

**INFLUENCE OF THE CATHOLIC DOCTRINE OF ABSTINENCE ON THE
SEXUAL BEHAVIOUR OF SECONDARY SCHOOL STUDENTS IN
TRANS-NZOIA WEST SUB COUNTY KENYA**

BY

OBWOGO PETER

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS IN RELIGION OF DEPARTMENT OF
PHILOSOPHY AND RELIGIOUS STUDIES, MOI UNIVERSITY**

2018

DECLARATION

DECLARATION BY THE CANDIDATE

This thesis is my original work and has not been presented for examination in any other university. No part of this thesis may be reproduced without the permission of the author and/or Moi University.

Signature: -----

Date: -----

PETER OBWOGO

SASS/PGR/10/11

DECLARATION BY SUPERVISORS

This thesis has been submitted to Moi University with our approval as University supervisors.

Signature: -----

Date: -----

PROF. EUNICE KARANJA KAMAARA
DEPARTMENT OF PHILOSOPHY AND
RELIGIOUS STUDIES
MOI UNIVERSITY, ELDORET

Signature: -----

Date: -----

PROF. HAZEL O. AYANGA
DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES
MOI UNIVERSITY, ELDORET

DEDICATION

To all volunteers, well-wishers and educationists concerned with the sexual morality of youth in Kenya.

ACKNOWLEDGEMENTS

I acknowledge all who contributed towards the success of this study. I particularly thank Professor Eunice Kamaara and Professor Hazel Ayanga for their cordial support and mentorship throughout the study. I thank the members of Institutional Research and Ethics Committee of Moi University College of Health Sciences and Moi Teaching and Referral Hospital (IREC) who approved this study. In a special way I thank all the school principals and administrators who permitted me to carry out the study in their schools. I also thank the teachers, patrons, chaplains and students who participated in the study. I thank my research assistant for the assistance provided throughout the study. I also appreciate the support of my family and friends throughout the study. Thank you! God bless you all.

ABSTRACT

Kenya lacks an agreeable framework for effective implementation of sex education, even as in-school adolescents increasingly face premarital sexual risks like sexually transmitted infections, unwanted pregnancies, unsafe abortion, and death. The doctrine of abstinence as taught by the Roman Catholic Church represents one of the approaches to sex education, though a subject of controversy especially on areas of contraceptives, safe sex, and reproductive health. It is in this background that this study was conducted to better understand the Catholic doctrine of abstinence and its role in promoting responsible sexual behaviour among the in-school adolescents. Specific objectives of the study were: i) to analyse the Catholic teaching on abstinence, ii) to assess the students' awareness of the Catholic doctrine of abstinence, iii) to explore students' sexual experiences indicative of either adherence or non-adherence to the Catholic doctrine of abstinence and iv) to describe the influence of the Catholic doctrine of abstinence on the sexual behaviour of the unmarried students in the selected secondary schools. The study targeted Catholic students (members of the Young Christian Students, YCS), YCS patrons and chaplains of Trans-Nzoia sub County within the larger Catholic Diocese of Kitale. The information was obtained from 187 respondents through self administered questionnaires, in-depth oral interviews and Focus Group Discussions (FGDs). Most of the information was obtained from the 180 students who filled self administered questionnaires and participated in the three FGDs. The rest of the information was obtained 5 YCS patrons and 2 YCS chaplains (Catholic priests) through in-depth oral interviews. The questionnaire information was analyzed using the SPSS (Statistical Package for Social Sciences) while the qualitative information was organized, transcribed and analyzed by the researcher. The study found out that a significant number of the students were aware of the catholic doctrine of abstinence and their decisions in relation to sexual activities were influenced by adherence or non adherence to the doctrine of abstinence. About 54 % of the students were abstaining from sex, while 46 % were sexually active. It was noted that some of the students were sexually active, despite their knowledge and awareness of the doctrine. About 5% had engaged in sex one week preceding the study, approximately 9.4% had had sex a month before the study while 31.1% had engaged in sex at least one year preceding the study. The study concluded that adherence to the doctrine of abstinence influenced the sexual behaviour of the students but a significant number cited challenges of following some of the precepts of the doctrine. Some of the factors that contribute to these challenges include peer influence, poverty, globalization and media. There is need to improve on intervention measures like guidance and counselling by teachers, peer counselling, and the Abstinence and Behaviour Change among the Youth (ABY) programme already introduced by the Catholic diocese of Kitale. Improving on these interventions will help in promoting the values of abstinence and protect the students who may be sexually active.

TABLE OF CONTENTS

DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLES	ix
LIST OF FIGURES	x
LIST OF ABBREVIATIONS AND ACRONYMS	xi
OPERATIONAL DEFINITION OF TERMS	xii
CHAPTER ONE	1
1.0 INTRODUCTION	1
1.1 Background of the Study	1
1.2 The Problem Statement	4
1.3 General Objective of the Study	5
1.4 Specific Objectives of the Study	5
1.5 Research Questions	5
1.6 Justification of the Study	6
1.7 Significance of the Study	6
1.8 Scope of the Study	7
1.9 Literature review	7
1.9.1. The Biological challenge of Adolescent Sexuality	7
1.9.2 Traditional African Responses to Premarital Sex: A Kenyan Perspective	8
1.9.3 The Prevalence of Premarital Sex among In-School Adolescents in Kenya	12
1.9.4 Factors Contributing to Increase in Premarital Sex among Students	13
1.9.4 Factors Contributing to Increase in Premarital Sex among Students	16

1.9.5.0 Theoretical Framework.....	20
1.10.0 Research Design and Methodology.....	21
1.10.1 Study Design.....	21
1.10.2 Area of study and Study Population	22
1.10.3 Sample Size and Sampling Procedures.....	22
Table1 1: Sample size.....	23
1.2 Data Collection	24
1.2 .1 Questionnaires	24
1.2.2 Interview Schedule	25
1.2.3 The FGD Guide	25
1.2.4 Reliability of the Research Instruments.....	26
1.2.5 Validity of the Research Instruments	27
1.3 Data Analysis and Presentation	27
1.4 Ethical Considerations	27
CHAPTER TWO.....	29
2.0 THE CATHOLIC DOCTRINE OF ABSTINENCE.....	29
2.1 Introduction	29
2.2 The Concept of Sexual Abstinence	29
2.2 Varied Historical Views on Sexual Abstinence	30
2.3 Historical Background to the Catholic View of Abstinence and Sexual Values	33
2.4 The Catholic View of Abstinence	34
CHAPTER THREE.....	39
3.0 DATA PRESENTATION AND DISCUSSION	39
This chapter deals with 3.1 Introduction	39
3.2 Demographic characteristics of the sampled population.....	39
3.2.1 Students Distribution by Class.....	40

3.2.2 Students Distribution by Gender	41
3.2.3 Students Distribution by Age.....	42
3.3 Prevalence of premarital sex among the Students	43
3.4 Knowledge and Attitudes towards the Doctrine of Abstinence	48
3.4.1 Students' level of awareness to the Doctrine	48
3.5 The Influence of the Doctrine on the Sexual Choices/Preferences of the Students	52
CHAPTER FOUR	56
4.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	56
4.1 Introduction.....	56
4.2 Summary of Key Findings and Implications	56
4.2.1 Considerations for the Propagation of the Doctrine of Abstinence.....	57
4.3 Conclusions	60
4.4 Recommendations from the study.....	61
4.5 Suggestions for Further Research.....	62
REFERENCES	63
APPENDIX I: QUESTIONNAIRE FOR SECONDARY SCHOOL STUDENTS ...	69
APPENDIX II: INTERVIEW SCHEDULE.....	74
APPENDIX III: FOCUS GROUP DISCUSSION GUIDE FOR SECONDARY SCHOOL STUDENTS	76
APPENDIX IV: A STUDENT'S CONSENT FORM.....	78

LIST OF TABLES

Table 1: Sample Size.....	23
Table 2: Population and Type of School Sampled.....	39
Table 3: Occupation of the respondents.....	40
Table 4: Gender Distribution.....	42
Table 5: Age Distribution.....	42
Table 6: Premarital Sexual Rates among the Students.....	44
Table 7: Students' View of Abstinence with Reference to Kissing, Caressing.....	50
Table 8: Students' View of Abstinence with Reference to Lesbianism and Male homosexuality.....	50
Table 9: Church Attendance against Acceptance of the Doctrine.....	52
Table 10: The Doctrine's Influence on the Sexual Behaviour of the Students.....	53

LIST OF FIGURES

Figure 1: Data Sources.....	24
Figure 2: Students distribution by Class.....	41
Figure 3: Age, Gender and Sexual Activity among the Students.....	47
Figure 4: Gender and Number of Sexual Partners among the students.....	48
Figure 5: The Meaning of Abstinence.....	49

LIST OF ABBREVIATIONS AND ACRONYMS

ABC – A = Abstain; B = Being Faithful; C = Condomize

CCC – Catechism of the Catholic Church

CBS/MOH– Central Bureau of Statistics/Ministry of Health

CDC – Centre for Disease Control

CFAS – Centre for Family Studies

CFC – Catholic for a Free Choice

CSA – Centre for the Study of Adolescence

DHS – Demographic Health Survey

FGD – Focus Group Discussion

G & C – Guidance and Counselling

HIV/AIDS – Human Immuno Deficiency Virus/Immuno Deficiency Disease Syndrome

IITA – International Institute of Tropical Agriculture

IPS – Inter Press Service

IREC – Institutional Research and Ethics Committee

KAIS- Kenya AIDS Indicator Survey

MOH – Ministry Of Health

NASCOP – National AIDS and STI Control Programme

RCC – Roman Catholic Church

STI/STD – Sexually Transmitted Infections/Sexually Transmitted Diseases

UNESCO – United Nations Educational, Scientific and Cultural Organization

UNICEF – United Nations Children’s Fund

WHO – World Health Organization

YCS – Young Christian Students

OPERATIONAL DEFINITION OF TERMS

Adolescent: This term is used in reference to high school students aged roughly between 12 to 19 years.

Abstinence: In this work, I use the term in reference to premarital chastity (continence) as perceived by the Roman Catholic Church (CCC, no. 2351); avoidance not only of penetrative sex but also other forms of sexual activities e.g. use of sexually arousing messages, masturbation, caressing and kissing by the unmarried.

Doctrine: In this study, the term doctrine is used in specific reference to the Catholic doctrine of abstinence.

Sexual activity- In this study, the term sexual activity is used in a broader sense to mean not only the penetrative sexual act but also other sexual activities such as the use of sexually arousing messages, masturbation, caressing and kissing.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

Adolescents in Kenya today find themselves in a socio-cultural context that has considerably changed. The communal and parental systems that controlled premarital sexual activities have been disrupted by the influences of modern and globalized culture. Indiscriminate sexual information, traditionally hidden from the youth, is now open to teens and even preteens. As McIlhanney (2004) observes, teens today live in an environment full of indiscriminate sexual imagery and content on TV, the internet, the radio, compact disks, movies, and video games. According to McIlhanney, for every hour of television watched by teens, there are, on average, 6.7 scenes related to sex and sexuality.

In the past, pornographic materials, that are common today in the TV, the print and the social media, were inaccessible to the teens. In addition, African communities had explicit guidelines and institutional mechanisms of regulating premarital sexual behaviour. For instance, there are many illustrations from Kenya demonstrating how the traditional communities regulated premarital sexual behaviour, even though, these regulations varied from one community to another (Karungari & Zabin, 1993).

The Luo for instance, required proof of virginity at marriage demonstrated by a certain amount of blood on the consummation bed; otherwise, the bride price was lowered (Kioli *et al.*, 2012). However, boys were allowed to have premarital sexual after initiation (Kioli *et al.*, 2012). Like the Luo, the Maragoli rewarded a girl's virginity at marriage with much ululation but tolerated pre-pubertal sexual activity

among the boys (Akong'a, 1988). In comparison to other African communities, the Kamba had a unique view of premarital sex. For the Kamba premarital sex was allowed after initiation; a virgin bride brought shame to the family because she was thought of as being inadequately prepared for marriage (Karungari & Zabin, 1995).

After Christian evangelization and the colonial experience, new socio-political and economic orders emerged replacing the traditional African systems of sexual socialization. The educational function which formally vested within the family and community was taken over by schools, religion and non-governmental organizations (Sifuna D.N., 1990).

Unlike in the olden days, nowadays teens spend little time with their parents as they are in school most of the time. Thus parents' opportunity to socialise their children is reduced while schools have more opportunities for educating the teens. However, the experience is that schools especially in Kenya are yet to handle sex education effectively.

Modern institutions like schools are sometimes blamed not only for westernizing the African culture but also for encouraging the spread of premarital sexual activities. The lengthy process of schooling and postponement of marriage is sometimes associated with the increase of premarital sexual activities among young people.

In addition, different schools in Kenya teach sex education differently especially on the basis of the teachings of the sponsoring church or denomination. This situation has created confusion in the implementation of sex education (IPS, 2009). In this confusion, many young people continue to suffer from sexually transmitted diseases including HIV/AIDS, early pregnancies and marriages. Apart from schools, religion

plays a crucial role in determining the success of sex education in Kenya. The Roman Catholic and protestant churches are mainly involved here because they have many followers in Kenya (Kenya National Bureau of Statistics, 2010).

Unfortunately, Christians have different views about sexuality and sex education. For instance, the Roman Catholic Church teaches abstinence as opposed to reproductive health education, which includes safe sex and contraceptives (West, 2000; CCC, 2366). Protestants differ on this in favour of comprehensive sex education (Wanjala, 2011). The comprehensive sex education may include abstinence and other topics such as relationships, human reproduction, teen pregnancy, contraception, abortion, homosexuality, sexual harassment, sexual assault, sexually transmitted diseases, and HIV (West, 2000). As Nganda (2007) observes, strong leanings to religious doctrines further, complicate the methods of teaching sex education in Kenya. Thus, the need to understand religious doctrine for a common framework of teaching sex education in Kenya cannot be underestimated.

Moreover, studies have shown that religion plays an important role in the lives of teens. For instance, a research conducted by the National Study of Youth and Religion in 2002-2003 found out that 84% of adolescents had religious affiliation. Six in ten adolescents had attended religious services at least once per month, and fifty percent of all teens interviewed indicated that religion was extremely or very important in shaping how they live their daily lives (cited in IPS, 2009). Adherence to religious beliefs, therefore, affects the way teens feel and perceive their sexuality; religion influences sexual choices and behaviour of teens (Kabiru & Zabin, 1993; Marlena & Arland, 1987; Fine, 1988).

1.2 The Problem Statement

According to Kelly (2001), it is common for adolescents to experiment with risky sexual behaviour as they seek to prove their sexual capabilities (cited in Kabiru & Orpinas, 2008). At the same time, the school environment promotes premarital sex as it tends to remove young people from the supervision of parents and gives them a sense of independence away from the parental control (Zabin & Kiragu, 1998) and (Bledsoe & Cohen, 1993). Nganda (2005) observes that about 66% of in-school adolescents in Kenya are sexually experienced and that 20% of premarital sex occurs among high school students, most of which is unplanned and unprotected.

