

CONTEMPORARY VALUE OF CHASTITY AND FAMILY INSTITUTION
AMONG THE SEVENTH-DAY ADVENTISTS FAITHFUL IN NYAMIRA,
KENYA

MARGARET MORAA NYAKINA

A Thesis Submitted in Fulfilment of the Requirements for the Award of the Degree
of

DOCTOR OF PHILOSOPHY IN RELIGION

Department of Social Sciences

SCHOOL OF EDUCATION, HUMANITIES AND SOCIAL SCIENCES

JARAMOGI OGINGA ODINGA UNIVERSITY OF SCIENCE AND
TECHNOLOGY

Copyright, 2022

DECLARATION AND APPROVAL

Declaration

This thesis is my original work and has not been presented for an award of a diploma or conferment of degree in any other university or institution.

Signature:.....Date:.....

Margaret Moraa Nyakina
Z161/4338/2013

Approval

This thesis has been submitted with our approval as the university supervisors:



Signature:

Date: 03/10/2022

Dr. David J. Ndegwah (PhD),
Senior Lecturer,
School of Education, Humanities and Social Sciences,
Jaramogi Oginga Odinga University of Science and Technology.

Signature:.....Date:.....

Dr. Charles A. Otieno (PhD),
Senior Lecturer,
School of Education, Humanities and Social Sciences,
Jaramogi Oginga Odinga University of Science and Technology.

DEDICATION

I dedicate this thesis to my spouse Alfred Asanyo, our children; Lily, Diack, Dephus, Derrick and Domark, together with grandchildren; Navile (Maisiba junior), Kate (Rebeccah Junior), twin Nyaboke (Barongo) and Nyakambi Junior in instigation to similar trend.

Also I dedicate this thesis in appreciation to my late father–James Nyakina, late mum–Rebeccah Nyakambi and late father-in-law–Barnabus Maisiba. They exhibited positivity to scheduled higher education and their blessings were abundantly workable on me.

ACKNOWLEDGEMENTS

I sincerely glorify our Almighty God for successful academic expedition to this level. I extend my sincere credit to JOOUST Post graduate school for granting ago forward to assemble data. I am also indebted to my supervisors: Dr. David J. Ndegwah and Dr. Charles Otieno for guidance to completion of the thesis. The lecturers of Jaramogi Oginga Odinga University of Science and Technology who spared their time to read and critique this thesis right from its proposal level cannot be left out.

In the spirit of necessary recognition to other academicians, there is also a category of those colleagues whose contributions to accomplishment of this thesis writing may lack plain language of expression herein as I appreciate them; Utmost is Prof. Omboto of Moi University, Prof. Okemwa of Eldoret University and Dr. Ratemo of Kisii University.

My gratitude is extended to the Seventh-day Adventist (SDA) members in Nyamira who accepted to enrich this thesis by willing-fully responding to the questionnaires. I also appreciate key informants and Focus Group Discussion (FGD) participants who readily responded to demands of the survey. Also, I appreciate those who assisted in distributing the questionnaires to respective respondents.

I sincerely extend my gratitude to other relevant bodies for granting permission to go ahead for data collection. I cannot hesitate to recognize the physical planning office of Nyamira for enabling the access to maps that were necessary for the study.

Lastly, gratitude goes to siblings, son in-law-Baraza and daughter in-laws-Everlyne & Sharon, whose indispensable input through word of encouragement or moral support cannot be ignored. Their immeasurable and valuable assistance with inspiration gave me impetus to move forward. Indeed, the list of those whose contributions made it a success to this thesis inscription is infinite.

May God abundantly bless all individuals that added value to this thesis writing and completion.

ABSTRACT

This study focuses on the contemporary value of chastity on family among Seventhday Adventist [SDA] faithful in Nyamira County, Kenya. Sexual values such as chastity are societal moral standards, considered crucial in issues related to sexual behaviour and maintaining family stability. Some traditional societies value virginity and reward a girl who preserves it until marriage, and remain faithful after marriage, as men are expected to uphold self-discipline. Similarly, Christian communities are expected to live sexual scriptural principles. Each community deals with chastity issues in form of taboos and punishments for deviants. The value of chastity afforded lot of weight both in traditional and Christian realms as proven in this study has lost the credential it deserves in contemporary culture. Studies reveal failure to observe principal sexual values, has affected a great number of families globally and locally. This has led to devastating consequences on family unit including; HIV & Aids, early pregnancies, separation and divorce. Modern moral liberalism has left conventional family of man and woman an overwhelmed institution, with lot of upheavals. The core concern is value of chastity noteworthy for family stability and regulation of sexual conducts is not regarded even among some SDA adherents. This necessitated this survey to assess SDA responses to contemporary value of chastity on family. The study determines value of chastity on family institution amid SDA faithful in Nyamira at technological era. The study evaluates ways SDAs respond to indicators of contemporary value of chastity on family, analyses influence of technology on value of chastity among SDA faithful and explores SDAs faithful conceptualization on changing value of chastity in Nyamira. The survey adopts Utilitarian Ethical Theory propounded by Bentham and expounded by Mill because it suites the concept studied which is equally an ethical issue. It is assumed moral lax aggravated by technological influence is set back in observing value of chastity. The study has employed quantitative and qualitative research methods within a descriptive survey approach. The Sample was obtained through both purposive and cluster random sampling from population of 144,507 of SDA adherents in Nyamira conference within Nyamira. The sample size was 384 of which 375 lay members responded to questionnaires and 9 purposively selected leaders were interviewed. Questionnaires, interview schedules, and Focus Group Discussions [FGDs] were used in data assemblage. Reliability and validity of research instruments was determined through pilot study. Descriptive statistics was utilized for analysis of quantitative data whereas theme analysis for qualitative data. Findings depicts, SDAs faithful were not silent towards curbing challenges interlinked with nonconformity to value of chastity in modernity, but not to anticipations because sexual ills are reportedly rampant. The study also reveals technology has great influence on value of chastity. The situation was threatening to SDA family, and adherents continued to condemn evils related to defiance of chastity. However, they have no option other than accommodating certain related changes in transformed society. Given the future of the society is determined by stability of family unit, recommendations of study would help policy makers construct a culture on sexual value and lastly advance the field of sexual ethics within Christian family and entire society. It was therefore found necessary to preserve traditional and Christian tenets allied with chastity to help regulate societal moral standards for viable family. The study suggests for further and intensive study by interested scholars and Christian bodies on the same concept within and beyond the Christian community in Kenya to establish ideal approaches to curb contemporary value of chastity.

TABLE OF CONTENTS

DECLARATION AND APPROVAL	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS	iv
ABSTRACT.....	v
TABLE OF CONTENT	vi
LIST OF FIGURES.....	xi
LIST OF TABLES.....	xii
ABBREVIATIONS AND ACRONYMS.....	xiii
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	7
1.3 Purpose of the Study	8
1.4 Objectives of the Study	8
1.5 Research Questions	8
1.6 Significance.....	8
1.7 Scope of the Study	9
1.8 Limitations	10
1.9 Assumptions	10
1.10 Operational definitions.....	11
CHAPTERTWO: LITERATURE REVIEW	12
2.1 Introduction	12
2.2 Ways SDA Faithful Respond to Indicators of Contemporary Value of Chastity...12	
2.2.1 Insight to the Concept of Chastity	12
2.2.2 Indicators and Response to Contemporary Value of Chastity	15
2.2.2.1 Premarital Sex.....	16
2.2.2.2 Extramarital Sex	17
2.2.2.3 Divorce and Separation.....	21
2.2.2.4 Sexually Transmitted Diseases.....	24

