THE EFFECTIVENESS OF SEX EDUCATION AMONG ADOLECESNTS IN P.C.E.A NGECHA PARISH IN LIMURU SUB-COUNTY, KIAMBU COUNTY.

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DECLARATION

This dissertation is a product of my own work and is not a result of anything done in collaboration .It has not been previously presented to any other institution .I agree that this dissertation may be available for reference and photocopying at the discretion of the university.

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DEDICATION

This work is dedicated to Mbarachu's family .May this work inspire them to new levels of exploration and may they excel from now onwards academically. May the face of God shine upon them and grant them blessings in all their endeavour.

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ABSTRACT

Sex education among the adolescents has been researched on several churches in Kenya and in many other countries. However, little has been done on the effectiveness of sex education among the adolescents of P.C.E.A Ngecha parish in Limuru sub county,Kiambu county.P.C.E.A Ngecha has three congregation which have eight departments which has sex education programmes for the adolescents. The researcher sought to establish whether sex education was effective and how effective would be to the adolescents .In this era where adolescents have continued engaging in risky sexual behaviour and the media giving and showing erotic information. In this study the researcher has established that Christian adolescents are facing challenges of identifying themselves sexually and are in need of guidamnce and counselling to issues of sexuality. The study established that they are many forums and strategies where sex education can be effectively offered to the adolescents in the church . The study is significant due to the fact that sex education has many controversies in the church and the state and yet the adolescents have continued wrestling with sexual issues and no solution has been offered .It has been established that adolescent are able to reason critically on the many challenges they go through and they are in a position to assist on how sex education would be effective to them in their lives and to counter attack the wrong information given to them and the pressure from the world at large.The researcher employed descriptive literature review and theoretical framework .The study is guided by two theories of adolescent human developmental transition from childhood to adulthood by Freud (1935) and Erick Erickson(1963). The researcher has identified that there are gaps in research pertaining to lack of effective sex education to the adolescents offered to the adolescents .This thought has been occasioned by the fact that little has been written and no set curriculums have been agreed upon to teach sex education either by the church and the ministry of education.The study adopts a descriptive survey design .The research site is P.C.E.A, Ngecha Parish. Data was collected using questionnaires, focus group discussion and interview schedules. The study confirmed that Church elders, boys and girls brigade teachers and youth leaders are not well equipped to teach sex education to the adolescents .Those finding provide information to the church administration and members of the church that in order for them to offer effective sex education to the adolescents there is a need to train and equip sex educators in the church. The study also found out that abstinence is highly emphasized whereas sex education encompass many other topics .The study revealed that discussion, question /answer ,debate and use of teaching materials are the best methods to use while teaching sex education. The study also revealed that little time is allocated and that adolescents tend to hide information that pertains to their sexuality and prefer sharing it with their peers. The study recommends that the church to allocate more time and quality time to the programmes, this should be in the forums of retreat, seminars,rite of passage programmes ,catechism classes and in clubs .Church leaders and members of the church should not shy off while addressing sexuality and should be good role models .The church needs to nurture good communication skills between the adolescents and the parents to allow free discussions .

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ACRONYMS AND ABBREVIATIONS

ASRHP	Adolescent Sexual Reproductive Health Policy
CSA	Centre for Study of Adolescent
PCEA	Presbyterian Church of East Africa
PLWHV	People living with HIV and AIDs
HIV/AIDS	Human Immune Virus and Acquired immune deficiency syndrome.
STI or STD	Sexually Transmitted Infections/Disease
UNESCO	United Nations Educational, Scientific and Cultural Organization
BACP	British Association of Counselling and Psychotherapy
PCMF	Presbyterian Church Men Fellowship
PCT	Person Centred Therapy
PTSD	Post Traumatic Stress Disorder
WHO	World Health Organization
TOP	Teen Outreach Program
SIECUS	Sex Education Council of the U.S
SE	Sex Education
LGBT	Lesbian, Gay, Bisexual and Transgender
NGO	Non-Governmental Organization
UNDP	United Nations Development Programme
UNICEF	United Nations Children Fund

CHAPTER ONE.

BACKGROUND OF THE STUDY

1.1 Introduction

This chapter gives the background of the problem, statement of the problem, the research objectives, and research questions, significance of the study, scope and limitation of the study and finally the conclusion of chapter one.

1.2 Background of the study

Sexuality is one of the most important facets of human life, without it we would not have been born and the human race would have died out. Apart from fulfilling this biological function of reproduction human sexuality has off late become a pervasive source of pleasure not only to the married but even to the unmarried .Since we saturate our lives with sexual thoughts, sexual feeling and sexual activities, our society has today in turn been updating us with erotic materials via movies, televisions, magazines and mobile phones. Christian parents have an assumption that adolescents are safe because of their faith. Hence they rely on the church to address this issue, which on the other hand the church has not fully addressed the issues of sex Education, which prompted the researcher to carry out this research.

The controversies that surround sex education in Kenya and the world at large have made this subject to be treated with great ambivalence. For example the ministry of education in Kenya has an AIDS Education curriculum integrated in subjects at school ,but then there is no specific time set aside for this programme to take place, especially the schools and churches are ill equipped and unprepared to handle sex education programmes as many of them have not seen the government curriculum . Guttmacher institute, (2007;20)

Sex Education policy in Kenya therefore seems not to be explicit, resulting to different institutions such as churches and individual forming programmes that have caused confusion

to the more vulnerable adolescents. Other challenges that have contributed to inaccessibility of sex education in Kenya and in P.C.E.A Ngecha parish include the predominant culture of silence with regard to matters of sexuality For example most of parents do not discuss sexuality issues with their children. A role that has been left to schools, churches which has also been limited by the current debates on sex education.

Githiga, (2009; 103), states that presently in Kenya, sex is being used by men and women as a means of mutual exploitation .Boys and girls have been abused and demoralized by adults Boys are being used as sex objects by the rich 'Sugar mummies and sugar daddies '.The white old women tourists have been seen at the Kenyan coast walking hand in hand with boys These women entice the boys with money and make them their playmates. By being supplied with large sums of money, the boys abandon their schooling to join in with their older sexual partners. When these boys are left by their ''sugar mummies'', they become delinquents and finally, they become robbers.

A research done by UNESCO (2009) indicated that sex education is an approach that recognizes and promotes humans rights, knowledge, values and skills necessary for HIV prevention and gender equality. It has being recommended that sex education is scientifically accurate, culturally and age appropriate as well as gender –sensitive would impact life skills that can provide adolescents with information ,knowledge ,skills and efficacy to make informed decisions about their sexuality and lifestyle (UNESCO,2009).The research also points to the fact that sex education can effectively delay sex among the young people ,decrease rates of sexual activities among the adolescents and also increase knowledge about sexual behaviours and its consequences .Further ,it has been proposed that it reduces teenagers from risking themselves from those teenagers who are sexually active ,therefore ,with this significant role played by sex education , curbing the problem of sexuality among the adolescents will not escalate .(UNESCO,2009).

School girls are the most victimized group in our society .They are being abused by their age mates, their teachers, wealthy tycoons, the working class, and tourist's .Consequently is that pregnancy among school girls has become a frequent occurrence. Too many girls are dropping out of school to give birth .Most of them never come back to school after delivering .They end up being barmaids or prostitutes .While men abuse school girls and of course mature women ,boys in turn are being exploited by both the prostitutes and the working class women .

According to the World Health Organization, (2018), reports that adolescent pregnancies are a global problem which occurs in high, middle, and low income countries .Around the world, adolescent pregnancies are more likely to occur in marginalized communities, commonly driven by poverty and lack of education. In Kenya the ministry of health has reported that high incidence of pregnancy among the adolescents is disheartening as it does not only limit education and economic opportunities for the youth, but poses a serious health risk for both mother and child.Kumar (2018;11).

Githiga,(2009; 102), states that the traditional school trained women in such a way that they could not sell themselves .In the contemporary Africa females are selling themselves to the tourists where half of the millions of tourist are flocking Kenya every year. Notably are Germans who choose Kenya primarily because of cheap and willing sexual partners .One German tourist is said to have reported that he changes girlfriends like pants .This man believes that he is not the exception 'because in Germany ,the word has spread around that Kenya is almost as a good for a sex-holiday as Bangkok .'

According to estimate by the National Aids Control Council, 435,225 adolescents aged between 10 to 19 years are HIV positive, while another 119,899 have the virus. The Ministry of health states that there are at least 195,299 adolescents on Anti-retroviral treatment and another 315,000 who are in need. In addition, the annual new infections among children aged

between 0-14 years is 12, 511, while for those above 14 but under 25 years is 13,148 (Kenya Aids Response Progress Report, 2016).

Data from the Kenya AIDS indicators survey carried out in 2007 shows drastic difference in HIV prevalence between 15 to 19 years old (2.3%) and 20-24 years old (5.2 %) .Many tragedies have resulted from sexual relationship among the adolescents ,Adwalpalker ,(2005;20) ,states that with the rate of these tragedies befalling the young people today due to the fact adolescents are engaging in risky sexual behaviours ,hence sex education research is timely and relevant.

According to Guttmacher institute (2017;5) ,adolescents in Kenya must navigate their sexual and reproductive lives in a more complex manner and although in some cases it varies by region and gender .In recognizing that improving adolescents access to high –quality information and services is essential for ameliorating negative health outcomes ,key stakeholders in Kenya have proposed policies and programs regarding adolescents sex education.Adolescents continue to suffer due to lack of sex educational needs and Government policies that still remain inadequate and theoretical. Some of those already implemented are unrealistic ,for example the family legal system which does not provide favourable situations for girls to report on cases of pre-marital violence .Others such as the family life education needs more political will power .Yet others needs to be reviewed in order to serve Kenyans with regard to such realities as social economic situations .

(Mugambi, 1976; 96), states that the church should liberate humankind on the social – political and economic plane and lead them to salvation on the eschatological plane .On the Adolescent sexual behaviour which is a major threat to the family in Kenya, the church has a mission to educate adolescent on their sexuality which has been neglected .It seems that there is need for the church to supplement the sex education that used to be given to the adolescent during the initiation .