A research study done by the Centre for the Study of Adolescents (CSA) in 2008 among in-school adolescents in Kenya showed that approximately 5.5 million girls between 15 and 19 years give birth annually while more than one million teenagers are involved in unsafe abortion each year. In 2014, the World Health Organization (WHO, 2014) indicated that more than one third of all new HIV infections were among young people of between 15-24 years.

Sex education is seen as necessary for protecting particularly the in-school adolescents from the many sexual risks they are exposed to. However, available literature indicates that Kenya lacks a commonly agreeable framework for sex education. The doctrine of abstinence as presented by the Roman Catholic Church provides one of the key approaches to sex education though a subject of controversy especially with regard to contraceptives, safe sex and reproductive health. While the adoption of the Catholic approach to sex education is controversial especially here in Kenya, there seems to be no research conducted to demonstrate the influence of

adhering to the doctrine on the sexual behaviour of adherents, and its role in promoting responsible sexual behaviour especially among the in-school adolescents.

1.3 General Objective of the Study

The main purpose of carrying out this study was to describe the influence of the Catholic doctrine of abstinence on sexual behaviour of the YCS members in secondary schools in Trans-Nzoia West district, and its role in promoting responsible sexual behaviour among the students.

1.4 Specific Objectives of the Study

The specific objectives of this study were:

- i. To analyse the Catholic Teaching on abstinence.
- ii. To assess the students' awareness of the Catholic doctrine of abstinence.
- iii. To explore the students' sexual experiences indicative of adherence or non-adherence to the Catholic doctrine of abstinence.
- iv. To describe the influence of the Catholic doctrine of abstinence on the sexual behaviour of the YCS members in the selected secondary schools

1.5 Research Questions

This study aimed at answering the following research questions.

- i. What does the Catholic Church teach about abstinence?
- ii. What is the students' level of awareness on the Catholic doctrine of abstinence?

iii. What do the students' sexual experiences show about adherence or non-adherence to the doctrine of abstinence?

iv. Does adherence to the Catholic doctrine of abstinence influence the sexual behaviour of the respondents?

1.6 Justification of the Study

Scholars do not seem to agree on how adhering to the doctrine of abstinence impacts premarital sexual behaviour. According to Nganda (2007) abstinence especially as presented by the RCC does not adequately address sexual risks, which makes the young people vulnerable to the risks of premarital sex. Additionally, Kabiru and Zabin (1993), Fine (1988), Marlena and Arland (1987) have argued that although adherence to the doctrine of abstinence reduces propensity to sex it is often associated with poor knowledge of safe sex and contraceptive use.

Therefore, the impact of abstinence on premarital sex remains largely unclear and at best controversial. Assessing the impact of the doctrine on premarital sex will promote a better understanding of sex education in the schools and contribute to effective sex education in the country.

1.7 Significance of the Study

This study is useful as it describes how the doctrine of abstinence affects the sexual behaviour of Catholic students in Trans-Nzoia west Sub County. The study helps in assessing the influence of the doctrine of abstinence on the sexual behaviour of in-school adolescents and describes some of the sexual challenges experienced by the students. The results of the study are particularly useful to the YCS, their patrons and chaplains who guide the teaching of the doctrine in schools. This study also

contributes to the current debate on sex education curriculum especially for secondary schools in Kenya.

1.8 Scope of the Study

The study was carried out in Trans-Nzoia west Sub County and involved only Catholic students, patrons and chaplains. The students were mainly selected from form three and four, since they have a longer experience in high school and as Young Christian Students (YCS). Only a few students were selected from one and two. Therefore, the findings discussed in this study apply mainly to the form three and form four students.

1.9 Literature review

The literature review focuses on available literature related to the topic of study and its specific objectives. The review was subdivided under the following headings and the specific objectives they met in a chronological order; The biological challenge of adolescent sexuality; traditional Kenyan responses to premarital sex; the prevalence of premarital sex among in-school adolescents in Kenya and factors contributing to increase in premarital sex among students.

1.9.1. The Biological challenge of Adolescent Sexuality

According to Mayes (2008) neuroscientists have identified two networks in the frontal lobe of the brain that impact on teenage behaviour and choices, the two networks are, the limbic system (where emotions originate) and the cortex (what manages those emotions). The limbic system is highly active during puberty and this explains why emotions might outweigh rationality and teens' ability to make choices. As such, decision making for teens is usually influenced by emotions, "the emotional

network dominates the teen cognitive network and thus, emotion, rather than reason, often influences their decision making” (Steinberg, 2007:56).

Desire to attain perceived rewards also compromises the ability to make rational choices for the adolescent. According to De Guzman and Bosch (2007), the promise of potential reward often overrides the concern about perceived risks during adolescence; this explains why most teens are unable to manage the risks associated with behavioural choices even when provided with warnings. Expounding on this observation, De Guzman and Bosch, Dobbs posits;

We all like new and exciting things, but we never value them more highly than we do during adolescence. Here we hit a high in what behavioural scientists call sensation seeking: the hunt for the neural buzz, the jolt of the unusual or unexpected... (Dobbs, 2011:3).

For Steinberg (2007) the ability to regulate impulse, think ahead, plan, and weigh risk and reward develop gradually in a teen and are often incomplete until the mid-twenties. The observation made by Steinberg explains why adolescents require guidance and protection from the adults, the community and social institutions.

Traditionally, African societies used different methods of regulating premarital sex among the young people and guiding them into adulthood. While these regulations varied from one community to another, there were common underlying principles among most African communities (Mbiti, 1980). Therefore, on the basis of the general principles we can talk of the traditional African regulations on premarital sex.

1.9.2 Traditional African Responses to Premarital Sex: A Kenyan Perspective

Sexuality in indigenous Africa was defined from the point of view of marriage and procreation (Mbiti, 1980) and formed the basis of kinship and affinity, solidarity,

reciprocity and co-operation (Kioli, Were, & Onkware, 2012). Therefore, in most African communities, premarital sexual activity was highly regulated as a way of protecting the social order and the overall functioning of the society (Karungari & Zabin, 1995).

Sex education was mainly provided during initiation and was designed to prepare the young people for their adult role, so, emphasis was put on responsibilities of sex, marriage, and child rearing (Gyepi-Garbrah, 1985). There are many illustrations demonstrating how different Kenyan communities regulated premarital sex. For instance, Akong'a (1988) observes that the Abaluhya of western Kenya valued virginity for the girl at marriage and the mother received material rewards in addition to the negotiated bride wealth. It was, therefore, in the best interest of girls to keep themselves pure until the day of marriage as they had to protect their own and their family's honour and integrity.

As it has already been mentioned in the previous chapter, among the Luo, like Abaluhya, a proof of virginity at marriage demonstrated by a certain amount of blood on the consummation bed was required; otherwise, the bride price was lowered. Boys in turn were taught the need to respect girls and how to control their sexuality till marriage (Kioli *et al.*, 2012). Among the Kalenjin, a man who had carnal knowledge of a girl before marriage was considered as a moral weakling who could never be appointed to a leadership position throughout his lifetime. On the other hand, a girl on whom clitoridectomy was performed when she was a virgin was highly honoured, respected and her parents praised (Akong'a, 1986).

Among the Tugen and Pokot, once clitoridectomy was performed girls were

secluded in their parental house until the day of marriage. During this time of seclusion, a girl was not expected to perform any household chores but would be fed well and instructed as well as, exposed to information on how to adjust to married life and motherhood. On the other hand, after circumcision, boys underwent training on warrior hood, mechanisms of protecting their communities and on future social responsibilities as husbands. In addition, training on sexual morality was a key factor including virtues of self- respect and respect for others (Akong'a, 1986).

The Keiyo-Marakwet, (sub-groups of the Kalenjin) girls were warned that it was a curse to lose one's virginity, their greatest honour and pride before marriage. Boys were equally inducted into respect for self and others in regards to sexual morality. The Iteso did not have physical circumcision of the young people (Olenja, 1986) but had an elaborate educational system whose main objective was to enable the young to become accepted members of their society. According to Kioli, Were, & Onkware (2012) virginity was encouraged. A man who made a girl pregnant was either forced to marry her or pay *emong lok'eluk*, (a bull) to her father in compensation for her damaged purity. Furthermore, girls who became pregnant before marriage were severely chastised both verbally and corporally. The Kikuyu, had an institution called *Ombani na Ngweko* (platonic love and fondling) for young people. The community organized numerous days and nights for dances numerous recreation and enjoyment, both boys and girls who had undergone circumcision and clitoridectomy respectively, would participate (Kenyatta, 1965).

A girl would visit a boy's hut (*thingira*), and would socialize with him overnight, but penetrative sexual intercourse never occurred because the girls tied a leather apron

around and between their legs to effectively protect their private parts. On other occasions girls wore skirts tied with a special knot by the grandmother in such a way that she (grandmother) would know whether it had been tampered with (Kenyatta, 1965). The idea was to teach both boys and girls the value of self-control, giving rise to morally upright people. Virginity before marriage was highly valued. Any young man who made a girl pregnant or forced a girl into sexual activity was severely punished by the tribal council and made a social pariah. Any girl who became pregnant before marriage among the Kikuyu would be subjected to disrepute and married off as a second or third wife (Kenyatta, 1965).

The Akamba are the only recorded society in Kenya that did not restrict adolescent boys and girls from engaging in pre-marital sex. According to Kalule (1987), in the traditional Akamba culture, sexual relations were expected to be an integral part of young people's growth and development. However, it is important to note that despite the leeway, boys and girls interacted sexually under very strict control and supervision by the adult community.

According to Kimilu (1962), the Akamba had nocturnal dances (singing and dancing) for the youth. It was a popular sport considered as a school where girls and boys learned from one another, and where they were likely to meet future spouses. These dances occurred during puberty, and after boys and girls had undergone first initiation (circumcision and clitoridectomy, respectively), and second initiation *Nzaiko Nene*, during which the young person was fully integrated into the cultural practices of the community. During the dances, sexual intercourse (complete penetration) was permitted between friends who would not necessarily become husband and wife in future. Penwill (1951) further points out that if a young man had

intercourse with a girl who was unmarried but past the age of puberty as frequently happened after dance, there was no penalty, even if part of the bride price had been paid for the girl and the boy was not her prospective husband.

During the nocturnal dances, girls who were menstruating and those in their fertile periods would request to be excluded from the dance. According to Mbula (1974) irresponsible sexual activities were severely punished. If a girl became pregnant she was married off to an old man as a subsequent rather than first wife. The young men were also careful for they as well bore the burden of making a girl pregnant, their fines included a goat, money or other forms of cleansing processes perceived to be very expensive to be sustained by the boys, their family or clan.

However, with increasing globalization, urbanization, and other forms of social change, there are distinct changes in the sexual values of young people with a general trend towards leading to sexual activity earlier in adolescence for sexual pleasure (Zabin & Kiragu, 1995). According to Kioli *et al.* (2012) the traditional notions and mechanisms restricting and controlling the sexual behaviour of adolescents in Kenya have become obsolete overtime and superfluous in these contemporary times.

1.9.3 The Prevalence of Premarital Sex among In-School Adolescents in Kenya

The prevalence of premarital sex in Kenya has been on the rise (Kioli *et al.*, 2012), in spite of the cultural norms disapproving of it. Karungari and Zabin (1995), associate the rise in premarital sex with the introduction of formal learning especially in developing countries like Kenya. According to Karungari and Zabin (1995) the lengthy process of schooling and postponement of marriage has led to increased premarital sexual activities among the adolescents.

According to the United Nations Children's Fund (UNICEF) at least 1.25 and 2.1 million youth aged between 14-20 in industrialized and developing countries, respectively, become pregnant each year (UNICEF, 2001). In Kenya, indirect evidence from sexually transmitted infection data indicates that 17% or 170 youth in every 1000 seek medical attention for STI annually; from 2001 to 2004, 30% of the clients who visited VCTs were aged between 15-24 years and 18% were found HIV positive implying that they may have engaged in unprotected premarital sex (National AIDS Control Programme - NASCOP, 2005).

According to Wanyonyi (2014) about 66% of the youth in Kenyan secondary schools are sexually experienced, about 70% of the students said that pregnancies are prevalent among the secondary peers and about 45% of the students indicated that abortion was also common among the secondary school youth. Thus, according to the United Nations Educational, Scientific and Cultural Organization (UNESCO) sex education is necessary to empower the young people with knowledge to be able to avoid HIV and related sexual risks (UNESCO, 2009).

1.9.4 Factors Contributing to Increase in Premarital Sex among Students

According to Swann, *et al* (2003) and Wanyonyi (2014), some of the factors that contribute to premarital sex include breakdown in family values, shifts in poverty, education, globalization and mass media. The breakdown of family values is associated with the erosion of the traditional tribal value systems, mainly due to Western influences (Kioli *et al.*, 2012). Clarifying this observation further, McIlhanney (2004) observes that the massive flow of "information" coming through our liberalized television and other mass media is readily absorbed by

our adolescents since it fills some gaps and satisfies their demand for information about sex, peer-acceptable behaviour standards, and gender relations.

According to Zulu *et al.* (2002) there is also a strong association between poverty and risky sexual behaviour. A study done in Nairobi found that women living in Nairobi slums in Kenya had significantly higher levels of sexual risk-taking than other women (Zulu *et al.*, 2002). However, another study using the Kenya Demographic Household Survey (DHS) data found similar results, but socio-economic status (defined as *low*, *medium*, and *high* based on ownership of household assets) was not significantly associated with risky sexual behaviour among men (Akwaru *et al.* 2003). Communication barriers may also contribute to the rise in the prevalence of premarital sex. According to Zabin and Kiragu (1998) efforts to provide sexual and reproductive health information to young people face the twin constraints of cultural resistance to open discussion of sexuality and an overall lack of basic information about it. In the contemporary society, it is widely believed that parent-youth communication regarding sexuality is desirable and is perceived by many to be an effective way to encourage young people to practice safe sex (Jaccard *et al.*, 1996).

However, research in areas of parent-child communication has reported inconsistent, mixed and inconclusive results. Some investigators found that there was a negative association between parent-youth sexual communication and sexual experience (Jaccard *et al.*, 1996). Other scholars found that discussions between the parents and the youth about sex were not related to timing of sexual intercourse or contraceptive use (Karungari & Zabin, 1995). In contrast, other

studies have suggested there was a positive relation between sexual communication and sexual risk behaviours of youth (Rodgers, 1999).

Sometimes formal education is also blamed for the rise in premarital sex. There are two faces to the link between premarital sex and education. On one hand, there is that formal education incorporating sexuality education as a means of providing pertinent information on sexuality and on the other is the impact of the expanded education on the prevalence of premarital sex. Some countries have taken bold steps to address sexuality information needs of young people, but this education is focused on prevention of HIV/AIDS and is still far from universal. For instance, Kenya's sex education curriculum focuses on preventing HIV/AIDS and is limited to primary schools (Central Bureau of Statistics (CBS) - Kenya, Ministry of Health (MOH) - Kenya & ORC Macro, 2004).

