in that students at the university should always adhere to what their church teaching advocate for them to remain holy about sexual behaviours. More than 80 studies have found a link between Christian holiness ideals and abstinence from premarital sex in the last 40 years, according to Cochran and Beeghley (1991).

Christians who are strict in observing biblical knowledge as a guideline in checking their sexual behaviour avoided premarital sex. Prior study on the link between Protestant and Pentecostal sexuality teachings and non-marital sexuality has

repeatedly indicated that as university students' commitment to holiness ideas and practices grows, non-marital sexual behaviour decreases. This link has been discovered with sufficient regularity to be considered an empirical research. Poulson, Eppler, Satterwhite, Wuensch, & Bass, (1988) examined the relationship between the strength of 210 students from a big public institution in the "Bible Belt" shared their biblical views and hazardous sexual habits (A region in South Eastern and South-Central U.S.A dominated by conservative evangelical Protestants).

The women with strong biblical belief were less likely to engage in risky sexual behaviour than participants with weaker biblical belief convictions.

The study had sought to understand how belief in scriptures and adherence to them, plays into choices related to sexuality. Within the area of biblical beliefs, in particular, Protestant and Pentecostal churches support conservative beliefs on sexual abstinence till marriage. Some authors have examined differences among them, on the issue of premarital sex as well as on the trends in sexual practices over time. Petersen, & Donnen Werth (1997) stated that research has focused on the connection between biblical beliefs and premarital sex attitudes Conservative Protestants are more committed to biblical sexual principles than mainstream Protestants (less conservative group), Klassen, et al (1993). The current study sought to assess how students affiliated with the named churches make choices regarding their sexuality and what beliefs, informed these sexual behaviour choices.

To expand on this theme on what beliefs inform sexuality choices that people make, In recent years, according to Thornton (1985), individuals have begun to see their

religious commitments and beliefs in personal terms rather than in terms of institutional allegiance and duty. Tucker (2013) made a comparison between modern-day morality and religion (Christian) teachings on the subject. He said that Christians and the church are hesitant to discuss sex, including premarital sex and sex outside of marriage. He advised that couples lead the way in terms of sexual responsibility education and modelling good relationships. He felt that it was the responsibility of church leaders to provide a common ground for all Christians to participate in God's love and the freedom that comes from accepting one's own and others' varied sexuality. According to McClintock (2001), our silence on sexual shame has resulted in a decline in church attendance.

People leave out of religion for an average of 8 years between high school and young adulthood, which coincides with their "sexual peak" years.

Sexuality without spiritual ideals might be acquired during this dropout era. The findings of Tucker (2013) and McClintock (2001) suggests the lack of honest discussions on sex, premarital sex, and sex outside of marriage has contributed to the students at the University. The lack of dialogue has led to unwanted sexual behaviours. The findings show how Protestant and Pentecostal teachings can help students maintain appropriate sexual behaviours. The current study revealed that the university environment which is highly charged with permissive lifestyles in sexuality is in dire need of value-oriented mentors, who may need to create an enabling environment to discuss sexuality challenges of the students. This would be done to generate concrete solutions on these matters.

The church, as the socialization agent, who has historically been tasked with prescribing sexual ideals and standards, may have a key role in influencing sexual decision-making among emerging adults and young adults. Smith's (2013) study elucidates this notion by forming an integrated narrative of Christianity's positive effect in the lives of American emerging adults. This author proposes a set of paths for Christianity to operate directly, grouped around the dimension of moral order. Moral directions, role models, and spiritual experiences are three variables Smith analyzes in this level. These variables, according to Smith (2013), foster normative conceptions of what is good and evil, right and wrong, worthy and unworthy, and so on, directing human awareness, decision-making, and behaviour.

These variables, according to the author, exist independently of and above human judgments, preferences, and wants.

The findings of the study are significant to the study in that they contributed to how well the Christian teachings are appropriate in helping maintain the right sexual behaviours which are significant in life after for the university students.

Congregations of Protestant and Pentecostal faiths also give moral counsel on adolescent pregnancy. Recently, McKinnon, Potter, and Garrard-Burnett (2008) investigated the link between Protestantism, fertility, and family formation among emerging people aged 15 to 17 in the Rio de Janeiro Metropolitan Region.

The researchers found that teenage pregnancy was much fewer among adolescent women who belonged to mainstream Protestant and Pentecostal Protestant congregations than among Catholics, according to the group's replies.

They also discovered that young individuals who belonged to these religions were much more likely to marry than Catholics. The findings are significant to the current study as they showed how the teaching in Protestant and Pentecostal churches are significant in helping emerging adults maintain appropriate sexual behaviour.

There was a need to explain how the Protestant and Pentecostal teachings can be of significance in helping university students cope with sexual desires at puberty, help them manoeuvre peer pressure to conform to permissiveness, and instead abstain until marriage. Role models offer developing adults with examples of life practices molded by religion moral codes, according to the findings of the current study. Some of these instances are constructive, and they may have a good impact on the attitudes and relationships of young people.

A study by Verona (2010) of numerous churches in Brazil shows that young people can get involved in organizing youth meetings and services to teach Christian values and attitudes about life. Through such meetings, some of them can act as role models to other emerging adults, in following religious practices on sexuality. Furthermore, youthful religious leaders in Brazil, for example, take on the task of fostering newly converted members through intense emotional support throughout conversion to charismatic religion (Cleary, 2007).

The strong ties between these young religious (Christian) leaders and the emerging adults that they are providing mentorship to, provides a safety net that protects them from peer pressure which could trigger in them, sexual misconducts. Moral directives and spiritual experiences offered by religious (Christian) leaders in Brazil, By offering

organizational settings and cultural substance, Christianity can assist young individuals reinforce moral convictions. A conversion experience, a prayer answered, and seeing a miracle are some instances of these events (Smith, 2013). Spiritual experiences have been extensively reported in Brazil, particularly among those who have converted to Pentecostal and, more recently, neo-Pentecostal churches, as well as Catholic charismatic congregations. Conversion to these churches and communities has the spiritual capacity to change people's behaviour and way of life (Chesnut, 2013).

According to Cleary (2007), conversion involves a new way of life, a dedication to new components, and is frequently connected with faith healing among charismatic Catholics in Brazil (a gift from the Holy Spirit).

Conversion in the Catholic charismatic movement, according to the author, "is thought to bring about the re-ordering of social and religious attitudes in conformity with God's desires" (Cleary, 2007). The current study sought to understand how Christian experiences which may include conversion belief, play into sexual behaviour choices of the students, in the selected universities.

Brewster et al. (2013) showed that church membership had the least influence on black teen sexual behavior choices, but not among white fundamentalists, who were less likely to be sexually active in 1988 than in 1982, in a research that combined data from two nationwide surveys performed in 1982 and 1988. A survey of 430 college students was conducted by Zaleski and Schiaffino (2014).

The study looked at sexual risk-taking among 230 first-year college students and discovered that higher levels of intrinsic and extrinsic religiosity were linked to lower levels of sexual engagement and condom use. Similar research has been carried out in countries other than the United States (Dias Junior, & Lima, 2015).

Hill, Cleland, and Ali (2014) investigated the link between religious membership and premarital sex among men in Brazil. When compared to members of the evangelical faith or Pentecostals, non-evangelical (Protestant) men were substantially more likely to report having had pre-marital partners as well as unsafe sex. According to the findings of the current study, most Christian groups express biblical principles and standards that assist distinguish acceptable from undesirable behaviour, such as sexual promiscuity. The display of Christian principles in secular society is a major source of worry for certain congregations, particularly Pentecostals (Cleary, 2007).

Such churches tend to place a strong focus on closeness, particularly in relation to family, habits, and sexuality (Pierucci, & Prandi, 2012). The emphasis in most research on Pentecostalism is on pietism and conservative principles such as the prohibition of premarital sexual activity and unwed pregnancy (Chesnut, 2013). The Catholic charismatic movement, based on a similar principle, frowns on promiscuous sexual behaviour and supports young people who choose to stay celibacy until marriage (Cleary 2007).

Kinuthia (2013) delved into ways through which this relationship is practically demonstrated in the sexual behaviour choices that students make in universities in Nairobi. The study investigated how Protestant and Pentecostal beliefs influence

sexual behaviours of males and female students in the sampled universities and, how the individual interpretation of biblical beliefs influenced sexual behaviour choices. There is a possibility that biblical beliefs are being interpreted on personal terms and less for their moral rules.

Individuals may be feeling more secure in defining norms of behaviour independent of religious hierarchy' beliefs and teachings. Understanding the reasons behind students grappling with issues of negative sexual behaviours choices in campus, despite having been exposed to Christian teachings on holiness in earlier phases of their lives, is a legitimate area of inquiry on the nexus between theory and praxis regarding sexuality. Thus, over three decades of study in environments such as the United States has consistently demonstrated that Christianity promotes favorable lifestyle outcomes among religiously engaged people (Regnerus, 2013). Other research, on the other hand, have shown unfavorable consequences (Krause, & Ellison, 2014).

In terms of gender, Wellings, Johnson, Mercer, Erens, Copas, McManus., & Purdon (2013) after controlling for all factors, researchers discovered a link between family structure and parent's socioeconomic level in a study of the start of heterosexual sex in both men and women in the United Kingdom. Women and males whose parents worked as manual laborers were more likely to report early intercourse. In terms of family structure, they discovered that early intercourse was 6.8% and 11.0 percent for those who lived with both parents and others at the age of 16 years, respectively.

The present study has opened up new knowledge frontiers, by delving into diverse ways in which youths in universities interact with internalised Christian spiritual teaching as they relate to the opposite sex in their sexual behaviour choices.

2.4. Church Affiliation and Sexual Attitudes of Students

The study collected data on students affiliated with the selected church groups (ACK and KAG) in an attempt to understand how students, make choices for or against premarital sex. These churches in their statements of faith, curriculum, and theology, focus on scriptures or rather the Bible as an instrument of instruction. The Protestant (ACK) and Pentecostal (KAG) churches have reformed teachings linked to theological foundations of Reformation Fathers like John Calvin, Luther, Jonathan Edwards, Tozer Aiden Wilson, John Stott, among others (Gonigle, 1988). These churches were selected because they have programmes that address the sexuality of youth (Kagama, 1991). These churches have clear teachings that are taught by youth pastors and the teachings, are geared towards answering the various questions that emerging adults struggle with and the questions that border on sexuality.

According to the findings of the current study, the function of Church membership in emerging adults' sexuality has not received enough consideration. Despite the fact that numerous studies have found a link between sexual behaviour and religious devotion, no significant attempt has been made to confirm the mechanism at work.

According to Odimegwu's (2005) results, religious beliefs are a source of moral proscriptions for many people, and church teachings are likely to have a part in the establishment of individual sexuality attitudes.

Individual attitudes and behaviour are influenced to varying degrees by church membership, which is determined by the religions' unique doctrines and programs, as well as the degree of integration and dedication of individuals to their own religious organizations.

According to a research by Duriez and Soenens (2006), Christianity has a substantial impact on people's lives. It functions as a moral builder by controlling people's conduct and practices in society. It enables a person to gain experience and apply Christian values. It may be measured in terms of religious affiliation, frequency of religious attendance, level of religious activity involvement, and spirituality. Furthermore, religion has been linked to the development of moral reasoning, with religious persons favouring Kohlberg's conventional level of moral reasoning, which is linked to doing what society considers to be right. Sexual behaviour among developing adults is discouraged by society and Christian teachings. This indicates that religious young adults are more likely to adopt attitudes and beliefs that will help them avoid engaging in risky sexual behavior. Human behavior is influenced by ideas and socialization, according to psychologists.

As a result, Christianity as a social agent has a considerable impact on the beliefs and behavior of emerging adults in a particular community.

Religion has a limiting impact on an individual's attitude toward sex participation, according to Landor, Simons, Simons, Brody, and Gibbons (2011). In developing adults, religiosity slows sexual debut.

When compared to those who did not, people who engaged in religious activities frequently postponed their sexual debut, according to Bearman, &Brückner (2015). Churches and religious groups, according to Mastai (2010), are powerful social and cultural structures that teach and control sexual behavior in society.

Zaidi, Couture-Carron, Maticka-Tyndale, and Arif (2014) looked at the effect of religious affiliation on premarital sexual activity among emerging adults in Africa and discovered a causal link. Premarital sex is less common among emerging adults who connect with religious organisations. Morhason-Bello, Oladokun, Enakpene, Fabamiro, Obisesan, &Ojengbede showed that religious affiliation had a strong restricting impact on premarital sex among emerging adults in Nigeria. Emerging adults who are affiliated with a specific Christianity are likely to be less sexually active than those who do not belong to any Christianity, according to Nishimura, Ono-Kihara, Mohith, NgManSun, Homma, DiClemente, &Kihara (2007). Christianity has no obvious influence on sexual behavior, according to many studies. Wusu (2011) looked at the relationship between religious affiliation and sexual behaviour among Nigerian young people and found that religious affiliation had no impact on risky sexual behaviour. According to Abar, Carter, and Winsler (2009), religion lowers only female emerging adult sexual behaviour, not male emerging adult sexual behaviour. emerging adults.

The current study's observation of Further research was required since the findings on the influence of Church membership on sexual behavior among emerging adults were unclear. Premarital sex is strongly opposed by Christian religious organizations, however Pentecostal and evangelical religious movements are more radical in their rejection.

While the latter can excommunicate members who are misbehaving, the former might tolerate them in the hopes that they would reform their ways. Those who have no religious affiliation are more likely to tolerate and engage in premarital intercourse.

Because most religious organizations oppose premarital sex, religious commitment may be a more important religious membership is a stronger predictor of premarital sex attitudes and conduct. Religious messages against premarital sex may be more prevalent among those who frequently attend religious services. Their greater religious dedication may also make them more likely to accept premarital sex teachings from religious organizations (Odimegwu, 2005). The current study sought to establish how particular church affiliations influence attitudes toward sexual behaviours. The findings would help the study to explain how students who are affiliated with churches have dealt with sexual behaviours before marriage. Individuals who attend religious services on a regular basis and prioritize the practical application of Christianity in their lives are more likely to develop sexual attitudes and reproductive behaviors that are consistent with their religious beliefs. As a result, emerging adults who are active in religious organizations are more likely than emerging adults who are not interested

in religious organizations to be dedicated to sexual abstinence until marriage or to respect sexual maturity in partnerships.

Emerging adults are more likely to have relationships with peers who have restrictive attitudes toward premarital sex and other reproductive health behaviors such as abortion as a result of their engagement in religious groups. Emerging adults who are involved in Christianity will have more interaction with adults who might influence them to postpone sexual activity. Individuals' religious commitment might be impacted by their beliefs and behaviour in relation to family and personal concerns.

Individuals with attitudes incompatible with the teachings of their religious institutions can reconcile such differences through a variety of processes, including reinterpretation of the group's position on a topic or modification of their own viewpoints to be more in line with their faith's teachings (Gardner, 1993). Many college students claim to be attempting to cut back on hazardous behaviour; yet, DiClemente (2007) and his colleagues discovered that the majority of them had several sexual partners and had not used condoms in the preceding year. Furthermore, they discovered that 37% of students who had engaged in heterosexual intercourse in the preceding year had never used a condom, and that two-thirds used condoms for less than 50% of their sexual episodes. The majority of research findings among college students point to hazardous behaviour such as infrequent or non-use of condoms, many lifetime sexual partners, and alcohol and other drug use mixed with sexual activity. The aspects of sexuality and spirituality are inextricably linked. In making sexual decisions, Christianity plays an important influence. Smith's idea of

moral emotions has been utilized in several research to explain relationships between religion and sexual behaviours and attitudes.

According to Smith, religion teachings influence people's sexual behaviours and attitudes. Identifying with religious beliefs, according to this notion, will lead to a person avoiding specific forms of sexual behaviour. Another key aspect examined in the current study is whether religiosity is intrinsic (deeply held and a fundamental motivation for behaviour) or extrinsic (a social incentive for action that is superficial). Religious membership can influence views about premarital sex or rather premarital sexual behaviour, according to Beck, Cole, and Hammond (1991).

Fundamentalists (extremely conservative protestants) and Baptists had lower rates of premarital sex than the comparator group of mainstream Protestants in a study of female and male samples (Jones, 2011). The Religious Orientation Scale, Port & Ross (2011), is one of the most widely used methods for determining the link between religious orientation and sexuality. It categorizes people's religious orientations as intrinsic or extrinsic. Extrinsic religious activities have been linked to more liberal sexual views, whereas intrinsic religious practices have been linked to more conservative sexual attitudes, according to research (Reed, & Meyers, 2011). Emerging people who are naturally motivated and have a high degree of religious behaviour had the lowest levels of premarital sexual engagement, according to Woodruff (2014). Religious beliefs may safeguard young individuals from engaging in hazardous sexual behaviour. Jones (2011) discovered that sexual permissiveness and inherent religious inclination had strong negative relationships. Premarital

permissiveness and extrinsic religious orientation were found to have a favourable relationship (Haerich, 2012).

This study by Haerich backs up the theory that intrinsically oriented religious beliefs enhance reliance on theological teachings, which increases religious impact on people's sexual habits (Haerich, 2012).

A study by Kavivya (2012) in Kangundo Division, Machakos established the influence of church teachings on family planning on fertility behaviour. The study found that more Protestant churches had introduced sex education to curb premarital sex, abortion, single parenthood, among others. However, the study found that the Catholic Church's teachings recommended abstinence and truthfulness in marriage. This standpoint is generally held among the Christian community, though it is emphasised in various levels and the current study sought to recommend this approach.

Christianity is a significant factor in determining the vulnerability of emerging adults to HIV and other STIs. Regnerus (2013) claims that Christianity always makes a difference in the context of developing adults' sexuality and is adversely related with risk-taking among them. Religious membership and religious practice have been shown to be adversely related with premarital sex in studies. Premarital sex is considered a sin, and individuals who reject this Christian teaching face severe consequences from the Church, including excommunication from the religion. As a result, it's reasonable to assume that young adults who identify as Christian are more inclined to postpone sexual activity until marriage. However, according to the current

study, membership in a church does not always entail adherence to the sex-delay teaching.

Premarital sex is common among young individuals who profess to be Christians, and this is an area where the current study aims to provide light. Individuals with strong religiosity and core spirituality (inward, active, or intrinsic belief) exhibit more conservative sexual views and less sexually liberal attitudes than their counterparts, according to Beckwith and Morrow (2012), which might lead to fewer sexual encounters.

One or more causal processes behind this connection may be linked to a personal dimension, which consists of unique individual beliefs; and a familial dimension, in which certain values are socialized and/or imposed through social control. Religious parents, on the other hand, talk to their children less about sexuality and more about sexual morality. Meier discovered that more Christian participation decreases the likelihood of early sexual initiation for both male and female emerging adults, with the impact being greater among females, using data from the National Longitudinal Study on Adolescent Health in the United States of America. Internalized moral principles may cause a delay in the beginning of penetrative sexual activity.

Another risk-reducing impact of Christian participation, according to Wallace and Williams (2013), might be a reduced number of sexual partners among females when sexual activity has already begun. Due to restricted moral norms in their particular households, religious persons may be less educated about sexual and reproductive health concerns than their non-religious colleagues. Such parenting, which promotes

discussion of sexual morality while avoiding discussion of sexuality, may jeopardize access to essential knowledge.

Younger people who adhered to their religious beliefs about sexual behaviour had more conservative sexual attitudes, according to Lefkowitz, Gillen, Shearer, and Boone (2014), and these sexual attitudes influenced their sexual behaviours, such as sexual intercourse, condom use, and the number of sexual partners.

They also discovered that religious behaviours may be the biggest predictors of sexual behaviours, whereas religious views may be superior predictors of sexual attitudes.

According to Agardh, Tumwine, and Ostergren (2013), a young person who is enticed to have sex for any reason may have trouble getting a condom from friends or family members, who would connect premarital sex with immorality and backsliding. Furthermore, condoms are generally sold over the counter in Ugandan stores or pharmacies, where one must openly ask the shop assistant for them, making condoms difficult to obtain in a clandestine or concealed manner. A young Christian man stigmatizes himself by purchasing a condom at a store. As a result, developing adults, particularly men, have unprotected sex in covert partnerships.

To assess the influence of Christianity on health behaviours, several studies looked into the notion of religiosity, which includes religious identity, behaviours, attitudes, and views. Rostosky, Johnson, and Riggle (2012) reported that their review of studies from 1980 to 2001 frequently supports the premise that religiosity influences the delay of vaginal sexual intercourse among female emerging adults, particularly among white

young females, but there is no consensus among all studies, as a few have found no relationship.

Rostosky used a cross-sectional survey research methodology in his study, which allowed for the gathering of quantitative data and data analysis. Students in this study were chosen using the stratified random proportional technique from the greater campus population or the main campus of that university.

A sample of (n=541) people were included in the study. The Research Ethics Committees at the University of Technology in Jamaica gave its permission. The majority of research looking at the link between sexual behaviour and religiosity have focused on sexual intercourse.

Few studies have looked at additional sexual behaviour options, such as internet sex, which the present study intended to investigate. Rostosky's research looked at not just sexual intercourse but also giving and receiving oral sex and anal sex. Anal intercourse among college women is said to be the least researched of the recognized STI risk behaviours. According to the available statistics, college women have a greater rate of anal intercourse than the overall adult female population.