2.2.2.5 Early Pregnancy.....	27
2.2.2.6 Physical Assaults and Deaths.....	30
2.2.2.7 Other Indicators.....	32
2.3. Influence of Technology on the Family Value of Chastity.....	34
2.3.1. Television.....	39
2.3.2 Computer.....	40
2.3.3 Mobile Phones.....	43
2.4 Conceptualization of the Changing Value of Chastity.....	45
2.5 Theoretical Framework.....	55
2.6 Conclusion.....	59
CHAPTER THREE: RESEARCH METHODOLOGY....	60
3.1 Introduction	60
3.2 Study Area	60
3.3 Research Design.....	60
3.4 Target Population	61
3.5 Sampling Procedures and Sample Size	62
3.6 Research Instruments	64
3.6.1 Questionnaires	64
3.6.2 Interview Schedule	65
3.6.3 Focus Group Discussions (FGDs).....	66
3.6.4 Observation.....	67
3.7 Piloting	67
3.7.1 Reliability	68
3.7.2 Validity	69
3.8 Data Collection Procedure	70
3.9 Data Analysis and Presentation	71
3.10 Ethical Considerations	72
CHAPTER FOUR: DATA COMPILITION, ANALYSIS AND PRESENTATION	73
4.1 Introduction	73

4.2 Demography Rate of the Respondents	73
4.3 Response to Indicators of the Value of Chastity	77
4.3.1 Indicators of the Value of Chastity Amongst SDA Faithful	77
4.3.1.1 Cohabitation, Divorce and Separation as a Reflection of Value of Chastity.....	78
4.3.1.2 Premarital Sex, Infidelity, Promiscuity and Other Sexual Indecency.....	81
4.3.1.3 Early Pregnancy, Abortion, Illegitimate Children and Single Motherhood....	91
4.3.1.4 Injuries and Deaths, Child-headed Families, School Dropouts, Children- Behavioral Complications, and Psychological Trauma	96
4.3.1.5 Bachelor-Spinsters in Skimpy Dressing, and Prostitution,,,,,,.....	102
4.3.2 SDA Response to the Indicators of the Contemporary Value of Chastity.....	108
4.3.3 Programs to Address the Aftermaths of the Contemporary Value of Chastity....	111
4.3.3.1 Income Generating Projects for Needy children	112
4.3.3.2 Constructions of Children Homes	113
4.3.3.3 Schools and Training Institutes for Vulnerable Children	114
4.3.3.4 Organizing Mass Campaigns Against Illicit Sexual Intimacy	115
4.3.3.5 Providing Food and Other Basic Needs to Vulnerable Children	115
4.3.3.6 Visiting and Counseling Victims and Perpetrators of Sexual Crimes	116
4.3.3.7 Counseling Sessions for Potential and Actual Marriage Partners	117
4.3.3.8 Support Groups for the Victims of Sexual Crimes.....	119
4.3.3.9 Assistance for HIV/AIDS Infected and Affected Individuals.....	119
4.4 Influence of Technology on the Value of Chastity	121
4.4.1 How Adolescents Acquire Sexual Knowledge	121
4.4.1.1 Acquisition of Sexual Knowledge through Mass Media	121
4.4.1.2 Acquisition of Sexual Knowledge through Peer Group Influence	123
4.4.1.3 Acquisition of Sexual Knowledge through Social Institutions	124
4.4.1.4 Acquisition of Sexual Knowledge through Parents and Elderly People	125
4.4.1.5 Acquisition of Sexual Knowledge through Initiation Rites.....	128
4.4.2 Influence of Technology on SDA Faithful Sexual Behavior in Nyamira.....	130
4.4.3 Most Influential Technological Devices on Sexual Behavior in Nyamira.....	132
4.4.3.1 Television.....	132
4.4.3.2 Smart Phones	133
4.4.3.3 Radios	135
4.4.3.4 Computers	136
4.4.4 Safeguarding the Value of Chastity in Technological Epoch in Nyamira	137
4.4.4.1 Tapping African and Christian Values on Sexuality	137
4.4.4.2 Integration of Sex Education in the School Curriculum	140
4.4.4.3 Youth Workshops and Seminars on Media-aped Sexual Conducts	141
4.4.4.4 Sacredness of Marriage and Sex in the Society	141
4.4.4.5 Protection of Culture Governing Family on Sexual value	143

4.4.4.6 Closely Monitoring of the Students/ Children	143
4.4.4.7 Implementation of SDA Philosophy of Holistic Christian Education	145
4.4.4.8 Policy on Couples to Live Together Despite Job Opportunity	145
4.4.4.9 Regulation of Programs Watched by Children in Mass Media	147
4.5 Conceptualization of the Changing Value of Chastity Amongst SDA Adherents in Nyamira.....	148
4.5.1 The Perpetrators of non-Marital Sex	148
4.5.2 Single Motherhood Resulting from Early Pregnancies	150
4.5.3 HIV/Aids Victims	152
4.5.4 Divorced and Separated Couples	153
4.5.5 Children Born out of Wedlock	155
4.5.6 The Use of Contraceptives	156
4.5.7 Dressing and General Grooming for Church Members	157
4.5.8 Homosexuality, Lesbianism, Rape, Bestiality and Incest	159
4.6 Categories Most Affected by Sexual Permissiveness	161
CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS	163
Introduction.....	163
5.2 Summary of Findings	163
5.2.1 Response to the Indicators of the Value of Chastity in SDA Families	164
5.2.1.1 Indicators of the Contemporary Value of Chastity on Family.....	164
5.2.1.2 Responses to the Indicators of Chastity on Family.....	166
5.2.2 Technological Influence on SDA Family Value of Chastity	167
5.2.3 SDA Perception on the Changing Value of Chastity.....	169
5.3 Conclusion to the Study.....	172
5.4 Recommendations.....	173
5.5 Suggestions for Further Studies.....	174
REFERENCES.....	176
APPENDICES.....	203
APPENDIX 1: POSITION OF NYAMIRA ON THE MAP OF KENYA.....	203
APPENDIX 2: THE MAP OF NYAMIRA.....	204
APPENDIX 3: INDICATOR OF CONTEMPORARY VALUE OF CHASTITY.....	205

APPENDIX 4: MORGAN AND KREJCIE SAMPLE TABLE	206
APPENDIX 5: NY CON DISTRICT CHURCHES PER STATION	207
APPENDIX 6: CONSENT FORM	208
APPENDIX 7: QUESTIONNAIRE	209
APPENDIX 8: INTERVIEW SCHEDULE GUIDELINE FOR LEADERS	214
APPENDIX 9: FGDS GUIDE	215
APPENDIX 10: FGDS GUIDE IN NATIVE LANGUAGE	216
APPENDIX 11: RESEARCH AUTHORIZATION-JOOUST	217
APPENDIX 12: RESEARCH AUTHORIZATION-NACOSTI	218
APPENDIX 13: RESEARCH AUTHORIZATION-COUNTY COMMISSIONER...	219
APPENDIX 14: RESEARCH AUTHORAZATION-COUNTY DIRECTOR OF EDUCATION.....	220
APPENDIX 15: RESEARCH AUTHORIZATION-NYAMIRA CONFERENCE.....	221
APPENDIX 16: RESEARCH CLEARANCE PERMIT	222

LIST OF FIGURES

Figure 4.1 Programs Addressing Indicators of the Value of Chastity.....	109
Figure 4.2 Technological Influences on Sexual Behavior among SDAs.....	130
Figure 4.3 Most Affected Group to Sexual Permissiveness.....	161

LIST OF TABLES

Table 3.1 Case Processing Summary of Validity.....	70
Table 4.1 Demographic Characteristics of SDA Respondents.....	73
Table 4.2 Percentage Indicators of Value of Chastity in Nyamira County.....	78
Table 4.3 Percentage of Programs to Address the Value of Chastity.....	112
Table 4.4 Acquisition of Sexual Knowledge amongst Adolescents.....	121
Table 4.5 Percentage Response on Devices Influential to Sexual Behaviors.....	132
Table 4.6 Percentage Response to Safeguard Chastity in Technological Era.....	137
Table 4.7 Perception of the Changing Value of Chastity	148

