

INSTITUTE OF SOCIAL MINISTRY

TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

**FAMILY LIFE EDUCATION: THE CHALLENGES THAT
THE YOUTH ARE FACING DUE TO IGNORANCE IN
THEIR HUMAN SEXUALITY.**



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THEIR HUMAN SEXUALITY.**

FULL SCALE PROJECT: SUBMITTED IN PARTIAL FULFILMENT OF
THE AWARD FOR BACHELOR OF ARTS DEGREE IN SCIENCES
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SCIENCES – CUEA)

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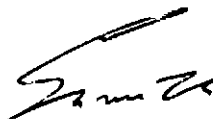
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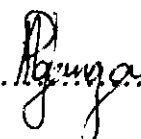
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Declaration

I hereby declare that the material used here has not been submitted for academic credit to any other institution: All sources have been cited in full.


March 31st 2001

Signed.....
Pauline Wanjiru Njogu.

Abstract

The research examines the challenges that are facing youth on matters concerning human sexuality, due to ignorance and how to deal with the issue. The study also aims at searching the general attitudes of the society towards youth, difficulties and problems they encounter through their sexuality. Data collection involved experiencing life among the youth of Ongata Rongai, talking to them apart from reading and analysing secondary sources. In so doing, we are sensitive to **See, Judge and Act** methodology.

Among our research findings, is the fact that the youth are part of the society but are not taken seriously. The youth have a great need for family life education. They need to understand self and others, including family and their place in the family and their responsibilities. They also need self control and be capable of differentiating infatuation, sexual desire and love. The proper formation, the youth will grow slowly integrating things step by step. By the time they become adults they are expected to be balanced human persons in their sexuality. Our plea is that this is a no-one-person's responsibility but we must corporately network to adequately address this social challenge.

Finally, my research follows some pattern. The first chapter is the background to the phenomenon. Chapter Two focuses on literature review. In the third chapter is about research methodology. The fourth chapter deals with results and analysis. The fifth chapter, we cite the observations and theological reflection for social analysis. The last chapter proposes strategies towards rehabilitation programs and a project proposal to implement our suggestions.

Dedication

*To all the parents
going through a hard time
trying to keep their families together.*

Acknowledgement

I give thanks to all the lecturers of the Institute of Social Ministry, particularly my tutor Mr. Samita; the Director Father Pierli for his support and Sister Aringo for journeying together with me through this paper. I cannot forget my family members who were also part of my inspiration in doing this paper. A big thanks to my husband; Mr Nganga Wanyoike and my son; Wanyoike Nganga who above all gave me the spirit and the theme of this paper. I thank you all and ask God to bless you and add you an abundance of generosity that you may continue to assist more social ministers now and always.

List of abbreviations:

AIDS: Acquired immune Deficiency Syndrome

FPAK: Family Planning Association of Kenya

FLEP: Family Life Education Program

FLE: Family life Education

HIV: Human Immunodeficiency Virus

IPPF: International Planned Parenthood Federation

IT: Information Technology

KBC: Kenya Broadcasting Corporation

KCS: Kenya Catholic Secretariat

NCCK: National Council of Churches in Kenya

STDs: Sexually Transmitted Diseases

SCC: Small Christian Community

CHAPTER ONE

1.1 GENERAL INTRODUCTION

In 1993, the Government of Kenya intended to introduce Family Life Education (FLE) into the Kenyan schools curriculum. The government argued that if students (the schoolgirls and schoolboys) were taught how to understand their sexuality, the prevalent high rates of school drop outs due to early pregnancies would decline. It believed that most of the sexual problems the young people were experiencing were due to the lack of knowledge about their sexual life. Currently, as the deadly killer disease AIDS threatens humanity, the government has reaffirmed the more its position to formalise FLE in a particular methodology.

However, some churches and people met the government's proposal with a lot of resistance and suspicion. Indeed, the Catholic Church took issue with the government, insisting that the matters related to FLE should be a prerogative of parents. Interestingly, this conflictual issue brought the Catholics and Muslims together. After a long but peaceful joint demonstration at Nairobi's Uhuru Park, they agreed to burn sex education materials and contraceptives. The church saw this as a government's ploy to introduce sex education in the disguise of FLE. There was the fear to create a dumping site for condoms and a dozen brand of pills and eventually probably serve as a way of killing the African morality.

As the debate between the state and the church raged and raged on, other issues came up. There was concern, for instance, from church, that parents hardly had any time for children. Indeed, the family in general is tremendously disintegrating. This is partly due to the strong Western influence. Can parents manage? Already some of them have left their God-given responsibility to the hands of personal doctors or psychologists, lawyers, priests, sisters and teachers. Others fear that their children know too much hence feel incompetently equipped as parents to attempt teaching their children.

The foregoing situation of parents considerably could explain why some youth turn to the media as an authoritative source of education on information dealing with sexuality. In fact, many youth spend their free time watching, listening or reading pornographic materials. No wonder then that a vast majority of the adults in our society negatively view the mass media as an evil in itself. Perhaps this view is overtly strong. Media, like any other professional industry, is regulated by some code of ethics. If some

people within that profession flout the ethics in their respective jobs or career, it does not justify to dismiss the others altogether.

It may have been easy to teach FLE in the past, when everything was taken unquestionably. In the present age of science and technology, especially Information Technology (IT), everything is questioned. We have leaped from the traditional oral way of education to the modern technological way of education, for example, through audio. On the other hand, we cannot ignore the past for it is the foundation for the future. In other words, we need to review our present systems of education and their purposes, establishing their past foundations and make them adaptable to face the needs of today. This, however, is only feasible with the co-operation of all, that is, churches, teachers, parents and government representatives especially in the Ministry of Education. Some people are so much preoccupied with making money at the expense of throwing away their dignity. Moral education should be made a compulsory subject. One adage goes, "Teach people to fish rather than giving them fish." We should teach the youth to be critical enough so that they will be able to read and watch materials at their disposal with a critical mind in this age of psycho-'mediology'?

Locking video recorders in the safest place possible or keeping them out of reach to kids will not help; it will only awaken the unquenched curiosity. Kenya Broadcasting Corporation (KBC) method of putting a caption, "This programme is not recommended for persons under sixteen," when it is screen at 9.35. p.m. when the entire family is having supper is not effective. The children have coined the KBC caption phrase to instead mean, "This programme is recommended for persons not yet sixteen years" just to cheat their conscience.

1.2 BACKGROUND OF THE STUDY

Our study is confined to Ongata Rongai town. It is a suburb of Nairobi along Magadi Road right after the Kenya Institute of Communication and Technology. Within Ongata Rongai town, there are three slums: Kware, Kisumu Ndogo and Bangladesh. Ongata Rongai has a population about 150,000 people. The youth comprise about 60% of this population. That would mean that they are about 90,000.¹

Most of such youth earn their living through begging, hawking, trafficking drugs, gambling, stealing and prostitution, among others. Some of the children have opted to remain permanently in the city, sniffing glue and eating leftovers from the

¹ Estimates from the Area Chief.

increasing piles of garbage in the city. Then, they go back home where there are limited or no prospects of eating. The female youths opt for prostitution to earn their living. AIDS no longer threatens them. Indeed, they would prefer to die of AIDS than hunger.

Most of the young people in Rongai town are semi-illiterate. The majority of them had to drop from school after a year or two, because of lack of school fees. As a consequence of being idle, they started involving themselves in all manners of mischievous activities, including promiscuity. There are charitable organisations present in Ongata Rongai such as New Life Rehabilitation Centre and St. Mary's Street Boys Home. They are also trying to address the problems that confront youths.

1.3 STATEMENT OF THE PROBLEM

Different sexual problems are facing young people, especially AIDS and Sexually Transmitted Diseases (STDs). The ignorant and emotionally immature youth are the most vulnerable to contracting HIV/AIDS. Ignorance and myths attached to sexuality among many youths has caused many youths to endanger their lives into sexual acts. Most teenagers are foolishly engaging in sexual acts out of curiosity. The fact is that, parents have neglected their children's basic right of guiding and taking responsibility towards their sex education.

