

THE EFFECTIVENESS OF SEX EDUCATION AMONG THE ADOLESCENTS IN P.C.E.A NGECHA PARISH IN LIMURU SUB COUNTY, KIAMBU COUNTY

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ABSTRACT

Sex education among the adolescents has been researched on several churches in Kenya and in many other countries. However, little has been done on the effectiveness of sex education among the adolescents of P.C.E.A Ngecha parish in Limuru sub county, Kiambu county. P.C.E. A Ngecha has three congregation which have eight departments which has sex education programmes for the adolescents. The researcher sought to establish whether sex education was effective and how effective would be to the adolescents. In this era where adolescents have continued engaging in risky sexual behaviour and the media giving and showing erotic information. In this study the researcher has established that Christian adolescents are facing challenges of identifying themselves sexually and are in need of guidance and counselling to issues of sexuality. The study established that there are many forums and strategies where sex education can be effectively offered to the adolescents in the church. The study is significant due to the fact that sex education has many controversies in the church and the state and yet the adolescents have continued wrestling with sexual issues and no solution has been offered. It has been established that adolescent are able to reason critically on the many challenges they go through and they are in a position to assist on how sex education would be effective to them in their lives and to counter attack the wrong information given to them and the pressure from the world at large. The researcher employed descriptive literature review and theoretical framework. The study is guided by two theories of adolescent human developmental transition from childhood to adulthood by Freud (1935) and Erick Erickson(1963). The researcher has identified that there are gaps in research pertaining to lack of effective sex education to the adolescents offered to the adolescents. This thought has been occasioned by the fact that little has been written and no set curriculums have been agreed upon to teach sex education either by the church and the ministry of education. The study adopts a descriptive survey design. The research site is P.C.E.A, Ngecha Parish. Data was collected using questionnaires, focus group discussion and interview schedules. The study confirmed that Church elders, boys and girls brigade teachers and youth leaders are not well equipped to teach sex education to the adolescents. Those finding provide information to the church administration and members of the church that in order for them to offer effective sex education to the adolescents there is a need to train and equip sex educators in the church. The study also found out that abstinence is highly emphasized whereas sex education encompass many other topics. The study revealed that discussion, question /answer ,debate and use of teaching materials are the best methods to use while teaching sex education. The study also revealed that little time is allocated and that adolescents tend to hide information that pertains to their sexuality and prefer sharing it with their peers. The study recommends that the church to allocate more time and quality time to the programmes, this should be in the forums of retreat, seminars, rite of passage programmes ,catechism classes and in clubs. Church leaders and members of the church should not shy off while addressing sexuality and should be good role models. The church needs to nurture good communication skills between the adolescents and the parents to allow free discussions

Keywords: Sex Education, Sexuality, Adolescent.

INTRODUCTION

Sexuality is a one of the most important facets of human life and without it we would not have been born and the human race would have died out .Apart from fulfilling this biological functions of reproduction issues to do with sexuality has off late become a pervasive source of pleasure not only to the married but also to the unmarried .Since human being sature their lives with sexual thoughts ,feelings and sexual activities our society has today in turn been updating us with erotic materials via movies ,televisions ,magazines and mobile phones .Christians parents have had an assumption that adolescents are safe because of the faith they profess ,hence relying on the church to address this issue, which on the other hand the church has not fully addressed the issue of sex education.

The controversies that surround sex education in Kenya and the world at large have made this subject to be treated with great ambivalence .In Kenya the ministry of education has integrated subjects such as Aids curriculum in subject at schools, but then there is no specific time set aside for this programme to take place, While in the church there are forums that sex education can be taught, unfortunately the church is ill equipped and not fully prepared to handle sex education programmes .

