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DEPARTMENT OF PASTORAL THEOLOGY

FAMILY LIFE EDUCATION: SEXUAL PROBLEMS  
AMONG THE YOUNG PEOPLE IN MATHARE SLUMS

A LONG ESSAY SUBMITTED TO THE FACULTY OF THEOLOGY  
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B.A DEGREE IN RELIGIOUS STUDIES

BY

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# STUDENT'S DECLARATION

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

Signed ..... *Wassaf* .....

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# CHAPTER ONE

## 1.1 BACKGROUND OF THE STUDY

In our world today we experience a lot of technological advances, as a result of development. These technological advances have helped the humankind to make our world a better place to live. However, these technological and scientific advancements have brought with them not only advantages, but also disadvantages. The human being has gone to an extent of thinking that he is autonomous in everything; forgetting that we cannot do without God who is the creator and primary cause of everything (Gen. 1ff).

In this study we are going to deal with the sexual problems affecting the young people in our world today, and how to handle them. We choose this topic because during many youth seminars and workshops which we facilitated, most of the youths expressed various sexual problems facing them. Having worked in Mathare Slums especially with the young people, we decided to concentrate our study on Mathare slums because the most prevalent problem there among the youth is sexuality and reproductive health, despite poverty, lack of employment, crime, etc.

We cannot pretend that such sexual crisis among the young people does not exist, because the young people, according to a recent research comprise of 60% of Kenyan population today. That is why we decided to undertake such an important study, to be able to understand more deeply the

situation.

## 1.2 STATEMENT OF THE PROBLEM

Our study is concerned with investigating the sexual problems affecting the young people in Mathare slums, the causes of these problems, and what can be done to alleviate these problems.

## 1.3 RESEARCH HYPOTHESES

1. The parents and society in Mathare slums have neglected their children in moral formation and in proper sex education.
2. Sexual problems among the young people in Mathare slums are brought about by ignorance and poverty.

## 1.4 THE SCOPE OF THE STUDY

In this study we are dealing with sexual problems affecting the young people in Mathare slums. Some of the problems we are going to deal with are S.T.Ds, AIDS, sexual promiscuity, abortion, homosexuality, and teenage pregnancies, rape and incest. However, we are going to deal with some of them very briefly because topics like AIDS, abortion and homosexuality would require a separate research paper as they require more time and space.



## 1.5 SIGNIFICANCE OF THE STUDY

This study on sexual problems among the young people in Mathare slums will be of great help to the youth in general and those who work with them. It will help many pastoral agents working with the young people especially in the Mathare slums. The young people who will have access to this paper will learn about many common sexual problems affecting the young people. The young people will also learn from this study how to help their fellow youths who might be experiencing the same sexual problems highlighted in this study. They will know where to seek help when they are faced with such problems in their lives.

The parents will also benefit from this study, in that they will come to have a good picture of the sexual problems affecting the young people in Mathare slums and try to understand if their adolescents are undergoing the same sexual problems; and what they are doing as parents to help them overcome these problems.

In this study, we do not intend to blame the young people who are undergoing such sexual crisis in Mathare slums; but we will try and understand the dynamics behind their sexual crisis. Such an approach will help parents, pastors and youth patrons, not to be quick to condemn the young people when they come to seek help from them; but to try and understand them.

Lastly this study will be significant to the custodians of sex education and reproductive health; who will become more aware about the status of the young people in our world today, especially in an urban environment in the third world countries.

## 1.6 LIMITATIONS OF THE STUDY

During our field study we were not able to encounter all the young people living in Mathare slums because it is a very vast slum. We did our research in different zones within the slum, and we managed to interview a good number of young people. Some of them were cooperative, while others did not cooperate. We could not interview some young people whom we had targeted because they were out in the city streets searching for food. We had some problems because some young people in the slum hardly know English, Swahili or Kikuyu because those are the three main languages we were using for interview. Young people in the slums are not acquainted with filling questionnaires; so some had some problems in filling the questionnaires.

We had a limited period to do our study in the field given that we had only fifteen days. Lastly, we were limited in our approach because our topic is a bit sensitive taking into consideration that we were dealing mostly with adolescents, who at times felt embarrassed or shy about sharing their sexual problems freely.

## 1.7 OBJECTIVES OF THE STUDY

- a) To find the most common sexual problems affecting the young people in Mathare slums.
- b) To find out the causes of these sexual problems.
- c) To find out the role of the parents, church and society in helping the young people to solve these problems.

## 1.8 LITERATURE REVIEW

Riches Valerie, in her book, The Evils of Sex Education (1984), tries to analyze the social and moral problems affecting the society; as a result of permissiveness. The author explains how Population Control Lobby group from Britain has introduced a "godless sex education" in schools. She explains about the ideology of Dr.Chisholm, the first director of the World Health Organization, and a subsequent president of the World Federation for Mental health. Chisholm held that the barrier of development was the concept of "Right and Wrong". He wanted this concept to be eradicated especially in sexual behavior. Riches explains how such ideas of sexual revolution have affected the young people. She continues to explain the proposals set out by Jaffe and Berelson in Britain concerning population control and sex education. Riches, in her book, laments that such approach of sex education is detrimental to the young people, because it follows the principle of "End justifies the means".

Dunn in his book: Should we or shouldn't we (Love, Lust and violence (1989), the past and present state of America concerning sex and human life. He analyzes very well and critically the modern tragedies of sexual revolution, contraceptives, abortion and sex education in America. He testifies that America is undergoing a great crisis since Margaret Sanger started promoting universal contraception and sterilization in 1955. Further, he explains about the dramatic sexual moral decline among the young people in the modern world. He stresses the need of women's liberation in the area of sexuality as well. He stresses that sex is a gift from God and it should be respected. He has done a good analyses of the evils of masturbation, fornication, homosexuality etc. Lastly, he proposes a program for the young people and one's spiritual life.

Tuju in his recent book on AIDS: Understanding the challenge (1996), gives a deep analysis on different sexual problems facing the young people, especially AIDS and S.T.Ds. He argues, on page 115, that ignorance and myths attached to sexuality among many youths is one of the primary causes of many sexual problems facing the young people today. The more ignorant and emotionally immature the youth are, the more the risk of contracting HIV/AIDS. He stresses the importance of sex education to help in curbing the sexual problems especially Aids and S.T.Ds among the young people.

Marshall and Donovan, in their book: Blessed are the Barren (1991), they explain ideologies of the International Planned Parenthood Federation (I.P.P.F.), and their influence on sexuality and production in the family and society. They touch on different Sanger's theories, especially the one suggesting sterilization for those designed as "unfit", as the salvation of the "American civilization". This book analyses several books, on sex education, which spread very detrimental theories, which promote sexual fantasies, masturbation, premarital sex, homosexuality, incest, bestiality, and use of contraceptives by the young people.

McSweeney in her books: Love and Life (1983) and Facts of Life (1985), tackles the topic on love and sex. She stresses the importance of sex education which is a basic right and responsibility of the parents to guide their children in sex education. She explains how sex is an expression of love in marriage. Love does not only involve sex but the whole person. She explains marriage as a triangle. She distinguishes what love among unmarried people and married people entails. She contributed on page 80, in the Facts of Life, that more sexual problems affect the young people because of ignorance and curiosity: "Some teenagers foolishly do this out of curiosity".

