

**THE BREAKDOWN OF SOCIETAL NORMS, PRACTICES AND THE  
TRANSFORMATION OF ADOLESCENT SEXUAL BEHAVIOR: A CASE  
STUDY OF LANG'ATA WARD, KENYA**

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REQUIREMENTS FOR THE DEGREE OF MASTER OF SOCIAL WORK  
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**2013**

### **CERTIFICATION**

The undersigned certifies that he has read and hereby recommends for acceptance by The Open University of Tanzania a Dissertation entitled The Breakdown of Societal Norms, Practices, and the Transformation of Adolescent Sexual Behaviour: A case study of Lang'ata Ward; Nairobi County, Kenya in fulfilment of the requirements of the award of degree of Master of Social Work.

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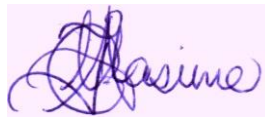
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Signature

26<sup>Th</sup> December, 2013

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Date

## **DEDICATION**

This work is dedicated to my beloved Mother; Margaret M.A. Masime who has been the ever faithful prayer warrior in my life, the source of my inspirations, strength, joy and laughter. My Mummie, thank you ever so much for your undying love, the unwavering faith in my academic abilities, the tough love and understanding, all of which gave me the strength to go on. Especially, during the year 2012; when I cried bitterly and actually gave up on this academic fight. I am forever grateful for the unending support and encouragement that you gave me throughout the entire period of the preparation of this research paper.

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## **ABSTRACT**

The main objective of the study was to examine the breakdown of societal norms & practices, vis-à-vis the transformation of adolescent sexual behaviour in Lang'ata ward; Kenya. This was mainly a qualitative study with the major methods of data collections being in-depth interviews, focus group discussions and documentary evidence. Quantitative data, collected through questionnaire method was used to supplement the qualitative data. Study findings revealed the breakdown of societal norms and practises and the initiation ceremonies that were used to prepare and educate the youth on issues of their sexuality have lost their value and in some instances do not exist completely. Thus youth in the Ward are not properly guided on their sexuality and many do not discuss the subject as they believe that it would be interpreted as evidence of sexual involvement. Findings also indicate that religious institutions hamper the dispensation of sex education and their unwillingness to accept changes, new ideas and the global sex culture is very devastating for their members. Thirdly, study findings indicate that the sexual socialisation process is conducted tutors and counsellors in schools unlike in the traditional years where elders took full charge of the process. Hence, the study concluded that, owing to the breakdown of societal norms, practices in Lang'ata Ward, adolescent sexual behaviour has greatly transformed and youth engage in risky behaviours such as homosexuality, lesbianism, transactional sex, live sex shows with multiple partners. The study recommends the formulation of appropriate intervention strategies, the availing of reproductive health information and guidance & counselling for the youth; so that they can make informed choices vis-à-vis their sexuality. Forums where parents can learn about parental-child/children communication and attitude change in relation to youth sexuality would be extremely beneficial.

## **LIST OF ABBREVIATIONS AND ACRONYMS**

AIDS	Acquired Immune Deficiency Syndrome
CUEA	Catholic University of Eastern Africa
HIV	Human Immunodeficiency Virus
IASSW	International Association of Schools of Social Work
KDHS	Kenya Demographic and Health Survey
NACC	National AIDS Control Council
NASCOP	National AIDS and STI Control Programme
NPC	Nairobi Pentecostal Church
ISW	Institute for Social Work
PSI	Population Service International
PSHE	Psycho-Social Health Education
STD/STI	Sexually Transmitted Disease/infection
UKAID/DFID	Department for International Development
USAID	United States Agency for International Development
UNICEF	United Nations Children's Education Fund
VSO	Voluntary Services Overseas
WHO	World Health Organization



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## CHAPTER ONE

### 1.0 INTRODUCTION

Adolescent sexuality, behaviours and their consequences are a concern for many Sub-Saharan nations including Kenya. Many young people are falling prey to unwanted pregnancies and acquiring STD's/STI's as well as HIV and Aids. As a result researchers have recorded massive school drop-out rates, juvenile delinquency, and very high rates of sexually risky behaviour with a significant percentage of adolescents become sexually active prior between ages 15-19. Sexuality education is also viewed by the society as a something that would increase sexual activity as a viable option in the lives of many youth as some programs actually encourage sexual activity as a normative behaviour. Thereby encourage naive adolescents who might not have otherwise considered it. Many adults also view sexuality education as inappropriate prior to adulthood and/or marriage as it would increase rates of adolescent sexual activity. Adolescence and sexuality is therefore, seen as a stage of great instability for the young person (Kirby *et al*, 1994).

In traditional Kenyan societies talks on sexuality were considered a taboo and was often discussed in hushed tones and negatively influenced by fear. Additionally, teachings and stern warnings concerning sexual matters remained very pronounced as did actions, thought patterns, and attitudes which were founded on specific ideologies. However societies differed greatly in terms of the cultural regulations on sexual behaviour and the vigour with which they were enforced. In some cultures, pre-marital sex was encouraged because pregnancy allowed for the determination of the fertility of potential marriage partners; while in other cultures, it was strongly

discouraged especially for girls as virginity was highly prized (Paige and Paige, 1985; Whiting, Burbank, & Ratner, 1986). Grandparents, parents, aunts, or close relatives collectively offered sexual socialization at home and ideologies such as societal norms and practices (the commonly accepted behaviours), customs, crafts, and religious beliefs as well as the Traditional values (the moral principles and beliefs) that guided the community, were imparted (Fuglesang, 1997). With the onset of the 21st Century however, the sexual socialisation as a process is offered without systematic instruction from reliable adults (Fuglesang, 1997) as most parents and even the church, are today protesting against sex education. Equally, many cultural practices have become irrelevant, obsolete, and/or out-dated as discussed herein.

### **1.1 Background of the Study**

According to the World Health Organization's (WHO) definition, adolescents are those between the ages of 10 and 19 years. According to Asia (2004), adolescence is a period of opportunities and challenges, which may result in diverse experiences. Such experiences can be very traumatic and may habitually lead to the engagement in high-risk sexual behaviour. These behaviours include inconsistent condom use and sexual intercourse with multiple partners are relatively common among adolescents and youth in urban areas (Brook, D.*et al.*, 2006) and result in unplanned pregnancies as well as the contraction of STD's/STI's and HIV and AIDS.

In Kenya today, although there is the collective adoption of notable changes in sexual behaviours; substantial unsafe sexual behaviour still persists among the youth. For example, condom uses remains sub-optimal among adolescents and/or youths



and many of them continue have multiple sexual partners (NASCOP and NACC, 2012). Many also continue to engage in varied risk behaviours such as lesbianism, homosexuality, vaginal, oral and anal sex (Kazaura and Masatu, 2009) and Kerre, (2011) points out that:

*Upcoming generations have missed the requisite phases that our forefathers underwent and therefore disregard traditional values that treated sex as an integral aspect of a person's dignity.*

*Sex is being used as commodity for entertainment or obtaining of personal items and status, because of Africa's inability to handle socialization. We have copied the west more than any other continent, thus aped western values to our detriment.'*

What's more, many high school and university students in the country have become prostitutes and high priced escorts by night for rich and wealthy men. For example, an article in the *Sunday Nation* dated July 3<sup>rd</sup> 2011, highlights how a 15 year old girl has a list of well-paying clients. At the close of every term, she tells her parents that she performed dismally compared to the last term and needs tuition. Her large-scale farmer parents in the North-Rift part of Kenya gladly send her the enrolment fee needed and pay for her hostel accommodations. As it turns out, there are no classes rather she spends the two weeks reconnecting with her clients (Keere, 2011).

Kenyan neighbourhoods and estates have also become an influencing factor for changes in sexual behaviour and many adolescents are frequently exposed to situations that allow for their participation in risky sexual behaviours. An article by

Odongo, (2013) reveals shocking details of how youths within Lang'ata Ward participate in 'Live sex' shows and discloses that:

*Video dens are 'broadcasting' live sex shows and residents pay as little as Ksh.150 to watch men have sex with young girls. The shows begin after 11pm and all lights are switched off save for a lone bulb hanging over the stage. Sessions last for at least 15 minutes and people have to pay another Ksh.150 to watch the girl have sex with a second man. The girls are paid Sh300 per session and have no say as to whether a man wears a condom or not. It is the man's decision.*

It is from the above scholarly works and mentions of societal changes and breakdown of norms, values and practises coupled with the erosion of the sexual socialisation process that the researcher decided to conduct this study. Hence this study will add knowledge on the general effect of the breakdown of societal norms, values and practices on adolescent sexual behaviour.

### **1.1.2 Social Work and the Kenyan Society**

Social work as a profession promotes social change, problem solving in human relationships, empowerment, and liberation of people to enhance well-being as well as intervening at the point where people interact with their environment (IFSW/IASSW, 2001 as quoted in BASW, 2002, p. 1). Social workers work to influence government policy through either direct involvement in the government, or through public advocacy, in an effort to improve the economic and social conditions

of marginalized groups in our society; i.e. the elderly, children and youth, low-income families and individuals, racial and ethnic minorities, and the disabled (ISW, 1980).

Social workers in Kenya are supposed to play an important role of resolving issues and problems that are related to aspects of life or the society. Such as threats to the very livelihood of the society e.g. poor housing conditions, unemployment, prolonged serious illness, unwanted pregnancy, juvenile delinquency, risky sexual behaviours as well as the use, misuse and abuse of drugs. However, there seems to be some laxity on the part of Kenyan social workers; owing to the risky sexual behaviours of many youth in the country as well as in the area of study. Therefore as a Social worker, the researcher wanted to investigate the reasons for the changes in adolescent sexual behaviours, emergent cultures and ultimately find out if the breakdown of societal norms, values and practises as well as the transformation of the Kenyan societies is to blame for the changes in sexual behaviour; as witnessed with Lang'ata Ward and in the country as a whole. Thereby determine the size, distribution and severity of sexually risky behaviours among adolescents.

## **1.2 Statement of the Problem**

Adolescent sexuality in Kenya has raised a lot of eyebrows in view of low contraceptive use, unplanned pregnancies and sexually transmitted infections including HIV/AIDS contractions (Blanc and Way, 1998). Studies on sexual behaviour and the determinants of sexual activity during adolescence reveal important differences related to gender, race/ethnicity, and socio-economic status. In

many parts of the country sexual socialization has been replaced by formal education and in fact, it is now accessible through social institutions such as the state and school.

For a country that is rapidly undergoing technological advancement and increased connectivity; the youth are confronted with sexuality issues on a daily basis through television, radio, music, newspapers, magazines, advertisements, dressing, etc. Further there is the lack of knowledge about sex, declining cultural and religion influences, urbanisation, as well as the changes in the sexual socialization process that ensured the education of youth and preparation for sexual roles. This does not make things any easier for the adolescent, rather it only leaves them with very little hope or opportunity of understanding their sexuality (Kangara, 2004).

Resultantly, sexual activity among Kenyan youth is today characterized by serial monogamy (one partner after another) liaisons that are brief, easily replaced and by the time a person is ready to consider settling into marriage, they have already experienced many partners. Sexual activity has also become very normative and many youth who are maturing early are initiating sexual intercourse at a much younger age and practises such as transactional sex have become very widespread. For example a study at a truck stop in Mlolongo area; Athi River, revealed that 78% of girls (aged 15-19) engaged in transactional sex (Nzyuko *et al.*, 1997).

Similarly, studies show that the median age at first sexual encounter for Kenyan boys is 16.8 years, compared to 16.7 years for the girls; with 44% of girls, aged 15-19

years reporting to have had sexual relations (Mensch *et al.*, 2001). With specific reference to adolescents in high-poverty urban areas, it has been found out that a significant proportion of youth engaged in risky sexual intercourse (Barone *et al.*, 1996; Lackey & Moberg, 1998; Smith, 1997) and in this new period of independence, sexual relationships prior to, and not linked to, marriage have become more widespread. Many adolescents are not able to fully assess the potential consequences of their sexual behaviour and do not fully realize the risks they are taking (Webb, 1997).

In view of the above discussion, it is clear that more research is needed to generate information on adolescent sexual behaviours versus societal transformation so as to understand how teenagers in the country and Lang'ata Ward behave sexually. Thus familiarise oneself with the sexual decisions that they make. Hence, this study aims at providing more information on the association between risky sexual behaviours and the breakdown of societal norms, values and practise. Information which in turn, can be used to prevent sexual problems related to adolescence in Kenya.

### **1.3 Objectives of the Study**

The general objective of this study was to examine the breakdown of societal norms, practices versus the transformation of adolescent sexual behaviour in Lang'ata ward, Kenya.

The study had the following specific objectives:

- i. To examine the breakdown of societal practises versus the individual and social factors influencing adolescent sexual behaviour.

- ii. To investigate the extent to which adolescents are free to discuss their sexuality with their parents, teachers and religious leaders.
- iii. To identify the norms, values, perceptions and the role of the media with regards to adolescent sexual behaviour.

#### **1.4 Research Questions**

The study was guided by the values, norms, and practices that the youth acquire and how these influence their sexual behaviours. The study's research questions were:

- i. What are the norms, values and perceptions that adolescents have in relation to their sexuality?
- ii. What are the challenges that the youth face in regards to their sexuality?
- iii. What is the role of the media in influencing early sexual entry among the youth?
- iv. Do adolescents freely discuss problems arising from their sexuality with their parents, teachers, and religious leaders?

#### **1.5 Significance of the Study**

It is hoped that the findings of this study will add new knowledge to the existing information on adolescent sexuality and that findings will provide guidelines to parents who are raising adolescents and enable them to understand the sexual problems faced by their children. Hence be in a position to come up with possible intervention strategies to stem risky and/or unsafe sexual behaviours and relations.

The findings of the study will also be beneficial to school administrations that can use them to understand the values, norms, and practices that influence adolescent

sexual behaviours. Thus, be in a more informed position to craft policies geared towards the minimization of early sexual entry.

The Government of Kenya may also use the findings of this study to craft intervention policies to be used by the youth, inculcated through sexual education into the school syllabus or through the introduction of community based programs.

Finally, Non-Governmental organisations and Christian Based Organisations can use this study to formulate strategies, on address communication and discussion of sexuality between youth and their parents and/or religious leaders. Thus, reverse the trend of risky and/or unsafe sexual behaviours and relations among youths.

## CHAPTER TWO

### 2.0 LITERATURE REVIEW

#### 2.1 Introduction

This chapter provides the views of various authors and offers the reader a hands-on analysis of the theoretical concerns related to the problem. The literature review also sets the foundation of this study as it includes the literary works of various scholars, with the aim of showing what has been discovered and what has not. It also presents the theoretical framework and theories used to interpret the data and the rationale for the use of the theories and hence lay the foundation and/or a basis for further research.

#### 2.2 Definitions

**Adolescence:** According to the WHO (2004), adolescence is the age bracket between 10-19 years and is one of the levels of human development (a transition from childhood to adulthood). It is characterised by a time of self-discovery, physical & cognitive development coupled with experimentations. For purposes of this study, adolescents will refer to persons aged 13-19 years.

**Sexuality:** Sexuality in this study refers to the broader context of adolescent reproductive health encompassing puberty, emotional maturity, gender roles and sexual health (Maslow *et al.*, 1992).

**Culture** is a system of social controls that shapes people's behaviour, attitudes and standards while laying the founding principles for its members. Culture gives unique identities, sets ideals, principles, and values and is the invisible link that binds people



of a community together. It is characterized by Oral Traditions (myths, origin fables, folklore, history, genealogy, folk remedies, singing, dancing and storytelling), Arts and Crafts ( sculpture, paintings, pottery, ceremonial and religious headgear, ritual articles, musical instruments, weapons and dress), Religion and Beliefs which are the spiritual in nature and Food (VSO, 2010).