Organisations like the International Planned Parenthood Federation (IPPF) spread theories, which promote sexual fantasies, masturbation, premarital sex, homosexuality, incest, bestiality and use of contraceptives by young people. The concept of "right and wrong" has created a sexual revolution that is encouraging the young people to use contraceptives in the name population control. Unfortunately, this approach to sex education is evidently detrimental to the young people, because it follows the principle of "The end justifies the means". A universal promotion of contraceptives has led to a dramatic sexual moral decline among the young people. Sexual infections are on the increase among the youth because of having multiple partners. Young people are experimenting with sex in the absence of religious beliefs, which prohibit high STD risk behaviour.

Right from the 1960s, sexual activity was essentially a dialogue with the future. Contemporarily, socio-cultural change and social mobility are undermining African traditional family and social structures. Sex education is given neither in the home nor in the school. Consequently, young people are morally disoriented, and sexually promiscuous.

The 1960s witnessed the revolution of expressive disorder. This was basically a revolt against authority. It was also a revolt against a negative view of sexuality dubbed “Puritanical” or “Victorian”. Because of contraception, sexual activity could now be enjoyed without guilt and without responsibility. This has encouraged the philosophy of pan-sexism. It teaches that sexual activity is a human right to be enjoyed by all. Without sexual experience a human being is thought to be diminished. Sexual morality is a traffic law morality of, do what you want but do not cause accidents.

Sexual permissiveness becomes a licence to promiscuity. Sex is viewed as a consumer commodity and a trivial and dispersonalized pursuit. Exploitable pornography is encouraged by the media - sex without love ceases to be sexy. Sexually hyperactive people are pre-occupied with techniques. Global world “culture” is so sex-saturated that even awareness of the AIDS pandemic has not brought about behaviour change. Condoms are mistakenly believed to make continued promiscuity safe. About half of the adolescence in Africa are sexually active. There is a need for celibate witness to life, to self-control and maturity of relationships. This can be linked to behaviour change movements “youth for life” (Sr. Miriam Duggar, Uganda) and “True love waits” (Nairobi, Baptists) who encourage the youth towards a wholistic family life.

In view of the foregoing apparently worrying trends, what can be done? What meaningful and effective interventions can be implemented to empower our youth on sexuality values? How can parents and the family as stakeholders in this matter be empowered in educating their children? These are some of the questions that this research endeavours to address.

1.4 OBJECTIVES OF THE STUDY

- To identify prevalent sexual challenges affecting young people in Ongata Rongai.
- To establish causes of these sexual challenges.
- To examine the role of the parents, Church and society at large in helping young people to address these challenges.
- To give recommendations that the parents, state, Church and the youth would benefit from.

1.5 BASIC ASSUMPTIONS

1. The parents and society in Ongata Rongai have neglected their children in moral formation and in proper sex education.
2. Sexual problems among the young people in Ongata Rongai are brought about by ignorance and poverty.
3. Teaching sex education to the youth as an effective remedy to youth's challenges.
4. Parents could be very effective in formatting their children if they are well equipped with skills and information

1.6 JUSTIFICATION OF THE STUDY

Our study is concerned with investigating the sexual challenges affecting the young people in Ongata Rongai, the causes of these challenges, and what can be done to minimise them.

Today we witness technological and scientific advancements, which is part or expression of development. These advancements are meant to make our world a better place for humankind to live in. However, they have brought with them not only advantages, but also disadvantages. The human being has gone to an extent of thinking that s/he is autonomous in everything, sidelining God, the Creator and primary cause of everything (Genesis 1).

During many youth meetings among the Small Christian Communities (SCCs) that we attended, youths expressed various sexual problems facing them including, unwanted pregnancies, STDs, school drop out and AIDS/HIV. Having lived in Ongata Rongai and interacted with the young people, we made a decision to direct our concentration of our study here. This is because most of the prevalent problems among the youth in Ongata Rongai revolved around sexuality and reproductive health. This is all the more important given that young people, generally comprise about 60% of Kenya's population.

1.7 SIGNIFICANCE OF THE STUDY

This study on sexual problems among the young people in Ongata Rongai will be of great help to the youth in general and those who work with them. It will help many social ministers working with the young people especially in the Ongata Rongai town. From this project, young people will learn about many common sexual problems affecting them and their colleagues. This will equip them with knowledge in helping their fellow

youth experiencing similar sexual challenges highlighted in this study. They will know who or where to seek help from in such crisis situations.

Parents will also benefit from this study. They will have a picture of major sexual challenges confronting young people in Ongata Rongai, relate them to their respective families and teach them with relevant responses.

The approach adopted in this study, of understanding the dynamics behind youth sexual crises will help parents, pastors and youth patrons, not to be quick to condemn young people when they come to seek for help from them. Instead, they should try to understand and meaningfully help them.

This study will also be significant to the social ministers, custodians of sex education and reproductive health who will gain more knowledge about the status of the young people in our world today, especially in an urban environment in Third World countries.

1.7 LIMITATIONS OF THE STUDY

Ongata Rongai is a big town with three slums within which only a few young people could be interviewed. Some of them were co-operative, while others were not. It was not possible to interview some young people whom we had targeted because they were out in the city earning their living. Some of the young people we interviewed could not communicate fluently in English, Kiswahili or Gikuyu, the three main languages we were using for interview. Others had problems in filling the questionnaires.

We were confronted with time constraints in the field given that we had only fifteen days. And since our topic is a bit sensitive taking into consideration that we were dealing mostly with adolescents, they at times felt embarrassed or shy sharing freely their sexual problems.

CHAPTER TWO

FAMILY LIFE AND SEX EDUCATION IN KENYA

2.1 INTRODUCTION

Human sexuality depends not only on biological and physiological but also on psychological and social factors, for example security, self-respect and acceptance of the self, including the body. An adequate understanding of the various roles played by men and women, primarily on their own but also in other societies, is necessary. This is for the proper functioning of the individual in his or her sexual capacity, as well as in his or her capacity as a partner and as father or mother.

Learning how to relate to others as potential partners requires the support of the older generation. To acquire the security and self-respect needed for a rewarding relationship with others as potential partners, the young need not only those basic facts but a positive reinforcement as well. Since it is in the interest of every society that it respects and takes a responsible attitude to sexual life, it is also in the interest of every member in the society to prepare its young members for their future sexuality. In a world in which right and wrong behaviour especially in sexual matters is by no means clearly defined, it is difficult for the young people to know what to do. The old religious piety of following the doctrine of "Thou shall not do this and that.." is no longer acceptable to them. They want to understand and know why something is wrong and/or adequately right. The guidance given should appeal to the common sense and intelligence of the young people.

There is general lamentation from people today about a declining morality. Many people are hardly responsible in their places of work. They are only keen on demanding for better terms and privileges, such as, salary and allowances unmatched with commitment to productivity. Stealing, looting, bribes and cheating form the order of the day. These incidents have made people to be always suspicious of each other, turning life into a burden. Such tendencies only raise pessimism in the society. Others will retire in despair recalling the past with nostalgia and looking to the future hopelessly.

The declining morality is manifested in various ways in our society. There are increased incidents of violence and insecurity of various forms, for example, rape, thuggery, AIDS, STDs, abortion, escalating rates of poverty and school drop-out.

These ugly occurrences are alarmingly critical, given their life-threatening nature. But, the adage goes necessity is the mother of invention. It is time we thought seriously of workable interventions to address these crises rather than merely lament over them. Sex education could be one of our ways out.

2.2 HISTORICAL BACKGROUND

The problem of school drop-outs due to early pregnancies teenage abortions and 'child throwing' seemed to have so much caught the notice of parents in the late sixties that they had to voice it somewhere. Many parents showed their dissatisfaction of the above-mentioned problem, through the press, among other channels. Members of the National Council of Churches of Kenya (NCCCK) channelled their dissatisfaction and wishes of the same problem, through their Annual General Meeting in 1978. They expressed concern at the rising number of pre-marital pregnancies and general unsatisfactory conditions of the present marriages.² They did not only express this concern in the strongest terms possible, but also demanded that ways and means be found for instituting an educational process with a concern for family life and sex education.