According to Flannery et al., (2013), over one-third (32%) of sexually experienced college women (n = 761) have engaged in anal intercourse. Sexual and religious trends have sparked a lot of academic and policy attention during the last few decades. Moralistic and political arguments blame the tendency of early sexual engagement on a degradation of morals. Furthermore, numerous surveys show that people nowadays are less likely than in previous decades to attend worship sessions.

The goal of this study was to look at if there was any evidence to back up the claim that views around premarital sex had gotten more permissive and strange over time. Religious activities have been classified into various subcategories in order to measure transcendent religiosity, such as intrinsic religiosity, spirituality, fundamentalism, and paranormal belief.

Intrinsic religiosity, defined by Allport (1950) as the degree to which religious meaning is infused into daily life, has been conceptually linked to religious commitment and importance (Donahue, 2015). Intrinsic religiosity is linked to a lower propensity to participate in casual sex, fewer preferred sexual partners, and a lower chance of having to engage in a sexual relationship in both men and women (Rowatt, & Schmitt, 2003).

It's also inversely connected to the number of sexual encounters in the preceding year (Zaleski, & Schiaffino, 2000). These data suggest that intrinsic religiosity in adults is inversely associated to a wide range of premarital sexual behaviour. Spirituality (intrinsic beliefs) is a kind of religion that focuses on an internalized subjective experience of belief in a divine or superordinate entity, as opposed to particular Christian doctrines (Marler, & Hadaway, 2012).

Embodied spirituality, or a spiritual interpretation of sexual encounters, was shown to have a positive relationship with a broad measure of bodily comfort, closeness, and sexual expressiveness.

In heterosexual college students, belief in spiritual sexual experiences was linked to increased sexual intercourse as well as a greater frequency and diversity of sexual

activities (Murray-Swank, Pargament, & Mahoney, 2015). These findings imply that spirituality is a little-studied subgroup of religion that might explain sexual behaviours. behaviour. The current study has sought to explain the in-depth, relationship of beliefs, with the sexuality choices of students in the selected universities. Beckwith, & Morrow (2012) stated that despite the social changes that have occurred in the lives of Kenyans, religious institutions continue to celebrate an era of chastity and sexual conservatism.

Religious institutions continue to offer sex education that may advise and support their people in surviving in the global sex culture, even in a period of sexual liberation. The media, their friends, their parents, instructors, and religious organizations are some of the places that emerging adults receive knowledge about sex. Peer pressure can come from the media and social media, which are heavily used by emerging adults.

Cooper, Quayle, Jonsson, and Svedin (2016) claim that the media plays a crucial role in the lives of emerging adults throughout adolescence, notably in encouraging hazardous sexual behavior choices. Teenagers who are regularly exposed to sexual content in the media are more than twice as likely as those who are seldom exposed to sexual content to participate in early sexual behavior. People are confronted with sexuality concerns on a daily basis in a society marked by technology advancements and greater connection. Television, radio, music, newspapers, magazines, advertisements, and clothing all contribute to the invasion, making it hard to avoid it.

People are at risk of getting swept up by a society that does not correspond to the theology they learn in religious organizations if they do not have appropriate

information about sex. While churches must protect the sanctity of marriage (as evidenced by their prohibition of condoms and insistence on abstinence), this goal can only be achieved if people have a sufficient understanding of their sexuality and how to express it in a changing society, as the current study demonstrates.

Christian teachings for emerging adults aid in the development of their skills to make sound sexual decisions. Youths may easily receive sex information from a variety of sources, some of which are erroneous and untrustworthy (Mosavi, Babazadeh, Najmabadi, & Shariati, 2014).

The current study sought to shed light on how intervention measures can be understood and applied, in an attempt to curb negative sexual practices in universities.

A study by Puffer et al, (2016) Christian institutions address the moral issues that arise from adolescent sexuality by developing a moral code that spells out what Christians are supposed to do in terms of sexual activity.

One of the sexual activities that most Christians condemn is premarital sex. According to Murthy (2016), religious people see HIV and AIDS as a disease that affects those who sin against God. As a result, individuals are more likely to believe that their chances of contracting HIV are minimal. This might lead to a lack of concern in the sexual behaviour of religious individuals.

Furthermore, religious leaders in the country have opposed efforts like sex education in schools and the use of condoms and contraceptives (Murthy, 2016). This might have an impact on the sexual behavior of young individuals. While the majority of Kenyans are Christians, the current study revealed that it is unclear how Christianity

has influenced university students' sexual behavior choices, demanding further research. Akinyi (2009) discovered that Christianity forbade high school students in Thika west district from using reproductive health services like as family planning, VCT, and counselling. However, the research did not say if this had an effect on their sexual behaviour.

Gecaga (2004) found that Christianity has failed to remove dualistic notions about sexuality in her study on Issues highlighted in the discussion over the adoption of family life education in Kenyan schools. According to the research, parents, religious leaders (church leaders), youth, and other education stakeholders must be actively included at all stages of the conception and execution of a family life education program.

According to Coser's concept of conflict management, the formation of a national commission of inquiry into the disagreement will help resolve concerns about family life education theory and practice. Based on main and secondary evidence, the ultimate objective of family life education is to prepare adolescents for responsible adulthood. It is also suggested that a significant transformation in how sexuality is seen is required. This may be done by dismantling the symbolic message that devalues sexuality and reclaiming its (sexuality's) value.

This is conceivable because our sexual identity is socially created. Gecaga (2004) research work legitimises the urgency of providing comprehensive, appropriate, properly organised and well-intentioned sex education to our youth. The current study focused on beliefs that influence the sexual choices of students. The work can assist in

the generation of a robust multi-stakeholder comprehensive sex education that touches on the belief system of the students who abstain from sexual misconduct.

Students who demonstrate firm beliefs in abstinence as taught in Christianity can be valuable role models that the other students in the universities may so need desperately.

2.5 Challenges Faced by Students in the Application of Christian teachings in universities

Human sexual behaviour is influenced by ideas and socialization, according to psychologists. As a result, Christianity as a social agent has a considerable impact on emerging adults' beliefs and, as a result, sexual behaviour choices in any culture. Christianity as a social institution, impacts people's beliefs and behaviours, according to Neyrinck, Vansteenkiste, Lens, Duriez, and Hutsebaut (2006).

Beyers (2010) thinks that Christianity cannot be ignored while attempting to understand African behaviour since it has a huge influence on their way of thinking and living.

Many research on Christianity have concentrated on the religious life of the general public, with the majority of these studies focusing on adults and very few on emerging adults.

The current study has highlighted the necessity to comprehend university students' Christian practices, which include their religious affiliation, experiences, attitudes, and behaviours, and how these influence their sexual choices.

It's difficult to empower developing individuals to make their own sexual decisions. To meet these difficulties, educators will need to grasp the reality of emerging adults' lives, recognize the complexity of relational autonomy, and strive toward a vision of personhood that values all people with respect and dignity.

Gender discrimination, sexism, sexual assault and harassment, and children's rights were rarely discussed until recently since they were not recognized as morally pressing concerns. However, authorities all around the world recognize that reckless sexual behaviour is on the rise, making it a potentially and ethically significant concern for everyone.

Through having a clear set of moral principles to which sexual behaviours should be tied, it should be feasible to debate with developing adults what they would consider to be a specific idea of ethically decent sex (Steutel, & Spiecker, 1996). A definition of personhood would guide discussions about ethically acceptable sex, ensuring that decisions respect the agency of others.

As a result, young adults would be encouraged to "define what it means to care for the well-being or respect the dignity of human beings in the sexual domain of life (Steutel, & Spiecker, 1996).

Personhood, choice, and moral salience may take centre stage in an education that emphasizes the development of moral literacy across the curriculum rather than filling sex education slots on a timetable. Emerging adults may therefore be better able to assess how media representations, incidents of sexual abuse and exploitation, and

apparent expectations about how emerging adults should behave sexually support or infringe on the ideas of personhood we've sketched here.

Sex education should address vulnerability and potential exploitation, based on Burkett, & Hamilton's (2012, p.830) demand to connect "popular understandings of sex with concerns of power, gender, and socio-cultural norms." Emerging adults would be encouraged to express their opinions, however skewed they may be, particularly their right to individuality in making sexual decisions. Examples from the media and sexist ads might be used to spark conversation about how eroticisation can be harmful, Dworkin (1987, p.92).

Young women may be urged to consider whether their drive to be attractive to others means they are complicit in their own degeneration, internalizing a sort of female sexism. Young men would be challenged to consider if their emotions of entitlement to women as sexual objects to satisfy their desires mean they are complicit in their subjugation and, as a result, internalizing a kind of male hegemony. All emerging adults are potentially at risk of sexual exploitation because of their limited knowledge on this happens and hence they employ for survival, deformed or adaptive rather than informed choice.

Sexually exploitative events will continue to produce physical, mental, and emotional harm as long as the exploitation is disguised. Learning institutions alone cannot safeguard emerging people and provide them the freedom to make their own decisions about their sexual behaviour. These institutions, on the other hand, provide a crucial

environment for focusing on the realities of developing adults' life and the tough decisions they must make.

Sex education might help both young women and men make more informed decisions in a sexualized world where males are taught from an early age that they have the right to exploit women as sex objects, while girls are encouraged to see this as liberating (Taylor, cited in Papadopoulos, 2011, p.46).

It was necessary to create a less cautious and boring type of sex education that successfully prepares emerging individuals for a sexualized society by openly addressing the difficulties and potential choices they would confront.

We believe that much may be done to improve the existing approach to sexual behaviour choices so that it is more suited for the situations that it must handle.

The current study proposed the use of Christian virtues because history has proven that Christianity can be a powerful agent of change and socialization (Graham, & Haidt, 2010).

2.6. Theoretical Framework

The study applied three theoretical models as a macro framework to understand or explain the context and dynamics of sexual behaviour choices of emerging adults. The three theories are the Social Identity Theory, Kohlberg's Theory of Moral Development, and Smith Theory of Moral Sentiments.

2.6.1. Social Identity Theory

Jack Smart and Herbert are proponents of Social Identity Theory. The foundations of the idea may be found in the subject of social psychology (Hamilton, & Sherman, 1994; Trepte, 2006). It was used to explain behavioural results and the repercussions of those outcomes on human action processes, which are crucial to social identity. Human beings are, by nature, social beings, and their identities are visible and identifiable when they engage in a social environment. Two historical interpretations of the same material exist in Social Identity Theory, and they complement each other. Tajfel and Turner created the original version, which is psychological in nature (1979; Tajfel, 1981). As an outgrowth of Social Identity Theory, Turner et al. (1987) created the second version known as Self Categorization Theory. Psychological motives, according to the first version, are the ones that cause group members to approve or reject current group membership (Tajfel & Turner, 1979). The motives, according to the second form of self-categorization, stem from a desire among group members to "distinguish their group positively from others, to attain a good social identity" (Turner et. al. 1987). Both theories, on the other hand, believe that social identity is formed by cognitive and motivational processes.

They differ, however, in the sorts of cognitive motivating variables they use. As a result, social identity theorists regard the in-group as a collection of similar people who identify with one another, see themselves and one another in similar ways, and share similar ideas that are distinct and more important than those held by out-group members. Much of social identity, according to Turner et al. (1987), is concerned with intergroup connections, or how people learn to perceive themselves as belonging to one desirable group category (in-group) as opposed to another of lesser value (out-group). Even when the group's status is low, this in-group classification leads to a stronger attachment to the group and a reduced desire to quit it (Ellemers, Spears, Dossie, &, 1997).

The image of the "self" as perfect in the group is influenced by the in-group homogeneity of perception and action along cognitive, attitudinal, and behavioral lines (Hogg & Hardie, 1992). According to Social Identity Theory (Tajfel & Turner, 1979), a person does not have a single "personal self," but rather a number of "selves" that correspond to the increasing circles of group membership to which they belong. Family, school, church, and government are examples of sub-societies inside a larger society. In every sub-society, a person constructs a "self" that is acceptable and useful in the context of that sub-society. In each of these in-groups, the "self" belongs to and behaves in accordance with the in-expectations group. Because they all share the same perceptions, the members of the in-group applaud the actions of one of their own (Turner et. al. 1987). Although Social Identity Theory aids in the understanding of the

"self" within a group and the processes of valuing through categorization, it fails to account for the reality that self-identity may be formed from a variety of sources.

For example, social comparison and societal expectations such as the requirement to adhere to other societal standards (outside the group) play a part in identity development. According to Brewer (1991), the individual's identity produced by the Social Identity Theory is the lowest category a self may value since; the "self" is a cognitively and valuably different entity from other persons.

Furthermore, rather of acting as a part of a group, an individual act in accordance with his or her own objectives, aspirations, and wants. As a result, the human individual will opt to comply to the standards that give value to the "self" while avoiding publicly straying from societal norms. As a result, social theorists have not extensively investigated the origins of building social identity in a real-world complex by history, culture, Christianity, and technology, a topic that the current study debunks. This means that their sexual preferences are impacted by their peers, parents, and culture. This theory is relevant to the current study because it explains how religious affiliation influences students' sexual behavior choices.

Christianity influences the formation of societal values that prevent dangerous sexual conduct in emerging adults, therefore religious individuals are less likely to engage in risky sexual activity. As a result, it's predicted that religion would lower the percentage of young adults who participate in hazardous sexual activity. Emerging adults with low religiosity are more likely to engage in hazardous sexual behavior,

according to the study, which looked at the link between Christian participation (religiosity) and conservative sexual attitudes.

In universities, the students make complex sexuality choices that need more and more in-depth studies.

Analysis by Donati (2006), lauds Social Identity Theory for capturing several elements in human behaviour choices, but then adds that humans are powerful social beings, capable of engaging reflection and action that is independent of social mediation. The current work with the understanding of Christianity's transforming nature has carried out multiple test analyses, to ascertain the possible beliefs at play, in the sexuality choices that the students make in universities.

Another important way that religion shapes sexual conduct is through social and organizational ties that vary in role and strength within denominations.

It is on this score that ACK and KAG teachings could be a platform of self-identification and would shape the person's values, beliefs, and attitudes that determine sexual behaviour choices. Highlighted in Smith's (2003) theoretical framework is the idea of social capital, which includes the relational ties that function as mediums of controlling the behaviour of members. Fellowships and prayer groups tend to serve as a mechanism of achieving control among members (Smith, 2003). Involvement in prayer groups or Bible study fellowship affirms the strength of the group over the individual and thus discourages the engagement in improper sexual conduct (Smith, 2003). The current study examined how differences in church

affiliation shaped the sexual perspectives and practices of a sample of students who belonged to a Pentecostal church, the Assemblies of God, and a non-Pentecostal one—the Anglican Church of Kenya.

The theory was applicable to the current study in that it formed a framework for understanding sexual attitudes and behaviour, this study is in line with work done in South Africa, which suggests the groups young people identify with can encourage or discourage engagement in risky sexual behaviour. Boys were more likely than girls to identify with social-cultural constructs that encouraged risky sexual behaviour (Slabbert, Kniin, & Ridder, 2015). The study has, therefore, attempted to establish the influence of church affiliations on the sexual behaviour choices of students in universities in Nairobi. Social identifying with conservative church teachings can help reduce liberal sexual attitudes and activities.

2.6.2. Theory of Moral Development

Lawrence Kohlberg, a Christian psychologist, established the idea of moral growth in 1958. After developing the theory, Kohlberg postulated that the next theory in the future, would be theory of faith. Adolescent decisions and conduct are impacted by their age and stage of development, according to Kohlberg's theory of moral development. According to the theory, there are three stages of moral development. The Preconventional stage is the first, in which people take commands from authoritative figures. These individuals solely consider morality in terms of its effects (fear of punishment for bad behaviour, reward for good behaviour). Individuals' susceptibility to parental authority figures' views of right and evil develops throughout

the pre-conventional period, also known as the pre-moral stage. The teachings of the Christian church are authority figures, and emerging adults in the pre-conventional stage are more inclined to follow the teachings on sexual abstinence.

In the pre-conventional stage, compliance is motivated by bodily repercussions such as the risk of getting sexually transmitted illnesses.

The next stage is Conventional, in which people are most concerned with the opinions of their peers. They want to please and help others while also expanding their own understanding of what it is to be a good person. This stage's orientation is less egocentric and more sociocentric. Emerging adults acquire a need to sustain, uphold, and justify the current social system through conforming to social conventions.

To avoid rejection and hate from others, the teenager also complies. A desire to maintain law and order is also present at this time.

In this setting, university students follow sexual conduct guidelines based on their views of what their peers think of them and the social consequences of their behaviours. They are more likely to engage in risky sexual activity if they feel their peers will approve of it or that society will not find out or punish them for it.

The third level is post-conventional, in which morality is judged on abstract concepts rather than social customs. People explore inside themselves for solutions rather than depending on external sources of authority, and moral and ethical judgments take precedence over societal norms. Individual rights, human dignity, equality, contractual agreement, and mutual agreement are all broad notions that adolescents use to define morality at this age. Emerging adults may not always follow societal standards and

will do what they believe is right, even if they are willing to face the repercussions of their actions. Many people never reach this point in their moral development.

The idea is relevant to the current study because it helps to explain the students' perceptions of sexual behaviour. It is assumed that university students are more likely to be in the traditional stage of sex decision-making. This implies that their sex choices are influenced by the views of their classmates, parents, and society.

Because religion is a component of the societal values that ban hazardous sexual behaviour, emerging religious adults are less likely to engage in it. As a result, religiosity is likely to decrease sexual behaviour among developing adults. Emerging adults with low religion, on the other hand, may engage in hazardous sexual behaviour.

In the selected universities, emerging adult youths, who are low on religiosity may be involved in risky sexual behaviour and the study has looked into the correlation between Christian involvement (religiosity) versus conservative sexual attitudes.

The theory was applicable to the current study as it helps the researcher explain the interaction of Christian beliefs and practices, in the sexuality choices of university students. Earlier work done by Onserio (2019) on the influence of catholic theology of sexuality on teenage girls in Njoro Deanery, Nakuru county, used Kohlberg's moral development theory. Despite efforts by the church to teach girls on right moral values, the levels of teenage pregnancy at the deanery were on the rise. The findings suggest effective moral education cannot be presumed by mere exposure to teachings on morality. Such teachings need to be carried out using competent methodologies,

parent's involvement in their children's sexual lives, and the use of moralizing agents, such as teachers or instructors, who have integrity themselves.

Sexuality education needs to be multi-pronged (Onsario, 2009). In the present study, the researcher faced a dilemma like the one faced by Onsario (2009).

Despite Christian teachings being high among university students, cases of negative forms of sexuality are high. It is in this context the researcher aimed to understand which dimensions of morality are most influential in producing observed results.

2.6.3. Smith Theory of Moral Sentiments

Allan Smith was a proponent of the Theory of Moral Sentiments (1759). The theory's precepts uphold the best values of both Christian and ancient Greco-Roman cultures. It demonstrates that our moral thoughts and acts are a result of our social nature, and that social psychology is a better guide to moral conduct than reason alone.

It outlines the fundamental norms of wisdom and fairness that society need to exist, as well as the extra, beneficial behaviors that enable it to thrive: self-interest and compassion. We have a natural propensity to care for ourselves as people, and to him, that is simply wisdom.

But, as social animals, we are also gifted with a natural compassion that allows us to exhibit empathy for others, according to Smith. When we witness others in misery or joy, we feel for them, albeit to a lesser extent. Others, on the other hand, want our empathy and sympathize with us. Empathy causes them to suppress their emotions when they are very powerful, bringing them in line with our less severe reactions. As

we progress from infancy to maturity, we gradually learn what is and is not acceptable in the eyes of others. Morality is a product of our social nature, and moral rules convey sentiments of an objective observer.

Those norms and virtues are common expectations that exist; they are necessary for justice, and civilizations would not be able to live without them. Moral conventions allow persons who aren't completely virtuous to act with decency and decorum.

Smith also seeks to make sense of the role that religion and culture play in our moral lives, in accordance with his desire for authentic moral phenomenology.

According to Smith, those who grow to believe in higher forces will automatically ascribe qualities, and a care for our virtue, to those powers. He further claims that seeing moral standards as laws of the Deity enhances the sanctity we attach to them, as well as the necessity of morality as a means of cooperating with the Deity in the administration of the cosmos. Smith also demonstrates how believing in an afterlife may be required if we are to perceive the cosmos as just, which is necessary for commitment to moral behaviour.

Recognition plays an essential part in *The Theory of Moral Sentiments*. In the sympathetic process, in love, and in the growth of riches, there is recognition. Because the sympathetic process is intersubjective, as described in psychoanalytic literature, it is founded on the identification of minds, which is the consequence of mothers' mirroring. Mutual recognition is required for love that is built on mutual respect. According to psychoanalytic literature on object relations theory and philosophical

works, people are driven by the need to create connections in which they recognize one other.

The third type of acknowledgment is based on the growth of money, which results in regard and adoration. Esteem is a feeling that arises through interpersonal interactions and is based on recognition. These different forms of recognition are based on psychoanalytic and philosophical literature.

The first form, which occurs in the sympathetic process, is recognition of the mind of the other as in the intersubjective process described in the psychoanalytic literature.

The second is a mutual recognition that takes place in love relationships, as described by Hegel and the German philosopher Axel Honneth. The third type of recognition, based on Honneth, is recognition of the achievements of another that contribute to a shared value horizon of society, such as the value of wealth accumulation.

The theory applied to the current study explains the pertinent behaviour practices among students which are guided by their espoused virtues, ethics and morals acquired from the society that they live in.

This means that students are driven to participate in sexual behaviour depending on the virtues, ethics and morals they learn to acquire from their environment.

