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TANGAZA COLLEGE

CATHOLIC UNIVERSITY
OF
EASTERN AFRICA

TITLE:
THERE IS A CHANGING ATTITUDE
IN THE USE OF SEXUALITY WHICH IS A
CRISIS TO SOCIETY IN KENYA

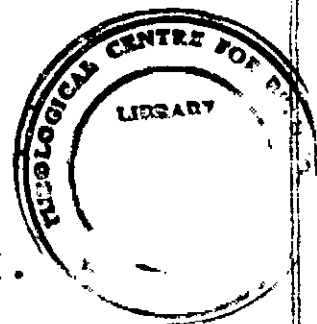
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Long Essay submitted in partial fulfilment of the
requirement for Bachelor of Arts, Religious Studies.

Date: February 1996

Nairobi



MAK
1996

STUDENT'S DECLARATION

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

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SILVESTER MAKWALI

ACKNOWLEDGEMENT

I wish to express my sincere thanks to Holy Cross Community for all the support both material and pastoral insights that have helped me to accomplish this paper.

My regards in a very special way go to Fr. Patrick Mcinerney for his serious and enriching tutorship.

I am indebted to the people of Dandora Estate who were of great assistance to me through interviews, questionnaire and for allowing me to investigate their living conditions.

I am thankful to Sr. Pauline Dean for her two general awareness workshops on AIDS that I attended. On the same note I thank the other participants I was with in those workshops.

Let me take the chance to thank my classmates, all my Lecturers and Librarians who have helped me in different ways especially when I am writing this paper.

Lastly I am grateful to Catherine and Arthur whose computer knowledge was useful to me. Thank you all.

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CHAPTER ONE:
INTRODUCTION

STATEMENT OF PROBLEM

THESIS: There is a changing attitude in the use of sexuality which is a crisis to society in Kenya.

The positive values and expectations of a traditional African family about sexuality are getting lost. The trend seem to be leading to a more sexually permissive society. A number of indicators reflect the attitude. There are many people who are practicing premarital sex. Use of contraceptive methods is on the increase. A lot of abortions are being procured. Many single mothers are coming up, due in fact to changing attitude about sexuality. Finally the high rate at which HIV/AIDS is spreading is an indicator given that sex is the main way by which this pandemic disease spreads. The survey I carried out in Dandora in May, 1995 among the youth exposed a great change in attitude towards sexuality. Most of the youth preferred dealing with sex issues on their own. They saw no value for avoiding premarital sex. The reason most girls gave for their fear to get pregnant was that they were scared of abortion. This implied that abortion is the solution to premarital pregnancy. The idea that contraceptives are being used widely for protection against the diseases and conception which are considered to be limiting factors to sexual freedom was expressed.

CHRISTIAN UNDERSTANDING OF SEXUALITY

In the Christian understanding, sexuality, is a gift that has to be treated with appreciation and respect. It is

anthropological because sexuality is in the center of personality. It helps one to form and live in relationships. Sexuality is theological in a sense that it is God given and intended to be lived in a way that leads to God. Sexuality therefore is meant to be lived in a responsible way. This can be either in a celibate or a sexually active way . By way of sexual activity, this responsibility is met in a monogamous marriage. Here people are expected to live with patience and kindness to each other as wife and husband.

SUMMARY OF RESPONSE

In response to declining sexual morality, what is needed is sex education in families. Church and society must prepare people for marriage commitments. This is to be followed by post marital help. Much as conscientization is needed by all people about the dangers of sexual permissiveness, prostitutes and the sexually unfaithful are not to be looked at with judgement and scorn. Instead help is to be provided for their conversion by church and society.

OBJECTIVES

The objectives of this paper are :

1. To analyse the causes of declining sexual morality
2. To state problems and discuss their consequences that constitute the crisis.
3. To give sources of sexual morality as handed down to God's people by the church
4. To suggest pastoral initiatives that can help people grow and live their sexuality in a way that is helpful to society and pleasing to God.

METHODOLOGY

To develop this paper, the researcher read and analysed various material with reference to what is happening in society. These materials included text books, magazines, newspaper and class notes. The researcher also listened to radio programs connected with sexuality issues. Besides, the researcher attended AIDS awareness workshops.

In addition to the above, the researcher investigated the living conditions in Dandora Estate, east of Nairobi. By finding out from plot to plot how many families live there, the researcher was helped to understand how ways of socialization in this area affect formation of young people in their sexuality. It was also observed that families in the name of husband, wife and children are very few. Through interviews with some people and questionnaire sent out, the researcher was helped to reach people's attitudes toward sexuality.

ORGANIZATION OF PAPER CHAPTERS

This work is divided into five chapters. The first chapter is introductory and outlines the theme and method of the paper. The second chapter focuses on what is causing the decline in sexual morality. Here both social and economic factors are considered.

The third chapter is about problems as experienced by individuals, the family or the whole society due to irresponsible practices with sexuality. The fourth chapter will present sources of Christian sexual morality . The fifth chapter focuses on pastoral initiatives that different groups of people can put in practice in response to changing sexual attitude. This chapter also includes the conclusion.

CHAPTER TWO

USES OF DECLINING SEXUAL MORALITY

SOCIAL FACTORS

Changing of Traditional African Family.

A traditional African family is an institutional bio-social unity of adults and children. In this family, provision for satisfactions, control of affectional needs and sociocultural situation of offspring is based on values and norms of society. People in a nuclear traditional African family in most cases lived together almost throughout till children began establishing their own families. Parents introduced their children to certain expectations and supported them in the struggle to meet those expectations particularly in the area of sexuality.

One major factor responsible for the changing traditional African family is increasing urbanization. As people keep on moving from rural to urban centers for both economic and social motives, the traditional African family is continually falling apart in its sexual values. Most surveys have shown that those who move into towns come from a variety of rural conditions. Each of them has a thinking that prospects are better in the city.¹ For instance, better services and availability of all commodities in the urban centres is a big attraction. Some people also find better paying jobs than the subsistence agriculture in rural areas can provide. One can mention as many advantages as possible.

¹ Anthony O' Connor, The African City, African Publishing Company, New York, 1983, p. 74.

Despite that, the changing family, family structure, new forms of socialization and new attitudes towards sexuality, marriage and child bearing are not favouring values and obligations called for in sexuality.

Traditional African Family

A traditional African family had an expectation that everybody was to marry or be married. This was based on the fact that marriage is the focus of living for African peoples.² There was never a dissociation between marriage and procreation. This was considered vital for people in traditional African families wanted to recapture their gift of immortality. Also this was the way by which the lineage could continue, thus facilitating remembrance of the living dead. Due to the fundamental traditional principle that I am because we are, the hope and expectation of getting married and bearing children was both an individual and a family idea. The family in this context is much wider than the word suggests in other parts of the world.³ It includes children, parents, grandparents, uncles, aunts, brothers and sisters who may have their own nuclear families and all close relatives, even the living dead.

The family was a setting where people learnt how to behave as men and women. Girls for instance were taught how to behave towards men, how to care for children, how to look after husbands and other domestic affairs. Boys for instance were taught how

² John S. Mbiti, African Religions and Philosophy, Anchor book, Doubleday and Company Inc., New York, 1970 p. 174.

³ John S. Mbiti, African Religions and Philosophy, Heinemann, London, 1983, P. 106.

to behave towards in-laws, how to be responsible as heads of the families. Girls mainly learnt from their mothers and older women relatives.

Fellow young people also made a contribution. Although knowledge was imparted in a mixed form of truth, myth, ignorance, guesswork and sometimes just jokes, young people learnt a lot. Among tribes such as Kamba, Nandi or Maasai, teaching sexual morality was one of the educational purposes of initiation.

Sexual Morality as taught by the traditional African family is more "for good social living" than "spiritual growth". One was taught not to have sexual intercourse with, for example, somebody else's wife, one's sister, a close relative or children. Premarital sex was seriously discouraged. Homosexual relations were also an offense. A man caught in adultery for instance could be whipped, stoned to death or have part of his body mutilated. High value was attached to Virginity. For instance among the Nandi if a girl was found to have lost her virginity at the initiation, that would mean scorn and humiliation for the mother.⁴ The opposite would mean reward for the mother and family of the bride for responsibility, if a girl was found to be a virgin during the wedding ceremony. Divorce was not expected. Where it happened, the community concerned felt real suffering. It was normally hard to dissolve a marriage particularly after full contract. I think open courtship, support from the entire families of the two partners plus bridewealth all helped to make dissolution of a marriage hard.

⁴ Ibid. P. 127.

Families took education to be vital and spent a good amount of time on it not only for the good of their children alone, but also for the good of society .

Living Conditions in Urban Area

Consideration of living conditions in an urban centre together with inquiry paved a way for me to understand how the family structure is changing, new forms of socialization are getting realised and negative attitudes are developing towards marriage, child-bearing and the use of sexuality.

Some families are small compared to the traditional African families in rural areas. The household is characterized by emotional closeness and privacy. Young people in such families are free from external control such as that of elders or aunts. The belief of equal rights between husband and wife is on an increase in these families.⁵ In Dandora Estate where I did my study on family, it is only in the civil servants' residential quarters plus about 50 other homes in the rest of the estate that each house is for a particular family. In most single-family homes I found two parents who have say two to four children. In most cases children are in boarding schools and colleges. In some cases they are going to day schools and returning home daily. As regards work in most of these, both parents go to work, pool and share resources.

⁵ Sharon B. Stichter, "The middle - Class Family in Kenya: Changes in Gender Relations" in Sharon B. Stichter and Jane L. Parpart (Eds), Patriarchy and class: African women in the Home and the workforce, African modernisation and Development series, Western View Press, London, 1988, P. 184.

Families such as the above are only 2 in every 100 families in Dandora. Most of the buildings are commonly referred to as plots. These buildings have six to thirty rooms in each. Some of them make up to thirty rooms because they are as tall as five stories. Apart from a few houses which have both double and single rooms, most of them have single rooms of nine square feet each.