**Adolescent sexuality:** This refers to the sexual feelings or behaviour characterized by sexual desire, which becomes evident at the onset of puberty (Freud and Maslow *et al.*, 1992).

**Sexual problems:** According to the Functional Adolescent Sexuality Theory (FAST) sexual problems refer to inappropriate sexual behaviour as socially constructed by the society in relation to sexuality (Hunter *et al.*, 2003).

**Sexual behaviours:** This refers to behaviour which is sexual and may include vaginal or anal penetration, oral penetration of the mouth, masturbation, homosexuality, transactional sex, lesbianism or multiplicity of partners (Hunter *et al.*, 2003).

### 2.3 Overview of Adolescent Sexuality

The involvement in sexual activity is a behaviour emerging from human development. During adolescence, it is the youth cultures that seemingly define what is male or female and the environment in which a person is in, contributes significantly. This therefore means that individuals are genetically predisposed to

engage in relatively indiscriminate sexual behaviour as a response to contextual stress or insensitive rearing within their environments. However, those from sensitive environments may defer sexual behaviour and establish enduring pair bonds in adulthood. Thus, whilst nurture determines the direction of sexual behaviour and/or relations, nature determines the likelihood that, and the extent to which, an individual is influenced by a particular set of environmental conditions and hence sexual behaviour (Belsky, 1984).

Family values, societal cultures, taboos, religion and social controls; also influence the expression of sexual desire, attitudes about sex as well as personal experiences among adolescents. Religion is also linked to adolescent sexual behaviour and youth who have no religious affiliation, are most likely to initiate sex as teenagers (Forste and Heaton, 1988) while those who belong to churches that promote abstinence, are least likely to have sex (Miller and Olson, 1988). Greater religiosity, as indexed by frequency of church attendance and perceived importance of religion, is also associated with the postponement of intercourse (Cvetkovich and Grote, 1980; Jessor *et al.*, 1983) as cited in Crockett *et al.*, (2003).

Cultures also influence sexual entry. For example, a prohibitive sexual culture would strongly disapprove of all sexual relations outside of marriage; while a moderate sexual culture would tolerate non-marital sexual relations with a regular and/or with more than one partner. On the other hand, a permissive culture would tolerate multiple casual relationships, to the point of exchanging sexual intercourse for money, gifts and/or having sexual intercourse with strangers (Crockett *et al.*, 2003).

Most studies also show that parental control impact positively on adolescent sexual activity and as such better, monitoring is typically associated with the postponement of intercourse (Jacobson and Crockett, 2000) or less frequent intercourse (Benda and DiBlasio, 1994).

Consequently, cultural and religious proscriptions against non-marital sex are counter balanced by permissive attitudes reflected in the media and in the values of many adults. These competing perspectives co-mingle and create a situation where adolescents are exposed to sexual material in settings of daily life but are given inadequate preparation for responsible behaviour in sexual situations (Crockett *et al.*, 2003).

Therefore, the belief by many scholars that studies on sexuality and sexual practices among adolescents in sub-Saharan countries are definitely an important stage towards understanding and fighting against the outcomes of risky sexual behaviours that leading to unwanted pregnancies and STI's/STD's including HIV and Aids (Simbayi *et al.*, 2005 and Konings *et al.*, 1994).

### **2.3.1 Factors Influencing Sexual Entry**

According to Varghese *et al.*, (2002), adolescents probably become sexually active as a result of:

- i. Community risk factors (e.g., low rates of educational attainment, high unemployment rates, community poverty and high crime rate).
- ii. Family risk factors (e.g., single parenthood, changes in parental marital status, low level of parental education and income).

- iii. Poor parental support, lack of parental supervision, mother's age at first sex and first birth, single mother's dating, and cohabitation behaviours.
- iv. Lack of attachment to religious institutions, alcohol or drug use, emotional distress (e.g., depression, suicide ideation).
- v. Permissive parental attitudes about premarital sex or teen sex, (e.g., older sibling's early sexual behaviour, and age of first birth), as well as risk factors related to peer attitudes and behaviour (e.g., low grades among friends, sexually active peers).
- vi. Individual risk factors related to the adolescents themselves, which include biological factors such as older age and greater physical maturity, hormone levels); the attachment to and success in school (e.g., poor school performance, lack of plans for the future).
- vii. Characteristics of relationship with partners (e.g., early and frequent dating), sexual abuse (e.g., history of being sexually abused), sexual beliefs and attitudes (more permissive attitudes toward premarital sex).

The above often conflict with traditional norms, practices and challenge the control of the older generation over young people's sexual, and reproductive choices. Additionally, with the changes in societal structures, the adolescents are rejecting laid down conventional sexual norms and practices and many find themselves immersed in multiple layers of social and informational networks. These convey mixed messages about sexuality and gender whilst exposing the youth a wide range of confusing attitudes and beliefs that are contradictory in relation to sex and sexuality (Kourtis *et al.*, 2006) and Nyanzi *et al.*, (2000); Nnko and Pool (1997) as well as Komba-Malekela and Liljestrom (1994), on the other hand state that:

*Although adolescent motivations for engaging in relationships with older partners are mainly financial; some girls reported that they also enjoy the pleasure of sexual activity with older partners who are more experienced.*

### **2.3.2 Studies on Adolescent Sexuality**

Findings from the UNICEF Global databases (2005-2010), show that unlike their male counterparts, adolescent girls are more sexually active and it is the males who control the conditions of sexual intercourse as well as condom and contraceptive use. This is supported by Béné and Merten (2008), who argue that:

*Girls are not likely to insist on condom use as the suggestion would jeopardize their goals for the relationship, including the receipt of money and gifts. Others do not insist on condom use because of social norms and lack of self-perceived risk of HIV.*

Luke and Kurz (2002), share the same view with the above authors as follows:

*However, once in a sexual partnership, adolescent girls are less able to control sexual practices. Men control the conditions of sexual intercourse, including condom and contraceptive as well as the use of violence.*

Studies by Mensch *et al.*, (2001), also indicate that among unmarried adolescents, 31% of the boys and 24% of the girls were sexually experienced and their relations started at a significantly younger age. These relations were as a result of several reasons including being coercion, to show love, peer pressure or plainly out of curiosity. While 15% of these adolescents reported having multiple sexual partners and these relationships were with significantly older partners. 43% of the girls interviewed, experienced coerced or forced first sex coupled with threats or physical force. Handicap International, Save the Children, WHO and Groce, (2004), studies as cited in a report by The UN, Department of Economic and Social Affairs, Population Division study (2011), support the fact that that a large proportion of girls aged 15-19, experienced sexual violence while in relationships.

### **2.3.3 Adolescence in Sub- Saharan Africa**

Sub-Saharan Africa is home to the largest proportion of adolescents and 23% of the region's population is aged between 10-19 years. In addition, adolescent sexual behaviour is rapidly becoming a critical and problematic issue in the region and available literature depicts adolescents as passive victims of the larger structural and cultural factors; which shape their risky sexual behaviours. Unlike in the previous years, many adolescents unmistakably engage in risky sexual behaviours and openly embrace varied sexual practises (Phillips & Malcom, 2006). For example, with specific reference to data on sexuality and sexual practices Kazaura and Masatu (2009), argues:

*Sexual activities are increasingly changing from the cultural point of view that they used to be and unmarried adolescents now experience several pre-marital sexual practices.*

Similarly studies show that the Traditional modes of sexual education have become substantially weakened and continue to be eroded. The significance of initiation rituals and the teachings of elders have also lost their value, and there is a decline in familial control over the behaviours of adolescents in Kenya and throughout the region (Gage, 1998; Webb, 1997). Considerable attention now focuses on these adolescent sexual behaviours, as friends have become the key source of sexual information (Hoffman and Futtermann, 1996), as many now view adolescent sexuality as something that must be controlled and restrained.

#### **2.3.4 Adolescent Sexual Behavior in Lang'ata Ward**

The literature reviewed from Kenya Demographic and Health Surveys (KDHS) and other studies indicate that a substantial proportion of youths in Kenya (actually more than 50%) were sexually active and initiated intercourse between 13 and 14 years of age, on average. These studies and surveys revealed that adolescents' knowledge of the risks involved in early and unprotected sexual activity does not necessarily reduce their risky sexual behavior (Ajayi *et al.*, 1985).

Lang'ata ward (the study site) is to home 117,542 youth; approximately 67% of the entire populace and 43% are aged below 19 years (Population Census, 2002). Many often migrate from rural to urban areas and the first point of entry for them is the Kibera slum dwelling area of Lang'ata Ward (Garenne, 2003). Now, with such a large percentage of the youth in one place, no one can be blamed or held responsible for the corruption of their minds, their deviant behaviours or for what they acquire in relation to their sexuality. Furthermore, their sexual behaviour is rapidly becoming

something of concern (KDHS, 1998) and sadly, despite this high percentage in population, issues of the sexuality of these youth are not dealt with openly (CBS, 2004).

Studies also show that among unmarried adolescent girls, those living in the slum dwelling area of the ward; characteristically have sexual experiences earlier than their peers as compared to those living elsewhere within Lang'ata Ward. Many of them engaged in risky sexual behaviours with very little regard for their health, the dangers, as well as the consequences of their improper and unguided sexual behaviours (KDHS, 1998), largely due to the fast changing and the complex social environments that they live in.

### **2.3.5 Societal Practices, Values, Norms Guiding Sexual Behavior in Traditional Kenya**

Cultural practices always went hand in hand with in taboos & teachings (Silberschmidt M., Rasch V., 2001; Bamba C.S., 1999; Lydie N., *et al.*, 2004) and sexuality and sexual practices differed in context because of the socio-cultural and environmental variations that existed within many African societies. Sexual socialization began at the onset of puberty, and had strict social as well as physical control measures, instituted for the sexual behaviour of the young people.

This process was characterised by circumcision or/and periods of initiation, accompanied by instruction and prepared young people for their adult roles, educated them on marital responsibilities, child rearing and the consequences of sex (Pacheco-Sanchez *et al.*, 2007).



In the Kenya context, the elderly actively participated in these ceremonies as they were momentous occasions both socially and individually. Thereafter an individual became a full participant in society and received admission as full members of the society beyond the scope of the village and their families. Examples of these rites of passage include '*Ng'ado Nyangi*' (removal of six lower teeth) among the Luo, '*Khuminya and Khulitsa circumcision*' among the Abaluhya, the '*Irua Circumcision*' among the Atharaka and Agikuyu as well as '*Okwaroka*' among the Abagusii from Western Kenya; for both boys and girls. Among the Miji Kenda and Swahili peoples initiation ceremonies were big celebrations just like weddings or Idd and took place in forest like places, very early in the morning at about 4 a.m. and were done by a traditional professional doctor well known to the community and boys aged 4 -10 years were circumcised (Kenyatta, 1965; Hilgard *et al.*, 1975; Gyepi and Garbrah, 1985; Akong'a, 1988).

In their entirety, these rites of passage firmly proscribed indiscriminate sexual behaviour among the youths and went hand in hand with institutionalized systems of punishment. There were also controls that safeguarded the sexual behaviour of adolescents until when they entered into marriage. For example, the Abagusii culture never permitted pre-marital sex, had very well organized yet informal institutions of disseminating sex education and these controlled the sexual behaviour of the young people. Consequently, the effects that accompany early and irresponsible sex involvement were minimal (Kenyatta, 1965; Kalule, 1987 and Akong'a, 1988).

Secondly, there were guidelines that governed marriage which was considered very sacred, as it represented the transition between childhood and adulthood whilst

bringing two families or tribes into one family unit. Divorce or separations were rare and marital problems were discussed or solved in the presence of kinsmen from either families or even entire villages. When boys and girls were deemed ready for marriage, they were told which families or clans to steer clear of when choosing a partner; as the concept of family was a very important unifying factor in pre-colonial African communities. This was done to prevent incest or hereditary diseases such as madness as well as heritable behaviours such as being a witch, thief, murderer, etc. that could 'destroy' their generational trees. It was also not uncommon for a boy/girl to be betrothed even before his/her birth and most of the time he/she married or was married off to someone he/she barely knew. Many believed that after the wedding, the couple would learn to love and appreciate one another as the years went by (Akong'a, 1986).

Further, according to Kioli *et al.*, (2011), grandmothers provided induction into sexuality matters and the young maidens were trained to be good wives. In some communities, young brides learnt secret codes and/or languages that enabled them engage in conversations with other married women and keep certain information from their husbands. Norms of female behaviour were traditionally imparted to the young girls, who were cautioned against pre-marital sex and pregnancy as well as how to fulfil the roles of a good wife and mother. Boys also received coaching on virtues pertaining to relationships, responsibilities, and sexual behaviour; from their grandfathers. They were equally inducted into respect for self and others in regards to sexual morality, control until marriage and also underwent periods of learning about respect for girls.

Although there was great variability in sexual practices, societal norms and practices were fundamental in guiding adolescent sexual behaviour and Fuglesang (1997), points out that:

*Sexuality served as a source of relations of kinship and affinity  
thereby the basis of solidarity, reciprocity and co-operation.*

### **2.3.6 Factors Influencing Sexual Behavior Change**

According to Hoffman & Futtermann (1996), adolescent sexual behaviour change has been attributed to several factors such as:

- i. The ambivalent attitudes that many adults hold towards young people,
- ii. The view that adolescents are immature, untrustworthy and
- iii. The difficulty adults have in acknowledging adolescents as sexual beings.

Other factors include, first and foremost, the fact that adults primarily believe that young people are naturally sexually promiscuous and giving them information about sex only makes them more active. Secondly issue such as the collapse of traditional mechanisms of socialization, coupled with the lack of parental controls and changes in the parental roles of the provision of appropriate sexuality related information also means that many youths are greatly misinformed. Furthermore, the cultural practices and traditional communication networks that formed the framework of sexual behavior among adolescents no longer exist (Friedman, 1993).

Also peer pressure influences sexual attitudes during adolescence and many engage in risky sexual behaviours majorly to avoid ridicule or shame. For example, a study

carried out by Wamoyi (2010), shows that boys who had not had sex by age 15 were ridiculed and a 19 year old explained the reason why he first had sex at age 11:

*Due to the pressure, I was getting from youth who already had begun having sex. Friends laughed at me and said that I was afraid to seduce girls, or that I was impotent.*

Similarly, the same study shows that young women have far fewer economic opportunities compared to their male counterparts and thus use sex as a critical economic resource as encapsulated by an 18 year old woman as follows:

*What use is pleasure when there is no money?*

The above is supported by Ellis (2007), who argues that females rarely earn enough money independently, and transactional sex is one of few options for acquiring money or goods and . Ayikukwei *et al.*, (2008) and Maticka-Tyndale, *et al.*, (2005), agree with this by stating that in the Lake Victoria region of Western Kenya, females trade sex to obtain fish to eat and sell, thus sex is often a requirement for solidifying these business relationships and Caldwell *et al.*, (1989), points out:

*A girl would feel humiliated and disrespected if she received nothing for engaging in sex.*

Luke N. (2005), on the other hand states:

*Many of these sugar daddy relationships are often characterized by large age and economic asymmetric between partners in Sub-Saharan Africa.*

According to Weiss *et al.*, (1996), and Komba-Malekela & Liljestrom (1994):

*There is a surge in relationships between younger women and older men, which have become particularly pronounced in Africa characterised by large age differences and transactional exchanges.*

Thus transactional sex underlies the great majority of non-marital relationships in Kenya and these cross-generational relationships also expose the youths to great risk of contracting HIV and Aids (KDHS, 2003).