The students encounter challenges on the application of these values, in permissive university environments, and they need to understand how to avoid corrupting the morals that in essence, are shared values in the society. Christian teaching in the ACK and KAG churches will help the university students to deal with the emotions which may help them avoid unwanted sexual behaviours. The scale of application of the

sexuality teachings in sexual behaviour choices, is a proxy and marker among university students, indicating what they value in a moral sense about sexuality issues. The researcher hypothesizes in this study that the campus environment in Nairobi institutions is a location where students' choices reflect their views on ACK and KAG sexuality teachings that they have acquired thus far from their religious backgrounds.

According to Macharia and Kandenyi (2004), the current atmosphere on university campuses fosters unrestricted sex, drunkenness, freedom of mobility in the dormitories, and a variety of entertainment options. The setting is lax, which allows people to indulge in excesses.

More narrowly, Smith (2003) has put forward a religious theoretical framework that can be used to explain how religion influences the sexual lives of emerging adults. This framework is useful because religion is a primary socialising mechanism for many emerging adults and sexual activities are part of human behaviour that religious teachings speak powerfully and comprehensively about. Religious teachings can discourage youth from engaging in sexual activities (Smith, 2003). The way religion deters emerging adults from sexual activities is by making them aware of norms and moral standards of right behaviour, based on biblical teachings. On this score, religion is basic to the decision making about sex. The Christian religion promotes moral directives that are deemed to be proper conduct, including sexual attitudes. Taken together, then the social identity they help broaden understanding on how social identity, how religious affiliation shapes how emerging adults view and behave as

moral agents about sexuality. On its part, the moral development theory emphasizes that negative forms of sexuality arises reflect the low level of development in moral reasoning by those who engage in these sexual activities.

The theory is applicable to the current study in that it gives the framework from which to understand how value preferences, such as holiness beliefs, influence sexual behaviours (permissive or non-permissive).

Moral literacy can be seen as the extent to which a person can make competent moral or ethical decisions, including those related to sexual practices. People engaged in risky sexual practices can be deemed to have low moral literacy. The researcher's interest was in finding out the extent to which students in the Nairobi universities relate to ACK and KAG sexuality teachings in explaining sexual behaviours. Unlike the social identity theory, which affirms that identifying with certain social groups can discourage negative forms of sexuality, the moral development theory argues that people who engage in negative sexuality need instruction to deepen their moral reasoning and thus avoid this form of sexuality.

The Moral Sentiments theory is akin to the moral development theory. Both of them assert the need for the taking of deliberate steps to deepen the competence of emerging adults to make the right ethical and moral decisions. The link between moral reasoning and ethical behaviour is that through the process of reasoning and judgement a person is able to evaluate a moral situation and have an interpretation of how appropriate the situation is. Once this happens an individual is able to formulate a moral idea and

choose which kind of action they will adopt. This means that higher order moral reasoning leads ethical behaviour among people.

2.7. Conceptual Model

A conceptual model is a diagrammatical representation that shows the relationship between the independent variables and dependent variables (Young, 2009).

The independent key variables shown in the diagram and used in the work area: Church sexuality teachings, Church affiliation, while Dependent Variable is the Sexual Behaviour Choices. Lastly, there is the Intervening Variable, which entails, Moral Training. The purpose of this research was to investigate the role of ACK and KAG teachings on sexuality in determining the sexual behaviour choices of students in the universities. Several factors seem basic in the conceptual model in explaining the scope and variations in sexual behaviours among students. ACK and KAG teachings on sexuality received by students from the church groups that they are affiliated with would directly relate to sexual behaviour choices.

The current work with the understanding of Christianity's transforming nature has conducted multiple test analysis, to ascertain the possible beliefs at play, in the sexuality choices that the students make in universities.

In Pentecostal churches, the experiences of conversion have been associated with having a profound effect on the sexual attitudes and behaviour of those who have

undergone this spiritual experience. application of Christian principles and teachings can regulate and transform behaviour (Graham, & Haidt,2010).

2.8 Conceptual Framework Model

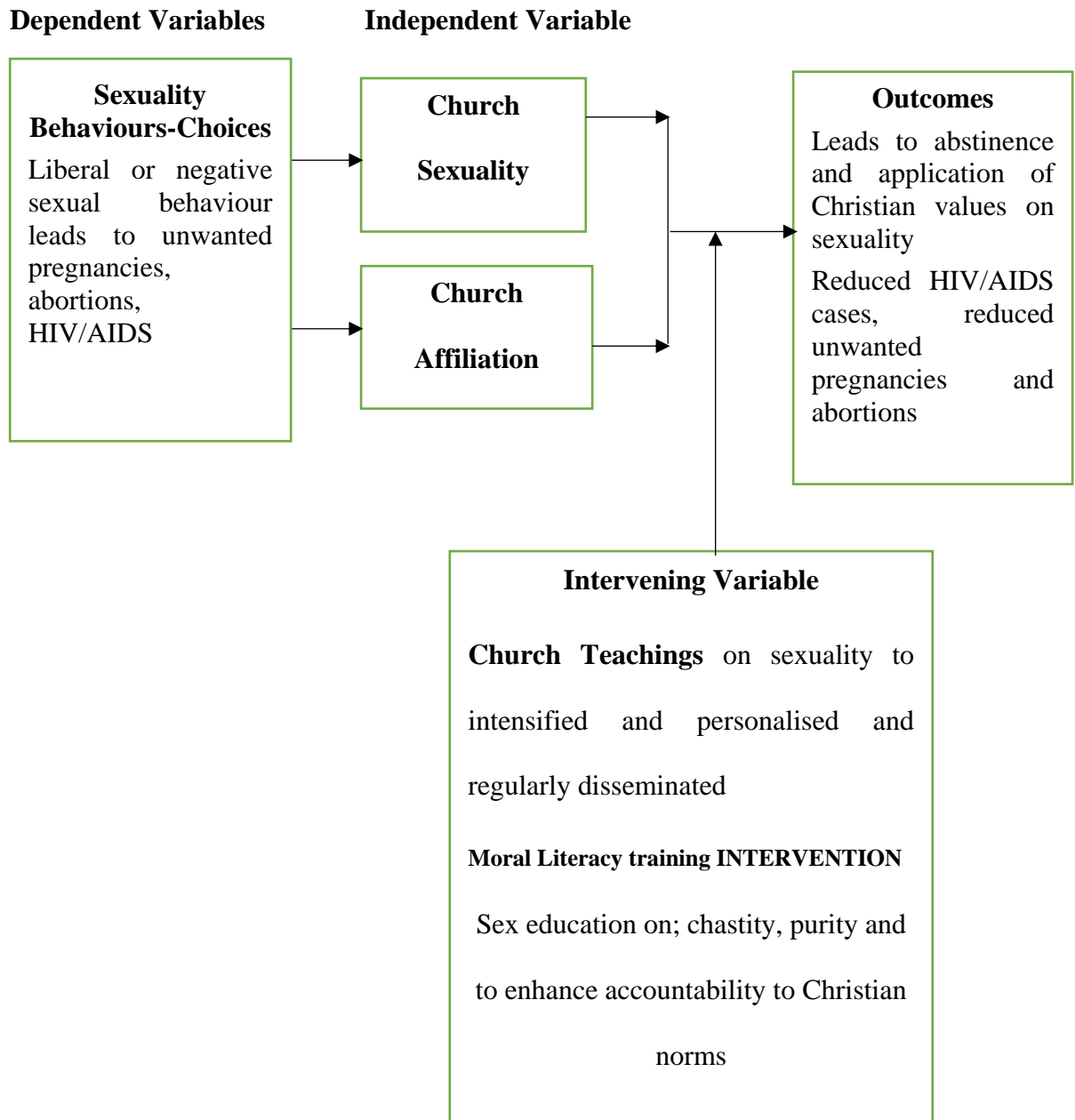


Figure 2.1. Conceptual Framework Model
 Source: Author, 2020

Church sexuality teachings stand for the moral teachings and directives about sexual attitudes and conduct.

Christian churches teach these directives to members as the proper, God-given way of ordering sexual life. Church affiliation stands for whether churches follow conservative or less conservative sexual teachings and practices.

Conservative churches, such as the KAG, would apply these teachings conservatively and rigidly, and the converse holds.

Students who belong to Protestant churches, as opposed to those of non-Protestant churches, would not easily engage in negative pertinent sexuality practices than those who are from non-protestant churches.

Students from Protestant churches, given their conservative cultural beliefs and means for control, would be less likely to engage in negative sexual behaviour choices (Smith, 2003). The successful implementation of sound interventions would produce favourable outcomes like abstinence from illicit sex practices. These also would include a right perspective on the morality of sexuality and the avoiding of numerous adverse effects, as lauded by Smith's theory of moral sentiments. If the students who are Christians, develop proper 'self-identity based on Christian teachings, as explained in the Social Identity theory, then engaging forces of coercion from external groups, would be less taxing. Smith's theory of moral sentiments adds that attaching commitment to moral values to rewards from a Deity in an afterlife would further strengthen obedience to these moral values.

2.9. Chapter Summary

The literature review has focussed on three dimensions of Christianity that are connected to the phenomenon of sexual behaviours. ACK and KAG sexuality teachings and church affiliation as factors presumed to influence the sexual behaviours choices of university students in varied ways. The literature further suggests that sexuality teachings are a complex phenomenon, with intrinsic and extrinsic properties that are influential in decision making on sexual practices. The research work brings new knowledge and deepens the understanding of one factor, among others, that has not been given adequate attention, by most scholars. Studies show little on the student sexual behaviour choices vis a vis ACK and KAG teachings inculcated. The thesis assesses sexual behaviour choices among ACK and KAG university students in Nairobi County. The literature reviewed focused on scholarly work at global, regional, to local levels, focusing on the objectives of the study. Overall, the inferences drawn from the scholarly work reviewed, have consistently lent weight to the assertion that a relationship exists between conservative and permissive sexual behaviour choices, with the different levels or dimensions of Christian beliefs and practices or what most scholars called religiosity (Mastai,2010). There is a growing concern by government, parents and stakeholders in the health sector, to understand ways and means of curbing the disastrous effects of loose morals among the young and sexually active population in Kenya. The current study has provided a vital adjunct and in-depth understanding, of the parameters at play in the choices that students make regarding sexuality in universities with emphasis laid on the students

that manage to overcome the peer pressure storm, to abstain from illicit sexual encounters.

The students with impeccable stand on abstinence can be useful role models for the rest of the students who do not uphold sexual purity. The National Aids Control Council (NACC) according to 2019/2020 statistics, reported that 21% of new HIV infections are emerging adults. The NACC recommended that the country take the report seriously and embark on measures aimed at reducing the spread of the scourge among emerging adults.

The current work, in consideration of the severity of the sexuality problem, contributes to the availing of timely, well-intentioned information on how beliefs can be enhanced and reinforced in the fight to restore moral sanity among emerging adults and hence the study fills the gaps in the scholarly work reviewed.

CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

In this chapter presents the research design and its justification, as well as the study region, the study population and sample, and the sampling processes. The tools for data collection, as well as the procedures for ensuring the instruments' reliability and validity, are also discussed. Plans for data analysis and ethical issues are also outlined.

3.2 Research Design and Rationale for the Design

The study employed a mixed method research design. This involved both quantitative and qualitative methods for data collection and data analysis. The overall approach for connecting conceptual research concerns to relevant and feasible empirical research is known as research design. It is a reflection upon a researcher's idea, that enumerates the plan and the procedure for doing any research (Creswell, 2014). It spans the decisions about the broad assumptions of the research to detailed methods of data collection and analysis. It is a logic problem that seeks to establish the type of evidence or information that will produce relevant and reliable answers to the research questions (Creswell, & Clark, 2007). The study endeavoured to understand the causes, dynamics, and consequences of negative forms of sexuality at selected universities. This research objective calls for the testing of hypotheses to establish sexuality choices in relationships. Given this research objective, the use of a quantitative research design was appropriate.

At the same time, the study sought to assemble the subjective stories, experiences, and perspectives about the phenomenon of negative sexuality.

Given these two broad research aims, the mixed approach research design was appropriate. This means combining quantitative and qualitative cultures of inquiry (Creswell, 1998).

Quantitative design deals with numbers and allows an inquiry to be undertaken easily, enabling the gathering of perceptions or attitudes of the respondents (Denzin, Coleman, & Simon, 2006). The qualitative design allowed for the utilization of interviews, allowing respondents' voices and experiences to be heard in their own words (Fetterman, 1989). Various interviews, such as in-depth interviews (IDIs), semi-structured interviews (SSIs), and Focus Group Discussions, were used in the qualitative part of the study (FGDs). Qualitative interviews are used to explore the subjective reflections, processes, and variables that influence sexual behaviour choices in the research area. Descriptive and inferential statistical analysis were employed in quantitative instruments (Leedy, & Ormrod, 2000). The questionnaire was the primary tool for gathering quantitative data. The use of numerical figures was required in data analysis, necessitating the use of a quantitative design.

3.3 Area of the Study

The research was carried out in Nairobi County, which includes Nairobi, Kenya's capital city. With a population of 6.54 million inhabitants, it is one of Africa's most populous cities.

Nairobi is a key centre for social innovation not just in East Africa, but also in Africa as a whole. This is a place where social businesses that address the entire range of social problems are headquartered. The city is a rich catchment area comprising of multi-ethnic communities from various social divides. Nairobi also has a strong academic tradition, with many major Kenyan universities located there. It is a place where students interact with a wide range of social activities of all sorts and a place where values shared in the societies, including religion, are challenged as well.

In focus were two public universities, the Kenyatta University (KU) Main Campus, the Jomo Kenyatta University of Agriculture and Technology (JKUAT) Karen Campus, and Daystar University in Nairobi.

The rationale for the choices of these universities can be articulated. Kenyatta University is typical in many ways, because it is one of the oldest universities. The University has a rich heritage of scholarly content that have already been published, hence this formed the basis for its selection as a rich resourceful area for the study. Most of the problems that challenge the students in the university environment, were also observable in the 1980's, when the researcher was an undergraduate student. The selection of Jomo Kenyatta University of Agriculture and Technology was also purposive in nature in that, the researcher's seven-year work experience in heading the student welfare department in JKUAT, Karen Campus lend its way to a strong resolve to see the sexuality problems facing students resolved. Daystar University is a Protestant-based university whose education system is driven in all settings, by Christian-oriented values.

It provides a basis to compare how the cultural environment in its setting, compares with public universities, which nonetheless have a vibrant Christian union membership.

The choices of the ACK and KAG churches, was done through a pilot study, that clearly indicated that the two churches had a higher number of students that would be sampled for the study. The pilot study done, also showed that the two churches, had programs tailored towards meeting the needs of emerging adults.

Research study done on how students relate to each other on matters of sexuality, helped in the understanding of challenges the students in different environments face. In overall then, studies done in the 3 universities, did enrich the outcome of the study.

3.4 Population of the Study

The target population were student members who are regular attendees of Bible study meetings or fellowships from the 3 selected universities.

In Kenyatta University, Protestant and Pentecostal students who are members of the Christian Union and belonged to ACK and KAG churches as per statistics given by the Christian Union offices in the year 2018 were 600. In Jomo Kenyatta University of Agriculture and Technology, the same who belonged to the two churches, were a total of 150 students while in Daystar, they were a total of 300 students.

The study focussed on a total number of 334 out of 1050, ACK and KAG undergraduate students of both genders of ages between 19-24 years. This group form the bulk of undergraduate students in universities.

The students were sampled through the Snowballing method, where appointed representatives from the two churches, informed their friends to also tell other friends about the research participation. The process continued until an adequate number of representative respondents was obtained for the research. The importance of snowballing in this study is that it helped the researcher to discover the characteristics of the population that she thought never existed. It also helped the researcher to identify respondents who knew about sexual behaviour and their affiliation with church teaching and who helped the researcher to identify other respondents who had similar knowledge.

3.5 Target Population

A population is a collection of components (people or objects) that have a common trait determined by the researcher's sample criteria (Clark, & Ivankova, 2016). The target population is broken down below.

Table 3.1. Target Population

	University	Regular Attendees of Bible study meetings
1.	JKUAT-Karen	150
2.	Kenya University	600
3.	Daystar University	300
	Total	1050

Source: University Admissions offices 2018

3.6 Sampling Technique and Sample Size

3.6.1 Probability Sampling Technique

Probability sampling ensured all regular attendees of Bible study meetings stood a chance to be selected. The probability sampling helped the researcher to have quality findings in that it provided unbiased representation of the respondents. Probability sampling also helped the researcher to create samples that fully represented the overall population of the University. The students were clustered in terms of their church groups (ACK and KAG which was based on the fact that their sexuality theology has been known to impose abstinence outside of marriage or sexual limitations inside it, labeling sex as 'indecent' un general as compared to other churches) as already indicated in the work and to satisfy the demands of the quantitative dimension of this research and to derive a proportional stratified random sample. Basic to this effort then was to establish the total number of students in each of the two public universities and the one private university from which the study sample was derived proportionately.

3.6.2 Sample Size Determination

Probability sampling was proper for the study since it gave respondents equal chances of participation in the study, with no bias.

Probability sampling was applied in the descriptive survey, correlation analysis, and testing of hypotheses. The researcher used a stratified random sampling technique. A representative sample was drawn from this population.

Therefore, the researcher drew a study sample size using Yamane's (1967) equation:

$$n = \frac{N}{1 + N(e)(e)}$$

Where: n= is the sample size

N= is the total population

e= is the level of precision (0.05)(Assumption 95% confidence level or .05)

Thus, we have N = 1050. This was rounded to 334 participants. Therefore, out of the 34,711 ABC members in Machakos County, 395 was a fairly valid and representative sample. To ensure proportional distribution of participants, the study used Walpole's (1982) formula to get the stratified samples.

$$n_i = \left(\frac{N_i}{N} \right) n$$

Where: ni = is the quota size required

Ni= is the number of participants per sub headquarter

N= is the total population

n= is the total sample size

Table 3.2. Student Samples in Selected Universities

University	Students who Bible Study Attendees A	Percentage of the total number of the student population B = (A/1050) *100%	Sample Size C=(B/100) *334
1. JKUAT-Karen	150	14	47
2. Kenyatta University	600	57	190
3. Daystar University	300	29	97
Total Student	1050	100	334

population

Source: Author 2018

3.6.3 Selection criteria of Non-Probability Sampling

Non-probability sampling was purposive in the sense that it employs “information-rich” cases that provided the greatest insight into the research question (Miles and Huberman, 1994). This form of sampling allowed for the targeting of individuals for in-depth Interviews (IDIs). Purposive sampling was used to target respondents who were knowledgeable about the issues of concern in the study. These individuals targeted were chaplains, administrators, and counsellors. From JKUAT the FGDs were 6 who comprised of Christian Union Leaders, from KU the FGDs were 12 comprising of Christian Union Leaders, and from DAYSTAR the FGDs were 6 comprising of Christian Union Leaders.

The researcher further interviewed 3 chaplains from each university, and 8 administrators serving in the student welfare departments (IDIs). The aggregate total respondents (FGDs and IDIs) from the three universities that were interviewed totalled 41/42 and that translates to 98% of the respondents sampled (Table 3.3).

In qualitative sampling, sample size tends to be small, and there are no firm rules on size (Miles and Huberman, 1994). What is important is for the respondents to possess information that is relevant to the research objectives (Marshall, Cretchen, & Rossman, 2006).

Table 3.3. Summary of In-Depth Interview and Focus Group Discussion (IDIs and FGDs) Respondents from Selected Universities

NO	University	Respondents Categories (IDIs, FGDs)	Total	Ratio	%	Respondents
1	JKUAT	Chaplains	2	1/2	50%	7
		Administrators in Student welfare departments	8	3/8	37.5%	
		Counsellors	6	3/6	50%	
		Christian Union Leaders (FDGs)	6	5/6	83.3%	5
2	KU	Chaplains	3	2/3	66.6%	8
		Administrators in Student welfare departments	8	3/8	37.5%	
		Counsellors	4	3/4	75%	
		Christian Union Leaders (FDGs)	12	10/12	83.3%	10
3	DAYSTAR	Chaplains	4	1/4	25%	7
		Administrators in Student welfare departments	6	3/6	50%	
		Counsellors	4	3/4	75%	
		Christian Union Leaders (FDGs)	6	5/6	83.3%	5
Aggregate Total Respondents						42

Source: Author 2020

3.6.4 Inclusion and Exclusion Criteria

The respondents from the students sampled, were those who were regular attendees of prayer meetings and at the same time were bonafide members of ACK and KAG churches. The study excluded students who had multiple church membership.

Included in the study were the chaplains, administrators, and counsellors who were regular attendees in protestant churches and consented to participate in the study. Respondents for in-depth interviews were picked among staff members who had worked with students at the specified institutions for at least three years and were thus knowledgeable with the reasons, context, and effects of negative sexuality. Open-ended questions and semi-structured interview guidelines were used in this phase, (Appendix V). the respondents who were excluded from the study were the chaplains, administrators, and counsellors who did not attend protestant churches and who did not consent to participate in the study.

3.7 Study Variables

The study variables are presented in this section. These include, the independent and dependent variable.

3.7.1 Independent Variables

The independent or exploratory variables were pertinent sexual practices, church sexuality teachings, and church affiliation. And below are the confounding variables that act along independent variables to influence outcome.

1. Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship
2. Sexually active students have less intense Protestant beliefs and attend church

less frequently

3. Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths on campus
4. Most conservative students in universities adhere to strict beliefs on holiness in sex matters.
5. Most conservative students in universities adhere to strict beliefs on holiness in sex matters.
6. Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship
7. Sexually active students have less intense Protestant and Pentecostal beliefs and attend church less frequently
8. Meditation scriptures, daily prayer to God, enhance convictions that help in lowering premarital sex for Christian youths on campus
9. Youths who attend church on a weekly basis think that premarital sex is unethical, and they engage in less premarital sexual activity.
10. Frequently attending church services correlates with fewer sexual activities among the university students
11. Students who regularly attend church and place a high emphasis on church teachings have the least permissive attitudes and have fewer sexual experience
12. University students affiliated with very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups

13. Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage

3.7.2 Dependent Variables

The dependent variable was sexual behaviour choices; permissive or non-permissive.

3.8 Research Instruments

3.8.1 Questionnaires

Questionnaires with closed-ended, open-ended, and explanatory questions were used to obtain quantitative data. Secondary data was gathered from the internet, textbooks, brochures, and journals covering the research subject area to supplement the data acquired from the internet, textbooks, brochures, and periodicals. A set of questions based on the study's goals were used to obtain information directly from participants. The surveys had a five-point Likert scale, a Yes/No answer style, and questions that were to be answered on a scale of 1-5. The Likert scale has questions that ranged from; never occur, do not know, to a very great extent to a very great extent, to “Strongly Disagree” to “Strongly Agree.

The amount to which discrepancies discovered with a measuring instrument represent real differences among individuals being examined, according to Kothari (2004). A scientific instrument's validity is an important feature. The pilot study that was done also assisted in ensuring that interview questions were valid.

To ensure internal consistency or reliability, test-retest reliability was done based on the delivery of the questionnaire before beginning data collecting. Cronbach's alpha coefficient was used to determine the instrument's dependability. Higher reliability and significant degree of confidence are allowed when reliability is at least 0.70 at $\alpha=0.05$ (95 percent) (Gable, & Wolf, 2003).

3.8.2 Interview Guide

In-depth interviews are forms of dialogue in which the researcher engages the respondents in focus with pre-formulated questions (Patton, 2005). These interviews allowed for the gathering of comparable, qualitative data.

The in-depth interviews were to unpack the nature, causes, and consequences of negative sexuality. The study utilized interviews to inquire about people's experiences and opinions on the research objectives.

The interview method was used in the data collection to gather the meanings and understandings that respondents attached to the belief in and practice of negative sexuality. The researcher further interviewed 3 chaplains from each university, and 8 administrators serving in the student welfare departments (IDIS).

In this study, the researcher collected qualitative data using in-depth interviews (IDIs) and focus group discussions (FGDs). Criterion sampling was used in respect to the Focus group discussions. Criterion sampling entails the targeting of people who meet a specific characteristic (Creswell, 2014). The criterion sample was made of Interviews which were administered orally, on face-to-face basis.

Through semi-structured interviews, the researcher investigated the research problem and arrived at a comprehensive investigation and responses to questions raised in the questionnaires.

The interviews targeted administrators, chaplains and counsellors who have a wealth of experience in dealing with negative sexuality on campus.

Three focus group discussions were utilised in this study.

A focus group discussion is a gathering of research data in which one or more researchers interact with more than one participant (Marshall, & Rossmann, 1995). In such group talks, researchers interview participants who have similar qualities or experiences in order to gain a better grasp of their ideas, opinions, and views regarding the study topic. Focus groups are a low-cost, rapid approach to get useful information.

They are dynamic platforms of interaction among participants that stimulate the respondent's thoughts and remind them of their feelings about the research topic. The researcher conducted three focus group discussions where each comprised of six participants for a minimum of one hour for each Focus Group Discussion (FGDs). The FGD were drawn from 20 Christian union leaders of the respective church groups in the sampled universities.

3.9 Pilot Study

A pilot study was conducted on randomly selected students from Nazarene University. The choice of Nazarene University was informed by the fact that the University represents the urban, suburban and rural areas similar to the final sample of the study. The students in Nazarene University had an experience of church teachings from a rural perspective, suburban as well as urban setting. The study also helped in assessing the number of students from various church backgrounds in the university, and this helped in the choice of ACK and KAG students that formed the study sample used. The study helped in assessing the content, reliability, and validity of the questionnaire. Piloting has helped to reveal deficiencies in the research tools. In the pilot study, the researcher used a total of 20 respondents. Responses received from the pilot study helped in fine-tuning the questionnaires and areas that needed adjustments were acted upon accordingly.

3.9.1 Validity of the Questionnaires

The amount to which discrepancies discovered with a measuring instrument represent real differences among individuals being examined, according to Kothari (2004). The validity of the study instrument was assessed using component factor analysis.

A factor loading value of above 0.4 was taken as a threshold. Validity is an important characteristic of a scientific instrument. The pilot study that was done also assisted in ensuring that interview questions were valid.

3.9.2 Reliability of The Instruments

Before beginning data collection, test-retest reliability was conducted based on the administration of the questionnaire to ensure internal consistency or reliability. Cronbach's alpha coefficient was used to determine the instrument's dependability. Higher reliability and significant degree of confidence are allowed when reliability is at least 0.70 at $\alpha=0.05$ (95 percent) (Gable and Wolf, 2003).

3.10 Data Collection Analysis Procedure

The researcher obtained letters from the Philosophy and Religious Studies (PRS) department, Graduate School of Kenyatta University and from National Commission for Science, Technology, and Innovation (NACOSTI), which allowed her to undertake the research. Three field assistants were hired and taught for three days on how to introduce themselves to respondents, how to read questionnaires, how to collect data, how to record data, and how to practice basic field ethics. The researcher

collected primary data with the help of skilled research assistants. The key informant interviews were conducted by the researcher.

During the administration of the interviews, the researcher gained the respondents' trust and created a comfortable environment to share and reconstruct experiences. The interviews along with recording and transcribing, on average, lasted for about 30-45 minutes.

The collected data from the interviews was treated confidentially, accessible to the researcher and the researcher's academic supervisors only. The researcher took field notes, with the consent of participants.

The respondents were informed of the recording and note-taking process and this reduced distractions during data gathering. The structured questionnaires were administered to the respondents from the selected universities.

3.11 Data Management and Analysis Procedures

3.11.1 Data Management Plan

Data analysis is the act of examining, cleaning, converting, and modelling data in order to find valuable information, draw conclusions, and aid decision-making (Paul, & Oliver, 2004). The completed questionnaires were edited for completeness and consistency, mistakes and omissions were verified, and the data was then classified according to the study's goals.

3.11.2 Analysis of Quantitative Data

Data analysis was inevitably mixed with descriptive analysis to establish patterns, trends and relationships using SPSS (version 24). Descriptive statistics involving percentages, mean scores to estimate Protestant and Pentecostal sexuality teachings and church affiliation in the sampled universities in Nairobi.

Correlation analysis was used to measure and analyse how independent factors such as Protestant and Pentecostal sexuality teachings and dependent variables such as sexual behaviour (permissive and abstinence) related using interval and ratio scales.

The correlation coefficient, abbreviated as r , is a summary metric that expresses the degree to which two or more variables are statistically related. The correlation coefficient is adjusted to be between -1 and +1 at all times.

When r is near to 0, it indicates that there is minimal link between the variables, but the farther r is from 0 in either a positive or negative direction, the larger the relationship between variables. Multiple regression was utilized to determine the different ways in which Christian sexuality teachings impact students' sexual behaviour choices at the institutions studied.

The study used diagnostic tests (evaluation) to determine the outcome's dependability using autocorrelation and multicollinearity tests. Autocorrelation is the measurement of the similarity between a given time series and its lagged value over consecutive time periods. In SPSS, Durbin-Watson statistics were used to test it. This test produces a test statistic with a value of 0 to 4, with 2 indicating no autocorrelation, less than two indicating positive autocorrelation, and more than two indicating negative

autocorrelation (Khan, 2008). The multicollinearity test determines if the predictor variables are highly linked. It happens when two or more independent variables have a nearly perfect linear relationship. To test multicollinearity, the variance of inflation was employed.

There is no multicollinearity when the value of VIF is between 1 and 10, but there is multicollinearity when the value of VIF is less than 1 or more than 10. When multicollinearity is identified, researchers can choose a standardization technique on the regression dialogue box to standardize the continuous variables. You might, for example, use a variable centring method (Cohen, West, & Aiken, 2013).

The study used Breusch Pagan to determine the consistency of the variance across the observations for the heteroscedasticity test. Heteroscedasticity arises when variance varies among observations, which can lead to erroneous estimate.

The focus of the qualitative data was on the participants' claimed experiences and the interpretations they ascribe to the topics under investigation.

One important way of handling the qualitative data was by considering fully the categories of thought and response patterns spontaneously used by the respondents while answering questions on permissive or non-permissive sexual behaviours choices.

The researcher gathered information from the respondents, taking note of interview questions touching the Christian teachings from the selected churches and sexual behaviours choices of the Christian students, who regularly attend prayer meetings.

The researcher coded the transcripts from the various groups of respondents and

formulated themes, followed by a coherent description of the data, generating meanings and understandings of information items. However, the researcher changed some of the categories where additional information came up, in the light of information that deviated from permissive and non-permissive sexual behaviour categories. The researcher was interested in the range of meanings, attitudes, and interpretations found within each category, as well as the quantity of items or utterances that fell into each category. Qualitative data were coded and represented using themes, presented in summary prose, which included testimonials.

3.12 Ethical Considerations

Ethical standards must be followed throughout the study process, from the design to the final conclusions (Fosses, et al. 2010). The researcher guaranteed that the respondents who gave information were treated securely, and that the study feedback was shared with the respondents' universities at the conclusion of the exercise.

Most of the respondents cooperated in the answering of the questions objectively and hence provided reliable responses. Interview schedules were used to gather information on how Protestant sexuality teachings influence the sexual behaviour choices of students in the three universities.

In conducting these interviews, the researcher focussed on respondents who had served in the universities long enough, to understand the nature and challenges linked to the sexual behaviour of students in the sampled universities.

CHAPTER FOUR

4.0 DATA PRESENTATION, ANALYSIS, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter analyses the research findings on the role of the ACK and KAG teachings in the sexual behaviour choices of students from selected universities in Nairobi. The findings are presented based on the four research objectives then related to the theoretical and empirical literature and conclusions are thereafter drawn.

4.2 Thematic Data Presentation and Analysis

The purpose of the study was to investigate how ACK and KAG teachings on sexuality influence perceptions about sexual behaviour choices among university students in Nairobi. The specific objectives were: 1) analyse the pertinent sexual behaviour choices of students in selected universities from the perspective of ACK and KAG students; 2) establish how ACK and KAG teachings influence the sexual behaviour choices of students from selected universities in Nairobi; 3) establish how church affiliation, with its spiritual activities, shape how respondents view the sexual behaviour choices of students at the selected universities; and 4) assess the challenges faced by students from the selected universities in following the teachings of their denominations on sexuality. Immediately discussed is the response rate of the questionnaires distributed in the study.

Questionnaires were sent to 334 respondents out of which n=176 questionnaires were filled correctly and returned. The response rate was 53%, and it was above the 50% threshold deemed adequate (Mugenda &, Mugenda 2003).

Qualitative data was collected using focus group discussions with student leaders and with key informant interviews with administrators, chaplains, and counsellors.

The information was arranged and analysed thematically. It was triangulated, with the information from the focus group discussions juxtaposed with those of the key informant interviews. The findings were analysed by picking emerging themes on student's sexuality choices. About all in-depth interviews (98%) (IDIs) and focus group discussions (FGDs) contemplated were held. In the section that ensues, the demographic information of respondents, such as age, year of study, and gender are presented below (Oliver, 2005). The first part presents different personal characteristics of the respondents.

4.3 Socio-Demographic Characteristics of Respondents

4.3.1 Age Cohort

The social and demographic profiles of the respondents were analysed, based on age bracket, gender, and year of study. The results are depicted below.

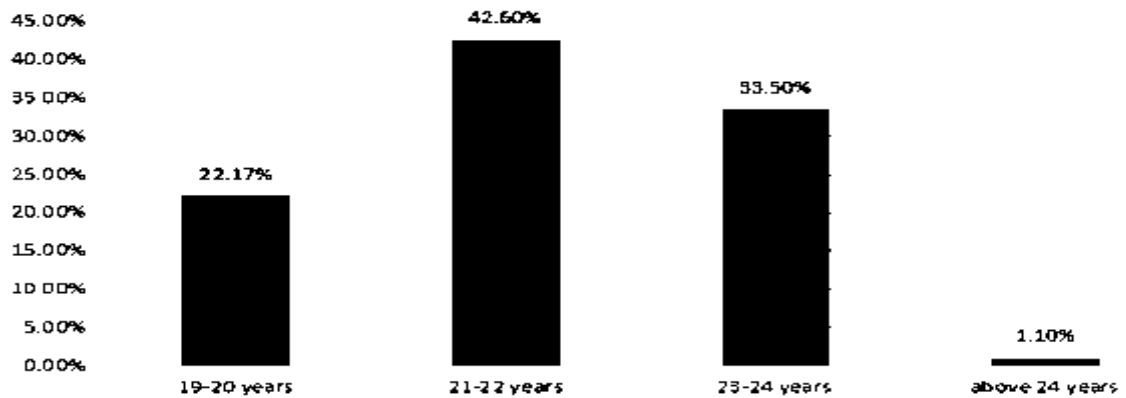


Figure 4.1 Distribution of Respondents by Age

As shown in Figure 4.1, 40 (22.17%) of the respondents were between 19 and 20 years of age, while 75 (42.6%) of the respondents were between 21-22 years of age.

The respondents numbering 59 (33.5%), were between 23-24 years of age. The respondents, between 23 and 24 years of age were, 2 (1.1%). Most respondents belonged to the 21- and 22-year age cohort. The section below examines the distribution of respondents based on gender.

4.3.2 Gender

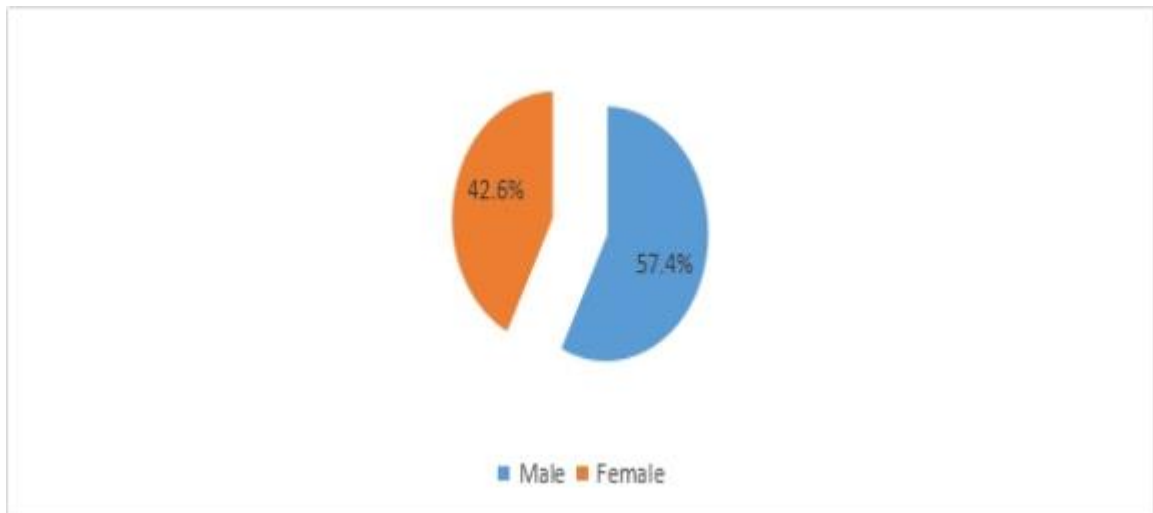


Figure 4.2 Distribution of Respondents by Gender

From the findings, a majority (57.4%) of the respondents were male while 42.6% were females. According to Strouse (1995), gender would be a parameter of the significance of issues of sexuality because males, compared to females, are more likely to become sexually active than females. Males had more liberal sexual attitudes compared to females (Brown, & Newcomer, 1991).

In Kenya, a study found that the proportion of males who had had sexual intercourse at university was 20% points higher than the proportion of female students who had done so (Othero, Aduma, & Opil, 2009). The section presents the distribution of respondents by academic year of study.

4.3.3 Academic Year

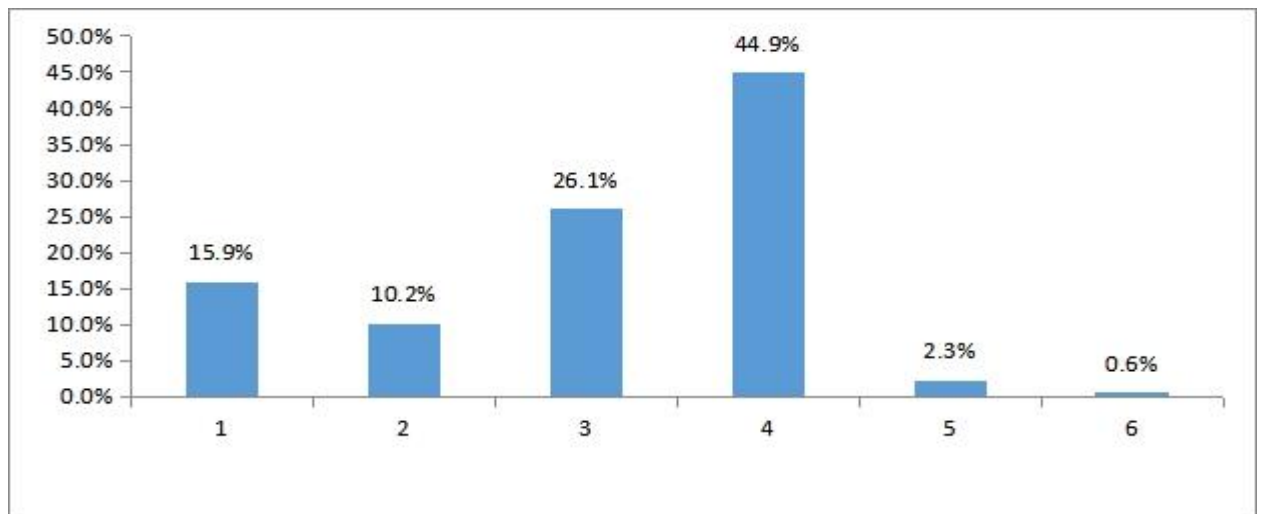


Figure 4.3 Distribution of Respondents by Year of Study

Figure 4.3 suggests most (44.9%) respondents were in the fourth year of academic study. The second-largest category was (26.1%) were respondents in their third year of study. About 16% of the respondents were first years and 10.2% were second years.

Respondents in the fifth year of learning were 2.3% and those who were in the sixth year of learning were 0.6%. If the university setting has a cultural environment that legitimises or validates negative sexuality, then it seems to surface in the third and fourth years of study (Macharia &, Kandenyi, 2004; Njiru, 2006).

The clustering respondents into the academic year, as outlined above, can facilitate a comparison of the effects of this environment on the sexual attitudes and practices of respondents.

4.3.4 Denomination

The respondents were requested to indicate the name of the church to which they are affiliated. The findings are shown in Figure 4.4.

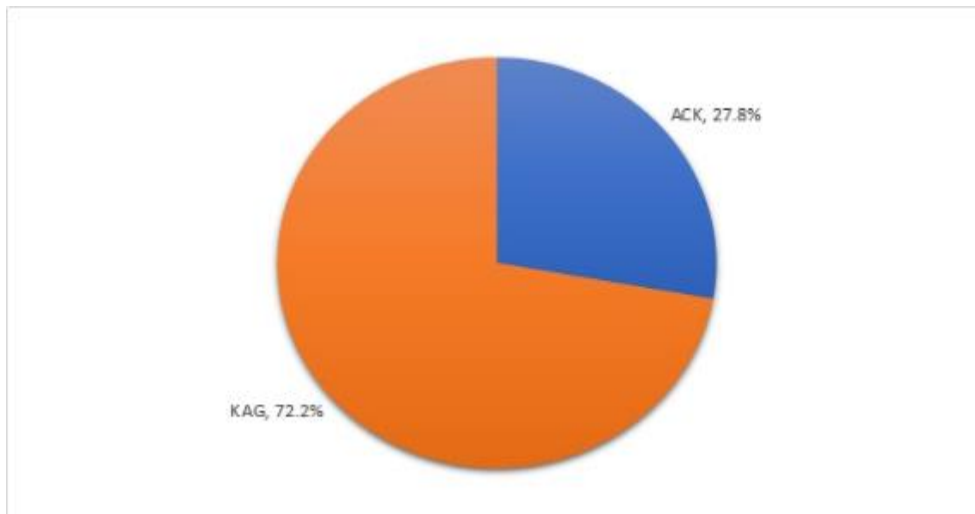


Figure 4.4 Distribution of Respondents by Church Affiliation

A majority (72.2%) of the respondents showed that they belonged to the Kenya Assemblies of God and 27.8% belonged to the Anglican Church of Kenya. Church affiliation is a significant determinant of sexual attitudes. Youth who are affiliated with conservative Pentecostal churches are more likely to have conservative sexual

values and beliefs compared to those who belong to mainline Protestant ones (Smith, 2010). Emerging adults from Pentecostal churches are less likely to engage in negative forms of sexuality compared to young people from the mainline churches (Jones, 2011).

Another dimension of the influence of beliefs and sexual practice was on the proportion of respondents who believed the teaching of their church on sexuality was the right one.