From the sampling I did in Dandora Phase 5, leaving out children, in each plot the ratio of men to women was by average 2:3. Where men are single, you find a man living by himself in his single room. As for women in most cases I found two occupying a single room. Among these there were cases where an elderly woman shares a room with another young lady. In other cases I could find two ladies in their prime age sharing a room. Single mothers were many too.

Through interviews I found out that some men have wives in the countryside. Among these, asking how they meet their families, the most common answer was that a man travels to the countryside once in a while to check on the family and to give them some money

from his daily savings. I was told that some of the married men whose wives are in the countryside at least once in a while brought in a "dogo dogo".⁶

The cases where single women or girls were sharing rooms, I am told involve variable relationships. According to Choice

⁶ Dogo dogo is a word is used to described a Young woman or a girl who goes in for sex with a man whom she knows cannot take her for marriage.

(not her real name) my best informant on women's cases, most women who share rooms contribute together towards the rent. As regards relations with men she said;

The common number of women sharing a single room is two. If there is a third one in most cases that one might be a house girl say in Langata or Westlands and she just comes around once at the end of every month to spend a weekend with friends or relatives. If one trusts a man so much yet for some reason he does not have accomodatoin, then the woman will coordinate such that the other woman has to go to one of her male or female friends. The risk with showing men where you stay is that in the first place what they offer you will no longer be influenced by how impressive you are but by your room condition. Secondly, because it is hard to trust men in this city, tomorrow you might encounter a concerned man yet if they meet at that plot where you stay there will be chaos. The worst of all is that people in the plot might call you a prostitute. Some women really protect their dignity. For instance if one's relative from upcountry comes to visit, it gives a better image and less demands for a woman living alone. You know people from upcountry still think in forms of a husband about any man who rests in a woman's bed!

In another interview with Amina (not her real name) who has lived in her own plot in Dandora for About eight years now, she

explained why there are many women in Dandora without jobs yet they cannot return to the countryside. She remarked that from her own experience it is better to live freely even without a job than have full-time job in Ushago (village) where people expect you to be under a man. She claimed that according to many women she knew, marriage imprisons women. Marriage in a rural area makes a woman just a servant. She testified that she herself divorced because she was doing most of the work for her husband on a farm in Kiambu. Yet the husband was going with other women spending the money they were generating. Besides she was battered every time she opened her mouth to complain. She says that after she ran away from the man she came to live with a friend in Dandora who forced her to work as a barmaid which she never liked. It however helped her to save money with which she began buying and selling clothes in Gikomba out of which she has built her own plot of eight rooms. Not only Dandora but Nairobi in general is a refuge for women from all sorts of backgrounds escaping oppression due to the patrilineal, patrilocal family.

As an analysis of the above living conditions, urban families do not seem to have time for socialization and ethical formation of their children. Kilbride Philip L. and Kildride Janet C. in their study on changing family life in East Africa, would say that they are, leaving the young in sexual ignorance.⁷ Some parents lack knowledge and values to impart to the children while for others, the time factor is a big issue. The pressing

⁷ Philip Leroy Kilbride and Janet Capriotti Kilbrid, Changing Family Life in East Africa, Women and Children at Risk, Gideon Were Press, Nairobi, 1993, p. 174.

need of time for work on the part of parents and for school on part of children limits the interaction of the two parties. The fact that the extended family is not involved makes the situation worse for the young. Deprived of traditional values centred on marriage and family, they turn to their peers who probably stress technique and sexual pleasure. Some articles in the Daily Nation, a Kenyan English newspaper, also reflect the failure of many families in this area. To give two examples; Seronei arap Chelulei, demanding that "sex education should be taught", says that he cannot fail to note that the performance of parents has been dismal in the past.⁶ In this same article the author illustrates that today some young people get as far as university level while yet remaining in ignorance about sex.

The situation of lack of good example in the use of sexuality has far reaching effects. In plots where migrant labourers bring in different women at different times to fill in for their rural wives, other people in the same plots get affected. Some especially the young can easily admire their example. The young who observe such men get influenced for example to think that sex is something to do to kill time, sex is a form of expressing independence, or that masculine means dominating women.

The very nature of practicing sex as isolated from the natural context is exaltation of sexual pleasure. This instills an irresponsible attitude to sexual relationships, particularly among the young. Living in this situation is most likely to

⁶ Daily Nation, Monday, April 24, 1995, P.7.

continue weakening the proper moral response to sexual life. As long as socialization in urban areas discourages committed partnership and disrespects the establishment of families, sexual morality will continue to decline with expanding urbanization. Since one's freedom is a situated freedom, the possibilities of urban children are limited. They definitely will feel the appeal to be permissive. Trying hard to live contrary to what is considered sexual freedom would mean excluding oneself from the others.

Surely not many people are able to stand the challenge of being excluded from peer groups and by those on whom one depends.

As a matter of contrast the traditional African family respected sex as a source of life. It was a duty for all family members to assist each individual to live up to some standard of morality. Both pleasure and procreation were valid, although procreation seem to have taken over priority.⁹ In the new families coming up in our urban centres, one's sexual life is taking on a more private aspect. Here nobody seem to be concerned about anybody's sexual life. The elements of fun, pleasure and personal satisfaction are taking over. New forms of socialization seem to be contributing a lot to sexual moral decadence.

By way of remarks I must say that the traditional African family has its own shortcomings. Particularly its sexual morality in practice does not provide for equality of men and

⁹ Aylward Shorter, Christian Family Power in Africa, (An abridgement of African Christian Marriage) in Spearhead Nos. 48-52, Gaba Publications, Eldoret, 1997, P. 4.

women. A major example is acceptance of polygamy. There has also been control of the family's economy and inheritance by men mainly. To women this is social and economic oppression.

The traditional African family was more stable, more community centred and had strong bonds with other families. Most people in urban centres seem to still be looking for their own values and standards. While doing this, economic and personal values seem to be taking over even the moral standards which characterized the traditional African family.

Mass Media

The modern means of communication are increasingly exposing all people particularly those in urban centres to advertisements, pictures, radios and television programmes. Some of these put strong emphasis on sex. Besides these, there is art, music, dressing styles, books, films, magazines, dance and drama which are basically pornographic.

That is they describe or show sexual acts in order to cause sexual excitement. What would be beneficial for young people is education. Unfortunately "research on the mass media globally and particularly in the third world, shows that commercial rather than educational goals are dominant."¹⁰

The media removes sex from authentic human relationship. It influences particularly young people's notions, attitudes towards love, nudity, sexual gratification and experimentation. With its technological modes of thought people get disposed to accept sex as portrayed by the media. For the media sex in the

¹⁰ Sklair Leslier, "Cultural and media imperialism" in Media Development, Vol. XL, 2/1993, P. 33.

first place is a commodity to be bought and sold. Secondly it is a private means of procuring pleasure. Thirdly it is a private concern of the individual concerned.¹¹

The fantasy which the media instills especially in the youth, weakens their ability to resist temptation against premarital sex. One who is single cannot be screened from feelings and thoughts of that propensity. Advertising of female sexuality is not only sexist but also keeps alive the stereotypes, for instance that women are objects to be enjoyed by men. Necking and petting are today common mutual affection manifestations among many urban dwellers. These have been adopted through mass media. For some of the young people, necking and petting are done without any idea of marriage but simply for prestige and popularity. Petting as adapted from the media is used by some mature people as an effort to calm their sexual tensions. Probably some people copy petting as a means to avoid sexual intercourse.¹²

Petting can only serve this purpose if it is mild. Unfortunately without such knowledge there are those who overdo it. For instance when people get to the extent of deep and erotic kissing, protracted lying together, fondling of breasts and semi or full nakedness, easy giving in for intercourse is induced.

¹¹ Michael R. Peterson, "Psychological Aspects of Human Sexual Behaviour" in Pope John Centre ed., Human Sexuality and Personhood, St. Louis, 1981. P. 89.

¹² Philip S. Keane, Sexual Morality, A Catholic Perspective, Paulist Press, Toronto, 1977, P. 110.

Efficiency and Body Protection

Modern technological advancement with its stress of efficiency together with new means of body protection have an impact on sexuality. Young people particularly have anxiety, for example about whether they can find partners with whom they are fully compatible for sexual intercourse. The message communicated is that if a young person does not practice sex like any other game, she or he cannot reach a stage of efficiency desired during intercourse in a marriage. Secondly, without practising with several prospective partners, one stands the so called risk of marrying a sexual bore. This is out of yearning for efficiency which is purely mechanistic and blind about growth and experience which can take place in a marriage. Due to this mentality, some young people embark on a search for discovery so as not to be awkward to their partners.

Contraceptives are now a basis for questioning any guidance against premarital and extramarital sexual intercourse. Phrases such as "safe sex", 'it is just a game' are centred on the value and confidence people have invested in contraceptives. One argument I found very common among young people in Dandora, Nairobi about this issue was that in the past people avoided sex outside marriage because of the fear of pregnancy. Today many people even without great experience and knowledge about these contraceptives believe that they are as efficient as they are advertised. Therefore they can now have freer and fuller sexual practice without much worry.

People who are not in marriages further question as to why they may avoid 'safe sexual intercourse' in their premarital

state if even the married are increasingly, using contraceptives.

As a matter of fact, contraceptives are not always effective. For instance the condom which is commonly used is not 100% effective. It is only 95-97% effective. This means that even with its use, pregnancy can still result. For some female the next step from here is abortion. Abortion has its own consequences as we shall see in the next section of this paper. Behind the desperate state of a female who chooses to abort are several motives. For instance she may want to remain a "playmate" for somebody or certain people and resorts to abortion. Secondly she may consider the would be child a big social burden. Thirdly she may follow the thinking that since the original intent was not to conceive then why keep up. Fourthly one may have the conviction that the right to the privacy of one's body supersedes the right of a child to live. Finally, the general remorseless logic permeating society has a big influence on whoever decides in favour of abortion.