A research done by UNESCO (2009) indicated that sex education is an approach that recognizes and promotes human rights ,impacts knowledge ,values and skills necessary for HIV prevention and promotes gender equality . The research also recommended that sex education is scientifically accurate culturally acceptable and age appropriate as well as gender –sensitive .The importance of sex education is that it would impact life skills that can provide adolescents with information ,knowledge ,skills and efficacy to make informed decisions about the adolescents sexuality and lifestyle .The research also pointed that sex education can effectively delay sex among the young people ,decrease rates sexual activities among the adolescents and also increase on knowledge about sexual behaviours and its consequences .It further proposed that sex education can help teenagers reduce risking themselves from those teenagers who are sexually active .therefore with this significant role played by sex education ,then curbing problems of sexuality among the adolescents will not escalate and in any case it will be contained .

According to (Githiga ,2009:12)states that the traditional school trained women in such a way that they could not sell themselves ,compared to the contemporary African females who are selling themselves to the tourists .The national Aids Control council estimated that over 435,225 adolescents aged between 10-19 years are Hiv positive ,while another 119,899 have the virus and at least 195,299 adolescents are on Anti –retroviral treatments and another 315,000 are in need . In a survey carried in Kenya by (Kenya Aids Response progress Report ,2016) it indicates that drastic difference in Hiv prevalence between 15-19 years and 20-24 years old where many tragedies have resulted from sexual relationship among the adolescents .(Adwalpalker,2005;20) states that with the rate of these tragedies befalling the adolescents today is due to the fact that adolescents are engaging in risky sexual behaviours hence the need to have sex education research as timely and relevant .(Mugambi ,1976;96) states that the church should liberate humankind on the social ,political and economical plane which would lead the adolescents to the salvation of eschatological plane. Adolesents sexual risky sexual behaviour being a major threat to the family in Kenya ,then the church has a mission to educate adolescents on their sexuality which has been neglected .The church also needs to supplement the sex education that used to be given to the adolescents during the initiation period .

Despite the church teaching little about sex education, having no well trained sex educators and little time being allocated and having well structured curriculum. Many teenagers have continued to engage and indulge in risky sexual behaviours. This research was meant to show that if sex education is effectively and efficiently taught in the church then it would help the adolescents not engaging in risky sexual behaviours and also correct the notion of how sex education has been depicted by previous studies.

Church teaching on adolescent sexuality

According to the father of psychoanalysis Freud about the human developmental stages, human beings transit from one stage to another, adolescents' stage is the transition from childhood to adulthood, where an individual must establish a sense of personal identity to avoid dangers of role diffusion and role confusion. This implies that an individual has to make an assessment of his or her own and how he or she desires to use them in life.

(Hocking, 1992;139) urges that sex involves romance, physical contacts like hugging, fondling and showing signs of affections. It is at this stage of adolescents that they seek identity which makes them interact and make friends out of peer pressure which influences them and sometimes finds or makes them cohabite. This kind of behaviour is not allowed by the church as the central concept of the church towards sexuality is chastity which many adolescents have not been to hold. The Bible from the book of (Galatians 5:12) encourages individuals to develop self-control discipline their mind as this would encourage delaying sexual fulfilments until marriage, which enriches and strengthens the marriage relationship.

(Mohler, 2004;301). Teaches about the biblical pattern on human sexuality which proposes that God created man and woman in His own image and it is in this case then that human being need to contrast and complementarily between a man and woman which reveals that gender is part of the goodness of God's creation, thus sex outside marriage is sin before God and has negative consequences (2 Samuel 13). Mohler also reports that the gift of sexuality as presented in the word of God is within the context of marital covenant. All other forms of extra-marital sexual activity are strongly condemned such as fornication, homosexuality and lesbianism. Sex education is good for the adolescents to read and understand and the church at Ngecha P.C.E.A Parish has all the facilities and avenues to teach. (Johnson, 2005;49) warns that Christians adolescents should be very careful on how they express their emotional intimacy, such intimacies could have a tendency to desensitize one towards the dangers of becoming closer and more vulnerable. He also proposes that Christians should avoid guiding and counselling boys and girls in a way that would promote an emotional dependency or sense of affection. The support system of sex education is supposed and meant to teach and guide the adolescents through the process of maturation.