A survey conducted by NCCCK on 150 girls in Nairobi who had dropped out of school revealed that:

- Most pregnancies occurred among girls between 14 and 15,
- Of these, 50% became pregnant at 14 years.
- Pregnancies occurred in most cases, as a result of their first meeting with a boy.³

The council became concerned about the issue and an educational program under the name of Family Life Education Programme (FLEP) was established with particular emphasis on the education of the young. Parents have, therefore, the responsibility of letting their children know that they are loved, wanted and accepted for themselves. And their children need an understanding of the growth and developmental changes occurring within them. The fact is that such children are acquiring scientific information and a vocabulary with which they can express themselves with ease in talking about sex. They learn how to ask and answer questions relating to sex simply and directly. Need arises for

² NCCCK, "Family Life and Sex Education," Drafts Syllabus for Pre-Adolescent and Adolescents

³ Ibid. p. 1.

parents to establish continuing relationship with each child to foster a feeling of freedom to ask questions which are of concern to her/him as s/he matures.

2.3 MEANING OF SEX EDUCATION

Sex education deals with the whole aspect of human sexuality. It is the preparation of human life. Importance is attached to any physiological and psychosexual problems, which might occur in sexual life. This programme aims at instilling moral values into young people so that they are not caught up in the whirlwind of immorality and promiscuity that is inherent in our society. It focuses on issues such as sex roles, morality and needs for dignified living. The programme addresses challenges that are a direct product of modern living.

2.4 MEANING OF FAMILY LIFE EDUCATION

By FLE, we refer to the education necessary to enable a young girl or boy to grow into a responsible woman or man. It is the education for maturing a young man or woman into a clever being who will not only do marvellous things in natural or social sciences but also be a respectable woman or man in the home and community. The FLE aims at educating the youth on how to critically address ethical problems. This involves the teaching of the body systems. In addition, it involves moral and philosophical teaching about how young people can grow to be responsible parents and good citizens with moral integrity, self-respect and dignity. Besides, FLE emphasises the effects of a fast growing population on the environment, social facilities and the economy in general.

The family in our African culture is the irreplaceable school for the teaching of moral values, behaviour, human dignity and respect for life.⁴ The problem is that most parents have neglected this responsibility by handing it over to family doctors, pastors, priests, sisters, teachers in the institutional schools. But if the foundations of moral behaviour are not firmly laid down in the home, the young people tend to lose respect for themselves and others. When a person loses any sense of self-worth as someone created by God s/he can very easily begin to abuse others like children and women without any conscience or shame.

2.5 SEX EDUCATION COMPLEMENTS HUMAN SEXUALITY

⁴ "Church and People," *The Challenge* 39 (Dec/Jan, 1997), p.2.

The term Sex Education is an elusive one. To some it seems to mean the biology of reproduction, the question of where babies come from and why.⁵ When one needs to get the information on how babies are made, s/he does not need to be taught. As the animals, some people do just follow their natural instincts and they reproduce. Thus, to perform sexual intercourse, one does not need coaching. It is just a matter of putting a man and woman in a room and each organ will find its right position. Sex Education is not how to have sex or make babies. The biology of human production can be taught, but we have grave doubts about the wisdom of teaching, if it is based on passing information without moral/ethical implications. One of the distinctive marks of sex education, unlike biology/reproduction, is the fact that it is taught in a moral context. Knowledge as information imparted by a sex educator is basically normative. It is seen or viewed in terms of socially accepted values. Sex education is about or concerned with how we live our sexual life in a manner that promotes our whole being or whole nature, that is, body and soul.

Sex education deals with whole aspects of human sexuality, not exclusive of coitus and reproduction. As mentioned earlier, it includes learning the determination of what constitutes maleness and femaleness in a given society. It embraces social responsibility and problems with regard to sex, both in private and public life.

Sex education is therefore about character and the formation of character. Sex education course in which issues of right and wrong do not occupy centre stage in an evasion and responsibility⁶

Sex education engages in dynamic search for normative meaning of human sexuality. Any efforts to limit sex education to instructions or teaching of effective genital behaviour or actions is to tell the scientists about who we are –sexed beings. Sex education should liberate us. Above all it ought to build up a worthy and consciously responsible human.

2.6 FEELINGS OF KENYANS TOWARD SEX EDUCATION

According to Chebet Daniel, in Africa culture, young girls and boys were taught how to grow into adulthood during circumcision and even after. That is why teenage pregnancies were hardly heard of.⁷ This is not the case these days. Today, parents should play a bigger role in coaching their children on matters related to sex. In addition Chebet,

⁵ Pat, Powers, G. and Buskin, Wade. Sex Education: Issues and Directives. New York (Philosophical Library Inc. 1965), p. 44

⁶ Patricia, Driscoll, D. Sex Appreciation, California (Womanity 1988), p. 5

⁷ Daniel, Chebet. Kenya Times. (February, 14, 1995), p. 12.

suggests that the Ministry of Education should introduce a subject of at least one-hour every week of reliable facilitators, for example, of elderly men and women invited to provide lectures on our culture. Barayo Henry observes that parents should feel free to discuss sex with their children instead of expecting teachers to shoulder the whole burden.⁸

FLE is of fundamental importance especially at this time when the AIDS scourge threatens to wipe out humankind.⁹ Knowledge about AIDS and STDs is spread and how the spread can be curbed is everybody's concern. Little communication between parents and their children on matters relating to morals, ethics and responsible parenthood is dangerous. These issues need to be addressed and that is what FLE does.

FLE is, however, not meant for schools only. It is a national responsibility to be undertaken at all levels by parents, churches, the government and the society in general. All should complement each other in the noble task of bringing up the youth to become responsible and upright future parents. Parents have a responsibility of educating their children on sex. They should not abandon their responsibility to schools and other social agents.¹⁰ Abumbah Okello points out that the greatest tragedy facing the youth is that parents have abandoned their responsibilities at the most critical time in their social development.¹¹ He suggests that teachers' efforts in teaching sex education should be supplemented by elders from adult literacy classes, giving lectures to the youth. He rightly concludes that it would be unfortunate to leave sexual matters to schoolteachers alone because not all are morally placed for the long – term good of the children.

Cecilia Kamau laments of the ruins shy parents pose to adolescents.¹² In addition, parents and other adults who are seeking for a sound approach to sex education need to know that there is no particular approach or method that is always right for all the children. Yet there is a basic core to impart education, the continued, re-assuring love or friendship those parents, teachers and youth leaders give to the children or youth under their guidance. Cecilia further observes that many adults who wish to help children form sound ideas about sex are uncertain about how to go about it.¹³ An awareness of the fact that daily life is full of natural opportunities occur at home. Questions arise from the

⁸ Henry, Barayo, Daily Nation, (November 28th 1979), p. 3

⁹ M. Chemengich, Daily Nation, (December, 11, 1992) p. 13.

¹⁰ Angela Gethi, East African Standard, (July 7, 1983), p. 12.

¹¹ Abumbah, W. Okello, "Telling the Children as it is" Sunday Times, (July 24, 1983), p. 12.

¹² Cecilia Kamau, "Shy Parents are Ruining Adolescents, Kenya Times (December 7, 1988), p. 17.

¹³ *Ibid.* p.17.

child's own experience at school or in the community, or from events in the news. The way people act in adult life is greatly influenced by the experiences and training received at home in early childhood. She further notes that the growth of the capacity to love as a mature person depends very much upon the child's relationship with both parents. It has been said that the love of the husband and wife for each other and for the children is the very essence of good sex education.

Some of the people look at the issue of sex education as a means of arousing curiosity and thus sexual desires in children in order to dump contraceptives on them. That is why Bishop Njue of the Catholic Diocese of Embu lashed out at this move in the presence of the students of Kenyatta University, Lamented that the modern sex education approach is faulty, "Sex education is unprofessional, unintellectual and unethical."¹⁴ So, the so-called sex education, accordingly, would underline how to have safe sex and to enjoy without the fear of pregnancy, AIDS or STDs. This new approach was more of a business rather than of morals. This can be witnessed by many instances we have in these universities. Every semester, the Health Unit distributes twenty condoms free of charge to the staff and students.

The issue of sex education is a matter of life and death. We are faced by so many school dropouts under the threat of the dreadful scourge of AIDS. The church and the parents have to do something. Our government should not be cowed down and be silenced. The government is part and parcel of our society. What we are experiencing today with the decline in morality among the youths is mostly. Lack of knowledge. The real enemy is not the STDs or AIDS nor unwanted pregnancies as widespread abortions everyday. So many young people are infected with STDs. That is why the number of AIDS infected people multiply daily. Yet the government will not be associated with the teaching of any such thing. The government should realise that sex education concerns everyone and that all citizens should be aware of the facts. It would be much easier if the Church, government and the people took this responsibility in corporation. The burden definitely will be lighter. Then it would not bother the parents alone. or the Church or the Minister of Education alone.

