

**INSTITUTE OF SPIRITUALITY AND RELIGIOUS  
FORMATION**

**TANGAZA UNIVERSITY COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**RATOVOMIHAJARIZAFY Florent, O.H**

**Reg N°. 17/00022**

**CONSEQUENCES OF LACK OF PROPER SEX EDUCATION ON  
YOUNG PEOPLE IN THE WEALTHY FAMILIES IN  
ANTANANARIVO MADAGASCAR**

**SUPERVISOR:**

**Florence GITHUTHU. PHD**

A Long Essay Submitted in Partial Fulfillment of the Requirements for the  
Diploma in Religious Formation

**NAIROBI-KENYA, 2019**

## **DEDICATION**

I wish to dedicate this work to my beloved parents RATOVOSON Fidy and RAHAJARIZAFY Voahirana, for the gift of life and love; and all the parents going through a hard time trying to keep their families together.

## **AKNOWLEDGEMENTS**

I am very grateful to God and all those who, in various ways and according to their possibilities helped me to accomplish my work. My acknowledge and gratitude also goes to my family who in whatever circumstances were ready to give their support (spiritual, moral,..).

To Florence GITHUTHU, thank you very much for moderating this study. It was demanding and hard, but with determination and love you journeyed with me. Mr. Bosco, my English teacher, thank you for having accepted always to correct my English mistakes. Sincere thanks also to Sister Magdalene KANINI for accepting to read the final draft of this work.

I also wish to express my sincere gratitude to the Hospitaller Brothers of Saint John of God, to my colleagues at Tangaza University College in the years 2017-2019, and all my lectures.

Finally, I would like to express my heartfelt gratitude to my current Provincial Superior, Rev. Br. Paul Marie TAUFFANA, and his council for giving me the opportunity to study at the Institute of Spirituality and Religious Formation (Nairobi-Kenya).

## STUDENT DECLARATION

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

Signed: .....

Name of Student: **RATOVOMIHAJARIZAFY Andry Florent, O.H**

Date: .....

This Long Essay has been submitted for examination with the approval as the college's Supervisor.

Signed: .....

Name of Supervisor: **Florence GITHUTHU**

Date: .....

## **ABBREVIATIONS**

<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>FC</b>	Familiaris Consortio
<b>FLE</b>	Family Life Education
<b>HIV</b>	Human Immunodeficiency Virus
<b>STD</b>	Sexual Transmitted Disease
<b>STI</b>	Sexual Transmitted Infection

## TABLE OF CONTENTS

DEDICATION.....	i
AKNOWLEDGEMENTS.....	ii
STUDENT DECLARATION.....	iii
ABBREVIATIONS .....	iv
GENERAL INTRODUCTION.....	1
BACKGROUND OF THE STUDY .....	2
PURPOSE AND AIM.....	3
PROBLEM STATEMENT.....	3
SPECIFIC OBJECTIVES.....	4
JUSTIFICATION OF THE STUDY .....	4
SCOPE AND DELIMITATION.....	5
RESEARCH QUESTIONS .....	5
DIFFICULTIES AND HOW TO OVERCOME THEM.....	5
METHODOLOGY .....	6
CHAPTER ONE.....	7
CONSEQUENCES OF LACK OF SEX EDUCATION.....	7
Introduction.....	7
1-1- General Understanding of Sex Education.....	7
1-2- Unintended Pregnancy .....	9
1-2-1- Concepts of Pregnancy .....	11

1-2-2- Consequences of teenage pregnancy .....	12
1-3- Sexual Transmitted Infection (STIs) .....	13
1-3-1- Peer pressure and teenage sex .....	17
1-4- Sexual violence .....	17
1-4-1- Rape .....	18
1-4-2- Pedophilia and Ephebophilia .....	19
CHAPTER TWO .....	21
AFRICAN TRADITION ON HUMAN SEXUALITY .....	21
Introduction .....	21
2-1- Sexuality in African Context .....	21
2-2- Sex Education .....	24
2-3- Purpose of Sexuality in African Context .....	26
Conclusion.....	29
CHAPTER THREE .....	30
CHALLENGES ENCOUNTERED IN ADDRESSING SEX EDUCATION IN YOUNG PEOPLE IN ANTANANARIVO .....	30
Introduction .....	30
3-1- Lack of Proper Sex Education .....	30
3- 2- Sexual Addiction and Internet Pornography .....	31
3-3- Child Sexual Abuse .....	34
3-4- Homo-sexuality/Lesbianism.....	37
3-4-1- Types of homosexuals .....	39

3-4-2- Hope for Homosexuals .....	39
Conclusion.....	40
RECOMMENDATION .....	41
Bibliography .....	42

## GENERAL INTRODUCTION

Sex refers to a physical activity between two people of the same sex or different sexes which involves body touch of each other and especially the sexual orgasm. Sexuality can be simply defined as the way of being in, and relating to, the world as male or female person. Proper sex in this paper is looked at as the ability in children and young adult to postpone sexual engagement until marriage. In this way the individuals are able to manage sex perversion. This notion of proper sex goes hand in hand with sex education. Sex education is where people gain information, skills and motivation to make healthy decisions about sex and sexuality.

These research is about the consequences of lack of proper sex education in the wealthy families in Antananarivo Madagascar. This wealthy families have an above household income. This means that the households have an income of 500 dollars per month. Antananarivo is the political and economic capital of Madagascar, and is, located in the central part of the Island. It is the largest city in Madagascar, with a population of 2,391,433 peoples.

Men and women, at every moment of life and every aspect of living, experience themselves, others, and indeed the entire world in a distinctly male or female way. Sexuality then is the mode or manner by which the humans experience and express both the incompleteness of their individualities as well as their relatedness to each other as male and female.

This work undertakes to understand sex in the family, especially among young people. It also seeks to address the interrelation between the human sexuality and human culture. The first chapter is dedicated to explain the consequences of lack of proper sex education, general understanding of sex education, Unintended Pregnancy, Sexual Transmitted Infection (STIs) and Sexual Violence. The second chapter will focus on the African tradition on human

sexuality looking for the African Tradition; Sexuality in African Context; Sex Education and Purpose of Sexuality in African Context. The third chapter will talk about the challenges encountered in addressing sex education in young people in Antananarivo. In the fourth chapter, this study will give summary, conclusion, and recommendations

## **BACKGROUND OF THE STUDY**

Sex appears to play a major role in media, in our daily lives and in culture – this is realized in more explicit ways than it was before. The aim of this study is to understand, theorize and question the interrelations of sexuality and human culture as experienced by young people.

Young people have the right to lead healthy lives. Providing them with honest, age appropriate comprehensive sexual health education is a key part in helping them take personal responsibility for their health and well-being. That is why sex education programs need to be informed by evidence. They also need to include information and skills that young people need know in order to make healthy decisions. Providing young people with the skills and tools to make healthy decisions about sex and relationships is far more effective than denying them information and simply telling them not to have sex.

The importance of sexual education has never been greater. Parents want to talk openly to their children about sexuality, yet often feel ill-prepared to do so. When is it right to start and what should they say? How should they express the family values to their children? These are a few of the issues surrounding family communication about sexuality.

## **PURPOSE AND AIM**

The researcher desires to introduce the consequences of proper sex education on young people in the wealthy families in Antananarivo and provide an opportunity to identify messages about sexuality. This will provide young people with the information they need to understand their bodies and their gender roles in positive ways.

## **PROBLEM STATEMENT**

In our modern world, things continue to speedily change. In Antananarivo, sex continues to be a challenge in society because the parents don't talk about it. The media don't depict the emotional consequences of sex; television and movies typically depict sex as a consequence of freedom. For a very long time, the issue of sex education for young people in Antananarivo has remained a taboo. Although sex is a natural developmental process, many parents frown at discussing sex with their adolescents because it is perceived as a generational taboo. Let the young people in Antananarivo learn about the specific emotional dangers of premature and irresponsible sexual behaviors.