ABBREVIATIONS AND ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
AFA	American Family Association
CCC	Catechism of the Catholic Church
CCL	Code of the Canon Law
ELCA	Evangelical Lutheran Church in America
ETR	Evaluation Training Resources
FPSC	Family Policy Social Centre
HAPCO	HIV/Aids Prevention and Control Office
HIV	Human Immuno-Deficiency Virus
KAIS	Kenya Aids Indicator Survey
KBC	Kenya Broadcasting Co-operation
KCS	Kenya Catholic Secretariat
KDHS	Kenya Demographic and Health Survey
KNBS	Kenya National Bureau of Statistics
MOH	Ministry of Health
NASCOP	National AIDS & STI Control Programme
NCCK	National Council Churches of Kenya
NKJV	New King James Version
NGOs	Non-Governmental Organizations
PRC	Pew Research Centre
PSRAI	Princeton Survey Research Associates limited
ReCAPP	Resource Centre for Adolescent Pregnancy Prevention
SGC	Secretariat General Conference
STDs	Sexually Transmitted Diseases
TSC	Teachers service commission
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations Children’s Fund
USAID	United States Agency for International Development

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

This study is concentrated on contemporary value of chastity in the family institution, among SDA adherents in Nyamira County, viewed from the perspective of Christian teaching as well the African traditions. The reality of change in the contemporary state of chastity on family is global (McCaffrey, 2004; Ogwyn, 2002). Chastity is a value that focuses on several values like virginity, fidelity, self-control and purity in thoughts, words and actions. It advocates for sexual conduct of man and woman tolerable to moral standards and guidelines of society or religion (Memling, 2017). As a moal principle, chastity forbids sexual activities before marriage; laying emphasis on absolute fidelity after marriage in the African society (Mbiti, 2015) and SDA church (Nelson, 2016). As a value, fidelity embraces the law against adultery as stated in the bible (Exodus 20:14) which proscribes impurity. However, liberalism has legitimized the misuse of sexuality, which is a taboo in the traditional society (Khamasi & Maina, 2005), and sinful among the SDA adherents. This is because it discards integrity and also entails, profound fullness and perfect prettiness of what it is meant to be chaste (Humphreys, 2014). This characterizes contemporary value of chastity in society, a behaviour that has not exempted SDA adherents as shown in this study. The SDA determination to build the Christian character through prayers and selfless ministry to others that would support them against immoral conducts (Nelson, 2016), has not yielded fruits given sexual ills are reportedly a trend in society

Chastity had its origin in Latin adjective *castus* implying 'pure', a word that entered English language in the 13th century, and as a noun, *virgin*, in early 14th century to imply sexual purity. Aquinas as quoted by Memling (2017), link chastity to the Latin verb *castigo*, word meaning; 'chastise, reprimand, or correct' which needs restriction. Sexual virtue was understood as purity and of ethics in Judaism, though they did not have the concept chastity. Up until the rabbinic period, sexual fidelity to single persons was obligatory in women rather than in men (Lyndal, 1989), a double standard still seen in many world communities to this day.

For the Jews, Christians and Muslims, sexual acts are circumscribed to marriage only, therefore considering sexual performances of adultery, fornication, prostitution and other sexual activities as dissolute due to covetousness (Memling, 2017). Such sexual offences biblically are condemned and considered grave that one should prefer demise or martyrdom (De Munck, 2001). Biblical based purity of marriage is so entrenched in the commandment (Ex 20:14) which forbids adultery and other kinds of sexual transgressions (Galeniece, 2004). Despite God's law against perfidy and stern penalty for culprits of moral impurity, humankind has defied and persistently committed the iniquities as manifested in the bible (Genesis19:36; 2 sam13; 11-14; Deu.22:25-29; Lev.18:23; 2peter2:6-7). Relentless and repeatable anti-perfect sexual incidences in the biblical history may be due to delay in effecting chastisements amid perpetrators. Moreover, in contemporary era, ethical codes and machineries that regulated and chequered sexual behavior (CSA, 2004), have become futile (Kioli, 2010), creating room for self-decisive in sexual conduct. As Galeniece (2004) remark, contemporary era is renowned having no principles since people engage in what they consider best suited in their lives, with limitless deeds that consist of adultery and multiplicity of sexual perversions such as incest, rape, bestiality and homosexuality. These sinful acts have infiltrated the SDA church (Galeniece, 2004; SDA, 2016), a community believed to be doctrinal (Ongesa, 2017).

In America, chastity movement began in 1940 when fifty Jesuit priests assembled to write a pamphlet targeted at college-bound youths, with a theme of chastity as an icon of Christian virtues. The national chastity movements popularized the Jesuit opinion in the years 1980s and 1990s, of which contemporary culture is now intricate than it was in 1950s (Kelly, 2002). The SDA believers consider early 21st century as new century when new technology is mode of communication (Goring, 2007). So a period when members are not living moral and pious principle, as relation of sexes has profoundly disturbing level and degenerated into warrant and abuse which results in oppression (GC SDA, 2022), abandoning moral standards God fixed for relationship between man and woman (Gen1:24). The say, globe with aid of social media is being steered on a course of new depths of shame and depravity, immensely damaging societal structure and crumpling the family, finale fosters other evils. Despite curbs and value ingrained

in favour of chastity at different developmental levels, many uncontrolled incidences allied to sexuality are realized in the 21st century as this study reveals.

The adolescents have been tattered from ideal sexual instructions and left in vacuity, so, youthful girls expose their bodies to call attention to themselves posting half-naked photographs on social media (Harwood, 2018; Samina, 2015), while boys are unacquainted with what is meant to be gentlemen (Suckling, 2017). Proven in this study, technology has served great source of sexual facts amid growing generation, eventually influencing their sexual conducts and attitudes that contrast the biblical standards and traditional norms. Hitherto, no action has been taken to regulate the usage of technology for relevant information amongst the young generation. More so, alternative and relevant fora to help sensitize the youth in impeccable sexual life and preparation for their marriage is not yet created. The society is now infatuated with extra-marital and pre-marital sex (Collins, 1980), definite deviation from chastity. This leads to a twin question: ‘What is the future of the family, and what the family of the future is?’

Information from National Health Resource Centre Marriage (NHRCM, 2015) reveals all three European regions have experienced reduction in marriage rates, and increase in divorce, cohabitation and non-matrimonial birth rates. Statistics also reveal 60% of firstborn children in Denmark and those in Sweden and Norway are not born within matrimony (Pew Research Centre [PRC], 2015). Besides, research discloses over 80% youths reflected for Denmark, Finland, Germany, Iceland, Norway, United Kingdom and United States had engaged in pre-marital sex (UNICEF, 2001). A rise in numbers of cohabiting parents has been recounted such that in 2008, as many as 30 % of births in England and Wales were recorded to single parentages (Goodman & Graves, 2010).

Studies also depict in north Europe and North America, 50% of women have testified having had sexual contacts by age of 17years and the percentage is intensified to 70% at 20 years of age (Melgosa & Melgosa, 2008; Noroozi, Telegan, Merghati-Khoei, Tavakoli & Gholami, 2014; Oats, Abraham, Edinburg & Mosby, 2010). Then such was increasingly proven in north Thailand (Tungmunkonguorakul, Carmichael, Banwell, Utomo, & Sleight, 2011). In their study, Noroozi *et al* (2014) viewed sexual behaviour among teen-agers having been depraved with advancement of technology in North

Europe and North America. In this aspect, Gruber & Grube (2000) have said technology is now realized to take lead in providing sexual knowledge to the youth, a situation that affects their sexual approaches, beliefs and bearing. The practices herein presented clearly elucidate the position of chastity, putting no value on virginity and fidelity in modern society, and its resultant amongst violators under reflection in the 21st century. Some efforts made in the globe by various countries such as New York and the Philippines (River, 2012) to curtail the situation through stern laws, seem not to be yielding any fruits. This triggered the study to establish responses of SDA faithful to the outcomes of contemporary value of chastity on family.