ECONOMIC FACTORS

A combination of poverty, lack of jobs, and poor living conditions has contributed to a decline in people's sexual morality. Some people have become sexually permissive just because they are economically marginalized. In the situation of no land or job in rural areas, some people have opted for urban centres, with hopes to find jobs. In these urban centres, social bonds are weak. This makes survival easier by any means which can work. Sex has been turned into one of such means for

subsistence.

Rural and Urban Income

In order to increase production in the agricultural sector, there is a need to apply technological mechanization. For agricultural machines to be economical, farmers who use them need sizeable pieces of land. An immediate implication is that larger farmers do what they can to buy land from those who have less. Besides that, a large farmer gets cheap credit, subsidized inputs and technology. This situation puts a small farmer in a position where his or her interests get easily overshadowed by those of the big farmer.

What people experience out of all this is poverty. This poverty is either due to landlessness, lack of paying jobs on farms in rural areas or lack of sufficient income from the small pieces of land that some people have. This "out flow" of capital from rural resources leaves the rural areas impoverished.

Because of poverty in rural areas many people have moved into urban centres. Among these, some come with real optimism to find jobs and establish themselves. Unfortunately some of these people are not qualified for any job. Even those who are qualified for certain jobs they do not find them. This kind of situation has forced people into unworthy ways of relating for survival. Sexual permissiveness is one of these modes of relating.

Men and women without stable income in the slums are finding it very difficult to establish stable families. Men go ahead to visit their women friends but fear entering marriages due to lack of income. Women on the other hand remain single because they are

not attached to any man in a special way. One major disadvantage with this is that in their state of joblessness, women in particular are exposed to exploitative manipulation by prospective men who are or pretend to be sources of job provision.

In interviews with three single mothers in Dandora two of them shared the same experience. Each has four children from four different men. When I asked why, the answer was " the one who gives you bread or a kilo of posho today will not come back tommorrow yet leaves you with a child".

The business some people are able to carry out in these areas include selling of alcohol. Two people testified to me that besides factory beer in some slums, there is selling of illegally distilled drinks and even drugs. This is mainly brewed by both people without jobs and those with very low paying jobs. Many people take these to get over their general frustrations and depression. Alcohol and drugs have a negative influence on them through their senses. Probably this is making a contribution to child abuse, sexual assult, and rape too. Single mothers and their daughters are seriously exposed to this in their experience with drunkards.

SEX AS SOURCE OF ADDITIONAL CASH

Apart from people who have developed a permissive attitude toward sexuality so as to earn bread or shelter, because they are marginalised, there are people who are in average financial conditions, yet because of the want to have more and more money, they sell sex. One middle man for sex trade in the Daily Nation

is quoted " I have handled secretaries, teachers, nurses, university students, virtually all professional women"¹³ In the same article, another sex broker is mentioned about his matching of homosexuals for instance in River Road in Nairobi. This shows that even some professionals in different fields are using their free time to sell sex to make more money. Professional prostitutes also fall in this category. School, college and university students who choose to look for extra cash through sex trade form part of the commercial or economic sex group.

MARRIAGE BASED ON ECONOMIC MOTIVES

In my interviews with youth and some married women, I found out that some women enter marriage for economic motives. This probably explains why in some cases a young woman struggles to please and marry a well economically established man even if he already has a wife or more or even a chain of concubines. Such marriages cannot last. For the woman's motives are basically economic. That might not be the expectation of the man. Besides the man might know internally that he is going to just use her for a while as an exhibition for his economic power.

UNFAITHFULNESS BECAUSE OF ECONOMIC SEPARATION

A man who is separated from his wife for economic reasons but does not send money to support the family upcountry subjects his wife to unfaithfulness to meet her needs. Apart from insufficient housing in urban centres, some men find it more

¹³ Daily Nation, Friday October 27, 1995 (Weekender) P. 1.

economical to leave their wives and children on shambas upcountry for better provision for the family. This can be because food is cheaper in the village and school fees are lower for children upcountry. If her husband has not send money what she generates locally can cannot be enough. In this situation the woman can easily give in to unfaithfulness in order to get financial support in the absence of the husband. In some cases this is influenced by the fact that some men while in urban centres for work keep spending their money with concubines.

CHAPTER THREE

PROBLEMS AND THEIR CONSEQUENCES

The loose attitude people are manifesting in sexual matters has consequences that affect not only the individual but also the family and society. It will come out that the person suffers the most. When effects get at family level, the whole family suffers but especially the children. At society level matters are tragic. In this chapter I would like to state one problem at a time and give its consequences. In the first place I will consider a person in relation to premarital sex, contraceptives, prostitution, single parents, abortion, HIV/AIDS and infidelity.

PREMARITAL SEX

The new forms of Socialization easily lead people to believe that premarital sex is normal. Deep in the person, this relationship involves an element of guilt. For people instinctively know that it is not a right thing to do. The only source of courage is that as one keeps in the habit, one fails to think seriously about what he or she is doing. A person who invests his or her time in premarital sex risks contracting venereal diseases. Syphilis and Gonorrhoea are the two common venereal diseases. Syphilis shows itself normally after two or three months, from the time of infection. It does so as rashes, sores, and spots on a person's face, armpits and under the breasts. Both mouth and throat are also infected with soreness. As for gonorrhoea, its symptoms appear a week after the initial infection. These symptoms include pains when urinating and discharge of pus from the infected parts of the sexual organ.

A female person in some cases may not feel these symptoms. However, she may feel pain around the ovaries and the uterus, with discharge from the vagina. Having these diseases a number of times can lead to loss of fertility. Today it is established that these diseases make one vulnerable to Human Immune Deficiency virus (HIV). The reason is that the wall linings in one's sexual organ are already broken. This facilitates an easier entry of the virus in case of a sexual encounter with another person who is infected with HIV.

When a person gets pregnant, the effects are more traumatic, School and college girls for instance are ostracized and send away from schools. The family loses a lot economically when a school girl drops out because of pregnancy. Even if a girl is not in school, the economic burden to the family stands because a second person, the child, will depend on the same family. This is a big problem for many families in Kenya. According to official statistics in the Daily Nation 10% of female students drop out of school every year because of pregnancy. Out of these 66% conceived while in primary schools.

Those who become single mothers are not respected. In some cases they do not even find people to marry them without long waiting.

A person who gets pregnant in premarital sex can be left in grief and frustration. Some young men merely pretend to be loving girls but have no sense of responsibility. For instance there are men who believe that casual sex with as many women as possible, impregnating one or more, brings a young man the ultimate in esteem from his peers and makes him a man. Also

since owing up to a pregnancy goes against the peer ethic of hit-and-run, most boys just abandon their pregnant partners. Women fall into difficult situations when their belief in "true love" combines with male deception to cause personal grief.

CONTRACEPTIVES

A person who uses contraceptives risks all the side effects of these contraceptives. In a strict understanding, contraceptives are used in order to prevent the union of the sperm and the egg during intercourse. In this paper I wish to rely on the general and common understanding of contraceptives as means of preventing pregnancy. Exmples of contraceptives in this later sense include the condom, the diaphragms, foams, the pill and the intrauterine device (I.U.D). One who uses a condom misses the spontaneity and physical sensation proper to intercourse. Besides it cannot be put on untill erection has been achieved. One who uses the pill suffers the discomfort due to nausea and headache. Besides if she has circulatory problems, they get aggravated. Also the pill has a cancer causing potential which shows up after over twenty years of use. The intrauterine device (loop or coil) causes uterine cramps and heavier menstrual flow. Also if used by a woman who has had pelvic infections, her problem gets aggravated. Apart from these physical effects, the mentality to use them influences selfishness, economic greed and other unacceptable motives for birth control, sexual consumerism, pleasure and domination.¹⁴

¹⁴ oP.cit. P.122.

Contraceptives influence the weakening of one's self control. One finds it hard to stand the sexual drives with the vain security of contraceptives. With contraceptives one can easily get into recreational sex. One gets so completely incapacitated to control sexual instincts that he or she can act indiscriminately to get sexual gratification. "The advent of contraception has made sexual integrity much harder because it has reinforced a human frailty to wish to participate in coitus in a variety of conditions in which bonding is not central."¹⁵

PROSTITUTION

Apart from its contribution to the spread of HIV/AIDS, prostitution is both a sexual and a social deviation. Sexual union with a prostitute has no emotional, mental, psychological and spiritual dimensions like one in a marriage. It does not have lasting satisfaction. Love, devotion or commitment are totally missing between the two parties. The woman may pretend to be romantic but all this is merely mechanical. This is mainly because their meeting is shortlived. Besides their motives for the whole affair are external namely to earn money or get a sexual outlet. The two may never meet again after that. This is a great form of deception which is probably not realised by those involved. Places where prostitution takes place are in most cases unhygienic. Shorter says "prostitution of women and children is one of the commonest ways of making a

¹⁵ Jack Dominian, Sexual Integrity. The Answer to AIDS, Darton Longman & Todd, London, 1987, P. 148.

living in slums"¹⁶ This facilitates the spread of diseases other than the sexually transmitted ones. Children born out of prostitution do not have a normal social and psychological development. This is mainly due to lack of a proper family setting. Some of the children even run away from their prostitute mothers because of shame.

SINGLE PARENTS

Single parenthood results from a very wide range of circumstances. In this consideration I wish to limit myself to single mothers. I will mention some of the ways by which they become so and outline some consequences.