### **2.3.7 Media Influence on Adolescent Sexual Behavior**

The use of ICT carries immeasurable risks and exposes many youth to inappropriate content as well as unwelcome contact from others, with the possibility of them engaging in inappropriate conduct. Statistics published by UNICEF (2013), show that by use of mobile phones, a huge percentage of adolescents access the social media and (Gigli , 2004), adds that these exposes them to risky behaviours.

The growing influence of entertainment media on youth styles, identity as well as the decreasing roles of traditional sources of influence, has also greatly affected the sexual behaviour of the young person today. These include:

- i. The decreasing role of traditional controls (family, school, community, religion, etc.) and the tendency for young people to think less for themselves and to follow media-set agendas.
- ii. The appeal of individualism as opposed to collective or societal achievement and some confusion in values (misguided sense of right and wrong in relations).

- iii. The distortion of reality and rising expectation gaps versus the new found culture of 'glamour' and 'celebrity'.
- iv. The creation of harmful or unrealistic stereotypes leading to the promotion of intolerance or apathy with de-emphasis on education and culture (Gigli, 2004) and hence, most young people today, openly solicit for sexual relations on social sites such as Twitter, Hi-5, Mashada Forums or Face book.

### **2.3.8 Breakdown of Norms, Values, and Practices Versus Adolescent Sexual Behavior**

In the course of socialization, young people develop moral standards from a variety of influences and learning how to deal with sexual relationships and partnerships is therefore a matter of considerable importance (Bandura, 1986). Thus when traditional structures (traditions, belief systems, moral standings and the community's total way of life) are overlooked, replaced, not followed or even reproduced in a different manner; the behaviours of individuals especially the youth often start to change (Ritzier, 1998) and they exhibit either positive or negative behaviour.

The collapse of religiosity and absentee parents plays a great role in the cultivation of sexual attitudes by the youth and therefore as parents and the church continue to protest against sex education, the youth are left very little hope or opportunity of understanding sexuality. Ever too often, young people have very few options, no place to turn for reliable advice or support and often find themselves immersed in multiple layers of undesirable social and informational networks. Many also engage

in risky behaviour due to the lack of appropriate information and guidance (Kangara, 2004).

Issues such as family stress, erosion of traditional values and support systems often mean that the youth have neither role models nor guidance in relation to responsible sexuality. It is believed that peers fill this void and become the most important sources of knowledge and influence on sexuality (Gage, 1998). The only disadvantage of knowledge imparted by peers is that, it is usually misguided and uninformed (Nyanzi *et al.*, 2000; Fuglesang, 1997; Webb, 1997; Bohmer and Kirumira 1997; Obbo, 1995; and Akuffo, 1987).

#### **2.4 Theoretical Literature Review**

Section 2.3 discusses the theoretical views guiding this study and according to Eisenhart (1991), a theoretical literature review consists of structural representations that inform or guide a research study whilst relying on a formal theory.

According to Kowaleski-Jones and Mott (1998), the initiation of sexual activity for most young adolescents in Sub-Saharan Africa increases steadily during teenage years and between ages 15-19, about  $\frac{3}{4}$  of girls and close to  $\frac{2}{3}$  of boys had sexual intercourse. Thus, sexual behaviour is linked to the general propensity to engage in potentially risky activities and this risk-proneness as well as involvement in problem behaviours, predict non-virginity in both genders. Consequently, long before adolescents actually engage in sexual intercourse, they develop a complex set of ideas about sexuality and sexual encounters. For example, when boys and girls have

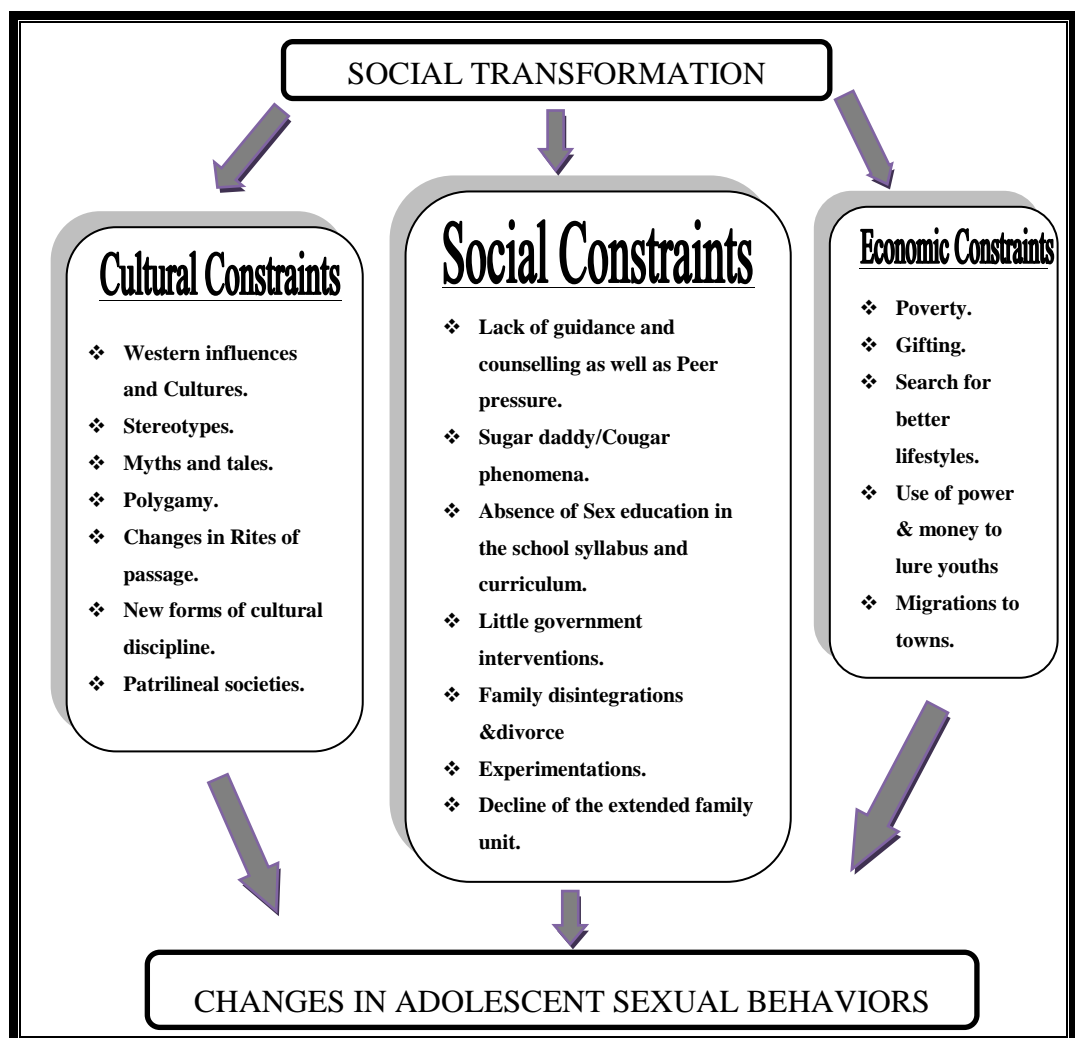
the opportunities to be together in private, it creates a scenario that Roberta Paikoff (1995) called '*situations of sexual possibility*' as cited in Crockett *et al.*, (2003).

Based on the above, this study used the framework illustrated in Figure 1 overleaf, to assess the situation from an economic and socio-cultural approach, in an attempt to define the problems related to adolescent sexual behaviours as a result of social transformation. The framework was designed by the researcher based on the literary works of scholars highlighted herein and formulated to show the relationship between adolescent sexual behaviour and social transformation (The researcher, 2012).

The framework attempts to identify channels for possible course of actions, remedies as well as the need to show how the youth accept or reject the laid down norms and values as well as how they use this knowledge to develop behaviour or influence behaviour. It also attempts to identify channels for possible course of actions and remedies and also to uncover how the youth accept or reject laid down norms and values. Thus show how they use this knowledge to develop behaviour or influence it. The design was chosen because of the emerging adolescent sexual cultures and internalization processes in relation to adolescent sexual behaviours. Similarly, the framework shows the factors that could be influencing the slow and constant changes within the societal structures and are responsible for the rapid change in adolescent behaviours, and their engagement in risky sexual activities. The variables for this study were:



- i. The family as a primary source of sexual values and socialization versus peers as a source of sexual beliefs.
- ii. Societal attitudes and perceptions on the conventional norms, values and practises.
- iii. Individual perceptions i.e. personal view on sexual norms, versus the sexual cultures, beliefs and practices (The researcher, 2012).



**Figure 2.1: Conceptual framework**

**Source:** The researcher, 2012

### **2.4.1 Adolescent Sexual Behaviours in Relation to the Problem Behavior Theory**

The Problem Behaviour Theory (Jessor, Donovan & Costa, 1991) stands guided by the principle that continuous and dynamic interactions between the environment and a person leads to the formation of human behaviour. According to the theory relationships are defined by 3 major systems, which in turn foretell /predict the problem behaviour or one's involvement in problem behaviour.

These systems are:

- The personality system (expectations of achievement, locus of control, alienation, self-esteem, and religiosity).
- The perceived environment system (perceived support, control, and expectations from parents and peers).
- The behaviour system, which includes both conventional (e.g., church attendance) and unconventional (e.g., ever been expelled from school) behaviours.

This general level of predisposition dubbed *Psychosocial Conventionality* mirrors a person's obligation to attitudes, values, and expectations of conventional society. Thus, the three systems have various factors across and within them that regulate /govern one's susceptibility; to engage in behaviours that violate social norms or those which remain regarded as problematic by society. Therefore, through the use of the Problem Behaviour Theory, the researcher sought to analyse the association between measures of behaviours and emergent sexual patterns. Also, from a social

work point of view, social workers can use the theory to help them plan and organize forums where reproductive health practitioners can talk to the youth and help them come up with informed choices vis-à-vis their sexuality. Further, social workers can hold seminars where parents can learn more about parental-child/children communication strategies and attitude change with regards to youth sexuality.

## **2.5 Policy Formulation and Interventions**

Programs and intervention strategies that teach safe sex and place an emphasis responsibility in decision-making have worked more as compared to those that simply educate on safe sexual behaviours (Kirby *et al*, 1994). Thus, despite the lack of studies available on the urban Kenyan youth, there are several governmental and non-governmental intervention policies in Kenya aimed at promoting responsible reproductive health and healthy sexual behaviour among adolescents.

For example the '*Adolescent Reproductive Health Development Policy*' by the National Council for Population and Development (NCPD) Division of Reproductive Health and the Ministry of Planning & National Development Ministry of Health formulated in April 2003. The thrust of the policy is on adolescent reproductive health information as well as sexual and reproductive rights and health. It also highlights on adolescent sexual information, pregnancy, child bearing, abortion, contraceptive knowledge and use as well as drug and alcohol abuse. However it does not cover adolescent sexuality in relation to societal transformation yet adolescence as a developmental stage is characterised by physical, psycho-social change and maturation and is a period of stress and storm. Thus when society sends mixed

signals to its youngsters it often results into confusion, frustration, despair and risk-taking behaviour (Bhan *et al.*, 2004).

Institutions such as The Kenyan Alliance for the Advancement of Children's Rights (KAACR), also stage drama presentations and use other informal education techniques to help the youth understand sexual maturation and its implications. Programs such as '*Families Matter!*' work directly with parents and their children to improve intra family communication on issues of sexuality and sexual risk (Miller and Vandenhoudt, 2006).

The '*Nakufeele yangu yote*', '*True love Waits and Nimechill*' concepts have been publicized by the Kenyan Ministry of Youth, Sport and Culture, co-sponsored by the NACC, NASCOP, PSI, USAID and UKAID/DFID in schools; as learning institutions are generally considered to be a very important avenue for providing sex education to young people in Kenya. As the youth attend school at one time or another (NASCOP and NACC, 2012) and award-winning musician Nonini, has also composed songs catchy lyrics to discourage young people from having multiple sex partners and encourage the use of 'Trust condoms', which have been given extensive airplay many of the local TV and radio stations.

In conclusion there are policies and intervention strategies that exist in Kenya as discussed above however, there is evidence that they have failed to address the problem in its entirety as there is a swift rise in early sexual entry and permissive sexual behaviours. The lack of participation by senior policy makers, government

organs from line ministries and institutions has also reduced the impact of these interventions. For example, government organs have failed in the guidance of youth as well as the prevention of these youth from engaging in sexually risky behaviours; refer to Odongo, (2013) on page 76.

## **2.6 The Knowledge Gaps in Literature Review**

In Kenya, many scholars have neither put emphasis on the sexuality of the Kenyan urban youth nor have they investigated the behaviour change problems related to and arising from societal transformation. For example the available studies on the urban Kenyan youth such as the one by Erulkar and Matheka (2007); titled '*Adolescence in the Kibera slums of Kenya*' border more towards adolescent housing and survival skills. The remaining studies have been carried out in the country's rural areas and are in relation to the youth and maternal health, education, fertility, drug use, misuse and abuse or HIV and Aids. An example is the study by Mensch, *et al.*, (2001), which investigated on pre-marital sex, school girl pregnancy, and school quality in rural Kenya.

Another study from the Western part of the country by Njue *et al.*, (2009), illustrates how disco funerals have become important places for young people to hang out, meet and engage in risky sexual activities. Here many boys engage in casual unprotected sex, sometimes with multiple partners and a respondent's view is disclosed as follows:

*A few, yes, use protection, though there are many who are normally in a hurry and have no time to put on condoms. Once the*

*girl has accepted, the boy follows her quickly and sometimes girls are forced into sex and there are high chances of gang rape.*

In the case of this study, the Literature review gaps emerged due to the fact that there are very few research studies on the urban Kenyan in urban areas as illustrated above. Hence the understanding and interpretation of adolescent sexuality in urban terms is not available and/or easy to find. Secondly, as a profession social work is influenced by the social climate in which it exists and it promotes social change; however, risky adolescent sexual behaviours are becoming very pronounced. Yet there are social workers who can play the important role of resolving this moral dilemma particularly in the case of Lang'ata Ward. Therefore, there is the need to conduct a study in Lang'ata Ward so as to find out how the adverse effects of social transformation on adolescent sexual behaviour can be dealt with.

With this in mind, more research must be conducted to generate relevant information in relation to societal transformation and changes in adolescent sexual behaviours. So that the youth can have more information that they can use to make informed choices vis-à-vis their sexuality. Secondly, more studies will avail an abundance of material on the association between social transformations versus adolescent sexual risk behaviour in urban areas; information, which can in turn be used to prevent problems related to risky adolescent sexual behaviour. Thus help to curb the negative outcomes experienced by the youths in Lang'ata ward.