Baptist church ministries address this common issue affecting the Christian adolescent. The church has adopted an intensive discipleship and rehabilitation programme for young people who are going through challenges that come from sexual pervasions, while in the Hope Guest ministries (2012) the church teaches sex education with an aim of helping the adolescents transform their attitude towards sexuality as many are wrestling with sexuality issues due to lack of proper guidance and information. Adolescents need this information to help them not become the prey of sex abuse. If sex education is a problem then sex education is the solution, in the midst of the sexual upheaval among the adolescents then its quite clear then that new sexual revolution has and have been a challenge more than the past. This is a wakeup call to the parents, clergy, care givers to give adolescents an opportunity and listen to them. The purpose of the study was to emphasis on the importance of effective sex education to the adolescents in P.C.E.A Ngecha parish and to the adolescents at large. This study was guided by three objectives.

- I) to access the effectiveness of sex education in P.C.E.A Ngecha parish .
- (ii) to establish adolescents response towards sex education programmes in P.C.E.A Ngecha
- (iii) to develop appropriate strategies that the church can use in teaching sex education to the adolescents .

Research Methodology

The study employed the descriptive survey design with both the qualitative and quantitative design .This method was selected because it describes the behaviour of a particular population in a systematic and accurate way by use of questionnaire ,group discussion and interview schedules .The study was conducted at P.C.E.A Ngecha parish which has three local churches namely Mother church,Thingati and Gitangu .Ngecha parish is in Limuru sub –county ,Kiambu county .The location of the study was convenient because it encompasses many adolescents who are members of the P.C.E.A church which happens to be the dominate church within this place .The target population was adolescents ,parents and church leaders who are members of P.C.E.A Ngecha parish .The total number of adolescents both boys and girls is approximately six hundred ,however the study focused more on the eighty one which were drawn from the three congregations.

The sampling design was random and purposive .The sample units were selected randomly from the adolescents who are members of boys and girls brigade but the researcher ensured that the sample units was inclusive of representatives from each congregation ,gender was also considered to ensure representation of both male and female .Data for the study was collected from adolescents through open and closed ended questionnaires ,use of group discussions and interview guide that were developed by the researcher .The questionnaires allowed the adolescents to give their objectives on P.C.E.A adolescents sex education and on the way it affects their sex life .While in the focus group discussion it was used to get the adolescents general knowledge on sex education and the way it affected their morality .The interview guide were used to get information from the church elders and departmental leaders this was done so that they could report what they thought influenced the adolescents in engaging into risky sexual behaviours despite the church teaching sex education .The total number of church leaders were 19 and 30 P.C.M.F members who were interviewed .

The validity and reliability in this case implied how well the measuring instrument in the study fills the demand to measure what it is meant to measure .The validity of the instrument was then activated through consultation with the church leaders .If the researcher would have poor memory which would affect the validity of the study then the researcher would take notes during the interview which then would be compiled and transformed into a precious information .The researcher observed and considered the ethics needed and one of the key elements in the field of counselling is confidentiality .The researcher obtained permission from St Paul’s university ,the Parish Minister Ngecha parish ,local church chairpersons and other departmental leaders in Boys and Girls brigade , youth leaders and parents .

Participants were strictly requested not to indicate their names in the questionnaires and assurance was given that the information gotten was purposely for the research and not for any other purpose. The researcher was assisted by two research assistants who assisted in issuing the questionnaires to the adolescents .Prior to the meetings the assistants would arrange scheduled meeting to save on time and smooth running of the research. The data was coded and analyzed with the aid of statistical package foe social science (SPSS), Due to the nature of the data generated by the study, descriptive statistics was used in the analysis .The

responses were quantified and expressed in form of frequencies and percentages which were used in addressing the research questions.

Results and Discussions

The study's objective was met to get information from church leaders and adolescents opinions on how effective sex education would be, if more emphasis is put on the adolescents church programmes and if the church would allocate more time in addressing sexuality issues.