Despite the church teaching sex education in the church ,the adolescents have continued to engage and involving themselves in sexual immorality which is still and very rampant, where cases of adolescent engaging in sex related habits are very high .In a study carried out by the central Burea of statistics in partnership with the ministry of health and measurement DH+4 revealed that 48 percent of abortions occurred among those young girls who are between ages 14- 24 years .This then explains why 13,000 kenyan girls drop out of schools every year as a result of pregnancy and approximately 17percent of girls had sex before they turn 15 years ,KSPRB,(2008) and from the Kenya Demographic Health Survey (KDHS) (2003). According to American journal of Epidemiology, (2005; 161-168). When human being are transiting from one stage to another and especially the adolescents from childhood to adulthood it has always been one of the humanities great challenge and especially with issues to do with sexuality and relationships. In the current era ,where HIV and AIDS ,sexual promiscuity ,teenage pregnancy ,abortion and homosexuality are rampant ,the challenge has been how is the church prepared and equipped to address these issues that have menacingly affected the Kenyan teenagers .Kohl ,(2005:265).

P.C.E.A Ngecha parish has sex education programmes which covers relationship between boys and girls,the expected roles and responsibility of boys and girls ,human growth and development and consequences of engaging in irresponsible sexual behaviours .This study was meant to show why effective sex education is important to the adolescents of Ngecha , despite the church having sex education programmes and why are the adolescents engaging in risky sexual behaviours.

1.3 Statement of the Problem

Researchers have been carried on adolescent sex education both locally and globally.In Kenya , a study by Mwiti ,(2005;95) found that 50percent of the adolescent engage in sex related activities before attaining the age of fifteen years and at least 10,000 adolescents drop out of school annually because of pregnancy. Such activities are characterized by; unwanted pregnancies, abortion, school dropout, stress and poverty .This issue has therefore posed a theological concern that can be addressed through sex education research carried by Williams (2014;339-351) carried a research on how churches can discuss adolescent sexual health topics .The study revealed that the churches are the sources of sex information, churches are complex communities and recommends that churches to participate fully in educating sex education .The same study recommends that churches have been and continue to be important as it has the ability to mobilize masses and disseminate appropriate and accurate information on sexuality .

Wimberly, (2001;129),carried a study on the role of church leaders in African-American churches on how to discuss adolescent sex education .The study revealed that because many people turn to faith based organization for guidance and spiritual support ,the leaders then serve as a key venue for helping youth with sexual decisions making.

From the study ,it is evident that sex education can effectively be offered in the church and will help the adolescents from not engaging in risky sexual behaviour as it has been depicted by previous studies.Based on the this ,there is a major gap on why are the adolescents continuing engaging in risky sexual behaviour even with the church making an effort of offering sex education. The study sought to assess effectiveness of sex education among the adolescents in P.C.E.A Ngecha .Kiambu county.

Thus, to understand why the adolescent in the church engage in sexual immorality, a research was needed to establish what are the causes them to engage in pre-marital sex.

1.4 Research objectives

The objectives of the study are as follows;

1. To assess the effectiveness of sex education in P.C.E.A Ngecha parish. .
2. To establish adolescents response towards the sex education programmes in P.C.E.A Ngecha parish.
3. To develop appropriate strategies the church can use in teaching sex education to the adolescents .

1.5 Research questions

The study was guided by the following research questions.

1. What is the role of sex education in the life of an adolescent?

2. In which ways can sex education be taught to the adolescents in helping them develop into maturity ?

3.What are the appropriate strategies that the church can put in place in effecting effective sex education?

1.6 Significance of the study

This study calls for a crucial urgency to develop curriculum in health, education livelihood and participation by the church and Government to bring a difference and engage more intense with the world beyond the immediate family.

According to the (Institute for Health Metrics and Evaluation in Kenya(, 2016). Most health problems and lifestyle risk factors for diseases in later life such as mental health disorders, obesity, smoking and unsafe sex occurs during the adolescent's stage.

This study proposes that there is a great need to invest in adolescents health and well-being which includes the education ,which would benefit many as they stretch into the future of adult life .According to the(Institute for Health Metrics and Evaluation 2013) the study shows two in three adolescent's growing up in countries where preventable and treatable health problems such as Aids ,early pregnancy, unsafe sex ,depression, injury whether emotional or physical remain a daily threat to their health and life opportunities .

1.7 The Scope and Limitation of the Study

First, the study limited itself to only one P.C.E.A parish as there are other parishes within Ngecha locality. Secondly, the study was only limited to only the boys and girls brigade /Youth and P.C.M.F Members who follow under this category, hence no other church group /Institution /individuals. Therefore the study would be appropriate for adolescents who are in transition of childhood to adulthood.

Thirdly, In carrying out the study, the researcher will also anticipate a number of other limitations such as the adolescents might supply biased information due to the assumptions that the information they provide will be provided to their parents and sometimes gaining access to adolescents has been a challenge.

Finally, some respondent's may not give the required information due to shame and guilt attributed to adverse effects bestowed upon them.

1.8 Conclusion

In this chapter a background of the problem was presented ,a brief description of the sex education was discussed ,the statement of the problem ,the research questions ,the objectives of the study and its scope and limitation .The next chapter will present the literature review that has been studied .

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter will show review studies and researches that have been consulted in writing this research. The study will discuss literature that is related to church teaching on sex education disseminated in P.C.E.A Ngecha parish to the adolescents, it will also discuss the theoretical framework used in the study.

2.2 Church Teaching on Adolescent Sexuality

According to Hocking,(1992,139), he argues that sex involves romance, physical contact like hugging, fonding and showing signs of affections and as the adolescents seek identity, they make friends out of peer pressure influence and they may find themselves cohabiting which then is not allowed by the church. It is important to note that the central concept of Christian perspective towards sexuality is chastity, therefore, abstinence from pre-marital sex is strongly upheld in any relationship between a boy and a girl which then helps in promoting and encouraging the value of virginity before the marriage is formulized or solemnized.

Mwiti,(2005;96),states that adolescents need practical suggestions on how to free from sexual temptations and control the sexual appetite and this she proposes can be done by channelling that energy into other activities such as games and sports. They should also develop self-control discipline of the mind and behaviour. Galatians (5:22), therefore encourages delaying sexual fulfilments until marriage as it enriches and strengthen the marriage relationship. Adolescents have a growing awareness about their own sexuality. The church leaders should help them examine their attitudes in this area and should help them understand that they are undergoing a normal change which requires responsibility and caution.

Mohler,(2004;301),on the teaching about the biblical pattern on human sexuality proposes that God created man and woman in His own image and it is in this case then we need to contrast and complementarily between the man and the woman reveal that gender is part of the goodness of God's creation. Thus, sex outside marriage is sin before God and has negative conservancies (2 Samuel 13).

Mohler(2004; 312), reports that the gift of sexuality as presented in the word of God is within the context of marital covenant. All other forms of extra-marital sexual activity are strongly condemned which includes Fornication and Homosexuality while from the book of 1 Corinthians (7: 9). Paul acknowledges the reality of sexual passions and admonishes those who have not been given the gift of celibacy to marry rather than to allow their passion to turn into sinful flesh lust. Therefore if the youths and adolescent in the church engage in pre-marital sex such activities will result to pregnancy, abortion, acquiring STIs and HIV/AIDs and early marriages.

According to Britten and Carol, (2004; 40), explain that sex is only meant for husband and wife for purpose of reproduction and intimacy. Sex outside marriage is bad and sinful while other sexual relationships such as fornication, bestiality, lesbianism, incest and homosexuality are regarded as sin against one's body and Christ.

This sexuality information is good for the youth to read and understand. The P.C.E.A Church in Ngecha Parish has all the facilities and avenues where such information can be accessed by the adolescents.

Nganda,(2014;78),proposes that boundaries should be understood, accepted and exemplified in the family from the early age such that the children need to know that they can only be one but not the both hence the church and parents must educate the adolescents on the differences. It would be valuable if every parent and the church leaders would give proper

terminology of sexuality to children in vernacular at first, then in more universal terms as children's cognition develops. Further, many adolescents are provoked upset by parents who dominate and forbid them from engaging normal adolescents activities such as regular church activities, worship and regular school activities and social functions. Persistent, unrelenting parental control and dominance are irksome to adolescents which leads to rebellion and withdrawal Mwiti,(2005;115).

According to Johnson, (2005;49),warns that Christian adolescents should be very careful on how they express their emotional intimacy, such emotional intimacies could have a tendency to desensitize one towards the dangers of becoming closer and more vulnerable. He proposes that Christians should avoid guiding and counselling boys and girls in a way that would promote an emotional dependency or sense of affection. The support systems of sex education are supposed to teach and guide the adolescents through the process of maturation.

However, adolescents are continuing suffering, falling prey and becoming sexually active as early as eleven years of age and the rate of pre-marital sexual intercourse has soared through the roof in the P.C.E.A church. In the pastoral session where there is normally members who will be readmitted to Holy communion, in every twenty members ten of them are those of age between 15-21 years ,Ngecha pastoral minute book (2015-2017),The study established that there are some factors influencing adolescents into risky sexual behaviour even as the church is offering sex education. The changes that occur during adolescent developmental stage takes place almost overnight. This then causes anxiety in the adolescents. These changes normally arouse curiosity on the adolescent and may cause them to seek ways of satisfying the body's demand. In some cases, this greatest need is for sexual fulfilment since the sexual maturation process has begun. It is in this process that adolescents have been misled or abused other end up aborting their babies or giving birth and remain as single mothers.

Further, besides the negative effects of maturation, growing up is existing which then is God's gift and should be handled with care and responsibility (Mwiti,2005; 96)

According to Ndakwe,(2004;58),proposes that pornography is not rooted in Christianity for it creates passion that does not exist as it stimulates craving that can never be satisfied. Pornography shapes attitudes and influences behaviour which he refers to as self-gratification and abuse that adds self-orientation which was not created and for such reasons our bodies are not to be used for sexual immorality but to be kept as God's temple.