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

## **SPECIFIC OBJECTIVES**

1. To find out the consequences of lack of proper sex education on young people in the wealthy families in Antananarivo Madagascar.
2. To explore the effects of lack of proper sex education on the youth.
3. To come up with remedies to help the youth manage better these consequences.

## **JUSTIFICATION OF THE STUDY**

This research is relevant, especially in Antananarivo, as the Church advocates, fighting for the rights of the young people. This work will contribute to the efforts made by the Catholic Church in Madagascar and mostly in Antananarivo to educate both young boys and girls on sexuality. It will remind the parents of their role to bring up their children in awareness. It will also encourage schools both Catholic and non-Catholic and all other organizations to help make education on sexuality available to teenagers.

The human being is a sexual being. According to the church's teaching, sexuality is a way through which we express ourselves as male and female. The researcher find out that if young people from the wealthy families in Antananarivo understand their bodies and gender roles in positive ways, they will live and value it in harmony.

During many youth meetings in one of the parishes in Antananarivo that we attended, youths expressed various sexual problems facing them including, unwanted pregnancies, STDs, school dropout and HIV/AIDS. Having lived in Antananarivo-Madagascar and interacted with the young people, we made a decision to direct our concentration of our study here. This is because most of the prevalent problems among the youth in Antananarivo revolved

around sexuality and reproductive health. This is all the more important given that young people, generally comprise about 60% of Madagascar's population.

## **SCOPE AND DELIMITATION**

Young people do not have education about sex. They need to understand and be aware on this education for better living. This no ample time to gather primary information from young peoples and their parents.

## **RESEARCH QUESTIONS**

- 1) What are the consequences of lack of proper sex education among the young people in the wealthy families in Antananarivo Madagascar?
- 2) How does lack of proper sex affect the youth?
- 3) What remedies are there to help the youth manage better these challenges?

## **DIFFICULTIES AND HOW TO OVERCOME THEM**

The researcher faced by one or two challenges during the investigation, for instance some young people in Antananarivo were unwilling to be interviewed, while others seemed not to have a clear understanding about sex education. Those who did not have a clear understanding on it, we decided to request one of their contemporaries to talk to them.

## **METHODOLOGY**

In this work, the researcher is going to conduct this research using interviews, library resources, and relevant church documents concerning the topic. Internet sources will provide additional material from various authors who have addressed similar matters in other parts of the world

## CHAPTER ONE

### CONSEQUENCES OF LACK OF SEX EDUCATION

#### Introduction

This first chapter which is the underpinning of this study attempts to give an overview of the consequences of lack of sex education. It tries to give a general understanding of Sex Education in a global view. Since, this study is mainly focused on Sex Education in Antananarivo, there is also a need to look at it with a global eye. The chapter presents the different Consequences of Lack of Sex Education.

#### 1-1- General Understanding of Sex Education

Sex education is the provision of information about bodily development, sex, sexuality and relationship, along with skills-building to help young people communicate about and make informed decision regarding sex and their sexual health. Sex education should occur throughout a student's grade levels, with information appropriate to their development and cultural background. It should include information about puberty and reproduction, abstinence, contraception and condoms, relationships, sexual violence prevention, body image, gender identity and sexual orientation. Sex education should be informed by evidence of what works best to prevent unintended pregnancy and Sexually Transmitted Orientation. "Sex education should treat sexual development as a normal, natural part of human development."<sup>1</sup>

Sex education in its widest sense means that fullest development of a male or of a female so that he or she can foster in themselves their God-given qualities as male and female. Regrettably, too many people conceive of sex education and sex itself in such a narrow way that they do not develop for themselves or for others what these terms really mean. There is

---

<sup>1</sup> Advocates for youth, sexuality education

too much discussion of sex in the air. The less people say about it, the better. Why should we say something in addition? Why more? Why not less? This query is based on a misunderstanding of sex and a misunderstanding of sex education. It presumes that sex is filthy and foul, and forgets that the misuse of a good thing does not mean that a good thing becomes bad. The rule of life in this world of ours should not mean that we discard anything that has been misused. Rather, we repair it. We must constantly remind ourselves that everything depends on the proper use of the object.

“We implied that sex education is equivalent to character education: namely, to train the boy to develop to the fullest all the gifts God gave him as a male and to train a girl to develop to the fullest all the gift God gave as a female”.<sup>2</sup> Sex education is character education because in human beings sex differentiation is not something merely or exclusively anatomical, but includes the individual’s temperamental outlook. This element is so characteristic of human sex differentiation that proper sex education must emphasize understanding of the temperaments of male and female as being even more important than an understanding of the different physical organs which the creator bestowed on male or female. Sex education thus will mean that boy and girl and man and woman will be taught not just how the body should be used insofar as their genital organs are concerned, but also how they should look on

---

<sup>2</sup> Cf. L. FILAS, “SEX Education in The Family”, 8.

themselves with the special talents which they have as being male and female, and how they should adjust their lives in order to respect properly their talents of the opposite sex.

## **1-2- Unintended Pregnancy**

Unintended Pregnancy is a situation which affects young girls. A young girl can be impregnate as early as 12 or 13, although it is normally fourteen and above. Pregnancy is the state of being pregnant, the period from conception to birth when a women carries a developing fetus in her uterus. It can also be called gestation<sup>3</sup>.

As sad as it is, unintended pregnancy is becoming more and more common these days, and has become a topic in our society. Teen sexuality is at increase with the availability of things such as porn being accessible to everyone; these things do completely nothing for the prevention of unintended pregnancy, but on the contrary only encourage it more and because of this, unintended pregnancy has become a challenge in our society today.

Poverty associate with its social deprivation has also become a high cause of unintended pregnancy. In USA, unintended pregnancy is high among the black community compared to other communities because of a strong interaction between social deprivation, race and childbearing<sup>4</sup>. The United States has the highest rates of early pregnancy and teen births in the western industrialized world. Every year around 750,000 teenagers will get pregnant and unmarried teenagers having children account for 24 percent of all unmarried expectant mothers<sup>5</sup>. Teenage pregnancy is also common in areas that are over populated; socially deprives and poor.<sup>6</sup> Early pregnancy is a rising problem in our society and the teens are encouraged to be more aware and well informed or educated on the problems premarital sex

---

<sup>3</sup> Cf. D. MWANZIA, "Human Sexuality" class notes.

<sup>4</sup> Cf. R. MATHEKA, The Boys Get the pleasure, The Girls Get the Pain, 6.

<sup>5</sup> Cf. Jordanworldview.blospot.com- teen pregnancy.

<sup>6</sup> Who 2004, 18-19

ultimately results to. In order to be able to talk about teenage pregnancy in a more concert way, one should fine out and understand the meaning of the culture of a particular person to avoid being in control, but to accept with all heart the knowledge of that person concerning the person's culture.<sup>7</sup> In many countries in Africa, girls are married at a very tender age while in other it is the age at the time of the first intercourse where an honour is to given to young motherhood.<sup>8</sup> Teenage pregnancy is accepted in several Sub-Sahara African countries as a result of marriage. Culture in the African countries, such as Cameroun, Congo, Liberia, Madagascar, Guinea and Gambia view pregnancy as a requirement for marriage, therefore the inability to conceive brings difficulties in marriage life or sometimes make it impossible for a girl to find a partner.

While the early pregnancy rate is, by definition, based upon the young girls, this does not mean that the boys involved in this are teenagers. In 1994, 51 percent of the male partners of young girls who became pregnant were within two years of their parents 'age, 29 percent were 3-5 years older, and 19 percent were six or more years older.<sup>9</sup> Girls easily develop a low-esteem which makes it difficult for them to make decision and believe in their capacity to do things on their own.