The Ministry of Health in its book: National Guidelines for the Control of Sexually Transmitted Diseases (1990), stresses that STDs and AIDS are the leading causes of morbidity in our country. It discusses the medical implications and control of different sexually transmitted infections. It affirms on page 11, that these sexual infections are on the increase among the youth because of having multiple partners and "young people experimenting with sex and absence of religious beliefs that prohibit high S.T.D risk behavior."

Molly Kelly in her book: Let's talk to the teens about chastity (1994), explains how sexuality problems affects not only the young people today, but the society at large. She exposes the lies about the "Safe sex message". She challenges the teens not to follow the safe sex myth, but to appreciate their sexuality as God's gift which must be respected.

The Adolescent Fertility (1986), edited by Rogo, portrays from different dimensions about adolescent fertility and the problems tied to it especially among the adolescents in Kenya. These contributions on adolescent fertility are not one sided, and that's why we find some disagreements among various contributors on some issues. For example, we find that most medical doctors and educationists support giving the adolescents family planning services; while the religious leaders oppose such an idea as immoral. The church supports proper sex education, but rejects with very sound reasons sex education which is immoral and godless; as the government wanted to introduce a year ago. Fr. Dr. Wanjohi, speaking for the Catholic church highlighted that the catholic church is totally opposed to indiscriminate distribution of contraceptives to the youth, since this would promote promiscuity.

Helen in her book: Sex instruction at home (1993), stresses the importance of parents

to teach basic education to their children at home. She holds on page 67, that "sexual restraint of chastity is the only safe and virtuous way to put end to... Aids which has claimed so many young victims."

Okwuo in her book: Every Couple's Guide in Married Life (1994), addresses many sexual problems and challenges experienced especially by young couples. Being a medical doctor, she is very scientific in her approach. She explains very well the need of courtship and is plainly opposed to sex intercourse during courtship. She stresses the point that the adolescents face many sexual problems and challenges, and need alot of help to overcome such problems.

Jane Kiura is well known in Kenya for her various books on youth and sexuality. In her book: About friendship (1994), she writes on friendship among the young people which brings about many sexual problems among the young people, if not well oriented and guided. She elaborates on different sexual problems facing the young people; eg. premarital sex, loss of self control, pregnancy, abortion, emergency wedding, S.T.Ds, AIDS/HIV etc.

Eager in his book: Save sex (1993), explains the effects of premarital sex. He challenges the young people who engage themselves in sexual intercourse before marriage to restrain themselves and save sex for marriage. He analyses sexual problems affecting the young people; eg. genital herpes, syphilis, gonorrhoea, chlamydia, AIDS, contraception etc.

Wanjohi in his book: Sex Problems among the Youth (1997), explains about the different sexual problems facing the young people in our society today. He highlights the role of the parents as the first teachers on matters regarding sexuality. He stresses the point that providing contraceptives to the young people is promoting promiscuity.

John Paul II, in his encyclical Familiaris Consortio (1981), writes about the spots and shadows facing the family in our world today. The pope stresses the task of the parents in giving basic education to their children is based on their vocation. He stresses on page 5, that, "the family is the first and fundamental school of social living." He underlines that sex education is the basic right and duty of parents, and not the world.

## 1.9 CONCLUSION

From the Literature Review we have reviewed how different authors understand the sexual problems facing the young people in our world today. Most of the authors stress the importance of finding solutions to these sexual problems in order to help the young people. They underline the responsibility of the society and the parents to give their children proper sex education and solid moral formation. They have challenged the improper sex education given to many young people which have not helped to solve the sexual problems, but have made them to increase.

Our topic was supported by the literature review because all the authors acknowledged that the young people are faced with many sexual problems; and it is significant to address those problems, and find solutions and remedies.

In chapter two we will have the research methodology and procedures which we used in our study.

## CHAPTER TWO

### 2.0 RESEARCH METHODOLOGY AND PROCEDURES

#### 2.1 THE AREA OF THE STUDY

Our study is confined to Mathare slums in Nairobi. Most people will tell you that a slum is a place where the poorest of the poor live. Others think that it is a village situated in a town outskirts, poorly built, without water drainage and is never maintained; where people live in misery. According to the Longman dictionary of Contemporary English, a Slum is " a city area of poor living conditions and dirty unrepaired buildings...a very untidy place."<sup>1</sup>

#### 2.2 MATHARE SLUMS

They are called Mathare slums because there are many groups of slums within along a river valley known as Mathare Valley. The slums in Mathare valley are situated in the outskirts of Nairobi

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<sup>1</sup> Paul Protector (ed.), Longman Dictionary of Contemporary English, (Burnt Mill, 1978).



city. The slums lie between the Utalii Hotel, along Thika road and Eastleigh. Mathare Valley along which the slums lie is situated about ten kilometers from the city centre. "Mathare Valley is a slum of the slums. The area is flanked on all sides of low mud houses, flimsy huts with variegated cement facades."<sup>2</sup> In these slums you can witness real misery, considering the conditions in which the slum dwellers live and survive.

There are other slums in Nairobi smaller than Mathare: Kibera, Korogocho, Kawangare, Ngomongo, Mukuru, Kuwinda etc; but in comparison to all these slums, Mathare slum is the poorest. It is in fact the hardest place to live in Kenya. Most of the slum dwellers opted to live in the slums as a result of landlessness, drought, unemployment, and family problems. Recently the slums and slum dwellers have increased rapidly in the outskirts of Nairobi city, because of the many people who were driven away from their homeland during the ethnic cleansing conflicts which took place in Kenya in the recent past. Most of the people in the slum especially the young people earn their living in scavenging, begging, hawking, soliciting, gambling, stealing, prostitution etc. Some of the young people in the slums,

roam the streets in gangs and sleep in huddles in shelters made of plastic and cardboard ...they live in one room shacks, with no access to a toilet, playground, who live under the constant fear of bulldozers who could come one day and raze their flimsy rooms to the ground... with no change of clothes and no beds of their own.<sup>3</sup>

Some of the children opt to remain permanently in the city sniffing glue and eating left overs from the increasing piles of garbage in the city; than go back home where there is nothing or prospect of

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<sup>2</sup> Now Magazine, Sunday Standard (Nairobi), 14 February 1993.

<sup>3</sup> Dorothy Muniyako, Kenya: Child Newcomers in the Urban Jungle (UNICEF, Florence, Italy, 1992).

getting something to eat. Their mothers and sisters opt for prostitution to earn their living, and they are no longer threatened by AIDS because they hold that, "it is better to die of AIDS than hunger". That is the reason we find that the most affected population with the AIDS virus in the city are those who live in the slums like Mathare.

Most of the young people in Mathare slums are semi-illiterate. The majority of them started school but, after a year or two, they had to drop from school because of lack of school fees. As a consequence of being idle, they started involving themselves in all manner of mischievous activities you can think of. Another phenomenon in Mathare slums, is that we have very many young people who are "couples". Not that they are couples because of being married legally, but because they come to know each other in the streets; and feel sympathy for each other to an extent that

boys between 16 and 22 share their shack with street girls from 12 to about 16. These couples are steady and occasionally they have children... This change in pattern has developed into the widespread transmission of the skin and sexually conveyed diseases.<sup>4</sup>

The Undugu society also realized that many young people in Mathare slums engage in anti-social behavior like promiscuity, taking alcohol, drugs, and even crime because they are idle, day in and day out.