2.7 SIGNIFICANCE AND JUSTIFICATION FOR FLE FROM THE CHURCH'S PERSPECIVE

¹⁴ The Seed, 4 (April, 1995), p.7

Firstly, young people take sex wrongly and they do not only put themselves into trouble but also the society as a whole. The teaching of sex education would help young people to understand that sex has an important role in society. AS the traditional system of teaching sex education gradually declines, there has not been any other way of reaching young people on this issue. With the increasing educational gap between parents and children, the former find it difficult to talk to their children. The increasingly lower-age teachers joining teachers colleges is narrowing the age – gap between teachers and their senior students hence teachers find it difficult to counsel people who are very close to them in age. The best placed person, would be the parents for they have enough experience and authority on the subject.

Secondly, premarital pregnancies are largely due to ignorance on the part of both girls and boys regarding the changes that take place in their bodies and how to prepare themselves for them. The teaching of sex education, therefore, might minimise the prevalence of these pregnancies. Moreover, many girls are bewildered when they realise that they are pregnant. Many resort to any means of trying to get rid of their pregnancies using crude methods which range from some very harmful drugs to instruments that make them die from bleeding and serious infection. It is, therefore, felt that the teaching of FLE would expose both the physical and psychological dangers involved in abortions.

Moreover, with increased migration into urban centres, the towns the present housing situation together with general permissiveness in matters concerning sex among the youth and the adults, venereal diseases have come to intensify. Many young people, not realising the dangers of these diseases, take them lightly and do not seek early treatment. The teaching of FLE and the importance of personal cleanliness will, therefore, minimise the prevalence of these diseases among the well-informed youth. In addition to this, the reason why there is now a very big number of homes that are unstable and on the brink of collapse is because so many parents nowadays become parents by accident. FLE, therefore, should help in preparing for healthy and responsible families that in turn will lead to healthy and responsible members of the society. Furthermore, with the influx of pornographic literature and films, both teachers and parents are finding it difficult to guide their young people. Besides, there is so much distorted information that is passed to young persons about certain aspects of sex through media that, unless this is checked through proper teaching, young people are bound to be disillusioned in life. In the same vein, young people are faced with the problem of trying to understand their bodies and how they can relate themselves to conditions in the society. Their problems are compounded the more when members of the society take advantage of their ignorance

and take a major part in misleading them. Through FLE, young people can be put on the alert to safeguard themselves from this exploitation.

After the breakdown of the traditional structures where children were socialised by adults into responsible citizens because of their constant interaction, it has become increasingly imperative that a discipline be introduced to cater for that need. Lack of sex education in schools has been amongst the factors blamed for causing population problem and school dropouts due to pregnancy.¹⁵ The purpose of sex education should be to contribute to healthy attitudes and orientation to sexual relationships so as to provide a sound foundation for our society's basic institutions of marriage and family. Although FLE has never been introduced in schools, some of its aspects are taught in Social Education and Ethics and Religious Education.

The benefits that might accrue from of the programme in the long run are worthy of the effort. One obvious thing is that it will help young people to understand that sex has an important role in the society. It is sacred and only the reserves of those who have attained the right age and are married. Children should know that misuse of sex would put them in trouble. Samuel Wachira stressed that sex education should be introduced in school to strengthen our youth on matters relating to sex.¹⁶ Parents should teach their children what they should know about sex, as there is widespread ignorance amongst youth. In real life, only a limited number of parents discuss with their children issues to do with sex, they find the topic embarrassing.

Unfortunately, neither law nor public opinion has succeeded in putting brakes on young people misusing their bodies and those of their colleagues. They lack not only respect for others, but respect for themselves. Sex education can help in uplifting this aspect to a higher level. Finally, with the disappearance of most of our traditional teaching, it seems there is no channel through which traditional values can be transmitted. The teaching of sex education by well-informed people can help transmit these values through modern ways of teaching. Many churches are not very clear on the issue of sex education. The Catholic Church and the Muslims tried to state their position. Their contributions to the debate are clearly documented, though not definite. A number of issues have been raised as possible sources of contention. These issues that are hotly debated include sex education, its meaning and purpose as well as what to teach. Thus, questions on to who, by who, the context (could the context be purely empirical or need

¹⁵ D. Gikonyo. & M. Sharma, Sex Education for Schools in East Africa, Nairobi: (New Age Publishers, 1979), p.28

¹⁶ Wachira, Samuel. Kenya Times, (31, August 1984). P.4

to be moral?) and content are crucial. For the Catholics, parents are the primary educators of their children.

Taking up the teaching of the Second Vatican Council, the catechism of the Catholic Church has that:

It is imperative to give suitable and timely instruction to young people, above all in the heart of their own families, about the dignity of married love, its role and its exercise.¹⁷

When many people hear that the church is against all artificial contraceptives and use of condom as the means to fight AIDS and that she advocates chastity, they wonder, “ Does the church want us all to become monks and religious”. This is a wrong understanding of the term chastity. Generally chastity simply means, “practice of respecting the life giving power.”¹⁸ The church is telling the youth to have reverence to the capacity of our human sexuality and try to co-operate in the propagation of life. Still, the church is clear that human sexual activities are only permissible in the context of a stable relationship between man and woman in life and open to procreation. If we go by this principle, we will be able to enter any relationship without much suspicion since everyone is treated with respect and not as a tool.

The Catechism of the Catholic Church describes and in a sense defines chastity in this way:

Chastity means the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being¹⁹

It should be noted that a vowed celibate life is viewed differently than a married chaste person. A genuine celibate has no physical contact with a woman. His or her chastity is a divine. It is an offering to God of that best thing he or she has received from God. A married chaste practices his chastity when s/he is far away from her or his spouse. Her or his body is not hers or his but for the woman or man whom s/he was joined together by love in Christ. If we go by this conviction a chaste married person will be able to abstain for a longer period when the partner is away for sick

¹⁷ Catechism of the Catholic Church, n.1632, citing Vatican Council II, Pastoral Constitution on the Church in the Modern World, *Gaudium Es Spes*, 49.

¹⁸ Driscoll, Patricia, D. Sex Appreciation, (California: Womany, 1988), p.5

¹⁹ Catechism of the Catholic Church, Nairobi; Paulines Publications Africa, (October 11, 1995), 2337.

The emphasis by the Church is on the parents because they should have a lot of time with their children; they are the immediate recipients of their cry. If their questions are not answered, they will find someone who will give them an answer, which is misleading and suicidal. The couples are asked by the church to realise their vocation in their matrimonial bond, which is by its nature to procreate and educate the children. In doing so, we are not only fulfilling our physical sexual needs, but also engaging ourselves in the divine work of God as his co-creators. In order to have a stable community between man and woman it should be built and shaped by conjugal love, for this is judged to be true basis for the procreation and educating of children. The primary responsibility of any marriage couple before God is to develop their unity and intimacy in all its dimensions.

CHAPTER THREE

3.1 INTRODUCTION

This chapter discusses the systematic approach used in carrying out this study. It highlights methods as well as tools used in collecting data, specifying the instruments and techniques used to investigate the causes of the sexual challenges that the youth are undergoing in Ongata Rongai town.

3.2 METHODOLOGY USED IN RESEARCH

Together with the **See, Judge and Act** approach, both quantitative and qualitative data was sought, along the lines of our research problem data. The data thus gathered, both primary and secondary, related to factors that lead the youth into premarital sex and the effects thereof. Data also targeted views on FLE as an apparent solution to the youth's ignorance on their sexuality were examined.

3.3 POPULATION SAMPLING

The targeted group was at Ongata Rongai. Selection of this town was due to the size of population, which is reasonably representative of the youth in Ngong Division. At the same time, it is a growing town due to the fact that it is only 20km from Nairobi, hence the impact of the Nairobi City on youth at Rongai is a reality.