Sex Education among the adolescent in P.C.E.A Ngecha Parish

The data on how sex education was taught was collected from the adolescents' opinion and how they would wish it be taught. The same information was collected from the church administration and the members of the Presbyterian Church men fellowship.

Adolescents Opinion Response towards Sex Education

The researcher issued 81 questionnaires to the adolescents who are members of the Boys and Girls Brigade at PCEA Ngecha Parish within three local congregations namely P.C.E.A Mother -church, Gitangu and Thingati church. Through the focus group discussion and questionnaire, information was collected on adolescents response in relation to sex education programmes. The researcher been assisted by his assistant interviewed 40 boys and 41 girls in the Boys and Girls Brigade (Adolescents)

The following table shows adolescents age and their level of education

TABLE 1: P.C.E.A NGECHA PARISH AGE DISTRIBUTION.

Age	Class	Male	Female	Total
0-12	8	10	11	21
13-15	Form 1	5	6	11
15-16	Form 2	10	12	22
16-17	Form 3-4	9	8	17
17-18	College students	6	4	10
TOTAL		40	41	81

From the table above, the researcher interviewed more secondary school adolescents than primary school. A total of 21 adolescents were interviewed from primary school compared to 39 who are in secondary schools and 10 from college. A total of 40 boys and 41 girls were interviewed.

When the adolescents were asked what the term sex meant to them, 60% reported that it meant gender and 20% said that it depended on the context it was referred to. This then meant that for the church to teach sex education to the adolescents, it has to clearly interpret and define the word to them. Failure to do that then the adolescent will have a wrong notion of what sex is.

According to the adolescent who were interviewed 78 out of 81 reported that they knew a few of adolescents who were of their age were engaging in risky sexual behaviours. Only few girls who were aged 12 and a few boys aged 14 reported that they did know any of the adolescents engaging in risky sexual behaviours. Out of the 81 adolescents who filled the questionnaire, only one adolescent indicated that the age at which the adolescent start their

sexual debate. 98% of the adolescents indicated that at by the age of 16 years chances are they have boyfriends and girlfriends.

According to Kipke et.al (1990;100) proposes that teenagers require contemporary information and skills to form a clear knowledge based on the complexity and pressure filled and health related decisions. Therefore, this is a call from P.C.E.A Ngecha parish to responsibly deal with factors that negatively influences the adolescent morality like social media, advertisement, magazines and peer pressure and on how the adolescents can keep themselves pure and from getting wrong and misleading information about sexuality.

Once the adolescent are educated and awareness created to them on issues to do with sexuality then the adolescents will be able to stand and make right decision even as they grow up. When the adolescent were asked what makes the adolescents engage in sexual relationship, 75% reported that adolescent engage in risky sexual behaviours because of lack of proper guidance, lack or little sexuality information, while 20% said that it was as a result of curiosity, peer pressure and 5% indicated that culture and socialization influence their sexual behaviour hence adolescent sexuality should not be underrated or ignored.

The church needs to give proper guidance to the adolescents, as they are exposed to wrong and misleading information on sexuality .Moreover they are getting wrong information from wrong source and this notion is leading them in the wrong direction .From the book of (Proverbs 22: 6) the emphasis is to train up the child in way he should go; when old, he will not depart from it.

Out of the 81 adolescent interviewed, 91% expressed that they were freely willing to discuss sex related issues with friends and peers more than anyone else. i.e. their parents and in the church.

According to Mukolwe (2012;112),states that the adolescents prefer discussing sexuality issues with friends as they engage each other in forums to discuss and express their individual experiences. A few adolescents reported that they feared to discuss such topic with parents in fear they might be misjudged of being immoral or punished.

They also reported that the church does not allow them room for discussion or interaction and this has affected them on how they interpret sexuality or how they have been socialized by the church in terms of sexual aspects. They proposed that if they were properly socialized, then sex education would be relevant and easy to handle. Fear hinders the adolescents from opening up to the parents or church leaders on issues of sexuality.90 % of the adolescents reported that sex educators should be trained as they would understand them better.