In many part of the World, the rate of teenage pregnancies is alarming. A girl of less than 18 years is not mature enough to cope with pregnancy and delivery. She is like a child giving birth to another child.<sup>10</sup> Pregnancy in young adolescent girls poses problems. The younger the girl the more severe the complication.

---

<sup>7</sup> Cf. R, CHAMBERS, et al. *Tackling Teenage Pregnancy, Sex, Culture and Needs*, 165.

<sup>8</sup> Cf. R.J DICLIMENT – J.S. SANTELI – R.A. CROSBY, *Adolescent Health*, 285.

<sup>9</sup> Cf. D. MWANZIA, "Human Development" class notes.

<sup>10</sup> Cf. H. TOBIFOR; *The Dignity of Human Sexuality*; 104, Martin Ndijia.

### **1-2-1- Concepts of Pregnancy**

Just as like takes two to tango, it also takes a male and female to create a pregnancy. Both people are responsible for the pregnancy. Girls are born with thousands of tiny eggs in their ovaries and one is released during ovulation. Boys release millions of sperms every time they ejaculate. It takes only one sperm to meet one egg and make a baby.

At about 14 days before a girl's period starts, one of the ovaries releases an egg into the Fallopian tube. If a girl has sex around the time that the egg is released, one of the sperms in the boy's semen may fertilize the egg. Sometimes more than one egg is released from the ovaries at the same time. Multiple pregnancies e.g. twins can also occur if a single fertilized egg divided, giving rise to identical twins.<sup>11</sup> Pregnancy may occur when a male and female have sexual intercourse without any form of contraception. The most obvious method is when a male ejaculate in a female's vagina. The sperms immediately begin to swim up through the cervix, into the uterus, and into the Fallopian tube where they can live for about three days; if an egg is already there in one of the tubes, or arrives in the tube within those three days, one of the sperms can enter the egg and fertilize it.

It is important to remember that if one has unprotected sex only once pregnancy can still occur. Pregnancy could even occur if the man ejaculates too close to the woman's vagina-even if they do not actually have sexual intercourse. If the sperms are deposited just outside the opening of the vagina, they can swim their way into the vagina, up through the cervix and the uterus into the Fallopian tubes. This may sound unlikely but it can happen.

The most common sign of pregnancy is a missed period. However, a missed period does not always mean pregnancy because adolescent girls can have irregular menstrual periods for many years. A period may simply be late or one may miss a month or two for no obvious

---

<sup>11</sup> Cf. H. TOBIFOR; *The Dignity of Human Sexuality*; 105, Martin Ndijia.

reason. Other signs of pregnancy include nausea i.e. a feeling of wanting to vomit, especially in the morning- this is called morning sickness;<sup>12</sup> tenderness in the breast with dark areas around the nipples. Some women do not notice any of these signs, while others notice just one or two.

Pregnancy normally lasts nine months. By the time a woman misses her period, the little ball of cells has already been growing in the lining of the uterus for about one week. The embryo grows very quickly. By six weeks after the last period, the brain and backbone are forming, and the heart starts to beat. By nine weeks, the embryo is called a foetus. By 12 weeks, the foetus is recognizable as a human being, but has a rather big head. By about 20 weeks, the pregnant woman can usually start to feel the foetus moving around inside of her.<sup>13</sup> Normally the foetus continues to grow and develop until nine months when the baby is born.

### **1-2-2- Consequences of teenage pregnancy**

Consequences of teenage pregnancy can include:

- Complications that start right from pregnancy into delivery and even after because her body is not fully developed especially the pelvis, which may be narrow. Such complications include premature birth, stillbirth, obstructed labour, or a ruptured uterus and bladder. Rupture of the uterus and bladder could eventually lead to difficulties in future pregnancies and leakage of urine through the vagina respectively.
- Dropping out of school. This affects not only the mother, who is likely to lose any further opportunity for education or economic advancement, but also her offspring and the father of the child as well, particularly if he is also an adolescent.

---

<sup>12</sup> Cf. H. TOBIFOR; *The Dignity of Human Sexuality*; 106, Martin Ndijja.

<sup>13</sup> Cf. C. WATSON; *You, Your Life, Your Dreas*; 23.

- Becoming a single parent as a young girl is like climbing a mountain backwards. The beauty of the youth is damaged. They miss their friends, they bring shame to their family and reduce their chances of marriage. The self-esteem is affected
- The risk of STIs, especially HIV, and transmitting the same to the baby.
- In many communities a forced or early marriage will take place. In others an induced abortion may be sought, and this too involves high risks.

### **1-3- Sexual Transmitted Infection (STIs)**

Rates of Sexually transmitted Infection, including gonorrhea, chlamydia, and syphilis, continue to rise across Madagascar in Adolescent and Adult population. Some of the adolescents are abstaining from sex before marriage because they do not want to face the consequences of illness related to sex. Most are already sexually active and are facing problems related to premarital sex. The most common of these problems is the risk of getting a sexually transmitted infection (STI) or disease (STD).

STI is a term applied to infections that are transmitted primarily through sexual contact, be it vaginal, oral or anal intercourse. In some instances STIs do not necessarily involve sexual activity. Organisms that cause STIs enter mostly through the soft and thin skin that cover inner surfaces of the vagina, urethra, anus and mouth. However, in some instances exposure to sores or other types of skin-to-skin contact may be sufficient to transmit infection.

Young people need to know some of the common symptoms of these diseases the need for treatment and the danger of not getting treatment. The symptoms vary from disease to disease and even between different individuals, especially between males and females.

These are a common sexually transmitted diseases and their signs and symptoms.<sup>14</sup>

---

<sup>14</sup> Cf. Kenyan Episcopal Conference; HIV/AIDS; 32; Paulines publications of Kenya.

Type	Causative Agent	Signs and Symptoms	Complications and Treatment
<b>Gonorrhoea</b>	A bacterium - Neisseria (Gonococcus)	Burning when passing urine. A discharge or pus through the urethra or the vagina or sore throat in the case of oral sex.	Damage of fallopian duct in the female and epididymis in the male leading to sterility. Inflammation of joints, heart, liver and the peritoneum may occur. Treatment is by use of effective antibiotics as the organism is resistant to several types. Norfloxacin is a useful antibiotic.
<b>Syphilis</b>	A bacterium - Treponema pallidum	Sore in the genitalia and body rash. After some years it damages the heart, to aorta and the brain leading to a	Can use recurrent miscarriages, heart problems and brain damage. Easily treated with injections of

		condition known as “paralysis of the insane”.	penicillin or cephalosporins.
<b>Lymphogranuloma</b>	A chlamydia	Swelling and ulceration of lymphonodes in groin	Narrowing of rectum and destruction of urethra. Treatment tetracyclines
<b>Trichomoniasis</b>	A protozoa – trichomonas vaginalis	Burning in the vagina or urethra. Greenish yellow discharge.	Treated with Fasigyn pessaries or cream
<b>Candidiasis</b>	A fungi called Candida albicans	Burning in the vagina or urethra; white thick discharge sometimes tinged with blood	May lead to a precancerous condition of the neck of the womb. Treated with antifungal pessaries or cream, e.g. clotrimazole
<b>Genital Herpes</b>	Herpes simplex virus	Painful vesicular rash in the genitals.	Severe damage to unborn baby eventually leading to death of newborn. Cancer of the neck of

			the womb. No really effective treatment.
<b>Hepatitis</b>	Hepatitis B virus	Yellowness of eyes due to liver damage. Pain around right upper abdomen.	Cancer of the liver. No treatment, vaccine available. Also transmitted by blood transfusion
<b>AIDS</b>	HIV	Many different signs but dominated by weight loss and opportunistic infections	Many complications eventually leading to death. No cure
<b>Chlamidiasis</b>	Chlamidia trachomatis	Very common in adolescents. Pain when passing urine, discharge and abdominal pain.	Damage to fallopian duct, inflammation and sterility in both male and female. Treatment – Doxycyline.
<b>Genital Warts</b>	Human papilloma virus	Warts around the genital area. Invasion of the neck of the womb (cervix)	Can lead to cancer of the neck of the womb. Treatment – very difficult

### **1-3-1- Peer pressure and teenage sex**

Teenagers are often caught between the advocates of free sex for all and the rules and regulations set down by parents or the larger society. In society, the diversity of traditional, cultural and religious beliefs, attitudes and practices of sex makes the young people confused. In such a state many get into sexual adventures. Not all teenagers have sex because they want to. They are under pressure from peers. There is also pressure from the entertainment media to engage in sex. Movies and books glorify sex and the teenagers are sometimes told by their peers that they are missing out if they are not actively engaged in sex now. Those who do not are described as being weird or primitive.