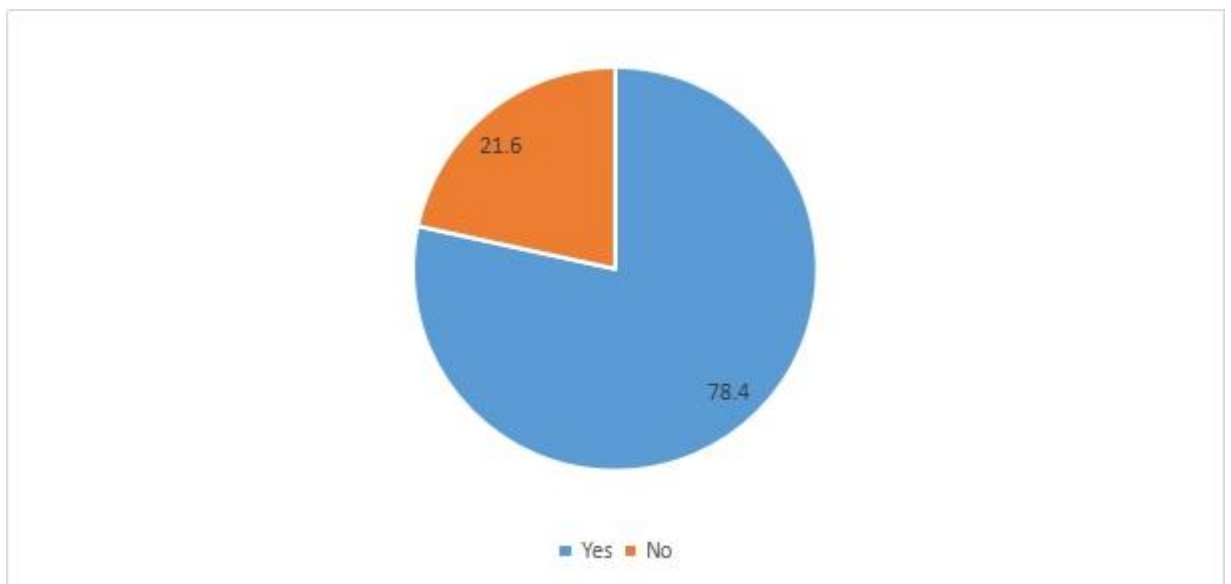


Figure 4.5 Depiction of Responses on Church Teachings on Sexuality

Most respondents (n=138, 78.4%) believed that the teachings of their church on sexuality were right. However, a minority of 21.6% did not agree with these teachings. This could be attributed to the trend observed Individuals increasingly understand their religious commitments and beliefs in personal terms, rather than in terms of institutional allegiance and responsibility, according to Thornton (1985). The extent to which church members agree with church doctrines, teachings, or policies

reflects their religious commitments (Duriez, & Soenens, 2006). According to Smith (2010), these commitments are to a moral order, which prescribes normative moral values and couples it with a relational network, which enables these commitments to be shared commonly and enforced in a religious community. The minority of respondents (21.6%) belonged to churches with less conservative beliefs on life and sexuality and weaker enforcement of moral norms.

Respondents from churches with less conservative sexual beliefs had a low spiritual and religious commitment, which can form the basis for succumbing to the permissive sexual lifestyle at universities (Cleary, 2007).

However, the amount to which Christianity impacts human views and behaviour is determined by the churches' unique teachings and programs, as well as people' integration and dedication to their religious organizations (Odimegwu, 2005). In qualitative interviews, it emerged that there are “Christian kids” who know very well what the Bible says about premarital sex, questioned whether these teachings applied in the 21st century. Such students feel that limitations in the scriptures as merely old-fashioned, overly strict rules for a different generation. Some young people question the bible's restriction on sex, and struggle to find answers about sex that makes sense to them in their lived context.

In justifying their gained sexual attitudes, they made statements, such as “everybody does it”; so, they feel they must not be the odd ones out. So, they engage in sexual encounters to conform to group norms. The theory of Moral Sentiments by Smith (1759), explains that human beings develop certain virtues derived from shared

expectations in society. That these virtues can be corrupted if persons lack the resilience that helps them avoid corruption of the virtues. The university environment lends challenges to shared virtues, hence threatening its application.

The decision of individuals under the post-conventional stage in Kohlberg's theory of moral development explains how human beings choose to evaluate the known norms over what adds value to the moral agent. The option of evaluating the moral norm over and against the expected end of conformity to what is of value to the individual is crucial. This is because a positive perception of the norms does not always translate to conformity. Further, positive perception of norms and their subsequent evaluation form an interesting search for identity (self), as explained by Self-Identity Theory (Blumer,1969).

This symbolic interactionism theory focuses on the processes of learning the beliefs, norms, and traditions of a society.

In this view, students who follow liberal sexual values and engage in negative sexuality seem to behave in ways that accord with the Social Identity Theory. This theory explains how socialisation shapes human action and behaviour (Shibutani, 1996).

It is through acting in line with one's beliefs and values that identity or self is created (Papadakis et al, 2006). Students who do not appreciate church teachings disregard abstinence, not because it is a norm, but because it adds value to their life. Positive

perception of the church teaching would inform and influence the ethical decision-making processes of the adherents positively.

The respondents were requested to indicate their responses on statements related to the importance of ACK and KAG teachings, and results are in figure 4.6 below.

Figure 4.6 Importance of ACK and KAG Teachings



Figure 4.6 shows that a strong majority (n=136, 77.3%) of respondents showed that ACK and KAG sexuality teachings were useful in avoiding premarital sex. About 22.7% were of the contrary opinion.

This is a sign that church teachings influenced sexual behaviour choices. Members of the ACK, a mainline church, would have weaker intrinsic religious attitudes compared to members of the KAG, a conservative church.

This finding comports with the Social Identity Theory (Tajfel, & Turner, 1979), which holds that the social group to which one belongs can fashion how members view each other in groups, vis-à-vis other groups, and shape how they rate values and beliefs that are vital to defining group membership, in terms of sexuality.

4.4 Descriptive Analysis

In this section, descriptive analysis is used to analyze the descriptive statistics of pertinent sexual practices and sexual behaviour choices of respondents.

Inferential statistics is then undertaken, including the causal relationship between pertinent sexuality practices and sexual behaviour choices.

4.4.1 Descriptive Statistics of Element of Sexual Behaviour Choices

A five-item Likert scale was used in each questionnaire and all responses were obtained from a five-point range from “strongly agree” “agree” “neither agree” “disagree” to “strongly disagree”. The analysed work is presented using a combination of tables and charts (Paul Oliver, 2005). The respondents were asked to show pertinent sexual behaviour practices that were most common among students on the campus and the factors that fuelled these practices. The findings of the respondent’s views on the pertinent sexual practices are in table 4.1.

Table 4.1 Responses on Pertinent Sexual Behaviour Practices

	Mean	SD	Variance	Minimum	Maximum
Coercion to sex	2.71	1.09	1.20	1	5
Browsing Porn	3.14	0.81	0.66	1	5
Internet sex	3.16	0.75	0.57	1	5
Homo sexuality	2.87	1.15	1.31	1	5
Cohabiting	2.93	0.69	0.47	1	5
Heterosexual sex	2.08	1.45	2.12	1	5

The most common pertinent sexual behaviour practices identified as internet sex (M=3.16, SD=0.75) and browsing porn (M=3.14 SD=0.81), and cohabiting (M=2.93, SD=0.69).

The least common sexual practices were homosexuality (M=2.87, SD=1.15), coercion (M=2.71, SD=1.1), and heterosexual sex (M=2.08, SD= 1.45).

A key informant identified the forms of negative sexuality behaviour among students: masturbation, lesbianism, homosexuality, the use of “Samantha’s” (sex dolls), the use of sexual electronic gadgets, oral sex, non-consensual sex, prostitution, and pornography (Dr Karihe, JKUAT, I.I, 5th December 2018). The key informants highlighted the common sexual behaviour choices at the university as including unprotected sex, multiple sexual partners, cohabiting, stripe dance, group sex, intergenerational and transactional sex involving “sponsors”, who give students financial favours for sex. A key informant affirmed that:

“Sexual orgies are getting more perverse and complex and lately; sex dances, oral sex, and internet sex have been added to the list” (Margaret, JKUAT, I.I, 5th December 2018).

Administrators from Kenyatta University indicated that risky sexual behaviour among undergraduate students occurs because the campus environment is a place where peer- pressure, economic problems, and lack of youth-friendly recreational facilities shape sexual practices. Undergraduate students are exposed to a wide range of risky sexual behaviours. Given the increased privacy afforded by living outside of their parent’s home, these students find opportunities for sexual exploration (Gitonga, Sinyard, & Gachui, 2012). According to key informants, who were university

administrators, students who use alcohol and illicit drugs bear an increased risk of sexual intercourse, multiple sexual partners, and lower rates of condom use.

These behavioural tendencies coincide with the Smith's theory of moral sentiments that explains how human beings develop certain values and the conditions in which they do so. Mukonyo, Kabue, & Mugo (2020) reported elevated levels of internet sex in university settings, hence the phenomenon of sexting.

Students who engaged in sexting were six times more likely to engage in sex with the people with whom they shared sexual messages online than those who do not.

The university setting encourages liberal sexual attitudes and practices due to peer pressure to conform to the values depicted by most students on campus. The findings chime with existing studies, such as Njiru (2006), who argued that the institutional environment at universities encourages young people to live according to values that permit sexual experimentation.

Table 4.2 Descriptive Statistics of Pertinent Sexual Behaviour Practices of Respondents

		Statistic	Std. Error
Pertinent	Mean	17.821	.21376
Sexual	95% Confidence Interval for Lower Bound	17.3999	
Behaviour	Upper Bound	18.2438	
Choice	5% Trimmed Mean	18.0307	
	Median	19.0000	
	Variance	7.951	
	Std. Deviation	2.81970	
	Minimum	10.00	
	Maximum	22.00	
	Range	12.00	
	Interquartile Range	4.00	
	Skewness	-.985	.184
	Kurtosis	.487	.366

The average score for sexual behaviour practices of respondents was (M=17.8, SD=2.8). With a maximum score of 22, the average score of M=17.8 for pertinent sexual behaviour practices of respondents was high, standing at 80%.

These figures suggest negative forms of sexuality, as perceived by the respondents, were high (Macharia &, Kadenyi, 2004; Njeri, 2006). The finding seems in tandem with Moral Sentiments Theory, which supposes that environmental situational factors can influence how people behave.

Emerging adults who are sexually active believe that most of their friends are active as well (Ellis, 2012). These young people believe the rewards for engaging in sexual activities outweigh the costs of sexual involvement.

In terms of value propositions, these young people believe that sexual activities for non-married adolescents are acceptable (DiBlasio, & Benda, 1990).

Njeri (2006) argues that the university environment lends itself to permissive sexual activities. If so, this university environment would entail cultural pressures on students who adhere to conservative sexual values. According to respondents from the Christian union leaders interviewed, the church teachings had a minimal impact on the sexuality choices of some students on campus. This assertion belied the opinions of other respondents, who felt that church teachings helped students to deal with negative sexuality. The respondents who believed church teachings had a minimal effect on their sexual choices pointed to evidence from the university environment, which they felt placed many unforeseen challenges on students. Many students could not cope with the freedom that came along with living at university. They could not overcome the peer pressure to engage in sexual misconduct, despite their upbringing as Christians and despite the counsel from authority figures in their lives, like; parents, pastors, mentors, and guardians.

The sexual influencers are; peer pressure, hedonistic culture in universities, freedom to engage in excesses, rebellion to authority, and challenges facing the students' beliefs and practices. University students were vulnerable to the permissive sexual lifestyle at the university.

Some students at the universities target students who hold conservative beliefs and taunt them as weird, primitive, backward, holier than thou, cowards, foolish, and unable to enjoy life and have fun.

A key respondent added.

“Given this labelling, conservative students face pressure to conform and some of them find it hard to resist pressure to engage in negative sexuality, to win acceptance, approval and solidarity from colleagues in academic groups, student unions, sports, former schoolmates, among others” Gideon Lyamu, FGD, November 15th,2018).

Respondents pointed out that the freedom that students get when they join universities poses a major challenge to their values.

Without proper counsel and induction, many of these students struggle to cope in a liberal sexual environment. Without strict controls from parents and other authorities, the students engage in unregulated activities that include sexual encounters. The universities expect students to be responsible for their time and studies, and that is why there are no follow-ups by the lecturers and university administration over issues of sexual conduct.

Many students, even if they have been taught basic Christian principles about sex, rebel against the authority of the parents often because they are far removed from parental controls. Another respondent yet added.

“Some once they are out of parental control then it is an opportunity to do what they like”.

4.4.2 Effect of Church Teachings on Sexuality Choices

The teachings that students get from their church on sexuality helps them to resist the sexual pressures on campus.

A Christian union respondent from Daystar (Terry, O.I November 25th, 2018) emphasized that:

“Biblical teachings have inculcated fear through explaining consequences of engaging in premarital sex. Sex as taught is a preserve of being enjoyed within the boundaries of marriage and the unmarried should abstain until they marry. The main reason for abstaining is because premarital sex is a sin against God and humanity because of negative consequences, so it is wrong as it is driven by lust and fulfilling self-gratification. Those engaging in it are not yet ready to bear the consequences that accompany casual sex such as teen parenthood coupled with the spread of sexually transmitted diseases”.

She further suggested that youths in universities should be given regular mentorship through social platforms like Facebook, on peer-to-peer relationships with the opposite sex. That relationships with the opposite sex, need not be permitted to generate romantic and stimulating encounters that could lead to premarital sex. Another lead respondent from Daystar, (Paul Ogalo, O. I, December 18th, 2018) explained that

Christian youths are deterred from engaging in pre-marital sex because the church is an accountability mechanism that administers prohibitive Christian teachings.

According to this respondent, this helps prevent young people from engaging in negative sexuality. He emphasised that Church practices like Bible studies, prayer, choir and other activities, act as a constant reminder of Christian norms on sex, thus enhancing the understanding of what is wrong and right regarding sexuality.

Commitment to churches, via the frequency of attendance in church activities, appears to make people who engage in such activities feel accountable to a group for their sexual activities. Respondents across the board explained that constant study of God's word and persistence in prayer has the power to affect a person and bring lasting transformation, dedication, and zeal for holiness.

Allport (1950) used the phrase intrinsic religiosity to characterize the degree to which religious meaning is infused into daily life, as well as the relationship between religious devotion and importance. Men and women with a higher level of innate religion or spirituality are less likely to engage in casual sex (Zaleski, & Schiaffino, 2014).

Despite the students having had Christian values inculcated before joining the university, the freedom coupled with peer pressure to conform to the "popular culture" of permissive sex, is common. The respondents also talked of the existence of many voices that often come with trending information on various social platforms, such as Facebook, WhatsApp, Instagram chats, internet sources, videos, audio files, movies, phone calls, texts, and television series. These platforms send erotic scenes, such as

pornography, nude pictures, and seductive sex languages. According to the researcher's quick numerical count of those who participated in the interview, a sizeable number of them, owned android smartphones which they use constantly to access these materials or information.

In the meantime, they get obsessed with what the content transmits, and curiosity is aroused to put into practice what they watch.

Respondents explained that we are in a society experiencing western civilisation influences that have made some students argue that we do not have moral absolutes. According to this thought, there are no standardized morals that should be followed.

In summary, most respondents belonged to the Assemblies of God, a conservative denomination with rigid, conservative teachings on sexuality. The prevalence of negative sexuality, as perceived by these respondents, was high, with the average score standing at 80% of the maximum score. Digital forms of sexual activity ranked as the most prevalent form of negative sexuality, with coercion having the lowest incidence.

The high prevalence rate of negative sexuality can be attributed to several factors; first is the university cultural climate, which seems to encourage, validate, and legitimate liberal sexual attitudes and practices. Another significant factor framing the liberal sexual attitudes of students was the inadequate effort played by churches to give young people proper sexuality information and the decision-making tools to avoid negative sexuality. However, both intrinsic spirituality and extrinsic religiosity can help young people follow proper moral norms on sexuality.

4.4.3 Descriptive Analysis of ACK and KAG Teachings on Sexuality

The respondents were requested to show their agreement on statements relating to sex and beliefs using four dimensions of ACK and KAG teachings.

Doing so would reveal the dimension of these teachings, which can predict sexual behaviour choices. The results are presented below.

Table 4.3. Respondents' Belief on Statements Related to Sex and Beliefs

Statements	N	Mean	Std. Dev	CV
1. Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship	176	4.176	1.259	0.3015
2. Sexually active students have less intense Protestant beliefs and attend church less frequently	176	3.46	1.166	0.3370
3. Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths on campus	176	4.449	0.924	0.2077
4. Most conservative students in universities adhere to strict beliefs on holiness in sex matters	176	3.824	1.099	0.2874
Composite Results	176	3.977	1.112	0.2834

As shown in Table 4.3, the overall composite means (M) for Protestant and Pentecostal teachings was $M=3.9773$, with a standard deviation $SD = 1.112$. With a maximum score of 5, this means the average score ($M=3.9$) was high, suggesting the respondents had high levels of belief in the efficacy of Protestant and Pentecostal teachings.

The variable with the strongest score was “Meditation scriptures, daily prayer to God, which enhance convictions that help in curbing premarital sex for Christian youths in campus”. This pertains both to the levels of religiosity and spirituality (Beckwith, & Morrow, 2012).

The development of moral thinking has been linked to religiosity. Religious individuals favor Kohlberg's conventional level of moral reasoning, according to Duriez, & Soenens (2006), since it gives insight on how developing adults acquire reasoning connected with what is judged good or bad by society. This indicates that religious university students are more likely to adopt attitudes and beliefs that prevent them from engaging in inappropriate sexual behaviour. As a social change agent, Christianity has a major impact on the beliefs and subsequent behaviour of teenagers in a culture. Beckwith, & Morrow (2012) found that the quality of religiosity and spirituality of individuals can be associated with conservative sexual attitudes, which would lead to fewer sexual experiences. At the university, decisions about sex made could be based on general rules that shift from time to time and emanating from peers, parental authorities, and society at large. Christian teachings can be viewed as a moral builder and that the application of these principles and teachings can regulate and

transform behaviour (Graham, & Haidt, 2010). Equally strong was the belief that “students who hold a firm belief in Christian teachings on chastity consider sex as less important in a relationship”. Bearman, & Brückner (2015) and Duriez, & Soenens (2006) have found that the strength of commitment to Christian beliefs on sexuality would cause a diminished likelihood of participation in negative sexuality.

On the variable, “Most conservative students in universities adhere to strict beliefs on holiness in sex matters”.

A study by Lefkowitz, Gillen, Shearer, & Boone (2014) argues that people who remain true to Christian values, even in sexually permissive settings, would be less likely to engage in premarital sex or other forms of negative sexuality.

This reasoning seems to follow Donati’s (2006) argument that people who perceive themselves as an in-group, or who believe their values are superior to those of others in their environment, can exercise agency in defiance of the prevailing value propositions in a social setting. If so, the respondents gain the confidence to assert their beliefs as they continued with their studies at the university. They observed the power of their religious beliefs in checking negative sexual attitudes and practices.

4.5 Establishing Relationship between ACK and KAG Teachings and Pertinent Sexual Behaviour Choices

4.5.1 Correlational analysis

Using Spearman Rho, the relationship between pertinent sexual behaviour practices and sexual behaviour choices was computed. Results of the correlation are presented in Table 4.4.

Table 4.4. Correlation between Pertinent Sexual Behaviour Practices

			Protestant Teachings	Pertinent Sexual Behaviour Choices
Spearman's rho	Pertinent Sexual Behaviour Choices	Correlation Coefficient	1.000	-.307**
		Sig. (2-tailed)	.	.000
		N	174	174
	Protestant Teachings	Correlation Coefficient	-.307**	1.000
		Sig. (2-tailed)	.000	.
		N	174	176

** . Correlation is significant at the 0.01 level (2-tailed).

Table 4.4 suggests there was a weak, negative relationship between protestant teachings on sexuality and pertinent sexual behaviour choices ($r(174) = -.3, p=0.094$). The result was significant, with a p-value of .000. Protestant teachings on sexuality had a significant, negative influence on sexual behaviour at universities. They reduce the occurrence or incidence of negative forms of sexuality. This implies that ACK and KAG teachings can curb negative sexual behaviour choices and is in line with theoretical standpoints on the effects of religion on human behaviour. Religious norms constrain sexual misconduct (Smith, 2010). The results of the relationship between

Protestant and Pentecostal teachings on sexuality and pertinent sexual behaviour choices are presented below.

Table 4.5. Simple Linear Regression Results for Relationship between ACK and KAG Teachings and Pertinent Sexual Behaviour Choices

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	F	Sig.
1	.219 ^a	.048	.042	2.75951	8.6	0.02

a. Predictors: (Constant), teachings of the churches, dependent variable Pertinent Sexual Behaviour Choices

The relationship between pertinent sexual behaviour practices and sexual behaviour choices was weak, $r^2 = .042$ adjusted $F(1, 175) = 8.6$, $p < 0.02$.

The r-squared was 0.050, meaning the KAG sexuality teachings of the respondents explained that only 5% of the variation in the perceptions of sexual behaviour choices. This means that 95% of the pertinent sexual behaviour choices could be referred to other factors other than ACK and KAG sexuality teachings.