As the adolescents transit from childhood to adulthood, they are supposed to make informed and right personal choices on what to do with their sexuality. With the controversies in the church and the government on sex education .It is the mandate of the church within which the church has authority and that the church should be consent in advising the government and other stakeholders on importance of sex education. Both the church and government should be concerned by the facts that adolescents are facing challenges on how to handle their sexuality.

The P.C.E.A church in Ngecha parish leadership should realize that adolescents/youths are part of the congregation and should not leave them alone struggling with issues of sexuality

and yet it is in a position to assist. Consequently, the adolescents reported that preaching is not enough for them and proposed that other strategies should be adopted, such strategies should be discussion, dialogue, question/answer and use of teaching materials which was not usually done.

The adolescents indicated their dire need to know what sex is, its effect, its consequences, appropriate age to engage in safe sex. This then was an indicator that many adolescents are wrestling with many unanswered questions in their mind concerning sexuality issues. It is at this stage of adolescent that sexual activities begin to occur and if such activities are left unattended to turn to be “risky”. These risky activities are characterized by school dropouts, unsafe abortions, unwanted pregnancies, acquiring sexually transmitted diseases, early marriages, poverty, shame and guilt conscience, prostitution, trauma if one was ever raped and spread of HIV/AIDS.

According to Kangara,(2007:8),teenagers in the church are at risk of choosing to do that which then puts them at a risk because they lack or have little guidance on their sexuality. All the 81 adolescents agreed that they were not free to discuss sexuality issues within the church. They were not free because they regarded it as a private matter. Both the boys and girls commented that they did openly discuss sexuality issues within the church and at home due to lack of enough time, while 78 out of the 81 adolescents suggested that the church was in a position to teach sex education but it lacked qualified personnel to teach sexual matters. While 30 out of the 41 female adolescents reported that they feared expressing themselves as they might be perceived as immoral. The adolescents also reported that their church leaders do not discuss freely matters of sexuality with them because they shy as some are victims of having had children out of the wed lock. Therefore, when the church does not apply other proposed strategies of addressing sexuality well with the adolescents, then teaching sexuality does not begin well in their lives.

According to Stafford,(1993 ;103),explains that Christian adolescents should know about their sexuality and that sex outside marriage is a serious sin against God and that the place of sex is in marriage; Abstinence is encouraged because it assumes freedom from HIV/AIDS and other Sexually Transmitted Diseases and would prevent unwanted pregnancies and the psychological problems of guilt and shame. Stafford adds that adolescents should choose their friends wisely and those whom they choose should have their moral values upright. If they would associate with friends who are sexually active chances are then that they will follow suit or imitate their behaviours in order to maintain that relationship.

Hope Guest ministries(2012;50),states that frequent bible fellowship, prayers, participation on sacraments, retreats, seminars and workshops are important in the lives of an adolescent as it forms a close relationship with Christ and such encourages the adolescents not to engage in risky sexual behaviours. According to Stafford,(1993;234),notes that chastity is a reality and it is attainable if the adolescents are going to be brought up with this knowledge, then the adolescents would be motivated to make right decisions concerning their sexuality. Chastity can be made a reality in P.C.E.A Ngecha parish through adolescents sex education.

The adolescents of P.C.E.A Ngecha agreed that they are programmes in the church offering sex education. They noted that there are programmes such as social education, catechism classes, rites of passage and seminars taking place but they are not taken seriously and also the time allocated is limited. The adolescents reported that such classes taught them about handling peer pressure,sexuality, human development, self-esteem and decision making.

They also pointed out that sex education in Ngecha parish does not adequately prepare them well to handle sex life.