Girls who are pressured into sexual activity by peer groups do not usually enjoy sex but do it to get acceptance by the group. Others engage in sex to establish friendship or even marriage. Many adolescent male also lose their virginity because of peer pressure to engage in sexual activity and to prove masculinity and power.<sup>15</sup> Many young people confess that the initial experience is almost always disappointing. Emotions, feelings for one another become dampened instead of heightened. There is often a deep feeling of guilt and regret.

### **1-4- Sexual violence**

Sexual violence is, first and foremost, an act of violence, hatred, and aggression. Whether it is viewed clinically or legally, objectively or subjectively, violence is the common denominator. Like other acts of violence, there is a violation and injury to victims.

For many, the realization that sexual violence is primarily violent and only secondarily sexual in nature has been difficult to accept. There have been years of indoctrination in sex crimes, there are rapists who cannot control themselves and victims who really want to be raped.<sup>16</sup> In

---

<sup>15</sup> Cf. H. TOBIFOR; *The Dignity of Human Sexuality*; 102, Martin Ndijia.

<sup>16</sup> M. FORTUNE; *Sexual Violence*, 5.

this erroneous stereotype, sexual violence is seen as being primarily sexual in nature. In fact rape and child sexual abuse are facts of violence which are injurious. Any victim of rape knows that she has experienced the most violent act possible short of murder. And any victim of child sexual abuse is haunted by the helplessness she felt at the hands of the molester who sought to control and exploit her. Experience, which is the basis for all knowledge, has become the primary source of comprehending sexual violence. Those who have been raped have walked through the valley of the shadow of death and most have returned to tell about it.

“I had been asleep and woke up to find my father being sexual with me. I recall being in a state of terror, not quite knowing what was going on as I lay there for a few minutes and allowed him to touch me.... Mostly a feeling of growing up in an environment that was unsafe.... I never felt my body was safe from violation”.<sup>17</sup>

Sexual violence represents a profound violation of another person which is injurious and destructive. One definition of victim is “a living being sacrificed to some deity”.<sup>18</sup> This definition of victim more than any other makes clear the consequence of violence. A living being, a person created in the image of God, is sacrificed to some deity every time an adult is raped or a child molested.

#### **1-4-1- Rape**

Although legal definitions of rape vary from state to state, the most comprehensive definition refers to forced penetration by the penis or any object to the vagina, mouth, or anus against the will of the victim.<sup>19</sup> Lesser forms of forced sexual contact are dealt with as assault and battery. This legal definition represents a significant improvement over previous rape laws which specified vaginal intercourse forced by a male on a female. A same gender rape can be prosecuted as rape rather than under the old sodomy laws which made male rape of a male an

---

<sup>17</sup> R. MENDRIKA; “Pastoral – Interviewed by Author”.

<sup>18</sup> R. MENDRIKA; “Pastoral – Interviewed by Author”.

<sup>19</sup> M. FORTUNE; *Sexual Violence*, 7.

illegal sexual activity rather than an assault. Theoretically a female could be an offender by using an object to penetrate a victim. Rape is only pseudosexual because it is committed in order to fulfill nonsexual needs related to power, anger, and aggression. Rape involves “hostility (anger), and control (power) more than passion.”<sup>20</sup> Anger and a desire to dominate and control the victim are the primary motivations of the rapist. These factors are consistent with the victim’s experience of sexual violence. The victim feels violated, dominated, and powerless.

Unfortunately rape is quite widespread in society and many cases do not get reported because of the lack of interest and sensitivity on the part of the police and the embarrassment and shame of the victim, together with the bad reputation or stigma that is often unfairly placed upon the victim. Any female of any age, at anytime and anywhere, may become a victim of rape: a girl child raped by a house-help, a school girl raped by a teacher, a young office worker raped by an employer, a parishioner raped by a clergyman. The possibilities and situations are numerous.<sup>21</sup>

The majority of the rapists report that they have one or more regular sexual partners. They are not seeking a sexual outlet per se and if they were, prostitutes are readily available.

“It is like animal sex, hard and rough, not gentle. There was no foreplay. I felt sick and disgusted about it after it was over. I knew this was not necessary. I was having sex regularly with three or four girls I knew at that time. I do not know why I did it. After it was over, I felt big letdown. It just was not worth it. The sex was not any good at all, and I did not prove anything.”<sup>22</sup>

#### **1-4-2- Pedophilia and Epebophilia**

Pedophilia and Epebophilia come from a Greek Word mean respectively “love of a child” and “love of an adolescent”. Pedophilia is the condition of being sexually attracted to children. A pedophile therefore is someone who has this condition and is an adult who has

---

<sup>20</sup> M. FORTUNE; *Sexual Violence*, 8.

<sup>21</sup> M, MOLONEY,. “*Teenagers Love any Sex*”, 65.

<sup>22</sup> R. ANTSA; “Pastoral – Interviewed by Author”.

intense sexual need towards children. This is a kind of sexual addiction. Children must be taught to avoid any adult who may try to touch them in a sexual way and to tell their parents or trusted older siblings about what is going on. A child may not have much chance of avoiding such a person if it is a member of their own family and it is therefore very important that we listen to children who talk directly or indirectly about someone touching them in any way they do not like.

Ephedophilia is a word which refers to an adult who has intense sexual urges towards an adolescent. Pedophiles are almost always adult men and ephedophiles are also adult men who are sexually attracted to teenage boys.

Both pedophiles and ephedophiles use their adult authority and power to force themselves on a child or adolescent or to persuade a young person to engage in sexual genital touching and even stronger forms of sexual conduct. Such a person may be in a position of authority over the child or teenager, such as a teacher, a young leader, a pastor or a priest. Sharing with a trusted counsellor should be very helpful in such a situation.

## **Conclusion**

This chapter has presented the general overview of the consequences of lack of sex education. The main intention of this chapter is to highlight the world's approach to the problem of early pregnancy and unintended pregnancy. In view of this, every society especially the African societies, have gradually developed a moral value system which guides and determines what is permissible in the quest to satisfy sexual urges and what is obtainable in terms of human sexuality.

## CHAPTER TWO

### AFRICAN TRADITION ON HUMAN SEXUALITY

#### Introduction

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

In this chapter the writer will explore the African tradition and religion's teaching on Sexuality, as we are dealing with people from this complex culture of Africans who have their own way of addressing and understanding of sex education. This chapter will talk about the sexuality in African context; sex education; and purpose of sexuality in African context. What is happening now concerning Sex education has its root from a long time ago? It very much depends on our background (family and culture).

#### 2-1- Sexuality in African Context

“African societies, without exception, held sex as a sacred tool for the purpose of procreation only; through it life began and life was sacred.”<sup>23</sup> The man join the wife and they form their family, where they live together and share everything. Marriage in the context African is incomplete without procreation. “Procreation was highly respected and those who did not have children were not respected in the community”.<sup>24</sup> The young people who failed to

---

<sup>23</sup> A. BRYSON, *A Theology of Sexuality and Marriage*, 59.