Table 4.6. Regression Coefficients for Effect of ACK and KAG Teachings on Sexuality on Sexual Behaviour Choices of Students^a

Model		Unstandardized Coefficients	Std. Error	Standardized Coefficients	t	Sig.
		B		Beta		
1	(Constant)	23.729	2.022		11.737	.000

Protestant teachings	-0.374	.127	-.219	-2.938	.004
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a. Dependent Variable: Pertinent Sexual Behaviour Choices

Churches sexuality teachings significantly predicted pertinent sexual behaviour choices, $\beta = -.374$, $t(172) = -2.9$, $p < 0.01$.

This means an increase in protestant teachings would reduce negative sexuality choices by .374. This confirms that ACK and KAG sexuality teachings have a restraining influence on the sexual behaviour choices of the students sampled. It shapes the choices that they make. Discussed below result from the regression coefficients on the effect of the elements of ACK and KAG teachings. This was done to identify the specific components of these teachings that could predict sexual behaviour choices.

Table 4.7 Regression Coefficients of Model Effect of Elements of Sexuality Teachings and Sexual Behaviour Choices of Students

Model	Unstandardised Coefficients		Standardised Coefficients		Sig.
	B	Std. Error	Beta	t	
1 (Constant)	24.394	2.150		11.345	.000
Students who hold strong belief in Christian teachings on chastity consider sex as less important in a relationship	-.348	.279	-.096	-1.246	.214
Sexually active students have less intense Protestant beliefs and attend church less frequently	-.025	.541	-.005	-.046	.963

Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths on campus	- .428	.712	-.072	-.600	.549
Most conservative students in universities adhere to strict beliefs on holiness in sex matters	-.863	.365	-.186	-2.366	.019

a. Dependent Variable: Pertinent Sexual behaviour choices

The results suggest that the variable “most conservative students in universities adhere to strict beliefs on holiness in sex matters” had a significant predictive effect on pertinent sexual behaviour choices, $\beta = -.186$, $t(169) = -2.9$, $p < 0.01$.

The result agrees with existing studies (Zaleski, & Schiaffino, 2000; Rowatt, & Schmitt, 2003), whose findings revealed that greater intrinsic religiosity (intense spiritual beliefs) lead to students abstaining from negative sexual practices. The findings also, helps in filling one of the current study gaps, since the reasons for permissiveness shown by students become clear.

The study by Giles (2017) opined that Christianity emphasises the teachings of Christ on purity and one wonders why, despite the spread of these Christian teachings, permissiveness in sexual behaviours choices persists.

The gap in form of a question that was asked is, “what erodes the sense of responsibility concerning adherence to the Christian teachings inculcated in the church backgrounds of the students in universities.” The Christian teaching on sex condemns the loss of virginity before marriage (1st Corinthians 7:36). The scripture condemns all forms of illicit or permissive sex (1st Thessalonians 4:3-8). Christians are called upon to

strive for purity, to be faithful in marriage, and to exercise self-control (Clendenen, & Waggoner, 2008).

In summary, descriptive statistics suggest that pertinent sexual practices at the selected universities were high, based on the mean estimates. This finding agrees with existing studies that suggest a liberal sexual environment subsists at the selected universities.

The strongest element of ACK and KAG teaching was the belief that meditation on scripture and daily prayer to God furnished believers with the means to stand up to pressures to engage in negative forms of sexuality.

The findings suggest that the respondents had a firm belief in the adequacy of ACK and KAG teachings in curbing negative sexuality.

In regression modelling, a significant inverse relationship was observed between ACK and KAG teachings and sexual behaviour choices. This significant result attests to the respondent's belief in the power of ACK and KAG teachings in checking the spread of negative sexuality among respondents. The variables that can be most effective in reducing sexual behaviour choices were the use of scripture mediation and daily prayer to God to enhance convictions that curb premarital sex for the emerging adults in campus.

4.6 Bivariate Analysis of the Effect of Church Affiliation on Sexual Behaviour Choices

This section presents descriptive results about objective three of the study. Descriptive statistics were first conducted after which inferential analysis was done on the relationship between church affiliation, and sexual behaviour choices.

4.6.1 Descriptive Statistics for Church Affiliation

Table 4.8. Responses on Statement Relating to Intensity of Spiritual and Religious Activities Based Church Affiliations

Statements	N	Mean	Std. Dev	CV
Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	176	3.028	1.123	0.3709
Frequently attending church services correlates with fewer sexual activities among the university students	176	2.96	1.302	0.4399
Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	176	3.949	1.054	0.2669
University students affiliated with very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups	176	3.432	1.212	0.3531
Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage	176	4.398	0.92	0.2092
Composite Results	176	3.5534	1.1222	0.3280

As shown in Table 4.8, the overall composite means (M) for sexual behaviour choices among participants was $M=3.55$, $SD = 1.12$. This presents an outcome of the respondents who agreed on the statement relating to church affiliations and sexual behaviour. Extrinsic religious activities have been linked to more liberal sexual views, whereas intrinsic religious practices have been linked to more conservative sexual attitudes, according to research (Reed &, Meyers, 2011).

The participants identified the following three factors as instrumental to shaping sexual activities. “Young people who have strong church affiliations have the attitude that sex is for married people only and that they should abstain until marriage”. Existing studies suggest that people who have conservative sexual behaviour avoid premarital sexual activities (Collumbien, Slaymaker, & Singh 2006; Trinitapoli, 2006). The other influential factor was “Students who regularly attend church and place a high emphasis on church teachings have the least permissive attitudes and have fewer sexual experience”. This factor captures both the idea of high levels of spirituality and religiosity. The frequency of attendance in church activities has been associated with religiosity. Religiosity reduces the likelihood of its practitioners engaging in premarital sex (Duriez, & Soenens, 2006). For instance, Zaleski, & Schiaffino (2014) found that stronger intrinsic and extrinsic religiosity would reduce the chances of premarital sexual activities. This occurs because people with high religiosity have more conservative sexual attitudes, which explains their conservative sexual activities (Beckwith, & Morrow, 2012; Bearman, & Brückner, 2015).

According to a research conducted in Kenya, higher levels of religious participation were linked to more conservative sexual views, especially attitudes regarding premarital sex (Gyimah, Kodzi, Emina, Cofie, & Ezeh, 2013). The other notable statement was “university students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups”.

Studies have shown significant differences between evangelical and non-evangelical men concerning premarital sex, with the latter likely to engage in these sexual activities compared to the former (Hill, Cleland, & Ali, 2014). The descriptive statistics for church affiliation were analysed, and the results are depicted in Table 4.9.

Table 4.9. Descriptive Statistics on Composite Score of Statements about Church Affiliation

		Statistic	Std. Error
Church	Mean	20.2	.11224
Affiliation: 5% Trimmed Mean		20.3	
	Median	20	
	Variance	2.217	
	Std. Deviation	1.49	
	Minimum	14.00	
	Maximum	23.00	

The descriptive statistics show that the average score for church affiliation was high, with an average score of $M=20.2$, $SD=1.5$. This comports with data that suggested that 72.2% of respondents belonged to the Kenya Assemblies of God (KAG), a conservative church. This implies that most respondents held conservative sexual values, which Lefkowitz et al. (2013) found that if these values are adhered to, it is likely to reduce the negative choices, made by emerging adults. The finding provides evidence that the liberal environment at universities had a negligible impact on the sexual values, beliefs, and practices of respondents. This is corroborated by earlier evidence that showed that sexual behaviour choices, or engagement in respondents in negative sexuality practices, was low.

The findings agree with the analysis by Donati (2006), which lauds Social Identity Theory for capturing several elements in human behaviour choices. He explains that humans are powerful social beings, capable of engaging reflection and action, which is independent of social influences such as that in the university environment.

The section explores this argument, on the strength of church affiliation as a deterrent of sexual behaviour choices.

4.6.2 Assessing the Correlation between Church Affiliation and Sexual Behaviour Choices

Correlation analysis showed that there was a negative association between church affiliation and sexual behaviour choices. However, the relationship was not significant ($r(174) = -.1, p > 0.05$). In regression analysis, church affiliation did not have a significant effect on sexual behaviour choices, $r^2 = .048_{\text{adjusted}}$ $F(1, 172) = .739, p < 0.39$. Church affiliation does not appear to explain sexual behaviour choices. The reason is simple. The sexual behaviour choices were not actions of the respondents; instead, they were reflections of respondents about the prevalent sexual behaviour choices in their environment at the selected university campuses. However, when the elements of church affiliation were broken down into their constituent parts, significant results were observed. Doing so enabled the researcher to identify the elements of church affiliation that shaped the perspectives of respondents about sexual behaviour choices.

Table 4.10. Model Summary of Relationship between Church Affiliation and Sexual Behaviour Choices ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.269 ^a	.072	.045	1.38	1.87

- a. Predictors: (Constant), Predictors: (Constant), Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage, Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse, Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually, Frequently attending church services correlates with fewer sexual activities among the university students, University students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups.
- b. Dependent Variable: Sexual Behaviour Choices.

The relationship between church affiliation of respondents and their perception of sexual behaviour choices in the campus was weak, $r^2 = .048_{\text{adjusted}}$ $F(1, 168) 2.7, p < 0.0$, this means that only 5% of the variation in perceptions of sexual behaviour choices by respondents was attributed to their church affiliation. Respondents believed that people who engaged in negative sexuality did so because their churches were not conservative on sexuality.

Such churches, the respondents believed, were less intense in spiritual disciplines, such as bible reading, prayer, and meditation on scriptures (Landor, Simons, et al, 2011). This result agrees with the Social Identity Theory, and the idea of self-categorisation. Students who identify with ACK and KAG churches seem willing to

differentiate themselves from their colleagues who do not belong to these denominations (Morhason-Bello, et al. 2008).

They do this by holding firm to their beliefs, values, and norms on acceptable sexuality practices. Frequent church attendance or prayer allows them to reaffirm their beliefs and values (Odimegwu, 2005).

Table 4.11 Model Summary of Relationship between Church Affiliation and Sexual Behaviour Choices ^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.269 ^a	.072	.045	1.38	1.87

a. Predictors: (Constant), Predictors: (Constant), Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage, Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse, Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually, Frequently attending church services correlates with fewer sexual activities among the university students, University students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups

b. Dependent Variable: Sexual Behaviour Choices

The relationship between the church affiliation of respondents and their perception of sexual behaviour choices on the campus was weak, $r^2 = .045_{\text{adjusted}}$. This means that only 5% of the variation in perceptions of sexual behaviour choices at universities by respondents was attributed to church affiliation. This finding might suggest that conservative beliefs, could be a key determinant of sexual behaviour choices, and not mere membership of the church. The model was statistically significant at $r^2 F(5, 168) = 2.6, p < 0.05$. Dimensions of church affiliation had a significant effect on the sexual

behaviour choices of students at selected universities. These findings suggest it is conservative beliefs that are adhered to, that seem to explain the variations related to sexual behaviour choices.

Table 4.12 Regression Coefficients for Relationship between Indicators of Church Affiliation and Sexual Behaviour Choices

Model	Unstandardised Coefficients		Standardised Coefficients	t	Sig.	Correlations		
	B	Std. Error	Beta			Zero-order	Partial	Part
1 (Constant)	-1.332	1.936		-.688	.492			
Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	.741	.350	.194	2.114	.036	.238	.161	.157
Frequently attending church services correlates with fewer sexual activities among the university students	.243	.351	.066	.691	.491	.135	.053	.051
Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	-.195	.239	-.083	-.815	.416	-.052	-.063	-.061
University students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups	.134	.231	.060	.577	.565	.002	.044	.043

Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage	-0.586	0.395	-0.123	1.484	0.140	-0.103	-0.114	-0.110
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a. Dependent Variable: Sexual Behaviour Choices

Results from Table 4.12 reveal that only youths who attend church every week believe that premarital sex is immoral.

They have a lower frequency of premarital sexual intercourse to mean that, conservative Christian values had a significant effect on sexual behaviour choices ($r = -0.217$, $r^2 = 0.04$). The emerging adults, who attend church believe premarital sex is wrong. If so, the frequency of church attendance is a proxy for conservative sexual beliefs (Carron, Maticka-Tyndale, & Arif, 2014). The only significant predictor of sexual behaviour choices was “youth who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual activity”. This entails the predictive power of the model, $\beta = 0.217$, $t = 2.97$, $p < 0.05$. The beta value implies that for a one-unit increase in church affiliation, sexual behaviour choices increase by 0.19. The findings affirm Smith’s Moral Sentiment theory, where respondents who take part frequently in religious exercises believe that intrinsically oriented religious beliefs and practices diminish the attractiveness of negative sexuality (Haerich, 2012; Woodruff, 2014). Zaidi, et al. (2014) investigated the impact of religious affiliation on premarital sexual behaviour among Canadian teenagers and found a causal link between the two. As a result, premarital sex is avoided by teenagers who associate with religious groups. According to the data, religious

membership is not a substantial predictor of respondents' sexual behaviour choices, with a unit increase in church affiliation lowering sexual behaviour choices by 48.3 percent.

Existing studies suggest that church affiliation would be negatively associated with negative sexuality.

Young people who follow their religious beliefs and convictions can defy environments that encourage permissive sexual attitudes and practices (Regnerus, 2013).

Young people's religious beliefs may shield them from hazardous sexual behaviour. Jones (2011) discovered strong adverse associations between premarital sexual permissiveness and church attendance using the Religious Orientation Scale. He discovered that self-reported religiousness and intrinsic religious theological doctrines had a favourable relationship.

Premarital permissiveness and extrinsic religious orientation were found to have a favorable relationship (Haerich, 2012). This study by Haerich backs up the concept that persons who are intrinsically motivated have a higher reliance on sexuality teachings, which increases religious impact on their sexual behaviors (Haerich, 2012).

Religiosity (Christian practices), according to Landor, Simons, et al. (2011), has a limiting influence on an individual's attitude toward sex participation. In developing adults, religiosity appears to postpone sexual debut. In comparison to individuals who did not participate in religious activities, Bearman, & Brückner (2015) discovered that those who did regularly postponed their sexual debut. Churches and religious

organizations, according to Mastai (2010), are powerful social and cultural structures that teach and control sexual behaviour in society.

Key respondents indicated that religious affiliation could predict attitudes regarding premarital sex or rather, premarital sexual behaviour.

Woodruff (2014), in the study of sampled female and male, revealed that fundamentalists (very conservative Protestants) when compared to a control group of mainstream Protestants, and Baptists had lower rates of premarital sex.

Woodruff (2014) indicated that adolescents who are intrinsically oriented and high in religious behaviour have the lowest levels of premarital sexual activity.

The selected universities have Christian groups which reside within and around the campuses, such as the Christian Union (CU), Young Christian Students (YCS), Seventh Day Adventist (SDA), Trinity Fellowship, Campus for Christ, and the Navigators, among others. These are student-led movements that organize fellowships, worship services, bible studies, prayer meetings, discipleship, and evangelism. In some instances, these groups keep campus staff who are former students or non-student volunteers. These groups work with chaplains and deans or directors in student's welfare departments of the campuses.

In focus group discussions with students, it emerged that these groups struggle to run effective programs due to limited funds and expertise. However, some churches near universities have established constant outreach programs that tend to reach the students from their denominations only.

In summary, church affiliation produced a weak effect on sexual behaviour choices. The component of church affiliation which was efficacious in this regard was “young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage.” Historically, conservative Church denominations have been the ones able to keep their members committed to rigid sexual values.

4.7 Multivariate Analysis of Relationship between Christianity and Sexual Behaviour Choices

Multivariate analysis was used to test the relationship between ACK and KAG sexuality teachings, church affiliation, and sexual behaviour choices. Used as independent variables were ACK and KAG teachings and church affiliation.

4.7.1 Analysis of relationships between Protestant Sexuality Teachings, Church Affiliation and Sexual Behaviour Choices

Protestant and Pentecostal teachings and church affiliation were used as explanatory variables. The results are in table 4.13.

Table 4.13 Model Summary for the Effect of Protestant and Pentecostal teachings and Church Affiliation on Sexual Behaviour Choices^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.219 ^a	.048	.037	2.76737	2.302

a. Predictors: (Constant), Protestant teaching, Church affiliation

b. Dependent Variable: Sexual Behaviour Choices

The predictors explained a significant proportion of variance in sexuality behaviour choices, $R^2 = .37$, $F(1, 173) = 4.3$, $p < 0.00$. The predictors had a weak effect on the outcome variable, with an r squared of 0.04. This means predictors could explain about 4 per cent of the variation in the perceptions of respondents about sexual behaviour choices at the selected universities.

Table 4.14 Regression Coefficients for Effect of Protestant and Pentecostal Teachings and Church Affiliation on Sexual Behaviour Choice of Respondents

Model	Unstandardised Coefficients		Standardised Coefficients		t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta				Zero-order	Partial	Partial	Tolerance	VIF
(Constant)	24.1	3.15			7.6	.000					
1 CA	-.02	.14	-.012		.15	.87	-.06	-.012	-.01	.94	1.06
PRT	-.37	.132	-.216		2.8	.00	-.22	-.21	-.21	.94	1.06

a. Dependent Variable: Sexual Behaviour Choices
 In terms of explanatory power, differences in the strength of conservative values could not predict sexual behaviour choices.

A study by Peterson, & Werth (1997) revealed that conservative teachings on sexuality discourage premarital permissiveness and extrinsic religious orientation

(Haerich, 2012). Smith (2010) has argued that conservative churches have strong relational networks that enforce commitment to moral norms. Lefkowitz et al. (2014) found religious behaviour was a constraining factor to sexuality.

4.8 Challenges Faced by Students in the Application of Sexuality Teachings in the Selected Universities, Derived from FGDs.

4.8.1 The Liberal Sexual Environment in Campus

Through qualitative interviews, the researcher aimed to explore the challenges faced by students in the universities in applying sexuality teachings.

This analytical task enabled the collection of data used to meet research objective four. Respondents showed the challenges faced which included a culture that encourages the defying or neglect of church teachings.

Students entering the university soon face tension and confusion about their identity as the cultural values of the university clashed with their Christian beliefs and norms on sexuality. Students are exposed to entertainment places around the campuses, where few people question their moral conduct. This clash in beliefs and norms, which render some Christians susceptible to negative sexuality, can be explained by the Self-Identity and Group Reference theories. The religious commitments and relational networks of accountability make the conservative student develop autonomy about moral choices, the liberal sexual environment at universities notwithstanding. However, attaining a desirable outcome, the respondents opined, was not straightforward.

Descriptive statistics suggest that though the respondents observed negative sexuality to be high at the university, the prevalence of negative sexuality among respondents was low. This gives incipient evidence that both ACK and KAG beliefs, no less church affiliation, were and could help to check negative sexual practices.

If so, under some extreme conditions, some respondents might decide to succumb to the pressure and engage in negative sexuality, doing so as an act of informed choice. Threats of violence or blackmail, for example, may lead to a decision to comply with the demands of "abusers." While such a decision may be well-informed, it is not self-made.

Group reference theory can partly explain why some students succumb to peer pressure and intimidation to engage in negative sexuality, their religious values notwithstanding (Shibutani, 1966).

In response to in-depth interview questions, respondents gave varied views concerning the impact of church teachings on sexuality choices among students.

Some respondents felt there was a high level of impact from church teachings on their sexual choices, while others expressed that there was minimal impact. Some confessed that church teachings did not influence them at all. The findings also revealed that some respondents had no prior church teachings to talk about.

4.8.2 Weaknesses in Peer Counselling as a Challenge as Explained by IDIs.

The three universities have student welfare, mentorship, and wellness departments. The counsellors from these universities agreed that sexuality choices have become

varied and are getting more complex with time. They explained that the challenge of controlling liberal sexual choices, can be achieved if all the stakeholders within and without the campus peer counsellors, parents, chaplains or pastors, government agencies engage constructively on this serious and emotive subject of sexuality that hinders acceptable moral conscience. According to Witte (2007), the moral order is led by the intuitive ability to distinguish between good and evil.

According to Voster (2015), the moral character of God's Kingdom is summed up by love in its broadest definition.

This encompasses love of and for God, as well as love of oneself and one's fellow human beings. In order to achieve the eschatological hope, the theoretical reasoning is founded on visualizing the Kingdom of God, which is accomplished via living a morally upright life. God's rule over Christians' moral behaviour has both present and future manifestations (Smith, 2010).

Peer counselling faces a challenge because some students seem reluctant to listen to the advice of these people helpers.

Suggested then, was a need to deploy peer counsellors from among the students and that they be trained on sexual dimensions and message delivery to their age mates who are inclined to listen to them rather than to listen to the older generation whom they view as archaic (old-fashioned). The respondents suggested that youths in universities should be given day-to-day mentorship through social platforms like Facebook on how to relate with peers of the other sex, without generating romantic and stimulating encounters that could lead to premarital sex.

4.8.3. Weakness in Church Teachings on Sexuality

During focus group discussions, some respondents stated that they could not remember having been taught in their churches on matters concerning sexuality. This raises questions about the content of this instance of moral instruction. This seems to suggest that the teachings on sexuality taught in some churches, such as the ACK, did not have an enduring effect. For some respondents, the policy of their churches treated the subject of sex as a taboo that cannot be discussed in the holy church.

The subject of sex is to be discussed only between spouses. Young people are told that pre-marital sex is unacceptable, without deeper explanation. The relevance of norms in decision-making is explained by Kohlberg's (1976) model of cognitive moral development, which was employed in this study.

According to Kohlberg, morality is primarily a function of reason and cognition. The cognitive faculties evaluate the utility of any norm based on whether or not it makes one fulfilled. People in any traditional group assess the morality of an activity by comparing it to society expectations, conventions, and rules, according to Kohlberg.