Access to HIV/AIDS information alone is no guarantee of behaviour change, but education does have an impact. An analysis of 250 North American programmes found that among sexually active young people, HIV/AIDS education programmes were effective in decreasing the number of sexual partners and increasing condom use (Kirby, 1999).

The proportion of youth enrolling in school has increased in sub-Saharan Africa over the past two decades (Karungari & Zabin, 1995). Improvements in the proportion of girls who enter school and who complete primary school have decreased the gap between male and female educational attainment in the region. However, school attendance in sub-Saharan Africa is marked by prevalent grade repetition and temporary school withdrawals leading many young people to

remain enrolled in schools well into their late teens (Karungari & Zabin, 1995). This has changed the age structure of populations and the trend towards later marriage, increasing the likelihood of premarital sex among the youth (Karungari & Zabin, 1995).

Curiosity and sex experimentation may also influence the rise of premarital sex among the youth. Some youth want to have an experience, *to know how it is like* and their sense of curiosity become so strong that it overcomes their judgment of what is right and wrong. This often comes as a result of lack of proper information on pre-marital sex and related consequences. This experimentation may develop into a habit with adverse effects.

At times, the youth especially boys may engage in pre-marital sex to prove to themselves and their partners their potency and fertility oblivious of the dangers associated with pre-marital sex (Gunyali *et al*, 2005). Additionally, Peer pressure and media influence are important factors in promoting premarital sex. As noted by Gunyali *et al* (2005) girls sometimes consent to premarital sex because peer pressure and the fear of being jilted. However, pornographic literature, videos, films and erotic music, which promote liberalism among the audience are readily accessible to the youth, and exposure to these materials have great influence on the sexual behaviour of the youth today (McIlhanney, 2004).

1.9.4 Factors Contributing to Increase in Premarital Sex among Students

According to Swann, *et al* (2003) and Wanyonyi (2014), some of the factors that contribute to premarital sex include breakdown in family values, shifts in poverty, education, globalization and mass media. The breakdown of family values

is associated with the erosion of the traditional tribal value systems, mainly due to Western influences (Kioli *et al.*, 2012). Clarifying this observation further, McIlhanney (2004) observes that the massive flow of “information” coming through our liberalized television and other mass media is readily absorbed by our adolescents since it fills some gaps and satisfies their demand for information about sex, peer-acceptable behaviour standards, and gender relations.

According to Zulu *et al.* (2002) there is also a strong association between poverty and risky sexual behaviour. A study done in Nairobi found that women living in Nairobi slums in Kenya had significantly higher levels of sexual risk-taking than other women (Zulu *et al.*, 2002). However, another study using the Kenya Demographic Household Survey (DHS) data found similar results, but socio-economic status (defined as *low*, *medium*, and *high* based on ownership of household assets) was not significantly associated with risky sexual behaviour among men (Akwaru *et al.* 2003). Communication barriers may also contribute to the rise in the prevalence of premarital sex. According to Zabin and Kiragu (1998) efforts to provide sexual and reproductive health information to young people face the twin constraints of cultural resistance to open discussion of sexuality and an overall lack of basic information about it. In the contemporary society, it is widely believed that parent-youth communication regarding sexuality is desirable and is perceived by many to be an effective way to encourage young people to practice safe sex (Jaccard *et al.*, 1996).

However, research in areas of parent-child communication has reported inconsistent, mixed and inconclusive results. Some investigators found that there

was a negative association between parent-youth sexual communication and sexual experience (Jaccard *et al*, 1996). Other scholars found that discussions between the parents and the youth about sex were not related to timing of sexual intercourse or contraceptive use (Karungari & Zabin, 1995). In contrast, other studies have suggested there was a positive relation between sexual communication and sexual risk behaviours of youth (Rodgers, 1999).

Sometimes formal education is also blamed for the rise in premarital sex. There are two faces to the link between premarital sex and education. On one hand, there is that formal education incorporating sexuality education as a means of providing pertinent information on sexuality and on the other is the impact of the expanded education on the prevalence of premarital sex. Some countries have taken bold steps to address sexuality information needs of young people, but this education is focused on prevention of HIV/AIDS and is still far from universal. For instance, Kenya's sex education curriculum focuses on preventing HIV/AIDS and is limited to primary schools (Central Bureau of Statistics (CBS) - Kenya, Ministry of Health (MOH) - Kenya & ORC Macro, 2004).

Access to HIV/AIDS information alone is no guarantee of behaviour change, but education does have an impact. An analysis of 250 North American programmes found that among sexually active young people, HIV/AIDS education programmes were effective in decreasing the number of sexual partners and increasing condom use (Kirby, 1999).

The proportion of youth enrolling in school has increased in sub-Saharan Africa over the past two decades (Karungari & Zabin, 1995). Improvements in the

proportion of girls who enter school and who complete Primary school have decreased the gap between male and female educational attainment in the region. However, school attendance in sub-Saharan Africa is marked by prevalent grade repetition and temporary school withdrawals leading many young people to remain enrolled in schools well into their late teens (Karungari & Zabin, 1995). This has changed the age structure of populations and the trend towards later marriage, therefore, increase the likelihood of premarital sex among the youth (Karungari & Zabin, 1995).

Curiosity and sex experimentation may also influence the rise of premarital sex among the youth. Some youth want to have an experience, *to know how it is like* and their sense of curiosity become so strong that it overcomes their judgment of what is right and wrong. This often comes as a result of lack of proper information on pre-marital sex and related consequences. This experimentation may develop into a habit with adverse effects.

At times, the youth especially boys may engage in pre-marital sex to prove to themselves and their partners their potency and fertility oblivious of the dangers associated with pre-marital sex (Gunyali *et al*, 2005). Additionally, Peer pressure and media influence are important factors in promoting premarital sex. As noted by Gunyali *et al* (2005) girls sometimes consent to premarital sex because peer pressure and the fear of being jilted. However, pornographic literature, videos, films and erotic music, which promote liberalism among the audience are readily accessible to the youth, and exposure to these materials have great influence on the sexual behaviour of the youth today (McIlhanney, 2004).

1.9.5.0 Theoretical Framework

Theories on religion and sexuality suggest that adherence to religious doctrines may influence teen sexual behaviour by delaying the onset of sexual intercourse or by reducing sexual activity thereafter. This study specifically relied on social control and cognitive dissonance theories.

According to social control theorists, all human beings have a drive towards deviance that can be restrained by bonds to social organization (Durkheim, 1951; Herschi, 1969). In line with this notion it may be suggested that, although teens may have a tendency towards sexual involvement, if they are bonded to a social organization with conservative norms regarding sexual behaviour (such as a religious organization), they should be motivated to delay sexual behaviour (Crockett, Bingham, Chopak & Vicary, 1996).

In line with this theory, the researcher expected that the students adhering to the Catholic doctrine of abstinence would demonstrate better control of their sexual behaviour since the Catholic doctrine of abstinence teaches abstinence from sexual desires for the unmarried. In the Catholic view, abstinence from sexual pleasure particularly for the unmarried is seen as virtuous. The unmarried are encouraged to nurture premarital chastity which the Catechism defines as sexual purity or a state of being free from sexual thoughts, words and actions (CCC, 2349).

The cognitive dissonance theorist see religion as a social control that provides consequences for deviance, such as guilt, shame, public embarrassment, and the threat or expectation of divine punishment. Knowledge and fear of these consequences provides motivation for conformity to religious doctrines (Ellison & Levin, 1998).

According to cognitive dissonance theorists, individuals who choose to deviate from the norms of their religion, may suffer consequences and experience psychological distress (cognitive dissonance), a mental state that arises when there is a contradiction between what an individual believes and how he or she behaves. Therefore, if the teens affiliated with the doctrine that proscribes premarital sex decide to engage in premarital sexual activity they may experience cognitive dissonance in the form of *unworthiness*. To decrease the strain of cognitive dissonance, they either have to change behaviours or cognitions that are in the opposition. Hence, a sexually experienced teen can reduce cognitive dissonance either by ceasing to engage in sexual activity or by altering religious beliefs or behaviours, so that the belief-behaviour contradiction will decrease (Ellison & Levin, 1998).

In the context of this theory, the researcher expected that though young people nowadays live in a society where they can easily access pornography, engage in fornication, buy contraceptives over the counter, or get abortion services without the knowledge of parents and teachers, those adhering to the Catholic doctrine of abstinence, would detest such behaviours.

1.10.0 Research Design and Methodology

1.10.1 Study Design

The study utilized a descriptive research design. The research was designed to depict the participants in an accurate way by describing their responses. This was achieved in three ways: in-depth oral interviews, FGDs, and self administered questionnaires.

1.10.2 Area of study and Study Population

The researcher collected the data in the second term of 2014 among the Young Christian Students (YCS), patrons and chaplains (priests) of the Catholic sponsored secondary schools in Trans-Nzoia West Sub County. The sub county is located in Trans-Nzoia County and borders Trans-Nzoia East and Kwanza sub Counties. Trans-Nzoia west sub county has 70 public secondary schools from which 26 are Catholic sponsored (Trans-Nzoia west sub county Education Office). The researcher visited the Catholic diocese of Kitale Youth Office and established that the 26 Catholic sponsored schools have approximately 1500 Catholic students, 38 YCS patrons and 5 chaplains

1.10.3 Sample Size and Sampling Procedures

Information for this study was obtained from 187 respondents comprising of YCS students, patrons and chaplains. The determination of the sample size of the students was based on Gay's view (1987) that 10% of the study population is the minimum sample size in descriptive studies. Guided by this view, the researcher randomly selected 10 schools out of the 26 Catholic sponsored schools (which is about 40% of the total number of Catholic schools in the sub county). From the 10 schools, the researcher then purposively selected 180 students (about 12% of the YCS students in the sub county) which translate to 18 students from each of the 10 selected catholic schools. Four of the selected schools were mixed secondary schools while the rest of the schools were either pure girls or boys.

With the help of the YCS patrons, the selected students were those devoted Catholics or students who had served longer in the YCS, which was assumed to mean that they had more knowledge and experience with the doctrine. The students were purposively

drawn from form three and four classes and where the number was less than 18 per school form one and two students were selected.

In the case of mixed schools (schools comprising of boys and girls), the researcher used stratified sampling technique. Kothari and Garg (2014) observes that if a population from which a sample is to be drawn does not constitute a homogeneous group, stratified sampling technique is generally applied in order to obtain a representative sample. Therefore, guided by the stratified sampling technique, the researcher was able to select nine boys and nine girls from each mixed secondary school to be included in the study. Thereafter, the information was collected from the students through self administered questionnaires. Six students from among those had filled the questionnaires were randomly selected to participate in the FGDs. In total, 18 students from the three schools randomly selected from the 10 sampled schools.

For the in-depth oral interviews, the YCS patrons and chaplains from the sampled schools were contacted in advance and those who were available participated in the interviews. The interviews were conducted shortly after collecting the information from the students.

Table 1: Sample size

Category	Frequency
Catholic Sponsored Secondary Schools	26
Sampled Catholic Secondary Schools	$40/100 \times 26 = 10$
Number of students-respondents	$12/100 \times 1500 = 180$
<i>Approximate</i> Number of students-respondents = per school	$180/10 = 18$
Patrons and Chaplains (Respondents)	7
Total Number of Respondents	187

1.2 Data Collection

The data was collected from the different sources as shown below.

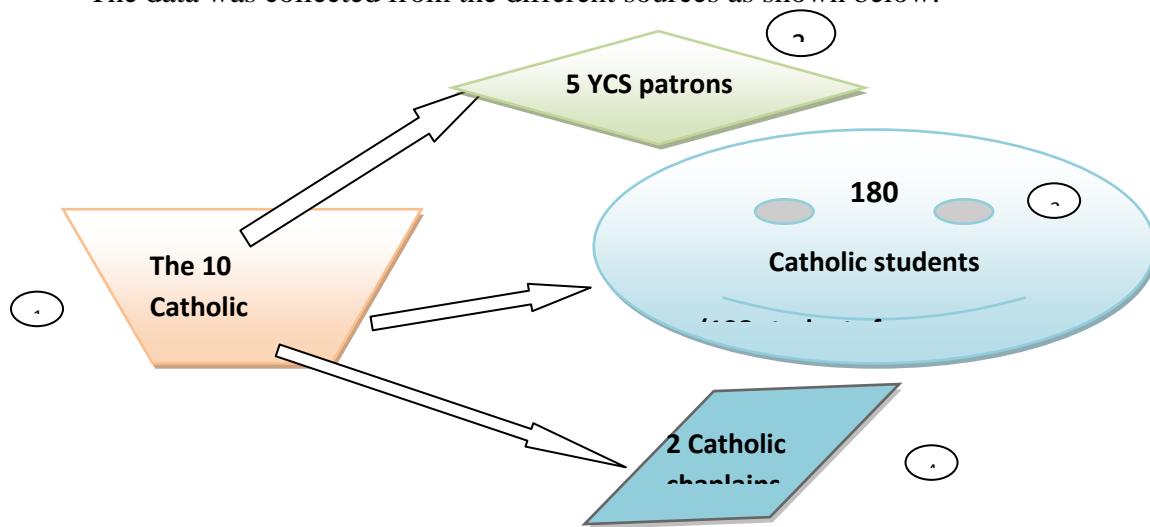


Fig 1: Data Source (Source Author, 2015)

Keys

1. - 10 of the Catholic sponsored schools in Trans-Nzoia west sub county
2. - 5 YCS (Young Christian Students) patrons from the 10 Catholic schools
3. - 180 Catholic Students from the 10 schools
4. - 2 Catholic chaplains in the 10 schools

The researcher used different kinds of interviews for data collection namely, questionnaire surveys, FGDs and in-depth oral interviews.

1.2 .1 Questionnaires

Questionnaires were used to collection information from the 180 students sampled for the study. The questionnaire is described as the most convenient instrument for collecting information from big samples (Kothari & Garg, 2014). Despite its limitations (Koul, 1984; Sharma, 1984), the questionnaire was preferred in this study to other instruments because of the large number of respondents (students involved).

The researcher used self-administered questionnaires that were given to the students.

1.2.2 Interview Schedule

In-depth oral interviews were designed for the five YCS patrons, and the two chaplains from the ten sampled schools. YCS patrons are Catholic teachers appointed by the school to be in-charge of the catholic students while YCS chaplains are trained Catholic priests who help in overseeing the YCS activities both in the Catholic sponsored schools and in the diocese. The patrons and chaplains were asked questions concerning the sexual behaviour of the students they lead and, if the students had challenges adhering to the doctrine of abstinence and what they are doing to help the students live the doctrine better. The smaller number of the patrons and chaplains made the use oral interviews the most appropriate method of data collection. Additionally, the researcher wanted to capture attitudes, views and opinions of the respondents on issues relating to adherence to the doctrine of abstinence and the sexual behaviour of the students under their care. All these factors made the choice of in-depth oral interviews the most appropriate method.