<sup>24</sup> Cf. J. MBITI, *African Religion and Philosophy*, 133.

marry were seen as if they were cutting the unity between the living, the dead and the ancestor as they were made alive through naming the children after them.

Sexuality and in many African cultures was treated as a taboo. Talking openly about sex and naming sexual organs was a taboo. Sexual activity took place but was not talked about. The taboo has influenced the description of the anatomy of our physical body, especially our private parts. They always “nicknamed” them.

Virginity was highly recommended in the African Tradition. People who had reserved in their virginity were highly respected since” virginity symbolizes purity not only of body but also of moral life”.<sup>25</sup> In some communities, for example one of tribes in Madagascar, the boy after marrying a girl and having sex with her has to show by certain sign the girl was a virgin.

In Antananarivo – Madagascar, sexual matters are rarely discussed between generations or among married couples. Similarly, one the Bishops from Madagascar argues that the silence associated with sexuality is the major problem to confronting issues of HIV/AIDS and homosexuality.<sup>26</sup>

Many African community cultures have strong respect for sex. In East African cultures, she argues, the control of sexuality is at the center of morality. ‘Coitus’, she argues, ‘is fraught with danger, circumscribed by taboo and subject to restrictions unknown to the West’.<sup>27</sup> Since taboos are meant to protect assumed social values—to question taboos is to violate them.<sup>28</sup> The taboos that surround sexuality in Africa are behind the cult of ancestors and fertility rites. Unless sanctioned by religion, childlessness is abnormal, a curse and the end of one’s vital force. Nonetheless, how one gets children also matters.<sup>29</sup> Among the Bemba, for example, it

---

<sup>25</sup> J. MBITI, *African Religion and Philosophy*, 141.

<sup>26</sup> R. Andry , Interview by the Author.

<sup>27</sup> S. Heald, *Manhood and Morality: Sex, Violence, and Ritual in Gisu Society*, 132.

<sup>28</sup> M. Adams, “Shaking the Foundations: LGBT Bishops and Blessings in the Fullness of Time”, 713-732: 717.

<sup>29</sup> M. Adams, “Shaking the Foundations: LGBT Bishops and Blessings in the Fullness of Time”, 713-732: 717.

was believed that sex before marriage would make a girl grow long fingers. Besides, in some cultures, the couple was expected to abstain from sexual intercourse when the child was breastfeeding—in some cultures for a period of two years. It was believed that the husband's sperm would mix with breast milk and poison the child. Further, it was a taboo to have sex with a woman during her menstrual period. In the Bemba, Chishinga and Ushi cultures of Zambia, for example, on the onset of a girl's first menstrual period, she is not allowed to eat with others until certain rituals are performed. In the absence of such rituals, it is believed that her sacred blood would pollute.<sup>30</sup>

According to Chebet Daniel, in Africa culture, young girls and boys were taught how to grow into adulthood during circumcision and even after. This is why teenage pregnancies were hardly heard of.<sup>31</sup> This is not the case these day. Today, parents should play a bigger role in coaching their children on matter related to sex. In addition Chebet Daniel suggest that the Ministry of Education should introduce a subject at least one-hour every week of reliable facilitators, for example, of elderly men and women invited to provide lectures on our culture. Barayo Henry observes that parents should feel free to discuss sex with their children instead of expecting teachers to shoulder the whole burden.<sup>32</sup>

---

<sup>30</sup> K. KAOMA., *Sexuality in Africa in the Post-Colonial Context*; 34.

<sup>31</sup> D. CHEBET; *Kenya Times*, 12.

<sup>32</sup> H. BARAYO; *Daily Nation*, 3.

## 2-2- Sex Education

Sex education is a strange business. We can tell our children when bananas are grown and how a car runs and what makes it rain. But telling about ourselves – how human bodies work, how life starts – that is rough going. We think someone else could do this better... I am probably making all kinds of mistakes... are this the right words to use?

There is this much comfort anyway: you probably do not do a perfect job of explaining in many other important areas of learning. You do not need to be perfect in telling about sex, either. In the course of a lifetime of growing up you will have many chance to build good sex attitudes and knowledge. It is the long-run that counts not how you handle one specific incident. You have a lot of time. Sex runs all through life. You may have been hoping that sex began in adolescence; some nice safe time years from now. It does not. Sex begins from birth and it is better for all of us that it does.

J. Mbiti in his book *African Religion and Philosophy* wrote: “Sex knowledge is often difficult to impart from parent to child... Sex information is gathered from fellow young people...”<sup>33</sup> the sex roles of man and woman were well presented and imparted to children as early as six years old. At this age the boy spent most of the time with their fathers, grandfathers and elder men relatives, who taught them their roles and duties as men. The girls spent most of the time with their mothers, grandmothers and women older relatives who taught them their duties and roles as a women.

Between the ages of twelve to fourteen years, they performed the rite of initiation. “From initiation on, young people are expected to recognize the basic role of sex and sexual relation in the life of the family and clan.”<sup>34</sup> The initiation period was a period of seclusion,

---

<sup>33</sup> J. MBITI, *African Religion and Philosophy*, 173.

<sup>34</sup> L. MAGESA, *African Religion*, 133.

and the young people were accompanied by supervisors or teachers, who taught them all matters of manhood and womanhood. The seclusion was done separately for boys and girls. During the initiation period, the initiation rite was performed. The initiation rites introduced the candidates to adult life. The initiation rites do not only prepare young people in matter of sexual life, marriage, and procreation but also participation in governing groups of their real age-groups.<sup>35</sup>

The communities appointed elders who were in charge of imparting sexual education to the young people especially when they were undergoing the initiation rite. Sexuality was highly respected and anybody would handle matters concerning it. The role of each members of the society was to help the young people perform the sex roles according to their sex and respect the members of opposite sex, behave well, and respect the rules of the society. They were also to correct any bad behavior they saw in the young people against the set norms of the community.

Children early become aware of their bodies. One of the exiting events in infancy is that wherein a youngster first finds his hands. Lying on his back, his arms waving in the air, that moment comes. His eyes see his hands, his hands stops waving, and looks for the first time with real fascination and interest. Toes, too, are found, and they are a delicious discovery for babies: somethings to reach for, something to hold, and something to suck. And no wonder that in this adventure of discovery they find their sex organs. Babies touch and handle these parts just as they explore ears, eyebrows, lips and toes. Knowing the right names for the parts of the body is an important part of sex training. All the parts have names. Children can learn them just as they learn than an ear is an ear. Penis, testicles, buttocks, anus, vulva, vagina, for example. These are not too hard to say. The words come up easily and naturally in talking with

---

<sup>35</sup> Cf. J. KENYATTA, *Facing Mount Kenya*, 134.

children. You use the words, they use them. Out of simple everyday doings the children acquire a language. That is a real step forward. It allows sex education to go on in the open. For when there are words and names, there can be talking.

One part of sex education is often overlooked. Boys must come to know what boyish and mannish roles are. They must begin to feel their boyishness and to accept it naturally. Girls also must learn their part in society. And both sexes must start in early childhood to lay the foundation for their feeling towards the other sex. This sound absurdly when you say it; boys must be boys, and girls must be girls. But take care: this may not be quite so simple as it sounds. Life is not black or white. If it were, then you could teach your children: “boys do this and girls do that”.<sup>36</sup> But we do not have an either-or, a yes or no words. Men usually are our bread winners, but women may be. Men usually are the more aggressive, but women may be. Women usually are the more interested in beauty, but men may be. The trouble is that there is no one set picture of what a Man and what a Woman is. Yet you have to prepare your children to be men and to be women. There easier jobs in the worlds, but few that are more important. 63

### **2-3- Purpose of Sexuality in African Context**

The purpose and end of sexuality in an African context is marriage. Marriage itself is not complete without children. Those who were not able to have children were looked down by others, as the members of the society thought they wanted to end the society as they did not give birth, because this is what helped the continuity of the community. The African valued who were seen as wealth, and a source of income and labor. This is the reason behind the African custom of marrying many wives, so that a man could have as many children as possible.