Ongata Rongai has a population of about 150,000 people. The youth as the targeted population comprise of about 60% of this population, according to the information from the area chief. That would mean that they are about 90,000. Eighty questionnaires were distributed, for a period of three months. Out of these, 50 (63.5%) questionnaires were received back. The researcher used random sampling in order to cover all the relevant ages.

The methods were convenient such that although not every youth got a chance to express herself / himself, what we have is representative of the various categories of youth. Some youths did not fill the questionnaires or even accept to be interviewed. Some of them were suspicious while others simply did not see the rationale behind the research.

In selecting the sample, the researcher tried to balance and cross-sect age and gender, as a potential for varied valuable information, experiences and wisdom. Diverse socio-cultural-economic experiences were also incorporated from different respondents.

3.4 INSTRUMENTS USED

The researcher distributed questionnaires and used interviews as well as observations. The researcher prepared only one category of questionnaire. Two categories of data collection method were employed; secondary and primary data.

3.4.1 Collection of secondary data

Secondary data was collected from the following sources:

- Libraries: Literature comprising of published material in form of books, periodicals, magazines, newspapers and other unpublished materials were from libraries in Tangaza college and the Catholic University of Eastern Africa.
- The Internet was used to enable the researcher to have a wide global perspective of the problem.
- The Family Planning Association of Kenya (FPAK) and the Kenyan Catholic Secretariat (KCS) provided relevant information.

The collection of secondary data mainly was to familiarise the researcher with the subject matter of the study.

3.4.2 Collection of primary data

Primary data was obtained from fieldwork. The researcher identified the target population, clarified the objective of the study then employed the methods he held to be effective in extracting necessary information.

Eighty questionnaires were sent to the youth of Ongata Rongai through the parish and other churches and later collected from the catholic parish. The information targeted was on whether there is a felt need for family life education among the youth. Interviews were also carried out as the researcher went round visiting youth groups, while personal experiences were adopted through observation, all targeting the youth and their sexual problems.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF DATA

4.1 INTRODUCTION

This chapter presents the research data gathered from Ongata Rongai among the young people. The data is then interpreted and discussed. We shall analyse the data in conformity with our set research objectives and hypotheses, making as well, a critique on the results.

We distributed 80 questionnaires; but only 50 were deemed to be accurate and duly completed after the whole process. We discarded 30 questionnaires that were filled inaccurately.²⁰ All those who responded accurately and completely were young people from Ongata Rongai ranging from the age of 12-24 years. However, 35/(17.5%) out of 50 respondents were between the age of 13-21 years. The strata was also quantified according to the gender identity, which was worthwhile.

4.2 DATA PRESENTATION AND INTERPRETATION

Table 1: Gender Frequency

GENDER	FREQUENCY	PERCENTAGE
BOYS	30	60
GIRLS	20	40
TOTAL	50	100

Among these 50 respondents, there were 30/(60%) boys and 20/(40%) girls. Table 1 reveals that there was a difference of 20%. The boys were more than girls because 25 of the questionnaires which we discarded came from the girls, while 5 came from boys. However, this difference is viewed to be too minimal to significantly affect the results. It is worth noting that a higher percentage of the invalid questionnaires were from girls, perhaps a reflection of how well they get in education as compared with boys.

²⁰ These 30 questionnaires were discarded because some of the respondents filled them without reading the instructions first. Others just wrote their names and returned the questionnaires, without filling what was required.

Table 2: Whether young people should be given condoms and contraceptives.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	25	50
Agree	8	16
Don't agree	10	20
Don't know	7	14
Total	50	100%

Table 2 reveals that 25/(50%) out of 50 respondents strongly agreed with the statement. And 8/(10%) partially agreed. In total 33/(66%) agreed. But 10/(20%) disagreed, and 7/(14%) were non-committal. This demonstrates that majorities of the young people in the Ongata Rongai are inclined to issuance of condoms and contraceptives hence have not received moral formation and proper sex education. It is only 10% who might be aware of the morality and disadvantages of the contraceptives. This is something not to be taken lightly.

Table 3. Sex Prepares One for Good Marriage.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	20	40
Agree	9	18
Don't agree	6	12
Don't know	15	30
Total	50	100

Table 3 indicates that 20/(40%) out of 50 respondents were strongly inclined to pre-marital sex. And 9/(18%) partially agreed, raising the total to 29/(58%). And 6/(12%) disagreed, while 15/(30%) were unsure whether sex before marriage prepared one or not, for a good marriage. 29/(58%) agreed with the statement, this confirms the ignorance among youth regarding proper sex education and lack of moral formation of many young people in Ongata Rongai. Only 15/(30%) were not in favour of pre-marital sex. Need arises to deal with the high level ignorance and lack of moral formation at home.

Table 4: Sexual Intercourse is okay if one Doesn't get Pregnant or STDs/AIDS.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	27	54
Agree	6	12
Don't agree	13	26
Don't know	4	8
Total	50	100

Table 4, brings out responses that tested our first hypothesis. Twenty-seven (54%) out of fifty respondents strongly conceded that "safe" sex was all right. Only 6/(12%) partially agreed this totalling to 33(66%) of those who agreed and having 13/(26%) disagreed and 4(8%) who did not know. The table reinforces the lack of moral formation and proper sex education of the majority of the respondents. Only 13/(26%) who disagreed. This is only a very small percentage of youths who prefer to refrain from sexual intercourse in courtship.

Table 5: Sexual intercourse and masturbation is part of growing up

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	35	70
Agree	2	4
Don't agree	5	10
Don't know	8	16
Total	50	100

This statement was put to test both hypotheses. The table reveals that 35/(70%) out of 50 respondents strongly agreed with the statement. And 2/(4%) partially agreed. In total 37/(74%) agreed. Five (10%) disagreed while 8/(16%) were uncertain about the statement. The results reveal that the majority of the respondents 37/(74%) are comfortable with sexual intercourse and masturbation among the young people as a part of growing up. This confirms both hypotheses because the young people in the slum seem to be ignorant, and at the same time they lack moral formation and proper sex education.

Table 6: With Condoms I feel safe when having sex

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	27	54
Agree	15	26
Don't agree	6	12
Don't know	4	8
Total	50	100

Table 6 shows that 27/(54%) out of 50 respondents strongly agreed with the statement. And 15/(26%) partially agreed. In total 42/(80%) agreed. But 6/(12%) disagreed and 4/(8%) pleaded ignorant. The results prove both hypotheses. The results reflect ignorance regarding the failure of condoms, and lack of proper education.

Table 7. Persons who journeyed with youth during the changes experienced during adolescence

OPTIONS	FREQUENCY	PERCENTAGE
Friends	27	54
Experts in youth seminars	13	26
Parents	6	12
Total	50	100

From Table 7 we gather that 27/(54%) out of 50 respondents pointed out friends as their companions during the changes they experienced in adolescence. And 13/(26%) were informed by experts in youth seminars, Whereas 6/(12%) were informed by their parents. This table supports both hypotheses. A minority of 6/(12%) had received guidance from their parents. These are some of the few parents who understand the importance of moral formation and proper sex education for their children. However, the majority of the parents in Ongata Rongai town have neglected their children, and that is why 40/(80%) respondents turned to either friends or other sources for enlightenment. Parents and the family thus abdicated their duty of forming and informing their children through proper education.

Table 8: what will happen if you remain a virgin (Boys & Girls)?

RESPONSES	FREQUENCY	PERCENTAGE
Become barren	13	26
Become obese	4	8
Be inexperienced in marriage	5	10
Be mentally unstable	12	24
Nothing will happen	6	12
Didn't know	10	20
Total	50	100

Table 8 above reveals that out of 50 respondents 13/(26%) believed that virginity led to bareness if they did not play sex. 4/(8%) that they would become obese. There were other responses: 5/(10%) feared lack of experience in marriage and 12/(24%) mentally disturbance. For 6/(12%) of them nothing would happen and 10/(20%) did not know. This shows that young people in Ongata Rongai have many myths regarding someone those who do not play sex. A majority of 32/(68%) out of 50 respondents have sex myths which might encourage premarital sex which as a result, will cause more sexual problems to them. Such misconceptions can only mislead those committed to dignified sexual values.

Table 9. What is the cause of wet dreams?