In an effort to redirect these energies, Undugu has struggled to promote youth activities mainly in areas of sports and recreation. In Mathare slums there are long established youth groups in boxing, football, tae kwan do and table tennis, while another group of young women are taught the skills needed to produce marketable embroidery.<sup>5</sup>

Many other charitable organizations are present in Mathare slums and they are doing a lot of good

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<sup>4</sup> Fr. Arnold Grol, "Dossier", New People, September 1988, 18.

<sup>5</sup> Ibid., 16.

work to educate and to help the young people in all ways possible to uplift their lives.

## 2.3 RESEARCH INSTRUMENTS AND PROCEDURES

Our study depended much on the field research within Mathare slums because there is no specific written work about the sexual problems facing the young people in Mathare slums. Our research in the slum was conducted between July and August, 1997. We did the research in the last two weeks of July, and in the first two weeks of August. The researcher chose this period because he was on holiday.

In our study of the problem we used both closed and open questionnaires. The closed questionnaires were 200, and they were targeted only for the young people within Mathare slums. These were passed to the young people to respond to them during youth seminars and meetings which we held in different set-ups like in Eastleigh St. Theresa Catholic church, Mathare Presbyterian church, three small christian communities: St. Peter, St. James, and of St. John, all in Mathare slums; Mathare Deliverance church, Undugu rescue centers in Eastleigh, Mathare Youth Polytechnic, and Imani Maria house in Eastleigh. Some social workers working in some of these centres helped us to translate questionnaires in a language that the young people could understand, especially those who did not know English. They were mainly translated into Swahili language which most of the young people in the slum know. The young people received the questionnaires, they were asked to read the instructions, and to tick their own choice. This made the enquiry easy for the respondents. The questionnaires were distributed to different centres depending on the number of the youths present in those centres. In Mathare presybeterian church 36 (18 %) out of 200 youths participated. In St.

Theresa Catholic Church in Eastleigh, 35 (17.5%) youths participated; while in Mathare Deliverance church 33 (16.5%) youths participated. In Undugu rescue centre in Mathare 33 (16.5%) youths participated, while in Mathare Youth Polytechnic 32 (16%) youths participated. Lastly, at Imani Maria House in Eastleigh 31 (15.5%) youths participated. All the youths who participated in filling the questionnaires and for oral interviews were selected at random. The oral interviews were conducted after consultation and appointment with the interviewees; while others were conducted randomly without any prior arrangements.

Most of the interviewees cooperated, while a few did not because they could not understand the rationale behind the research. Another difficulty was that some of the young people were very shy about answering the questions given the fact that 80% of those interviewed were adolescents. Others demanded money to respond to our questions during the interview.

In our research we involved both the experts working in the slum like the health workers, doctors, nurses, social workers, volunteers and parents; and the youths. The open questionnaires were more effective given the fact that they were done orally by the researcher in all the centres mentioned above, and the interviewees would respond with reasons and exhortations from what they see happening in Mathare slums among the young people.

We used newspapers to get some data and information about Mathare slums, and the situation of the young people there. Those newspapers were mainly the Standard and Daily Nation. We also used magazines like New People, Mwananchi, Seed, Wajibu, Psychological Digest etc. These magazines helped us with information, and some of the dynamics which contribute to different problems faced by slum residents.

Other sources used were books, encyclopedias, brochures, papal encyclicals and Vatican II

documents. Most of these materials we got from Prof. Wanjohi, Tangaza library, St. Camillus library, and the Nairobi University library.

We held youth seminars at Mathare presybeterian church and at Eastleigh catholic church. The attendance at Mathare Presybeterian church was successful, considering the fact that 98% of the young people were from Mathare slums. We had a full day seminar, and the topic was: "Sexual problems affecting the young people today". Before the seminar started, we distributed the questionnaires and explained to the young people how to fill them. It is only after filling the questionnaires that the seminar took off. We had invited different experts to speak and share with the young people on the topic. Both boys and girls participated in this seminar.

The youth seminar at Eastleigh catholic church had many young people, both boys and girls. However, about 15% of the young people were not from Mathare slums, but from nearby estates in Eastleigh, which would have in a little way affected our research findings. We followed the same system which we followed at Mathare Presybeterian church. The topic was the same. Both seminars took place on different days, and all those involved especially the pastors, experts and the youths were very cooperative. In other centres, like Undugu rescue centers, Mathare Youth Polytechnic, Mathare deliverance church, and Imani Maria House in Eastleigh we were not able to hold seminars because of lack of time. However, we got in touch with the leaders of these centres who helped us through some social workers working in these centres to distribute the questionnaires to the young people in those centres during their meetings. The leaders and the social workers in these centres were very cooperative.

A total of 194 (97%) out of the 200 youths we encountered in our study ranged from 12-26 years. However, we had some boys and girls who were ten or eleven years. A total of 180 (90%)

youths of those we encountered ranged from the age of 12-21 years.

## 2.4 CONCLUSION

The research methodology and procedures used in this study helped us to analyse and explain in a scientific and logical manner all the findings relevant to our hypotheses. It is through the questionnaires, interviews, and library workload that made our study a success.

The following chapter is the heart of the matter of our study, in that, it gives us the data analysis, interpretation of the data and discussion of the findings.

## CHAPTER THREE

### 3.0 DATA ANALYSIS, INTERPRETATION AND DISCUSSION

#### 3.1 INTRODUCTION

This chapter presents the findings, interpretations and discussion of the research we did in Mathare slums among the young people. We shall analyze the data to prove or disapprove the hypotheses. We shall interpret the data by making a critique on the results.

We distributed 200 questionnaires; but only 170 were deemed to be accurate and complete after the whole process. We discarded 30 questionnaires which were filled inaccurately.<sup>6</sup> All those who responded accurately and completely were young people from Mathare slums ranging from the age of 12-24 years. However, 155 (91.2%) out of 170 respondents were between the age of 13-21

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<sup>6</sup>These 30 questionnaires were discarded because some of the respondents filled them without reading the instructions first. Others just wrote their names and returned the questionnaires, without filling what was required.

years. The strata also quantified according to the gender identity, which was worthwhile.

Table. 1: Gender Frequency

GENDER	FREQUENCY	PERCENTAGE
BOYS	88	51.8%
GIRLS	82	48.2%
TOTAL	170	100%

Among these 170 respondents, there were 88 (51.8%) boys and 82 (48.7) girls. Table 1 reveals that there was a difference of 3.5%. The boys were more than girls because 25 of the questionnaires which we discarded came from the girls, while 5 came from the boys. However, this difference could not affect the results because it is minimal.

## 3.2 PRESENTATION OF THE RESEARCH FINDINGS

### 3.2.1 HYPOTHESES TO BE TESTED

1. The parents and the society in Mathare slums have neglected their children in moral formation and in proper sex education.
2. Sexual problems among the young people in Mathare slums are mainly brought about by ignorance and poverty.