Virginity was valued very much. Loss of virginity was not good sign, and people were to preserve it until marriage. Before marriage, virginity was tested to prove the purity of the

---

<sup>36</sup> A; JHON; *Sex Character Education*; 62.

bride before marriage. Virginity was seen as a gift from God. Its purpose was to show love, fidelity for one's partner. African, however, did not allow people to remain virgin for life; it was only for a particular time, that is, before marriage took place. Our different cultures teach us more about God, marriage, ancestors, leadership, family lineage and initiation from childhood to adulthood. All this goes without mentioning human sexuality as it considered as a taboo. The same in the family, we were introduced to prayer by telling us who God was and we were taught how to pray and some other things, but nothing about human sexuality. Some of us grew up in a single parented families and the steps of growth were not followed in the way they were supposed to be. We were never together with other boys or girls, or in the environment where we could be able to talk openly with parents and other members of the family about human sexuality.

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

FLE is, however, not meant for school only. It is a national responsibility to be undertaken at all levels by parents, churches, the government and the society in general. All should complement each other in the noble task of bringing up the youth to become responsible and upright future parents. Parents have a responsibility of educating their children on sex. They should not abandon their responsibility to schools and other social agents.<sup>37</sup> Abumbah Okello points out that the greatest tragedy facing the youth is that parents have abandoned their responsibilities at the most critical time in their social development.<sup>38</sup> He suggests that

---

<sup>37</sup> A. Gethi; *East African Standard*, 12.

<sup>38</sup> A. OKELLO; *Telling the Children as it is*, 12.

teachers' efforts in teaching sex education should be supplemented by elders from adult literacy classes, giving lectures to the youth. He rightly concludes that it would be unfortunate to leave sexual matters to schoolteachers alone because not all are morally placed for the long-term good of the children.

Cecilia Kamau laments of the ruins shy parents pose to adolescents.<sup>39</sup> In addition, parents and other adults who are seeking for a sound approach to sex education need to know that there is no particular approach or method that is always right for all the children. Yet there is a basic core to impart education, the continued, re-assuring love or friendship those parents, teachers and youth leader give to the children or youth under their guidance. Cecilia further observes that many adults who wish to help children from sound ideas about sex are uncertain about how to go about it.<sup>40</sup> An awareness of the fact that daily life is full of natural opportunities occur at home. Questions arise from the child's own experience at school or in the community, or from event in the news. The way people act in adult life is greatly influenced by the experiences and training received at home in early childhood. She further notes that the growth of the capacity to love as mature person depends very much upon the child's relationship with both parents. It has been said that the love of the husband and wife for each other and for the children is the very essence of good sex education.

Some of the people look at the issues of sex education as a means of arousing curiosity and thus sexual desires in children in order to dump contraceptives on them. That is why Bishop Njue of the Catholic diocese of Nairobi lashed out at this move in the presence of the student of Kenyatta University, Lamented that the modern sex education approach is faulty, "Sex education is unprofessional, unintellectual and unethical."<sup>41</sup> So, the so-called sex education,

---

<sup>39</sup> C. KAMAU; *Shy parents are Ruining Adolescents*, Kenya Times, 17.

<sup>40</sup> Ibid, P 17.

<sup>41</sup> The Seed, 7, April 4.

accordingly, would underline how to have safe sex and how to enjoy without the fear of pregnancy, AIDS or STDs. This new approach was more of a business rather than of morals. This can be witnessed by many instances we have in there universities. Every semester, the Health Unity distributes a free condoms to the staff and students.

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

## **Conclusion**

In this chapter the writer has presented the African tradition on human sexuality. This provides knowledge and understanding why an African finds it hard to share about his or her sexuality with older people, or not even mention his or her private part by name. The Africans have been formed in this culture, where to name private parts by name is a taboo, and discussing openly their sexuality is not recommended.

## CHAPTER THREE

### CHALLENGES ENCOUNTERED IN ADDRESSING SEX EDUCATION IN YOUNG PEOPLE IN ANTANANARIVO

#### Introduction

In this chapter, the writer is going to explore the challenges, their root causes and how they hinder addressing sex education to the youth. These challenges hinder young people from sharing their sexuality with other people. Some of these challenges also hinder the parents from sharing about sex education. This leads to a poor integration of sexuality of the youth with other dimensions of human growth. The other part of this chapter will talk about lack of proper sex education on young people; sexual addiction and Internet pornography; child abuse; and finally the types of homosexuality.

#### 3-1- Lack of Proper Sex Education

Pope John Paul II, in his encyclical *Familiaris Consortio*, insists upon the fact that, “sex education is a basic right and duty of the parents, must be carried out under their attentive guidance” (*FC 37*). In the contemporary world, parents, because of the demands of their work and the lack of proper preparation about sexual education of their children, find difficulties in addressing sexual matter. They give up their duties or delegate their duties to other people (*TM 5*). When parents give up sharing sexual matter with their children, the children don’t share their sexuality openly with other people as they would do with their parents because of the trust between a parent and a child. Thus, they go out to seek advice from other sources when they experience change in their bodies.

Most of the young people run to get information from Mass Media, where they get all material mixed up, helpful and destructive material. “The Media most of the time provide

depersonalized, recreational and often pessimistic information”). When the young people get this information from other sources apart from their parents, they are unable to channel their anxieties and aspiration correctly, as they fear whether what they are doing is correct or not.

The fear to talk about sexuality comes from the fact that they never had a chance to share sexual matter with another person. They have been treating sexuality as a personal affair. Thus, there is “need for right information in matter relating to sex and of help in making right choices, given the wide range of choices available. There is much confusion in this area. People often doubt whether what they are experiencing or doing is normal.”<sup>42</sup> Most of the people do not know if what they are doing is right or wrong, because most of the information they get is from internet or from their peer. Thus they doubt the authenticity of the information. This leads the young people to experience resistance to sharing about their sexuality.

### **3- 2- Sexual Addiction and Internet Pornography**

It might seem strange on the surface to imagine that sex could become an addiction. It is a natural, biological activity; not a chemical that one ingests into one’s system. But just as alcohol and drugs can become addictive, so can activities such a sex, when used to excess, or when used as a means of escaping pain or boredom.

The sexual behaviours of addicts vary widely. These behaviours vary in social acceptability and harm done to others. Here is a list of the various types of sexual acting out, separated into three categories:<sup>43</sup>

<b>Basic or building-block behaviours</b>	<ul style="list-style-type: none"> <li>• Fantasy</li> </ul>
---	---

<sup>42</sup> SIPE, *Celibacy*, 46.

<sup>43</sup> K, MAYHEW, *Abuse, Addiction and Difficuld Behaviour*, 21.

	<ul style="list-style-type: none"> <li>• Masturbation</li> <li>• Pornography, videos, internet, TV</li> </ul>
<b>Level two behaviours</b>	<ul style="list-style-type: none"> <li>• Prostitution – over the phone – on the internet – massage parlours</li> <li>• Anonymous sex</li> <li>• Exhibition – sexual arousal from exposing oneself to an observer</li> </ul>
<b>Offending behaviour</b>	<ul style="list-style-type: none"> <li>• Incest - Sexual relation with relatives</li> <li>• Molestation – unwanted sexual contact with someone</li> <li>• Rape – forced sexual relation</li> <li>• Authority rape – using the power</li> </ul>

By far the most common behaviour associated with sexual addiction is internet pornography, which is often referred to as the crack cocaine of sex addiction. Shortly after it was introduced into the marketplace some years ago, crack cocaine changed the rules of drug addiction and treatment. The same is true with internet pornography. Sex researcher Dr Al Cooper predicted that because the internet is so affordable, accessible and anonymous, it would radically expand the use of pornography and facilitate new kinds of sexual acting out.