1.2.3 The FGD Guide

Focus Group Discussion (FGD) was used in order to understand the various dynamics with respect to adherence to the doctrine of abstinence and the sexual behaviour of the students. According to Savin-Baden and Major (2013) the use of focus groups is preferred when the information sought can be obtained better from a group (collective discussion) rather than individuals in order to understand the circumstances, behaviour or opinions.

The FGD guide for this study was designed for students to capture their feelings, perceptions and opinions concerning the influence of the doctrine of abstinence on the sexual morality of the students. Morgan (1988) argues that FGD is a group interaction

that produces data and insight that would be less accessible without the interaction found in a group. FGD was more effective when a homogeneous group had been formed and allowed to interact. Interaction itself generated data when answering specific questions from the interviewer. The purpose of specific questions was to guide the group in focusing on the research topic. The researcher had seven guiding questions to guide the FGDs in this research. The main objective was to focus the group to have discussions within the research objectives.

1.2.4 Reliability of the Research Instruments

An instrument is considered reliable when it is able to elicit the same responses each time it is administered (Koul, 1984). Response bias is one of the key challenges that were expected in this study. Several studies have revealed that young people and especially females often under-report sexual behaviour while male sometimes over-report it (Plummer & Wight, 2011). To curtail this problem, the researcher varied the questions in the three different instruments namely the questionnaire, oral interviews and FGDs.

Different groups of respondents were asked the same questions in different ways and in separate sessions. This helped to estimate the degree to which the similar results could be acquired with a repeated measure of accuracy of the same concept in order to determine the reliability of the instrument. A high correlation indicates a similar pattern of results on several occasions. The researcher was able to compare the responses and determine the veracity of the information collected. The researcher also explained to the respondents especially the students the importance of the study and the need for providing accurate information.

1.2.5 Validity of the Research Instruments

A valid instrument is that whose content is relevant to the purpose of the study (Koul, 1984). To achieve the content validity of the research instruments, the researcher prepared the instruments with the guidance of the supervisors. A pilot study was also conducted to test and retest the validity of the research instruments. In addition, subject specialists made suggestions during proposal presentations which guided the construction of the research instruments.

1.3 Data Analysis and Presentation

The qualitative information obtained from in-depth oral interviews and FGDs was transcribed, organized, cleaned and grouped into categories that were created in line with the research objectives. After the categorization, the data was coded and labelled for easier analysis. The qualitative information was supplemented with quantitative information obtained from the questionnaires. The quantitative data was cleaned and analysed using the excel spreadsheet (windows 2007) and the Statistical Package for Social Sciences (SPSS) version 17.0. This information is presented in form of direct statements from the respondents, tables and figures in chapter three.

1.4 Ethical Considerations

The study was first approved by the Moi University College of Health Sciences and the Moi Teaching and Referral Hospital Institutional Research and Ethics Committee (IREC). The students were sure of confidentiality and privacy of the information they gave out as they willingly signed the students consent forms. They therefore gave correct and true information in relation to the research. The researcher then visited the schools sampled for the study for permission to carry out research in the institutions. Informed consent was then sought from individual participants at the time of the

study. For secure storage, the information collected was stored in both soft and hard copies. To ensure privacy and confidentiality of the research, the data collected was securely locked in a cabinet only accessible to the researcher. The respondents' names were not indicated on the questionnaires and the interviews were conducted in a safe, private and in a closed door room away from the unauthorised entries.

Once approved by the supervisors and the external examiner, the student researcher will share the findings with the chaplains, patrons and schools where the data was collected. The findings will be availed to Moi University library and to other interested readers through publications.

CHAPTER TWO

2.0 THE CATHOLIC DOCTRINE OF ABSTINENCE

2.1 Introduction

This chapter provides information on the Catholic doctrine of abstinence. The chapter is divided into the following topical areas. The concept of sexual abstinence, varied historical views on sexual abstinence, historical background to the Catholic view of abstinence and sexual values, the contemporary Catholic view of abstinence, and the relevance of the Catholic doctrine of abstinence.

2.2 The Concept of Sexual Abstinence

The term sexual abstinence derives from the concept of abstinence. Abstinence may be defined narrowly, referring to sexual abstinence or broadly defined, referring to self-restraint from bodily pleasures. Levesque Roger (2012) defines abstinence broadly as the deliberate act of self-denial. Likewise, Santelli and Ott (2007) see abstinence as the self-enforced restraint from pleasurable bodily activities e.g. sexual abstinence, abstinence from alcohol, food, and smoking. However, Marshall (2010) defines the term abstinence narrowly as the act of voluntarily refraining from some or all forms of sexual activity. This position is supported by Wagenaar (2014) who argues that abstinence involves the act of refraining from sexual activities or the consuming call of sexual desire.

According to Marshall (2010) sexual abstinence is commonly endorsed for moral and religious reasons through ethical guidelines on sexual behaviour and sexual activity. For Levesque (2012) these guidelines particularly affect adolescents as they are perceived as people in transition and who need special support through a period that is

likely to have an important impact on their later development. Supporting this idea Marshall (2010) observes that most of the religious guidelines on premarital sex teach that unmarried men and women should abstain from sexual activity, especially intercourse, until their wedding night.

However, sexual abstinence has been a subject of striking controversy down the human history as it touches the heart of what it means to be a human person (Levesque, 2012). Some positions present sexual abstinence as a valuable practice while others think of it as an impediment to personal health, happiness and fulfilment (Grabowski, 2003).

2.2 Varied Historical Views on Sexual Abstinence

Sexual abstinence was given several meanings in many African communities, ranging from total abstinence from sex, to occasional or less frequent sex (Mbekenga *et al.*, 2013). According to Havilland *et al* (2012) most African communities disapproved or even forbade all sexual activities outside marriage. Individuals were expected to establish a family through marriage by which one gained exclusive right of sexual access to another person. Manuh *et Sutherland* (2014) also observes that post-partum abstinence and prolonged breastfeeding practices that lasted up to two or even three years ensured the survival of the child and the good health of the mother.

Most African cultures recognized, valued and observed premarital abstinence. Mbiti (1980) observes that in most African communities' sex was never casual, penetrative sex was strictly prohibited and it was obligatory for all community members to practice strict sexual discipline. According to Mbekenga *et al.* (2013) sexual

abstinence was generally a valuable practice in most African communities though with variations in terms of its meaning and use.

The patriarchal Greek society popularly embraced a negative view of sex and even conjugal act was considered as polluting (Pomeroy, 2013). According to ancient Greek and Roman Stoic philosophers sex was dangerous to men's health. Pythagoras supported sex for conjugal reasons but with caution for men. He advised men to abstain from sex as much as possible because for him sex has harmful effect on male health; the loss of semen is both physically and spiritually exhausting (Pomeroy, 2013). The Greek view of sex was adopted by early Christian thinkers and dominated the Catholic tradition through medieval, post medieval times and revised recently, partly in response to the challenges occasioned by the sexual revolution (Jenkins, 2002).

Sexual revolution is commonly associated with the changes in perception and practices of sexuality from around 1960 in America, Western Europe and later on spreading to other parts of the world through the impetus of globalization (Grabowski, 2003). However, some scholars trace advent of sexual revolution to early 1900s (Eberstadt, 2012; Allyn, 2001). The revolution is associated with shifts in the attitudes to women's sexuality, homosexuality, premarital sexuality, the freedom of sexual expression and the advent of the modern contraceptives (Eberstadt, 2012).

With the rise of sexual revolution sexual expression and pleasure were perceived as integral to personal health, happiness, and fulfilment while the religious and moral values of abstinence were seen as pervasive (Grabowski, 2003). This critical view of abstinence gave birth to a controversial debate on the value of sexual abstinence as a

practice. In the early and mid-20th Century, Margaret Sanger (1912) and Kaufmann (1950) argued for the value of sexual abstinence and maintained that sexual abstinence has numerous health benefits that promote vitality in men. Concurring with this view Raymond (2010) observes that before the sexual revolution of 1960s, members of the medical profession also believed that numerous mental and physical diseases in men were caused primarily by loss of nutrients through seminal discharge necessary for good health, vitality, and intellectual prowess.

On the other hand, some writers have warned that sexual abstinence may have health challenges. Prescott (1975) argues that sexual abstinence is associated with numerous psychological problems such as increased level of aggression in the society. Sanger (1912) had also warned of the association between sexual repression (repression of sexual instinct) and aggression, insensitivity and criminal behaviour in the society. Mass (2006) observed that young people who adhere to the idea of chastity until marriage refuse to think about sexuality, perhaps fearing that thinking and talking about sex might result in too much temptation to break the vows of abstinence. Mass (2006) warns that refusing to obtain information about sexual matters is not a successful approach to establishing one's sexual status.

Sexual abstinence is a challenge even to the clergy. Marshall (2010) notes that several Catholic groups have been appealing to the pope to allow priests to marry and engage in sexual intercourse. However, as recent as 2006, the Vatican, which governs the Catholic Church rejected such appeals. The Church ruled that clergy must remain chaste as a condition of their direct relationship with Jesus.

2.3 Historical Background to the Catholic View of Abstinence and Sexual Values

The creation story in the book of Genesis (1&2) justified the Stoic-Christian view of sex. The story describes all humans as having fallen from an original state of perfection and grace because of the rebellion of Adam and Eve. This corrupt nature can only be redeemed by God's grace, self-discipline, mortification of the flesh, and by avoiding any indulgence in pleasure, especially sexual pleasure (Ranke-Heinemann, 1990). With Adam and Eve in the Garden of Eden, God established the heterosexual nature of human sexuality while the command *increase and multiply* identified the true and only purpose of sexual pleasure and relations. This explains the Roman Catholic Church (RCC) attitude towards sex and pleasure (Ranke-Heinemann, 1990).

Stoic and Gnostic writers argued that, which is material like the human body, is intrinsically evil and inferior to that which is spiritual as the mind and soul. The Gnostics even argued that the body is a *corpse with senses, the grave you carry around with you* while the soul is a spark of light from another world captured by demonic powers and banished into this world of darkness, chained to the dark prison of the body (Ranke-Heinemann, 1990). Gnostic views resurfaced in the writings of the church fathers during the medieval period. For instance, while Saint Augustine argued that sex is shameful even for the married, Saint Anselm maintained that the amount of pleasure in any (sexual) action determines the extent of its sinfulness.

According to Grabowski (2003), however, Saint Thomas went beyond the common view of sex as a mere procreative act and maintained that the sexual union between a husband and wife is necessary to preserve mutual fidelity and as an expression of the spiritual friendship that unites the couple. Therefore, the sexual pleasure within

marriage is good and the role of chastity is to regulate such pleasures/sexual appetites for the prudential grasp of the true good of the person.

The balance achieved by Saint Thomas in his account of chastity was not always maintained in succeeding generations. In particular, many catholic moralists after Aquinas failed to balance law and virtue to the extent that law became the dominant paradigm for the moral life. Chastity became a mere safeguard from violations of the law on matters of sex. According to Wai Maurice (2002), it is, therefore not surprising that the Roman Catechism, issued after the Council of Trent, organized the whole of its teaching about sexual morality under the heading of the Sixth Commandment. Similarly, many of the authors of the manuals tradition followed the Catechism's lead in their treatments of sexual morality.

Grabowski (2003) observes that it was this truncated view of the catholic sexual morality during the twentieth century that fed the explosion of debate on birth control in the 1960s. This led to the Second Vatican Council's efforts to renew the understanding of virtue and the sexuality sexual morality. In this new understanding abstinence is seen as a dynamic principle enabling one to use one's sexual powers intelligently in the pursuit of human flourishing and happiness.

2.4 The Catholic View of Abstinence

Catholic teachings on sexual morality draw from natural law, sacred scripture, sacred tradition and the *Magisterium* (the teaching authority of the RCC) (CCC, nos. 2331–2400). Sexual morality evaluates the goodness of sexual behaviour, and often provides general principles by which Catholics are able to evaluate the morality of specific actions. However, it is important to note that the Catholic view of

abstinence (sexual morality) has developed over time right from the writings of the patristic fathers, through medieval period to the contemporary times as already shown in the preceding historical account. The truncated view of sexual morality espoused before, during the medieval time, and the subsequent periods was revised from the time of the Vatican Council II (Grabowski, 2003).

In the light of the Vatican Council II, the Church teaches that human life and human sexuality are inseparable because God created human beings in his own image and likeness and found everything He created to be *very good* (Genesis 1:31); therefore, human body and sex must likewise be good. Hence, the basic characteristic of sex and human sexuality is the goodness of love; sex is neither sin as noted by most of the patristic writers nor a mere act of procreation as maintained by most medieval and post medieval Catholic moralists. Curran (2006) citing Pope John Paul II (Karl Wajtyla) observes that chastity is not merely the mastery of reason over the passions, nor still less a flight from sexual activity, but rather a form of self-possession that makes sexual and other forms of self-donation possible. Chastity serves to integrate rather than repress or sublimate both sexual desire and the range of human affectivity in the service of love.

Citing Pope John Paul II, Grabowski (2003) posits that the RCC teaching on abstinence is three-fold. The first one is chastity, which is ordered to the gift of one's body and sexuality in non-genital expressions of friendship, love, and service within the Church (vowed celibacy). The second one is the conjugal chastity which is ordered to fidelity and totality of the bodily gift of self within the marriage covenant (matrimony). The third one is the chastity lived by unmarried or widowed persons.

The virtue of chastity unifies the three distinct states of human sexuality. Thus, Pope John Paul II (*Theology of the Body*, 1982) observes that chastity is needed equally by single, married, and celibate persons. Since the vocation of all believers is to love, chastity enables them to give themselves in love to others in a way specific to their own vocations. Celibate chastity is ordered to the gift of one's body and sexuality in non-genital expressions of friendship, love, and service within the church. The celibate permanently renounces marriage and genital expression for the sake of the love of God.

On the other hand, conjugal chastity is ordered to fidelity and the totality of the bodily gift of self within the marriage covenant. Those who marry renounce their allegiance to all others and give themselves only to their spouse. Therefore, Shannon (1968) notes that the expression of love between husband and wife is an elevated form of human activity that joins husband and wife in complete mutual self-giving and opens their relationship to new life

According to the Catholic faith the goodness of the body was confirmed by the coming of Jesus when the word was made flesh (John 1:14) and hence, human body has value and significance. In this context sexual attraction is seen as an important aspect of human life that needs to be expressed and integrated in a fully human way since the body is the Temple of the Holy Spirit. This concept is clearly articulated by St. Paul who observes that:

The body is not meant for fornication; it is for the Lord and the Lord for the body . . . A man who lies with a prostitute is one body with her, since the two, as Scripture says, become one flesh. Keep away from fornication. All other sins are committed outside the body; but to fornicate is to sin against your own

body. Your body, you know is a temple of the Holy Spirit who is in you because you received the Spirit from God.
(I Corinthians 6, 13-19)

The single and the unmarried e.g. the youth and adolescents are, therefore, expected to embrace total abstinence or premarital chastity (CFC, 2004). The Pope John Paul II in his *Theology of the Body* (1982) observes that the single person (should) devote him or herself to pursuing non-genital forms of friendship and the service of the Christian community.