## **CHAPTER THREE**

### **3.0 RESEARCH METHODOLOGY**

#### **3.1 Introduction**

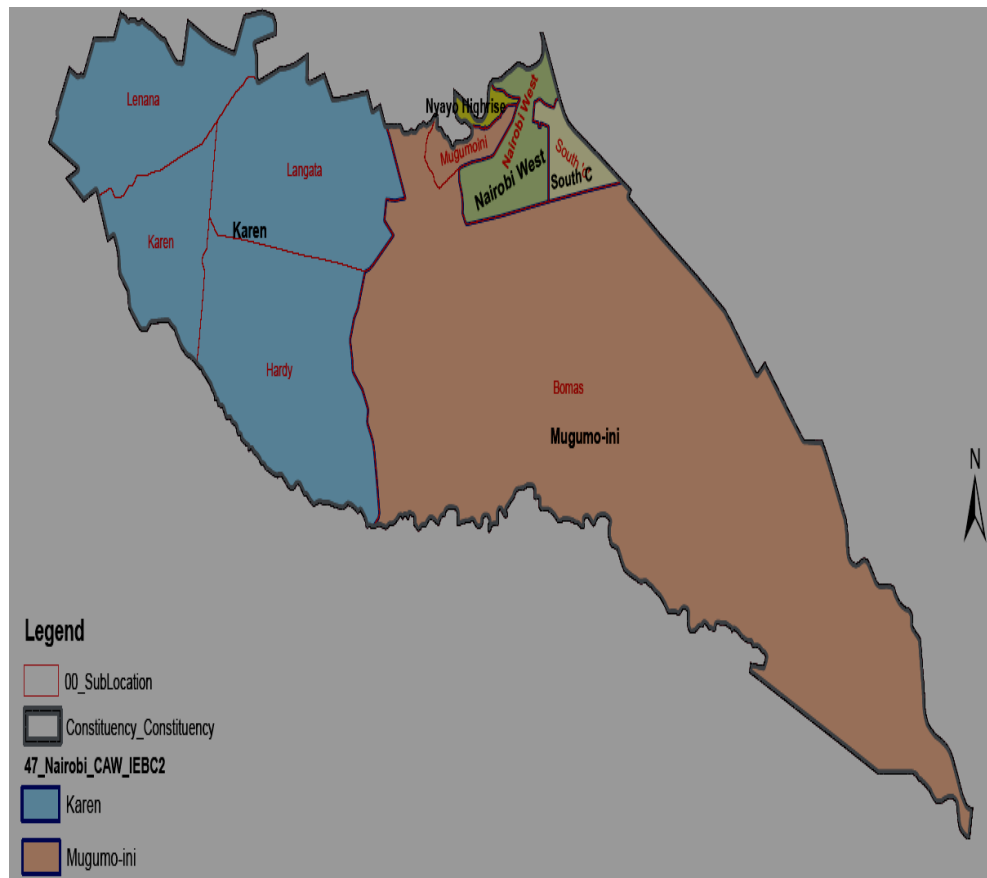
This chapter attempts to highlights the research methods and procedures used in conducting this study. It describes the research design and other related protocol of the study. The chapter is divided into three main areas namely methods employed during the execution of the study, the study area and its population structure as well as the research design, data collection techniques and data analysis.

##### **3.1.2 Area of Study**

The study was conducted in Kenya's Lang'ata Ward. Bordered by five other Wards, Lang'ata is one of the most diverse areas within the country, due to its varied socio-cultural, politico-economic, ethnic, and economic aspects. It comprises of Karen, Kibra, Laini Saba, Mugumoini, Nairobi West, Sera Ng'ombe, South C and Nyayo Highrise. With glaring contrasts in living standards, ranging from the plush homes of Karen, the middle-income areas of Lang'ata, Nairobi West, South C and Nyayo Highrise, (the two class areas are more formal, economically stable with permanent settlement structures) to the sprawling Kibera slums, characterized by poor living standards. This is illustrated as follows:

- i. The upper class found in Karen is has a sparse population density.
- ii. The middle class population lives either in Lang'ata, Nairobi West, South C or Nyayo Highrise and the areas have an average population density.

- iii. The lower class inhabits the densely Kibera slum-dwelling area, which has informal and semi-permanent settlements. Low-income end earners providing industrial labour (Karanja and Makau, 2005).



**Figure 3.1: The Area of Study**

**Source:** [www. googlemaps.com](http://www.googlemaps.com)

### 3.1.3 Population of the Ward

Out of the 16 wards of the County; the study site ranks 13<sup>th</sup> in terms of population density. It is home to an estimated 176,314 Kenyans who make up the entire Nairobi County's 3,138,369 urban dwellers (KDHS, 2009). A total of 17,542 youth approximately 67% reside within the Ward and 43% of these youths are aged below



19 years. There are also a number of Caucasian, Anglo-Saxons as well as Asian inhabitants as the area is favoured by well to-do in-migrants from other African countries and beyond (Population Census, 2009).

#### **3.1.4 Ethnicity and Religion**

The ward has a very diverse ethno-racial and linguistic composition with the Luo, Kisii, Luyha and Kikuyu being the dominant dwellers and the vast majority are Christians regarding themselves as Protestants, Roman Catholic of the Latin Rite as well as the Muslim (Karanja and Makau, 2005).

### **3.2 Research Design**

A research design is the overall plan used in connecting the conceptual research problems to the pertinent (and achievable) empirical research. It is a logical model of proof, a blueprint, or chain of evidence for a study. For example research designs include the exploratory research design; which identifies the boundaries of the environment in which problems, opportunities, salient factors, variables or situations of interest are likely to reside. There is also the descriptive Study design on the other hand provides an accurate and valid representation of (encapsulate) the factors or variables that pertain or are relevant to the research question (van Wyk, 2011).

However, the two designs were not well suited for this study because they neither give details of individual units nor show the effect of one factor in relation to another comprehensively. Thus, the researcher would not be able to obtain relevant insights and understanding of the problem at hand because they describe a phenomena at it is. This study therefore uses the Case study research design and according to Kothari (2004), a case study provides insight into a particular situation and emphasises on the

experiences and interpretations of those involved; as they generate new understandings, explanations or hypotheses. The case study design allowed the researcher to collect data from a selected group of respondents and thereafter study them in great detail.

From this the researcher was able to capture the social world of ‘lived experience’ and gain a deeper understanding of phenomena in question. The researcher also used the case study method to put into account the ‘insider’s perspective’ and thus understand the studied phenomenon in light of various perceptions, thoughts and explanations.

Similarly, the case study method enabled the researcher to interactively negotiate and produce collaborative data that reflected on the unfolding realities, represented by the participants while they are in their natural setting. All the above gave the researcher a multi-faceted insight of the breakdown of norms, values and practices in Lang’ata Ward. It also allowed the researcher to analyse the impact of social transformation on adolescent sexual behaviours hence the generation of new understandings, explanations and/or hypotheses. This was possible through the collection of empirical data essentially to provide, a rich detail of the study in a predominantly qualitative nature.

### **3.2.1 Target Population**

Mugenda and Mugenda (2003), indicate that a sample size of 10% or more of the population is adequate for a study and the sample size for this study was 100 respondents, 15% of the selected population of 1500 youth in the study area. The

study was conducted in the Ward's Karen, Lang'ata, Soweto and Laini Saba Areas and three youth groups and two schools were selected based on the population density in each area. This gave the researcher a higher chance of getting eligible youths and the criterion for inclusion in the study was that participants had to be:

- Being an adolescent (13 to 19 years old).
- Being sexually active or inactive.
- Being a youth residing and/or learning in Lang'ata Ward.

A total of 100 respondents (61 female and 39 male respondents) were recruited based on the above criteria and they had to be adolescents that were willing to participate in the study and openly share their experiences as related to the subject under study. Thereby, enabling the researcher gain insight into shared meanings and contrasting perspectives within the same areas of residence or institutions across youth who participated in the study.

### **3.2.2 Sampling Procedures**

This study used non-probability type of sampling, namely purposive sampling and according to Black, T. R. (1999), it is a technique that allows a researcher to select the sample and make it representative, depending on the researcher's opinion or purpose. Purposive sampling involves the hand-picking of subjects on the basis of specific characteristics and ensures balance of group sizes when multiple groups are to be selected.

For this study, the non-probability sampling procedure enabled the researcher to select and identify the research participants who had the requirements relevant to the

study. Secondly, the technique allowed the researcher to collect a sample of informants that covered a diverse mosaic of youth in the area of study. So, rather than select informants based strictly on their experience, the researcher chose them to represent diversity in gender, culture and geographical setting. In this instance sexually active or inactive adolescents aged 13-19 years old, and being a youth residing in and/or learning in Lang'ata Ward. Before the selection process took place the researcher held preliminary consultation meetings with the local area chiefs, school principals and heads of the youth groups; with a purpose of getting their endorsement and approval for the implementation of the study in the selected study area. Thus, the selection was done with their assistance as these were the Wards institutional leaders and were well acquainted with and to the community. Participants were also selected based on their availability to participate but parental/guardian consent was required before enrolling those that were below the age of 18 years.

This study also adopted qualitative and quantitative approaches and according to Polit and Hungler (1992), qualitative methodological approaches are usually applied in systematic explorations of large amounts of information, gathered using in-depth interviews and/or focus group discussions. While quantitative research involves the systematic collection of information under considerable control and then analysing that information using statistical techniques. The revelation of personal experience was the aim of the study and the researcher envisioned that the data collected using the two approaches, would relate to the demography or the behavioural variables of respondents under study. The researcher therefore, used the methods to bring out the

widely held beliefs, norms, values, sexual behaviours as well as adolescent perceptions and opinions on their sexuality. The two techniques also enabled the researcher to facilitate description combined with inference building about the population parameters and the relationship among the two or more variables thus obtain accurate descriptions of variables relevant to the problem under consideration.

### **3.3 Data Collection**

For this study the major data sources were in-depth interviews, focus group discussions and questionnaire method while secondary data was collected through documentary evidence. All the data collected was thematically analysed, using content analysis as it allowed the researcher to select the data to be studied, thus develop a classification system to record information.

This was a very central and extremely important process as the data comprised of verbal materials which required examination of the intensity with which certain symbols or ideas appeared. Content analysis enabled the researcher to interpret these materials as a measure of importance, attention or emphasis. An advanced statistical technique known as regression was also used to determine which independent variables would appropriately predict adolescents' sexual risk-taking behaviour in Lang'ata Ward.

#### **3.3.1 Data Collection Procedures**

The respondents for this study were chosen because of the need to analyse the 'immoral behaviour' perspective web woven in reference to adolescent sexuality. Secondly, their selection was in relation to the existing social disdain of adolescent

sexual behaviours, the breakdown of laid down societal norms, values & practices as well as the need to obtain information directly from the study group. The researcher intended to collect the specified data in a bid to bring out the widely held beliefs, sexual behaviours criteria as well as adolescent perceptions and opinions on their sexuality. Thematic guides for the adolescents, served as primary reference during the interviews (Appendix 1 and 2) and they contained an outline of themes or topics and sub-themes to be explored during the interview.

The preliminary thematic guides were developed by the researcher, subjected to a peer review to validate the content and were then pilot-tested by the researcher before finally being used. Analysis of the pilot test responses resulted in modifications in both guides, including re-wording to make items more understandable. The flexibility in the structures enabled the researcher to use personal discretion to determine how closely to follow the guide and/or how strongly to pursue an individual respondent's answer.

Probing questions were also used to guide to important directions, and to confirm or disconfirm the interviewer's interpretations. During the research period the researcher met with the 100 youth from June 1 to July 6, 2013 as from 10 am to 1 pm every Saturday, for the questionnaire filling process. At each session the researcher explained the objectives, nature of the research and then participants were given the questionnaires to fill out in a private room. The researcher was present throughout and after providing their signatures voluntarily on the consent form and the participants completed the questionnaires with ease in about 15 to 25 minutes.

These were returned to the researcher immediately after completion and once the data collection had been completed, the process of checking the data (for completeness) and the typing of responses into the Excel spread sheet started. Similarly from 2 pm to 4 pm every Sunday, the researcher met with a selected group or individuals for the In-depth and focus group discussions.

### **3.3.2 In-depth Interviews**

First and foremost, In-depth interviews were used in this study to conduct intensive/extensive frank and free flowing discourses, in relation to the respondent's experiences and/or opinions. These also served as excellent tools for preliminary research of this study as they allowed for the general revelation of problems and opportunities in Lang'ata Ward. Guided open-ended questions were prepared by the researcher, prior to the commencement of the field study and these allowed the respondents to subjectively respond to the issue at hand. The researcher also probed further especially on issues that needed more clarification and/or explanations.

Participants were allowed to choose the language preferred as well as the interview venues so as to reduce inconvenience and provide privacy and a comfortable setting. For the adolescents interviewed at school, the head of school, PSHE/Form tutors/Boarding master and counsellors helped the researcher in identifying a suitable and quiet place to hold the interviews. Each interview lasted approximately one hour; permission to record the interview using an audio tape was obtained from each participant after establishing a rapport with them. Field notes were simultaneously

taken during the interview exercise and data transcription was completed a month later.

### **3.3.3 Questionnaires**

Generally, questionnaires are functional data collection instruments that are easy to manage and can either be filled by the respondents or the researcher. For this study, questionnaires based on topics regarding adolescent sexual risk-taking behaviours were used to gather information. The questionnaires consisting of structured closed-ended questions were used with the intention of gathering information from the respondents and were framed in line with the study's envisioned objectives of the study. The questionnaires were intended to functionally describe and explain the present conditions, via the use of many subjects to fully illustrate the phenomenon. No respondent was required to either record their names and the nature as well as objectives of the research was explained to the respondents after which they filled out the questionnaires privately.

### **3.3.4 Documentary Evidence**

Secondary data in the form of library work and internet searches were used by the researcher as a source of gathering evidence of previously conducted studies. This was done in order to obtain information that was relevant to the study and aimed at analysing various scholarly works, their findings, recommendations, and inadequacies in relation to adolescent sexuality in relation to the breakdown of societal norms, values and practises.



### **3.3.5 Focus Group Discussion (FGD)**

Focus group discussions are informal data collection designs, whereby a group of people are brought together to have extensive, free flowing discussions relating to their experiences, problems or opinion. For this study, the researcher used a tape recorder to capture conversations and the discussions were led and guided by a moderator, who had a standardised way of establishing a relaxed and congenial atmosphere. Despite clearly specifying the objectives of the focus group to the respondents, there was no distinct structure in the discussion pattern.

This made the initiation of the discussion easier, kept it on the desired course, explored the particular subject matter; and elicited the required responses from all the participants. The moderator also made a clear-cut effort to keep the discussion free flowing and the success of this particular data collection method was wholly due to the moderator, who was well-trained and disciplined; a quality that was of great benefit to the researcher. The information gathered from the focus group discussions served as excellent tools for this study's preliminary research as many of the respondents revealed their real experiences, problems and expectations during the free and frank discussions.

### **3.4 Data Analysis**

This is mainly a qualitative study and the methodological approach enabled the researcher to interactively negotiate and produce collaborative data. This reflected the unfolding realities represented by the participants while they are in their natural setting. However, the quantitative technique was also to supplement the qualitative data and was analysed using statistical techniques. Multiple regression analysis was

also performed on the data using statistical software so that the researcher could analyse the relationships that existed between multiple independent variables and a single dependent variable; thus, determine the weight of independent variables to predict the dependent variable.

The technique was also used to describe the relationship between the single dependent variable (transformation of adolescent sexual behaviour) and the other variables in the data set. Specifically, best subsets multiple regression analysis was used in the present study to determine which independent variables were best able to predict adolescents' sexual risk-taking behaviour against the backdrop of the breakdown of societal norms, values and practices. The Statistical Package for Social Science (SPSS) was used in the tabulation, computing of percentages and for cross-tabulation of responses.

### **3.5 Thematic Data Analysis**

In this study, the researcher used thematic analysis to scrutinize material, formulate problems and come up with concrete substance for a project. This was by recognizing themes from correct focal points, developing a coding system, encoded information and interpreting it in theoretical contexts. The data collected was then coded, anonymously processed, confidentially stored in a document file on a private laptop computer and only the researcher, had access to it during the entire research period. Thus, the consolidation of new information quality guaranteed statistics from the research.

### **3.6 Ethical Consideration**

To conduct the research, clearance was obtained from The Open University of Tanzania's Faculty of Arts and Social Sciences. All respondents participated voluntarily and were instructed not to record their names as this ensured that there was no possibility of identifying any one that took part in the research. Participants also had the right to refuse to answer any questions that were uncomfortable to them.