In Africa, statistics on HIV in Nigeria showed roughly 20% of males and 37% of females between the age of 10 and 19 had started sexual intercourse (Fatusi & Blum, 2009). This kind of disparity is a depiction debut to sexual activities of girls in Nigeria began at immature age engaging in affairs with more than one partner. Study in this context reveal sexual intimacy in Nigeria begins with premarital, and such relations amongst adolescents were progressively common (Mberu, 2008). Offenders engaged in casual sex with innumerable partners, some of whom comprised commercial sex workers (Arowujolu, Ilesanmi, Roberts & Okunola, 2002; Isiugo-Abanihe, 2003; Smith, 2000). The country had millions of inhabitants living with HIV/Aids (Mberu, 2008), as wave of the epidemic was predictable to rise to 15 million cases by 2010 (US National Intelligence Council, 2002). Beside many cases of sexually transmitted infections [STIs] and HIV/Aids, numbers of unwanted pregnancies, risky abortions and high fertility rates among adolescents were reported (Mberu, 2008). A re-count so far indicates Nigeria had the second leading HIV prevalent globally and uppermost rates of new infection in sub-Saharan with 3.1 million persons living with the ailment in 2017 (UNAIDS, 2018). The same source reveals other people who lived with the virus were unaware of their condition. This gives an overview of how devaluing the virtue of chastity has impacted the lives of a people in contemporary society.

Similarly, studies have disclosed unsafe sexual conducts including initial sexual ingress in Ethiopia are extremely high with levitated risks of HIV/Aids and premature pregnancies (Fekadu, 2001; Mulugeta & Berhane, 2014; Seme & Wirtu, 2008). These studies disclose, roughly 40.6% of school going teens having had sexual experience,

started the drill before attaining 15 years. In this light, a study has revealed 31.3% of secondary and preparatory adolescents are fornicators (Behulu, Antech & Aynalem, 2017). Reports therefore depict 13 % of females between 15-19 years in the country had given birth (Ethiopia Demographic Health Survey [EDHS], 2016). Additionally, a behavioural surveillance survey reveals approximately 61.3% youth in Ethiopia were normally active within previous twelve months of the study in sexual deeds, while, 31.2% males and 2.75 females had multiple sexual partners (MOH/HAPCO, 2005). In this context, Daba (2016) says, many cases of individuals having several partners are common practice in Ethiopia. Adolescents have so been marked as active partakers of premarital sex (Regassa, Chala & Adeba, 2016), a continual delineation of how purity in life has lost the worth it warrants.

In Uganda, recent study depicts insouciance of chastity has presently steered to highest sexual infection rate amongst marital females of 15-49 years old encompassing 5.9% (Ministry of Health [MOH]; Uganda, 2006). From the same study, 6.4% of Ugandan adults are infected with HIV, women being the lead (7.5%) compared to men (5.0%). The prevalence amid those aged 15-19 years, women rate at 2.6% and men 0.3%. The study similarly shows 14% of both males and females aged 15-24 years had engaged in sexual intercourse before age of 15, whilst, 63% of women and 47% of young men had practised sex before age of 18. So, early pregnancies are reportedly feasible at adolescent stage (WHO, 2017). In relation to prior sexual behavioural, UNAIDS (2016) discloses an approximation of 1.3 million persons in Uganda were living with HIV/Aids as an estimated populace of 26.000 had died of HIV interrelated ailments. As publicized by WHO/Ministry of Health; Uganda (2017), most affected group with prevalent of HIV/Aids were youthful girls and past teenage females. This study also illuminates HIV frequency is almost four times higher among youthful women aged 14-24 than male counterparts. It is established sexually transmitted diseases [STDs] are escalated among the natives (WHO, 2017). As chastity is unheeded in present society women appear most susceptible, yet the makers of families, and perhaps reason why value of chastity historically has been a case for females and not males (Lyndal, 1989; Mbiti, 2015).

In Kenya, the trend of contravening chastity is a reality, for instance, more than a third of youngsters between 15 and 19 years nationwide have engaged in premarital sex with 37% females and 41% males, whereas, almost one-fifth of teens are presently active in sexual activity (Sidze, Stillman, Keogh, Mulupi, Egesa, et al (2017). A survey also reveals spouses either having been caught or confessed having caught the partners in sexual activities (Wesangula, 2013). The perpetrators finally stand risks of constriction of SDIs, early pregnancies, abortions, school dropouts and even maternal deaths (Galeniece, 2004). A study has shown, 11% of girls leave school annually due to pregnancy in the country as over 60% of abortions and allied difficulties occur mainly among individuals under 25 years (CSA, 2008). A recount also shows over 60% of new infections of HIV among females and 40% men occur amid adolescence, as sexually active teens constrict STDs every year (CDC, 2005). All these explain contemporary value of chastity which has not yet got a therapy in the country. Besides, it is argued many family members constrict HIV/Aids from sexual activities amongst couples and adolescents (Blum & MMari, 2005; Dicanio, 1989; NASCOP, 2008). Irrespective, considerable effort Kenyan government has set for the reduction of the pandemic (Florence, 2012; Houten, 2005), the condition seems to be reportedly snowballing.

Studies reveal for instance population aged 15-49 in six counties of former Nyanza province, have highest HIV prevalence rate of 14.9% (Gathura, 2018; KAIS, 2007). Presented gen herein offers reflection, elaborate structures meant to provide guidance for adolescents into adulthood in accordance to acceptable norms in both traditional religion and SDA circles are now disintegrating, state that leads to gradual waning of sexual values (Kisembo, Magesa & Shorter, 2010). A part from the government exertion to check the spread of HIV/Aids, the SDA church had put some effort in counselling and helping those who had fallen prey to outcome of anti-chaste conducts. Yet, it had turned futile so warranting much and joint obligation with the society, perhaps for the situation to be mitigated.

An investigation also carried out in Nyamira/Kisii areas on community-based child protection mechanism bared, many young girls with children had failed to get married and parents were indeed concerned with this reality (Kostelny, Ondoro, & Wes sells, 2014). As well, a study conducted in part of Nyamira showed sexual unfaithfulness among married women was on increase (Moraa, Ayaga and Stanton, 2015). This state

of doings defines insolence of chastity among Nyamira residents, even SDA faithful. Such practices controversy biblical doctrines that serve guidelines of SDA adherents as tabulated in the church manual book (Nelson, 2016). The bible is categorical that sex is God-ordained and pure (Gen 1: 28-31) but impure when it is inappropriately engaged, so befits condemned activity (1cor 6:13-19). Despite such teachings and counsels, some SDA devotees still engage in sexual sin. Hence, this merited the study to determine SDA Christian conceptualization on changing value of chastity amongst adherents in Nyamira. Subsequently, this study depicts specific changes associated to value of chastity are accommodative, yet it is a community held to live a principle.

Consequently, the researcher selectively opted for this study among SDA believers in Nyamira, since tenets on chastity are critically breached in contemporary society and had penetrated into SDA church. Moreover, SDA group comprise largest Christian community in the County with a population of 144,507 (SDA General Conference [GC], 2017). Hence, it is susceptible to what happens in the community, particularly on sexual tribulations. For instance, a church community can get destabilized when there are family disintegrations, and other undesirable attached issues. Apart from SDA church, the county has other major denominations namely; Pentecostal Assemblies of God (PAG), Catholic, and Lutheran. The researcher prioritized SDAs, to assess sexual behaviour within technological period on family, given that members of the church are regarded as rigid in their principles of faith (Ongesa, 2018).

1.2 Statement of the Problem

The family value of chastity is crucial in sustaining family ties and social decorum. However, moral permissiveness compounded by technology seems to undermine sexuality. This has negatively affected the family because; some marriages are being dissolved, family members contract diseases such as HIV/AIDS, suffer depression as they cultivate anxiety due to betrayal. Young girls post half-naked pictures in social media to expose their bodies, as boys assume the role of girls by piercing their ears and plait their hair, something that describes contemporary value of chastity. The traditional family (of man and woman) is breaking apart despite the efforts to curb the practice. The main worry is, value of chastity considered significant in strengthening family bond, and regulating sexual behaviour is no longer tenable. This has left conventional

family besieged institution with upheavals. The SDA community affirms, world life threatening ethical and social challenges emerging from amplified sexual tolerance and related promiscuity had infiltrated the church. It is for this state of affairs that this study was conceived: to interrogate SDA response to detriments of contemporary value of chastity on family amongst SDA faithful in Nyamira County.