According to House et al, (2010; 405), states the adolescent's character traits and spiritually protects them from negative sexual outcome. Pro-social norms which provides the youths with information about norms of risk behaviours having adolescents making public commitment to behave in a pro-social manner, such as avoiding risk behaviours and having peers and older youth communicate positively about such aspects, while spiritually is believing in a higher power, then it needs to linked to positive sexual outcome for adolescents, who are less likely to engage in early sex. Having parents who are religious have been linked to lower level of adolescent engaging in risky sexual behaviours and has partly resulted in adolescent hanging out with less sexually permissive peers. In this case, the P.C.E.A Ngecha adolescents have been exposed to many sources of sex education at different levels which offers guidance on morality and on how to make the right decisions.

The Baptist church Ministries addresses the common issue affecting the Christian adolescents. The church has an intensive discipleship and rehabilitation programme for people struggling with issues such as drugs, alcohol and sexual relationships. It also deals with many challenges that come from sexual pervasions. Hope Guest Ministries, (2012). Sex education should help the adolescents transform their attitude towards sexuality as many are wrestling with sexuality issues due to lack of proper guidance and information.

The RCRC (Religious coalition for Reproductive Choice, 1997) shows that the American Baptist church, Episcopal Church and United Method Church (USA) supports comprehensive sex education. They support sex education that is age appropriate which also includes accurate information about abstinence and contraception. Sex education explains how the adolescents can be protected from diseases and unintended pregnancy. The P.C.E.A church in Ngecha parish addresses the issue of sex and sexuality in Africa through catechism, Boys and Girls Brigade programme, youth programme and in the rite of passage programme which are appropriate.

The initiative assists the church leaders and the Departmental Heads in addressing issues of sexuality and human reproduction within the African culture. The P.C.E.A church in Ngecha parish does not have enough sex education programme that actually offers comprehensively and address issues of sexually.

In the year 1987, the Methodist church launched a programme "Education for life" the programme was meant to help parents teach, discuss and share as well as counsel their children and grandchildren to mould them into responsible adults. Therefore, "Education for life" was to increase the ability to communicate ideas, beliefs, opinions and feelings with peers and parents to guide and teach responsible sexual behaviour, to decrease teenage pregnancy and avoid contracting sexual transmitted diseases Kigame, (2011). The challenge in the P.C.E.A Ngecha parish is that parents are not trained on how to handle the adolescents especially on sexuality issues.

The churches today in Kenya are organizing forums and workshops that teach adolescents on sexuality, P.C.E.A being one of them.

World health organization WHO, (2009) gave an example of P.C.E.A church as one of the churches that practices a combination of medical circumcision for adolescents in hospital in

modern version of traditional seclusion. This has been implemented in P.C.E.A Ngecha Parish through rite of passage programme that takes place annually for boys and girls. The campaign is to encourage the adolescent to abstain from irresponsible sex and the call been to wait until marriage. The power to abstain is only achieved through proper and constituent teaching, guiding and counselling by the church on sexuality. Mwikali,(2011;98) reveals how the Baptist convention that met on 2005 and introduced "True love waits" and this programme has spread to some churches in Kenya such as (CWS) Church World Service, Baptist church, Kenya Evangelical Lutheran and Free Pentecostal fellowship which encourages the youths and adolescents to sign a commitment cards that they will remain sexually pure till marriage. The question to be raised here does P.C.E.A Ngecha parish have such cards? The answer is ' NO' the objective is to send good message on reproductive health among the adolescents.

The adolescents in P.C.E.A Ngecha Parish are still in the midst of the sexual upheaval and it is quite clear that new sexual revolutions has and have been a challenge even more than the past. This was the concern of the study to have awakened call for the adolescents to acquire the competencies and credentials of adulthood before they take on the responsibilities of marriage and adulthood.

2.3 P.C.E.A Ngecha Parish Adolescent Sex Education

How P.C.E.A church conducts adolescent sex education is discussed below.

2.3.1 P.C.E.A Adolescent Sex Education Programme

The information was obtained from the church Departmental Heads of Boys and Girls Brigade, Youth and Presbyterian Church Men Fellowship Director. There are written documents showing the guideline the church leaders are supposed to follow when teaching sex education. The following are P.C.E.A adolescent sex programme;

a. Youth and healthy living

b. Human growth and development

c. Relationships/ peer pressure

d. Effects of early sexual behaviours

e. Identity and personal transformation

These programmes exist in the church but there is no clear curriculum on their implementation. The Boys and Girls Brigade Officers informed the researcher that they normally pick a topic they desired and they go ahead to teach. Lack of enough time and trained personnel's to handle sex education leads them make such decision. Therefore a well-organized and all round process may help the church address sex education to the adolescents without challenges and controversies.

2.3.2 Human growth and development (Adolescent stage)

The P.C.E.A church teaches the adolescents that God is the creator of Heaven and Earth (Genesis 1) also that God created human being in his own image and are wonderfully and fearfully made as indicated in (Psalm 139) the church also teaches that human growth and development are very vital in once life as the adolescents identify themselves psychologically. The P.C.E.A church teaches that in psychology identity are the qualities beliefs, personality looks and expressions that make a person and it is related to self-image & esteem. The adolescents are supposed to have values which affect their decisions, goals and behaviour. These values also help them define what is of worth, beneficial and harmful. These values are the standards which help one to guide in actions, judgment and attitude. The adolescents are supposed to be led by the spirit of God. The Holy Spirit according to the P.C.E.A church is supposed to help Christian control their lust, anger, hate and envy. The adolescents also learn about physical, spiritual, education and social developments covering

things like puberty, friendship with members of opposite sex, gender, social acceptance and changing lifestyle impact and effects among the adolescents.

And as much as the youth learn this, sexual immorality among them continues to escalate. The church and adolescent ought to turn around and use the opportunity and change the menace affecting the adolescents.

2.3.3 Relationship between opposite sex

A friend is a person who is well known to another and is regarded with affection and loyalty. Making friendship work is a major adolescent task. Adolescents' bonds of friendship are very strong and adolescents enjoy the company of peers. Many are the times that adolescents will usually go to incredible extremes to keep their friends.

Friendship does not happen automatically but takes time and patience before the persons learn to take off their masks and trust each other. Sometimes the mask stays n to avoid rejection and to build acceptance. This means then quite often there will be degree of insecurity and hesitation.

As the adolescents grow older, they tend to shift their interest and intimacy towards members of the opposite sex. They prefer discussing issues of adolescent struggle and change with friends and it is in this way that they gain insight into their own problems and are able to see more clearly the kind of person they are.

Relationship is a natural desire of human being, but the adolescent should exercise caution in selecting close friends and companions.

The adolescents in P.C.E.A church do not receive adequate guidance on sexuality issues as time allocated is too short failure to which leaves them disadvantaged on issues of sex, which in many cases they will receive it from other sources that influences them negatively hence getting wrong information.

2.3.4 The expected roles and responsibility of boys and girls

The role and responsibility of boys and girls is taught on how they are supposed to perform their duties in the church, home and at school. Just like the African tradition sex education, observations of taboos concerning their roles were strictly done by concerned relatives. This was for development of certain virtues and defence of their families, which was a personality coaching and how to nurture for life challenges which included social etiquette and how to behave socially in general. Discipline is highly emphasized. Both girls and boys are exposed to church activities such as drills, displays, camps, seminars, games and bible quiz challenges, fellowships, music festivals, rites of passage and catechism classes. These activities expose them to their roles. During this time a lot of teaching and counselling takes place in the P.C.E.A church.

Girls are taught manners such as how to behave in public, prepare for marriage, be gentle to be courteous, welcoming, hardworking, smart and rational. In the end discipline such as good morals, values and character is highly valued and is the merit by which one acquires honour, respect and status.

2.3.5 Consequences / Results of Engaging In Risky Sexual Behaviour

The church teaches that to reduce sexual risk behaviours and other related health problems among the adolescents and other youths serving institutions, the adolescents can adopt lifelong attitudes and behaviours that supports their healthy and well-being including behaviours that reduces the risk for HIV, STD and unplanned pregnancies. The abuse of emergency contraception is rising each day and adolescents are spending a lot of money buying contraception's.

The church organizes youth skits and music festivals to discourage early sexual relations. During the music / drama festivals, poems are recited emphasizing on purity and in drama, a

play is conducted showing the outcome of irresponsible sex. The P.C.E.A church in Ngecha has many church activities that are used in the same way to strengthen adolescent sex education.

2.8 Theoretical framework

Adolescence is a developmental transition between childhood and adulthood. According to Freud,(1935;15),the father of Psychoanalysis ,argued that the new –born infant brings sexuality with it into the world .we are born and develop as sexual beings ,for Freud sexuality was not only an instinct ,rather all instincts were basically sexual .Aware of the conflict related to psychosexual development ,Freud felt strongly that children should be told the truth about sex from the earliest time possible.

According to Erickson,(1963;32),Erickson believed that the social identity and identity crisis of adolescence while discovering ones true identity amid the many confusion of playing many roles for different audiences in an expanding social world. Resolving this identity crisis helps an individual develop a sense of a coherent self. Failure to resolve these identity crisis adequately would result in a self-concept that a stable core.

Adolescence is a period during which the individual must establish a sense of personal identity to avoid the dangers of role diffusion identity confusion. The implication will be that the individual has to make assessment of his or her own assessment and liabilities and how he or she would want to use them.