The finding indicates that when an adolescent gets pregnant, she runs away from the church in fear of public humiliation and admonishment. When an adolescent finds herself in such a state, many at times they face excursion even without having known fully what to do with sexuality issues. (Acts 17: 22-28) the church has moral authority and knowledge of the word of God which is sufficient to provide answers to all difficult questions and perplexing problems. The bible has a lot of wisdom to the church to handle such perplexing and the difficult questions that have not been answered. (Matthew 28: 18-20 and Psalm 119: 97-104) the church is given the authority to teach and therefore, the church needs to take up the challenge and help the adolescents uphold chastity as a value.

90 percent of the adolescents interviewed agreed that there is high teenage pregnancy in the church, while 75% of them reported that there some adolescents in the church who have contracted HIV/AIDS. This then explains that there are factors that are influencing the adolescents engage in risky sexual behaviours in Ngecha.

According to Kangara (2007:8), she reported that despite the civilization and modernization that has occurred, religious institutions and in this case the church has continued to celebrate the eve of chastity and sexual conservatism. In this era of sexual freedom, many churches are still lacking proper implementation of sex education programmes that could guide and assist the adolescent to survive in the current global sex culture. Apparently the society is looking at the church to mould the adolescents in this journey.

Opinions of P.C.E.A Ngecha Parish Leadership towards Adolescents Sex Education

In the interview with the Parish Minister, church elders and the youth leaders; the researcher discovered that the adolescents have activities such as music and drama festivals, youth rallies, seminars, youth camps, bible trivia, mission work, catechism classes and rites of passage programme and in these activities the boys and girls brigade children normally have bible questions (bible trivia) they also reported that they have discussions with other brigadiers from other congregations on sex education and relationships though not quite often. In their discussion emphasis was on the abstinence only and keeping away from members of opposite sex in order to avoid getting into risky sexual temptations. The church in many cases teaches on careers and education guidance between ages 12-19 years, it was noted the church discouraged girl-boy relationship, unless in courtship and the reason for this discouragement is because most of the boys and girls misinterpret them to mean a person is engaging in sexual intercourse. Therefore, the church has a big role to bring up the adolescents and teenagers to understand what the boy/girl relation entails.

92 percent of the church leaders interviewed attributed strict parents, soap operas, magazines, immoral environment and poverty as factors contributing to irresponsible sexual behaviours among the adolescents. While 35 percent of the adolescents reported that they are also to blame for their wrong decisions as they normally choose what to do whether wrong or right without minding the outcome. Even when the church sees the adolescents risking their life in risky sexual behaviours, the church has put little effort in addressing sexual problems with little devotion, consistency.

I remember one P.C.M.F member asking whether it is wrong for a teenager to have a boyfriend as his friend (a question that was asked by his daughter). In this case, if the adolescents are properly guided on sexuality, then such fears would not arise among.

The church does not teach the adolescents on the use condoms and contraceptives and in case it does much is not given because it is assumed it is unethical to do that and against the biblical teaching. In any case the church teaches that such topics is for married people, whereas there are advertisements of male condoms in the radios, televisions and on bill boards this was reported by 20 boys and 26 girls.

The P.C.EA church in Ngecha parish and the entire church needs sex education information that would keep the adolescents sexually pure until marriage.

According to Sikron et.al,(2003;98),states that teenagers are not taught on how to deal with peers who normally puts pressure on them into having sex before they are ready. It is at this stage that many of the adolescents are in a state of having abstract thinking and reasoning and many of them do not have strong cognition of central facts about sexuality. Adolescents are normally forced into having sex with opposite sex because no one had taught them how to deal with this kind of pressure of saying “NO” to sex.

The Parish Minister reported that when a teenager gets pregnant, they are treated harshly and are seen as sinners and a disgrace to the church. The end result is that they feel withdrawn from the church and as the time goes they disappear from the church; in many instances they have been referred to as sinners. The Parish Minister in Ngecha Parish reported that “currently we are not letting them out of the church, but the church is accepting them to undergo catechism classes where they will be counselled and re –admitted to the church. The 24 church elder reported that in case there was a report of an adolescent who was pregnant, the person is temporarily stopped from serving the church and most of them end up running away from the church because of guilt and shame, One other elder reported that if they the teenagers are not discovered to be pregnant they carry abortion and remain in the church for lack of evidence.