**Table 2. Young people experience serious sexual problems as a result of ignorance**

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE</b>
<b>Strongly agree</b>	<b>149</b>	<b>87.64%</b>
<b>Partially agree</b>	<b>14</b>	<b>8.24%</b>
<b>Don't agree</b>	<b>0</b>	<b>0%</b>
<b>Don't know</b>	<b>7</b>	<b>4.12%</b>
<b>Total</b>	<b>170</b>	<b>100%</b>

This statement was put to test hypothesis 2, whether ignorance among the young people has contributed to their sexual problems. The table reveals that 149 (87.64%) out of 170 respondents strongly agreed with the statement. And 14 (8.24%) partially agreed, which in total, 163 (95.88%) agreed. No one disagreed. Only 7 (4.12%) who didn't know. From the statistics, hypothesis 2, has been proved true because 163 (95.88%) agreed that the young people experience serious sexual problems as a result of ignorance. The statistics also prove hypothesis 1, because no one among the respondents disagreed with the statement to show that the young people in the slum are ignorant about sexuality because the parents and society in the slum have neglected their children by not giving them moral formation and proper sex education.

Table 3. Sexual promiscuity is on the increase among the youth

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	124	72.9%
Partially agree	20	11.8%
Don't agree	7	4.1%
Don't know	19	11.2%
Total	170	100%

This statement was put to test hypothesis 1. The research findings reveal that 124 (72.9%) out of 170 respondents strongly agreed with the statement; 20 (11.8%) partially agreed. In total, 144 (84.7%) agreed. And 7 (4.1%) didn't agree; while 19 (11.2%) didn't know. The table reveals that there is an increase of sexual promiscuity among the youth in the slum, which supports hypothesis 1, which attributes this increase of sexual promiscuity to parents and society who have failed to give their children moral formation and proper sex education. This is an indication that the young people in the slum grow without morality, and as a result they end up in sexual promiscuity which leads to more sexual problems like HIV/AIDS and S.T.Ds. And 7 (4.1%) of those who did not agree, seem to be ignorant of the situation. The 19 (11.2%) who didn't know, seem not to have understood the statement.

**Table 4. Sexual intercourse and masturbation among the youth is a part of growing up.**

<b>OPTIONS</b>	<b>FREQUENCY</b>	<b>PERCENTAGE</b>
<b>Strongly agree</b>	<b>85</b>	<b>50%</b>
<b>Partially agree</b>	<b>13</b>	<b>7.65%</b>
<b>Don't agree</b>	<b>22</b>	<b>12.94%</b>
<b>Don't know</b>	<b>50</b>	<b>29.41%</b>
<b>Total</b>	<b>170</b>	<b>100%</b>

This statement was put to test both hypotheses. The table reveals that 85 (50%) out of 170 respondents strongly agreed with the statement. And 13 (7.65%) partially agreed. In total 98 (57.65%) agreed. And 22 (12.94%) disagreed; while 50 (29.41%) didn't know about the statement. The results reveal that the majority of the respondents 98 (57.65) agreed that sexual intercourse and masturbation among the young people is a part of growing up. This confirms both hypotheses because the young people in the slum seem to be ignorant, and at the same time they lack moral formation and proper sex education. If these young people were given moral formation and proper sex education, such a percentage would not hold such a view. 50 (29.4%) did not know about the statement; this reflects that a good number of the young people lack basic moral formation and proper sex education, which prove hypothesis 1. It is only a minority of 22 (12.9%) who didn't agree with the statement, which shows that there are some few young people in the slum who have a basic moral formation and proper sex education.

Table 5. Our present parents and elders are not good models in moral behaviour

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	90	52.94%
Partially agree	31	18.24%
Don't agree	40	23.53%
Don't know	9	5.29%
Total	170	100%

The table reveals that 90 (52.94%) out of 170 respondents strongly agreed with the statement. 31 (18.24%) partially agreed. In total 121 (71.18%) agreed. 40 (23.53%) disagreed; while 9 (5.29%) didn't know about the statement. This table supports hypothesis 1. It shows that 121 (71.18%) agreed that their present parents and elders in the slum are not good models in moral behaviour. At least, not all parents who are not good models, and that is why 40 (23.53%) respondents disagreed with the statement because they see their parents and elders as good models.

Table 6. If one doesn't play sex, he or she runs the risk of being psychologically unbalanced.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	85	50%
Partially agree	32	18.82%
Don't agree	30	17.65%
Don't know	23	13.53%
Total	170	100%

This statement is a sexual myth among many young people, and it was put to test both

hypotheses. The table reveals that 85 (50%) out of 170 respondents strongly agreed with the statement. And 32 (18.82%) partially agreed. In total 117 (68.82%) agreed; while 30 (17.65%) disagreed. And 23 (13.53%) didn't know. This table reveals that many young people in the slum are ignorant in sexuality; and they hold the myth to be true which brings them more sexual problems because they don't want to be psychologically unbalanced. These results support hypothesis 2 because they indicate a lot of ignorance on 117 (68.82%) respondents who are the majority. 23 (13.53%) respondents didn't know, which supports hypothesis 1, in that the parents in the slum have neglected their children in moral formation and in proper sex education. Only 30 (17.65%) who did not agree, who might not have heard about this sexual myth.

Table 7. Premarital sex prepares one for a good marriage

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	50	29.4%
Partially agree	43	25.3%
Don't agree	20	11.8%
Don't know	57	33.5%
Total	170	100%

The table reveals that 50 (29.4%) out of 170 respondents strongly agreed. And 43 (25.3%) partially agreed. In total 93 (54.3%) agreed; and 20 (11.7%) disagreed, while 57 (33.5%) didn't know whether sex before marriage prepares one or it doesn't, for a good marriage. These results support both hypotheses because 93 (54.7) agreed with the statement, which shows ignorance in proper sex education and lack of moral formation of many young people in the slum. The 57 (33.4%) who didn't know about the statement, show high ignorance and lack of moral formation at home. The 20

(11.7%) who disagreed with the statement might be aware of the dangers of pre-marital sex.

Table 8. Sexual intercourse in courtship is okay if it does not result into pregnancy or being infected with AIDS or S.T.Ds.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	143	84.1%
Partially agree	9	5.3%
Don't agree	14	8.2%
Don't know	4	2.4%
Total	170	100%

This statement was put to test hypothesis 1. 143 (84.1%) out of 170 respondents strongly agreed with the statement. 9 (5.3%) partially agreed. In total 152 (89.4%) agreed. And 14 (8.2%) disagreed; while 4 (2.4%) didn't know. The table reveals lack of moral formation and proper sex education of the majority of the respondents. Only 14 (8.2%) who disagreed, which shows that it is only a small percentage of youths who prefer to refrain from sexual intercourse in courtship. These results reveal why many young people are sexually active in the slums; hence, many single young mothers, and high increase of HIV/AIDS and S.T.Ds among the young people in the slum.