Theoretical Framework

Adolescence stages of development

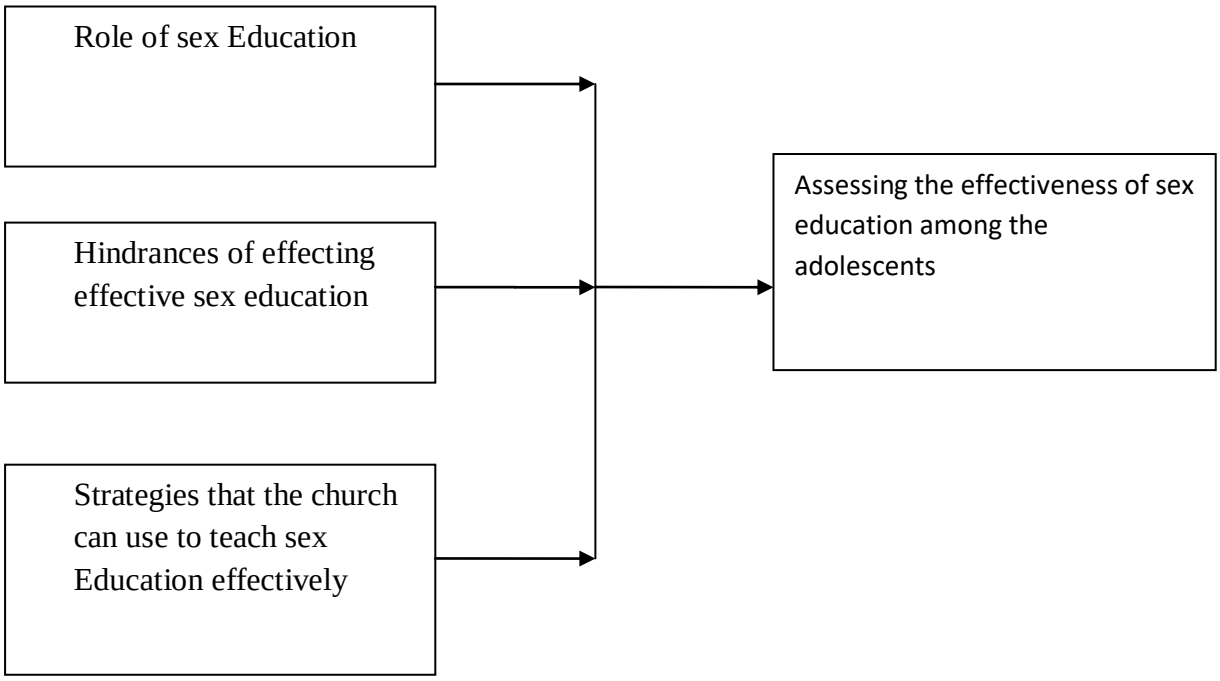
Proponents	**Characteristics**	**Crisis /limitations**
Erik Erickson (Identity vs Role confusion) 10 to 20 years)	(a)Sexual identity & relational identity are valued. Individual ego gives (b)Body & Genital maturity (c)Are add to Ego identity (gender specific role occurred)	Role confusion in terms of Sexual identity, role identity
Freud (Genital) 12 -Onwards (puberty)	Desire to have sexual Contact with other people of opposite sex.	Can lead to frustrations

2.9 Conceptual framework

Adolescent sexual behaviour is influenced by P.C.E.A Ngecha parish adolescent sex education, church leader's attitude. the information passed and the nature of the environment the adolescent are living affects their moral behaviour.

The following figure shows independent and dependent variables of the study

Conceptual framework



2.10 Conclusion

The church teaches that both male and female were created by God and in His own image .The church emphasis on the aspect of the both young girls and boys to abstain from sex before marriage .Pre –marital sex is a sin before God .It is a high time that the adolescents should not be denied or deprived sex information .Teenagers need this information to help them not becoming the prey of sexual abuse .If sex education is a problem ,then sex education is the solution ,In the midst of the sexual upheaval among the adolescents its quiet clear that new sexual revolution has and have been a challenge ,even more than the past ,It is a wakeup call to the care givers ,parents ,schools and churches to give opportunity to adolescents ,In order for them to acquire competences and credentials of adulthood before taking adulthood responsibilities .

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter covers the research methodology used and design of the study, target population, sampling techniques, research instruments, data collection and analysis as well as the ethical consideration to the study.

3.2 Research Design

This study evaluated the effectiveness of sex education among the Christian adolescents of PCEA Ngecha Parish. The study employed the descriptive survey design with both the qualitative and quantitative design. This method was selected because it described the behaviour of a particular population in a systematic and accurate way by use of questionnaires, group discussion and interview schedules. Qualitative research design was used to obtain pertinent and precise information concerning the sexuality issues of adolescents within P.C.E.A Ngecha parish. The data collected was concerned with issues of sexuality and educators of sex education. The study provided information on risky behaviours of the adolescents,

The study sought to establish what is taught ,find out the role of the church in enhancement of sex education and the strategies that can help adolescents from being misused sexually and also identify intervention strategies that can assist the adolescents identify themselves sexually without sampling the entire community. The qualitative method was applied in collecting information, opinions, life experiences, personal characteristics and attitudes of the participants towards the area of study. Further this research aimed at giving a clear picture of the situation at P.C.E.A Ngecha parish so as to achieve the desired goal of offering effective sex education to the adolescents in the Parish. Qualitative and ethnographic research designs

were used to allow the researcher to gather information, interacted, summarized, presented and interpreted data for the purpose of clarification. Qualitative study enabled the researcher enter to the world of the participants as it exists and was able to obtain data without any deliberate intention of altering the setting.

The researcher used questionnaires and oral interviews Appendices(i ,ii,iii,iv) as a way of collecting data .Participants who were members of P.C.E.A Ngecha Parish were required to answer questions which were structured in a closed ended manner .The questions required the participants to indicate their personal view with the statement. In other words the researcher was able to gather information concerning the factors hindering the effectiveness of teaching the adolescents on sex matters.

3.3 Study Area

The study was carried in Presbyterian Church of East Africa within Ngecha Presbytery in Ngecha Parish within Kiambu County. The Presbyterian church is part of the Holy Catholic church whose headquarters are in Nairobi South C .The church is governed by courts namely General Assembly ,Presbytery, kirk Session ,The three courts works hand in hand in making policies that govern the church .The three courts are made of church ministers and ordained elders .Under the three courts there are church groups or departments namely ;Church school,boys and girls Brigade ,Youth, Presbyterian church men fellowship (P.C.M.F), Woman's Guild ,Christian Education, Health board ,Justice peace and reconciliation committee and Board of social responsibilities .

The court Kirk- Session are Elders of the parish are both men and women of integrity ,Kirk – session is made up of the parish minister and the ordained elders of the local churches .Kirk session is assisted by the group leaders of the parish to ensure smooth running of the parish. In this study the parish minister, Elders, youth leaders, boys and girls brigade children and

officers, Members of P.C.M.F gave useful information on adolescents sex education in the church.

In the study three focus group discussions were held, where focus group comprised of about5-15 adolescents and interview was done to Elders, and departmental leaders.

The focus group is an imperative study as it enables the researcher to compare the outcome of the discussion with the response given in the questionnaire and further it enables the researcher to come out with a conclusive answer and also enables the researcher to observe the participants first reactions to sensitive issues.

3.4 Target Population

According to Borg and Gall,(1989;210), define target population as the members of a real or hypothetical set of people, events or objects that the researcher wishes to generalize the research findings .In this case the target population of the boys and girls brigade and the youth who were between the ages of 12-22 years with an aim of understanding their perception and attitude towards the effectiveness of sex education in their lives. These are the people who interact with the adolescents more within the P.C.E.A church. The selection of boys and girls and youth was important because sex education has been a challenge and has led many to contract Sexually Transmitted diseases, unwanted pregnancies, guilt to teens, and misuse of contraceptives and majority of them being misused as sex objects.

The following Table shows the target population of P.C.E.A Ngecha Parish.

Table 1

CATEGORY	NUMBER
Parish Minister	1
Ordained Elders	24
Boys & Girls Brigade Officers	30
Youth Leaders	35
Adolescents	81
P.C.M.F men	30
Total	201

3.5 Sampling procedure and sample size

The research was conducted at P.C.E.A Ngecha parish within the Presbyterian church which has a total population of 1500 members out of which the adolescents who are members of boys and girls brigade and officers ,Elders ,youth leaders and P.C.M.F leaders around 550.This made it potential area for this research .The study targeted Elders, Parish minister, Boys and girls brigade children and officers ,youth leaders and P.C.M.F leaders .The subject of the study was drawn from sampled members of the P.C.E.A Ngecha parish. The researcher used three research populations. The first population consisted of the church Elders, boys and girls brigade officers and youth leaders as these are the people the adolescents interact more with or within the church.

The second population was the P.C.M.F members within the church where they are engaged in the rite of passage programmes which normally handles the adolescents aged between 12-19 years .The third group was the adolescents who are aged between 12-19 years old this age was basically chosen because at the of twelve years many adolescents are developing into

maturity and their bodies experiences changes caused by their hormones and infact they are the primary and secondary school students .Many studies that have been carried on sexuality related topics have used those who are at this age bracket of 12-19 years, this then made it easier for the researcher to utilize the data from the study more accurately . The targeted population was from three congregations namely P.C.E.A Mother Church, Gitangu and Thingati church respectively.

The researcher used two techniques ,cluster sampling techniques and simple random sampling .In the cluster technique the total population was divided into two cells or cluster and simple random sample of the group created .The required information was collected from the simple random within each selected group Soifuddin,(2009).

A total of 201 respondents was used the following tables shows the target population in P.C.E.A Ngecha parish.

Table 2

Sample Size of Each category of P.C.E.A Ngecha parish respondents.

Category	Sample population	Sample size	Percentages
Parish Minister	1	1	100
Ordained Elders	24	5	20
Boys & Girls Brigade Officers	30	6	20
Youth Leaders	35	7	20
Adolescents	81	16	20
P.C.M.F men	30	6	20
TOTAL	**201**	**41**	**200**

3.5.1 P.C.E.A Ngecha Parish leaders

The researcher interviewed a total of 19 leaders from Ngecha parish .These were 1 parish minister,5 Ordained elders,6 boys and girls brigade officers and 7 youth leaders from the four sampled .1 parish minister and 5 Ordained elders were conveniently sampled while 6 boys and girls brigade officers and 7 youth leaders were randomly picked for the interview .