According to Hodzia,(2002; 267),observes that for the church to win the teenagers there is a need for new strategies of instilling virtues without the features of old legalism. He also states that giving sex education to the adolescents is as important as training discipline.

The boys and girls brigade officers reported that they had handled several cases where girls had been impregnated and their fathers chased them away from home. Then the mother defended her daughter and reported the matter to the boys and girls brigade officers who took her for counselling. Later, the boys and girls brigade department adopted her and sponsored her studies where she obtained a very good grade in her K.C.S.E exam. This then is awake up call for the P.C.E.A church in Ngecha parish to establish why the teenager’s sexuality issues are that alarming.

P.C.M.F Perception on Adolescents Sex Education

A total of 30 P.C.M.F members were interviewed. 24 out of 30 reported that it was a bit difficult to know whether there is a boy-girl relationship or not among the teenagers and this was because of the advancement of technology use of mobile phones, where most of them have influenced them positively and also negatively. Most of them would deny being in any

relationship. This made it difficult for the P.C.M.F members to establish whether they were in any relationship and the feeling was that the teenagers were stubborn.

The teenagers would fail to share openly their views on sexuality because they have not been socialized to do so either in the church or even by the culture. The P.C.M.F members reported that it is difficult for them and parents to teach sexuality to their children.

One of the P.C.M.F member reported that the adolescent only show interest of sexuality issue when it is talked or taught, while others would remain silent and others do not want to participate in those discussions. The P.C.M.F respondents from the three churches agreed that most of them fear teaching sexuality to their teenagers because they are not good role models. 90% of the P.C.M.F members reported that the teenagers ask questions that were difficult to answer and that the teen at times would refuse to open up and others felt shy while discussing sexuality matters. This was a confirmation of what Juwon.A (2003), reported that sexuality issues among the teenagers exists alongside silence and secrecy and more often the illicit of feeling the shame and embarrassment rather than joy. This is the reason as to why the teenager would commit abortion, acquire sexually transmitted diseases. They also recommended that they have an opportunity to teach sex education to the adolescents if they have qualified and trained personnel.

TABLE 2: Adolescents Source of Sex Education in Percentage

Source of learning	Adolescents
Peers	45%
Church	15%
Media	35%
Others	5%
Total	100%

Challenges Faced by P.C.E.A Ngecha Parish in Teaching Sex Education to the Adolescents

The researcher conducted interviews with the Parish Minister, Church elders and other departmental leaders who helped in evaluating the challenges; the P.C.E.A church in Ngecha parish is facing in addressing sex education. The challenges are as follows;

Challenges of sex education among the adolescents

The P.C.E.A church encounters some challenges when teaching sex education and the issue of sexuality have been associated with triggering sensitive and suspicion on the teenagers. As indicated earlier the teenagers are known to be shy while discussing sexual issues with adults. 80 out of the 90 church leaders interviewed reported that issues of relationships are personal. Because of fear of been misjudged and curiosity young people use condoms and contraceptives secretly and in some instances cases of pregnancy may not be rare to notice. The church should learn that some teenagers may choose not to engage in sexual activity in response to the faith they believe in.

The Parish Minister and Church Elders sited that lack of enough time was an issue of concern. The African culture was also a challenge as there are some African words used in sexuality that are a bit difficult to mention in public and more so to young people by older people. The church leaders and departmental leaders said that they would allow a trained person to conduct sex education to their teenagers as long as they conformed to their faith.

The Parish Minister, church Elders and departmental leaders interviewed noted that the church is silent on contraceptives and condoms but on regular bases they normally invite nurses and social workers to talk to the teenagers on HIV/AIDS and ABC lifestyle and the emphasis mostly been on abstinence. The church in Ngecha parish has a wealthy of professional people who can teach sex education to the teenagers so that they can build and develop into maturity.