## **CHAPTER FOUR**

### **4.0 DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS**

#### **4.1 Introduction**

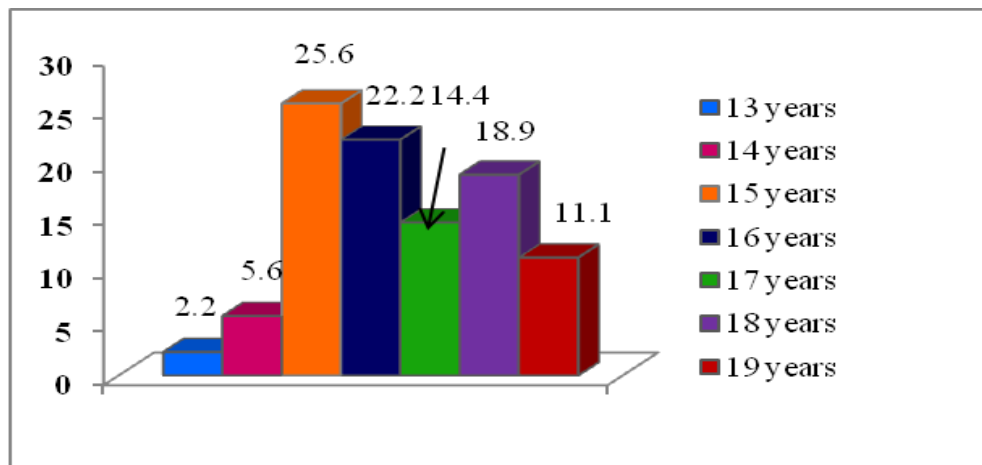
This chapter presents and discusses the findings of this study. The socio-demographic profile of the respondents, combined with the findings is illustrated descriptively, in the form of tables, graphs and charts. The data explains the impact of the breakdown of norms, values and practises on the adolescent sexuality in Lang'ata Ward, Kenya.

##### **4.1.1 Socio-Demographic Characteristics of the Sample**

##### **4.1.2 Age of Respondents**

Questionnaires were administered to the 100 respondents who were asked to indicate their ages in spaces provided on the inquiry forms. As figure 4.1 overleaf illustrates, the majority of respondents (92.2%) were aged between 15-19 years while 7.8% of the respondents were 13- 14 years old. This was well suited for the study because according to Kaaya *et al.*, (2002), sexual curiosity and the desire to have intimate relationships increase steadily by ages 15-19 and by this time, the initiation of sexual activity has likely begun and  $\frac{3}{4}$  of the girls and  $\frac{2}{3}$  of the boys have had sexual relations.

This therefore implies that, the majority of the respondents were in a position to inform the researcher on the impacts of social transformation vis-à-vis their sexuality and sexual behaviours. Similarly it is an indication that the respondents were mature enough to give credible responses that were real-time and based on their experiences.



**Figure 4.1: Age of Respondents**

**Source:** Fieldwork data (2013)

#### 4.1.3 Gender of Respondents

Demographically, there are more females than males in Lang'ata ward as the Ward has a total of 397,038 males and 429,639 females aged 19 years and below (KDHS, 2010) and is the probable reason why the majority of the respondents that gave their views were female. The gender distribution of the respondents in table 1 below shows that the sample size consisted of 61 female and 39 male respondents, a likely reflection of the larger female population in the study area as mentioned above.

**Table 4.1: Composition of the Respondents by Gender in Lang'ata Ward**

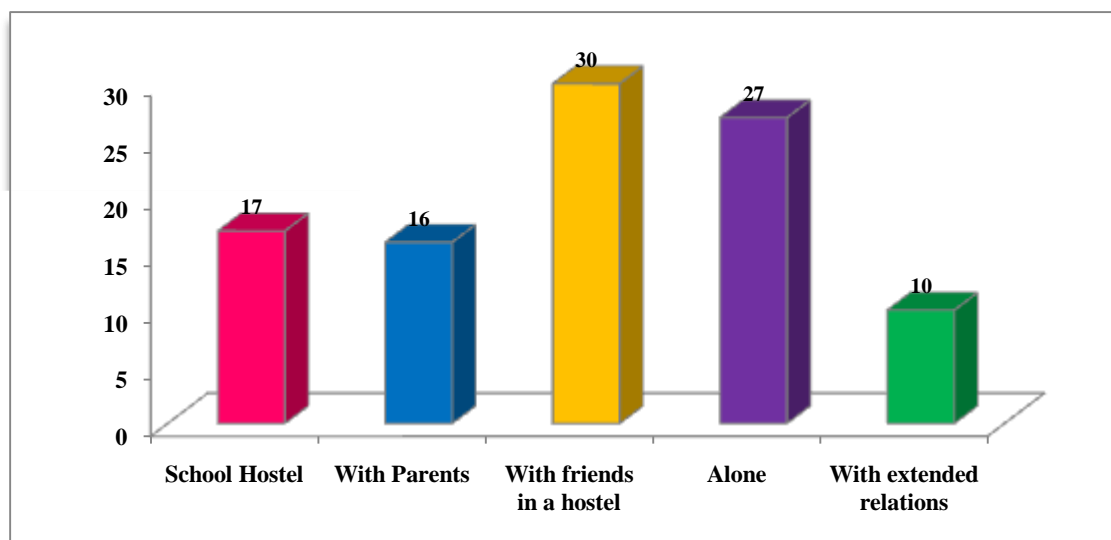
Gender of respondents	Number of respondents	Percentage
Male	39	<b>39</b>
Female	61	<b>61</b>
<b>Total</b>	<b>100</b>	<b>100.0</b>

**Source:** Field Data (2013)

#### 4.1.4 Housing Status of the Respondents

The housing status situation of the respondents was considered because the researcher wanted to find out whether or not the youth in Lang'ata Ward have any guidance in relation to matters of their sexuality. The researcher also wanted to determine the presence of any specific norms, values and practices in the areas where the participants resided in.

A majority of the respondents (30%) lived with friends in house/flat, 17% of them resided in school hostels and twenty seven per cent (27%) lived on their own. The remaining 26% lived either with their parents or with extended relations. These findings imply that the majority (57%) of the respondents dwelt alone or with their peers and therefore were susceptible to a higher risk exposure of engaging in problematic or risky sexual behaviours.



**Figure 4.1.1: Housing of Respondents Constituting the Sample Size**

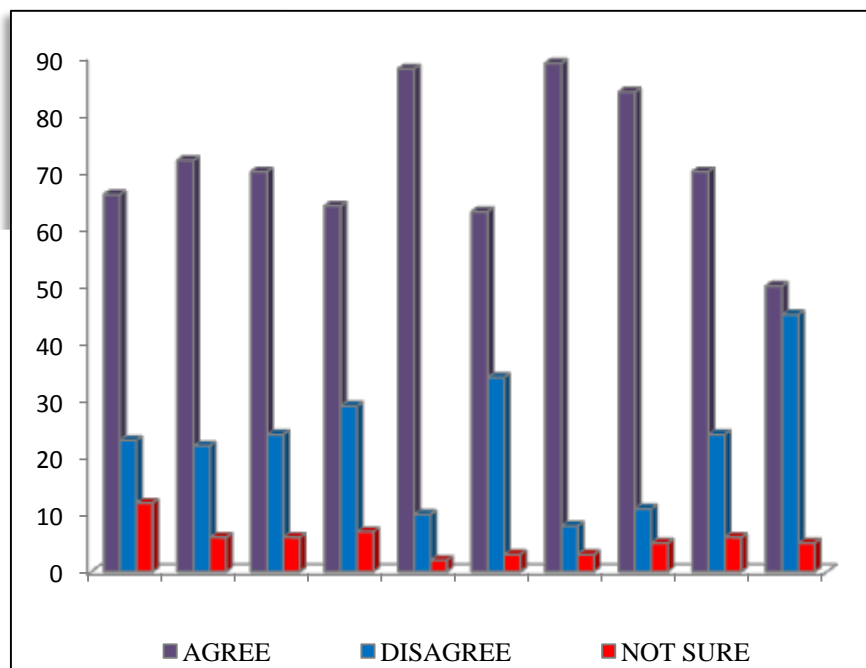
**Source:** Field data (2013)

## 4.2 Presentation of Results and Analysis Based on Specific Objectives

### 4.2.1 Individual/Social Determinants of Sexual Behavior

This objective aimed at determining the individual and social determinants of adolescent sexual behaviour in Lang'ata Ward. In order to obtain the required information and responses, 20 statements were used to explore the various factors influencing adolescent sexual behaviours.

The respondents were interviewed and requested to rate each statement using a 3 point Likert scale (1 = Agree, 2 = Disagree, 3 = Not sure) and response frequencies of from the 100 respondents are illustrated in percentile form as shown in figure 4.2 below and table 4.2 overleaf.



**Figure 4.2: Degree of Agreement to Individual/Social Determinants of Sexual Behavior**

**Source:** Field Data (2013)

**Table 4.2: The Individual and Social Determinants of Sexual Behavior**

ITEMS	1	2	3
	AGREE	DISAGREE	NOT SURE
I think that sexual relations before marriage are not wrong.	66%	23%	12%
	66	23	12
A boy and a girl should have sex before they become engaged to see whether they are suited to each other.	72%	22%	6%
	72	22	6
I believe boys and girls have should have sexual intercourse if they are in love.	70%	24%	6%
	70	24	6
I think that sometimes a boy has to force a girl to have sex with him, if he loves her.	64%	29%	7%
	64	29	7
It is good for boys and girls to have sexual relations as long as they use contraceptives to prevent pregnancy.	88%	10%	2%
	88	10	2
I would not refuse to have sexual relations with someone who is not prepared to use a condom.	63%	34%	3%
	63	34	3
Most of my friends usually have sexual relations with someone who does not use condoms regularly.	89%	8%	3%
	89	8	3
Most of my friends think that one-night stands are good.	84%	11%	5%
	84	11	5
I believe it is all right for unmarried boys and girls to have dates.	70%	24%	6%
	70	24	6
A boy will not respect a girl who agrees to have sex with him.	50%	45%	5%
	50	45	5
<b>Total number of responses</b>	<b>716</b>	<b>230</b>	<b>55</b>
<b>Percentage</b>	<b>72%</b>	<b>23%</b>	<b>5%</b>

**Source:** Field Data (2013)

Table 4.2 and figure 4.2 above show that 716 (72%) responses agreed with the individual and social factors influencing adolescent sexual behaviour in Lang'ata Ward. Another 230 (23%) responses disagreed with the same factors while 55 (5%) responses were not sure of the variables posed.



Additionally, the results show that a majority 66 (66%) of the respondents were of the view that, it is good to have sexual relations before marriage when presented with the statement *'I think that sexual relations before marriage are not wrong.'* 23 (23%) of the respondents disagreed with the same statement and the remaining 12 (12%) of the respondents were not sure. This finding is enough evidence of the fact that the societal norms that governed marriage and sexual relations have lost their value among the youths. It is a very worrying trend and distinct indication of the perceptions and values of the adolescents in Lang'ata ward and the question here remains on how many of these sexual unions they would have before marriage. Further, findings also show that these youth were ignorant, rebellious and/or were not really aware of the consequences of risky sexual relations such as the multiplicity of sexual partners.

For the statement *'A boy and girl should have sex before they become engaged to see whether they are suited to each other'*, 72 (72%) of the respondents upheld the view that sex before marriage is good as long as you are searching for a 'suitable partner.' The other 22 (22%) of the respondents disagreed with the same statement, while 6 (6%) of the respondent neither agreed nor disagreed with it. These findings show how easily the youth in Lang'ata ward engaged in risky sexual behaviours, the value they attached to sexual matters and their willingness to sexually experiment before marriage so as to find love or suitable partners.

Moreover, for the statement *'I believe boys and girls should have sexual intercourse if they are in love'*, 70 (70%) of the respondents upheld the view and findings infer that majority see nothing wrong with unmarried boys and girls having sexual

intercourse if they love each other. These results show many adolescents no longer value sexual chastity and are probably a contributing factor to the level of moral decadence present in the areas where these youth reside. The remaining 24 (24%) of the respondents disagreed with the same statement while 6 (6%) of the respondent neither agree nor disagree with the statement.

Furthermore, for the statement *'I think that sometimes a boy has to force a girl to have sex with him, if he loves her'*, 64 (64%) of the respondents consented to the use of force while in sexual relationships. Evidently, the risks and level of vulnerability are present for the girls in the Ward and many may be forced to engage in sexual relations from an early age. On the other hand, 29 (29%) of the respondents indicated that the use of force was not necessary if a boy truly loves the girl and this is a sign of the value placed on the voluntary participation by these youth as long as they are 'in love'. the only question is how many of 'love scenarios' will be had and once more the risk levels present for these youths is crystal clear as they engage in unsafe sexual relations with a multiplicity of partners, to prove their love. Finally, the remaining 7 (7%) of the respondents were not sure about the statement.

10 (10%) of the respondents did not agree with the view that *'It is good for boys and girls to have sexual relations as long as they use contraceptives to prevent pregnancy.'* while 2 (2%) of the respondents were not sure on the right path to take with regards to contraception. The response of 88 (88%) of respondents on the other hand, revealed that a large number of interviewed were aware of the availability of contraception methods but many were not in a position to use them correctly.

A fact supported by studies from Sub-Saharan African countries as cited below, which indicate that there is a high prevalence rate of infrequent use of condoms and contraceptives as well as the presence of multiple sexual partners among sexually active young people.

*Thus, more often than not, the misuse of contraceptives only results into either unwanted or miscalculated pregnancies, unsafe and very risky back street abortions as well as high drop-out levels from school, for the girls involved (Kaaya et al., 2002).*

63 (63%) of the interviewed respondents agreed that they would readily engage in sexual relations without the use of condoms in response to the statement '*I would not refuse to have sexual relations with someone who is not prepared to use a condom.*' Once again this is an indicator of the engaging in sexual relations with a multiplicity of partners whether or not a condom was used, fact that is rather disturbing. 34 (34%), of the respondents disagreed with the similar statement while 3 (3%) of the respondents were not sure of what they would do if faced with such a situation.

*'Most of my friends usually have sexual relations with someone who does not use condoms regularly.'* For this statement, 89 (89%) of the respondents agreed that they have had sex with a person(s) that did not use condom regularly. Evidently, these youths exposed themselves to dangers and sexual risks. The other 8 (8%) respondents brought to light the fact that they had friends who insisted on the use of condoms and this disclosed the values held by the friends of those particular youths.

An indication that they too engaged in safe sexual relations as many studies confirm that peers are the ones who influence sexual attitudes, values and participation during adolescence. The remaining 3 (3%) of the respondents were not sure about the statement presented.

As for the statement, *'Most of my friends think that one-night stands are good'*, findings indicate that majority 89 (89%) of the respondents did not see anything wrong with having sexual relations with a total stranger. This question was formulated in view of the 'chips or sausage funga' phenomena that is rapidly gaining momentum among young people in Kenya. It is a phenomenon characterised by frequenting of entertainment joints by the youth selectively choose a partner(s) for a sexual encounter on a 'no strings attached basis.' Many do so because these liaisons as are seen to be cheaper and less stressful compared to monogamous relationships that past generations advocated for; while others do it for the thrill it brings or to show how macho they are. The remaining 5 (5%) were not sure of the statement.