Whereas, at the post-conventional level, the group evaluates norms, over and against their utility concerning their lives. In quoting a response from a respondent (Terry, O.I November 25th,2018), some churches do not want to address the subject of sex.

“In our church sex is wrong but later on, everybody expects us to get married and produce children, without them telling us, the other side of sex that we can relate with”.

Students from such backgrounds are left on their own to make sexual choices based on their convictions. It is not known why some churches treat sex as a taboo subject and thus leave their youths to survive on their own.

Key informants were asked what the church can do to become a safe place for young people to seek answers about sex. The respondents recommended the need for children and youth programmes that focus on family and sexual purity at school. These programmes need to be anchored on biblical teachings, and the practice should be active both in and outside church pews.

Despite the normative guidelines on sexual behaviour, the changing social construct calls for a contextualised Christian sexual ethic. The change in the ethical environment and valuing belief systems at the university influence the moral decision-making of students, who are adherents to teachings on sexuality. This is because the family that was once a key socialising agent has been replaced by the media.

The media have thrust the taboo subject into open spaces for discussion. If such forums are enhanced, it can create enabling environments that can engender discussions on the sexuality challenges facing students on campus.

Key informants made proposals on remedial measures to the challenges and issues raised concerning negative sexuality practices among students.

All the respondents (the students and the administrators) made useful responses, but the latter (administrators, chaplains, and counsellors) gave more detailed responses.

The reason for the staff giving more comprehensive details about sex is because they found the subject to be of great relevance to their professional practices. Despite the

normative guidelines on sexual behaviour, the changing social construct calls for a contextualised Christian sexual ethic. The change in the ethical environment and valuing belief systems influence the processes of moral decision-making.

4.8.4 Weakness in Mentorship Programme

Mentorship programmes are a key component in training children and emerging adults on normative behaviour.

To do this, these programmes need to be well designed, adapted, contextualised, and properly implemented. Effective programs should mentor emerging adults about premarital sex, within and without church pews.

They further recommended that programs should build and enhance Christian and traditional teachings on morality. Mentorship programmes should train emerging adults to stand up to the liberal and hedonistic sexual environment at the campus.

“These sex education programs are not a solution to the problem of today’s sexual permissiveness; rather, they constitute a substantial part of the problem. When new sex attitudes are taught in the classroom and under the authority of the school, children might be impacted even more profoundly than when they are exposed to sexual permissiveness in the media” (Paul Ogallo, Daystar, O.I, December 18th,2018).

Respondents from staff mentorship expressed unanimously that parents abdicate their roles by relegating the responsibility of raising and guiding their sons and daughters to the tutors in universities. Parents are presumptuous to assume that emerging adults in universities can live responsibly on their own. If sex education forums are enhanced, this can create enabling environments that can engender discussions on the sexuality

challenges facing students on campus. Parents ought to check constantly on the academic progress of their sons and daughters and that approach may reveal the challenges and their underlying causes being experienced by these youths in university.

These visits will hopefully contribute to enhancing the discipline and accountability of students to their parents. They further recommended that parents, should help their sons and daughters on dating matters and discuss with them how to keep safe from negative sexuality and avoid pitfalls of brooding over sexual aberrations.

4.8.5 Lack of Parental Involvement and Supervision

Respondents from mentorship programmes at the universities expressed unanimously that parents abdicate their roles by relegating the responsibility of raising and guiding their children to universities. The parents also wrongly presume that youths in universities are adults who can live responsibly on their own. Parental follow-ups in universities if enforced, will hopefully contribute to enhancing the discipline and accountability of students to their parents.

4.9 Strategies and recommendations on how to deal with Negative Sexuality, drawn from IDIs.

4.9.1 Emphasizing the Moral Value of Avoiding Negative Sexuality

On the question about the content of sexuality knowledge for emerging adults, several chaplains suggested that these youths need to know the “why” pre-marital sex is

wrong. In line with this, a good positive perspective of God helps them frame the sexual behaviour of university students.

The chaplains said youth need to be told that God is not a tyrannical ruler of the universe out to spoil human's fun; but rather, a loving Father who has their best interest at heart.

Emerging adults need to know that God knows the devastating consequences of premarital sex such as guilt, pain, unwanted pregnancies, diseases such as HIV, and other STI's, heart-breakings, and even death.

Voster (2015) stated that there is a need to realize that all the choices that the students make are interim. These sexual choices must be judged and evaluated according to whether they serve the primary goal, which is being in line with the values of the Christian faith. Because of human sexual limitations, we may not be able to build a perfect society devoid of HIV today or tomorrow. Attempts must be made, however, to understand the worth of desiring to be a part of God's Kingdom.

Fishbein, & Ajzen (2011) stated that students should alter how they view sex. Everything that gives meaning and understanding to sex is socially constructed (Mkabili, & Mose, 2015). How students view sex, is developed in cultural and social contexts, entailing as it does perceptions, attitudes, values, and norms that govern social practice. All aspects of sexual behaviour choices can be regulated and controlled by culture, family, religions, schools, the media, life experiences, among other social institutions.

These social institutions have set norms governing sexuality, such as adherence to abstinence, fidelity in marriage, sex is a taboo subject. As it was established from this study, adherence to the norms of abstinence and fidelity is challenged in universities, and so the need to recognise the change in beliefs concerning sexual morality.

4.9.2 Emphasizing Costs of Negative Sexuality

As rational academicians, emerging adults in universities need to be taught the physiological aspects surrounding negative sexuality. Some of this information includes increased cervical ectopy, failure to bear children, pelvic inflammatory diseases, cervical cancer, human papilloma virus, and squamous carcinoma.

The social consequences of premarital sex include the phenomenon of single parenthood and disrupted education. Negative sexuality adversely affects financial, emotional, and spiritual aspects of life. A study by Nkomazana, & Maharaj (2014) found out that the perception of risk of HIV infections and other consequences related to negative sexuality was poorly understood among the youth in Kenya. There is a need to counter the wrong perceptions on the severity of sexual misconduct.

To enhance mentorship further, couples, teams of persons who have had similar experiences could give life testimonies and experiences as a way of drawing the attention of the youth to understand that transformation and change is possible. These teams and individuals will then take the role of mentorship to the willing youth. The use of stakeholder's forums and conferences to share experiences and knowledge on sexuality challenges in universities was a proposal made by respondents involved in counselling.

4.9.3 Using Youth to Pass on Sexuality Information

Youths can be encouraged to produce articles on sexuality and air them on social media platforms. Another suggestion that came up, was to do with what was called “EDU-tainment” (EDU for-enter).

This involves the use of music, poems, or theatrical displays to relay messages to youths because through these methods, they get attracted to pay attention to learning life principles in the process. This is one way to remain afloat in a fast-changing society that is constantly charged with trending sexual movies, stories about sexual escapades and pornographic displays, among others.

4.9.4 Forging Partnerships with Counselling Bodies

Counsellors in Kenya, have an umbrella body the Kenya Universities Professional Counsellors Association (KUPCA). This body can partner with the university chaplaincy, and other interested church organisations to exchange ideas and air views on the approaches that can curb negative sexuality. One role that the mentors would play is to become “surrogate” parents taking care of and providing a home-like environment for the students' care. They can give advice on how to students can deal with the liberal sexual environment at campus. However, the respondents pointed out that the staff may become reserved if situations would require them to open up their lives to strangers and the fear that they may not be the role models the students expect them to be.

The respondents expounded on the reasons why the youths find themselves not upholding sexual chastity and gave suggestions on the content of what mentors and other stakeholders should teach.

University partnership with the churches and vice versa is crucial, according to what one of the chaplains suggested as quoted; “the universities can open up fronts through their respective university chaplaincy, so that research findings from scholars, are converted into journals, and magazines, that can widely be read by all the stakeholders and especially in the universities and churches” (Reverend Nduto, Daystar, O.I, April 28th, 2019).

4.10 Conclusion of the Findings

The results of each of the four research objectives are presented and conclusions are drawn.

The first item of the study was to establish the pertinent sexual behaviour practices of students in the selected universities. Descriptive statistics showed respondents felt that pertinent sexual behaviour practices were prevalent at the university.

Online forms of negative sexuality were the most prevalent. Confirmatory statistics showed a positive but weak relationship between pertinent sexual behaviour practices and sexual behaviour choices among respondents.

Second, the study sought to find out how ACK and KAG teachings influence sexual behaviour choices of sampled students who identify themselves as Christians in the selected universities in Nairobi. Descriptive statistics showed that sexuality teachings influence sexual behaviour choices among the sampled students.

Findings from confirmatory statistics indicated a strong and positive relationship between the teachings and sexual behaviour choices.

Third, the study sought to find out how church affiliation determines the sexual behaviour choices of students in the university. Descriptive statistics showed respondents felt that church affiliation influences sexual behaviour choices among university students in Nairobi. The students who are affiliated to conservative churches portray a conservative approach to pertinent sexual practices. The converse is true for students from mainline churches.

However, a non-significant effect was observed about the relationship between church affiliation and sexual behaviour choices. However, on elements of church affiliation.

Fourthly, the findings assessed challenges faced by students in applying ACK and KAG sexuality teachings at the university. The findings from qualitative interviews suggest respondents felt students faced serious challenges in applying Christian teachings in the university. The challenges can be listed: 1) a liberal cultural environment that legitimises and validates negative sexuality, 2) weakness in peer counselling mentorship, 3) weakness in church teachings on sexuality, 4) lack of parental supervision and involvement in the social life of students of note, peer pressure helped influence many students to engage in negative sexuality.

The key informants suggested the following strategies to tackle negative sexuality:

1. Emphasising well-intentioned sex education that is comprehensive, appropriate, contextualised, and implementable.

2. Emphasising the moral values/teachings against negative sexuality.
3. Emphasising the social, economic, and spiritual costs of negative sexuality.
4. Strengthening peer counselling and enforcing of youth mentorship programs through training.

CHAPTER FIVE

5.0 SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

The purpose of this study was to investigate ACK and KAG teachings in sexual behaviour choices of sampled students in selected universities in Nairobi County. The specific objectives were: 1) analyse the pertinent sexual behaviour choices of students in selected universities, from the perspective of ACK and KAG teachings; 2) establish how ACK and KAG teachings influence the sexual behaviour choices of students from selected universities in Nairobi; 3) establish how church affiliation, with its tradition of religious and spiritual activities, shape how respondents view sexual choices in the selected universities; and 4) assess the challenges faced by students from the selected universities in following the teachings of their denominations on sexuality. Employed as a theoretical framework were the social identity theory, Smith's theory of moral sentiments, and Kohlberg's theory of moral development. The section below presents a summary of the findings, conclusions, and recommendations.

5.2 Summary of Findings

This section discusses the findings of the study in line with each of the study objectives and a summary of research findings is below.

5.2.1 Analysing Pertinent Sexual Behaviour Practices of ACK and KAG students in Selected universities in Kenya

Descriptive studies showed that pertinent sexual practices that were common at selected universities, included internet sex, cohabiting, homosexual, and heterosexual sex.

If the high prevalence of these sexual practices makes people who live in social settings vulnerable, then (Macharia, & Kandenyi, 2004) are right in saying that the university setting make students susceptible to negative forms of sexuality.

This assertion was corroborated in interviews with key informants about negative sexuality at the selected universities. The researcher had posited that the environment at the universities was liberal and legitimised negative sexual practices. What makes students vulnerable to negative sexuality are: the personal freedom to behave as one wishes is high at the university.

These freedoms render many young people susceptible to permissive, if not hedonistic, behaviour. The behaviour of respondents about negative sexuality is in line with the Group Reference Theory, which affirms that environmental or institutional factors have a powerful effect on how people who live under their influence behave. The cultural environment is not the only predisposing factor to negative sexuality. It was observed, through interviews, that support programmes, such as church instruction, mentorship and peer counselling interventions, are weak. Many young people enter university without having proper education and awareness of the risks and consequences of negative sexuality.

Importantly, the churches to which young people belong avoid straight and honest discussions with young people, not just on the morality of proper sexual conduct, but also about how to stand up to the pressure of negative sexuality. Poor parental involvement in socialising their children on sexuality compounded the weakness of church instruction and mentoring.

5.2.2 ACK and KAG teachings and Sexual Behaviour Choices

The second objective of this study was to examine whether the ACK and KAG teachings determine the sexual behaviour choices of students in the university.

In effect, this objective aimed to establish whether a commitment to the ACK and KAG teachings, enabled respondents to resist or stand up to the liberal sexual environment at the university.

In the descriptive analysis, it emerged that the average score for negative sexual behaviour choices among respondents was low. ACK and KAG teachings were adequate in helping respondents avoid negative forms of sexuality. This raised the question of the mechanism through which this occurred. The respondents ranked the following indicators of ACK and KAG teachings as those that contributed the most to avoidance of premarital sex: “The meditation scriptures and daily prayer to God, as variables that enhance convictions that help in curbing premarital sex for the sampled students on campus”. This had the highest average score. This suggests it was perceived as the most powerful mechanism in value and belief in checking negative sexuality.

The other high scoring variable was “students who are sexually active have less intense ACK and KAG beliefs and attend church less frequently”. Together, the average score for Protestant and Pentecostal teachings was 79.2%. This suggests about 80% of respondents believed these teachings were efficacious in stemming engagement in negative sexuality.

Religiosity, which can be characterised by exercises such as prayer and bible reading, can help nurture values and convictions that make people reluctant to engage in negative sexuality.

People who frequent churches for prayer would have an opportunity to reaffirm their beliefs and values (Odimegwu, 2005). Having said this, it was needful to understand the extent to which ACK and KAG teachings shaped the sexual behaviour choices of students (Collumbien, et al., 2006). Only 4 per cent of the variation in sexual behaviour choices about negative forms of sexual practices, could be attributed to ACK and KAG teachings.

This means that ACK and KAG teachings had a strong effect in restraining negative sexual practices among respondents.

The findings also, affirms the tenets of the second version of Social Identity Theory which explains that members of a group, first identify positively with their group which is called in-group and less on out-group. Donati (2006), lauds Social Identity Theory for capturing several elements in human behaviour choices, but then Donati adds that, humans are powerful social beings, capable of engaging reflection and action, which is independent of social mediation.

In effect, the university environment encourages students who either entered the university setting without a Christian background or who since joining the universities, disregarded the Christian values and beliefs taught in their family or other settings. On this premise, then the third objective of the present study can be examined

5.2.3 Church Affiliation and Sexual Behaviour Choices

The third objective of this study was to find out how church affiliation determines the sexual behaviour choices of students in the university. This objective follows up the preceding on the role of ACK and KAG teachings in curbing negative sexuality.

Concerning the third objective, it was posited that young people who are affiliated to more conservative churches would have more conservative beliefs and values about premarital sex. This which would be evidenced as well in lower engagement in negative forms of sexuality, compared to young people who belonged to mainline Protestant churches (Zaleski, & Schiaffino, 2014; (Dias Junior, & Lima, 2015).

Descriptive statistics were done to estimate the perceptions of respondents on several indicators of church affiliation. Exploratory analysis revealed that most respondents agreed with the teachings of their churches on sexual behaviour choices. This means that about 1 in 5 respondents felt the position of their church on pre-marital sex was wrong. This attitude could be attributed to several factors. Some students might be believing that the position of their church on sexual misconduct, is wrong because it provides no room for young people, who were Christians, and who might engage in

sexual practices to either access sexuality-related information or practice safe sex (Byamugisha, 2003).

In this vein, some writers have affirmed that it is unrealistic to suppose that students in universities, who were either brought up as Christians or who are practising Christians, do not engage in negative forms of sexuality (Ellis, 2012). The other reason, students might disagree with the position of their church on premarital sexuality, could be attributed to the influence of the university environment, which has been associated with highly charged permissive sexual attitudes and practices.

Estimated too were the opinions of respondents on indicators of church affiliation based on six parameters.

The variable “young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage” had the highest score.

The variable “students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually”. In both cases, church affiliation is deemed instrumental in stemming negative sexual practices. In other words, Protestant churches can be distinguished by the emphasis they give to pietism or personal holiness (Beckwith &, Morrow, 2012).

5.2.4 Challenges faced by Christian Union Students in the Application of ACK and KAG Teachings in Selected Universities

Qualitative interviews based on objective four, with key informants; university chaplains, administrators of student welfare organisations, and student leaders yielded substantive responses on sexuality matters.

The respondents attributed the problem of negative sexuality to disregarding biblical instructions on proper sexuality and Christian beliefs, a weakness in understanding their Christian identity, weakness in finding fellow believers in the areas in which they live, and permissive sexual attitudes and beliefs. Other factors mentioned also include weak programmes on sexuality practices, the liberal and permissive sexual environment at universities, and peer pressure.

In a sexualized and possibly exploitative society, conflicting moral claims on norms instilled by parents, religion organizations, and colleges emerge, necessitating the use of evaluative criteria to guide discussion (Othero, et al,2011).

However, students in general who maintain constant church attendance, keep in close contact with church leaders and other believers around them, follow biblical teachings on sexuality and uphold chastity or abstinence.

This aspect of the findings also coincides with the second stage of Kohlberg's theory of Moral Development. This stage is called Conventional and at this stage, morality is defined by peers whom an emerging adult youth, give support or approval.

Respondents pointed out that the freedom that students get when they join universities poses a major challenge to their values. The students are free from constant

supervision from parents, guardians, pastors, mentors, and teachers. The respondents felt that, under some extreme conditions, some students might decide to succumb to pressure to engage in negative sexuality. This would be done as students look to win acceptance by friends within campuses.

The theory of Moral Sentiments (Smith,1759) partly explains the reasons some students succumb to peer pressure or even intimidation and engage in negative sexuality, their religious and spiritual values notwithstanding (Shibutani, 1966). The other reason that explains the high prevalence of negative sexuality, is inadequate sexuality information.

There are inadequate programs that can equip students with proper sex education ideas, values, and norms that can guide them on how to deal with negative sexual choices.

The respondents said it was difficult to define the criteria that must be satisfied to enable autonomous informed choice for morally acceptable sex in the sorts of settings in which young people find themselves. Many students struggled to make educated decisions about sexuality due to a lack of appropriate sex education

5.3 Conclusions

Undergraduate students live in a highly charged sexually permissive environment at the university. However, it revealed that students from conservative church denominations were not remarkably swayed by the peer pressure to conform to sexual practices that were prevalent in the universities. ACK and KAG teachings on sexuality

and church affiliation can explain and predict the sexual behaviour choices of students in universities who identify themselves as Christians. In this vein, in multivariate analysis, the following variables could explain and predict sexual behaviour choices:

“The students affiliated to very conservative church groups, those connected with more liberal religion groups are more likely to defer sexual involvement.”

“Students who regularly attend church and place a high emphasis on church teachings have the least permissive attitudes and have fewer sexual experience”.

Protestant and Pentecostal sexuality teachings are significant determinants of sexual behaviour choices among university students. This underscores the value of church affiliation as a factor explaining why respondents would remain faithful to their Christian beliefs and values, despite living in an environment that encourages permissive sexual values and practices.

The students who are affiliated to churches with conservative beliefs, coupled with regular church attendance, becomes a powerful antecedent for keeping young people away from harmful sexual behaviour choices. On challenges faced by students in the application of ACK and KAG teachings to counter the permissive sexual pressures, the respondents pointed out, a number of issues that follow. The inability to heed to the instructions given through church teachings, lack of understanding in terms of their Christian identity, lack of knowledge of who God is to them, and limited contact with people who pursue similar godly ideals. There also are limited accountability groups with whom to get checks and balances. The findings in overall, had a unique element that is worth highlighting. The conservative beliefs as observed, are born out of deep

meditation in scriptures, which generates internal spirituality. This defines obedience to the scriptures by all Christians, regardless of church affiliations, Protestant, Pentecostal or non-Protestant orientations (like the Catholics). Some Christians are very conservative, not because they are members of certain churches or groups, but because they have internalised the scriptural values on their own through personal meditation.

For sure, a few scientists have brought up that what places of worship educate about sexual conduct, isn't the main issue that impacts believers' sexual conduct (Garner, 2000; Gushman, 2009).

Crafted by Smith (2010) details an incorporated record of Christianity productive impact, as the accompanying pathways accumulated around the component of moral request, through which Christianity might act straightforwardly. He thinks about three components in such a measurement: moral orders, good examples, and otherworldly encounters.

As indicated by Smith (2010), these variables advance regularizing thoughts of what is acceptable and terrible, right, and off-base, commendable, and dishonourable, subsequently directing human cognizance, decision and activity.

Pentecostalism emphasises pietism and conservative values on sex, which bans premarital intercourse, (Clearly, 2007). Instead, of perceiving oneself from the perspective of the "out-group," social identity theorists regard the "in-group" as a collection of similar people who identify with each other and see themselves and each other in similar ways. To sum up the conclusion, the universities, through well-

structured processes, can create an enabling environment, where students in general, can be given practical support groups of well-trained Christian authority figures, to act as role models who impart and reinforce what can now be termed, Christian Identity Values on sexuality. The deeper the spirituality of students, the deeper the identity on Christian teachings and the internalised teachings can act as internal checks and balances, which an individual student can use to filter commonly peddled wrong sexual perceptions at the campus.

The study then follows Smith (2010) in calling for the building of a strong Christian identity and a strong relational network of like-minded Christians who share common meanings and understanding on proper sexual values and who can support each other and hold each other to account on issues of sexuality.

5.4. Recommendations

This section presents the recommendations made based on the findings of this study.

The recommendations include those touching on practice and policy.