1.3 Purpose of the Study

To scrutinize contemporary value of Chastity on family institution amongst SDAs faithful in Nyamira County, Kenya.

1.4 Specific objectives of the Study

The study is guided by the following specific objectives:

- i) To evaluate ways SDA faithful respond to indicators of contemporary value of chastity on family in the society.
- ii) To analyse the influence of technology on family value of chastity amongst SDA faithful in Nyamira County.
- iii) To explore SDA Christian conceptualization of the changing value of chastity among adherents in contemporary Nyamira.

1.5 Research Questions

Research questions are as follows:

- i) How are the Seventh-day Adventist adherents responding to the indicators of contemporary value of chastity on family in society?
- ii) What can be done to ensure technology operates in harmony with the value of chastity among SDA families in Nyamira?
- iii) What is the SDA Christians' perspective to changing value of chastity among believers in contemporary Nyamira?

1.6 Significance

Incidences related to violation of value of chastity are reportedly on increase. Yet, there was little scholarly effort made to investigate modern value of chastity on family in the society, something that had overwhelmed the conventional family set-up with varied evils. Indeed, purpose for researching the subject to help sustain societal family. The survey considers SDA faithful since it is a group of Christian community which is

believed to upholding high family moral standards (Dabbrowski, 2010), yet studies show worldly ills allied to sexual liberalism have penetrated the church (SDA, 2016). Further, SDA community is thought to maintaining conservative doctrines together with lifestyles (Ongesa, 2018). Besides, a Christian (SDA) life as divulged in the book ‘Seventh-day Adventists believe’ is marked with a life style of living by a principle (Ministerial Association [MA] GC SDA, 2005). Irrespective, the Seventh-day Adventists have affirmed, world life-threatening ethical, medical and social challenges emerging from intensified sexual permissiveness and related promiscuity as well had infiltrated the church (SDA, 2016).

Studying value of chastity on family is thus vitally essential because a family is the basic unit that determines present and future of society with entire human race. The inquiry provides insights of African Christian value of chastity, henceforth, contributing to scholarly and pastors’ mission on sexual family behaviour as they inculcate the right morals to members of the society. It creates awareness to the intellectual globe on contemporary position of sexual value among families. Recommendations of this study would be helpful to policy makers and educationists in exertion to construct a culture that harmonizes sexual values and modernity without intervening with the standard family structure. The data gathered allied to SDA response to contemporary value of chastity on family and influence of technology to value of chastity, would serve an additional source of facts to the already existing information adding value to related bank of knowledge. This surveillance likewise provokes other scholars to research on similar field in determination of securing the family institution from being overwhelmed with sexual ills. Furthermore, it ought to advance the field of sexual ethics within Christian family and entire society.

1.7 Scope of the Study

This study concentrated on value of chastity amid SDAs in Nyamira. It focused in Nyamira SDA community because researching contemporary value of chastity which seemed extensively disseminated would require more time than could be stipulated in this surveillance. Particularly the study evaluated responses of SDAs to indicators of value of chastity in modern Nyamira analyzed the influence of technology on family value of chastity amongst SDA adherents in contemporary Nyamira and explored ways

SDA Christians had conceptualized changing value of chastity among believers. Respondents were the Seventh-day Adventist believers of diverse groups, and few purposively selected informants considering their positions and thought to be conversant with the situation of chastity in the region were quizzed. Two focus group discussions [FGDs] involving the youth both of females and males, then Women ministry who consisted of the married, widows and the separated were also considered in the survey. Men ministry were not engaged in these discussions since they had been presented among designated informants.

The survey was conducted in the period 2017-2021, where collection and compilation of data from the field was done in a duration of one year from 2017-2018. The study espoused descriptive survey design which facilitated facts the way they were from the ground on the concept of chastity. Descriptive statistic was adopted for analysis, using SPSS for quantitative data and Thematic for qualitative details. The study assumed Utilitarianism theory that harmonized study philosophy of chastity both being ethical.

1.8 Limitations

Reaching targeted population was not an easy task; however, utilization of research assistants enabled access of the sample group. The unwillingness of some respondents to open up in providing all information required in fear of being quoted was realistic. Nevertheless, the researcher assured the group utmost confidentiality. This study was limited to the period ranging from 2014 to 2018 and as such, its findings would be restricted to that particular period. Furthermore, the research was confined to members of SDA Church and findings could only be generalized to adherents of Christian faith.

1.9 Assumptions

It was assumed that the contemporary value of chastity has serious social-economic outcome on family in entire human society, of which efforts made by the church to address the subject matter were assumed fruitless. It was thus assumed that collective responsibility of the church and society could help curb the fading value of chastity by tapping resources available to the two institutions. It is assumed that moral lax aggravated by technological influence is setback in observing family value of chastity that govern traditional and Christian family especially among the youth. Finally, it was

assumed that SDA believers are not tolerant to changes linked to the value of chastity in contemporary society.

1.10 Operational Definitions

- Chastity** : Sexual behaviors acceptable to moral standards in both African and Christian communities.
- Conference** : Contextually the term implies Church Unit Structure with many churches grouped into districts in a specified region operating under stations and in this case churches within Nyamira County.
- Contemporary** : The word ‘contemporary’ can interchangeably be used with other words like modern, present, present-day, currently, to date and contextually it denotes new technological era specifically referring to the 21st Century.
- Contemporary Value:** This word is used in reference to values accepted by the contemporary society, in opposition to what is considered ideal value both traditionally and biblically
- Conventional Family:** This term denotes usual or standard family, recognized by the society as such.
- District** : The usage of this term in the research refers to many SDA church that operate within specific region in Nyamira under the leadership of a pastor.
- Family** : The word ‘family’ can be used to refer to members related by blood and the adopted children, but it is also used to imply unit of members that form SDA community or the society.
- Sexuality** : The term ‘sexuality’ refers to an individuals’ sexual identity and orientation.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter provides an insight to the concept of chastity and explores the empirical studies on contemporary family value of chastity. The study investigated response to indicators of the value of chastity on present-day family, influence of technology on chastity and conceptualization of the changing value of chastity.

2.2 Ways SDA Faithful Respond to indicators of Contemporary value of Chastity

The SDA community exists in a society which may influence its standards. So, a part from its doctrinal guidelines, specific communities have values introduced at early age such as chastity to govern it in preparation for responsiveness adulthood (Bujo, 2009; Kitembo *et al*, 2010; Mbiti, 2002). Such values operate so forcefully since they compress both social and conceptual relations making the family predominantly powerful and potent symbol (Jakobsen, 2000) of society. So this faction of the study deliberates on responses to indicators of contemporary value of chastity in society.

2.2.1 Insight to the Concept of Chastity

Chastity refers to norms acceptable to be standard in any given society or religion that regulate people's sexual behaviors, hence focusing on virginity, fidelity, proper dressing, self-respect, discipline, purity in thoughts, words and actions (Kyalo, 2012; Mbiti 2015; Memling, 2017). Therefore, seeing contempt to chaste norms unorthodox in sense of 'untraditional family' (Panasenka, 2013, p.97). Chastity as a virtue offers reverence for oneself and others, enabling individuals use sexual powers intelligently in pursuit of human thriving and contentment (Frado, 2016). Yet, individuals scorn of it shamelessly, causing harms to family tie as divulged in this study. This study explores SDA church in contemporary time since it is part of the African society and expected to adhere to African values. So, apart from being Christians living biblical dogma, SDA believers remain and live African, the investigator thus could not discuss contemporary state of value of chastity without considering conventional values.