In relation to the statement *'I believe it is all right for unmarried boys and girls to have dates'*, 84 (84%) of the respondents agreed with the view and the revelation once again shows just how easily these youth put themselves in risky situations with total disregard to the negative impacts on their lives and health. 11 (11%) of the respondents on the other hand endorsed the view that youths should not go on out on dates, while 6 (6%) of the respondents neither agreed nor disagreed with the statement.

Finally 45 (45%) of the respondents disagreed with the statement '*A boy will not respect a girl who does not agree to have sex with him*', while 5 (5%) were not sure. 50 (50 %) of the respondents agreed with the statement and this shows that that the girls are the likely sufferers of the consequences of early sexual entry because a study by Njue *et al.*, (2009), points out that:

*Studies on boys' experiences of sexuality show the boys as manipulators who will do anything to 'get sex' and avoid emotional entanglements.*

#### **4.2.2 Discussion of Sexual Issues between Adolescents, their Parents/Guardians and Religious Leaders**

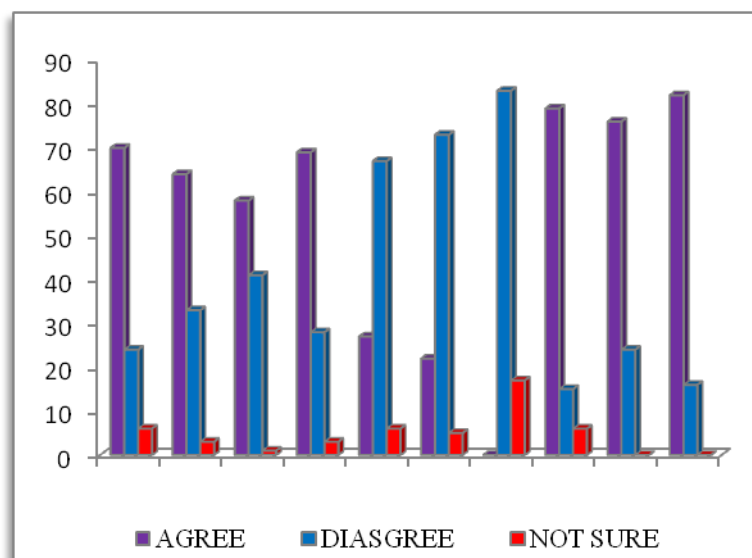
It is believed that family values which reflect family endorsement of religion, tradition and parental views, regarding pre-marital sexual relations are often linked with actual intercourse. Liberal family views contribute to the likelihood of sexual intercourse, as parents tend to transmit their values and attitudes to their children. The motivation to comply with family values or parent's sexual beliefs, are an important influence on teenage sexual behaviours (Kanao, 2011).

Table 4.3 and figure 4.3 overleaf portray the fact that 587 (56%) respondents were not free to discuss sexual problems with their parents or/and religious leaders and this was based on 10 variables that were provided by the researcher. Another 364 (35%) responses disagreed with the statements presented while 94 (9%) were not sure. The respondents were interviewed and requested to rate each statement using a 3 point Likert scale (1 = Agree, 2 = Disagree, 3 = Not sure). Illustrations in

percentile form have been as shown in figure 4.3 below and table 4.3 overleaf for the frequencies of responses from the 100 respondents.

The items provided in table 4.3, were posed with an intention of determining the extent to which adolescents are free to discuss sexual problems with their parents, teachers, and religious leaders. It is important to note that adolescence is a period characterised by mistrust and rebellion towards figures of authority (Lydie *et al.*, 2004) and Luwaga (2004) contends:

*Conversations that involve direct reference to sexual organs seldom seem to occur and these are 'hard words' which parents are often embarrassed to mention, during conversations with their children.*



**Figure 4.3: Illustration of the Freedom of Discussion of Sexual Problems**

**Source:** Field Data (2013)

**Table 4.3: Freedom of Discussion of Sexual Problems by Adolescents**

ITEMS	1	2	3
	AGREE	DISAGREE	NOT SURE
I find it difficult to discuss my true feelings and sexual problems with my parents.	70%	24%	6%
	70	24	6
My parents don't trust me when it comes to sexual issues.	64%	33%	3%
	64	33	3
My parents are too busy to discuss issue of sexuality with me.	78%	21%	1%
	78	21	1
My peers and not my parents are the most trusted source of sexual information	89%	8%	3%
	89	8	3
I am free to talk to older members of my congregation on issue concerning my sexuality.	27%	67%	6%
	27	67	6
My place of worship offer programs for the youth on sexuality.	22%	73%	5%
	22	73	5
Boy/girl relationships are allowed in my place of worship.	0%	83%	17%
	0	83	17
My Counselor/ PSHE/ Form tutor openly discusses and addresses problems that I have in relation to my sexuality.	79%	15%	6%
	79	15	6
My school gives us a forum to discuss issues arising from our sexuality.	76%	24%	0%
	76	24	0
I think all schools should have programmes on sexuality.	82%	16%	0%
	82	16	0
<b>Total number of responses</b>	<b>587</b>	<b>364</b>	<b>94</b>
<b>Percentage</b>	<b>56%</b>	<b>35%</b>	<b>9%</b>

**Source:** Field Data (2013)

The findings of this section are discussed below in greater detail and first and foremost, 70 (70%) of the respondents agreed with the statement: *'I find it difficult to discuss my true feelings and sexual problems with my parents'*, an indicator of the breakdown of parents- child communication structures and societal practises, which allowed for the teaching of or open discussion of sexuality matters between the elders and young.

Odds are that the peers have filled up this void and plenty of misinformation and contradictory information is being passed from one youth to the next. The remaining 24 (24%) of the respondents disagreed with the statement while 6 (6%) stated that they do not dare talk about, raise, ask or even share sexuality related issues with their parents or guardians. As this would be viewed as evidence for sexuality active behaviour and for some, it would mean a good scolding from their parents. The above findings are also supported by the interviewed responses below:

*'Many parents think that if they introduce the topic of sexuality to their children, they will start misbehaving, so I don't ask my parents anything.'* (16 year old respondent from Karen.)

*Ahhh... \*you guy, some parents do not have the information we need so they fear talking to us on sexuality.'* \*You guy is a street term used to get a person's immediate attention whilst showing them the level of agreement or disagreement with what is said. (16 year old respondent, from Langa'ta area.)

These findings imply that there are some communities and families where open communication exists at a very high level. Both the youth and their parents do not shy away from discussing any issues or topics related to adolescent sexuality and this is a positive revelation as Izugbara (2008), points out:

*Parental involvement links to positive social and psychological outcomes as sexuality communications offer parents a veritable cultural space to manage and control young people's sexuality.*

Study findings also indicate that many female respondents obtained information from their mothers, friends, or teachers whilst most of the boys got theirs from watching pornographic or high-end sexual movies, the internet, books, and magazines as well as from their peers. These findings are supported by the interviewed responses overleaf:



*'My friends and I get all the information that we need from the media especially the internet, therefore there is no need to seek advice from the elders.'* (A male respondent aged 15 year referring to five other boys in the group. They were aged 16-17 years respectively and were from Karen.)

*'I ask my mother everything and I do not hide things from her. She teaches me on how to behave as a young adult. All my sexuality information comes from her.'* (17 year old respondent from Karen Hardy area.)

Furthermore, findings show that 64 (64%) of the respondents agreed with the statement *'My parents don't trust me when it comes to sexual issues'*. An indication that the youth felt their parents would be too suspicious or would probe them, if they mentioned issues of their sexuality (as is indicated in the interviewed responses below). Evidently, there is the simple case of trust versus mistrust between these youths and their parents' vis-à-vis their sexuality. On the other hand 33 (33%) of the respondents disagreed with the statement while 3 (3%) were not sure how their parents would react if confronted with such issues.

*'My parents would refuse to respect my views when it comes to topics on sexual relations. I have heard how they speak to my elder cousins; I would not want to be the next in line.'* (18 year old female respondent, from Lang'ata area.)

*'Ever since my sister became pregnant, our parents do not trust us, for example we are not interested in boys but we are still looked at with mistrust.'* (A female respondent from Laini Saba Area referring to herself and three other girls in the group; who were aged 15-16 years respectively.)

*'My parents are not very forthcoming on sexual matters and the topic is strictly forbidden in our house. Maybe, because we come from a very religious community.'* (One respondent from Karen Hospital area, 19 years old.)

Similarly for the statement '*My parents are too busy to discuss issue of sexuality with me*', 78 (78%) of the respondents agreed with the statement and this is supported by the two interviewed respondents illustrated below:

*'Talks of sexuality only started in my house when my eldest sister became pregnant while in Form Three. They were directed at her, I only received warnings on that day and my parents have never spoken again.'* (14 year old respondent from Otiende Lang'ata.)

*'My parents have no time to talk with me because they always come home late from work.'* (Respondent from Karen; Bogani area.)

A further 1 (1%) were not sure about the statement while 21 (21%) of the respondents disagreed with the statement and reported that their parents were always ready and willing to discuss issues of sexuality with them as reported below:

*'My parents do not get angry if I talk to them about sexuality matters.'* (Respondent from Karen Hardy area.)

*'Well, I don't know what to say because I am an orphan but my parents used to be very open with me when they were alive. So I doubt if they would have refused to answer any of my questions.'* (One respondent from Soweto area; 19 year old.)

*'My grandmother is the one who raises me because my mother abandoned me and went to the US. But my 'Grandie' is very good and answers all my questions. Last year she took me for an initiation ceremony at her village.'* (14 year old respondent, from Karen Co-operative college area.)

Findings also indicate that peers are the major source of information for these youths and saw no need of talking to their parent/s about sexuality matters. Responses that were elicited for the statement '*My peers and not my parents are the most trusted source of sexual information*', show that a majority 89 (89%) of the respondents trust their peers more than their parents. 8 (8%) of the respondents indicated that their parents and not their peers are their most trusted allies while the remaining 3 (3%) of

the respondent neither agreed nor disagreed with the statement and the following are some of the interviewed respondents' answers:

*'Personal experiences from dating, relationships and my peers are enough to teach me all I need to know about sexuality and sexual issues. So I do not have to talk to my parents about anything.'* (Male respondent from Karen, area, 19 years old.)

*'True. My girlfriends are my most trusted source of sexual information. We do everything together, we live together and even our first times were almost co-ordinated. There things I have done with them that could give my parents a heart attack, why lie.'* (Female respondent from Lang'ata aged 18 years old, referring to five other girls aged 16-19 during the group discussions.)

*'Okay, for my case, my peers just spread a lot of lies and I don't trust them. I accept that they are my friends, yes, but I only trust my dad because he tells me a lot of stuff. I have also read about some of the things he told me from some books and the internet.'* (15 year old male respondent from Karen.)

Unfortunately, despite the social changes that have occurred in the lives of Kenyans, religious institutions continue to celebrate an era of sexual chastity (Kangara, 2004). The above assertion supports the 67 (67%) respondents who disagreed with the statement, *'I am free to talk to older members of my congregation, on issues concerning my sexuality'*. Several interviewed respondents also supported these findings by reporting that:

*'No, I am not free with the elders in our place of worship, because some of them look so harsh.'* (Female respondent 14 years old from Soweto.)

*'No, we were told that we must strictly follow the teachings of the Bible, so there is definitely no talking about anything there.'* (16 year old female respondent, from Karen Bomas area.)

*'Wah...Ms. Frankie, I dare not engage them in any discussions on any sexually related problems. With the church elders, I only talk about school work or religious matters.'* (17 year old from Karen South.)

*'My religion is against such kind of relations and we do not even mingle together. We have our own place of worship as females.'*  
(One 18 year old respondent from Karen South area.)

While 6 (6%) were not sure of their response, 27 (27%) of the respondents on the other hand reported that they were free to consult with the older congregants and this information is reported below:

*'We were told by the older members at a seminar, that sexual relations before marriage have bad consequences. Such as getting pregnant, you can also get HIV and Aids or STD's/STI's. They are very free with us, so yes we freely talk to them.'* (Female respondent; 16 year old from Karen NPC church area. She was referring to five other youth in the group discussion aged between 14-17 years.)

*'Yes. The youth leaders and some older members teach us on how to behave as we grow up.'* (15 year old male respondent from Karen NPC area.)

For the statement *'My place of worship offers programs for the youth on sexuality'*, majority 73 (73%), the respondents disagreed with the statement I the interviewed responses below confirms.

*'In my place of worship and sexual relations are not allowed, before marriage & we do not discuss them, period!'* (One respondent from Lang'ata; St. Mary's hospital area.)

However, 22 (22%) of the responses agreed with the statement presented and this is supported by the interviewed respondent statement below. This shows that there are religious leaders and institutions that are actively involved in moulding youth according to the given guidelines of their holy doctrines, something which is very positive. The remaining 5 (5%) of the respondents were not sure if these programs existed or not within their places of worship.

*'There are many seminars for the youth at our church, where we are taught about excelling in school, extracurricular activities and issues*

*of relationships as well.’ (Three respondents aged between 16-18 years from Karen; CUEA area.)*

*‘My Pastors give us a lot of booklets to read on issues of sexuality. We then discuss what we read with them after the church services or on Saturdays.’ (The respondent was referring to four other youths within the discussion group and they were from Soweto area.)*

With regards to the statement *‘boy/girl relationships are allowed in my place of worship’*, 83 (83%) of the responses were in disagreement while there were no respondents who agreed with the variable presented. 17 (17%) on the other hand were not sure. From this, it is very clear that there are strict rules and guidelines that dictate how boys and girls should relate while at their places of worship. Thus, despite the fact that some religious places of worship did not provide sexuality education within their premises, they had salient rules and strict religious doctrines that governed adolescent behaviour. This is supported by the interviewed respondents below:

*‘Only allow those that are ready to get married engage in such. My friends and I are still kids.’ (Respondent from Lang’ata area.)*

*‘I don’t go to church, but my friend tells me that her church is very strict when it comes to such issues.’ (Respondent from Soweto.)*

On the role of the school and in relation to the statement *‘My Counselor/ PSHE/ Form tutor openly discusses and addresses problems that I have in relation to my sexuality’*, 79 (79%) of the respondents agreed with the statement. Many also indicated that their Counselor/ PSHE/ Form tutors helped them a lot and they often discussed issues which they would ordinarily not raise with their parents. This is evident from the interviews response overleaf:

*'Yes, they do and I readily get assistance. Am so glad because some things I cannot share with my parents.'* (15 year old respondent from Lang'ata.)

*'Our counsellor/PSHE/form tutors are very open with all of us. They often tell us that the use of contraception reduces the risk of unwanted pregnancies that lead to abortion.'* (A group of 10 respondents from Karen Bomas area; aged between 14- 19 years respectively.)

*'The teachers are very helpful to the both of us, as we have had many issues that bothered us in the past.'* (Two respondents from Karen Bomas area; 16 & 17 year olds.)

*'My teacher is actually my best friend. There are things I have told her, that I dare not tell my parents.'* (Respondent from Karen Bomas area; 17 years old.)

*'Yes, after all it is easier for me and my friends and to talk to our teachers than to our parents. Our parents are just too strict.'* (A female respondent referring to four of her friends, from Karen Bomas area and aged between 16-18 years; during the focus group discussions.)

*'I completed high school last year, but my tutors were very helpful to me when my girlfriend became pregnant. Lucky for us, the school was also very supportive. My son is a big boy now and the mum is back in school finishing her studies. However, had I known what I know now, I would never have had sexual relations with Mama Jaden.'* (Respondent from Karen CUEA area; 19 years of age.)

From the above it is clear that school based the interventions would be extremely effective as these youths trust their tutors and counsellors very much. Thus any behavioural change interventions or programmes at school would be readily accepted. In relation to the same statement 15 (15%) of the respondents disagreed while 6 (6%) were not sure.