Some of the single motherhood is a result of lack of serious commitment to matrimony and parenthood. To some women it comes easily as a consequence of indulgence into premarital sexual relations. Other women become single mothers as a result of self deception. This can be by allowing oneself to get pregnant in order to win a man so as to guarantee security for herself. Others get convinced by sugar daddies to be mothers yet afterwards get deserted. There are also women who choose to venture into the world of men. These are the ones who consider sex to be "fun" or simply "to have good time"

Single mothers suffer a lot from the biased attitudes people have about them in society. They are considered to be unfulfilled. Sometimes people think about them as prostitutes. Other women too see them as breakers of homes. Some of the single

¹⁶ Aylward Shorter, The Church in the African City, Geoffrey Chapman, London, 1991, P.51.

mothers when over-pressurized by this biased attitude, choose to abandon their children. Such children become street children. These are a threat to society as most of them are growing without the guidance and formation needed to make them responsible citizens. The children who remain with their single mothers also suffer in their own way. Living without fathers, may make some children suffer as they keep questioning who their fathers are. People simply consider these children to have bad behaviour. Wachege says that children of single mothers, "with female names for parents or surnames, are ridiculed thoroughly in schools"¹⁷.

ABORTION

Despite the great progress and research in developing new contraceptives people continue to get pregnant without intention. As a response some people opt for abortion. A woman who opts for abortion goes through a very difficult decision and risks her own life. How to go about this alone is not a simple issue. For instance one can choose to self induce the abortion. Duvall says that this rarely works and is dangerous.¹⁸ One can go to a doctor but since this is an illegal thing to do, probably even the payment demanded for it might be too high. I have heard from two people who have lived in Kibera and Mathare but are now living in Dandora in Nairobi that there are Waganga (traditional medicine people) not medically trained, who help pregnant girls

¹⁷P.N. Wachege, African Single Mothers, Socio-Ethical and Religious Investigation, Signal Press Ltd., Nairobi, 1994, P. 135.

¹⁸ Evelyn Millis Duvall, Why Wait Till Marriage? Associate Press, New York, 1965, P.60.

and women to abort. I am suspicious that such might cause infection to the person. During my own time in Dandora. I have attended two funerals of women who have died due to attempted abortions.

Different medical methods used to carry out abortions have various limitations which affect the person. For instance whenever a "D and C" method is applied there is usually profuse bleeding. A "D and C" method is where the surgeon inserts a loop shaped steel knife into the uterus. He then cuts the placenta and baby into pieces then scrapes them out. In another method, a prostoglandin, a specifically a drug called prostin F2 alpha, is used. This drug produces labour and delivery at whatever stage of pregnancy. This one results into death to a woman who fails to push out a big baby, particularly where surgery services are not nearby. By this method the foetus can survive the labour trauma and be born alive yet normally too small to survive.¹⁹

Finally abortion affects a person's mental health. Since abortion violates what is basic of a woman's nature as giver of life, psychologically she can feel guilty, ashamed, worried, nervous, depressed and fearful of being exposed. It is hard to resolve this state. This is because despite self-reproach, such a person does not go for counselling services which otherwise would help. About 252000 abortions are carried out annually on girls between fifteen and nineteen years age. That is 700

¹⁹ Dr. & Mrs. J.C. Willke, Handbook on Abortion, Hayes Publishing Co. Inc., Ohio, 1975, P. 30.

abortion daily.²⁰ Where illegitimate children are born, Kilbride Philip L. and Kilbride Janet C. say, "Due to delocalization of the economy, many fathers are now unavailable, or unwilling to provide for their children and this responsibility is falling too often on the shoulders of caring grand parents".²¹

HIV/AIDS

Due to having sex with various people, or even with a single person with HIV, a person can get HIV. This develops into AIDS which eventually leads to a person's death. At the moment, AIDS is a terminal illness. There is no cure for it yet. HIV stands for Human Immuno-deficiency Virus. This virus makes the person's body lack resistance. AIDS stands for Acquired Immune Deficiency Syndrome. When a person's body resistance is reduced, different infections begin affecting the person easily. Such infections are referred to as signs and symptoms. The main signs and symptoms include loss of weight, chronic diarrhoea and fever which continues without interruption say for more than a month. Minor ones include patches of tiny red spots on a person's skin, swelling of the glands, dry cough, white patches in the mouth and throat that makes swallowing a burden, shingle and blisters.

All these are painful to live with! Other possible signs and symptoms are progressive loss of sight, mental disturbances experienced as confusion or loss of memory. Finally a particular

²⁰ Daily Nation, Wednesday November 15, 1995, P.3.

²¹ Op. Cit. P. 186.

cancer is associated with AIDS. It causes darken patches in the skin.

A person who has HIV/AIDS undergoes a process of dealing with his or her situation from the time of discovery to his or her death. Within this process there are periods of real suffering for the person. At the time one gets the news that he or she has HIV, a person can be seriously shocked. This shock can be surrounded by worry, disturbance, pain, suspicion and even shame. During my ministry among the sick in Dandora parish (October 1992 - June 1993) and at Mater Misericordiae hospital (August '93- March 1995) I learnt that shame for a person with HIV is closely linked with how the virus spreads.

Among adults HIV virus spread through blood transfusion if HIV+ blood is used. Fortunately this has almost ended as a way of spreading HIV for blood is tested before every transfusion. A second way is by sharing needles, ear piercing tools, razor blades and knives for instance during circumcision, which might have HIV+ blood. Finally among adults HIV is spread through sex. This is the commonest way by which the virus spreads. Due to this, although even by one sex meeting a person can get HIV, a person with many sexual partners is the one who stands the highest risk For this reason probably most people with HIV/AIDS expect others to see them as sexually permissive people.

A person on hearing that he or she has HIV+, while in shock can first react by denying that condition. This can be followed by painful isolation which can culminate in a strong feeling of anger. This strong feeling of anger and resentment comes with painful questions such as "Why me?" or "Why not those who have

been messing around too much?" Normally it is the stage of bargaining which follows. One does so for very short periods of time. The person makes promises for example not to ignore his wife if God can heal him for three months. Bargaining is based on the feeling that God might favour him or her depending on how best he/she asks. The fourth stage is that of depression. This is reached when all the main and minor signs and symptoms mentioned earlier are evident. At this stage there may be no money for positive living. This is a time when the person with AIDS is receiving just a minimum of necessities. If he/she had a job it is now lost because he/she cannot work anymore. If one is the sole bread winner for the family, thinking about the family is too painful. At this point one loses interest in usual activities. The appetite gets worse, sleep patterns change, the person feels unworthy. If one is neglected or has very little medical, emotional or spiritual assistance, one can even develop suicidal thoughts. As an example on 21st. September '95 an AIDS patient aged 24 years who had complained of being deserted, got out of Machakos hospital and hanged himself.²² During the fifth stage namely that of acceptance, the person with AIDS wishes to be left alone. One sees the world outside as having completely nothing to do with him/her. One has no interest in visitors. He/she prefers short visits and has no mood for talking. At this point one is very close to actual death.

When one of its members develops HIV/AIDS, the family too goes through the stages of denial, anger, bargaining, depression

²² Dail Nation, Friday, September 22, 1995 p.18.

and acceptance. All these involve suffering on part of the family too. Yet the family has to go through them in order to cope with the terminal illness of its member. Besides the family suffers the impending separation with their family member. The hardest stage for the family to cope with is when the patient is in the stage of anger. This is because during this stage the patient displaces the anger in all directions. Those who come to visit the patient are not welcomed by him or her.

Even when the family invites the counsellor or chaplain still the patient can tell them to plan on coming later yet these are very busy people. Caring for a terminally ill person is a difficult thing to do yet the family has to do it by all means for their member. Even after death, the family is in despair. The gap is felt after the funeral and still after departure of relatives.

HIV/AIDS is a very big problem for society at the moment. Its impact has far-reaching effects both for now and for the future of the society. HIV is affecting and continues to affect the society in a socioeconomic way. HIV/AIDS is spreading rapidly and affecting people of all classes. Those who are affected most are particularly professionals and the youth. "Indications suggest that people who contract HIV have income 30% higher than the national average"²³ They include lawyers, doctors, teachers and managers. These are the people who constitute a resource that cannot be renewed easily. They constitute the skilled labour force which contribute up to 73% of the annual gross domestic product. AIDS is killing these people faster than replacements

²³ Local ministry of Health office report, February, 1993, P.1.

can be trained to take over. Even those under training are in the same danger. As an example Kenyatta University has lost a number of students to AIDS in the past few years according to Vice-Chancellor George Eshiwani.²⁴ After benefiting from years of investment by the society, these people die. The society does its best in attempt to replace these people but with less experienced persons. This leads to suffering and collapse or decline in output. The declining consumer power too affects the markets.

According to a report of February 1993, at least 725000 people had HIV+ virus. Out of these 695,000 were adults and 30,000 were children.

According to the same report 75% of people with AIDS were between 20-44 years of age. Also over 10% of adults in urban centres were considered already infected.²⁵ It was also projected at that time that if the trends continued, then between the year 1993 and 2000, 900,000 adults and 200,000 children would have died of AIDS. By the year 2000 there will be about 1,000,000 orphans and 200,000 new people with AIDS.

A newspaper report in August 1995 carried an estimate of 100,000 people with full blown AIDS in Kenya. It further gave 700,000 as the number of those infected by the virus. By July 1995 only 58,000 cases were reported.²⁶

In September 1995 it was estimated that by the end of 1996

²⁴ Sunday Nation, November 12, 1995, p.3.

²⁵Op. Cit. P.1.

²⁶ Daily Nation, Friday, August 11, 1995, p. 21.

Kenya will have 1,000,000 people who are HIV positive and 80,000 people will have AIDS. The same newspaper reported that Kenya needs 140 million dollars for the year 1996/97 to implement a programme for AIDS.²⁷ This money is to be used mainly to educate and involve people in the prevention against AIDS. According to an estimate made in February 1993, by the year 2,000 the cost of AIDS could be as much as Ksh. 44.4 billion. That is as high as 15% of the gross Domestic product.²⁸

Different provinces of Kenya and different communities in the large society may continue to be affected differently as statistics below show. The implications for the entire society, however, remain a challenge.

²⁷ Daily Nation, Friday, September 22, 1995, P.1.

²⁸Op. Cit. P.3.