Grabowski (2003) makes the difference between the cravings of lust and the authentic sexual desire ordered to the gift of self. The desire for chastity is for the other person i.e. views the sexual qualities of other person in the light of his or her personal dignity. Lust on the other hand abstracts the person's sexual traits and focuses on them apart from the dignity of the person. Lust reduces the person to an object of use and enjoyment rather than viewing that person as worthy of respect and love.

Curran (2006) citing Pope John Paul II Pope notes that it is in this propensity (of lust) that the fallen men and women view one another as objects and, it is what Jesus' refers to as committing adultery in one's heart in His Sermon on the Mount (Mt 5: 27-28). However, Grabowski (2003) observes that chastity heals the fragmented desire (of lust), enabling human sexuality to once again be integrated into service of self-giving love. Therefore, in the RCC view, the concept of chastity has three components that can be summarized as; being sexually pure before marriage, complete fidelity to one's spouse during marriage and, the nurturance of one's virginity or consecrated celibacy for service of God with undivided heart for those in religious life (CCC, no. 2349).

The Roman Catholic Church provides general principles by which Catholics are able to evaluate whether specific actions meet the standards of sexual morality set by the church. The general principle that guides the church's sexual morality is that, "sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unitive purposes" (CCC, no. 2351).

The doctrine of abstinence therefore forbids all forms of sexual activity sought outside marriage and the procreative purpose of sex. Fornication (carnal union between an unmarried man and an unmarried woman) is gravely contrary to the dignity of persons and human sexuality (CCC no. 2353; 1 Corinthians 6, 13-19); masturbation is an intrinsically and gravely disordered action because it is a deliberate use of the sexual faculty outside its purpose (CCC, no. 2352); pornography is evil since it gravely injures the dignity of its participants (actors, vendors, the public), and makes them objects of base sexual pleasure and illicit profit (from the pornographic business) (CCC, no. 2354).

The church therefore teaches that chastity (sexual purity) is necessary for it unites the body with the spirit and therefore, conjugal love should lead to forming one heart and soul (CCC, no. 1643). The body which is the temple of the Holy Spirit (1 Corinthians 6, 13-19), and the goodness of the body at creation (Genesis 1: 26-3:31), and which was confirmed through incarnation (John 1:14) should always be preserved. The doctrine of abstinence therefore requires that the young people who are unmarried observe premarital chastity.

CHAPTER THREE

3.0 DATA PRESENTATION AND DISCUSSION

This chapter deals with 3.1 Introduction

data presentation and discussion of the research findings. This chapter is divided into the following thematic areas. The demographic characteristics of the sampled population, indicators of the sexual behaviour of the students, students' knowledge and adherence to the Catholic doctrine of abstinence, and the influence of the doctrine to the sexual behaviour of the students. The information presented in this chapter was obtained from different types of schools.

3.2 Demographic characteristics of the sampled population

Students who participated in this study belonged to different types of schools as shown in table 2 below.

Table 2: Population and Type of schools sampled

Type of school	Frequency	Percent
Boys boarding	54	30.0
Girls boarding	72	40.0
Mixed Day School	36	20.0
Boys day & boarding	18	10.0
Total	180	100.0

Most of the sampled schools were either girls or boys boarding schools (40% and 30% percent respectively). Commonly, day schools are mixed but in the study there was one (10%) unique category of boys' day and boarding school as shown in table 2 above.

The number of the sampled schools provided the sampling frame of YCS patrons and chaplains. From each of the 10 sampled schools, YCS chaplains and patrons in the respective school were selected for the in-depth oral interviews. In the ten sampled schools, eight YCS patrons and two chaplains participated in the study as shown in table 3 below.

Table 3: Occupation of the Respondents

Population	Female	Male	percent
Students	93	87	95
Patrons	5	3	4
Chaplains	0	2	1
Total	98 (51%)	92 (49%)	100

It is important to note that, there was no chaplain for each Catholic sponsored school since one chaplain was in charge of many schools. Therefore, only two patrons were available for interview from among the ten sampled schools. Generally, 51% of the respondents were female while 49% were male as shown in table 3 above.

3.2.1 Students Distribution by Class

The study was based on mixed sampling approach. While the selection of schools and determination of the number of students per school was done randomly, actual selection of the participants was done purposively and/or conveniently with bias on form four and three students. However, form one and two students were included in the study only in cases where form three and four students were fewer than eighteen per school. This information is articulated in figure 2 below.

Students Distribution by Class

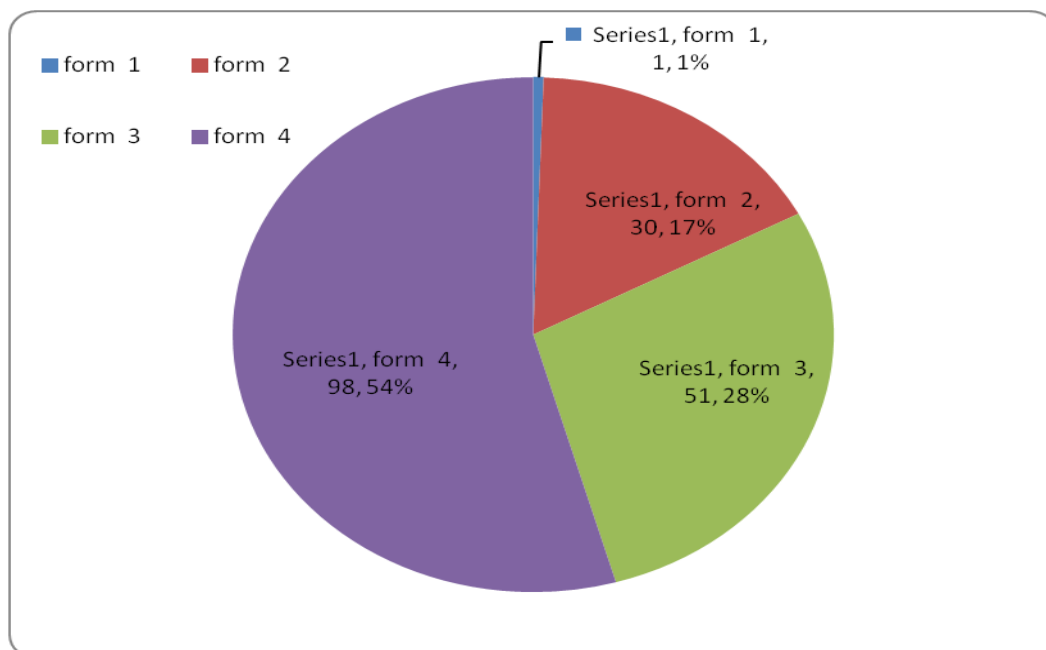


Fig. 2

Most of the respondents in the study were purposively drawn from form four (54%) and form three (28%). Only 17% was selected from form two and 1% from form one. Form four and three students were preferred for the study because of their level of maturity; they are stable in the secondary developmental characteristics and as such, could express themselves better than those in form two and one.

3.2.2 Students Distribution by Gender

The consideration of gender is important in sexuality-related research especially in patriarchal societies like Kenya. For instance, girls are likely to withhold information on their sexual activity while boys are likely to over report. Sexual activity for men may be a show of masculinity while for girls a sign of deviance and indecency. Several studies have shown that female often under-report sexual behaviour while male sometimes over-report it (Plummer & Wight, 2011). Therefore, the question on gender particularly for the students was crucial for this study. By comparing boys'

and girls' sexual activities, the researcher was able to make a fair and meaningful interpretation of how adherence to the doctrine influences sexual behaviour of the students. Both boys and girls were fairly represented in the study.

Table 4 Gender Distribution

	Frequency	Percent
Female	93	51.7
Male	87	48.3
Total	180	100.00

According to table 4 above, girls were slightly more than boys, 93 (51.7%) and 87 (48.3%) respectively.

3.2.3 Students Distribution by Age

The students were required to indicate their approximate age. The categories provided were 13 years and below, 16-18 years, and above 18 years. The respondents were required to indicate categories within which their age falls. Therefore, by using the categories the students were given a chance to roughly indicate their years rather than giving exact ages. This was important especially for situations where girls would hide their exact years or boys exaggerate their age. The responses are tabulated in table 5 below.

Table 5 Age distribution

	Frequency	Percent
13 years and below	2	1.1
14-15 years	43	23.9
16-18 years	132*	73.3
above 18 years	3	1.7
Total	180	100.00

*Modal class

Only 1.1% of the students were 13 years and below. Those between 14 and 15 years were 23.9%, about 1.7% were above 18 years while 73.3% were between 16 and 18 years. This means that most of the students were between 16 and 18 years as shown in table 5 above; the modal class was 3.00 (three).

3.3 Prevalence of premarital sex among the Students

One of the objectives of the study was to establish the sexual behaviour of the students. In order to estimate the prevalence of premarital sex among the students, both qualitative and quantitative data was collected from the selected schools. Due to the sensitive nature of the subject, under-reporting was anticipated. The study therefore used direct and proxy statements to determine individual and associate's experience with premarital sex. This was based on the assumption that individuals tend to provide more accurate information about their friends than themselves.

Assuming that the responses would mirror their own, the information was meant to provide a better account of the students' experience with premarital sex. Since the challenge of underreporting/over-reporting was anticipated, students' close friend experience was used to assess the students' responses. Figures on the right left side of table 3.5 represent students' own experiences with premarital sex while those on the left represent students' close friend experiences with premarital sex. This information is summarized in table 6 below.

Table 6: Premarital Sex Rates among the Students

Students' Experiences	Student's sexual activity				Student's friend sexual activity			
	Female	Male	Total	Percent	Female	Male	Total	Percent
Never had sex	73	24	97	54	67	22	89	49.4
Ever had sex	20	64	84	46	26	56	82	45.6
I don't know	-	-	-	_-100%	0	9	9	5.0_100%
Below 10 years	9	32	42	23.3	0	3	3	1.7
After 10 years	11	33	43	23.9	26	56	82	45.5
Not applicable	73	22	95	52.8	0	1	1	.6
I don't know	-	-	-	_-100%	67	27	94	52.2_100%
One sex partner	8	30	38	21.1	23	20	33	18.3
Multiple sex partners	12	27	42	23.3	13	39	52	28.9
Not applicable	73	27	100	55.6_100%	67	28	95	52.8_100%
Sex in the last 1 week	5	4	9	5.0	3	3	6	3.
Sex in the last 1 month	2	15	17	9.4	6	15	21	11.
Sex in the last 1 year	12	44	56	31.1	16	42	58	32.
I don't know	-	-	-	-	68	26	94	53
Not applicable	74	24	98	54.4_100%	0	1	1	.6_100%

Most of the students' own experiences with premarital sex were fairly consistent with that of their best friend in school. About 45.6% of the students indicated having ever engaged in sex while about 54% had not engaged in sex. Similarly, about 46% of their friends had engaged in sex while 49% had not engaged in sex (while 5% did not respond to the question). This means that almost a half of the students were sexually experienced.

A smaller number of the students indicated having had sex below the age of ten, about 23% of the students had engaged in sex below the age of ten years while only about 2% of their best friend at school had engaged in sex below the age of ten years. After the age of ten, about 24% of the students had had sex while about 46% of their best friend had had sex after the age of ten years. The implication here is that the students were more willing to talk about their friend's sexual life than their own. This can be attributed to the problem of underreporting. However, in both cases, it is evident that the rate of sex encounters was positively correlated.

About 21% of the students had only one sexual partner while 18% of their best friend at school had one sexual partner as well. On the other hand, about 23% of the students had multiple sexual partners while about 30% of their best friend in school had multiple sexual partners. This means that, a significant number of the students had multiple sexual partners and as such, appropriate information on reproductive health is necessary to protect them from sexual risks such as HIV and other STIs.

While majority of the students (49.4%) were abstaining from sex for at least one year preceding the study, a significant percentage was not abstaining (45.6%). This was also true of their close associates in school; about 52% were abstaining while about 48% were not, for the same period. About 5% of the students had had sex one week

preceding the study, about 9% had engaged in sex one month preceding the study while about 31% had had sex at least a year preceding the study. This was also true of their close associates in school; about 3% had had sex at least a week before the study, approximately 12% had done sex at least a month before the study, while about 32% had done sex at least a year preceding the study. During the Focus Group Discussions, most of the students identified their sexuality challenges and for some, abstinence was actually not practical:

...peer- pressure, you want to be like other students, virgins are perceived as outdated, pornographic materials are common among students, phone sex and sharing of bed which leads to lesbianism ...sometimes we are tempted to engage in sex (FGD 002).

Also, during the interviews, most of the patrons agreed that the students faced a lot of sexual challenges as adolescents and that majority were not able to abstain.

The students are involved in boy-girl relationships. I remember one time the girls joined other girls to demand for a mi-term break and one of their major arguments was that they should have the break to go and meet their boyfriends. Then, the first days after holidays, you find that only a few receive the Eucharist which implies they may have been involved in sexual activities during the holiday. There are also pregnancy cases among the YCS members (patron 002).

...this is a very active stage; most of them (students) do not abstain. Some even say you cannot do sex with a paper, so they do not even care. I think, what is taught in the church is not practiced (patron 004).

Therefore, while some of the students were abstaining, others were not abstaining and even among those that abstained some admitted that they engaged in sex once in a while or contemplated engaging in sex mainly due to peer pressure. This means that there is a need to provide interventions to not only strengthen adherence to the doctrine of abstinence but also to prevent the students from sexually transmitted diseases.

3.3.1 Gender and Sexual Activity among the Students

It is important to note that, age and sexual activity among the students were positively correlated, that is, sexual activity among the students increased with age as shown in figure 3 below.