Study findings also show that 76 (76%) of the respondents agreed to the statement *'My school gives us a forum to discuss issues arising from our sexuality'*. The findings also reflect the fact that these respondents went to schools that had clubs,

where they openly discussed issues of their sexuality. A very positive revelation as illustrated below:

*‘Most of the issues on sexuality I learnt in school, such as HIV and Aids, STI’s, pregnancy, abortion, sex, relationship, love.’ (Respondent from Karen Bomas area; 18 years old.)*

*‘In school we have a club, where we share information on sexuality from the books we read and our teachers guide us.’ (A group of 8 respondents from Karen Bomas area, aged between 13-18 years.)*

*‘I have learnt about sexuality are from my peers, friends, books and teachers at school but what my peers and friends say is wrong. My teacher is correct on many occasions.’ (Female respondent aged 14 years from Karen CUEA area.)*

On the other hand 24 (24%) of the respondents stated that their schools do not have such forums. During the interview sessions, they voiced that it would be of utmost importance to them if their school administrations allowed them to have these forums.

*‘No, we do not have such forums in our school. We are not even allowed to talk about our sexuality or relationships.’ (A group of ten respondents from Laini Saba area aged between 14- 18 years.)*

*‘Ms. Masime, I think you are an expert on these issues. Please tell the head teacher to put the programmes in our timetable schedule, so that everyone can have a chance to air their views or ask questions. You can even come to our school after your thesis as a guest counsellor.’ (A female respondent from Lang’ata area, aged 17 years.)*

Finally, for the statement *‘I think all schools should have programmes on sexuality’*, findings show that 82 (82%) of the responses agreed and this is supported by several interviewed responses that said that:

*‘Some of our friends have these programmes at their schools and they tell us that they are very helpful. I think we should also have them.’ (A group of ten male and female respondents from Laini Saba and Soweto areas, aged between 15-19 years.)*

*‘My school already has them and any school that does not have them, is being unjust to the students there. Being a teenager is tricky Ms. Masime...it is not easy.’ (A female respondent from Karen Bomas area.)*

*‘We come from the same community and there are no structures in place. We have no one to teach us about sexuality. Such programmes would be good.’ (A group of 15 male and female respondents, from Laini Saba and Soweto areas aged between 14-19 years respectively.)*

Only 16 (16%) of the respondents disagreed this is supported by one the interviewed responses as illustrated overleaf:

*‘Personally, I don’t agree that sexuality programmes should be included in the school. I come from a community that already has working structures in place and the older members guide us on those matters.’ (A respondent from Karen Madukani.)*

### **4.3 Media Influence Versus Societal Norms, Values and Practices Guiding Sexual Behavior**

#### **4.3.1 Magnitude of Media Influence on Societal Norms, Values and Perceptions Influencing Sexual Behavior**

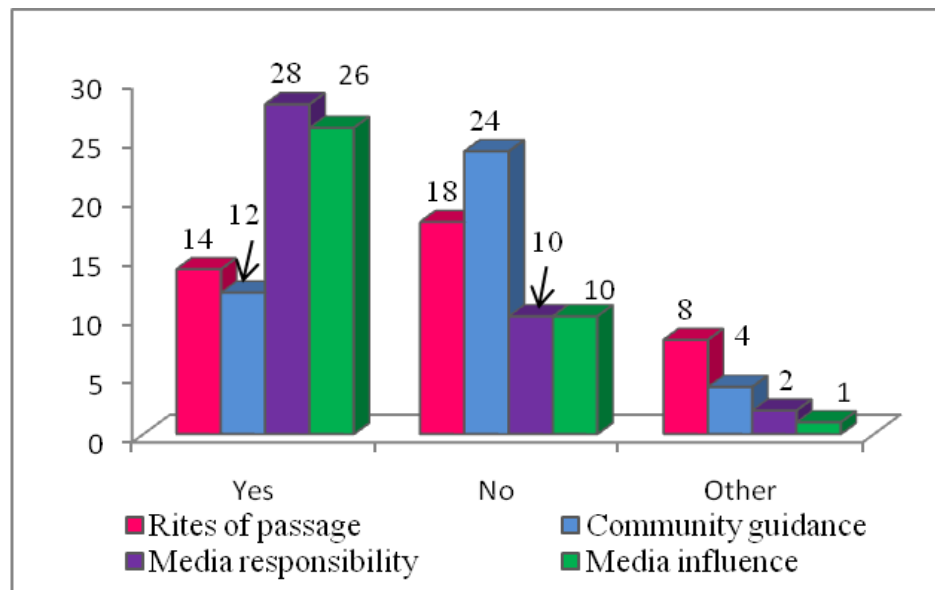
The aim of this objective was to determine the presence of Rites of passage, norms, practices and values against the backdrop of media influence within the Ward; in relation to adolescent sexuality. In order to obtain the required information and responses, the questions in the table below were used to explore the values and perceptions that are found within the study area. A total of 40 out of the 100 study respondents participated in the in-depth discussion sessions and these sessions were conducted by the researcher who recorded the frequencies of the responses as illustrated in percentile form shown overleaf in table 4.4 and figure 4.4.



**Table 4.4: Level of Agreement to Media Influence and Perceptions versus Societal Norms, Values and Practices on Sexual Behavior**

<b>ITEM</b>	<b>1</b>	<b>2</b>	<b>3</b>
	<b>YES</b>	<b>NO</b>	<b>OTHER</b>
Are there any traditional rites of passage that are observed or practiced within in your community?	14	18	8
	35%	45%	20%
Does your community offer any guidance to you with regards to your sexuality?	12	24	4
	30%	60%	10%
In your view, is the media responsible for changing the face of sexuality in the world today, especially among the adolescents?	28	10	2
	70%	25%	5%
In your view do the media influence the transformation of adolescent sexual behavior?	26	10	4
	65%	25%	10%
<b>Total number of responses</b>	<b>80</b>	<b>62</b>	<b>20</b>
<b>Percentage</b>	<b>49%</b>	<b>38%</b>	<b>12%</b>

**Source:** Field Data (2013)



**Figure 4.4: Degree of Agreement in Relation to Media Influence versus Norms, Values and Practices**

**Source:** Field Data (2013)

Findings in table 4.4 and figure 4.4 show that 80 (49%) responses recorded, elicited an affirmative answer while another 62 (38%) respondents negated the question posed. On the other hand 20 (12%) of the responses were not necessarily a yes or no answer and the researcher probed the respondents further. The study findings also revealed that there were rites of passage that continue to be practised in some communities within Lang'ata Ward.

Foremost were the 14 (35%) of the responses, were affirmative in relation to the statement '*Are there any traditional rites of passage that are observed or practiced within in your community?*' This question was answered as follows by interviewed respondents:

*'Yes, and I am very proud of my community because it is one of the communities in the world that has not been affected by western influences. The rites of passage, values and norms have remained intact; I come from the Maasai Community.'* (A 16 year old male respondent, from Karen Hardy area.)

*'Yes. My community practises various rites of passage and we are taught many things regarding our sexuality from age 10. For example, one must be married to have sexual relations. Last year I had my circumcision ceremony and it was really good. Okay, apart from that one painful moment, but I am supposed to be a man.'* (A male respondent from Karen Madukani area.)

*'Madam, no please. The world is changing and some those cultural practises are so bad e.g. circumcision of girls.'* (One respondent Lang'ata Otiende area.)

*'No, for us we believe that those practises are out-dated and my family, especially my grandparents encourage individualism for the sake of development.'* (A respondent from Karen Hardy.)

Additionally, for the sub-question, *'Who is in charge of these rites of passages?* The same 14 (35%) respondents indicated that the elders in the communities are the ones who disseminate information this information to them. For those who were unaware of the practises in their communities or areas of residence, the question was skipped and the findings are documented below:

*'Mostly grandparents are the ones who guide us on issues to do growing up and how to behave around boys.'* (A respondent from Karen Madukani area.)

*'In my community there is a group of elders responsible for such issues and they give instructions to the youth when they become of age.'* (A respondent from Karen Bomas.)

12 (30%) of the responses were in favor of the statement, *'Does your community offer any guidance to you with regards to your sexuality?* whereas 24 (60%) of the respondents, stated that they received no guidance from their communities.

Furthermore, 4 (10%) gave responses that were neither yes or no rejoinders. These findings were supported by the interviewed responses overleaf.

*'No, because I get all my information from watching pornographic movies, reading magazines and various internet sites. Surely, I do not see why I should talk to my parents or the elders of the community.'* (16 year old respondent from Laini Saba area.)

*'Yes, my grandparents and some elders that I know, usually guide me on issues of sexuality. But, I am afraid of saying too much to them because they might tell my parents and get me into trouble.'* (A female respondent from Karen Hardy.)

*'Well, Ms. Frankie, you know what, I am not really interested in boys. So I really don't have any issues that I would need to or seek guidance for. I only seek guidance in relations to my studies.'* (17 year old respondent from Lang'ata Otiende area.)

*'For now, I don't need any guidance. Maybe when am ready to get married, I will ask for It.'* (A 13 year old respondent from Lang'ata.)

Furthermore, the results presented in table 4.4 and figure 4.4 show that for the question, *'In your view, is the media responsible for the changing face of sexuality in the world today, especially among the adolescents?'* 10 (25%) negated the question while 2 (5%) gave other responses that were neither yes nor no. The remaining 28 (70%) of the responses elicited an affirmative response and some of the responses is illustrated overleaf.

*'Yes, my friends and I learn about sexuality from TV and radio programs. However, sometimes my friends watch bad things and I am not usually comfortable with that.'* (A respondent from Soweto area aged 16 years.)

*'Yes, the media is responsible for the way many young people behave today. The moral standings have been degraded.'* (A respondent from Soweto area.)

*'Yes, the media is responsible because many young people copy what they see on television, the internet as well as what they read about in books and magazines. This is not good at all.'* (15 year old respondent from Karen Hardy.)

*'No, the peers are the ones who are the greatest contributors to behavior change. For example where I live, many girls do very bad things with older men and I am afraid that one day they will force me to join their group. Last week, they beat up one girl who refused to go with them.'* (A respondent from Laini Saba area.)

The study findings also show that many of the respondents felt that the media influenced adolescent sexual behaviour when asked, *'In your view does the media influence the transformation of adolescent sexual behaviour?'* The responses received from 26 (65%) were affirmative, 10 (25%) of the responses were answered in the negative while 4 (10%) gave answers that were neither yes nor no. These responses in their entirety were backed by the following interviewed responses.

*'Yes. This is because most youths living in urban areas, often learn about sexuality from the internet and the media. (A respondent from Soweto area.)'*

*'Yes, the media influences changes in sexual behaviour because many youth get all the information they need from the media especially the internet. Therefore, many see that there is no need to seek advice from the elders which is wrong. Many are going astray and are participating in sexually risky behaviours.'* (A respondent aged 16 years, from Laini Saba area.)

*'Yes, there are certain programs on television that are harmful to the young people as they have very high levels of un-edited sexual content. (An 18 year old respondent from Karen Madukani area.)'*

*'No, I think it is the family that influences behavior change. I see my older cousins, who are girls doing exactly what their mother does; and now two of them have dropped out of school because they became pregnant.'* (A 15 year old respondent from Soweto area.)

*'No, changes in behavior are because of the friends that someone keeps. For example older girls in my estate taught me how to get money from sex, it was not a good thing but it enabled me to buy the things I needed then. Now I have stopped because I work at a cyber café, and I get a salary.'* (A respondent from Soweto area.)

*'It is not only the media, but a combination of several things such as the family someone comes from, the area they live in, the friends they*

*keep or their own personal values or views.’ (17 year old respondent from Lang’ata.)*

The question ‘*What taboos have you heard about in your communities about sexuality?*’, received varied answers and it was clear that many were unaware of the taboos, norms, values or practices guiding sexuality and sexual behaviors within their communities. Majority indicated that the information they have on taboos they got from their geography or history lessons, from peers at school or from media sources. The remaining respondents indicated that they come from communities where cultural practises, rites of passage continued to be performed and the socio-cultural structures very strong. They were thus required to behave in certain ways and follow the laid down guidelines. The above findings are supported by the following interviewed responses.

*‘I am not aware of any taboos within my community as I hardly mingle with those from the village and anyway my family does not follow those things.’ (A 16 year old respondent from Karen Bomas.)*

*‘I live on my own because I am an orphan; therefore I have no one to teach me about my community’s taboos, norms, values or practises.’ (An 18 year old respondent from Soweto area.)*

*‘Talking about sexual relations is a taboo in our community and is discussed in secret. I do not know much, but am waiting for \*my day to come.’ (\*the respondent meant that he was waiting for his initiation ceremony).’ (A 15 year old respondent from Karen Bomas area.)*

*‘Young girls must not sit around boys once they have started their menses because this means that they are \*grown-ups.’ (\*Further probing revealed that the respondent meant one can easily get pregnant.) (A respondent from Soweto area aged 15 years.)*

*‘When my cousins and I went through our initiation ceremony, our grandparents and some elders from the village taught us many things about our sexuality. The older boys and girls were warned about the families that they should not marry from or into because they have funny behaviours and genetic diseases.’ (On probing further the respondent explained that they were warned about relating with youths from certain families in their community; who had histories of*

*being thieves, murderers as well as those that had genetic diseases such as madness. This is because according to their elders, these behaviors would affect any children born after marriage). (A male respondent from Karen CUEA area; aged 16 years.)*

*'A girl should not sit on her parents' bed when she reaches puberty.'*  
(One respondent from Lang'ata.)

*'I was born and raised in Nairobi and we don't go to the village because my grandmother also lives in Nairobi, so I know of no taboos or cultural practises from my community.'* (A respondent from Soweto area.)

*'Someone is supposed to be shunned if they engage in sexually immoral behaviour before they are married. Marriage is very sacred where I come from and virginity highly priced.'* (A respondent from Lang'ata area aged 17.)

Furthermore study findings reveal that many of the female respondents received sternly warned about keeping male company, were against irresponsible sexual behaviour or beaten senseless for being in the company of friends; who were viewed to be of negative influence. Additionally, some parents seemed to tolerate their son's sexual activities as compared to that of the girls, partly because of the traditional social norms surrounding male power and sexual behavior. This is illustrated overleaf.

*'My brothers are allowed to have girlfriends, but my sisters and me, have been warned not to dare speak to a boy or even dream of having relationships.'* (A female respondent from Lang'ata area aged 17 years.)

*'You know boys cannot get pregnant and bother parents with children to bring up, that is why I have been told to keep of the boys.'* (A 14 year old respondent from Karen area.)

*'Last year my mother found me speaking to a boy. Wah, I thought that she would kill me coz I was beaten up so badly gosh. Nowadays, I really fear talking to boys or even joining study groups with male members.'* (One respondent from Lang'ata area aged 16 years old.)

*'My guardians beat me up seriously when they found out that I had a boyfriend. Those beatings did not stop me, I still do the same things or*

*even worse than just having a boyfriend. Like the live sex shows (A respondent from Laini Saba area aged 18.)*

Finally, Jessor (1983), argues that the youth are battling with several problems as different societies have developed norms and value systems, most of which do not cater for the youth and Wright et al., (2006), contend that:

*There are some contradictory norms, which encourage sexual activity and lead to the formation of sexual cultures among young people. Adolescent sexual behaviours have undergone change over time, and indeed the contemporary urban Kenyan adolescent exhibits varied sexual behaviour.*

In relation to the above assertions, this study found out that there are very many myths and perceptions that the respondents heard of in relation to sexuality and sexual matters. Many respondents indicated that as they grew older they found out that the information was false and was just to prevent them from engaging in any form of sexual behaviours or to instil fear in them. Below are some of the responses obtained for the question, 'What perceptions/myths have you heard in relation to/about sexuality?'