PROVINCES TOTAL OF AIDS CASES BY DISTRICT OF REPORTING SITE

| PROVINCE TOTALS | 1989 | 1990 | 1991 | 1992 | 1993 | 1994 | TOTALS |
|---------------------------|------|------|------|-------|-------|------|--------|
| NAIROBI PR.T. | 1426 | 759 | 1684 | 1497 | 1232 | 1278 | 7,876 |
| CENTRAL PR.T. | 124 | 419 | 661 | 772 | 937 | 801 | 3,714 |
| COAST PR.T. | 4683 | 3062 | 3010 | 2677 | 2474 | 630 | 16,636 |
| EASTERN PR.T. | 218 | 273 | 317 | 1417 | 1736 | 1787 | 5,978 |
| NORTH EASTERN PR.T. | 7 | 23 | 11 | 48 | 26 | 33 | 138 |
| NYANJA PR.T. | 1480 | 1953 | 1775 | 3146 | 2465 | 1114 | 11,931 |
| RIFT VALLEY PR.T. | 377 | 413 | 1265 | 1167 | 1739 | 1397 | 6,358 |
| WESTERN PR.T. | 263 | 770 | 291 | 643 | 21 | 601 | 3,497 |
| NATIONAL T. | 8473 | 7672 | 1512 | 11367 | 11560 | 7434 | 38,047 |

Source: Kenya National AIDS Control Programme 12 June 1995

As the number of AIDS patients and those with HIV+ related diseases increase, hospital bed occupancy is going to get higher and higher. This will result in decline in the care given to both patients with AIDS and those suffering from other pathological conditions. The demand on the scarce health-care resources and equipment will be too high to be met.

Youth are dying in their prime time, the time when they are energetic, filled with good ambitions and beginning to support society by their contribution in different sectors. As they die, they are leaving the elderly in anxiety with the task of caring for orphans. This situation is reflecting a very doubtful future for our society. Under normal circumstances, the young are expected to care for the old. Unfortunately, HIV/AIDS is turning this the other way round. Traditionally, orphans survived by being integrated into extended families. If the current rate of increase of orphans in society keeps up, then the extended families will not be able to meet their basic needs. These needs include nutrition, clothing, health and education.

In terms of general work, HIV -related diseases and AIDS bring with them a high rate of absenteeism, for instance when workers stay off searching for treatment. This also happens due to fluctuation in body energy for daily routine at work. Healthy workers also stay off attending to sick family members. This is common especially with women. Others stay off because of funerals which once in a while may come in a row for some people.

INFIDELITY

Some of the effects of premarital sex to a person apply to a partner is amarrriage who goes out for extramarital sex. Infidelity can have lasting effects on the family. The husband finds himself in a very disadvantaged position. He sees his

marriage tearing apart. He feels embarrassed and helpless. Even his self esteem is recognised as being under attack. He gets emotionally devastated. All these feelings can lead to quarrels and fights every now and then. When quarrels and fights become serious and rampant, one of the partners can develop suicidal thoughts. There can be on and off separations. Now that the love between the husband and the wife is totally replaced by suspicion even the children will have no love from the parents. As a result dealing with children will be limited merely to servicing. This means that school fees is paid for, food is provided to the children but the children never experience love. Such children can work hard and even become important people but are not capable of forming stable intimate relationships.

In a family where parents are under tension with each other, children can easily be subjected to the discipline of despair. This is when one or both parents begin demanding obedience from a child or children by withdrawing love. By this one presents parental love as though it is supposed to be conditional. By parents separating and coming together every now and then the children get the impression that they can be abandoned at any time. Finally such children grow in a situation of worrying that may be one of their parents will kill the other, desert the other or even commit suicide. For people from the above background, sexual intercourse is carried out with people who have no significance for them. They simply change partners and treat them like objects.²⁹

Under normal circumstances every human being in his or her growth builds personal attachment. Personal attachment is rooted in the inclination to be exclusive,

²⁹ Op. Cit. p. 81.

reliable and predictable with one's partner. The number of factors considered above work together to impoverish a growing person. One ends up being emotionally flat, with less affectivity, cold and distant and thus impersonal in sexual contracts. It is among such impoverished people that one finds men who are physically and socially unacceptable by women. Even themselves, they do not normally approach women socially for sex. As a solution to their sexual urge, they resort to buying sex from prostitutes. Most women and men who are unfaithful to their partners given all the conditions for a faithful marriage are of the above background.

CHAPTER FOUR

SOURCES FOR CHRISTIAN SEXUAL MORALITY

SCRIPTURE

The Old Testament

In this section I would like to pay attention and limit myself to few passages of the book of Genesis. My reason for this choice is that the understanding of sexuality as a gift from God and therefore good, makes sexuality a theological and anthropological fact and has a basis in the book of Genesis.³⁰

According to the presentation in Genesis and Old Testament in general, sexuality is willed by God and created by God as good for human beings. The implication here is that it has to be lived responsibly. None of the creation accounts presents sexuality as part of the lower order of nature or inferior to the spiritual and intellectual aspects of man.

Male and female he created them (Gen: 1:27), makes sexuality a high point of God's creative act. Man is created in a structural relationship to someone other than himself. Even the blessing in Gen 1: 28, "Be fruitful and multiply, and fill the earth and subdue it" is a result of the creation of man in God's image as male and female.³¹ Life may be transmitted but such life is not a property of the transmitters. It is entrusted to them as a promise and a gift.

That is God's gift and by extension of a man to a woman and of a woman to a man of which the offspring becomes a living sign.

³⁰Op. Cit. P.4.

³¹Eric Fuchs, Sexual Desires & Love, Origins and History of the Christian Ethic of Sexuality and Marriage, The Seabury Press, New York, 1979, P. 39.

Gen 2:18-24 associates sexuality with the problem of loneliness to be overcome by companionship. This makes mutuality the initial purpose of sex. Sexuality is thus a gift from God drawing people from loneliness to relationship. Gen 2:24 in particular talks about the two becoming one flesh. This implies that sexual union is deeper than merely physical.

The two people becoming one living human organism is not necessarily by mating but by love. It is vital to note that while in Gen 1:27 Adam splits into male and female in Gen 5:2-3 (Same P. Source), a male and female, add up to one Adam or total human organism. Here sexuality again brings parts together to form a WHOLE. As a matter of fact, it was after 400 years later that the priestly source began relating sexuality with propagation as a result of God's blessing (Gen 1:28).³² The foundation for this is responsibility and stewardship of the earth. It is a way of sharing in God's Creative role and domination over life.

The New Testament

Jesus and St. Paul are the major figures who taught about sexuality in the New Testament. Although neither of them gives a thorough Sexual Ethic, each had something that is useful in the development of sexual morality. Here I will note a few of the more important of Jesus' teaching. He had an egalitarian attitude towards women. He also did not want people to lose sight of the law and the original will of God for man and woman.

³²Anthony Kosnik, et al, Human Sexuality, New Directions in American Catholic Thought, A Study Commissioned by The Catholic Theological Society of America, Paulist Press, New York, 1977, P.9.

At the same time Jesus did not value mere externals about the law, finally on marriage he affirmed fidelity in prohibiting divorce. As for St. Paul, he did his pastoral work among the Greeks who were in a situation of rampant sexual immorality. Paul himself expected an imminent return of Jesus. Paul understood sensual license and uncleanness to be associated with prostitution (Gal 5: 19; 2Cor 12:21) and passion (1 Thes 4:5, 7). For Paul sins of the flesh did not include only immorality and sensual license but also jealousy, anger and too much faith in Mosaic Law (Gal 3:3, 5:19). Paul in his writing has many allusions to sexual immorality and warnings against it. These include Rom 1:24; Eph 5:3,5; Col :5; 1 Thes 4: 3 ff.

The Teaching of Jesus

In his teaching on sexuality Jesus invites people from being self-centered to being other-centered in life. The point is not sexual sins as they flow from inner weakness but the attitudes. Matthew 5:27 - 28 contains a deep message of Jesus about sexuality. In the Old Testament, law had it already; " You shall not commit adultery (Exodus 20:14). The Jews could even punish guilty people with death (Leviticus 20:10). Jesus in his consideration of attitudes, he is not against the natural, normal desire for a partner which is of human instinct and nature. One who is condemned instead is a man who looks at a woman with a deliberate intention of lusting after her. That is one who uses one's eyes to awaken one's lust and deliberately stimulates one's own desire. I think today books, pictures, films which make one restless and influence one's desire for sex where it is forbidden are an instance of where eyes are used to prompt wrong desires and attitudes. In Jesus' view, sexual sins are failure to love.

In his teaching on Divorce, Jesus appeals to the creative will of God in Genesis 1: 27 and 2: 24. The words "in the beginning" imply the primary will of God instead of Moses , the legislators' intervention into terms of destiny. In his teaching Jesus makes two major points. First of all in Matt. 19: 14, compare Gen. 1: 27 , Jesus proves that sexual differentiation, "male and female he made them" is a fundamental anthropological structure willed by God. The otherness realized through this differentiation has its foundation in the experience of God's otherness. Secondly sexuality is given to man to help him humanize in relationships. It cannot be considered human unless it takes responsibility for the other. "It is therefore not scriptural to affirm, as nonetheless the tradition of Western Catholic morality has, that procreation is the only ultimate goal of sexuality."³³ Jesus does not say anything about its procreative function.

Man's outcry of amazement in Gen. 2:23 implies a promise of relationship. This is made possible by simultaneous recognition. Authentic relationship is also made possible by realization by both partners that each is indispensable to the other. Sexual life involves the possibility of moving from the infantile status into adulthood.

In its fullness, sexuality therefore involves real sharing of the conditions of the other, not just brief sexual union. This means that sharing has to be for every moment of life, with mutual enrichment and uncovering of self in the joys and sufferings of living. When Jesus in his commentary on Genesis says "let no man put asunder what God has joined together! "Jesus implies there is creative love of God as a basis for sexual relationship uniting man and woman.