The SDA as postulated in the church manual which is their main guiding book by responding to the Bible and spirit of prophecy maintains; believers have an obligation

to uphold their purity, integrity and spiritual life (Nelson, 2016). So living a godly people who think, feel and act in harmony with principles complementing the lord's character that involve only in those things which produces Christ like purity, health and joy in lives (MA GC SDA, 2005). In this context, realizing God's original plan, SDAs disapprove adultery, production, use or distribution of pornography, sexual abuse of any kind that include; fornication, promiscuity, incest, gay practices and other sexual perversions as well as murder'(Ex: 20:14; Lev 18:22; 1Cor. 6: 9; 1Tim. 1: 10; Rm1:20-31)(Nelson, 2010; 2016). Though, specified appropriate sexual and marital behaviour is now fragmenting, and giving way to other cultures (Kisembo *et al*, 2010) that contrast value chastity as advanced in both African traditional society and biblical context.

Underlining on chastity in accord with biblical demands, Mbiti (2015) says exposure of genitals and buttocks, sexual deviance such as fornication, incest, rape, seduction, homosexual relations and bestiality are virtuously an infringement in African society. Meaning, the society disregard any breaching of all areas of sex, considering sexual intimacy as being perfect in marriage union for procreation, religious and social uses (Bujo, 2009; Kasenene,1998; Kyalo, 2012), so advocating for wholesomeness in life.

The prior opinion depicts sexual intimacy is restricted for only the married to prompt chaste life. Prior idea on sexual aptness in marriage was affirmed during preliminary survey that in Gusii community, sexual intimacy was only pertinent in marriage for children production who served as sources of wealth and for inheritance (discourse with an elderly woman held on 22nd Dec.2015). Desecrations in both cases are dealt with, to discipline and prevent any further misconduct (Mbit, 2002; Nelson, 2016), something that is offered low deal in present society as this study reveal.

In highlighting value of virginity Mbiti (2002, p.145) says, "In some societies, the marriage breaks down completely if the bride is not a virgin at the time of wedding." In traditional Kikuyu community asserts Bujo (2009); it is a requisite a girl enters marriage as a virgin, as a boy exercises self-discipline by abstaining until marriage. Commenting on this view, Mulago (1988; 1991) observes this being a case not only valid among the Kikuyu but virtually all over Africa. This is an important factor as it ensures trust and faithfulness from onset of a marriage, as it expresses value endowed of chastity in African society. Irrespective, reverence deserved of sexual activity in

traditional society is a desecration in the 21st century as divulged in this surveillance, since premarital and extramarital affairs are reportedly common. So, contraventions of chastity rightly reflect peril of family getting disoriented with numbers of families emerging that encompass single motherhood families, gay families, blended families and child headed families which face huge challenges as established in this survey.

Though virginity and fidelity are obligatory in most African traditional communities (Mbiti, 2015), a virgin girl in Kamba community at marriage could lose respect and create great shame to her family (Roy, 2004). In this case, the Kamba do not value virginity for it is an indication of poor preparations for marriage, as pre-marital sex is guaranteed (Essays, 2017). Nevertheless, the same source reveals breakers of fidelity had to face it rough in event of discovery. So, despite variations in value of chastity in African society; morals are underlined in every community, aspects now unheeded and trailing worthiness to suite interface cultures of technological era, thus increasing incidences allied to contempt of chastity. To safeguard sexual activity which occupies significant place in social and religious lives of a people, many taboos, principles and practices are designed (Kesenene, 1998; Mbiti, 2015) that keep it shrouded in mystery of secrecy. So conferring sexual issues publicly is a taboo (Khamasi & Maina, 2005), something that is a violation in modern society as this study reveal.

On their side, Blow and Hartnett (2005) report many cultures consider irresponsible sexual as sinful and admonish youngsters against it, though some are more tolerant of such behaviour like the Danish society. Other traditional societies like the Masaai community where age group system is a matter of seriousness, sex is acceptable with partners apart from one's spouse(s) to expression of hospitality (Mbiti, 2002; Nyamu, 1981). This is true in the Bakiya community (Benoni, 1983). Such practice is done with community blessings as Mbiti (2002) professes mainly where a husband lives away from his wife; a husband is too young or impotent, so not regarded foul and licentious. Significantly, there are defined parameters and anybody who exceeds them is deemed to have sinned and bound for penalty.

While chastity plays crucial role in family formation providing its stability and sexual restrictions, continual gen reveal incessant deterioration of morality, demonstrating rampancy disregards of fidelity and virginity (Andrew, 2000). Although social and

religious conservatives are in the vanguard to safeguard conventional ideologies that sustain traditional ethics or Christian values (AFA, 2010; Perry, 2016).

2.2.2 Indicators and Response to Contemporary Value of Chastity

Values like chastity once held the family institution together are now being desecrated willingly without serious action against violators as revealed in this study. Studies illustrate, young females experience sexual coerciveness, uninvited sensual touch and infiltratory sex, besides are hired as harlotry by adult men (Ganju, Shireen, Vijaya, Santhya, *et al*; 2004; Jeleeboy and Bott, 2003). On his side, McCaffrey (2004) observes the society contempt chastity as majority of persons consider waiting until marriage to have sex is a gone passed time event and exceedingly unimaginable. The implication here by McCaffrey (2004), is a part from undesirable sex among young girls as Santhya *et al* (2004) and Jeleeboy & Bott (2003) have professed, they have willingly experienced sexual intercourse before marriage. The aftermath of contempt to chastity in society is prostitution, pre-marital sex, unwanted pregnancies, abortions, health hazards, deaths, prevalence of divorce and separations together with sexually transmitted diseases such as HIV/Aids (Akadu, 2014; Humphreys, 2014). In this perspective, Widmer, Treas and Newcomb (1998) speak; non-marital, premarital and extramarital sexes together with homosexual are the only set of indicators underlying of sexual permissiveness to individuals.

Simply, it can be concluded modern family value of chastity is characterized with divorce and separation, psychological trauma, traditional rarely known families, sexually transmitted diseases and early pregnancies, as well as romance related physical injuries and deaths, among others as emphasized in this study. So to say, the findings for this study among SDA believers are in agreement with preceding studies as presented by diverse scholars, a clear expression of change of perfect chastity on family in contemporary society with critical aftermaths. Patently, ills of contempt to chastity in extant world have infiltrated SDA church whose strong trust is rooted on a life of principle; yet, adherents seem hesitant in speaking about it, both publicly and privately. Subsequent considerations manifest locus of chastity in contemporary globe and reaction from varied bodies.

2.2.2.1 Pre-marital Sex

Research surveys depict great majority of teens, approximately 25% of 15 old years and 50% of 17-year-old have sex before marriage in developed nations with a proportion of over 80% reflected for Denmark, Finland, Germany, Iceland, Norway, United Kingdom and United States (ELCA, 1991; UNICEF, 2001; Warner, 2006). Other studies also uphold sexual activity is expansively common among youngsters in society today (KDHS, 2008-2009; Regassa, Chala & Adeba, 2016; UNESCO, 2008), with over 37% of Kenyan adolescents aged 15 to19 having had sex (2008-09) and 36% of girls delivered babies at age of 19 (KNBS & ICF, 2010).

Furthermore, about 26% of women and 58% of men between 15-24 years never been married had practised sexual intercourse before age of eighteen. While, 66% of women and 68% of the men who had ever married experienced sexual intercourse before they turned 18 years, leading to an estimation of 47% of births from unintended pregnancies (Hussain, 2012; KNBS & ICF, 2010). Emphasizing on this conduct, Sidze, Stillman, Keogh, Mulupi, Egesa, et al (2017) say, more than a third of youngsters between 15 and 19 years nationwide have engaged in premarital sex with 37% being females and 41% males, whereas, almost one-fifth of teens are presently active in sexual activity. Similar source shows an average age of first sexual penetration is 18 for female youth and 17 years for men. Nevertheless, as alike source reveal; the age bracket of 15-19, 11% and 20% of female and male respectively begin sex before they attain 15 years.