Table 9. Lack of proper sex education is the cause of sexual problems among the young people

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	160	94.1%
Partially agree	3	1.8%
Don't agree	0	0%
Don't know	7	4.1%
Total	170	100%

The table reveals that 160 (94.1%) out of 170 respondents strongly agreed with the statement. And 3 (1.7%) partially agreed. In total 163 (95.8%) agreed. No one disagreed; while 7 (4.1%) didn't know whether lack of proper sex education is the main cause of sexual problems among the young people. The results revealed in the table above support hypothesis 1. From the results we learn that the majority of the respondents felt that lack of moral formation and proper sex education is the main cause of sexual problems facing the young people in the slum. It is interesting to note that no one among the respondents who disagreed, hence the importance of proper sex education which is lacking in the slum.

Table 10. Young people who are sexually active should be provided with condoms and contraceptives

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	121	71.2%
Partially agree	15	8.8%
Don't agree	25	14.7%
Don't know	9	5.3%
Total	170	100%

The table reveals that 121(71.2%) out of 170 respondents strongly agreed with the statement. And 15 (8.8%) partially agreed. In total 136 (80%) agreed. While 25 (14.7%) disagreed, and 9 (5.3%) didn't know. This statement proved hypothesis 1, because if the young people in the slum were given moral formation and proper sex education, such a percentage (80%) would not have agreed with the statement. It is only 25 (14.7%) who disagreed with the statement, who might be aware of the morality and disadvantages of the contraceptives if they are given to the young people.

Table 11. With condom one feels safe during sex.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	104	61.2%
Partially agree	37	21.8%
Don't agree	24	14.1%
Don't know	5	2.9%
Total	170	100%

The table reveals that 104 (61.2%) out of 170 respondents strongly agreed with the statement. And 37 (21.7%) partially agreed. In total 151 (88.8%) agreed. While 34 (20%) disagreed, and 5 (2.9%) didn't know. The results prove both hypotheses. Such a high percentage of those who agree (88.8%) reveal the reason why we have very many young people with HIV/AIDS in Mathare slums because many people think that with condom one is safe from any infection. Only 34 (20%) who disagreed with the statement who might be very aware of the failure rate of the condom. The results reflect also scientific ignorance regarding the failure of the condom, and lack proper sex education.

Table 12. AIDS and S.T.Ds are the most common diseases among the young people

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	160	94.1%
Partially agree	4	2.4%
Don't agree	0	0%
Don't know	6	3.5%
Total	170	100%

The table reveals that 160 (94.1%) out of 170 respondents strongly agreed with the statement. And 4 (2.4%) partially agreed. In total 164 (96.5%) agreed. No one disagreed. While 6 (3.5%) didn't



know if AIDS and S.T.Ds are the most common diseases among the young people. From the results we find that 164 (96.5%) agreed with the statement because of the high number of the young people in the slum infected with HIV/AIDS virus and S.T.Ds. An interesting thing to note from the table is that no one disagreed with the statement to show how true the situation is in the slum. This proves hypothesis 1, because mostly AID's and S.T.Ds are spread through sexual promiscuity which is a result of lack of moral formation and proper sex education to the young people in the slum. The 6 (3.5%) respondents out of 170 who did not know about the situation, show that there is only a little number who are unaware of the situation in the slum. The situation in Mathare slums regarding the AIDS/HIV and STDs among the young people was also confirmed by some health workers and medics working in the slum. <sup>7</sup>

Table 13. Homosexuality, Lesbianism, Incest and Rape are on the increase in Mathare slums

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	55	32.4%
Partially agree	30	17.6%
Don't agree	39	22.9%
Don't know	46	27.1%
Total	170	100%

The table reveals that 55 (32.4%) out of 170 respondents strongly agreed with the statement.

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<sup>7</sup> During our research in the slum we visited some health centers and clinics in the slum. We interviewed some health workers and doctors from these clinics who confirmed that the most common diseases affecting the young people in the slum are STDs and AIDS. Infact they lamented that they have lost many young people in the slum from AIDS and STDs related infections.

And 30 (17.6%) partially agreed. In total 85 (50%) agreed. And 39 (22.9%) disagreed, while 46 (27.1%) didn't know. These results reveal that these sexual perversions are on the increase in the slum. We tend to think that the percentage would be bigger than 50% for those who agreed because most of these perversions when they happen they are concealed from the public. In fact it is only recently that the victims have started to report such cases. 46 (27.1%) respondents did not know whether these perversions were on the increase or not; may be because many victims in the slum rarely reveal in fear of being stigmatized or being mocked by others. The 39 (22.9%) who disagreed, might be the same case with those who didn't know.

Table 14. True love without sex is boring

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	87	51.18%
Partially agree	29	17.06%
Don't agree	50	29.41%
Don't know	4	2.35%
Total	170	100%

The table reveals that 87 (51.18%) out of 170 respondents strongly agreed with the statement. And 29 (17.06%) partially agreed. In total 116 (68.24%) agreed. And 50 (29.41%) disagreed, while 4 (2.35%) didn't know. This table supports hypothesis 1, because it reveals from the results that there is no moral formation and proper sex education given to the young people in the slum by the parents and society; and that is why 116 (68.24%) respondents agreed with the statement. Such an attitude has contributed to an increase of sexual problems affecting the young people in the slum. However, 50 (29.41%) disagreed with the statement to show that there are some young people in the slum who

have basic moral foundation, and are convinced that true love can exist without sexual intercourse. The 4 (2.35%) respondents who did not know might not have understood the statement or they are ignorant regarding sexuality and true love.

Table 15. Girls have more sexual problems than boys

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	125	73.53%
Partially agree	5	2.94%
Don't agree	7	4.12%
Don't know	33	19.41%
Total	170	100%

The table reveals that 125 (73.53%) out of 170 respondents strongly agreed with the statement. And 5 (2.94%) partially agreed. In total 139 (76.47%) agreed. And 7 (4.12%) disagreed; while 33 (19.41%) didn't know. The results reveal that girls in the slum have more sexual problems than boys. First this is because of their biological nature, and secondly as a result of poverty in the slum some of the girls indulge in prostitution for money to cater for their needs. From the prostitution, they get more sexual problems like HIV/AIDS, S.T.Ds, teenage pregnancies, abortions etc. This proves hypothesis 2 because girls get more sexual problems as a result of poverty in the slum. The 33 (19.41%) respondents who didn't know whether girls have more sexual problems than boys or not, reflects ignorance of some of the young people regarding their sexuality .

Table 16. Girls prefer to play sex with older men because they can boost them financially.

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	92	54.1%
Partially agree	24	14.1%
Don't agree	25	14.7%
Don't know	29	17.1%
Total	170	100%

The table reveals that 92 (54.1%) out of 170 respondents strongly agreed with the statement. And 24 (14.1%) partially agreed. In total 117 (68.2%) agreed, and 25 (14.7%) disagreed, while 29 (17.1%) didn't know. This table proves hypothesis 2 because 117 (68.2%) respondents out of 170 agreed that girls prefer to play sex with older men because they can boost them financially given the fact that they are poor. Such young girls are exploited by older men who are rich, and they don't even stay in the slum, but they get these girls from the slum with big cars. In the process some of these innocent slum girls get infected with HIV/ AIDS and S.T.Ds by these older men. This shows that poverty in the slum promotes young girls, to engage in commercial sex or prostitution. Only 25 (14.7%) respondents who disagreed with the statement; while 29 (17.1%) didn't know, because may be, they have never reflected about it.