³³Op. Cit. P. 43.

committed to their partners. Secondly he wanted to remind those who wanted marriage for part time pleasure to realize that it is not just pleasure but calls for full time responsibility. Finally he wanted people to understand that marriage is not a matter of getting a means for gratification of one's physical passions but is a spiritual unity. Jesus wished to strengthen the families. "let no man put asunder what God has joined (Mk. 10: 9).

The Teaching of Paul

Here I would like to limit myself to Paul's teaching about the body (1Cor 6: 12 - 20), the value of marriage (1Cor 7 and 1 Tim 5: 14) and finally the spiritual aspect of marriage (Eph 5:25, 28 - 33).

In 1 Corinthians 6: 12 - 20 Paul teaches that "you are your body" By this teaching Paul is against using freedom for licentiousness. For Paul liberty is to be used for edifying the community. According to him one's body is not a machine and sexuality is not a function. It is rather an expression of the whole person as called into relationship (V. 18). Our bodies like a church as a whole are temples of the Holy Spirit (1 Cor 3: 16 - 17).

By viewing Christians' bodies as members of Christ's body, Paul shows that it is unworthy for a Christian to unite his body to that of a prostitute. The reasoning is probably based on Gen. 2: 24 whereby sexual union makes two people become one body. This would be a betrayal by a Christian of his or her holy union with Christ. The body therefore has to be revered and devoted to the worship of God. Otherwise immorality constitutes the ruining not only of one's body but of the body of Christ too, of which one is part.

In 1 Corinthian 7 Paul gives his most extensive teaching on sexuality. After his battle against sexual immorality in 1 Cor. 6: 12 -20 above, Paul turns to the value of marriage in 1 Cor. 7: 2 - 8. It is important to note that the term 'porneia' at certain point extended to include extramarital relations, adultery, sodomy, unlawful marriage, and even sexual intercourse in general without further specification.³⁵ Paul approved both marriage and the conjugal act. Here Paul wrote against a background where some married Corinthians were developing a serious conviction that it was good to refrain from sex. Some had given up sex even without their spouses' consent. According to Paul, temporary abstinence for prayer is fine but has to be chosen freely with the consent of both partners. Paul valued virginity but he did not teach that all should have it as a goal. This was because he also recognized the gift of marriage and therefore sex. In fact Paul advised widows and the unmarried to remain single only if that state did not cause serious temptation for them.

In Timothy 5:14 Paul attacked the Gnostics who were against all marriage and propagation. He said "I think it is best for young widows to marry again and have children and a household to look after, and not give the enemy any chance to raise a scandal about them" 1 Tim. 5: 14. A widow who was below 60 years of age was considered still young. Paul was pastorally concerned about such widows. He considered it tempting for them to stay alone.

In Ephesians 5: 25, 28 - 33 Paul stresses the spiritual aspect of marriage as expressed in personal love and physical unity. Here the marriage of a man and a woman is compared to the union between Christ and his church. Jesus is like a

³⁵Op. Cit. P. 23.

bridegroom. He purifies the church in the water of baptism. The church dressed in the bride's wealth of holiness and purity may now appear before him. The implication here is that christian marriage has to effect the union of Christ and the christian far more than just a human covenant. It becomes a covenant effected by christ not only in time but also in eternity.

In MK. 10: 6 - 9 Jesus deals with one of the acutest of the problems of the time. As a matter of background, Jewish law regarded a woman as a thing. She had no legal rights. A woman was at the complete disposal of her husband. Very few women could seek divorce but yet a man could divorce his wife on any grounds. According to Deuteronomy 24: 1, a man can divorce his wife if he finds in her some indecency.³⁴ The school of Shammai interpreted this as adultery and adultery alone. Another school, the school of Hillel, interpreted the phrase above as widely as possible. Thus included issues such as spoiling a dish of food, spinning in the streets, talking to a strange man, speaking disrespectfully of her husband's relations. All these made divorce very common and made marriage so insecure that some women opted to remain single.

In his attempt to restore marriage to what it ought to be, Jesus first quoted the Mosaic Law and taught the reason behind that law. What Moses had given people as a regulation was not so much allowing them to divorce as it was an attempt to control divorce.

Using Gen. 1: 27 and 2: 24 as his authorities, Jesus clearly teaches that in the very nature of things, marriage is a permanent relationship which unites two people indissolubly in such away that the bond could never be broken by any human laws and regulations. This meant that Mosaic Law meant for a particular situation cannot alter that. Actually in Mark's Gospel, the prohibition of divorce and remarriage is absolute.

As a conclusion, the purpose of Jesus' teaching was to help people to be

³⁴William Barclay, The Gospel of Matthew, The Westminster Press, Philadelphia, 1976, Volume 1, P. 152.

THE CATHOLIC TRADITION

The Catholic tradition considers sex a marital act. This is a clear implication that the setting for sex is a married state of living. God created marriage, and therefore it is good. In a marriage, procreation can take place. Children are expected to be loved, nourished and given religious education. Sex for pleasure instead of procreation alone as a lesser sin than adultery was put forward by Augustine (354-430 AD). The idea that every marital act must be done for procreation is rejected. Fidelity between partners is also stressed as a way of saving partners from the dangers of adultery. Permanency of marriage for life is another aspect that the Catholic tradition holds. Nature is the ultimate norm of morality for the marital act. This understanding was presented by Thomas Aquinas (1225-1274).³⁶ There is a link between natural reason and the divine law, and marriage is in this harmony. Marriage meets this harmony because in it sexual desires which are natural in man get satisfied in a reasonable way. This is not sinful for a person is an embodied spirit. Continuation of the human race which is natural, is met through that natural coitus which was set by God. Due to its procreative purpose, the offspring need a suitable environment for growth. This led to the institution of marriage as the place or context for producing and nurturing of children. Genovesi says that the purpose of the sexual faculty is the foundation for sexual morality.³⁷ The values of marriage are propagation, faithfulness and indissolubility. Without these three, the conjugal act would fall in the realm of fornication.

³⁶Joseph Sommer, Catholic Thought on Contraception Through the Centuries, Liguorian Pamphlets & books, St. Louis, 1977, P. 34.

³⁷Vincent J. Genovesi, In Pursuit of Love, Catholic Morality and Human Sexuality, Micheal Glazier Inc., Delaware, 1987, P. 132.

Distinction of sins between those against nature and those according to nature in medieval time was based on how each sexual sin affected either the natural order of procreation or the natural structure of procreation. Examples of sins against nature include contraception. This does not provide for procreation. Sins according to nature include adultery, fornication, rape, incest and pre-marital sex. This set of sins affect procreation and education of children. Fornication like adultery violates what is to be determined by right reason. As a way of conclusion, viewing procreation as an expression of the natural order of things (Natural law) is the most influential perspective shaping the understanding of sexuality in traditional Roman Catholic thinking and teaching.³⁸

In recent times the Catholic church has adopted a personalist approach. According to this approach procreation is a function of a marital act. At the same time the marital act is special in other ways. These include the expression and fulfilment of conjugal love. Secondly it expresses a community of life in marriage. Thirdly the marital act plays a role in a certain way in the Sacramental meaning of marriage. The church's approval of marital intercourse during pregnancy and relations between married people beyond the age of child bearing have their foundation in this personalist approach. In *Gaudium et Spes*, numbers 49 and 50, the council stresses the goodness of conjugal love. Even if there are no offspring, provided a man and woman are in a marriage, their relationship is to be maintained. Sexual love according to the council is not only procreative but is both love-making and life-giving. The unitive meaning and the procreative one are considered inseparable. Unlike over the

³⁸ Ibid. P.136.

passed centuries when human nature was considered the source of objective criteria, Vatican II stressed the human person and his or her acts. This is particularly because people grow, develop, gain new insights and can make new choices while human nature is always the same.

There are issues and practices which Christian Catholic Morality does not approve of. These issues include premarital sexual intercourse, abortion, use of contraceptives, adultery and divorce.

These are not only serious moral issues affecting our time but also have abominable consequences as seen earlier in this paper. In the disapproval of these practices as immoral, the church bases herself either on scripture, tradition, natural law or all of these. Faith and experience too have been important. God's original intention for the sexual relationship and the dignity of man and woman have the greatest influence in the establishment of the moral position by the church, against these issues and practices.

The church bases herself on the fact that sexual intercourse is a marital act to teach that premarital intercourse is not justifiable. Experience has had a very big influence in this teaching besides tradition and scripture. According to experience, for sexual intercourse to meet its ends and preserve the human dignity of the partners, the love involved has to be safeguarded in a stable marriage.³⁹ It is impossible to protect sincerity, fidelity and interpersonal relationships outside marriage. This necessitates a contract which can be both sanctioned and guaranteed by society. At most people involved in premarital intercourse struggle to avoid the chance of

³⁹J. Neuner & J. Dupius, The Christian Faith in the Doctrinal Documents of the Catholic Church, Theological Publications, Bangalore, 1987, No. 2229.

bearing children. Where children happen to result, it is to the suffering of such children. Children from such relationships find it a great struggle to get ways and means of insertion into society.

A moral norm against premarital sexual intercourse is based on various dimensions. ⁴⁰These include the anthropological, psychological, social, procreative and the theological dimension. Anthropologically, a sexual relationship expresses a communion between two partners. Through bodily acts a person presents the interior decisions of the spirit. In sexual intercourse, what is expressed is mutual self-giving that makes the two become one being. Sexual intercourse therefore is true, sincere and authentic only if it expresses the fact of total commitment between the two partners.

Psychologically, it is the context of real love that makes sexual union human. Real love is not merely a sentimental movement. As opposed to a romantic and fundamentally short-sighted view of love, real love is built on a number of aspects. These aspects include deep knowledge of the other, deep agreement, mutual acceptance, reciprocal assimilation and mutual planning for the future. For people who are getting engaged to each other, affection grows between them. Giving in to the urge for physical pleasure distorts its formation.