RESPONSES	FREQUENCY	PERCENTAGE
Lack of playing sex	14	28
Excessive sperms	5	10
Disease	6	12
Puberty	7	14
Immoral thoughts	10	20
Sexual desire	2	4
Didn't know	6	12
Total	30	100

Asked to account for wet dreams, 30 male youth different responses. The majority (28%) attributed to lack of playin sex. Other responses answered immoral

thoughts (20%), puberty stage (14%) disease (12%), excessive sperms (10%) and strong sexual desires (4%). Six of them (12%) expressed ignorance.

This question was only put to boys because it is a unique sexual experience to boys, and they are more acquainted with it. The table above supports both hypotheses. These results reveal that wet dreams among these young people are creating a lot of anxiety and curiosity in their lives, and have caused them to look for a solution through indulging in premarital sex, which consequently lead them to more serious sexual problems like AIDS/HIV and STDs. This is a sign that the parents and society in Ongata Rongai town have neglected their children in moral formation and proper sex education.

Table 10: What are the major causes of the sexual problems among the youth?

RESPONSES	FREQUENCY	PERCENTAGE
Lack of sex education	25	50
Poverty	15	30
Loss of traditional moral values	10	20
Total	50	100

Table 10 reveals that 25/(50%) out of 50 respondents attributed sexual problems to lack of sex education. Fifteen (30%) attributed sexual problems to poverty while 10/(20%) lamented over decline of traditional moral values.

The table supports both hypotheses because it underlines lack of sex education, poverty and loss of traditional moral values as key causative factors in sexual problems affecting the young people in Ongata Rongai town.

4.3 CONCLUSION

The above results, interpretations and discussions positively supported our two hypotheses, namely, first that Parents and society in Ongata Rongai town have neglected their children in moral formation and sexual education; and secondly, sexual problems among the young people in Ongata Rongai town are caused by ignorance and poverty.

The following chapter gives us the suggestions, recommendations and the general conclusion of our study. The suggestions and recommendations given will

help those working with the young people in Ongata Rongai town to lay down some strategies, in order to help them effectively address the problems facing them.

CHAPTER FIVE

5.1 INTRODUCTION

This chapter summarises our study. We focus on the researcher's observation, theological reflection of the social analysis, recommendations as a social minister and conclusion.

5.2 RESEARCHER'S OBSERVATION

Our research findings implied that there are many sexual problems facing the young people in Ongata Rongai town. As illustrated by Tables 1-10 in the preceding chapter, these problems mainly emanate from lack of moral formation and proper sex education, ignorance and poverty.

The research findings implied that many young people in the slum hold many sexual myths, which lure them to more sexual problems. It is quite evident from the data collected that due parents neglecting their children. Consequently, the youth revert to alternative sources of knowledge in terms of people, places and activities. Rather than parents, most youth go to their peers who most likely are misinformed. Lack of such information perhaps best explains why some also are inclined to pornographic literature and programmes on television.

Though the church has talked about the introduction of FLE, she is yet to implement effectively her ideas. The youth are either ignorant or confused about their sexuality and from the world there are people who are ready to feed them theories. These theories like use of contraceptives are only enhancing the spread of sexual problems among the youth.

The government has not taken any seriously meaningful measures in introducing sex education with a moral aspect to it. What we find from most schools is that there is no sex education that is being taught. Instead, it is the biological reproduction system of the human body that is taught to the youth. Majority of the clinics that deal with sex issues target only the grown-ups. There are very few clinics set aside for counselling the youth through their sexual problems.

Majority of youth are dying because of AIDS. We shall have no future. If nothing is done to help the youth understand themselves in terms of their sexuality. Most youth do not take seriously the issue of dying of AIDS. We cannot blame them

since they do not know and do not understand the weight of the problem. The majority of them are illiterate and would not know the repercussions of taking contraceptives. Most of them hardly reach Standard Four level of education hence for them, to understand the scientific language used to explain the side effects of the contraceptives is close to nothing.

5.3 THEOLOGICAL REFLECTION OF THE ANALYSIS

Sexual problems will always exist as long as there are human beings. It cannot be removed and its practical solution is the concern of each individual human being. There is a sexual crisis among the youth, an increase in masturbation and fornication.

The causes of these crises lie primarily in man himself. Human nature, with its combination of body and soul, flesh and spirit, is by no means a harmonious and balanced whole, because the desire of the body does not coincide with the higher desire of the spirit.

In the course of human life there are times of increased sexual awareness. One of these is the period of awakening sexual maturity which often enough becomes a period of real crisis, because of insufficient or false sexual instruction, seduction and sometimes it casts a shadow over a person's whole life.

The words of Christ show the way. In his teaching the question of sexuality plays an exceedingly small part. Christ demands a pure heart and most important faith and love. We find the same approach with the apostles.

St. Paul in his letters often speaks of his sexual mates, but never as the chief topic. The first thing is always the new life in Christ, the grace of being children of God, the great benefit of redemption, salvation in God. When St. Paul, in the first chapter of his epistles to the Romans, places unchastity and pervasions among the consequences of the denial of God, he points to the heart of the sexual crisis among the youth.

In the twelfth chapter, the apostle gives chastity a definite religious and even liturgical character, for he demands that Christians offer their bodies as a living, holy victim, pleasing to God, and he called this attitude a divine service. Anyone who has put on Christ, and therefore lives in Jesus Christ, can no longer make "provisions for the flesh in its concupiscence" (Romans 12:14). He further says that Christians must purge away completely the leaves of sin from his soul in order to lead a new life in

Christ (1 Corinthians 5:7). For their being in Christ, together with their bodies are Christ's members. And we must not separate these two members of Christ from the mystical body of the lord "and make them the members of a Harlot"(1 Corinthians 6:15)

A true Christian has "put off the old man who is corrupted according to the desire of error" and has "put on the new man who according to God is created in justice and holiness of truth" (Ephesians 4:22, 24). Christians life means to have risen with Christ and therefore to "seek the things that are above, where Christ is sitting at the right hand of God" (Colossians 3:1). From these results the self-evident demand to "mortify therefore your members, which are upon the earth: fornication, uncleanness, lust, evil concupiscence" (Colossians 3:5).

Anyone who lives with Christ and has an understanding for his sufferings, will spend the rest of his earthly life "not after the desire of men but according to the will of God" (1 Peter 4:2). St. James calls friendships with the world the world enmity towards God: "whosoever, therefore, will be a friend of this world becometh an enemy of God" (James 4:4).

In other words, through our faith, we can say it is fundamentally important to restore the Christian mentality to modern youth, and this can not be achieved just by preaching. But through the renewal of baptismal vows, the celebration of the sacrament of confirmation, the impressive liturgical celebration of the sacrament of matrimony, can all contribute to this purpose. Our aim must be that people should not view Christianity as a mere moral code-and therefore an irksome obligation – but as the ultimate treasure, the great gift of God, a completely new being and life in Christ. It is only in men and women in whom this consciousness is strong and deeply rooted, that there will be found the enduring will and the supernatural strength to shape their earthly life accordingly. They will be able to say "no" when they have to do so, to overcome and controlled, to renounce sexual intercourse before marriage and outside marriage, to remain faithful in marriage and to live their marriage according to God's laws. Life in Christ will be for them something decisive and so happy, that on account of it, they do everything that they must do, and leave everything alone that should be left alone.

When the youth view themselves as Christians, they will identify themselves belonging to a community of Christ. This will to an attitude towards one's fellow men. even in regard to sexual matters. A fellow human being is a member of Christ.

and therefore sacred and inviolable, not to be misused for sinful purposes, but honoured as a member of the communion of saints.

5.4 RECOMMENDATIONS AS SOCIAL MINISTERS

True education aims at the formation of the human person with respect to the ultimate goal. Parents have an exclusive right and duty of giving sex education to their children. Other educators can assist in this task only with reasons of physical or moral incapacity on the side of the parents.

Although the emphasis is on the family having a duty on education, the ecclesial community should take the responsibility of imparting this knowledge. This should be done in all levels of catechesis. The ecclesial community will instruct the youth and children in the values and greatness of sacrament of matrimony, which specifies for the grace and vocation of baptism.