5.4.1. Recommendation for Practice

- The study recommends that to curb excess freedom in universities, where male or female students freely visit male or female hostels, there would be a need for the university management to provide gated hostels along with strict supervision of these hostels.

The universities also would need to set policy guidelines on limit-setting, so that violation of stipulated restrictions would earn the penalties. This would

entail the enactment of rules that nurture an organisational culture based on Zero-tolerance to casual and reckless movements between male and female students in campus hostels.

- The study recommends that ACK and KAG churches need to develop spiritual mentorship programmes that are tailored towards meeting the personalised spiritual needs of individual university youths who are members of their churches.

This can be done through the creation of social media platforms like; blogs, YouTube channels, Instagram pages, messaging, Tok-Tok talks, and Voice Memos, where day-to-day communication can be maintained. This process, if accurately used, can help in curbing student loneliness in universities and further strengthen student accountability to their spiritual mentors and guardians. These programs also may be reinforced through the signing of MOU'S with the respective universities, so that progresses made in these areas can be shared for mutual benefits.

- The study recommends that there is a need for the urgency of providing a comprehensive, appropriate, properly organized, and well-intentioned sex education to youth.
- Sex education to the youth should emphasize the responsibility of the human person in every sexual engagement. Ethical training is part of wholesome university education, and this means young people acquiring values in which they do not harm themselves or others.

- The study recommends the creation of a kind of family environment in which academic staff and officers from the wellness departments can mingle with students and in a relaxed non-formal environment, discuss how to tackle negative sexual choices.
- The study recommends the curbing of negative sexuality by use of social media platforms through the streaming Christian information on sexuality which would help in the moulding of sexual behaviour among the students.
- The study recommends that through well-structured processes, the universities can create an enabling environment, where students who are strong and resilient, can act as peer support groups, and authority figures to act as role models on campus, by imparting and reinforcing Christian values on sexuality.
- There is a need for moral training targeting attitude change and resilience skills. The counsellors all over Kenya, have an umbrella body, Kenya Universities Professional Counsellors Association (KUPCA) which can partner with the university chaplaincy, and other interested church organizations, so that they can exchange ideas on the approaches that can be used to curb negative sexuality.
- The students too can be assisted by the student peer counsellors, to form accountability groups, where they can open up on issues of sexuality, to obtain support on the same.

- Open-mic forums for the students can pave way for interactive platforms where ideas and information on sex can be shared in a non-threatening environment.
- University staff involvement as mentors for students while they are on sessions on the campus, was one of the proposed mechanisms of involvement.
- Likewise, there may be a need for individual dissemination of information on sexuality through mentorship. Evidence from FGD discussions suggests a majority of students would prefer personalised encounters in mentorship programmes touching on their sexuality problems.
- There is need for a model for students to change behaviour. The study suggests Glasser model of behaviour change which will enable the University students to change their sexual behaviour and adopt the change in relation to the religious teachings. Glasser model states that behaviour is chosen and individuals are driven by genetics to satisfy them. It is important for the students to be inducted at form four levels in high schools, and also as the join universities, on challenges that can be experienced as new comers. This can help the students, to make informed choices, and hence be less vulnerable to peer pressure. The student would be helped to control their behaviour by choosing what is right or wrong in relation to the Christianity teachings.

5.4.2 Recommendation for Policy

The Ministry of Education should encourage Memorandum of Understanding (M.O.U) with universities, churches, and other organisations to create programmes for parents that can help them acquire skills on how to articulate discussions that can guide their young adults on sexuality matters. The Ministry of Education can support the church in establishing institutions that can liaise with universities in planning and executing interventions towards youth sexual health. This would be in tandem with the findings from the in-depth study that; the challenges that students face, leading to vulnerability to sexual misconducts, is inadequate accessibility of relevant content, that they can relate to at a convenient time and place of need.

5.4.3 Suggestion for Further Research

- This study recommends a similar study to be conducted in other counties to observe whether location, urban and rural, plays a role in explaining sexual attitudes, values, and practices at universities.
- Future studies can assess the problem of negative pertinent sexual practices, using a broader and more representative sample of university students.
- The studies should compare perspectives and experiences of students on pertinent sexual behaviour choices between those who are practising Christians, evidenced by the membership to Christian unions or regular attendance to churches, and those who are indifferent to religious commitments or only engage in such activities superficially.

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APPENDICES

Appendix I: Tentative Chapterization

- Chapter 1: Introduction
- Chapter 2: Literature Review
- Chapter 3: Research Methodology
- Chapter 4: Data Presentation and Interpretation
- Chapter 5: Summary, Conclusion and recommendations.

Appendix II: Work Plan

S/No	ACTIVITY	Oct 2017	Nov 2017 - October 2018	December 2018	January- March 2019	SEP- NOV 2019	SEPT- March 2021
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1.	Defense of Proposal						
2.	Correction of the defended proposal-						
3.	Data Collection						
4.	Data Analysis						
5.	Data Interpretation and Conclusion						
6.	Final Copy of Thesis and corrections						

Appendix III: Research Budget

The following are estimates on how money will be spent while carrying out the research.

S/NO.	ITEM	UNIT	QUANTITY	TOTAL COST
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		PRICE		
		(KSHS)	(UNITS)	(KSHS)
1	Stationery - Pens	20.00	20	400.00
2	- Papers	400.00	16 Ream	6,400.00
3	- Folders	50.00	4	200.00
4	Travelling Expenses	147,000.00	-	147,000.00
5	Subsistence Allowance	45,000.00	-	45,000.00
6	Laptop	36,000.00	1	36,000.00
7	Printer	17,000.00	1	17,000.00
8	Flash Disk	4,000.00	1	4,000.00
9	Digital Recorder	17,000.00	1	17,000.00
10	Printing and binding cost	36,000.00	-	36,000.00
11	Photocopying cost	26,000.00	-	26,000.00
12	Research Assistants fee	30,000.00	1	30,000.00
13	Research Analysis fee	35,000.00	1	35,000.00
	GRAND TOTAL			400,000.00

Appendix IV: Acceptance Letter to Respondents

Dear Respondents,

My name is MarselineCherono Rotich a PhD student at Kenyatta University. I am carrying out research on the Topic: **SEXUALITY BEHAVIOUR CHOICES AMONG PROTESTANT AND PENTECOSTAL UNIVERSITY STUDENTS IN NAIROBI COUNTY-KENYA.**

Kindly be part of this research by participating in the study. The information you provide shall be used strictly for this research and your views will be treated with utmost confidentiality. This is voluntary and you can choose to withdraw at will.

Please be honest while giving your responses and be assured that your information, will be kept confidential and not be used for any other purpose other than the one stated. Attached to this letter find a copy of the questionnaire and your cooperation will be highly appreciated. Please append your signature for confirmation of your willingness to participate in this research.

Signature..........

Thanks in advance.

Yours faithfully,

MARSELINE ROTICH

CALL 0722343174

Marselinerotich@yahoo.com

Appendix V: Questionnaire to Students

The purpose of this study is to examine how Protestant and Pentecostal teachings determine sexual behaviour choices of students in the University.

Section A: Background Information

1. Please tick against your age bracket

19-20 years _____

21-22years _____

23-24 years _____

2. Tick against the year of study: 1____,2____,3____,4____,5____,6____,7____,

Others_____

3. Indicate your gender by a tick..... (F/M).

Section B: Questionnaire on pertinent Student Sexual Behaviour

1. Based on personal knowledge experience please tick against sexual behaviours most common among students in your campus.

Key: 1=Never occur 2=rarely occur 3=always occurs 4=Not Heard 5=do not know

	1	2	3	4	5
Coercion					
Browsing Porn					
Internet Sex					
Homo sexuality					
Co-habiting					
Heterosexual encounters					

2. List any **five** of the most common factors that fuel the various sexuality behaviours, common among campus students.

.....

.....
.....

Section C: Questionnaire on ACK and KAG Sexuality Teachings

1. Give the name of your Protestant/Pentecostal church.....

2. State your church's view non-acceptable sexual behaviours?

.....
.....

.....

3. Are there youths from your campus who avoid pre-marital sex?

4. Is the student avoidance of pre-marital sex, as a result of Protestant and Pentecostal teachings? NO/YES

Explain your answer.....

5. What challenges do the Christian students face, in their attempts to apply the lessons learnt from their respective churches while making sexual choices in the university?

.....
.....

6. In your view, do you think sexual behaviours in campus can be curbed through the application of Protestant and Pentecostal sexuality teachings? YES/NO

Explain your answer.....

7. Using the scale provided, indicate by a tick within the column, the extent to which you agree with the following statements relating to sex and beliefs. **5**. Strongly agree **4**. Agree **3**. Disagree **2**. Strongly Disagree **1**. Not at all

Statements	1	2	3	4	5
Students who hold strong belief in Christian teachings on chastity consider sex as less important in a relationship					
Students who are sexually active have less intense Protestant beliefs and attend church less frequently					
Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus					
Most conservative students in universities adhere to strict beliefs on holiness in sex matters					

Section D: Questionnaire on Church Affiliation and Sexual Behaviour Choices

1. Name the church group you are affiliated to
2. What are your church's teachings on sexual behaviours?

.....

.....

..... Do you agree with your church's teachings on sexual behaviours? NO/YES.

Explain your answer

.....

.

.....

3. How do church's teachings, influence students' choices towards premarital sex?

.....

...

5. Indicate the extent to which you agree with each of the following statement relating to church affiliations and sexual behaviour.

Use a scale where 1- To a very low extent, 2- To a low extent, 3- To a moderate extent, 4- To a great and 5-To a very great extent

Statements	1	2	3	4	5
Youths who attend church every week believe that premarital sex is immoral, and they have lower frequency of premarital sexual intercourse					
Frequently attending church services correlates with fewer sexual activities among the university students					
Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually					
University students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups					
Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage					

Appendix VI: Interview Guides

A: Chaplains, administrators and counsellors (IDIs).

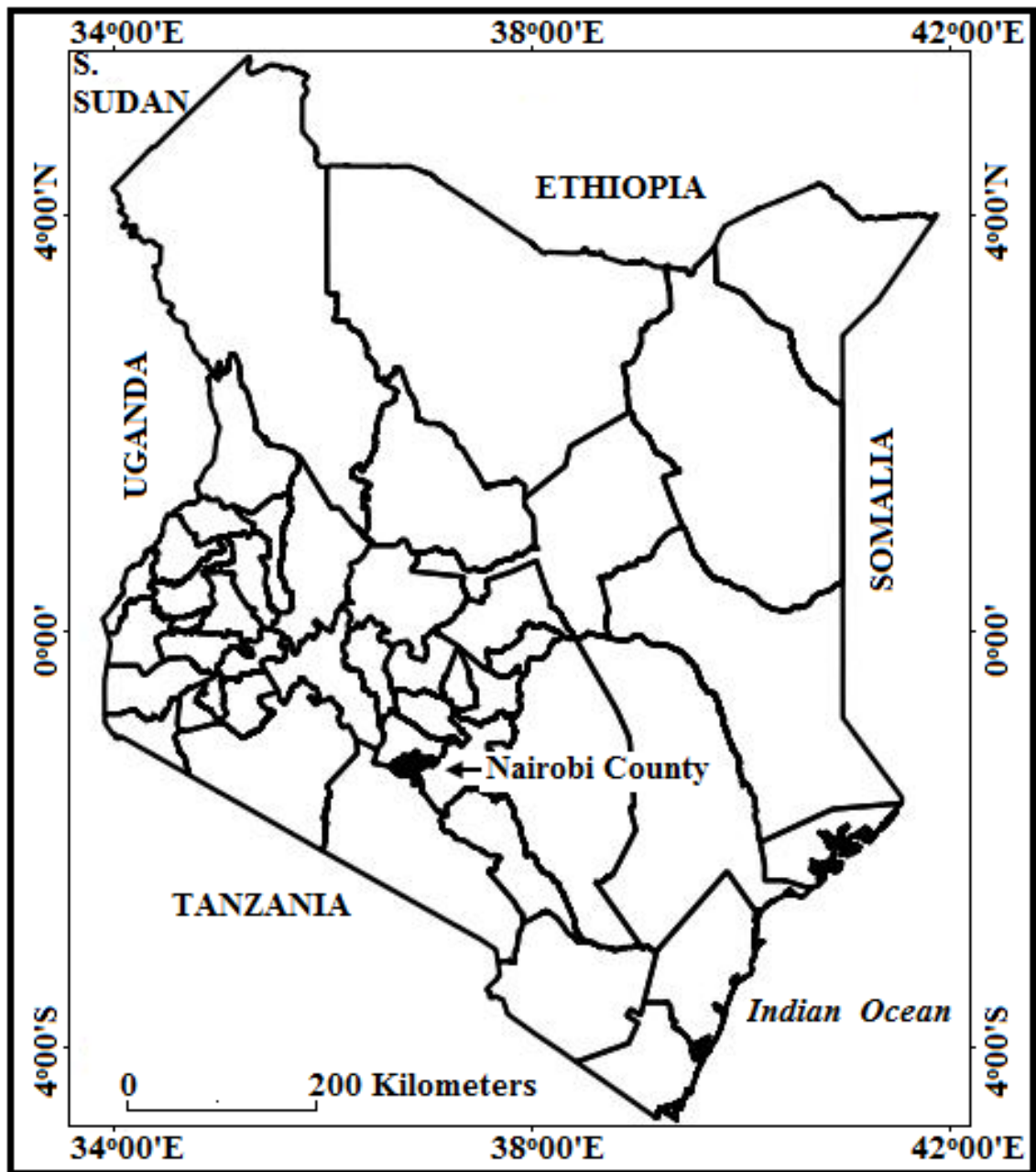
1. What wrong sexual behaviour choices are common among the students in the university
2. Is there a possibility that strict parental upbringing based on Biblical guidance help some university students to abstain from loose sexual engagements? Please explain the answer that you give.
3. Do you think it is possible to change some of the wrong sexual behaviours exhibited by some campus students?
4. What can the church do to make it a safer place for young people seeking answers on Permissive sex?
5. Is there any way in which the church, can be more involved in the mentoring of students on sexuality matters in the university?

B: Focus Group Discussions (FGDs).

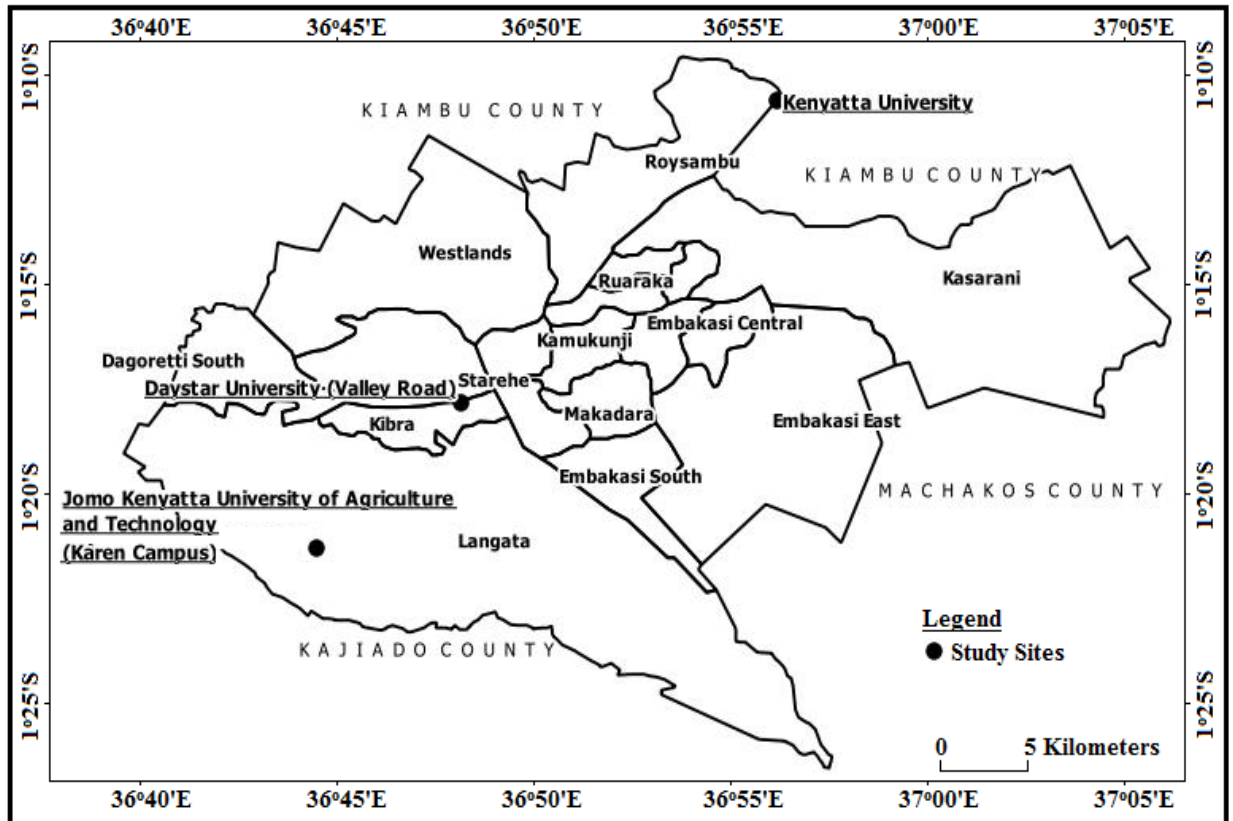
1. How do you church identity determine your sexual behaviour choices?
2. What do your church teach on pre- marital sex?
3. In your opinion, how are the youth in your church living according to these teachings?
4. What challenges do the students face in applying the teachings about sexuality?
5. Based on your general observation what sexuality practices are prevalent in your university among the students?

6. What would you recommend as remedy to the problem of pre-marital sex in the university?

Appendix VII: Map of Kenya showing Nairobi County



Appendix VIII: Map of the study areas in Nairobi County



Appendix IX: Letter from NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471.
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/66686/26344**

Date: **14th December, 2018**

Marseline Cheron Rotich
Kenyatta University,
P. O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Protestant teachings on sexuality and behaviour choices among students in Nairobi, Kiambu and Machakos Counties Kenya*” I am pleased to inform you that you have been authorized to undertake research in **Kiambu, Machakos and Nairobi Counties** for the period ending **14th December, 2019.**

You are advised to report to **the County Commissioners and the County Directors of Education, Kiambu, Machakos and Nairobi Counties** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Kiambu County.

The County Director of Education
Kiambu County.

Appendix X: Permit from NACOSTI

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

CONDITIONS

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
5. The License does not give authority to transfer research materials.
6. NACOSTI may monitor and evaluate the licensed research project.
7. The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.

National Commission for Science, Technology and innovation
P.O. Box 30623 - 00100, Nairobi, Kenya
TEL: 020 400 7000, 0713 788787, 0735 404245
Email: dg@nacosti.go.ke, registry@nacosti.go.ke
Website: www.nacosti.go.ke



REPUBLIC OF KENYA



National Commission for Science, Technology and Innovation

RESEARCH LICENSE

Serial No.A 22437

CONDITIONS: see back page

Appendix XI: Letter from Graduate School



KENYATTA UNIVERSITY
GRADUATE SCHOOL

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

Website: www.ku.ac.ke

OUR REF:C82/11039/08

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530

Date:15th March, 2019

The Director General,
National Commission for Science, Technology & Innovation
P.O. Box 30623-00100,
NAIROBI

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION FOR MS. MARSELINE C. ROTICH REG. NO. C82/11039/08

I write to introduce Ms. **Rotich** who is a Postgraduate Student of this University. She is registered for Ph.D. Degree programme in the **Department of Philosophy & Religious Studies** in the School Humanities & Social Sciences.

Ms. **Rotich** intends to conduct research for Ph.D. Thesis entitled, "**Sexual Behaviour Choices among Protestant and Pentecostal Universities Students in Nairobi County, Kenya**"

Any assistance given will be highly appreciated.

Yours faithfully,

PROF. ELISHIBA KIMANI
DEAN, GRADUATE SCHOOL

RM/cao

Committed to Creativity, Excellence & Self-Reliance

Appendix XII: Letter from Department



KENYATTA UNIVERSITY
DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES

E-mail: chairman-philosophy-rs@ku.ac.ke Tel/Ext: 4431/4432

From: Chairman

Date: 4th October 2018

TO WHOM IT MAY CONCERN

RE: MARSELINE ROTICH, C82/11039/2008

The above subject is a bonafide student of Kenyatta University, School of Humanities and Social Sciences in the Department of Philosophy and Religious Studies. She is currently undertaking field research to enable her complete her studies. Any assistance accorded to her will be appreciated.

Thank you.

DR. NEWTON KAHUMBI MAINA
CHAIRMAN, PHILOSOPHY AND RELIGIOUS STUDIES DEPARTMENT



Appendix XIII: Letter to Chaplain

MARSELINE ROTICH
P.O B.O.X 17200-00100
NAIROBI
5TH OCTOBER 2018

REV STEPHEN NDUTO
DAYSTAR UNIVERSITY
P.O B.O.X 44400-00100
NAIROBI, KENYA

REQUEST FOR PERMISSION TO UNDERTAKE ACADEMIC RESEARCH

I humbly request your permission to carry out an academic research study of the Christian union members of your university.
All information obtained in this study will be handled with confidentiality, the names of respondents will not be disclosed to anyone else except the researcher.
At the end of my study, I will avail a hard copy of the work to your university in recognition of your input and involvement in the study.

Yours sincerely,


MARSELINE ROTICH

EMAIL;marselinerotich@yahoo.com

TEL; 0722343174