Age, gender and Sexual Activity among the Students

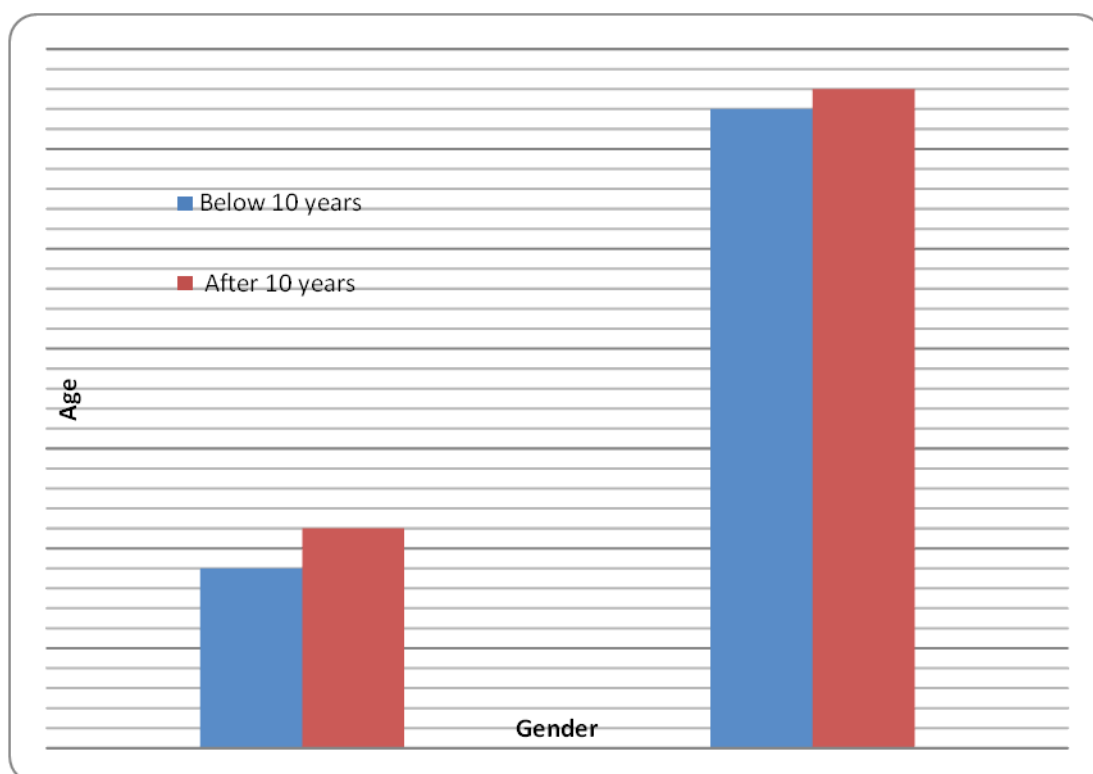


Fig 3

Only 9 girls had had sex before reaching the age of ten years while 11 girls had had sex after the age of ten years. 32 boys had engaged in sex before the age of ten years while 33 of them had had sex after the age of ten years. The implication here is that the rate of sexual activity increased with age.

3.3.2 Gender and Number of Sex Partners

Generally, boys reported having more sexual partners than girls as shown in figure 4 below.

Gender and number of sexual partners among the students

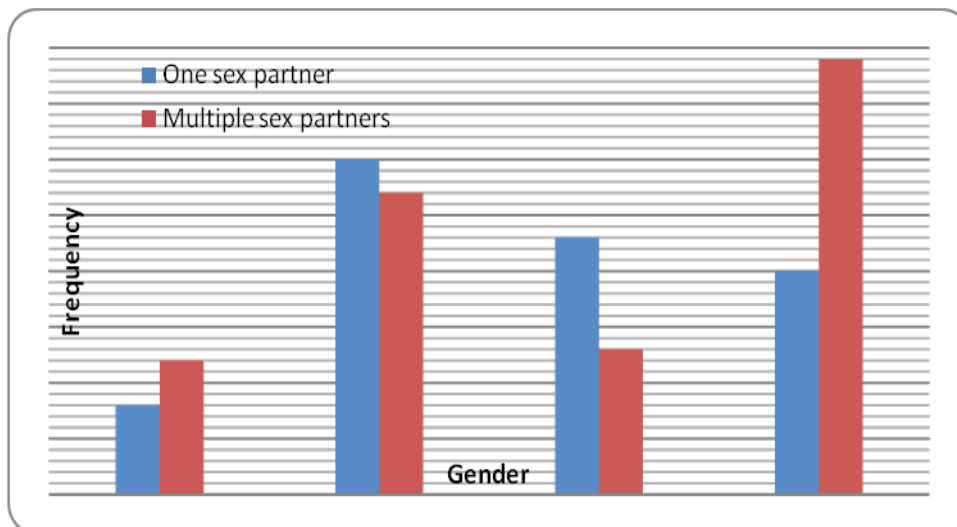


Fig 4

Only 8 girls had only one sex partner as compared to about 30 of their male counterparts. According to the girls, about 23 of their close friends at school had also one sex partner while 20 of the boys' close friends in school had only one sex partner. Twelve girls had multiple sex partners while 13 of their close friends at school had multiple sex partners as well. On the other hand, 27 boys had multiple sex partners while 39 of their close friends in school had also multiple sex partners.

3.4 Knowledge and Attitudes towards the Doctrine of Abstinence

3.4.1 Students' level of awareness to the Doctrine

The researcher sought to determine if the students were aware of the Catholic doctrine of abstinence as presented by the church. Most of the students knew the meaning of abstinence.

The meaning of abstinence

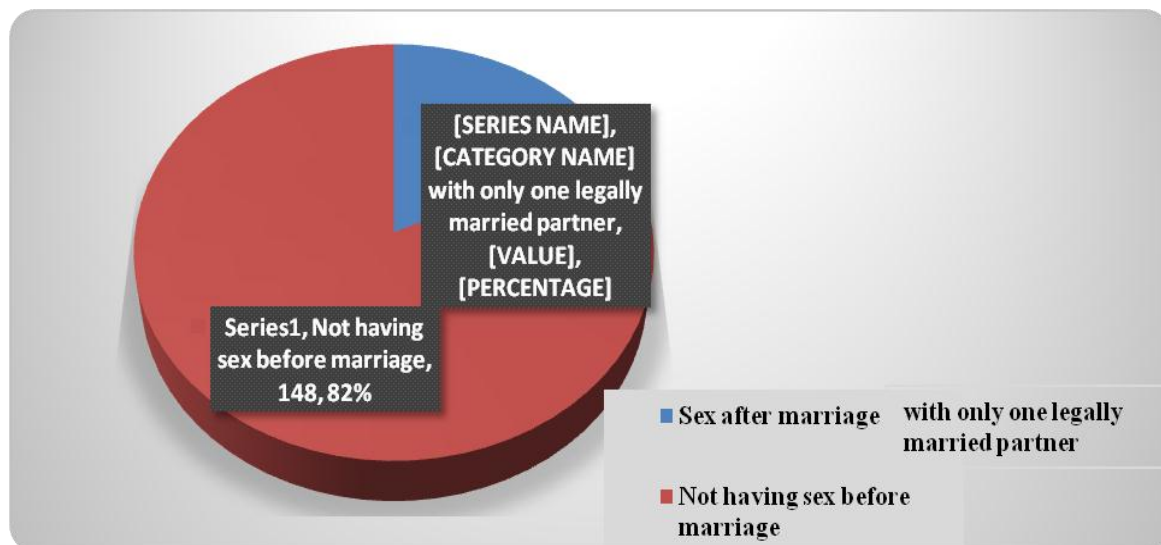


Fig 5

About 18% of the respondents believed that abstinence was considered sex after marriage and sex was with only with your legally married partner or wife without being unfaithful in your marriage. This is a clear indication the respondents didn't understand the doctrines of the Catholic Church. They had a different interpretation on understanding of the meaning of abstinence as having one sexual relationship for legally married couples (CCC, no. 2351). The reason why some students may have thought of the doctrine of abstinence as "sex after marriage" is because in the Catholic Church, sex is perceived as a reserve for couples formally married in the church (CFC, 2004). So for them, marriage is all about sex. About 82% of the respondents concluded that abstinence was sex after marriage without putting the legalities in the context and the number of partners involved in the sexual activities.

To clarify the students' understanding of the doctrine, the researcher asked if the following category of students were abstaining: those involved in kissing, caressing, reading pornographic materials, exchanging sexually arousing messages and pictures, watching pornographic movies and videos.

Table 7 Students' view of abstinence with reference to kissing, caressing, reading pornographic materials...

	Frequency	Percent
Yes	45	25.0
No	135	75.0
Total	180	100.0

About 75% of the students agreed that students engaging in kissing, caressing, reading pornographic materials, exchanging sexually arousing messages and pictures, watching pornographic movies and videos were not abstaining according to the Catholic doctrine of abstinence. Only 25% thought that students engaging in engaging in kissing, caressing, reading pornographic materials, exchanging sexually arousing messages and pictures, watching pornographic movies and videos were abstaining.

Table 8: Students' view of abstinence with reference to lesbianism and male homosexuality

	Frequency	Percent
Yes	6	3.3
No	174	96.7
Total	180	100.0

Additionally, 96.7% of the students agreed that boys who have sex with other boys; girls who have sex with girls; and girls and boys who masturbate were not abstaining, while only 3.3% disagreed. This means that most of the students' understanding of the doctrine was fairly consistent with the church's teaching of abstinence. The church

teaches that abstinence has to do with sexual purity, continence or chastity (sexual purity in thought and action). The church, therefore, teaches that sins gravely contrary to chastity are masturbation, fornication, pornography, and homosexual practices and free union (CCC, n. 2396, 2400).

A common view expressed by the chaplains involved in the study was that the students understood the doctrine but they may engage in sex due to sexual challenges they experience. This information was expressed in words like:

Yes, they understand the doctrine but...curiosity to want to look like others...everybody is doing it ...makes them engage in these matters, but even when they engage, inside they feel guilty, then they come back for counselling, for sacraments... (Chaplain 002).

The general information from the chaplains was that even though the students may not always be faithful to the requirements of the doctrine, the doctrine is still important and relevant to the students. Most of the students value the doctrine and want to remain faithful to it and whenever they realize that they have not been faithful, *they come back for counselling, for sacraments (Chaplain 002).*

3.4.2 Students' Adherence to the Doctrine of Abstinence

Faith involves both understanding and adherence to doctrines. Therefore, after assessing the students' understanding of the doctrine of abstinence, the researcher went further to assess the students' adherence to the doctrine. This was done by comparing two cases namely, church attendance and acceptance of the doctrine assessed against three levels of measurement as shown in table 9 below.

Table 9: Church attendance against acceptance of the doctrine

Church attendance		Acceptance of the doctrine	
Rarely	46 (26%)	Somehow	30 (17%)
Often	81 (45%)	Much	48 (27%)
Very often	53 (29%)	Very much	102 (56%)

There were some relationships between the students' church attendance and the acceptance of the doctrine. Students who registered lower church attendance were also likely to indicate that they did not really accept the doctrine of abstinence. About 26% of students who said that they rarely attended church services was comparable to 17% who also said that they somehow accepted the doctrine. However, only 29% of the students attended church services very often as compared to 56% who said that they accepted the doctrine very much. About 45% of the students who said that they attended church services often as compared to 27% who said they fairly accepted the doctrine.

3.5 The Influence of the Doctrine on the Sexual Choices/Preferences of the Students

After establishing that most of the students understood the doctrine of abstinence and adhered to it, the researcher went further to establish the influence of the doctrine on the sexual choices/preferences of the students. The researcher developed statements/questions guided by the official teachings of the church as found in the *Catechism of the Catholic Church*. The documents provided the basis for judging the influence of the doctrine on the sexual preferences of the students. The sexual preferences of the students were taken as indicators of their sexual behaviour.

The researcher developed negative and positive statements. Negative statements expressed views contrary to the teachings of the church while positive statements expressed the church views on abstinence. Therefore, responses that agreed to negative statements implied “not being influenced” by the doctrine and vice versa while responses that agreed to positive statements implied “being influenced” by the doctrine and vice versa.

The statements were ranked from SA (strongly agree), A (agree), D (Disagree) to SD (strongly disagree). During the analysis, the items on SA (Strongly Agree) and A (Agree) were combined to read as agree; undecided was left so while D (Disagree) and SD (Strongly Disagree) were combined to read as disagree. This information is summarized in table 10 below.³Table 10: The doctrine’s influence on the sexual behaviour of the students

Statements	Agree	Disagree	Undecided	Total
Sex is the best way of expressing love	32 (17.8%)	131 (78.8%)	17 (9.4%)	180 (100%)
Sex is no longer sacred	109(60.6%)	54 (30%)	17 (9.4%)	180 (100%)
Premarital sex helps one to understand the opposite sex deeper	24 (13.4%)	136 (75.5%)	20 (11.1%)	180 (100%)
Youth should remain sexually abstinent	163 (85%)	13 (7.2 %)	14 (7.8%)	180 (100%)
Is it right for a student to have older sexual partners who can support you financially?	27(15%)	141(80%)	9 (5%)	180 (100%)
It is right for a student to have multiple sexual partners so long as they are also students	23 (12.7%)	136 (75.5%)	21 (11.7%)	180 (100%)
Sexually active youth should have access to contraceptives	85 (47.2%)	68 (37.8%)	27(15%)	180 (100%)

Most of the students’ responses were influenced by their adherence to the doctrine of abstinence because what they said was consistent with the teachings of the church on abstinence. About 78.8% of the students said that sex is not the best way of

expressing love among the young people, only 17.8% viewed sex as the best way of expressing love while 9.4% could not make a decision. According to the teachings of the church, sex is a way of uniting the married especially for the purpose of procreation but not a mere expression of love (CCC, nos. 2396, 2400).

Similarly, most of the students' responses to all other statements/ questions indicated strong influence of the doctrine. About 60.6% of the students said that sex is sacred, only 30% said that sex is no longer sacred while about 9.4% were undecided. According to the church teaching, sex is a sacred union between the married who should use it for procreation (CCC, no. 2351). This means that the response of only 30% of the students was not influenced by adherence to the doctrine while 60.6% was. Similarly, while 7.2% of the students said that premarital sex helps one to understand a friend of the opposite sex better, 75.5% said that it does not, only 11.1% were undecided. Most of the students (80%) said that it is not right for students to have older sexual partners who support them financially while only 15% said that they have but 5% were unable to make a decision. As well, 75.5% of the students said that students should not have multiple sexual partners as long as they were also students, only 12.7% said that students should have multiple sexual partners but 11.7% abstained from making a decision.

This means that most of the views from the students were consistent with the doctrine of abstinence according to which sex is only permitted in the context of marriage (CCC, no. 2396, 2400; 1cor. 6:13-19). In fact, 85% of the students said that young people (unmarried) should remain sexually abstinent while 7.2% posited that young people should be allowed to have sex but only 5% were undecided.

This means that adherence to the doctrine of abstinence strongly influenced students' decision about sex. This finding supports the assumption of the study that adherence to the doctrine of abstinence influences students' sexual behaviour as well as the findings of other researchers according to whom religiosity seems to lower sexual activity (Kabiru & Zabin, 1993; Fine 1988; Marlana & Arland, 1987).

CHAPTER FOUR

4.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

4.1 Introduction

This chapter provides a summary of the study findings and implications, conclusions and recommendations.