Table 17. Sexual desire, erection and wet dreams are sinful

OPTIONS	FREQUENCY	PERCENTAGE
Strongly agree	43	25.3%
Partially agree	27	15.8%
Don't agree	21	12.4%
Don't know	79	46.5%
Total	170	100%

The table reveals that 43 (25.3%) out of 170 respondents strongly agreed with the statement. And 27 (15.8%) partially agreed. In total 60 (41.1%) agreed. And 21 (12.4%) didn't agree; while 79 (46.5%) didn't know whether sexual desire, erection and wet dreams are sinful or not. These results support both hypotheses; because they reflect a lot of ignorance in sexuality. It is interesting to note that 79 (46.5%) didn't know whether sexual desire, erection and wet dreams were sinful or not; which indicate great ignorance regarding sexuality among many young people in the slum. 60 (41.1%) respondents who agreed with the statement, which again is an indication of lack of proper sex education; because all these three are natural, and not sinful. Only 21 (12.4%) who disagreed with the statement and know well that sexual desire, erection and wet dreams are natural to any normal human being from the age of puberty.

Table 18. What is the cause of wet dreams?

RESPONSES	F.Q	%
Lack of playing sex	20	24.4%
Excessive sperms	9	10.9%
Disease	10	12.2%
Puberty	12	14.6%
Immoral thoughts	13	15.9%
Sexual desire	8	9.8%
Don't know	10	12.2%
Total	82	100%

This question was put to 82 boys from Mathare slum. 20 (24.7%) out of 82 respondents answered that wet dreams are caused by lack of playing sex. And 9 (10.9%) said it was caused by excessive sperms. And 10 (12.2%) said it was caused by a disease. And 12 (14.6%) said that it was caused by puberty. And 13 (15.9%) said that it was caused by immoral thoughts. And 8 (9.8%) said that it was caused by sexual desire. While 10 (12.2%) said they didn't know what causes wet dreams.

This question was only put to boys because it is a unique sexual problem to boys, and they are more acquainted with it. The table above supports both hypotheses. It indicates that there is great ignorance in sexuality among the respondents which is caused by lack of moral formation and proper sex education. The 20 (24.4%) out of 82 boys who are convinced that lack of playing sex is the cause of wet dreams show that some boys from the slum opt to play sex to stop this problem of wet dreams; hence a reason for an increase of sexual problems among the young people in Mathare slums. The 9 (10.9%) out of 82 respondents who said that wet dreams are caused by excessive sperms were correct. This number reflects that most of the respondents didn't know the cause of wet dreams. The

73 (89.1%) out of 82 had other convictions which might be mythological. Such results reveal that wet dreams among these young people are creating a lot of anxiety in their lives, and have caused them to look for a solution through indulging in premarital sex, which consequently lead them to more serious sexual problems like AIDS/HIV and S.T.Ds. This is a sign that the parents and society in Mathare slums have neglected their children in moral formation and proper sex education. The 10 (12.2%) who declared that they didn't know what causes wet dreams, show that there are some young people who are totally confused to what is happening to them. This supports hypothesis 1, because it reflects ignorance on the side of the respondents. The 13 (15.8%) who said that wet dreams are caused by immoral thoughts, are some of those in table 17, who said that wet dreams are sinful, because also immoral thoughts are sinful. Such an attitude may create guilt after a wet dream in the mind of the boy.

From the results, we find a lack of proper sex education which is very important especially for the young people during adolescence.

Table 19. What will happen if one doesn't play sex?

RESPONSES	F.Q	%
One will become barren	51	30%
One will become obese	14	8.2%
One will be inexperienced in marriage	17	10%
Will be psychologically or mentally unstable	46	27.1%
Nothing will happen	19	11.2%
Didn't know	23	13.5%
Total	170	100%

This question was answered by 170 young people, who were boys and girls. And 51 (30%)

out of 170 respondents said that if one doesn't play sex, one would become barren. And 14 (8.2%) said that one will become obese. And 17 (10%) said that one will be inexperienced in marriage. And 46 (27.1%) said that one will be psychologically or mentally unstable. And 19 (11.2%) said that nothing will happen. While 23 (13.5%) didn't know what will happen.

This table supports both hypotheses. It reveals that the young people in the slum have many myths regarding someone who doesn't play sex. 51 (30%) respondents will indulge in premarital sex not to be barren, and 14 (8.2%) not to be obese, and 17 (10%) not to be inexperienced in marriage, and 46 (27.1%) not to be psychologically unstable. This indicates that many young people in the slum have no moral formation and they lack proper sex education. A majority of 125 (73.5%) out of 170 respondents have sex myths which might encourage premarital sex; which as a result will cause more sexual problems to them. Only 19 (11.2%) who are convinced that nothing will happen to them even if they do not play sex. Such a number shows that there are few young people in the slum who have some understanding regarding sexuality.

Table 20. Who explained to you about some of the changes you experienced in adolescence?

RESPONSES	F.Q	%
Friends	111	65.3%
Experts in youth seminar	40	23.5%
Parents	19	11.2%
Total	170	100%

The table reveals that 111 (65.3%) out of 170 respondents said that they were explained about some of the changes they experienced in adolescence by friends. And 40 (23.5%) were explained by



experts in youth seminars. While 19 (11.2%) were explained by their parents.

This table supports both hypotheses. A majority of 111 (65.3%) out of 170 respondents were explained about adolescence changes by friends. Some of these friends are the same people who held different myths in table 18 and 19. This number might have information regarding adolescence, but they might have been given improper information in the form of myths. Such myths and misinformation from peers lead many young people to indulge in premarital sex to solve their adolescence crisis, which consequently lead them to more serious sexual problems. At least 40 (23.5%) benefitted from youth seminars organized by the church, or other groups, which concurs with one of our objective to understand the role of the church in helping the young people in the slum to solve their sexual problems. A minority of 19 (11.2%) said that their parents explained to them the changes in adolescence. These are some of the few parents who understand the importance of moral formation and proper sex education for their children. However, the majority of the parents in Mathare slums have neglected their children, and that is why 111 (65.3%) respondents turned to friends for enlightenment.

Table 21. Which is the main cause of the sexual problems affecting young people in

Mathare slums?

RESPONSES	F.Q	%
Lack of sex education	110	64.7%
Poverty	33	19.5%
Loss of traditional moral values	27	15.8%
Total	170	100%

The table reveals that 110 (64.7%) out of 170 respondents attributed sexual problems to lack

of sex education. And 33 (19.5%) attributed sexual problems to poverty, while 27 (15.8%) attributed sexual problems to loss of traditional moral values.

The table supports both hypotheses because it indicates lack of sex education, poverty and loss of traditional moral values as the main causes of sexual problems affecting the young people in Mathare slums. 110 (64.7%) out of 170 respondents view lack of sex education as the main cause of their sexual problems. This signifies that the majority of the young people in Mathare slums have been neglected by their parents and society in moral formation and in proper sex education. That is why many of them experience serious sexual problems because they have no one to guide them on sexuality especially in adolescence, which is a period which requires a lot of guidance and support. It is interesting that these 33 (19.5%) respondents who attributed poverty as the main cause to their sexual problems, were all girls.