In this respect, adolescents are sexually active and engrosses in fornication at early ages in several countries (Berihun, 2014), alongside affirmation in this study, with distressing culmination. Still, research proposes teenagers who have not practised vaginal intercourse; considerable numbers engage in sexual behaviors peculiar to parents that include; lesbian, gay, bisexual transgender and queer [LGBTQ] (Khamasi & Maina, 2005; Schuster, Bell & Kanouse, 1996), which eventually harm their lives. In this case, the researcher views this drill as clear halt of the value of virginity which is a crucial component of chastity with no therapy.

The age (15yrs) of the victims in prior discussions is not considered age of consent to sexual activity to most countries (Wikipedia, 2021), as the sufferers being below 18years according to the United Nations Convention [UNC] on the rights of the child are still regarded toddlers (Wikipedia, 2021). The behaviour of premature and

unprotected sexual affairs among teens would lead to abortions, sexually transmitted infections, unexpected pregnancies, mental and physical aftermaths and even death to the preys, obstacles which also impact on other people (Noroozi et al, 2014; Teffera, Erena & Kebede, 2015). Sexual debut among some children under 18 years amid SDA families was upheld tradition in the present realm, an indication of change in attitude towards chastity everywhere in society.

To correct the situation of premarital dealings as the world advanced technologically with lot of laissez-faire; Noroozi et al (2014) perceive internalization of religious beliefs and values both in personal or social lives as remedy. Reports from Centers of Disease Control and Prevention [CDCP] disclose that policy makers and health professionals have long been concerned with pre-marital activity among adolescents, menace of pregnancy and STDs such as HIV& Aids (Jakobsen (2000). Though as proven in this survey, unrelentingly fornication is on upsurge with harmful ending, an explanation of choices made in living unchaste life.

Significantly, the value of virginity imbedded in traditional family (Mbiti, 2002) is divergent in modern society with an overwhelming number of girls becoming commercial workers, so dooming the future (debate held in radio by Gichana Maraburi on 10th march, 2016). This situational debate can be likened studies steered in Nigeria revealing young females had embraced parallel behaviour (Arowujolu et al, 2002); Isiugo- Abanihe, 2003; Smith, 2000), something the SDA church destine and consider anti-biblical thence deserve disciplinary action (Nelson, 2016). The state of affairs can explain disrepute for their bodies which adversely impact on them and family.

2.2.2.2 Extramarital Sex

Marriage is a lifelong union between man and woman meant to display love, sanctity, closeness and permanence, arguing divorce unless attached to sexual depravity is flawed (MA GC SDA, 2005; Mbiti, 2015), and expression of devalue to deceitfulness. It is even put clear in the church manual; remarriage of divorced person is committing adultery and bound to discipline (Nelson, 2010; 2016). Simply it can be argued SDA church advocate for fidelity in matrimony and purity in life, issues as proven in this study are a violation to some spouses with minimal action taken against perpetrators. However, in combating infidelity, churches and organizations like KCS and NCKK

(Gichaga *at el*, 2010) have organized elaborate program based on family life education to help couples remain faithful for life, developing a healthy marriage and family.

Marriage which is a heart of family as Wahito (2019) has averred, is no longer sacred since partners cheat on each other as they opt to eliminate one another in the event of contentions. Indeed, a breach of fidelity which is strong element of chastity, ending up in awful consequences like killing one another by ignoring the diplomatic and cordial ways of dealing with frustrations or falling-out between couples in African society. Quoting Catherine Gachutha, Wahito says, ‘we have become selfish, our needs first, not our husbands’ or wives’, and certainly not our children’s’ (p.3). This context illustrates impurity attributed of disdain to chastity in contemporary life. Irrespective, nothing much had been done in effort to address the issue, prompting the researcher to suggest recommendations which could help mitigate challenge allied to prior evils.

In a South Africa population-based survey conducted in 2005 showed 40% of men and 25% of women aged 15 and 24 were reported having more than one partner concurrently (IRIN, 2008). While in Kenya, information from KDHS of May–October 2014 illustrates; married males (92%) possibly have multiple partners compared to their unattached counterparts (53%) and the tendency is relentlessly rising. Though this study reveals both women and men equally played perfidy game in contemporary era, indicating societal degradation of norms in most communities which emphasize trustworthiness among marital females for sustainable families. And indeed a breach of the commandment against adultery as specified in scriptures (Nelson, 2016). The relentless intensification of this indecent activity creates unlimited chances of overwhelming conventional family with sexual harms as herein revealed.

In ancient Hebrew, sexual code was stern and women involved in extra-marital sex were pitilessly punished (Stuart, *et al.*, 1985), a development that has proceeded to present globe in some mentionable incidences which is surely a double standard, requiring fidelity for women and not men. Likewise, to discourage sexual infidelity in recent past in Philippines, the House committee on Women and Gender endorsed for dialogue House Bill 5734, which would impose stiff penalties on married citizens engaging in extramarital affairs. The Bill demands any married woman guilty of treachery receives a longer prison sentence compared to unfaithful men (River, 2012).

Possibly, betrayal for women is treated with seriousness since cheating for mothers, affect children profoundly than for fathers. Quoting Gyana, Chalya (2014, p. 2) avers that reaction in children when a mother is involved in adultery is different because “she is most often considered the focus of the family and definitely when the child learns of an affair, he/she is in danger of losing confidence in viability of marriage and family.” Indeed, mothers are the pillars and character moulding in families who are expected to be good role models.

Studies have shown that married women are less expected to have compound relations compared to the unmarried ones (Olive, 2016), ostensibly to secure their nuptials. The study affirms that women who dwell in towns are more vulnerable to several partners than those inhabiting in rural set ups, perhaps due to the influence entrenched on persons from different cultural backgrounds who reside in urban centers. Contrary to the thoughts of Olive (2016) on the concept of extra-marital sex, Chalya (2012) says that unfaithfulness had become a custom among married women, and the percentage of cheating women was equivalent to that of men according to research statistics. In regard to this point, some men confess that their wives have cheated on them (Warui, 2013). Whatever the magnitude, virginity and fidelity are offered miniature value in modern society. So to say the least, the family value of chastity is weakening, ending up in grave ramifications including STDs, deaths and divorce (International Agency [IA], 2010). Indistinctly was the category in terms of age bracket most affected by the vices of contemporary value of chastity.

Researches also unveil known parental involvement in infidelity produces anxiety (Lusterman, 2005), confusion and distress among children (Amato, Loomis & Booth, 1995). The drill of extra-marital sex has besides increased the likelihood of children engaging in the practice of sexual sin themselves (Platt, 2008), aligning to emulative behaviors of parents. Other studies reveal infidelity may possibly lead to illegitimate babies born in the family, so experiencing such; a partner might produce major depressive episodes and precipitate anxiety disorders for the betrayed (Cano and O’Leary, 2000; Nyamu, 1981). The anxiety emerges due to disloyalty and proscribed children to the family, a situation that may be resultant to family breakages.

Research has therefore demonstrated when exclusivity expectations are not met in marital relationships, emotional reduction comprising feelings of rage and disloyalty, lowering of sexual activity, personal confidence and self-image can occur (Leeker & Carlozzi, 2012). Spouses can also experience social repercussions if acts of cheating become public as Omolo (2013) observes, referring to a man who ran naked in broad day light after he was caught pants down with somebody's wife. In this perspective, the man committed adultery and he exposed his private parts to the public, an offence to society (Mbiti, 2015) and biblical (KJV).

Extramarital sex is held as a crime and disgrace in various societies, religions and age dealt with unsympathetic and stringent sexual law involving death penalty essentially to restrict the behaviour (Chalya, 2012; Stuart, Queen, Habenstein & Quadagno 1985). Besides, River (2012) remarks, adultery in New York are a crime punishable by up to 90 days in jail or \$ 500 fine. While in Egypt, sexual intimacy outside of marriage was ruthlessly punishable and the tendency for the couple was monogamous (Melgosa and Melgosa, 2008). In traditional Gusii Community, Matrimonial women caught committing the evil are heavily punished and publicly humiliated by participating in a cleansing ritual called *ogonsonsona* and defamed with derogatory songs with labels such as *ekiabuso* (broom) (Moraa, Ayaga and Stanton, 2015). However, it is worth noting such ritual actions rooted on sexual culprits are absolutely disappearing in 21st century since people are Christianized and believe in God's cleansing powers as independence is the motto as revealed in this study.