3.5.2 Adolescents with P.C.E.A Ngecha

The adolescents within the church make a total of 200 .To get the adolescents who are aged 12-19 years ,the researcher liaised with the boys and girls brigade officers ,the parish minister and youth leaders to help in organizing meeting so as not to disrupt other programmes .The 81 adolescents 40 boys and 41 girls (Adolescents) were picked randomly from the stratum and from their respective churches .They filled the questionnaires and participated still in the focus group discussion .Most of the respondents were in class eight and in secondary school-60, while 21 were from primary school.

3.5.3 P.C.M.F Members

The researcher interviewed 30 P.C.M.F members, 10 from each congregation whom were also selected randomly .These were the members who normally organizes seminars and forums, rite of passage programmes for adolescents who are aged between the ages of 12-19 years. The P.C.E.A Ngecha parish has a total of 250 P.C.M.F Members who also happens to be parents of this adolescents be it their biological fathers, uncles, guardians and even grandfathers. The P.C.M.F members were interviewed on Sundays after the service or when it was prior planned,

3.6 Research Instruments

The following research instruments were used in the study.

3.6.1 Questionnaires

There were closed and open ended questions. These were administered to 81 adolescents; 41 females and 40 males aged between 12 and 19 years. These questionnaires allowed the adolescents to give their objectives on P.C.E.A adolescent sex education and the way it affected their sexual life.

3.6.2 Focus Group Discussion

Focus group discussions were used to get the adolescents general knowledge on sex education and the way it affected their morality. The discussions were held on Saturdays and Sundays at 4 pm as agreed with the church officials. This was when the adolescents met for their activities. The groups were divided into age sets of 12-14years 15-17 years and 18-19 years . This was done to ensure that no information was hidden and that no age set would dominate the discussion. A total of 81 adolescents were engaged in this discussion out 150 adolescents within the parish .The 81 were divided according to their respective churches i.e Thingati church 27 adolescents, 27 from Mother church and 27 from Gitangu church .Since boys and girls brigade comprises of both boys and girls they were further sub –divided according to their gender.

3.6.3 Interview guide

Interviews were used to set information from the church Elders and departmental leaders. This was done through face to face. The following themes were addressed; P.C.E.A

adolescent sex education and the challenges faced while teaching sex education. The researcher further subjected the interviewee to say what they thought influenced the adolescents engaging into sexual activities despite the church administering the information .The total of 19 church leaders and 30 P.C.M.F members were interviewed.

3.7 Validity and Reliability

The term validity implies how well the measuring instruments in any study fills the demand to measure what it is meant to measure .Any in case a researcher's poor memory can affect the validity of the study .To avoid this problem as much as possible, during the interviews notes were taken which after the interview data was compiled and transformed into precious information .

3.8 Data Collection

Members of P.C.E.A Ngecha Parish were very kind and co-operative to an extent that they made this research resourceful and helpful. It was indeed a challenge to get information on adolescents sexuality from the group that is between ages 12-19 years .Qualitative method for data collection were used. Interviews were conducted with the Parish Minister, Church Elders, youth leaders and Boys and girls brigade officers was done in offices, church halls and in the church compound using the interview guide. The P.C.M.F members were also interviewed from their respective churches. The meetings usually took place on Saturdays and Sundays as it was scheduled. A total of 30 P.C.M.F were interviewed.

Self –administered questionnaires were used to gather data from the adolescent .The adolescents filled the questionnaires individually, in the church halls, or in the compound and others carried them home which were to be returned later. The researcher was aided by two research assistants in issuing the questionnaires to the adolescents. Focus group discussions with the adolescents took place on Saturdays or Sundays after the service when the adolescents gathered for their lessons.

Additional search was conducted in the church archives on P.C.E.A Ngecha Parish concerning the adolescents sex education programmes.

3.9 Data analysis

After the interview had been conducted, the data was put into correct matrices as this gave clear picture of the difference and similarities in the opinions held by various respondents. The questionnaires filled by the adolescents were checked to verify their age and gender .Any questionnaire filled by any respondent below and above 11 and 20 was considered faulty. This analysis is a technique of making inferences by systematically and objectively identifies specific characteristics of message Kerlinger,(1986;68),who defined content analysis as a method of studying and analyzing communication in a systematic, objective and in a quantitative manner for the purposes of measuring variables.

3.10 Ethical Consideration

While carrying out this research, ethical consideration was observed and considered .Which included confidentiality, where confidentiality of information is key ethical element especially in the field of counselling.

The researcher did not embark in this research without getting clearance from relevant bodies. From the starting point, the researcher got permission from St Paul University, The Parish Minister Ngecha Parish, Local church Chairperson Boys and Girls Brigade chairpersons and Patron, local youth chair- person and group Patrons and parents Participants were strictly requested not to indicate their names in the questionnaires. Assurance was given that the information gotten was purposely for this research and not for any other purpose. The researcher had proposed that the participants will not be coerced or forced to give information but it would be their choice to participate freely and indeed this was observed.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF THE FINDINGS

4.1 Introduction

The study's objective was met by getting church leaders and adolescents opinions on how effective sex education would be, if more emphasis is put in the adolescents church programmes and if the church would allocate more time in addressing sexuality issues.

4.2 Sex Education among the adolescent in P.C.E.A Ngecha Parish

The data on how sex education was taught was collected from the adolescents' opinion and how they would wish it be taught. The same information was collected from the church administration and the members of the Presbyterian Church men fellowship.

4.2.1 Adolescents Opinion Response towards Sex Education

The researcher issued 81 questionnaires to the adolescents who are members of the Boys & Girls Brigade at PCEA Ngecha Parish within three local congregations

Through the focus group discussion and questionnaire, information was collected on adolescents response in relation to sex education programmes. The researcher been assisted by his assistant interviewed 40 boys and 41 girls in the Boys and Girls Brigade (Adolescents)

The following table shows adolescents age and their level of education

TABLE 3: P.C.E.A NGECHA PARISH AGE DISTRIBUTION.

Age	Class	Male	Female	Total
0-12	8	10	11	21
13-15	Form 1	5	6	11
15-16	Form 2	10	12	22
16-17	Form 3-4	9	8	17
17-18	College students	6	4	10
TOTAL		40	41	81

From the table above, the researcher interviewed more secondary school adolescents than primary school. A total of 21 adolescents were interviewed from primary school compared to 39 who are in secondary schools and 10 from college. A total of 40 boys and 41 girls were interviewed.

When the adolescents were asked what the term sex meant to them, 60% reported that it meant gender and 20% said that it depended on the context it was referred to. This then meant that for the church to teach sex education to the adolescents, it has to clearly interpret and define the word to them. Failure to do that then the adolescent will have a wrong notion of what sex is.

According to the adolescent who were interviewed 78 out of 81 reported that they knew a few of adolescents who were of their age were engaging in risky sexual behaviours. Only few girls who were aged 12 and a few boys aged 14 reported that they did know any of the adolescents engaging in risky sexual behaviours. Out of the 81 adolescents who filled the questionnaire, only one adolescent indicated that the age at which the adolescent start their sexual debate. 98% of the adolescents indicated that at by the age of 16 years chances are they have boyfriends and girlfriends.

According to Kipke et.al (1990;100).proposes that teenagers require contemporary information and skills to form a clear knowledge based on the complexity and pressure filled and health related decisions. Therefore, this is a call from P.C.E.A Ngecha parish to responsibly deal with factors that negatively influences the adolescent morality like social media, advertisement, magazines and peer pressure and on how the adolescents can keep themselves pure and from getting wrong and misleading information about sexuality.

Once the adolescent are educated and awareness created to them on issues to do with sexuality then the adolescents will be able to stand and make right decision even as they grow

up. When the adolescent were asked what makes the adolescents engage in sexual relationship, 75% reported that adolescent engage in risky sexual behaviours because of lack of proper guidance, lack or little sexuality information, while 20% said that it was as a result of curiosity, peer pressure and 5% indicated that culture and socialization influence their sexual behaviour hence adolescent sexuality should not be underrated or ignored.

The church needs to give proper guidance to the adolescents, as they are exposed to wrong and misleading information on sexuality .Moreover they are getting wrong information from wrong source and this notion is leading them in the wrong direction .From the book of (Proverbs 22: 6) the emphasis is to train up the child in way he should go; when old, he will not depart from it.

Out of the 81 adolescent interviewed, 91% expressed that they were freely willing to discuss sex related issues with friends and peers more than anyone else. i.e their parents and in the church.

According to Mukolwe (2012;112),states that the adolescents prefer discussing sexuality issues with friends as they engage each other in forums to discuss and express their individual experiences. A few adolescents reported that they feared to discuss such topic with parents in fear they might be misjudged of being immoral or punished.

They also reported that the church does not allow them room for discussion or interaction and this has affected them on how they interpret sexuality or how they have been socialized by the church in terms of sexual aspects. They proposed that if they were properly socialized, then sex education would be relevant and easy to handle. Fear hinders the adolescents from opening up to the parents or church leaders on issues of sexuality.90 % of the adolescents reported that sex educators should be trained as they would understand them better.

As the adolescents transit from childhood to adulthood, they are supposed to make informed and right personal choices on what to do with their sexuality. With the controversies in the church and the government on sex education .It is the mandate of the church within which the church has authority and that the church should be consent in advising the government and other stakeholders on importance of sex education. Both the church and government should be concerned by the facts that adolescents are facing challenges on how to handle their sexuality.

The P.C.E.A church in Ngecha parish leadership should realize that adolescents/youths are part of the congregation and should not leave them alone struggling with issues of sexuality and yet it is in a position to assist. Consequently, the adolescents reported that preaching is not enough for them and proposed that other strategies should be adopted, such strategies should be discussion, dialogue, question/answer and use of teaching materials which was not usually done.