Since the educators and parents are often aware of not being sufficiently prepared to impart adequate sex education however, sex education should be carried out under the supervision and guidance of the parents. The following principles may help in achieving a wholistic growth in our youth:

- Each child should receive individual instruction so that the parent is aware of and sensitive to that child's individual needs.
- Sexual activities should always be discussed within the framework of morality.
- Sexuality should always be a manifestation of love, chastity – whether virginal or marital fidelity – should be recognised as an important component of one's spiritual life.
- Sexual education should always be delicate so that the child will not be embarrassed, intimidated or depressed of his youthful innocence.

The government should form a strong censorship body with competent personnel who will include the parents and the church representatives. This is because, there are good and bad programmes that are detrimental to the moral upbringing of the young. The most important thing is to use media to educate the young. What is necessary at this level is to teach the young media ethics so that when they are reading or watching any kind of book or movies, they will be able to critically analyse the information and pick what is morally correct.

Sex education should be broadened to family life education and should provide information concerning sex roles, parental roles, childcare and family interaction with the aim of forming a complete and socially active personality, prepared for a happy life with a partner and a sound family. So, sex education should be taught from ages 9-11 years. This is because the media and the people have planted seeds of curiosity into their young mind. Sex education should be taught in schools upper-primary, secondary, colleges, universities, at home, rehabilitation centres and anywhere information can be imparted.

5.5 GENERAL CONCLUSION

Our main objectives have been addressed to the best of our knowledge and ability. The hypotheses have also been tested. We have highlighted from the research findings, the sexual problems facing the young people in Ongata Rongai and the dynamics behind these sexual problems.

The young people are the leaders of tomorrow. Whenever we neglect their needs and problems, we neglect the future prosperity of our society at our own peril. It is not only the young people who are faced with sexual problems, but also many other people in the world. Scott Peck, a psychologist, contributing on sexuality and its challenges rightly observed:

Sex is a problem for everyone. Sex is a problem for children; sex is a problem for middle-aged, adults, sex is a problem for elderly adults. Sex is a problem for celibates, sex is a problem for single people, sex is a problem for straight people, sex is a problem for gay people, sex is a problem for bricklayers and plumbers, sex is a problem for dentists and lawyers, sex is a problem for surgeons and therapists and psychologists²¹.

Sex is a universally challenging reality. It affects many people knowingly or unknowingly. A great amount of care should be taken in addressing it. We believe that parents have a role to play in bringing up their children. John Paul II stresses this point in *Familiaris Consortio*, when he intimates that:

Sex education, which is the basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them²².

²¹ Scott Peck, *Further Along the Road Less Travelled*, (Sydney: Simon and Schuster Publications, 1993), p. 226

²² John Paul II, *Familiaris Consortio*, (Bombay: St. Paul Publications, 1987), p. 57

However, most parents also need guidance in this area of sexuality to know how to guide their children.

The theoretical preparation and the experience of parents will help their children to understand the value and specific role of the reality of man and woman²³

This can be planned by the church in form of seminars and workshops.

Specialists should be invited to guide them. This teaching should follow morality and biblical principles. It must be honest and truthful. If such a system is followed, the young people can benefit and develop in a more responsible and balanced manner. Such an approach would minimise the sexual problems facing many young people in the slum, and in the whole country.

²³ S.C.C.E., Education Guidance in Human Love: Outlines for sex education, Vatican, N.D., p. 17

CHAPTER SIX

6.0 PROJECT PROPOSAL

6.1 Project name: Family Life Education Centre. (F.L.E.C).

It is an educational centre for both youths and the parents.

6.2 Utility name: F.L.E.C.

The duration of the project is from 2002 – 2004.

6.3 Project overview.

Family Life Education Centre will be a non-profit making organisation, situated on a three-acre piece of land, four kilometres from Ongata Rongai Town Centre. It is in a location called Oloosirikon. This rehabilitation centre is meant to cater for both the youth and parents who are in need of family life education. There isn't any other organisation in Ongata Rongai that deals with the sexual problems that the youth are going through.

The people of Ongata Rongai have felt the need to have a centre. It will educate both the parents and the youth on matters concerning youth sexuality and how to enhance a positive, healthy relationship between parents and their youth. The project will be catering for 50 parents and 50 youth every year. In total a hundred people per annum. It will offer seminars and workshops as tools for empowerment.

6.4 Project statement. As a result of not having a proper FLE, the youth are increasingly becoming more confused on matters concerning their sexuality. Out of their curiosity about sex, they are seeking all kinds and sorts of ways to affirm themselves. Unfortunately, the most available information is misleading. The youth are vulnerable to some organisations that are giving advice of using contraceptives as the solution to responsible parenthood. The worst of all is the spread of AIDS and S.T.D.s that the youth do not know anything about. They are told to use condoms in order to protect themselves (have safe sex) but in actual fact, this principle is only encouraging promiscuity among the youth. Again it has not yet been proven that condoms protect from people from AIDS.

There is a great need that is felt by both the parents and the youth of Ongata Rongai. They feel that, it is time to enhance the family values and upgrade the moral of the society. This can only be done through informing the youth (who are the parents of the future generation) and empowering parents, on how to communicate and deal with their problems.

6.5 Justification of the project.

Two questions appear which are very important to the project. Why educate the youth? And secondly, why that location?

6.5.1 Educating the youth: the youth will be informed into becoming responsible adults who will understand what is right and wrong and how to make informed decisions for their future.

6.5.2 The location: the location is part of the local contribution at the same time in a perfect environment that is conducive for learning.

6.6 Project goal: to mould the youth into responsible adults, at the same time empower parents on how to have a positive relationship, as they both go through their daily challenges in their families.

6.7 Objectives of the project

- To provide the youth with information that will answer their questions on human sexuality.
- To educate the youth on how to reach intellectual maturity
- To educate parents on effective communication with their youth
- To support the project through offering workshops and seminars to youth groups.

6.8 Basic assumptions

- If the youth are educated on their sexuality they will overcome the negative influences they receive on sexual matters.
- The youth need to be more informed on their sexuality in more wholistic method.
- Informed parents will interact with their children better.

6.7 SWOT analysis

6.7.1 Strengths:

- Full participation from the community, local – authority and the church.
- Financial support from the church, people and the donors.
- Availability of land, buildings and bore-hole for running the centre.

6.7.2 Weaknesses.

- Lack of enough capital to run the project.
- Opposition from the government officials especially the Ministry of Home Affairs and Social Services.
- Lack of co-operation with other organisations in facilitating the programme.