Socially, responsibility is a necessity for human sexual relations. Apart from the support the community can offer young people to strengthen their relationship, social authority can verify the presence of the requisites necessary for building a new family. In case of social problems resulting from the relationship of the two people, these will

⁴⁰Declaration on Sexual Ethics, Sacred Congregation for the Doctrine of the Faith, December 29, 1975, P.88.

affect the entire community. For this reason relations to do with sexuality should not be considered a private affair which is characteristic of premarital sex.. The more people open themselves to each other, the more they know each other and the less they are scared about the knowledge of social authorities about their relationship.

Regarding the procreative dimension, conjugal love has to be open to development into paternal and maternal love. This serves as evidence of openness to "a third". The place for this as mentioned earlier in this paper is in a marriage. The procreative meaning is ontologically fixed in the sexual meaning.

Finally from the theological point of view, love of those who are married is compared with the love that Christ irrevocably has for the church. In the midst of the world, married love is a sacrament of Christ's love for the church. This relation therefore has to be lived in the context of the sacrament of marriage. Otherwise it cannot be in proportion to the existential reality of the two persons who by baptism are in Christ. "The sexual relation of two baptized persons, therefore, in the present economy is called to integrate the concrete expression of the indestructible union that exists between Christ and the church".⁴¹

In the Ancient Mediterranean world in which Christianity appeared, abortion was familiar.⁴²The Teaching of the Twelve Apostles written around AD 100 or earlier is against abortion. "You shall not slay the child by abortions, you shall not kill what is generated" (Didache 2 . 2). According to Vatican II, "Life must be protected with ultimate care from the moment of conception; Abortion and infanticide are abominable crimes" (Gaudium et Spes No. 51) This is founded on the church tradition which has

⁴¹Ibid. P. 90.

⁴²Op. Cit. P. 276.

maintained that although the foetus cannot decide and speak for itself, it has equal rights with every other human being. Directly willed and procured abortion is a grave crime.⁴³ It is only God who is the giver of life. It is beyond human powers to take away life. A teaching against the use of contraceptives began as early as the fourth Century. Contraception is not homicide but It is considered a sin against nature .

The use of mechanical and chemical contraceptive methods has become common since around the end of the 19th century. Scientific, sociological and economic development have made a big contribution towards this .While there is need for the practice of "responsible parenthood", careful consideration is necessary on the part of the parents with regard to their physical and psychological conditions plus external circumstances. It is only Natural family planning methods which are morally justified. Artificial methods jeopardize the values of total self-giving. They hinder mutual communication and cooperation between spouses that the natural methods require. Artificial methods of contraception also have general negative effects which include; Conjugal infidelity, general lowering of morality, easy corruption of youth and loss of respect for women.⁴⁴ Pope John Paul II, developing basic approach taken by Vatican II and Paul VI, made a statement against the use of contraceptives: "The total physical self-giving would be a lie if it were not the sign or fruit of a total personal self - giving , in which the whole person, including the temporal dimension is present."⁴⁵

Finally concerning adultery and divorce, the teaching of the church can be

⁴³Op. Cit. Nos. 2216, 2221.

⁴⁴Paul VI, Humanae Vitae, July 25, 1968, No. 17.

⁴⁵John Paul II, Familiaris Consortio, November 22, 1981, No. 11.

clearly summarised. Against adultery, the church teaches that the marital bond is exclusive. This means that neither is a man to have several wives at the same time nor a woman several husbands. It is only after death of one of the spouses that the second and afterwards a third or even fourth wedding is successively licit, if there is no other canonical impediment.⁴⁶

The Church's teaching against divorce is founded on the bond of divine love and love proper to human nature. "To all those who in our times, consider it too difficult, or indeed impossible, to be bound to one person for the whole life, and to those who are caught up in a culture that rejects the indissolubility of marriage and openly mocks the commitment of spouses to fidelity, it is necessary to reaffirm the good news of the definitive nature of that love that has its foundation and strength in Christ".⁴⁷

⁴⁶Op. Cit. No. 28

⁴⁷Ibid. No. 1844

CHAPTER FIVE

PASTORAL INITIATIVES

To help God's people establish themselves in stable sexual relationships we need to provide education and conscientization geared to behavioural change. In order to meet this goal, parents have to do their part within their families in the first place. Christian leaders through small Christian communities, the Parish and society at large need to take the initiative to prepare people for marriage and family life. Even when people are in marriages, they need post marital support which all pastors, men and women of good will can offer. The young, those who remain single and people caught up in difficult situations need assistance. All these are pastoral demands which need attention and involvement for the good of individuals, families and society.

PARENTS

Parents need to be encouraged to provide sex education for their children. This is a basic way of protecting the young against a culture which interprets and lives sex as though it is a matter for the body and selfish pleasure. Sex education will help the young to grow towards maturity in their way of relating in society and to God.

It will empower the young with a personal living contact that enables one to assume responsibility for oneself, for the partner and for offspring that may arise when the time comes. Parents have to be conscientized by church leaders that they are the primary teachers for their children. They are the one's who can prepare their children for both physical and mental changes. Protection of the young against negative influences that might affect their development towards sexual integration is solely

their role. The family setting is ideal for sex education. Here the young do not only learn by hearing but also by the example of their parents.⁴⁸ The family as an environment for sex education naturally takes care of cultural elements which are in line with the Christian teaching on Sexuality.

It is important that parents take into account various stages of development of their children as they offer them sex education. This can be done with the aim that by the time of puberty, a successful sexual instruction is almost complete. This is important because for some people preparation for marriage begins at puberty. This is a stage at which one's sexual organs are maturing and one becomes capable of having children. Both biology and psychology have shown that at puberty, social and emotional changes take place in a person. A person experiences shifting moods and strong feelings of adolescence. He or she feels sexual drives. These make one desire to be with, touch, have intercourse with and be totally one with a member of the opposite sex. In most males this drive is strongest around the age of eighteen. This time should find the young already prepared for self control.

The content of sex education can be as wide and detailed as the one offering it is prepared to give and can organize. From my own understanding I would like to suggest items which I feel should be included. Values such as personal and social relationships should be included. Critical awareness of the possible meanings of the word "love" can be treated. Regarding the word "love", emphasis can be put on the Christian Command of Love. This is love which is characterised by consideration of the welfare and happiness of others as opposed to selfish motivation. Rejection of

⁴⁸Op. Cit. No. 17.

classifying sex as an isolated enjoyment has to be instilled among the young. This would serve to touch attitudes which are a turning point in an attempt to change sexual behaviour. The fact that sex is in the centre of the human personality, and sexual relationships have to account for the dignity and nature of man and woman can be highlighted. Resistance to sexual temptation by fostering the virtue of purity can be taken seriously by encouraging prayer and reading of literature about saints.

Communication between parents and children should be factual. This is important particularly when dealing with the fears of those at the adolescent stage. These fears may include curiosity, possibility of being impotent, the question of being healthy sexually and threats from friends. Parents have to be frank to their children that curiosity is not an excuse for sexual relationships before marriage. In marriage instead, curiosity is satisfied without a sense of fear, shame or guilt.

Concerning the possibility of being impotent, boys and girls should be taught to trust each other. For example erection from time to time when aroused is an indication that one is not impotent. In case a girl and a boy feel too much troubled about that, they can visit a doctor, or speak to a pastor or another trusted person who can assist them. The question of whether one is sexually healthy can be resolved through examination by a doctor. Besides, that is an art which can be discovered over a period of time in a marriage. On this question of being sexually healthy, bearing children is legitimate. This has to be tried in a marriage. Otherwise a boy testing on a girl outside marriage for this, is not only unfair but also disrespectful to the girl. Girls can be forced into sexual intercourse by being threatened with abandonment. Against this, girls have to be helped to understand that genuine love involves loving the whole person, not merely another's sexual parts. Even happiness

in a marriage cannot be founded on sex alone. The boys who make such demands on their girl-friends are therefore selfish, unreasonable and childish. Finally in this whole process, the approach needs to be moral, psycho-affective, social and spiritual. Moral, that is stressing the dignity of the person, psycho-affective, that is relationship centred, social, that is taking into account the expectations and needs of society and spiritual in a sense that one's sexuality is a gift from God.

PREPARATION FOR MARRIAGE

Church and society at large have to play a role in preparing young people for marriage and family life. Most people at a stage of getting married are also in a stage of gradual change from dependence to independence.

Through Catechesis in small Christian communities or at Parish level, it is helpful that church leaders catechize adolescents about the meaning of marriage, its importance in the Christian community, and the nature of its obligations. This is the time to have the indissolubility of marriage explained and all its advantages explored. The ways couples have to give themselves to each other and the benefits of children due to that indissolubility can be put across. Adolescents may have strange expectations about marriage. A chance should be provided for them to talk about their expectations. Some times a person can think only in terms of what he or she is to receive from the other and loses sight of his or her own contribution to the other. This is the time to assist adolescents towards becoming good husbands and wives.

Programs can be arranged at Youth Centres, Parishes or even in Schools on different topics to make adolescents aware of what they are to enter by getting married. One example of such topics can be sacrifice in marriage. Such a topic can

be presented by an experienced couple who have been in matrimony for say five to ten years. The couple can share for example where each failed to realise personal growth, intimacy, sexual fulfillment, yet these might have been part of the expectations. Despite this, the fact that the couple is still together can serve as a great lesson for adolescents to check their expectations. This can also help them to get inclined to try hard to stay together when they meet difficulties in their future marriages. "Family communion can only be preserved and perfected through a great spirit of sacrifice".⁴⁹ Developing a will to bear discomfort is one of the tools of a happy marriage relationship. Other tools of a marriage relationship include learning about the psychology of man and woman. This is founded on the fact that the ability to love can be nurtured by an awareness of the motives and actions of the other. For example a husband who does not find his wife concerned about him when he returns from work can easily choose to continue with his office work even when he returns home. This kills the affectivity and a spirit of comforting each other in a marriage. A third tool is willingness to share responsibilities according to respective talents of husband and wife. Apart from learning some of these from parents in a family, parishes and dioceses should set aside funds to bring in experts from the wider society to give workshops to adolescents with reference to marriage on a variety of issues.