This reflects the reality in the slum where girls are lured into sexual experiences for financial gain to cater for their needs because they are poor and their parents are not able to cater for their basic needs. Infact some girls confessed that their parents encourage them to practice prostitution to help them support the family. Such a percentage explains why the girls in Mathare slums have more sexual problems than boys eg. HIV/AIDS, S.T.Ds, abortion, teenage pregnancies etc. A minority of 27 (15.8%) attributed their sexual problems to loss of traditional moral values. This underlines the importance of reviving the traditional moral values, which would help in minimizing some of the problems faced by young people in Mathare slums.

Table 22. Are you a virgin?

RESPONSES	F.Q	%
Yes	29	17.1%
No	141	82.9%
Total	170	100%

The table reveals that 29 (17.1%) out of 170 respondents said that they were virgins; while 141 (82.9%) acknowledged that they were not virgins.

These results support hypothesis 1, because such a high number of young people are not virgins. This is a result of lack of moral formation and proper sex education which is speculated in hypothesis 1. Only 29(17.1%) acknowledged that they were virgins, which is an indication that there are still some young people in the slum who uphold moral values and do not engage in premarital sex because they want to save sex for marriage or because of fear of being infected with AIDS virus which is very rampant in the slum. However we cannot blame these 141 (82.9%) young people for not being virgins, because majority of them as many other slum young people had no one to give them moral formation and proper sex education, especially during adolescence. Some of them indulged in sex out of curiosity, while others were in adolescence crisis, and did not know what to do when they were faced with sexual problems. Others might have been forced by poverty to indulge in sex. We do not condone premarital sex in Mathare slum, but the reality is that many of the young people in the slum encounter serious sexual problems because of lack of guidance and proper sex education which are important for the moral and social well being of the young people in any society.

### 3.3 CONCLUSION

The above results, interpretations and discussions supported our two hypothesis: Parents and society in Mathare slums have neglected their children in moral formation and sexual education; and secondly, sexual problems among the young people in Mathare slums are caused by ignorance and poverty.

The following chapter which is the last chapter gives us the suggestions, recommendations and the general conclusion of our study. The suggestions and recommendations given, will help those working with the young people in Mathare slums to lay down some strategies, in order to help them to solve the problems facing them.

## CHAPTER FOUR

### 4.0 SUGGESTIONS, RECOMMENDATIONS AND CONCLUSION

#### 4.1 PREAMBLE

This last chapter of our study summarizes our study. We will begin with recapitulation or the summary of what we have written in our previous chapters. Then we will give some implications of our study, practical suggestions and recommendations for the future research based on our findings and conclusion. Then we end our chapter by general conclusion for the whole work.

#### 4.2 RECAPITULATION

Our study has four chapters. In the first chapter we have the background of our study which is Mathare slums. We chose it because having done our apostolate there, we realized that the young people are faced with many sexual problems. Our objectives was to find out which are the most

common sexual problems affecting the youths, the causes of these sexual problems, and lastly, the role of the parents, church and society in helping these young people. We have already achieved these objectives through our research findings as illustrated in the tables in the third chapter.

We stated the problem of our study which was to investigate the most common sexual problems facing the young people and why they are very prevalent, and what we can do to help them. Then we presented the hypotheses which have already been supported by our research findings. We presented the scope of our study which was restricted to sexual problems facing the young people in Mathare slums. We presented the significance of the study, limitation of the study and lastly, literature review.

In chapter two, we presented the research methods and procedures which we used in our field study. In chapter three, we presented our result findings which proved our hypotheses.

### 4.3 IMPLICATIONS OF THE STUDY

Our research findings implied that there are many sexual problems facing the young people in Mathare slums. From our research as illustrated by the tables in chapter three, we noticed that these problems are caused mainly by lack of moral formation and proper sex education, ignorance and poverty. For instance, Table 21, indicated that "lack of proper sex education is the main cause of sexual problems among the young people."<sup>8</sup>

In this table we saw that 110 (64.7%) out of 170 respondents agreed that lack of proper sex education

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<sup>8</sup> Table 21.

is the cause of sexual problems facing the young people in the slum.

The research findings implied that many young people in the slum hold many sexual myths which lead them to more sexual problems. For instance, table 19, which asked 170 young people, both boys and girls to state, what will happen to one for not playing sex. 51 (30%) out of 170 respondents said that one will become barren, 14 (8.2%) said one will become obese, 17 (10%) one will be inexperienced in marriage, 43 (27.1%) one will become psychologically or mentally unstable, 19 (11.2%) said that nothing will happen, 23 (13.5%) didn't know what will happen. This implies that young people in Mathare slum hold many sexual myths which lead them to premarital sex because, no one would like to become barren, obese, psychologically unstable, inexperienced in marriage, because of not playing sex.

#### 4.4 SUGGESTIONS AND RECOMMENDATIONS

Having done an analysis and critique of the research findings, we need now to give some practical suggestions and recommendations based on our research findings. We have found that most of these sexual problems facing the young people in Mathare slums are as a result of lack of moral formation and proper sex education as revealed by different tables which we analyzed in chapter three. These problems are also caused by ignorance, given the fact that many young people in the slum have hardly reached standard four. Poverty in the slum has encouraged the perpetuation of these sexual problems.

Lack of basic education in the slum is also a major factor which encourages these problems. Education is a natural right to all children; but in Mathare slums it is a rare privilege because the

parents of these children are very poor that they cannot manage to take them to school.

The government should play a role in the slum by trying at least to raise the living standards of slum residents. The government should ensure free education to such unfortunate children in the slum, at least up to standard eight. Many children from the slum grow up without basic knowledge which would help them to come into terms with some of their problems. The church should come out more strongly to defend the poor in the slums. Walligo shares the same idea by saying that,

unless we know well and rightly, we cannot apply the right remedies and devise the correct pastoral action. Any fight against ignorance is in the long run a fight against poverty and social injustice.<sup>9</sup>

If children in the slum can be offered free education; many of the unfounded myths and ignorance they have in their minds would cease. We have seen in table 19, that the young people in the slum hold many sexual myths as a result of ignorance. Some of the young people hold that if one doesn't play sex one will become barren, obese, psychologically or mentally unstable, and inexperienced in marriage. All these sexual myths are unfounded, and they reflect great ignorance and lack of moral formation among the slum youths.

In Mathare slums we learn that the young people are very ignorant regarding sexuality and its problems. Traditionally sex education was imparted to the young people during the initiation period. All the communities had ways of imparting sex and moral education to their children. For instance, among the Agikuyu community in Kenya, during initiation period,

among other things taught during this period are the matters relating to rules and

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<sup>9</sup> John mary Walligo, "Pastoral action with and for the poor and disadvantaged", Wajibu, Vol.4, No.3, (Sept-Oct, 1989), 15.



regulations governing sexual indulgence.<sup>10</sup>

The young people were taught how to relate with the people of opposite sex, and how to control their sexual desires. Sex intercourse before marriage was a taboo because

such a behavior is absolutely against the tribal laws and never takes place between casual lovers. If it does happen, which is rare, the law punishes it by imposing social stigma upon the offenders.<sup>11</sup>

In Mathare slums, most parents do not pass on the traditional moral values to their children as we found in Table 21, which revealed that 27 (15.8%) respondents out of 170 respondents attributed sexual problems to loss of traditional moral values. And 110 (64.7%) attributed to lack of sex education, while 33 (19.5%) attributed to poverty.