The adolescents indicated their dire need do know what sex is, its effect, its consequences, appropriate age to engage in safe sex. This then was an indicator that many adolescents are wrestling with many unanswered questions in their mind concerning sexuality issues. It is at this stage of adolescent that sexual activities begin to occur and if such activities are left unattended to turn to be "risky". These risky activities are characterized by school dropouts, unsafe abortions, unwanted pregnancies, acquiring sexually transmitted diseases, early marriages, poverty, shame and guilt conscience , prostitution, trauma if one was ever raped and spread of HIV/AIDS.

According to Kangara,(2007:8),teenagers in the church are at risk of choosing to do that which then puts them at a risk because they lack or have little guidance on their sexuality. All the 81 adolescents agreed that they were not free to discuss sexuality issues within the

church. They were not free because they regarded it as a private matter. Both the boys and girls commented that they did openly discuss sexuality issues within the church and at home due to lack of enough time, while 78 out of the 81 adolescents suggested that the church was in a position to teach sex education but it lacked qualified personnel to teach sexual matters. While 30 out of the 41 female adolescents reported that they feared expressing themselves as they might be perceived as immoral. The adolescents also reported that their church leaders do not discuss freely matters of sexuality with them because they shy as some are victims of having had children out of the wed lock. Therefore, when the church does not apply other proposed strategies of addressing sexuality well with the adolescents, then teaching sexuality does not begin well in their lives.

According to Stafford,(1993 ;103),explains that Christian adolescents should know about their sexuality and that sex outside marriage is a serious sin against God and that the place of sex is in marriage; Abstinence is encouraged because it assumes freedom from HIV/AIDS and other Sexually Transmitted Diseases and would prevent unwanted pregnancies and the psychological problems of guilt and shame. Stafford adds that adolescents should choose their friends wisely and those whom they choose should have their moral values upright. If they would associate with friends who are sexually active chances are then that they will follow suit or imitate their behaviours in order to maintain that relationship.

Hope Guest ministries(2012;50),states that frequent bible fellowship, prayers, participation on sacraments, retreats, seminars and workshops are important in the lives of an adolescent as it forms a close relationship with Christ and such encourages the adolescents not to engage in risky sexual behaviours. According to Stafford,(1993;234),notes that chastity is a reality and it is attainable if the adolescents are going to be brought up with this knowledge, then the adolescents would be motivated to make right decisions concerning their sexuality. Chastity can be made a reality in P.C.E.A Ngecha parish through adolescents sex education.

The adolescents of P.C.E.A Ngecha agreed that they are programmes in the church offering sex education. They noted that there are programmes such as social education, catechism classes, rites of passage and seminars taking place but they are not taken seriously and also the time allocated is limited. The adolescents reported that such classes taught them about handling peer pressure,sexuality, human development, self-esteem and decision making. They also pointed out that sex education in Ngecha parish does not adequately prepare them well to handle sex life.

The finding indicates that when an adolescent gets pregnant, she runs away from the church in fear of public humiliation and admonishment. When an adolescent finds herself in such a state, many at times they face excursion even without having known fully what to do with sexuality issues.(Acts 17: 22-28) the church has moral authority and knowledge of the word of God which is sufficient to provide answers to all difficult questions and perplexing problems. The bible has a lot of wisdom to the church to handle such perplexing and the difficult questions that have not been answered. (Matthew 28: 18-20 and Psalm 119: 97-104) the church is given the authority to teach and therefore, the church needs to take up the challenge and help the adolescents uphold chastity as a value.

90 percent of the adolescents interviewed agreed that there is high teenage pregnancy in the church, while 75% of them reported that there some adolescents in the church who have contracted HIV/AIDS. This then explains that there are factors that are influencing the adolescents engage in risky sexual behaviours in Ngecha.

According to Kangara (2007:8), she reported that despite the civilization and modernization that has occurred, religious institutions and in this case the church has continued to celebrate the eve of chastity and sexual conservatism. In this era of sexual freedom, many churches are still lacking proper implementation of sex education programmes that could guide and assist

the adolescent to survive in the current global sex culture. Apparently the society is looking at the church to mould the adolescents in this journey.

4.3 Opinions of P.C.E.A Ngecha Parish Leadership towards Adolescents Sex Education

In the interview with the Parish Minister, church elders and the youth leaders; the researcher discovered that the adolescents have activities such as music and drama festivals, youth rallies, seminars, youth camps, bible trivia , mission work, catechism classes and rites of passage programme and in these activities the boys and girls brigade children normally have bible questions (bible trivia) they also reported that they have discussions with other brigadiers from other congregations on sex education and relationships though not quite often. In their discussion emphasis was on the abstinence only and keeping away from members of opposite sex in order to avoid getting into risky sexual temptations. The church in many cases teaches on careers and education guidance between ages 12-19 years, it was noted the church discouraged girl-boy relationship, unless in courtship and the reason for this discouragement is because most of the boys and girls misinterpret them to mean a person is engaging in sexual intercourse. Therefore, the church has a big role to bring up the adolescents and teenagers to understand what the boy/girl relation entails.

92 percent of the church leaders interviewed attributed strict parents, soap operas, magazines, immoral environment and poverty as factors contributing to irresponsible sexual behaviours among the adolescents. While 35 percent of the adolescents reported that they are also to blame for their wrong decisions as they normally choose what to do whether wrong or right without minding the outcome. Even when the church sees the adolescents risking their life in risky sexual behaviours, the church has put little effort in addressing sexual problems with little devotion, consistency.

I remember one P.C.M.F member asking whether it is wrong for a teenager to have a boyfriend as his friend (a question that was asked by his daughter). In this case, if the adolescents are properly guided on sexuality, then such fears would not arise among.

The church does not teach the adolescents on the use condoms and contraceptives and in case it does much is not given because it is assumed it is unethical to do that and against the biblical teaching. In any case the church teaches that such topics is for married people, whereas there are advertisements of male condoms in the radios, televisions and on bill boards this was reported by 20 boys and 26 girls.

The P.C.EA church in Ngecha parish and the entire church needs sex education information that would keep the adolescents sexually pure until marriage.

According to Sikron et.al,(2003;98),states that teenagers are not taught on how to deal with peers who normally puts pressure on them into having sex before they are ready. It is at this stage that many of the adolescents are in a state of having abstract thinking and reasoning and many of them do not have strong cognition of central facts about sexuality. Adolescents are normally forced into having sex with opposite sex because no one had taught them how to deal with this kind of pressure of saying “NO” to sex.

The Parish Minister reported that when a teenager gets pregnant, they are treated harshly and are seen as sinners and a disgrace to the church. The end result is that they feel withdrawn from the church and as the time goes they disappear from the church; in many instances they have been referred to as sinners. The Parish Minister in Ngecha Parish reported that “currently we are not letting them out of the church, but the church is accepting them to undergo catechism classes where they will be counselled and re –admitted to the church.

The 24 church elder reported that in case there was a report of an adolescent who was pregnant, the person is temporarily stopped from serving the church and most of them end up running away from the church because of guilt and shame, One other elder reported that if they the teenagers are not discovered to be pregnant they carry abortion and remain in the church for lack of evidence.

According to Hodzia,(2002; 267),observes that for the church to win the teenagers there is a need for new strategies of instilling virtues without the features of old legalism. He also states that giving sex education to the adolescents is as important as training discipline.

The boys and girls brigade officers, reported that they had handled several cases where girls had been impregnated and their fathers chased them away from home. Then the mother defended her daughter and reported the matter to the boys and girls brigade officers who took her for counselling. Later, the boys and girls brigade department adopted her and sponsored her studies where she obtained a very good grade in her K.C.S.E exam. This then is awake up call for the P.C.E.A church in Ngecha parish to establish why the ;teenagers' sexuality issues are that alarming.

4.3.1 P.C.M.F Perception on Adolescents Sex Education

A total of 30 P.C.M.F members were interviewed. 24 out of 30 reported that it was a bit difficult to know whether there is a boy-girl relationship or not among the teenagers and this was because of the advancement of technology use of mobile phones, where most of them have influenced them positively and also negatively. Most of them would deny being in any relationship. This made it difficult for the P.C.M.F members to establish whether they were in any relationship and the feeling was that the teenagers were stubborn .

The teenagers would fail to share openly their views on sexuality because they have not been socialized to do so either in the church or even by the culture. The P.C.M.F members reported that it is difficult for them and parents to teach sexuality to their children.

One of the P.C.M.F member reported that the adolescent only show interest of sexuality issue when it is talked or taught, while others would remain silent and others do not want to participate in those discussions .The P.C.M.F respondents from the three churches agreed that most of them fear teaching sexuality to their teenagers because they are not good role models. 90% of the P.C.M.F members reported that the teenagers ask questions that were difficult to answer and that the teen at times would refuse to open up and others felt shy while discussing sexuality matters. This was a confirmation of what A, Juwon (2003), reported that sexuality issues among the teenagers exists alongside silence and secrecy and more often the illicit of feeling the shame and embarrassment rather than joy. This is the reason as to why the teenager would commit abortion, acquire sexually transmitted diseases. They also recommended that they have an opportunity to teach sex education to the adolescents if they have qualified and trained personnel.

TABLE 5: Adolescents Source of Sex Education in Percentage

Source of learning	**Adolescents**
Peers	45%
Church	15%
Media	35%
Others	5%
Total	**100%**

4.4. Challenges Faced by P.C.E.A Ngecha Parish in Teaching Sex Education to the Adolescents

The researcher conducted interviews with the Parish Minister, Church elders and other departmental leaders who helped in evaluating the challenges; the P.C.E.A church in Ngecha parish is facing in addressing sex education. The challenges are as follows;

4.4.1 Challenges of sex education among the adolescents

The P.C.E.A church encounters some challenges when teaching sex education and the issue of sexuality have been associated with triggering sensitive and suspicion on the teenagers. As indicated earlier the teenagers are known to be shy while discussing sexual issues with adults. 80 out of the 90 church leaders interviewed reported that issues of relationships are personal. Because of fear of been misjudged and curiosity young people use condoms and contraceptives secretly and in some instances cases of pregnancy may not be rare to notice. The church should learn that some teenagers may choose not to engage in sexual activity in response to the faith they believe in.