⁴⁹Ibid. No. 21

POST - MARITAL HELP

Post marital help is necessary for families which are in crisis as well as those which are not in crisis. What those in crisis need is competent intervention before they break down. Meanwhile the stable ones need support and encouragement to remain so. Formation of support groups in parishes can be helpful for families in crisis. Counselling services can be of great advantage to many families. Stable families can be strengthened further through marriage encounters. Where people, are not aware of these services, people can be given seminars about them and eventually have them introduced in their parishes.

One of the crises today for people who are in marriage is inability to support or educate more children. Given such a situation couples can be provided with Natural Family Planning services to assist them. This can be provided for at parish level. In Parishes where people need a lot of assistance to know what Natural Family Planning is and how it can help them, experts can be brought in to give courses. In such courses the advantages of Natural Family Planning such as having no side effects, being cheap and acceptable in Catholic Morality, can be attractive to those who want to plan their parenthood. I have a feeling that people are more aware about artificial contraceptive methods than Natural Family Planning. There is a need, particularly in rural areas to teach and provide Natural Family Planning Services.

PROSTITUTES AND THE SEXUALLY UNFAITHFUL.

By prostitutes I strictly mean people who offer themselves for sexual intercourse for money. By the sexually unfaithful I include people who involve themselves in premarital sex and those who are married yet go out for extra-marital sex. Men who have wives in rural areas and yet go with other women in towns where they have come to look for jobs are examples. I am building this section of pastoral response on the fact that despite the initiatives to provide Sex Education, preparation for marriages and post marital support, people involving themselves in the above relations will always be with us. What do we do with them as pastors of God's people? I feel that the attitude of Jesus is the best to adopt in our dealings with these people.

It is the Lord's endless love and mercy that we are to reflect in responding and trying to minister to all these people. We need a spirit of compassion. To a sinful woman for instance Jesus said "Go, do not sin again" (John 8: 11). Jesus' nature was one of compassion and that is what a pastor should show toward people with unacceptable behavior.

There is need to accept people who are practising prostitution. Prostitution cheapens the gift of sexuality and one's responsibility for that . It debases the person involved in the practice. It endangers both one's physical and spiritual life. Yet among prostitutes, some are desperate and are in need of help to get out of their situation. Others need healing from their emotional and moral sickness. It is only by listening to them and preaching to them and we can help them to experience God's love. Besides spiritual and psychological help, we need to influence the social and economic conditions that can reduce prostitution. This can be possible through

women's development groups supported by the church through small Christian communities.

Just as prostitutes, those practicing premarital sex need understanding, forgiveness and kindness from all of us. Any attitude that holds the judgement that premarital sex is terribly wrong has to be expressed with care. What people involved in premarital sex need when they come to a pastor is healing and relearning of values. For instance the value of recognizing marriage as the proper place for sex. This is where sex can be enjoyed with all necessary support from church and society at large. The pastor's commitment therefore is to foster healing among these people. Helping a person feel that he or she is not completely rejected in God's sight can lead to conversion. The next possible step can be repentance followed by beginning a new life. Another possible step can be openness that can be reached by a person. This can be realized through the affected person's willingness to talk and share more about his or her life. This is useful for such a situation helps the pastoral minister to lead the affected person into serious reconsideration of issues. Such issues may include safety of the person's body and his or her darkest feelings. Finally confidentiality has to be kept in mind while dealing with people who have been wounded through premarital sexual relationships.

Regarding those who have gone through extra marital sex, the pastor needs willingness to analyse factors perpetuating the situation. These can range from possible lack of sexual satisfaction which can lead one of the partners to seek it from another person to pure greed or selfishness and lack of self control. The best people to repair and strengthen relationships are partners themselves. The pastoral worker comes in only to reaffirm the repaired relationships and to encourage renewed ways

of looking at their marriage. He can suggest skills but the partners have to mention whether they can work in their situation. A partner who realises that his or her partner is unfaithful feels hurt. Despite this, he or she has to be willing to examine the sources of unfaithfulness of the other. For instance it can be due to failure to relate well in one way or another leading to frustration of the other. An issue like this one needs to be discussed with readiness to keep both the temper and irritation low. This calls for a lot of understanding and listening on either side. There are many other factors. For instance the partner might be immature, the marriage might not be satisfactory as one had expected. This is one of the moments when reconciliation is a great necessity.

To foster reconciliation, the partner who offends the other ought to accept his or her mistake. This can be reached successfully with a spirit of humility and repentance. He or she following this, need to struggle to avoid getting into the same mistake again. The pastoral minister has an obligation to advise and encourage people to cultivate sufficient self-control to enable them resist the temptation of unfaithfulness. Empower them, to avoid situations that facilitate the likelihood of unfaithful unions. Such situations include the company of loose women and men who can easily entice one into unfaithful unions. Excessive drinking also plays a great role in undermining one's ability to think rightly and control oneself.

To prevent unfaithfulness there is a need to help people establish happy marriages. These are marriages in which partners can be so devoted to each other that no third person can find his/her way into it, so as to undermine them. This covers the whole process of the individual's development from childhood to the time of marriage and thereafter.

CONCLUSION

I do not believe that it is possible to keep families together any more with expanding urbanization. Many people are flowing into urban centres and when I look at the living conditions there, I realise that it is hard from the economic point of view to think in terms of full families staying together. When I consider the social bonds in urban centres, I realise that they are very weak. Given this state of affairs, I feel that serious attention must be given to formation of small Christian communities in order to strengthen people's social bonds. I propose that preachers of the word of God get in touch with the social situation of God's people and use the word to change their attitude and involve other people to alleviate the situation where possible. Let preachers of the Good News help single fathers in migrant labour realise what they are doing to their families and other peoples' families by spending their money on dogo dogo. I also propose that parents in rural areas be helped by the church not to allow their under-age children, especially girls, to just escape into urban centres. I further propose that both church and government become more open to conscientization of people in urban centres about the dangers of easy socialization with sex. The offering of courses in family ministry in seminaries can be very helpful. Finally by going to the roots of the problem in this paper, I hope that it will be helpful to other pastoral workers to advance more proposals.

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APPENDIX

COPY OF QUESTIONNAIRE SENT OUT TO 60 YOUTH IN DANDORA IN MAY 1995

They were all more or less at their age of puberty.

1. Have you been taught something about sex by your parents?

No: _____

tick one.

Yes: _____

2. Who has helped you most to learn about sex?

3. Which of the following would you prefer if you were to have sex education?

- * To learn traditional value and customs
- * To learn Christian morals alone
- * To learn both Christian and traditional morals
- * To be left alone.

4. Is it possible to wait till marriage before you have sex?

No: _____

Yes: _____

5. (i) a. Do you fear to become pregnant outside marriage?

No: _____

Yes: _____

b. Why do you fear to become pregnant outside marriage?

c. Why don't you fear to become pregnant outside marriage?

5(ii)a. Do you fear to impregnate a girl/woman before marriage

No: _____

Yes: _____

b. Why do you fear to impregnate a girl/woman outside marriage?

c. Why don't you fear to impregnate a girl/woman outside marriage?

6. which of the following marriages would you like to be in ?

Monogamy: _____

Polygamy: _____

Just single: _____

7. What would make you enter a polygamous marriage?

8. Why don't you admire to end up in a polygamous marriage ?

SUMMARY OF RESULTS FROM THE SURVEY

Out of 60 copies of questionnaire given, 45 were returned and all were fully filled in
20 were from boys and 25 from girls.

Answers to question 1

| | Girls | Boys |
|-----|-------|------|
| No | 20 | 18 |
| Yes | 5 | 2 |

Answers to question 2

| | Girls | Boys |
|------------|-------|------|
| Nobody | 5 | 0 |
| My parents | 5 | 2 |
| My peers | 15 | 18 |

Answers to question3

| | Girls | Boys |
|--|-------|------|
| -To learn traditional values | 0 | 4 |
| -To learn Christian morals | 8 | 5 |
| -To learn both Christian moral and traditional values | 4 | 4 |
| -To be left alone | 13 | 7 |

Answers to question 4

| | Girls | Boys |
|-----|-------|------|
| No | 15 | 8 |
| Yes | 10 | 12 |

Answers to question 5 (i)

Girls

| | | | |
|-----|----|---------------------------------|---|
| No | 7 | b. -I do not sleep with men | 2 |
| | | -Contraceptives are available | 4 |
| | | -My mother knows it is possible | 1 |
| yes | 18 | c. -I can be sent out of school | 5 |
| | | -My boyfriend is still young | 4 |
| | | -My boyfriend is not rich | |
| | | -I do not want to abort | 6 |

Answers to question 5 (ii)

Boys

| | | | |
|-----|---|----------------------------|---|
| No | 4 | b. -It is normal | 2 |
| | | -It all depends on her | 4 |
| | | -I use condom | 8 |
| | | -It shows I am a man | 2 |
| Yes | 6 | c. -Children are a burden | 2 |
| | | -Other girls will leave me | 1 |
| | | -It is not Christian | 1 |

Answers to question 6

| | Girls | Boys |
|--------------|-------|------|
| Monogamy | 14 | 16 |
| Polygamy | 3 | 4 |
| Single state | 8 | 0 |

Answers to question 7

| | Girls | Boys |
|-----------------------------|-------|------|
| Love | 1 | 1 |
| To have a change of partner | 0 | 3 |
| Money | 2 | 0 |

Answers to question 8

| | Girls | Boys |
|-----------------------------|-------|------|
| -I am a Christian | 5 | 4 |
| -It is uneconomical | 0 | 12 |
| -It means losing my freedom | 7 | 0 |
| -It is of ancient | 3 | 4 |
| -There is no equality | 10 | 0 |