Today who is teaching our children about sex education and morality? The world, peers, mass media etc. The parents have neglected their children in this field which is very important; and this is very evident in Mathare slums and in many other places. This "lack of traditional African pre- and post- puberty education"<sup>12</sup>, has contributed to these problems facing the young people. In Mathare we found out that the parents have neglected their children in moral formation. For instance, in table 20, which asked the young people, who explained to them some of the changes they experienced in adolescence: 111 (65.3%) out of 170 respondents said that they were explained by friends. And 40 (23.5%) said that they were explained by experts in youth seminars, while 19 (11.2%) were explained

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<sup>10</sup> Jomo Kenyatta, Facing Mount Kenya (Nairobi: Kenway Publications, 1978), 155.

<sup>11</sup> *Ibid.*, 159.

<sup>12</sup> Raphael Wanjohi, Sex problems among the youth: Solutions and Therapy (Nairobi: C.U.E.A Publications, 1997), 2.

by their parents. In this case, we see that there are very few parents and guardians who are able to guide their children in adolescence in Mathare slums. Most of the respondents as indicated by percentage were explained about adolescence by friends whom might have been ignorant like them.

The parents are the first teachers despite the reasons they might give of not being in a position to guide their children on matters relating to sexuality. The church continues to stress this fact in Vatican II, that the parents are the first educators in the family.

Arrangements should be made to hold seminars on self awareness and sexuality for the young people in slums like Mathare. This has already started in the slum because in table 20, some of the young people learned about adolescence changes from such seminars. The government should ban phonographic videos viewed by these young people in the slum. Another great influence which should be eradicated is the

sexual messages bombard teens through popular music, novels, T.V., magazines, and wide screen movies... This bombardment has to have one of two effects. Teens may become desensitized; in this case, sexuality is cheapened, and sex deteriorates.<sup>13</sup>

The young people in slums like Mathare should be involved in various activities and projects to keep them busy. Thanks to the Undugu society which has started many projects for the young people in Mathare to keep them busy and make them earn a living from their training. We have also Imani Maria House in Eastleigh which is doing a good charitable work to train poor young girls especially those who come from the slums. There are other such charitable organizations helping the slum youngsters to make a living by giving them a training.

Lastly, the pastors should not forget that they are prophets and servants of the people of God.

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<sup>13</sup> Kelly, 23.

Amidst all these problems facing the young people, the pastor should give them hope and encouragement. The church should be in the forefront in fighting against injustice, and doing promotion of the option for the poor, in line with God's command to "seek first the kingdom of God and on God's saving justice" (Mt.6:33). Amidst all the corruption which makes the poor in the slum continue to suffer, the pastors as leaders and ministers should stand firm like the prophets; because they have been sent to proclaim liberty to the captives (Lk.4:14-21). The church has always tried to uplift the plight of the poor. It should continue to encourage the holistic development of the person as Christ did. We should also pray to God with faith that He may help the slum residents especially the young people to be able to overcome their daily problems in the slum; because with God everything is possible, and prayer truly changes things.

## 4.5 GENERAL CONCLUSION

Our main objectives have been achieved successfully. The hypotheses have also been proved. We have highlighted from the research findings, the sexual problems facing the young people in Mathare slums, and the dynamics behind these sexual problems.

The young people are the leaders of tomorrow; so whenever we neglect the needs and problems of the young people, we neglect the future prosperity of our society. It is not only the young people who are faced with sexual problems, but many other people in the world. Scott Peck, a psychologist, contributing on sexuality and its problems wrote in his book: Further Along The Road Less Travelled, that

Sex is a problem for everyone.

Sex is a problem for children; sex is a problem for middle- aged adults, sex is a problem for elderly adults. Sex is a problem for celibates, sex is a problem for single people, sex is problem for straight people, sex is a problem for gay people, sex is a problem for bricklayers and plumbers, sex is a problem for dentists and lawyers, sex is a problem for surgeons and therapists and psychologists.<sup>14</sup>

Sex is a universal problem which affect many people knowingly or unknowingly; and therefore great care should be taken in addressing it.

We believe that the parents have a role to play in bringing up their children. John Paul II stresses this point in Familiaris Consortio, he says that;

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

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<sup>14</sup> Scott Peck, Further Along the Road Less Travelled (Sydney: Simon and Schuster, 1993), 226.

controlled by them.<sup>15</sup>

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

The theoretical preparation and the experience of parents will help their children to understand the value and specific role of the reality of man and woman.<sup>16</sup>

This can be planned by the church in forms of seminars and workshops. Specialists should be invited to guide them. This teaching should follow morality and biblical principles; and it must be honest and truthful. If such a system is followed, the young people can benefit and develop in a more responsible and balanced manner. Such an approach would minimize the sexual problems facing many young people in the slum, and in the whole country.

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<sup>15</sup> John Paul II, Familiaris Consortio, (Bombay: St. Paul Publications, 1987), 57.

<sup>16</sup> S.C.C.E., Education Guidance in Human Love: Outlines for sex education, Vatican, n.d, 17.

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# APPENDIX

The illustration below is the questionnaire which we distributed to 200 young people in Mathare slums to facilitate our research. We had both closed and open questionnaires as indicated below.

## RESEARCH QUESTIONNAIRE

I am carrying out an intensive research to investigate the sexual problems facing the young people in Mathare slums. Your cooperation in this project would be of great help not only to my research, which is a partial requirement of my B.A degree in religious studies, but to many other people who will come across it. I promise complete confidentiality and consideration of all your responses. Thank you for your sincere cooperation, and may God bless you.

NB: Please indicate the following.

a) Age.....

b) Male /female (Please tick one)

c) School level- None/Primary/Secondary/College (Please tick one).

	Strongly Agree	Partially Agree	Don't Know	Don't know
1. Young people experience serious sexual problems because of ignorance				

2. Sexual promiscuity is on the increase among the youth				
3. Sexual intercourse and masturbation among the young people is a part of growing up				
4. Our present parents and elders are not good models in moral behaviour				
5. If one doesn't play sex he or she runs the risk to be psychologically unbalanced				
6. Premarital sex prepares one for a good marriage				
7. Sexual intercourse in courtship is okay if it doesn't result into pregnancy or being infected with S.T.Ds or AIDS				
8. Lack of proper sex education is the main cause of sexual problems among young people				
9. Young people who are sexually active should be provided with condoms and contraceptives				
10. With condom I feel safe during sex				
11. AIDS and S.T.Ds are the most common diseases among the young people				

12. Homosexuality, Lesbianism, Incest and rape are on the increase especially in Mathare				
13. Girls have more sexual problems than boys				
14. True love without sex is boring				
15. Girls prefer to play sex with older men because they can boost them financially				
16. Sexual desire, erection and wet dreams are sinful				

## OPEN QUESTIONNAIRE

17. What is the cause of wet dreams?
18. What will happen if one doesn't play sex?
19. Who explained to you about some of the changes you experienced during adolescence?
20. Which is the main cause of sexual problems affecting the young people in Mathare slums?
21. Are you a virgin?