The Parish Minister and Church Elders sited that lack of enough time was an issue of concern. The African culture was also a challenge as there are some African words used in sexuality that are a bit difficult to mention in public and more so to young people by older people. The church leaders and departmental leaders said that they would allow a trained person to conduct sex education to their teenagers as long as they conformed to their faith.

The Parish Minister, church Elders and departmental leaders interviewed noted that the church is silent on contraceptives and condoms but on regular bases they normally invite nurses and social workers to talk to the teenagers on HIV/AIDS and ABC lifestyle and the emphasis mostly been on abstinence. The church in Ngecha parish has a wealthy of professional people who can teach sex education to the teenagers so that they can build and develop into maturity.

4.4.2 Educators of Sex Education

The research indicates that those people who handle the adolescents are not trained on issues of sexuality. The P.C.M.F members and other leaders expressed that they are not well trained to handle adolescent sexuality. The Elders of the church and youth leaders are not trained theologically but are elected and appointed to hold offices due to their age and commitment to the church. Hence, they teach what they think the teenager understand education is. Out of the 60 church leaders i.e. Parish Minister, church Elders and youth leaders interviewed on 30% were trained in workshops, while 70% were not trained.

4.4.3 Sex Education Curriculum

There is no set curriculum for the church to follow when teaching sex education. 60 out of the 81 adolescents reported that the Elders and group leaders usually asks them to write questions on papers from where they will be able to address sexuality issues and would also decide on which topics to teach and which not to teach.

Lack of adequate sex education materials makes them to struggle with the teaching. Further, the church has no resource centre for sex education/ teaching materials. The findings also indicated that it is very difficult to teach sex education without teaching materials and all round curriculums if sex education is to be effective in P.C.E.A Ngecha Parish.

4.5 Summary

The research analyzed the effectiveness of sex education among the adolescents within P.C.E.A Ngecha parish and the way it affected the adolescent sexual behaviour within the church.The researcher discovered that the church in Ngecha has sex education programmes, but the church does not effectively, efficiently and does not emphasis on the programme as required. The reasons as to why the adolescents engage in risky sexual behaviours are because of lack of proper guidance and peer pressure influence.

The church does not allocate enough time for the teenagers to be taught sex education which is seen as unholy and unethical .The church leaders and departmental leaders reported that it is still a challenge for them to teach about contraceptives and condoms use because they think it is immoral for them to teach the adolescents. The adolescents are not normally available for consistent teaching. Further the church needs more formulated and well written sex education curriculum. Lack of adequate sex education materials and trained personnel on teenager sexuality are some of the challenges facing the church in Ngecha Parish. There is a need for the P.C.E.A Ngecha parish to put in place measure and strategies that will adequately address sex education among the adolescents.

In the next chapter, summary, conclusion and recommendation are discussed.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS.

5.1 Introduction

This chapter is a summary of the findings, conclusions and recommendation of the study

5.2 Summary of the findings

The purpose of the study was to show the dire need for effective sex education to the adolescents and why the church has authority and as the right institution which has the responsibility of teaching sex education to the teenagers.

Adolescents/ teenagers in the church are wrestling with sexuality issues and have nowhere to turn to. The African traditional sex education that was administered to young people is no longer there. Currently, with the issues of civilization and modernity has ruined the unit family and is no longer guiding the children on sexual morality. When the family is intact the church will stand .The teenagers are members of the church and in this context those ones in P.C.E.A Ngecha parish who need this services of sex education.However, there are adolescents who are deviants of sex behaviours in the church and the society at large even if they are guided.

The second chapter discussed on the literature review and theoretical framework used in the study. The chapter also presents Ngecha parish adolescents sex education and outlines its programmes.Chapter three discussed the Research Methodology used, qualitative research was carried out in Ngecha location, Limuru sub-county, Kiambu County.

P.C.E.A Ngecha parish was selected as the study area because it has three local churches with a total of 1,050 members. The researcher targeted 201 members. Study population, data collection, sampling technique and sample size, data processing and ethical consideration

were discussed. The researcher interviewed the adolescents boys and girls brigade children aged between 12 to 19 years, the Parish Minister, ordained church elders, youth leaders, boys and girls brigade officers and P.C.M.F members. A total of 81 Brigadiers were interviewed, 30 P.C.M.F members and a total of 90 church leaders were interviewed. The researcher used questionnaires, focus group discussion and interview to obtain data from the church.

Stratified sampling was used to obtain a sample that enabled the researcher to collect data. The collected data was analyzed and put into percentages and tables. Ethical considerations were considered.

In chapter four, the study analyzed effectiveness of sex education among the adolescents in P.C.E.A Ngecha Parish and established the challenges the church faces when teaching the adolescents. The study revealed that the church has sex education programmes, though the study found that the adolescents felt they their view needed to be incorporated in the discussion of the sex education, further the teens felt free to discuss sex issues with their peers than with parents; they are not free with their parents because they are harsh on them. The adolescents reported that they would be free to discuss sexuality issues with someone else who is well trained and equipped rather than the parents.

The study also established that there are many teenagers engaging in risky sexual behaviours in the church. 90% of the teenagers interviewed revealed that there are youths in the P.C.E.A church who engage in risky sexual behaviours.

The findings also revealed that in the P.C.E.A Ngecha parish there are many teens activities in addition to the adolescents sex education programmes which can keep the adolescents active and well socialized. These activities are sports, drills, camps, rites of passage programmes, retreats, seminars, catechism classes; where they discuss spiritual matters which are the core business of the church. In any case, all these events provide forums which the

church can use to teach sex education. Nonetheless, the church does not use this time to discuss and does not allocate enough time to teach sex education.

The church normally condemns boy-girl relation and the teenagers who get involved in risky sexual behaviour in church normally face church discipline. The church has continued to blame the teens, media and the devil who tempts the adolescents to sexual perversions. The church in P.C.E.A Ngecha does not teach the adolescents about the condoms and contraceptives topics instead it is viewed as immoral and unethical. The church has continued to preach on the word of God more than addressing real life issues affecting the adolescents though sex education, unfortunately sex education is still perceived as unspiritual.

The church leadership and the members seem not to have adequate knowledge on sex education and thus beat around the bush when teaching them. The adolescents feel that the church has not offered them adequate sex education and that the church does not understand adolescent predicament.

The study also established the challenges the P.C.E.A Ngecha parish is facing while teaching sexuality aspect. It was noted that there is no close connection between the youth and the leadership. Secondly, the adolescents are shy and are reserved on sexuality issues .

Additionally, it was pointed out in the study that the P.C.E.A Ngecha parish church does not have a well-defined sex education curriculum to follow and the lack teaching materials is also a setback. The research also discovered that majority of the leaders are not trained to handle sex education.

The study affirms that objectives 1, 2 and 3 are premises that the church has sex educations programmes for the adolescents and that the adolescents have engaged themselves in risky sex related behaviours in spite of the sex education programmes within their ridge. Therefore,

appropriate strategies are necessary in advancing the sex education programmes in Ngecha parish within the P.C.E.A church.

The study established that failure to have comprehensive and consistent sex education programmes with the P.C.E.A church will continue leaving a gap within the adolescent and in the church as a whole and that gap needs to be filled. Last but not least, the adolescents within the P.C.E.A church continue to struggle with their sexuality problems and it is a high time that the church wakes up and takes precautionary measures and put up measures that will unleash the mix up or the mess.

5.3 Conclusion

The research established that despite the P.C.E.A Ngecha parish having sex education programmes, the adolescents are still engaging in risky sexual behaviours .The information gathered showed that 85% of the adolescents interviewed agreed that there are many teens in the church who engages in risky sexual relationships. 75% indicated that these adolescents engage in sexual relationships because of lack of proper guidance and counselling. It was ascertained that many of the adolescents prefer discussing sexual matters with peer members and fear talking to their parents.

The researcher realized that the adolescents have other sources of getting sex education when the church does not offer effective or adequate sex education they have other sources of information. The church has many forums of teaching sex education; such forums include games, music & drama,festivals,catechism classes, retreats, seminars, rite of passage, workshops, camps and such forums can be used to teach.

The study also revealed that topics of condom and contraceptives are not taught to the adolescents, further the study indicated that for sex education to be more effective in the church, more time and consistency need to be emphasized. The church is encountering some

challenges when implementing sex education. The challenges are that the teenagers are shy and reserved hence hiding information of sexuality, this makes it difficult for the church to reach out of the teenagers.

Thirdly it was discovered that the church does not have exploit or well-rounded sex education curriculum and some aspects are left out and need to be followed. Sometimes, the adolescents are taught what is thought they need to know. Most of the sex educators are not trained hence leaving them unequipped for the task.

The study also found out that lack of teaching materials, which the adolescent proposed was of importance. 90% of the church leadership and group leaders admitted to the fact that the form of sex education offered to the adolescents is not quite enough to guide and counsel the adolescents on sexuality hence the continued menace of risky sexual behaviours among the adolescents in the church. The study was able to establish that there are sex education programmes for the adolescents. However, teenage pregnancies, guilt and shame are evident in the church.

The researcher gives some recommendations which will help the P.C.E.A Ngecha parish in addressing adolescent sex education.

5.4 Recommendations

On the basis of the findings ,discussions and conclusion of the study ,the following recommendations are suggested for the church to effect effective sex education to the adolescents within P.C.E.A Ngecha parish.

First the church to initiate and utilize more programme like rite of passage whereby in every rite of passage whatever the age there is a set sex education programme suitable for that age.

Discussing sex is also part of starting an open talk with a child. Expression of honesty and open communication between church leadership/ parents and children themselves when the

church engages itself in sexuality discussion the children from whatever the age will be ascertained that they are getting the right information. Correct information can protect children from risky behaviour as they grow up.