6.7.3 Opportunities

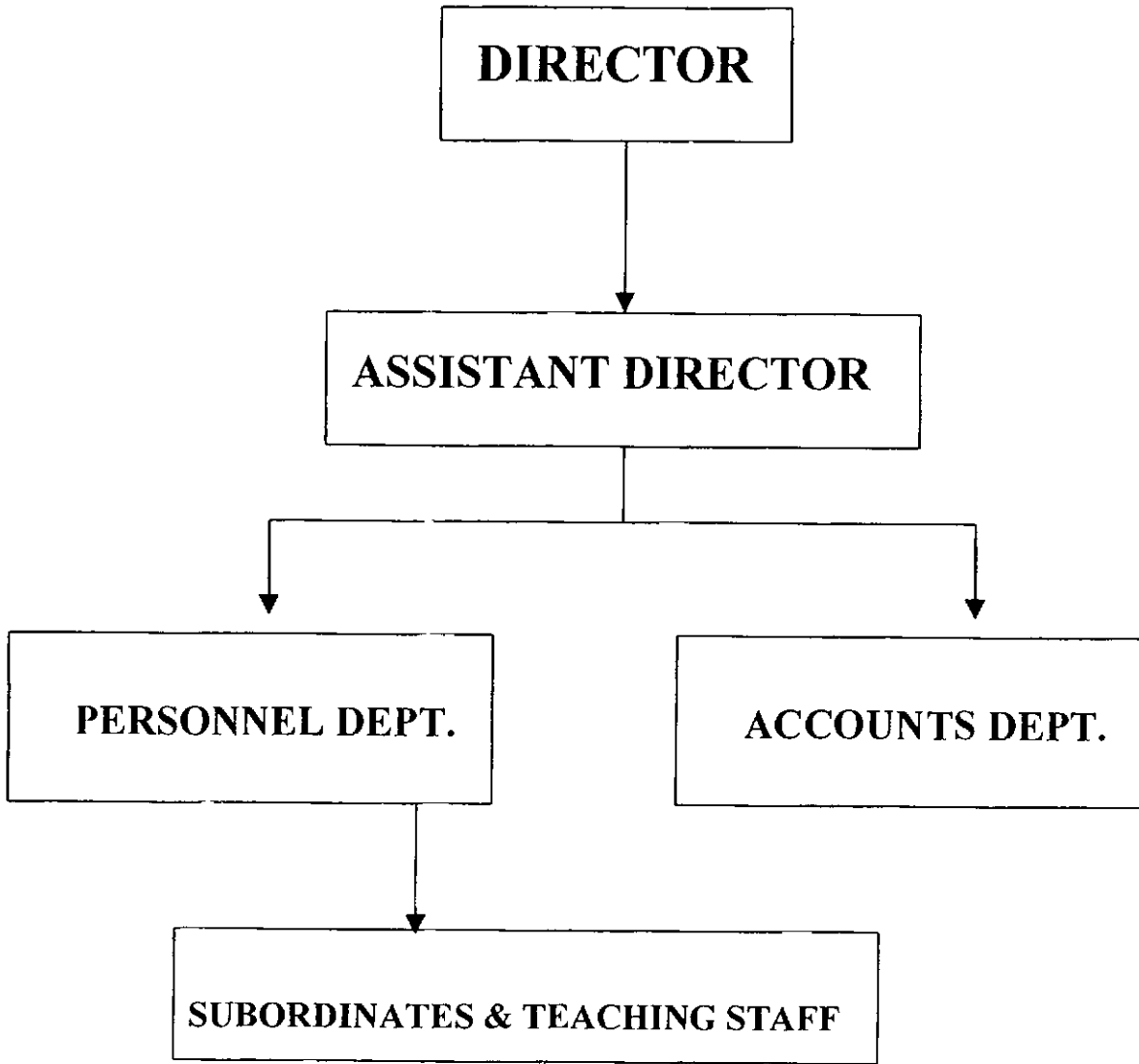
- There are possibilities to enlarge net-workings with other organisations.
- There is a chance to involve both the church and the government.
- The project will address a crucial life reality.

6.7.4 Threats

- Parents may decide to ignore the programme as a waste of time.
- The government may not be for the idea and choose to close the centre.

6.7.5 Project management structure

There is expected to be well-organised staff. Each one has his/her responsibilities and has to account for his/her activities in the centre. Evaluations of responsibilities at every stage or phases of the project in order to reinforce commitments to the objectives of the project will be undertaken. The managerial structure will be as follows:



1. Miss Pauline Njogu is set to be the overall Director of the project; she is expected to control and manage activities of the project. She would be looking for donors, encouraging both local and foreign fund raising, contacting other organisations and participating in seminars whether local or international levels. She would be responsible for motivation of the project's resources.
2. Mr. Nganga Wanyoike will be Assistant Director, in charge of the project when the Director is away. He will be expected to collaborate with all the people involved in the project.
3. Mr. James Gachamiu will be the chief accountant, he will be in charge of keeping financial accounts of the project.
4. Miss. Terry Njuguna will be the personnel manager in charge of the sub-ordinates, and the teaching staff.

6.8 PROJECT ACTIVITIES

WORK BREAKDOWN STRUCTURE

From August 2002 – 2004

ITEM	ACTIVITIES	WORK PACKAGES	TIME	COST
To provide youth with relevant information.	Seminars.	Hire facilitators.	-24 months	350,000
	Visitation to youth groups.	Buy Nissan/van & maintenance.	-1month	1,000,000
	Video shows.	Buy video show equipment.	-2months	200,000
To assist them to become intellectually mature	Offer library services.	Organise library facilities.	-3months	500,000
	Give sessions on evaluation of information.	Hire facilitators for video shows.	-16 months	700,000
Empower parents on effective communication within their families.	Offer workshops.	Buy furniture.	-4 months	350,000
	Class sessions.	Buy teaching aids.	-2 months	300,000
Financial support to the project	Fee for sessions.	Advertisement.	-6 months	500,000
	Video & Book libraries.	Offer library services.	-21 months	500,000
	Offer weekly seminars.	Employ a librarian.	-21 months	300,000
	Youth news letter.	Organise hostels.	-22 months	400,000
		Publishing.	-18months	250,000
Total				5,350,000

6.9 PROJECT BUDGET – YEAR 2002-2004.

Current currency rate 1\$ = Ksh 80.

ITEM	PHASE ONE	PHASE TWO	TOTAL
Transportation			
Workshops & seminars.	150,000	200,000	350,000
Educational materials.	250,000	150,000	400,000
Furniture.	500,000	200,000	700,000
Personnel			
Counsellor.	70,000	75,000	145,000
4 Facilitators.	250,000	300,000	550,000
Sub-ordinate staff.	400,000	450,000	850,000
Nutritionist.	60,000	65,000	125,000
2 Cooks.	120,000	130,000	250,000
Matron.	50,000	55,000	105,000
Transportation			
Nissan/van.	500,000	-----	500,000
Maintenance.	250,000	250,000	500,000
Fuel.	600,000	800,000	1,300,000
Hostels			
Cleaning detergents.	30,000	40,000	70,000
Bedding & towels.	50,000	35,000	85,000
Utensils.	50,000	60,000	110,000
Furnishings.	500,000	300,000	800,000
Direct costs			
Power.	200,000	250,000	450,000
Water.	50,000	60,000	110,000
Telephone.	50,000	70,000	120,000
Postage.	15,000	20,000	35,000
Food.	500,000	650,000	160,000
Local contribution.			
Land.	1,000,000	-----	1,000,000
Building.	500,000	-----	500,000
Sub Total	6,145,000	4,160,000	10,305,000
Contingency 20%	1,299,000	832,000	2,061,000
Grand Total	7,444,000	4,932,000	12,366,000

Grand Total = 12,336,000

Money Requested = 14,000,000

Local Contribution = 1,500,000

12,500,000

The money requested is = 12,500,000 Ksh

Prepared by


Pauline Wanjiru Njogu.

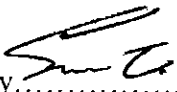
CONCLUSION

The structure is donated by well wishers. The local people provided land worth Ksh 1,000,000 and structures worth 500,000.

This project is needed to uplift the morals of the young people at the same time help the parents to communicate effectively within their families. The youth engage in sexual behaviours that are harmful to their lives. Most of them are dying of AIDS due to lack of proper formation and information on matters concerning their sexuality. We are appealing to the donors to fund the project. The centre will run for 2 years and trade for 2 years. We, therefore, hope that you will consider our request.

Finally, this project will help the youth to meet their needs. There will be feedback biannually. We will keep updating you of our progress: for any success and hindrance.

Prepared by .....
Pauline Wanjiru Njogu

Approved by .....
Zacharia Samita.

March 2001/3/31.

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APPENDIX

RESEARCH QUESTIONNAIRE

I am carrying out a research to investigate the sexual challenges facing young people in Ongata Rongai. Your co-operation in this project would be of great help not only to my research, which is a partial requirement of my B.A degree in sciences and praxis of human development, but also to many who will come across it. I promise complete confidentiality and consideration of all your responses. Thank you for your sincere co-operation, and may God bless you.

Please complete the following questions as appropriate.

- a) Age
- b) i. Male ii. Female
- c) School level i. Primary ii. Secondary..... iii.College.....
- d) Occupation.....(Please tick one)

For the following questions tick the following numbers to show what your answer is;

(1) Strongly agree (2) agree (3) Don't agree (4) Don't know

Example;

Sex is good for young people (1) (2) (3) (4)

(it means you do not agree)

A

1) Young people should be given condoms and contraceptives. (1) (2) (3) (4)

2) Sex prepares one for good marriage. (1) (2) (3) (4)

3) Sexual intercourse is okay if one doesn't get pregnant or
STDs/AIDS. (1) (2) (3) (4)

4) Sexual intercourse and masturbation are part of growing up (1) (2) (3) (4)

5) With condoms I feel safe when having sex (1) (2) (3) (4)

B

• Who explained to you about some of the changes you experienced during adolescence?.....

.....
.....

• What will happen if you remain a virgin?

.....
.....

• What is the cause for wet dreams?.....

.....
.....

• What are the main causes of the sexual problems among the youth?

.....
.....