Educators of Sex Education

The research indicates that those people who handle the adolescents are not trained on issues of sexuality. The P.C.M.F members and other leaders expressed that they are not well trained to handle adolescent sexuality. The Elders of the church and youth leaders are not trained theologically but are elected and appointed to hold offices due to their age and commitment to the church. Hence, they teach what they think the teenager understand education is. Out of the 60 church leaders i.e. Parish Minister, church Elders and youth leaders interviewed on 30% were trained in workshops, while 70% were not trained.

Sex Education Curriculum

There is no set curriculum for the church to follow when teaching sex education. 60 out of the 81 adolescents reported that the Elders and group leaders usually asks them to write questions on papers from where they will be able to address sexuality issues and would also decide on which topics to teach and which not to teach.

Lack of adequate sex education materials makes them to struggle with the teaching. Further, the church has no resource centre for sex education/ teaching materials. The findings also indicated that it is very difficult to teach sex education without teaching materials and all round curriculums if sex education is to be effective in P.C.E.A Ngecha Parish.

Summary

The research analyzed the effectiveness of sex education among the adolescents within P.C.E.A Ngecha parish and the way it affected the adolescent sexual behaviour within the church. The researcher discovered that the church in Ngecha has sex education programmes, but the church does not effectively and efficiently emphasis on the programme as required. The reasons as to why the adolescents engage in risky sexual behaviours are because of lack of proper guidance and peer pressure influence.

The church does not allocate enough time for the teenagers to be taught sex education which in most cases is seen as unholy and unethical .The church leaders and departmental leaders reported that it is still a challenge for them to teach about contraceptives and condoms use because they think it is immoral for them to teach the adolescents. The adolescents are not normally available for consistent teaching. Further the church needs more formulated and well written sex education curriculum. Lack of adequate sex education materials and trained personnel on teenager sexuality are some of the challenges facing the church in Ngecha Parish. There is a need for the P.C.E.A Ngecha parish to put in place measure and strategies that will adequately address sex education among the adolescents.

CONCLUSION AND RECOMMENDATIONS

Adolescents in the church are wrestling with sexuality issues and many of them have nowhere else safe to turn to for right information. The information gathered indicated that 85% of the adolescents interviewed agreed that there are many teens in the church who

engages in risky sexual relationships, while 75% reported that these adolescents engage in sexual relationship because of lack of proper guidance and counselling.

The researcher found that the adolescents have other sources of getting sex information when the church fails to offer effective information. The church has many forums of teaching and such forums include music and drama festivals, catechism classes, games, retreats and workshops, seminars, rite of passages and in camps. The study revealed that topics of condoms and contraceptives are not taught to the adolescents and the study also revealed that for sex education to be more effective in the church, more time and consistency need to be emphasized.

It was noted that the church does not have trained sex educators hence leaving them unequipped for the task. The study found out they are no teaching materials used when teaching and they proposed of their great importance. The researcher proposes the following recommendations, the church to initiate and develop more programmes like rite of passage whereby in every rite of passage whatever the age there is asset of sex education programme and topics suitable for that age. Discussions of sexuality should be part of starting an open talk with a child where such discussions should be expressed with honesty and open communication be exercised between the church leadership, parents and children themselves. The church should engage itself in sexuality discussions and especially from the children department and this would be ascertained that they are getting right and correct information which will protect children from sexual risky behaviours as they mature up.

The study also recommends that sex education be handed and taught by trained and qualified personnel hence the church needs to train and equip more teachers. Sex education should be interactive to ensure there is good rapport between the learner and educators. It should be taught consistently and comprehensively. Sex education should aim at inspiring the adolescent on making right decisions on how adolescents should relate with members of opposite sex and by so doing they will be in a position to gain self-esteem and act responsibly. The church should not relent on finding out what influences the adolescents into this deviant behaviours despite the effort by the church to teach sex education and addressing the matter. The church should also endeavour to play its role in ensuring that the adolescents understand that sexuality is a God given gift and that sex should not be demystified.

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