Sex education provides an opportunity to instil church and family values in any child. If sex education is handled and taught by trained and qualified personnel. Sex education should be interactive to ensure there is good rapport between the learner and the educator. It should be taught consistently and comprehensively. Therefore, it is the duty of the church to guide the teenagers on how to handle their sexuality in order to mould them to be what they desire to be in today and days to come.

Sex education to the adolescents should be to inspire them. Despite the church teaching abstinence only, the church ought to teach the adolescents on how to make right decisions, how to relate with members of opposite sex by so doing they will be in a position to gain self-esteem and act responsibly. The church should not relent on finding out what influences the adolescents into this deviant behaviour despite the effort by the church to teach sex education and addressing the matter.

The church then has a wider role in ensuring that the young people understands that sexuality is a God given gift and that sex should not be demystified. Teenagers will make slide concerning their sexuality due to the crisis as they identify themselves but then with the forums and activities in the church like open talks, bible trivia, debates, seminars, retreats should be used to address sexuality matters to the adolescents in a more comprehensive way

5.4.1 Training of the leaders and members

There is a need to train the leaders and members of the church on sex education. It can be done by inviting experts or the church to take youth workers and brigade officers to colleges. Members of the church also need to be trained on handling sexuality issues to their children

and thereby enabling them address sex education questions in a better approach. Formation of clubs could be developed for people to promote sex education in such clubs leaders would be in a position to invite speakers who are expert in that area, the speaker will help the adolescents develop life skills and enable them strengthen sex education in the church. This will equip and create awareness to the teenagers and will give them skills of facing challenges of sexuality.

5.4.2 Church, Adolescent Relationship

The Parish Minister, Elders and departmental leaders should thrive to initiate interactive forums with the adolescents. Since the church is a socialized society it should be free to discuss and answer questions on sexuality issues. The church leaders and parents should be role models to the adolescents in order to prepare them to be effective and reliable sex educators to be emulated.

There is a need for the church to nurture good communication skills between the adolescents and the parents, in order to allow free discussion. The church should encourage the adolescents to ask questions and be willing to listen as they talk about sex. Church leaders should not be embarrassed or shy off to discuss issues such as courtship, sexual abuse, contraceptives, pornography and homosexuality while addressing this, educators can use real life examples, statistics on HIV/AIDS, Media .Ndakwe, (2005, 24), and use of real examples from news and bring them out in form discussion , dialogue or answer –question forms.

5.4.3 Theological Application on Sexual Behaviours and Solutions

Indeed, the most difficult struggles faced by the church today involves the life application of bible principles in the context of various cultures of the World. Culture affects our behaviour to an extent that it is difficult to apply God's word in specific cultural settings which emerges up quite frequently in family issues especially in moral and sexual behaviours. Therefore,

how these teachings are understood, taught and applied in the church vary a great deal from one culture to another Sauder (2005:21) .

Christians needs to understand God's word correctly, its application to their lives, families, churches, communities and nations and therefore transform their culture in the process to move more closer to God. The church needs to practice acculturation in order to put its sex culture to the adolescents first before they condemn them for any sexual misdeed. The church can interact with the adolescents positively through teen's sex education that will help in adopting Christian sex culture. This can be done through selection and modification.

5.4.4 Policies from the Ministry of Education and Ecumenical Bodies

Despite the many controversies in the government and the churches on the issue of sex education, the ministry of education in conjunction with relevant stakeholders such as church should formulate clear policy and guidelines with regards of teaching sex education.

The stakeholders who are the government, the church and the parents should join hands in reinforcing and supporting sex education to the teenagers. Therefore, the Ministry of Education should probably initiate school based sex education training for teachers and attach such teachers to religious institutions to assist in teaching sex education. Sex education programmes should be included in the pastoral programmes in schools which should be taught by trained spiritual personnel on sex education.

5.5 Suggested areas for further research

A research on adolescent sex education in P.C.E.A church can be done in other Parishes, Presbyteries and other counties to investigate what causes the adolescents to engage in risky sexual behaviours in order to advise the church on sex education policies.

Further, this study recommends that further studies are required to ascertain the long term effects of sex education programs on knowledge, attitudes and the behavioural patterns of the

adolescents .Finally, it should access the value of different teaching approaches and program formats and probably collects information that is needed for programs modification and in the end this and other students will enhance guidance and counselling services among the adolescents and the whole society.

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APPENDICES ;

Appendix I: Questionnaires for the Adolescents

The following is a questionnaire that was aimed at collecting information on your own attitude and opinion towards sexuality issues.

Please tick ( ) the appropriate answer.

Age ……

Sex …….

Level of education

1. Do young people of your age engage in sexual activities? Yes ( ) No ( )
2. At what age do you think should adolescents have a boy/girl relationship? Below 12 yrs. ( ) 15 to 17 ( ) 18& above ( )
3. What makes young people have boy/girl relationship? Personal choice ( ) Peer pressure ( ) External pressure ( )
4. Why adolescents engage in sex? Peer pressure ( ) Lack of guidance ( ) Others (indicate)
5. Do you know if there are adolescents in your church who engage in sexual intercourse? Yes ( ) No ( )
6. Are there girls who become pregnant while they are active church members? Yes ( ) No ( )

7. Have you encountered any adolescent in the church who has been tested for STI & HIV/AIDS? Yes ( ) No ( )

8. Do you comfortable discuss sex issues in the church? Yes ( ) No ( )

b. If yes, where do you feel comfortable?

Youth ( ) Boys & Girls Brigade ( )

Catechism class ( ) Rite of Passage ( )

c. If no, why are not comfortable? Give reason

9. Who else do you discuss sex issues comfortably? Peer ( ) Mother ( ) Father ( )

10. Have you ever heard about sex education? Yes ( ) No ( )

b. if yes, where did you learned from? Church ( ) Parent ( ) Media ( ) School ( ) Peer ( )

11. Does your church have programmes for the adolescents? Yes ( ) No ( )

12. Do these programmes have sex education? Yes ( ) No ( )

13. Are you comfortable asking questions in the church while discussing sexuality? Yes ( ) No ( )

b. If no, why are you not comfortable? For of being judged ( )

Fear of discrimination ( )

Fear of stigmatization ( )

14. Do you feel you need sex education in the church? Yes ( ) No ( )

15. How would you want sex education handled in your church?

Use of materials ( )

Discussion ( )

Answer/question ( )

Argument ( )

All the above ( )

16. How often would you want sex education be taught? Annually ( ) Monthly ( ) Never ( )

Thank you

Appendix ii : Focus Group Discussion Question for the Adolescents .

1. How do you understand the word sex?
2. Why/What do you think makes the adolescents engage in risky sexual behaviors?
3. Whom do you discus sexuality issue with? Why?
4. How often do you discus sex issues? Where? Why?
5. What kind of sex aspects should adolescents know?
6. How open do you discuss sex issues in the church? If not, why?
7. What kind of sex education does your church offer to you?
8. What sex programmes would like your church include in its activities?
9. What does your church teach aout contraceptives?
10. Do you think the sex education offered in the church is adequate?

Appendix iii ; Interview Guide for Elders, Boys and Girls Brigade Officers and Other Departmental Leaders on Exploring Issues of Sexuality in the Church.

1. Who is in-charge of Boys & Girls Brigade in the church?
2. What are the activities in your church that addresses adolescent sexuality issues?
3. What do you think about the boy/girl relationship in the church?
4. Does your church hold sex education discussions with the adolescents? If so, how often?
5. Does your church judge/ rebuke/blame the adolescents who engage in irresponsible sex behaviours?
6. Are there strategies that you feel the church can incorporate while teaching sex education?
7. In your own opinion, whom do you think should teach sex education in your church?
8. Why do you think there is prevelance of adolescent engaging in risky sexual behaviours among the adolescents despite the church teaching sex education?
9. What are the challenges of teaching sex education in your church?
10. In your own opinion, do you think the church is adequately prepared to offer sex education to the adolescents?
11. How do the adolescents respond while teaching sexuality?
12. How does your church react to those adolescents who impregnate and girls who become pregnant?

Appendix iv: letter of Introduction

JAMES KARIUKI MBARACHU,

ST PAUL'S UNIVERSITY

P.O BOX PRIVATE BAG,

LIMURU.

Dear Respondents

RE:EVALUATION OF SEX EDUCATION TO THE ADOLESCENTS

I am pursuing a Master's Programme in Theology at St Paul's university Limuru, specializing in counselling Psychology.
As part of my study, I am carrying out an evaluation of the sex-education from church leaders, youth leaders, Boys and Girls Brigade officers, P.C.M.F Members and Adolescents within P.C.E.A Ngecha Parish within Ngecha Presbytery .You have been selected for this purpose and I kindly request you to fill in this questionnaire, your genuine response will be highly appreciated and high level of confidentiality will be considered.
The information obtained here will be purely used for academic purposes.
Thank you in advance

Yours Sincerely

James K.Mbarachu

St Paul's University MTH Student

Presbyterian Church of east Africa

NGECHA PRESBYTERY, NGECHA PARISH

P.O BOX 63, NGECHA

4/08/2016

JAMES KARIUKI MBARACHU
ST. PAUL'S UNIVERSITY
P.O BOX PRIVATE BAG-00217
LIMURU

RE: RESEARCH AUTHORIZATION

Reference is made to National Commission for science, technology and innovation letter Ref No. NACOSTI/P/16/81011/12672 of 25th June 2016

You have been authorized to conduct research on investigating the effectiveness of sex education to the adolescents within P.C.E.A Ngecha parish in Limuru sub-county in Kiambu County, Kenya

Please accord him necessary assistance

Rev. Hiram Githaiga
Parish Minister Ngecha Parish

C.C

: Session Clerk-Ngecha Parish
: Youth Chairperson
: Boys &Girls Brigade Chairperson
: P.C.M.F Chairperson