4.2 Summary of Key Findings and Implications

The study was carried out with the main purpose providing more information for better understating of the Catholic doctrine of abstinence, its influence and role in promoting responsible sexual behaviour among secondary school students. The research was designed to answer the main question: in what ways does adherence to the Catholic doctrine of abstinence influence the sexual behaviour of the adherents, and in what is its role in promoting responsible sexual behaviour among the students. The study was conducted in Trans-Nzoia West district among the members of the YCS, YCS patrons and chaplains.

The study key findings were as follows:

- (i) The students had good knowledge of the Catholic doctrine of abstinence. Almost all of the students were able to articulate the teachings of the doctrine.
- (ii) Although a significant number of the students were abstaining (about 49.4%), some of the students were still sexually active with some having multiple sex partners. Some of the students had had sex especially after the age of ten years.

(iii) Most of the students' views and opinions on issues of sexuality were much consistent with the Catholic teachings on abstinence. This was a pointer to the influence of adhering to the doctrine on the students' sexual behaviour.

(iv) Almost all of the respondents opined that though abstinence among the students is possible, the practice is often complicated by the challenges of adolescence, peer pressure and "sexy" media.

4.2.1 Considerations for the Propagation of the Doctrine of Abstinence

The study found out that though most of the students demonstrated higher knowledge of the doctrine, most of them were sexually active, only about 49.4% were abstaining, and other had multiple sex partners, indicating an unfavourable attitude towards the doctrine of abstinence. This finding is inconsistent with religion and sexuality theories that suggest that adherence to religious doctrines may influence teen sexual behaviour by delaying the onset of sexual intercourse or by reducing sexual activity thereafter. The following are some of the reasons which may explain this inconsistency:

(i) Though adherence to religious doctrines may influence delayed initiation of sexual activities (Crockett, Bingham, Chopak & Vicary, 1996), it is important note that sex, and especially premarital sex, is multifaceted and proposed interventions may require a multidimensional approach particularly for the youth. For instance, some of the youth will promote premarital sex because they consider it as a recreational activity and a way of expressing love, while others would shun sex because of the perceived risks e.g. it is a health risk, it is biblically immoral, or a barrier to educational achievements. Therefore, roles of sex as perceived by the youth could constitute competing forces which shape the attitude of the youth towards premarital sex. Any one force could

emerge dominant and determine the behaviour. In the current study, the force in the direction of sex as recreational activity dominated and resulted in higher instances of premarital sex.

(ii) Parental influence. Parent communication especially with adolescents plays a crucial role and bears great potential for reducing adolescent risky sexual behaviour by fostering responsible sexual decision-making (Rodgers, 1999). Contrary to these expectations, nowadays parents hardly communicated with the youth about matters of sex. Parents feel that discussing sexuality with their children would interfere with the innocence of the youth and corrupt their morals. This view is consistent with the position of TrujilloLopez and Sgreccia (1996) who opine that premarital sex is a vice considered immoral in religious circles and is seriously condemned by all in society. Discussion about sex especially between parents and the youth will arouse suspicion that all is not right and it is immoral to discuss sex openly. This is particularly pronounced among the very religious parents. Religion advocates morality and thus hinders effective communication as regards sex. Lack of communication between parents and youth leaves the latter at a crossroad and they often seek for alternatives. In absence of parental influence, teachers could take up the responsibility of educating the youth on sexuality. This is in support of a study carried out earlier in Kenya which found out that over three-quarters of parents of children of ages 10 to 14 said that adolescents should be taught in school about HIV/AIDS and other STIs, as well as about family planning and other reproductive health subjects (Kekovole *et al* 1997). This means that a

specifically designed curriculum should be put in place to enable the teachers deliver correct information to the youth in secondary schools or even earlier.

4.2.2 Implications for Improving Sex Education in Kenya

The finding that most of the students, 50.6% were not abstaining indicates the need of an effective sex education curriculum. Sex education is a lifelong process of building a foundation for sexual health through acquiring information and forming attitudes, beliefs and values about identity, relationships, and intimacy.

There are two main approaches to sex education namely, comprehensive and abstinence-only approach to sex education. Comprehensive sex education covers abstinence as a choice option, but puts emphasis on contraception and techniques to avoid contraction of sexually transmitted diseases. On the other hand, abstinence-only sex education emphasizes abstinence from sex to the exclusion of all other types of sexual and reproductive health education, particularly regarding birth control and safe sex (Chris, Priya, & Todd, 2002). This means that both approaches begin from the concept of abstinence.

Among the methods used in abstinence-only sex education is pledge taking. Research regarding adolescents who take *the pledge* found that the pledge to abstain significantly prolongs the age of first sexual experience. According to the study, those who indicate themselves as being more religious, attending church services at least once a month, weekly or more, or identifying religion as being *fairly important* or *very important* in their lives are more likely than their counterparts to pledge (Kaiser Family Foundation, 2002). According to the study by the Kaiser Family Foundation (2002) young people who *pledge* are less sexually active than their *non-pledging*

counterparts. The study concluded that many young adults abstain from sex until marriage because they adopt the strict religious teaching from their religion or other pledging organizations that are often religious based.

The ABC model is a good example of the comprehensive sex education approach. Uganda adopted the ABC model in 1980s when HIV infections reached epidemic proportions in the country. A stands for = abstinence; B stands for = being faithful; C stands for = Condom (use condom if A & B fails). The government of Uganda used a multi-sector approach to spread its AIDS prevention message by strongly engaging the community and religious leaders who worked from the grassroots to teach ABC. The Schools incorporated the ABC message into curricula while the government launched an aggressive media campaign using print media, billboards, radio, and television to promote abstinence and monogamy (Coker, 2008).

The systematic decline in HIV infections throughout the 1990s to 2000, from 21 percent to 6 percent in Uganda is associated with the adoption of the ABC model of sex education. However, condoms were definitely not the main element of the AIDS prevention message but a fallback position, as a means of last resort. Several reports show that the decline in AIDS prevalence in Uganda was due to monogamy and abstinence and not to condoms (Coker, 2008).

4.3 Conclusions

- (i) The study established that adherence to the doctrine of abstinence influenced the sexual behaviour of YCS students in Trans-Nzoia west sub county.

- (ii) The students' decisions on sex and sexual preferences were positively influenced by the church teachings on the doctrine of abstinence. However, the assumption that the doctrine of abstinence alone (as perceived by the RCC) can adequately protect the students against the risks of premarital sex may not be true since some of the students were not abstaining and hence, the need for more applicable methods of teaching the doctrine.
- (iii) Although topics on contraceptives, safe sex and reproductive health are often protested by the RCC as inconsistent with the doctrine of abstinence, additional measures are required to make the teaching of abstinence more responsive and protective against sexual risks associated with premarital sex.

4.4 Recommendations from the study

The recommendations presented here are based on the findings from the present study and are meant to inform the teaching of the Catholic doctrine of abstinence to improve adherence to the doctrine and enhance reproductive health.

- i. The teaching of the doctrine of abstinence should focus more on empowering the students to make informed decisions and build healthy relationships;
- ii. There is a need to foster more youth friendly abstinence and sex education programmes
- iii. Multi dimensional programmes like the ABY programme spearheaded by the Catholic diocese of Kitale should be encouraged
- iv. There is a need to redesign the teaching of the doctrine of abstinence so that the students can acquire skills on how to make responsible practical decisions

about sexuality, e.g. how to handle unwanted verbal and physical sexual advances especially from their peers, a move that pushes some of the YCS members to engage in sex.

- v. The teaching of the doctrine should be deeper. The teaching should focus on contextualizing the teachings of the doctrine to respond to the needs of adolescents today e.g. include contents on use of contraceptives, safe sex and reproductive health in their teachings on abstinence.

4.5 Suggestions for Further Research

- (i) While accurate medical information on reproductive health is an essential component of sex education, the current study does not show how this information can be harmonized with the teaching of the doctrine of abstinence e.g. dialogue between the leaders of RCC and medical experts can provide ways of integrating medical information on reproductive health with the teachings of the doctrine of abstinence. It is therefore recommended that further research be conducted to determine how the two approaches can be integrated to improve on health outcomes of the youth.
- (ii) The present study was carried out among the Catholic students in Trans-Nzoia Sub County. Therefore, there is a need for a similar study for instance, between Catholic students and Protestant students to determine the influence of each faith on premarital sex.

REFERENCES

- Abbey, A. and Wansbrough, H.E. (1985). *The New Jerusalem Bible*, London: Darton, Longman & Todd Ltd.
- Akong'a, J. (1986). Circumcision, the Generation Age Set System and Social Stratification among the Tugen. In Were G and Akong'a J. (eds.) *International Journal of Sociology and Anthropology*. 4 :(1) 1-7, New Delhi: Kamla-Raj Enterprises (KRE).
- Akong'a, J. (1988). Adolescent fertility and policy implications in Kenya, Paper Presented at the Institute of Africa studies, University of Nairobi, Kenya.
- Akwara, M. and Hinde, A. (2003). Perception of HIV/AIDS and sexual behaviour in Kenya, In: *Journal of Biosocial Science*. 35:385-411. London: Cambridge University Press.
- Allyn, D. (2001). *Make Love Not War: The Sexual Revolution, an Unfettered History*. New York: Taylor and Francis.
- Bledsoe, C. H. and Cohen, B. (1993). *Social Dynamics of Adolescent Fertility in Sub Saharan Africa*, Washington: National Academy Press.
- Brink, T. (1993). Religiosity: Measurement. In Frank N. Magill (eds.) *Survey of Social Science: Psychology*. Pasadena: Salem Press.
- Catholic Church. (1997). *Catechism of the Catholic Church* (Second ed.). New York: Doubleday.
- Catholics for a Free Choice (CFC) (2004). A World View, *Catholic Attitudes on Sexual Behavior & Reproductive Health*. Accessed from www.catholicforchoice.org, Retrieved 1/5/2013.
- Central Bureau of Statistics (CBS) -Kenya, Ministry of Health (MOH)-Kenya, & ORCMacro, (2004). *Kenya Demographic and Health Survey 2003*, Caverton, Maryland: CBS, MOH, and ORC Macro.
- Chris, C.; Priya, A. and Todd, S. (March 2002). *Abstinence Only vs. Comprehensive Sex Education: Policy Monograph Series*. San Francisco: AIDS Research Institute University of California.
- Coder, K. (2008). Uganda's Success Story in Reducing HIV/AIDS Prevalence Rates in the 1990s: *Journal of Integral Theory and Practice*. 4 California: California Institute of Integral Studies.
- Curran, C. (2006). *Moral Theology of John Paul II*, London: A&C Black Publishing Company.
- De, G. and Bosch, R. (2007). *High-Risk Behaviours among Youth*, Neb Guide: University of Nebraska Lincoln.

- Dobbs, D. (2011). Beautiful Brains, *National Geographic Magazine*, 220 :(1) 1-6, Washington: National Geographic Society.
- Eberstadt, M. (2012). *Adam and Eve after the Pill: Paradoxes of the Sexual Revolution*. San Francisco: Ignatius Press.
- Fine, M. (1988). Sexuality, Schooling, and Adolescent Females: The Missing Discourse of Desire: *Harvard Educational Review* 58: (1): 29-53. Cambridge: Harvard Education Publishing Group.
- Gay, L.R. (1987). *Educational Research: Competencies for Analysis and Application* (3rded.). Columbus: Merrill.
- Grabowski, J. (2003). *Sex and Virtue: An Introduction to Sexual Ethics*. Washington: Catholic University of America.
- Gunyal, A.; Malusu J.;Rono, W. and Owiti, O. (2005). *Living the Promise CRE Form 4 Students Book*, Nairobi: Longhorn Publishers.
- Gyepi, G.B. (1985). *Adolescent Fertility in Kenya*, Nairobi: The pathfinder.
- Haviland, W.A.; Harald, E. L.; Prins, D.W. and Bunny, M. (2012). *The Essence of Anthropology*, New Delhi: Cengage Learning Press.
- International institute of Tropical Agriculture – IITA, *Nigeria Food Consumption and Nutrition Survey: 2001-2003 Interviewers Manual*. Ibadan: IITA [Internet sources](#)
- IPS Correspondents (2009). Kenya: Practical Measures Needed on Teen Sexual Education, *IPS News Agency* [on line] < accessed from > http://iipsnews_net.wpengine.net on April 20, 2009.
- Jenkins, J. (2002). *Contemporary Moral Issues: Examining Religious Series*. Portsmouth: Heinemann Publishers
- Kabiru, C.W and Orpinas, P. (2008). Factors Associated with Sexual Activity among High School Students in Nairobi, Kenya. In *Journal of Adolescence*, **XX** New York: Elsevier.
- Kabiru, K. and Zabin, S. (1995). Contraceptive Use among High School Students in Kenya, 21:3, Nairobi: East African Publishing House.
- Kekovole, J., et al (1997). Reproductive health communication in Kenya: Results of a national information, communication, and education situation survey. Baltimore, Johns Hopkins University Centre for Communication Programs, (Field Report No. 9):72.
- Kalule, H. (1987). Family life: *Machakos District Socio-cultural profile*, Were and Akong'a (eds.), Nairobi: Ministry of planning and National Development, pp. 40-45.

- Karungari, K. and Zabin, L.S. (1995). Contraceptives Use among High School Students in Kenya: *International Family Planning Perspectives*, vol. 21, no. 3, Bethesda: Alan Guttmacher Institute
- Kenya National Bureau of Statistics (KNBS) (2010). *The 2009 Kenya Population and Housing Census: Counting our people for the Implementation of Vision 2030*. Nairobi: Ministry of State for Planning, National Development and Vision 2030.1c
- Kenyatta, J. (1965). *Facing Mount Kenya: The Life of the Kikuyu*, New York: Vintage Books.
- Kimilu, D.N. (1962). *Mukamba Wa wo*, Nairobi: National Kenya Literature Bureau.
- Kioli, F. (2010). *The Sexual Behavior of Adolescents among the Akamba People of Kenya*, Germany: Lambert Academic Publishers.
- Kioli, F.N.; Were, A.R. and Onkware, K. (2012). Traditional Perspectives and Control Mechanisms of Adolescent Sexual Behavior in Kenya: *International Journal of Sociology and Anthropology*. 4 :(1) 1-7), New Delhi: Kamla-Raj Enterprises (KRE).
- Kiragu, K. and Zabin, L. S. (1993). The Correlates of Premarital Sexual Activity among School Age Adolescents in Kenya: *International Family Planning Perspectives*, 19 :(3), 92109, Bethesda: Alan Guttmacher Institute.
- Kirby, D. (1999). Reflections on Two Decades of Research on Teen Sexual Behaviour and Pregnancy, *Journal of School Health*, 69 :(3), 89-94 New Jersey: John Wiley & Sons, Inc.
- Kothari, C. R. and Garg, G. (2014). *Research Methodology: Methods and Techniques*, New Delhi: New Age International Publishers.
- Koul, L. (1984). *Methodology of Education Research*, New Delhi: Vikas Publishing House PVT Ltd.
- Lawrence, J. and Raymond, J. (1989). *The Poisoning of Eros, Sexual Values in Conflict*, New York: Augustine Moore Press.
- Levesque, R. (2012). Abstinence: *Encyclopaedia of Adolescence*. 1, New York: Springer Science & Business Media.
- Manuh, T. and Sutherland, A. (2014). *African Contemporary Perspectives: A Text Book for Undergraduate Students*. Accra: Sub-Saharan Publishers
- Marlena, S. and Arland, T. (1987). Adolescent Religiosity and Contraceptive Usage, In *Journal of Marriage and Family* 49: (1), USA: National Council on Family Relations.