Sex addiction centered on pornography and masturbation can be challenging because people tend to minimize its destructiveness and may not identify it as problematic. Many people are growing dependent on this sexual behaviour, even though they may not realize its power over them. Since they have not tried to stop the behaviours they do not realize how much of grip

they have. The writer of a humour website called “A Pointless Waste of Time” conducted an informal study of 100 online pornography users – basically people he knew who looked at porn – and challenged them to go without pornography for two weeks. These were people who did not view their pornography use as problematic, but they decided to take up him on the challenge. Of the 100 pornography users, 6 dropped out of the study, 52 were unable to go even a week without pornography, and 24 could not last for three days. In the end, only 28 of the subjects were able to go through the two week period without pornography.<sup>44</sup>

When does someone become a sex addict? Where is the line that separates a normal, healthy sex drive from sexual addiction? It might be helpful to think of sexuality in terms of a spectrum of behaviour, and to think in three categories. The first category is normal, healthy sexual behaviour. The second category is sexual behaviour that is unhealthy, inappropriate and destructive. The third category is behaviour that is compulsive or addictive.

Addicts do not pay attention to negative consequences and are in what is commonly called denial. They usually minimize or rationalize their acting out, despite the consequences. Until an addict decides to surrender control of the fears that prevent them from getting help, they will continue to act out. As the addict experiences more and more negative consequences for their behaviour, feelings of depression and self-hatred will grow. Unless they are somehow helped to find hope and guidance for change, these negative feelings could create the fuel for further sexual acting out.

Sex addiction can indeed be successfully treated, but it is a multifaceted problem that requires multifaceted solutions. One helpful way of thinking about the variety of issues related

---

<sup>44</sup> K, MAYHEW, *Abuse, Addiction and Difficult Behaviour*, 153.

to successful recovery from sex addiction is to think in terms of dealing with past, present and future issues.

### **3-3- Child Sexual Abuse**

Child Abuse is described using various terms. It may be considered rape if physical force is used and penetration takes place, or statutory rape if force is not used but the victim is underage and thus unable to give legal consent. Sexual abuse without penetration (touching, masturbation) usually is defined as indecent liberties. Child abuse occurs when an adult exploits their powers, authority or position and uses a child sexually to gratify their own needs.

Sexual Abuse refers to any action that pressurizes someone to do something one does not want to do sexually. It can also refer to behavior that impacts a person's ability to control the circumstances in which sexual activity occurs. A person may sexually abuse a child using threats and physical force, but sexual abuse often involves subtle forms of manipulation, in which the child is coerced into believing that the activity is an expression of love, or that the child bought the abuse upon themselves. Sexual abuse involves contact and non-contact offences.

It is during childhood that the majority of the people become victims of sexual abuse because of their inability to defend themselves from some grown-ups who take advantage of them and abuse them. For example, one person could be a friend of certain family and starts visiting that particular family and vice-versa. The Children of the family could also become used to that particular person and the parents could not find anything wrong with that because of the trust they could be having in that person. In due course, that person may start getting used to the children, offering them gifts and inventing them to his house where he could start touching their private parts, or kissing them if they are girls and start having sexual intercourse with them forcefully. Sometimes the child might not be aware of what could be happening and

she or he could be seeing such activities as normal. Only later, when things go out of proportion, and with the intervention of the parents, do such children come to realize that they have been abused sexually.

Child Abuse is the sexual exploitation of a child who is not developmentally capable of understanding or resisting the contact and who is psychologically and socially dependent on the offender.<sup>45</sup> The National Center for Child Abuse and Neglect also includes in the category of child abuse commercial exploitation for prostitution or the use of children in the production of pornographic materials.<sup>46</sup> The child become an object exclusively to meet the needs of the offenders. The act is exploitative and, consequently, damaging to the child. The sexual dimension of child sexual abuse contributes to confusion for the child victims.

“I remember the terror I felt and the confused feeling of being turned on when my father touched me sexually. Even now (as an adult), what I do recall about my father is that even though I was in a state of terror, it was also in a way very positive, since my father’s sexual advances toward me were the only recalled demonstrated love that was expressed to me in my childhood.”<sup>47</sup>

One of the consequences of media interest in sexual abuse has been an increase in the study of the effects of abuse. While some children and adults appear to be able to recover more quickly than others, not everyone shares the same psychological resiliency or capacity to recover from traumatic events in a robust way. We do not know that many victims have suffered serious consequences as a result of abuse. Victims of sexual abuse often display a higher incidence of psychological problems and difficulties in trusting others and often have low self-esteem, as well as feelings of powerlessness and alienation from themselves and others. One victim who was abused by her father said as follows about her experience:

“I was robbed of my childhood, my innocence, my ownership of my own body, and my sexuality. I withered away. Not all at once, but in one way or another,

---

<sup>45</sup> M. FORTUNE; *Sexual Violence*, 10.

<sup>46</sup> M. FORTUNE; *Sexual Violence*, 7.

<sup>47</sup> R. MENDRIKA; “Pastoral – Interviewed by Author”.

piece by piece, and finally my whole person, my body, and my soul were taken away from me”<sup>48</sup>

It is also recognized that a number of men and women who sexually abused others were victims of sexual abuse themselves.<sup>49</sup> While it is noted that that not all person who has been abused becomes abuser, it would appear that up to one third of those who are abused later behave in this way themselves.<sup>50</sup> It may be instructive to take a moment to think about what kind of person comes to mind when the phrase child abuser is used. It would be surprising if our mental image was not influenced by media reports of social inept, unattractive, devious, unhappy, aggressive, manipulative white men.

There now exist several theories and models of the origins of child sexual abuse. Psychodynamics theories emphasize the psychosocial traits of the offender. Social learning theorists regard child sexual abuse as behavior learned within a social context.<sup>51</sup> Family systems theory would describe child sexual abuse as a symptom indicating other family problems. These are four factors that lead to child sexual abuse.

First, there is an individual with a potential to sexually molest child. This propensity is usually the result of a traumatic childhood or a history of sexual abuse by nonfamily members. For reasons rooted in the individual’s childhood, this person had learned this abuse behavior, finds sexual abuse emotionally gratifying, or is unable to enjoy sex with appropriate others.

A second factor is that the offender is not able to control his or her desires to molest children. It is suspected that many individuals may have a potential to molest children. However, certain stress factors make it difficult for certain of these individuals to control their

---

<sup>48</sup> R, ANDRY, “Pastoral – Interviewed by Author”.

<sup>49</sup> K, MAYHEW, *Abuse, Addiction and Difficult Behaviour*, 19.

<sup>50</sup> K, MAYHEW, *Abuse, Addiction and Difficult Behaviour*, 19.

<sup>51</sup> Cf. L. CARLSON; *Child Sexual Abuse*; 17.

behavior. These stress factors may include marital problems, regular contact with children, life-living problems, or difficulties with alcohol or other drugs.

A third aspect is that the child is accessible and unprotected. Few children are molested with a protective adult present. Thus, we often see children sexually molested when they are unsupervised by a parent. Even when a protective adult is in the same home, he or she may deny that the abuse happened or feel powerless in making it stop.

The last one is the child does not resist the molestation attempt. Child sexual abuse is a disarming act that leaves many of its victims feeling powerless to protect themselves. Some children may not realize immediately that anything wrong has occurred, other children do have the inner strength and skills to protect themselves from a possible assault. While preventive actions from children can sometimes stop an abusive act, it does not, under any circumstance, mean that a child is at fault if he or she did not exercise protective action.