*'If one has sex while young, they will become perfect sexual upon getting married.'* (A respondent from Soweto.)

*'Someone would not be normal if they abstained for long periods and can even become sick.'* (A respondent from Laini Saba aged 14.)

*'If you're in a relationship it is important to have sexual relations because these relations cements the love and leads to marriage. But this is not true, because after falling pregnant two years ago, my sugar daddy dumped me. I did not know he had a wife.'* (A respondent from Laini Saba area aged 17.)

*'Older men are the best for sexual relations.'* (A respondent from Lang'ata area aged 17.)



#### **4.4 Discussion of Study Findings in Relation to The Problem Behavior Theory**

According to the Problem behaviour theory relationships are defined by 3 major systems; namely the personality, perceived environment and the behaviour systems. For this theory, the continuous as well as dynamic interactions between the environment and a person, leads to the formation of human behaviour and determine proneness toward either deviant or normative conduct. The Problem Behaviour Theory bases majorly on an individual's susceptibility to engage in behaviour that goes against what is conventionally laid down as the norm. Something which occurs due to interactions with for example peers resulting into the defiance of norms, values or practises.

Therefore, the value of an exciting life combined with risky adolescent behaviors is more pleasurable than other values to these youth. Consequently, adolescents who value excitement, the satisfaction of sexual intercourse is preferred in comparison to abstinence, which could be considered unexciting. Below is the discussion of this study's findings according to the Problem Behaviour Theory.

First and foremost, many adolescents in Lang'ata Ward, exhibit behaviour which violates the laid down norms either because they either feel the norms are restrictive in nature or as a result of pressure or rebellion. Some respondents revealed that the beatings they received from their parents in the past, as a strategy to make them adhere to the norms or to instil fear into them to avoid the risks of pre-marital sex; only the motivated them to continue with their irresponsible sexual behaviour. Thus,

this disciplinary environment only encouraged their risk taking behaviours. These findings indicate that as articulated in the Problem behaviour theory, the conduct exhibited by these youth is directly related to the environment they are subjected to.

Secondly, some of these adolescents engaged in risky sexual behaviour largely because of the permissive environment or surroundings that they reside in. For example several respondents interviewed revealed that they normally participate in the live sex shows or engage in lesbian and homosexual practises in clubs or video dens within their areas of residence. The live shows these respondents mentioned during the study's group discussions would later be published in a local newspaper (Refer to page 4). Again the environment here is clearly promoting risk taking behaviours.

In relation to the above, there is a clear indication that government organs are aware of what is happening yet the very law enforcers that are supposed to protect the vulnerable adolescents are the same ones encouraging the spread of the vice. Thus also creating conducive environments for these youths to continue with their risky sexual behaviors and Odongo, (2013), points out:

*There can never be a problem with the police because in most of the live sex show viewings, police are usually available and while on patrol they usually pass by for their share of protection money.*

Findings also reveal that youths from the upper and middle class areas (Karen & Lang'ata) of the Ward seldom engaged in risky sexual behaviours as they study in schools that offer forums for the discussion of sexuality issues. This is coupled with the excellent recreational facilities in their areas of residence that keep them occupied and lessen their chances of engaging in deviant sexual behaviours. Similarly, for the youth from societies whose communal structures were intact, issues or problems arising from their sexuality were minimal as many knew how to conduct themselves and most of them upheld the norms and values as proscribed to them. These findings closely tie to both the environment and the personality system (as articulated in the Problem Behaviour Theory) which includes expectations of achievement, locus of control, alienation, self-esteem, and religiosity.

Many of the respondents also reiterated the fact that, the parental guidance they received in matters relating to their sexuality is what actually encouraged their abstinence. This therefore means that, the information provided to them made them make informed choices as they were aware of the risks associated with irresponsible or risky sexual behaviour. Again the environment here played a major role in delayed sexual entry. Thus, the above links to the Problem Behaviour Theory in the sense that they youths avoided risky sexual behaviours because of the conventionally laid down as the norm in the environments that they were in.

Due to interactions with peers for example, many youth defy norms, values or practises and findings show that some adolescents valued the excitement and the satisfaction of sexual intercourse in comparison to abstinence, which was considered

to be unexciting. For many adolescents interviewed in this study the value of an exciting life combined with risky adolescent behaviors was more pleasurable than other values. However, it is also good to state that there are some youth who were subjected to intense peer pressure but because of the guidance they received from their parents and religious leader as well as PSHE/form tutors/counselors at school; they chose not participate in any form of deviant sexual behaviors.

Therefore, the scenarios discussed in chapter four actually confirm the suitability of the Problem Behaviour Theory to this study as they show the relationship between an individual's behaviour and values and the environment that they live in.

#### **4.5 Conclusion**

This chapter concludes that owing to the breakdown of norms, values and practises within Lang'ata Ward; many of the socio-cultural structures and practices that held communities together or guided sexual behaviour have gradually been eroded. Changes in societies have also led to the twisting or alteration of societal norms and values, to suit stereotypical views and contemporary societal needs. With this degradation of moral standings, presence of various conflicting views, cultures and perceptions; many young people are now growing up in an unguided manner.

Findings of this study show that due to the emergent era of sexual freedoms many youth are uncertain of where to look for information. Thus they engage in varied sexual behaviours that are very risky as the value obtained from these sexual relations (i.e. the gifts or monetary tokens). For others peer pressure, the thrill or as a rebellion against the norms, values and practises that are laid down by society is the

motivating factor. Hence, the breakdown of societal structures, norms and values is evident, unquestionable and it is very pronounced to an extent that it can no longer be ignored; based on the adverse effects it bears on the adolescent within Lang'ata Ward.

## **CHAPTER FIVE**

### **5.0 SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 Introduction**

This chapter presents a synopsis of the study findings, conclusions and recommendations for further research. It provides a brief description of why the study was conducted, methods of data collection, analysis as well as the results. Interpretations on the above were done by the researcher, through comparing the data collected to the information in the literature review.

#### **5.2 Summary of Key Findings**

The study found out that the sacred nature of the pillars that held innumerable societies together, are severely eroded and in some cases are non-existent. Most of the traditional values and communal practices related to sexuality no longer have value among adolescents. By the same token, findings also reveal the breakdown of traditional communication networks that have resulted in changes in parental roles. The provision of appropriate sexuality related information to adolescents is not done and with little or no parent-child discussions, many adolescents are not aware of what to do or are expected of them. Correspondingly, many youth are more comfortable with their counsellor/PSHE/form tutors than their parents, guardians or religious leaders. This shows the changes in the dissemination of the sexual socialization process as it is the school and not the community that is in charge of the process.

Thirdly, the youth have to deal with very many perceptions and myths which are untrue, yet originate from the people who are supposed to give them guidance on sexuality and sexual matters. These youths are left at the mercy of their peers, who influence them or encourage the obtaining of harmful sexual information from sources that are inappropriate and in total disregard of parental/guardian controls.

Findings also indicate that many religious institutions continue to view adolescent sexuality as a taboo topic or subject, which should not be discussed at any forum within in their religious domains. This choice to uphold, insist on abstinence and the sanctity of marriage, without putting into consideration the changes that have occurred within their communities; only leaves many young congregants at cross-roads and unaware of whom to seek advice from. However, on a positive note, there are religious institutions that are at the forefront in ensuring that the needs of the youth are taken care of, through the provision of sexual education and guidance on sexuality.

What is more, the bulk of the information that the male respondents have, is sourced majorly from online sources or internet sites and social media. Many youth prefer to unearth sexuality information on their own and they also overlook the authority of the elders in their areas of residence or worship. Most of the sources that the respondents mentioned only provide information that is lacking in proper content and are more subversive than educative. It is therefore imperative for the media to take responsibility for the content aired, ensure that it is edited and the relevant age prohibitions put in place.

Additionally, adolescent views, questions and feelings related to their sexuality must be taken into account and understood. It is of paramount and utmost importance for the society as a whole to adopt open and receptive approaches when initiating problem solving conversations or dealing with adolescent sexuality. This is because findings indicate the need to have seminars/forums on sexuality, led by sexuality experts at schools or areas of residence. That way the youth of Lang'ata Ward can confidently embark on behaviour change and perhaps stop engaging in high risk behaviours.

### **5.3 Conclusion**

This study's main objective was to examine the breakdown of societal norms, practices versus the transformation of adolescent sexual behaviour in Lang'ata ward, Kenya. The study's specific objectives were to examine the breakdown of societal practises versus the social factors influencing adolescent sexual behaviour, identify the individual and social factors influencing adolescent sexual behaviour; to identify to identify the societal norms, values, perceptions and media influences on adolescent sexual behaviour; and to investigate the extent to which adolescents are free to discuss sexual problems with their parents, teachers, and religious leaders in Lang'ata Ward.

Study findings show that adolescent sexuality requires tackling in a thoughtful and responsible manner because cases of 'deviant' adolescent sexual behaviour are rapidly rising in Lang'ata Ward. This is due to high levels of peer pressure, myths, and tales that continue to influence youth cultures. As a nation, Kenya also needs to



implement a broad range of prevention strategies and interventions targeted at the youth and their social or/and sexual networks; thus putting into measures that can curb the spread of misguided schools of thoughts, that the youth hold vis-à-vis their sexuality and sexual relations. This means imparting hands on knowledge, attitudes and skills related to healthy sexual behaviours, hence reduce the impact of sexual risk-taking behaviours such as unprotected sex, multiplicity of partners, sex in exchange for money or favours, and coercive sex. Once this has been done, the youth will be empowered to actually use the knowledge to actually take steps towards improving their sexual behaviour. As ultimately, it is the young people in Lang'ata Ward, who must learn that they are responsible for their own actions, behaviours and that it is they, who must live with the results of poor decisions.

#### **5.4 Recommendations**

Using the findings of this study as a basis, it is recommended that a lot must be done to ensure that the youth in Lang'ata Ward get the correct information vis-à-vis their sexuality, sexual behaviours and relations in general. This is because adolescence is a dynamic time of life when numerous physical, psycho-social transformations occur, leading to the outlining of attitudes, sexual behaviours and cultural norms. In particular ages 13-19 are characterised by intense turmoil and growing independence coupled with sexual experimentation and risky behaviour.

First and foremost, social behaviour change campaigns, broad policy support, planning and thorough review of programs are needed to encourage sexually experienced adolescents to accurately assess their personal risk of acquiring HIV and

Aids, STI's/STD's or falling prey to miscalculated or unplanned pregnancies. Thus, help them translate knowledge, attitudes, and values into healthy sexual behaviours.

Secondly, there is the need to develop adolescents' ability to reduce specific health risks related to risky sexual behaviours. Hence help them to adopt healthy behaviours that improve their lives, in terms of seeking help and forming positive relationships whilst strengthening their self-esteem and building their confidence towards conforming to safe sexual practices.

It is also important for the Kenyan Government, NGO's, religious institutions various stakeholders, to carry out further studies on sexuality in Lang'ata ward in general. Thus, bridge the gap created by the numerous studies on the rural adolescent and their sexuality. Hence the creation of a data base of information with the interpretation and understanding of adolescent sexuality, in urban terms.

The study also recommends the training of Religious leaders to equip them with knowledge and skills aimed at address sexuality within their circles, as many youth are drifting away from and neglecting the guiding teachings and doctrines. It is also imperative for religious institutions to provide religiously guided forums, where young congregants can discuss issues of their sexuality.

Finally the study recommends the establishment of a youth recreational facility and counselling centre with trained professionals, where adolescents across the Ward as a whole can access the correct information, counselling services as well as receive training on responsible sexual behaviour without feeling embarrassed, intimidated, or victimized.

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## APPENDICES

### Appendix 1: Questionnaire Guide

This is a research study conducted by **Ms. Masime Francess** for her MA Social Work degree in the Faculty of Arts and Social Sciences of The Open University of Tanzania. The results of the study will be reported in her thesis and are for academic purposes only. Kindly answer the set of questions provided below. The research attempts to examine the breakdown of societal norms, practices, and the transformation of adolescent sexual behaviour by focusing on Lang'ata ward; Nairobi county. All information in this questionnaire is strictly confidential and will be anonymously processed and used only for the purpose described above.

*Thank you for your co-operation*

**Questionnaire no:** \_\_\_\_\_

### Part I: Socio-Demographic Information of Respondents

**Please put a (✓) in the box most appropriate to you and complete the statement in the space provided:**

1. Your age: \_\_\_\_\_

2. Your sex: Male ☐ Female ☐

3. Your current living arrangements:

a) School Hostel <input type="checkbox"/>	c) Flat / house with friend(s) <input type="checkbox"/>
b) Alone in a flat / house / room <input type="checkbox"/>	d) with my parent(s) <input type="checkbox"/>

## Appendix 2

### Part I: The Individual and Social Determinants of Sexual Behavior

Using the scale below please indicate using (✓) how much you agree or disagree with EACH of the following statements.

*AGREE – 1*

*DISAGREE - 2*

*NOT SURE – 3*

S/No.	The individual and social determinants of sexual behaviour	1.	2.	3.
1.	I think that sexual relations before marriage are not wrong.			
2.	A boy and a girl should have sex before they become engaged to see whether they are suited to each other.			
3.	I believe boys and girls have should have sexual intercourse if they are in love.			
4.	I think that sometimes a boy has to force a girl to have sex with him, if he loves her.			
5.	It is good for boys and girls to have sexual relations as long as they use contraceptives to prevent pregnancy.			
6.	I would not refuse to have sexual relations with someone who is not prepared to use a condom.			
7.	Most of my friends usually have sexual relations with someone who does not use condoms regularly.			
8.	Most of my friends think that one-night stands are good.			
9.	I believe it is all right for unmarried boys and girls to have dates.			
10.	A boy will not respect a girl who agrees to have sex with him.			

**Part II: Level of Agreement to Media Influence and Perceptions versus Societal  
Norms, Values and Practices on Sexual Behavior**

Using the scale below, please indicate using (✓) how much you agree or disagree  
with EACH of the following statements.

*AGREE – 1*

*DISAGREE – 2*

*NOT SURE – 3*

S/No.	Level of agreement to media influence and perceptions versus of societal norms, values and practices on sexual behaviour	1	2	3
1.	I find it difficult to discuss my true feelings and sexual problems with my parents.			
2.	My parents don't trust me when it comes to sexual issues.			
3.	My parents are too busy to discuss issue of sexuality with me.			
4.	My peers and not my parents are the most trusted source of sexual information			
5.	I am free to talk to older members of my congregation on issue concerning my sexuality.			
6.	My place of worship offer programs for the youth on sexuality.			
7.	Boy/girl relationships allowed in my place of worship.			
8.	My Counselor/ PSHE/ Form tutor openly discuss my problems in relation to my sexuality.			
9.	My school gives us a forum to discuss issues arising from our sexuality.			
10.	I think all schools should have programmes on sexuality.			



### Appendix 3: Guiding Interview Questions

1. Are there any traditional rites of passage that are observed or practiced within in your community?

Yes ( )      No ( )      Other ( )

b. Explain your answer.....

- c) Who is in charge of these rites of passages?

.....

2. What taboos have you heard about in your communities about sexuality?

a) .....

b) .....

3. What perceptions/myths have you heard in relation to/about sexuality?

a) .....

b) .....

4. In your view does the media influence the transformation of adolescent sexual behaviour

Yes ( )      No ( )      Other ( )

b. Explain your answer.....

5. In your view, is the media responsible for changing the face of sexuality in the world today, especially among the adolescents?

Yes ( )      No ( )      Other ( )

b. Explain your answer.....