- Marshall Cavendish Corporation (2010). *Sex and Society*, 1, Singapore: Marshall Cavendish.
- Mass, V. (2006). *Facing the Complexities of Women Sexual Desire*. New York: Springer Science and Business.
- Mayes, L. (2008). *Teen Brains Wired to Take Risks: Podcast*, New Jersey: John Wiley & Sons, Inc.
- Mbekenga, C.K. (2013). Prolonged Sexual Abstinence After Childbirth: Gendered Norms and Perceived Family Health Risks: Focus Group Discussions in a Tanzanian Suburb. *BMC International Health and Human Rights*, (13:16) UK: BioMed Central Ltd.
- Mbiti, S. (1969). *African Religion and Philosophy*, Nairobi: Agro press.
- Mbiti, S. (1980), *Love and Marriage in Africa*, London: Longman Group Limited.
- Mbula, P. (1974). "Penetration of Christianity into the Kamba Family" *M.A Thesis*, Department of Sociology, University of Nairobi, Kenya
- McIlhanney, J. S. J. (2004). *Media Advisories*. Accessed from, www.medinstitute.org/media/index.htm. Retrieved on March 30, 2004
- Melody, J. (1908). Chastity. In *The Catholic Encyclopaedia*. New York: Robert Appleton Company. Retrieved October 22, 2015 from New Advent: <http://www.newadvent.org/cathen/03637d.htm>
- Mensch, B. S.; Wesley, H.C.; Cynthia, B.L. and Erulkar, A.S. (2001). Premarital Sex, Schoolgirl Pregnancy, and School Quality in Rural Kenya, *Studies in Family Planning*, **32**:285-301, New Jersey: John Wiley & Sons, Inc.
- Morgan, D. L. (1988). *Focus Groups as Qualitative Research*. London, UK: Sage Publication. King's College.
- Mucugu, P; Joash, M; and Mwanja, J. (2013). Condom Use, Awareness and Perceptions among Secondary School Students in Kenya, in the *International Journal of Asian Social Science*, **3**: (8):1658-1677. Karachi: Asian Economic and Social Society.
- Murchison, J. (2010). *Ethnography Essentials: Designing, Conducting, and Presenting Your Research*, 25, New Jersey: John Willey & Sons.
- National AIDS and STI Control programme (NASCO) (2005). *AIDs in Kenya*. 7th ed. Nairobi (Kenya): Ministry of Health.
- National AIDS and STI Control programme (NASCO) (2013). *Kenya AIDS Indicator Survey 2012*: Nairobi (Kenya): Ministry of Health.

- Nganda, S. (2007). Sex education: Do Our Teens Need It? *Human sexuality Beyond Reproduction*, Eleanor Maticka-Tyndale et al (eds.). Sunnyside: Fanele.
- Olenja, J. (1986). Education and Training, In Were G. & Soper R. (eds.), *Busia District Socio Cultural Profile*, Nairobi: Ministry of Planning and National Development, 114-116
- Penwill, D. J. (1951). *Kamba Customary Laws: Notes Taken in the Machakos District Colony*. Nairobi: Kenya Literature Bureau.
- Plummer, M. and Wight, D (2011). *Young People's Lives and Sexual Relationships in Rural Africa: Findings from a Large Qualitative Study in Tanzania*, Maryland: Lexington Books.
- Pope John Paul II (April 1982). Weekly General Audience: *Theology of the Body*, pp. 281–284. Accessed from, www.ewtn.com/library on 20th May 2015.
- Prescott, J.W. (1975). A Cross-Cultural Investigation, *The Bulletin of Atomic Scientists Psychological Bulletin* 108: 339–362. Chicago: SAGE Publications.
- Ranke-Heinemann, U. (1988). *Eunuchs for the Kingdom of Heaven, Women, Sexuality, and the Catholic Church*, New York: Doubleday.
- Ranke-Heinemann, U. (1990). *Eunuchs for the Kingdom of Heaven, Women, Sexuality, and the Catholic Church*, New York: Doubleday.
- Raymond, B. (2010). *Science Discovers the Physiological value of Continence*, Montana: Kessinger Publishing LLC. Retrieved from <http://yalestress.org/podcasts.aspx>, on 23 January 2014
- Rodgers, K.B. (1999). Parenting Processes Related to Sexual-Risk Taking Behaviours of Adolescent Males and Females. In: *Journal of Marriage and the Family*, 61:99–109). New Jersey: Wiley-Blackwell.
- Sanger, M. (1912). What Every Girl Should Know: Sexual Impulses — Part II. *New York Call*, New York: Margaret Sanger Microfilm.
- Santelli, J.S. and Ott, M.A. (2007). Abstinence and Abstinence-Only Education, *Current opinion in obstetrics & gynaecology* 19 (5): 446–52. Philadelphia: Lippincott, Williams & Wilkins.
- Savin-Baden, M. and Major, C. H. (2013). *Qualitative Research: The Essential Guide to Theory and Practice*. London: Routledge.
- Shannon, W. (1968). *The lively Debate: Response to Humanae Vitae*, NY: Sheed & Ward.
- Sharma, B.A.V. (1984). *Research Methods in Social Sciences*, New Delhi: Sterling Publishers.

- Sifuna, D. N. (1990). *Development of Education in Africa: The Kenyan Experience*. Nairobi: University of Nairobi.
- Steinberg, L. (2007). *Adolescence*, 8th edition, New York: McGraw-Hill.
- Swann, C.B.; McCormick, G. and Kosmin, M. (2003) Teenage Pregnancy and Parenthood: A Review of Reviews. *Evidence Briefing*, London: Health Development Agency.
- The Kaiser Family Foundation (2000). Sex Education in America. Available online from <http://www.academicjournals.org/IJSA>, Accessed on 30 Jan 2014
- Trujillo Lopez A.C and Sgreccia, E (1996). The truth and meaning of human sexuality. Guidelines for education with the family. Pontifical council for the family. Paulines Publications Africa.
- UNESCO. (2009). *a Strategic Approach: HIV/AIDS and Education*, Paris: UNESCO.
- UNICEF. (2005). *Adolescent Development: Perspectives and Frameworks-A Discussion Paper*. New York: United Nations Children's Fund.
- Van, D. (2001). *HIV/AIDS Care and Counselling: A Multidisciplinary Approach*, Second Edition, Cape Town: Pearson Education South Africa.
- Wagenaar, H. (2014). *Meaning in Action: Interpretation and Dialogue in Policy Analysis*. New York: Routledge.
- Wai, M. (2002). *Pancasila and Catholic Moral Teaching: Moral Principles as an Expression of Spiritual Experience in Theravada Buddhism and Christianity*. Rome: Gregorian Biblical Bookshop Press.
- Wanjala, J. (2011). Kenyans Clash in Debate to Bring Sex Education into Schools, *Global Press Institute*, on line, [www. crisi@globalinstitute.org](http://www.cristi@globalinstitute.org), accessed on June 15,2011.
- Wanyonyi S. (2014). Youth Sexual Behaviour and Sex Education, *International Journal of Education and Research* 2:3, Australia: Contemporary Research Center (CRC).
- West, C. (2000). *Good News about Sex and Marriage: Answers to Your Honest Questions about Catholic Teaching*. New York: Servant Publications.
- WHO.(2014). *Health for the World's Adolescents: A Second Chance in the Second Decade*, Geneva: WHO Documents Production Services. www.medinstitute.org/media/index.htm. Retrieved on March 30, 2004
- Zabin, L.S. and Kiragu, K. (1998). The Health Consequences of Adolescent Sexual Fertility Behaviour in Sub-Saharan Africa, *Studies in Family Planning*, 29 :(2):210–232). New Jersey: John Wiley & Sons, Inc.
- Zulu, E.M.; Dodoo, F.N. and Ezeh, A. C. (2002). Sexual Risk-Taking in the Slums of Nairobi, Kenya, 1993-98: *Population Studies Journal*, 56: 311-323 London: Routledge.

APPENDIX I: QUESTIONNAIRE FOR SECONDARY SCHOOL STUDENTS

You have been selected to participate in this study. This questionnaire seeks to collect data that will help in understanding the influence of the Catholic doctrine of Abstinence on the sexual behaviour of secondary school students. This research is a requirement for the partial fulfilment of my studies for the Masters of Philosophy in Religion at Moi University.

The information provided will be used for the purpose of this research only. Your views will be highly valued and treated with utmost confidence.

(Please tick where appropriate and do not write your name anywhere in this questionnaire).

PART A: BIODATA

Fill in the spaces provided;

1. Name of the school.....
2. Type of school: Mixed Boys Girls Day
Boarding
3. Indicate with a tick (✓) which of the following applies to you
Female male
4. Marital Status
Married Unmarried
5. Form 1 form 2 form 3 form 4

PART B: Sexual Behaviour and Knowledge of Sexual Risks

Write in the spaces provided below as directed.

1. Have ever had sex:
Yes No

- i. How old were you when you first had sex? (1) Below 10 years
(2) after ten years
- ii. How often do you have sex? (1) Once a month
(2) Once in three months (3) Once in three months
- iii. How many people have you had sex with?
(1) One
(2) More than one
- iv. Have you had sex
(1) in the last one week
(2) in the last one month (3) in the last one year?
- v. Has your best friend in secondary school ever had sex:
Yes No.
- vi. How old was he or she when she or he first had sex? (1) Below 10 years
(2) after ten years
- vii. How often she or he does have sex? (1) Once a month
(2) Once in three months (3) Once in three months
- viii. How many people has she or he had sex with? (1) One
(2) More than one
- ix. Have she or he had sex (1) in the last one week
(2) in the last one month (3) in the last one year?

2. Tick (✓) only once in each of the spaces provided

Strongly Agree (SA); Agree (A); undecided (U); Strongly Disagree (SD); Disagree (D)

Item	Responses				
	SA	A	U	SD	D
Sex is the best way of expressing love					
Sex is good for one's health					
Condoms and pills help in spreading of STI and HIV					
Sexually active youth should have access to contraceptives					
Students should regularly be tested for STI/HIV especially at the beginning of the term					
A student engaging in kissing, caressing, cyber sex and masturbation are safe from STI and HIV					
Youth should remain sexually abstinent					
Is it right for a student to have older sexual partners who can support you financially?					
It is right for a student to have multiple sexual partners so long as they are also students					

Part C: Students' Understanding and Adherence to the Catholic Doctrine of Abstinence

1. The meaning of abstinence: from the following list of alternatives tick (✓) the correct answer: the catholic doctrine of sexual abstinence means?

Option	Answer (tick)
Sex before marriage	
Sex after marriage	
Not having sex before marriage	

2. Someone may kiss, caress, read pornographic materials, exchange sexually arousing messages and pictures, watch pornographic movies and videos, and remain abstinent?

Yes No

3. Are these students abstinent: (1) boys who have sex with other boys (2) girls who have sex with girls (3) girls and boys who masturbate?

Yes No

4. How would you rate your church attendance while you are at home?

Option	Answer (tick)
Rarely	
Often	
Very often	

5. How would you rate your acceptance of the Catholic teachings on abstinence?

Option	Answer (tick)
Somehow	
Much	
Very much	

Part D: The Influence of the Catholic Church Abstinence-Teaching on Students' Sexual Behaviour

1. How important is the Catholic teaching on abstinence to your life?

Option	Tick
Not important	
Somehow important	
Very important	
Extremely important	

2. a) Does the Catholic teaching on abstinence influence your decision to defer or to have sex?

Yes No

(b) If yes in question 2 (a) above, did you defer or did you have sex?

Yes No

3. When choosing a friend of the opposite sex or a sexual partner, does the Catholic teaching on abstinence influence your decision?

Yes No

Give a reason why you chose on your option

.....

APPENDIX II: INTERVIEW SCHEDULE

Part A: Introduction

Hallo! Welcome to this interview. My names are Peter Obwogo, a student at Moi University pursuing a Masters degree in religion. I am carrying out this study in order to understand the influence of the Catholic doctrine of abstinence on the sexual behaviour of the adolescents. The information provided will be used for the purpose of this study only. Your views are very important to this study and will be treated with utmost confidence. The interview will last for 7-10 minutes.

Date _____

Occupation _____

Institution _____

Venue _____

Name of participant _____

Part B: Students' Sexual Behaviour

1. Please tell me about your work with adolescents

.....

2. Tell me what kinds of sexuality challenges affect YCS adolescents

.....

3. Do the students seem to know about the Catholic Doctrine of Abstinence?

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

4. How do you think that this doctrine affects their sexual behaviour?

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

5. What programs or plans do you have in place with regard to the doctrine of abstinence vis-à-vis the sexual changes being experienced by the adolescents?

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

APPENDIX III: FOCUS GROUP DISCUSSION GUIDE FOR SECONDARY SCHOOL STUDENTS

Hallo! Welcome to this discussion. My names are Peter Obwogo, a student at Moi University pursuing a Masters degree in religion. I am carrying out this study in order to understand the influence of the Catholic doctrine of abstinence on the sexual behaviour of the adolescents. The information provided will be used for the purpose of this study only. Your views are very important to this study and will be treated with utmost confidence. The discussion will last for 30 to 45 minutes.

Venue.....

Time.....

Participants.....

1. Do you face any sexuality challenges as an adolescent?

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

Let us identify the kinds of sexuality challenges we face as adolescents

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

2. What does the term abstinence mean?

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

3. Can someone kiss, caress, read pornography, exchange sexually arousing messages etc, and still remain abstinent?

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

4. Are these groups of students abstinent: boys who have sex with boys, girls who have sex with girls, girls and boys who masturbate?

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

5. How does the Catholic doctrine of abstinence help you when faced by adolescent sexuality challenges?

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

6. As Catholic students, how do you address sexuality challenges of adolescence?

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

APPENDIX IV: A STUDENT’S CONSENT FORM

STUDENTS CONSENT FORM

Title of the thesis:

“Influence of the catholic doctrine of abstinence on the sexual behaviour of Secondary Schools students in Trans-Nzoia West Sub County, Kenya”

Name of researcher:

Mr. Obwogo Peter

I..... give my consent to be interviewed in pursuit for information on “The influence of the catholic doctrine of abstinence on the sexual behaviour of Secondary Schools students in Trans-Nzoia West Sub County, Kenya” through the use of oral interviews, focused group discussions and filling in the questionnaires

SUBJECT

NAME.....SIGNATURE.....DATE.....

INVESTIGATORS

NAME.....SIGNATURE.....DATE.....