### **3-4- Homo-sexuality/Lesbianism**

Homosexuality is a practice among individuals with strong sexual attraction to members of the same sex. People of the same sex can arouse them just as people of the opposite sex arouse heterosexuals.

Homosexuality is commonly used to describe men who are sexually attracted to other men, while lesbianism refers to women who are sexually attracted to other women. But from the definition given above lesbianism is a form of homosexuality.

Homosexuality refers to sexual attraction between individuals of the same sex. It implies sexual activities with persons of the same sex who seek to obtain sexual pleasure. "This

sexual behavior cannot be explained psychologically, however, it is considered as an inherently disorder behavior contrary to the law. It closes the sexual act to the gift of life”<sup>52</sup>.

Homosexuality has entered into societies where it is being practiced in a quiet way. It is not easy to notice, it could only be detected through observing certain behavior. Two girls or boys could be seen to be so close to each other that one would not want to see another with somebody else in the society. Such behavior cannot be detected without using some other factors as it is so internal. For people to accept that it is a reality, we need to work extra hard. This is because it is not reported in the beginning. Then when a misunderstanding or jealousy arises between the two partners, one may decide to bring the issue up to the media and it may then be spread all over. It is an issue which is killing some families slowly because the others are not courageous enough to speak about it or challenge those who are involved in it. In some situations where the victims are sent away from the society. The idea here is not to be sending away those who are involved in it, but to help them understand that it is a sexual disorder because as human being, we are supposed to be attracted to the person of the opposite sex, and not of the same sex. Homosexuals do not choose their condition and for many of them it is a trial since their homosexual orientation is neither understood nor acceptable by many. Homosexual genital acts are not permitted by the Catholic Church. The Catholic Church while condemning homosexual acts as a contrary to the natural law and intrinsically disorder nevertheless makes it clear that homosexual person must be accepted with respect and compassion.

---

<sup>52</sup> Cf. D. MWANZIA, *Unmuplished Notes, Human Sexuality, Celibacy and Religious Life*.

### 3-4-1- Types of homosexuals

- **Gay males:** males who are erotically attracted to and desire to form romantic relationship with other males. Gay males tend to engage in sexual activities such as kissing, hugging, petting, manual masturbation, oral and anal intercourse.
- **Lesbians:** female who are erotically attracted to and desire to form romantic relationships with other females. Lesbian couples practice kissing, manual and oral breast stimulation, manual and oral genital stimulation and genital apposition.

### 3-4-2- Hope for Homosexuals

Young people in order to find the right way need to remember:

- Your body is a temple of the Holy Spirit
- Engage in activities that will add values to your life. For instance, choose to watch movies and read books that help them to learn something new, something that will make you a better person.
- Develop friendships that will contribute to your positive development not friendships that draw you away from your parents.
- Learn to be assertive. Have courage to say NO to things you know are wrong.
- Avoid occasions that may result in lustful touches and kisses.
- Discuss the issue with a trusted person, a counsellor, a pastor or a priest, a teacher or parent. If you have friends who are homosexuals, do not condemn or ridicule them. Treat them with compassion. God has given us opportunity to choose our friends and we should do it wisely.<sup>53</sup>

---

<sup>53</sup> M, MOLONEY,. "Teenagers Love any Sex", 70.

## **Conclusion**

In the olden days, people were not well informed about their bodies, how they could behave in case of any sexual feeling. Consequences are being seen now in different forms whereby a good number of people are involving themselves in unacceptable practices of sexuality and others have a disordered sexual orientation. They do not know where to go and what to do with their sexuality.

## **RECOMMENDATION**

In view of the pre-colonial concept of sexuality among African societies especially in Antananarivo -Madagascar and the subsequent modifications by the colonial agents, the following strategies are recommended for proper changes in the interest of African societies:

Sex and sexuality matters should be demystified among the parents in order for them to properly teach their children the do's and don'ts about sexual relationship.

The educational system should incorporate sexual issues in the curriculum at certain stages to help the Malagasy youth learn proper things about human sexuality and its implications to the individual and the society.

The religious organizations and the custodians of traditions should detach sacredness and taboo placed on the knowledge about human sexuality to enable the youth come out of their hiding place on the issue of sex and sexual relationship and appreciate such in line with the traditional value system.

Precaution should be taken while defining human right by the policy makers in respect to sexuality matters in order to save the societies from retrogression towards individual instinctive drives.

## BIBLIOGRAPHY

ADAMS. M., “*Shaking the Foundations*”: LGBT Bishops and Blessings in the Fullness of Time, 713-732, 717, *Anglican Theology Review* Fall, 2008.

Advocates for youth, sexuality education, 1998.

ANDRY. R., “*Pastoral – Interviewed by Author*”, *Personal Notes*”, 15/06/2018. Madagascar.

ANTSIA. R., “*Pastoral – Interviewed by Author*”, *Personal Notes*, 15/06/2018. Madagascar.

BARAYO. H., “*Daily Nation*”, 3, November 28, 1979.

BRYSON. A., *A Theology of Sexuality and Marriage*, 59. Nairobi: Uzima Press, 2001.

CARLSON. L., “*Child Sexual Abuse*”; 17; *Judson Press, Valley Forge, 1988.*

CHAMBERS. R., et al. “*Tackling Teenage Pregnancy, Sex, Culture and Needs*”, 165. 2001.

CHEBET. D., “*Kenya Times*”, 12, February, 14, 1995.

DICLIMENT. J – SANTELI. S – CROSBY. A., “*Adolescent Health*”: Understanding and Preventing Risk Behaviour, 285, 2001.

FILAS, L., “*SEX Education in The Family*”, 8, Loyola University, Octobre 1965.

FORTUNE. M., “*Sexual Violence*”, 5, The Pilgrim Press, New York, 1983.

GETHI. A., “*East African Standard*”, 12, July 7, 1983.

Heald. S., *Manhood and Morality: Sex, Violence, and Ritual in Gisu Society*, 132, London Routledge, 1999.

JHON. A., “*Sex Character Education*”; 62; *the macmillan company, 1953.*

Jordanworldview.blospot.com- teen pregnancy. 21/3/11.

KAMAU. C; “*Shy parents are Ruining Adolescents*, *Kenya Times*”, 17, December 7, 1988.

KAOMA. K., “*Sexuality in Africa in the Post Colonial Context*”.; 34, 2012.

Kenyan Episcopal Conference; *HIV/AIDS*; 32; Paulines publications of Kenya; 2002.

KENYATTA. J., “*Facing Mount Kenya*”, 134.

MAGESA. L., *“African Religion”*, 133.

MATHEKA. R., *“The Boys Get the pleasure, The Girls Get the Pain”*, 6. Who 2004, 18-19

MAYHEW. K., *“Abuse, Addiction and Difficuld Behaviour”*, 21, 2008.

MBITI. J., *African Religion and Philosophy*, 133, East Africa education Publication 1969.

MENDRIKA. R., *“Pastoral – Interviewed by Author”*, Personal Notes, 15/06/2018.

Madagascar.

MOLONEY. M., *“Teenagers Love any Sex”*, 65, Pauline Publiction 2000.

MWANZIA. D., *“Human Sexuality”* class notes, Tangaza University College, The University Of East Africa, Sept 2017.

MWANZIA. D., *“Human Development”* class notes, Tangaza University College, The University of East Africa, April 2018.

OKELLO. A., *“Telling the Children as it is”*, 12, July 24, 1983.

“SIPE”, *Celibacy*, 46.

“The Seed », 7, April 4, 1995

TOBIFOR. H.; *“The Dignity of Human Sexuality”*, 104, Martin Ndjia; 2002.

WATSON. C.; *“You, Your Life, Your Dreas”*, 23, 2000.