Despite actions entrenched on sexual breakers among couples at various times, the sin seems persistent and has crept into the church, with little action against perpetrators in present-day as flaunted in this study. The flexibility in modern churches against disapproval of chastity contrasts what Stuart et al (1985, p.156) have said, 'the church Fathers condemned not only fornication, adultery, pederasty, masturbation and bestiality, but also contraception, abortion, reading "lascivious" books, singing "Wanton" songs, "suggestive" dances, bathing in mixed company, wearing "improper" clothes, and attending theatre. This censure reveals value rooted on chastity in the Christian community right from genesis of the Church, which is now losing value.

Sexual intimacy is now an open phenomenon, spouses adopting the philosophy of MBA (married but available) behaviour, engaging in affairs with illicit lovers (Odaló, 2013; Onsakia, 2016; 2018), a feasible indication of corrupted morals and marital faithfulness. This correspond white (2001) findings immorality thrives everywhere in modern society comparable with traffic accidents (Pitman, 1989) irrespective of one's spiritual commitment, as licentiousness is special evil of the age. Affirming this behaviour, the interview held in radio regarding the state of 'family' in present Gusii community depicted most couples no longer valued fidelity as men embarked on different lovers at their work places as women got inherited back home to get daily basics, dubbing it atypical behaviour in conventional family (Interviews steered by Nyakundi, 15/4/2016).The is philosophy to the researcher reflects peril of breaching value of chastity and stresses the need to abide by societal values.

To combat the sinful activity of perfidy and other unacceptable sexual behaviors, Michael, Jeremy & Mark (2011) observe, religious institutions supply informal scripts which advise sexual activity is only perfect in nuptial union. Similarly, Christiano, Swatos and Kivisto (2002); Wilcoz, Chaves & Franz (2004) say; religious institutions cultivate a collection of relationship related values, norms and social supports which serve to promote a larger stake in marriage and deject behaviour harmful to marriage.

2.2.2.3 Divorce and Separation

The concept divorce as Brette (2020) describes of it, is a state where marriage is lawfully terminated through court, setting the affected couple free to remarry. In his depiction, Upkong (2014) is in accord referring divorce as a legal disbanding of the marriage relation; any formal parting of a man and his wife according to established custom or a complete separation of any kind. In both definitions legality is obligatory for divorce to effect. Both scholars have marriage breaking in mind, but Upkong (2014) has a mileage of referring to other separations other than divorce of spouses, and has brought in an element of established norm making it broad definition worthy adoptable.

Separation on the other hand denotes living apart from a spouse but still considered legally coupled until one decides between divorce and reconciliation (Doskow, 2021). So it can be argued divorce is a process and ones realized, there is no likelihood of reuniting, while, separation emerges as contentions arises among partners with high

chances of reconciling. Whether divorce or separation, the actions are so impacting on children, family and entire society because marriage is a social contract; signifying anything wounding marital unification must inadvertently or voluntarily affect the society (Upkong, 2014). Indeed, proven in this study, children suffer most from marriage breakages.

Divorce, a rare vocabulary to some traditional African communities is increasingly heard of in modern society primarily because of adultery in marriage (Betzig, 1989; Gichaga *et al*, 2010; Kerry & Conley, 1987; Mungai, 2017; Shackelford and Buss, 1997). In accord, Kinsey (1948) remarks, unfaithfulness harms 85% of marriages saying; 34% of nuptials end in divorce because betrayal constitutes one of most devastating acts and may cause serious damage to foundation of trust, loyalty and security typically associated with marriage. So explicating how risky it is to derision chastity amid families. On their side, the SDA community basing their argument on biblical teachings that “what God has joined together, no man should separate it” (Mt 19: 6; Mk 10:7-9) do not allow divorce (Coblentz, 2007; MA GC SDA, 2005; Nelson 2016), therefore, they emphasize on marriage perpetuity.

It is established marriage transformation and instability is due to decadence of ideal values that govern society (Mungai (2017)). However, studies have divulged betrayal is not the only reason for divorce and separation, but, can be attributed to; financial problems, domestic violent, substance use, lack of commitment and communication, lack of intimacy, early marriages, Medical conditions, lack of compatibility and marrying for wrong motives (Crowley, 2021; Shelby, Galena & Haward, 2013). Even though, this study reveals, sexual depravity instigates divorce while other reasons follow, venting value embedded on chastity. Data provided in this study affirms cases of the separated and divorced among SDA devotees was also factual, though insignificantly addressed amongst SDA believers as unveiled in this survey.

Nevertheless, Nyamu (1981) utters in traditional African society divorce never existed and even there was no word for it, as Separation was only possible in rarest of cases. The researcher admits divorce and separation were rare incidences in African society, but differs with Nyamu (1981) opinion that divorce never occurred. This is evident from a study showing in some communities; divorce was a case particularly with

barrenness, continual brutality from a husband, exercising magic and witchcraft by the wife, unfaithfulness and in some communities if the bride is not a virgin at bridal time (Mbiti, 2002). Advocating stability of marriage, the Prevention and Relationship Enhancement program [PREP] teaches apt communiqué and conflict skills, providing info to assist couples in evaluating prospects and understand relationship commitment (Markman, Stanley & Blumberg, 2010).

In this aspect, Fustos (2010) articulates United States [US] registers highest divorce rates in the world having 23% of marriages and 55% cohabitations ending in divorce or separation within five years. However, more recent research indicates young people in United States are protesting against divorce, a phenomenon of their parents' generation (Wood, 2018). In this take, Wood (2018) avers, Americans at the age of late 20s have less than 50 % chance of breaking their marriages, as those of upholding matrimonies are on a rise. The action to keep marriage intact among young parents in America is total contrast to the young people in Kenya who have adopted cohabitation and taken marriage for granted, breaking it at will with little concern as disclosed in this study. The development has affected some SDA believers but with lot of lax in disciplining offenders as it is SDA church routine for Christians who violate moral values (Nelson, 2016; Rodriguez, 2017) revelation to this investigation. Churches and organizations like KCS and NCKK (Gichaga *at el*, 2010) have organized elaborate program based on family life education to assist in spouses remaining faithful for life, developing a healthy marriage and family, though it has not yielded fruits.

Divorce is now very stressful occurrence with great pain, torture and grief for those involved and their children who stand a risk of suffering the split of parents (Brown, 2009; Dicanio, 1989; Melgosa, 2008), as they assume new arrangements with coined terms as blended and reconstructed. On their side, Blow and Hartnett (2005) claim if divorce results from infidelity, the truthful spouse may experience feelings of low life fulfilment and self-esteem. In divorce, children tend to resent both the custodial and absent parent (Desai 2006-2007). In this light, studies reveal separation and divorce of a couple adversely influences on children who withdraw affecting their educations, psychological and socialization level with other children eventually retarding children emotional growth (Case, 2013; D'Onoforio, 2010; Lansdale, Cherin & Keirman, 1995; Nyamu, 1981; Santro, Berman, Cates & Weinstock, 2004).

Some children end up engaging in delinquent and illicit behaviours such as drug & alcohol usage as well as premarital sex (Flewelling and Bauman (1990; Harper and McLanahan, 2004). Demonstrably, Gilbert Baraza confessed he became a thief and later a thug, after his parents separated where the siblings and he could not reconcile them (Interviews in TV program by Maria, 2014). Involvement in such conduct is purposely to annulled thoughts of how useless, insecure and unpredictable an individual's life has become. Such "youngsters from broken families unlikely graduate from secondary schools and are prospective to break their virginity at initial ages or receive custodial sentences (Astone and McLanahan. 1991, pp. 309-320)." Notwithstanding all these repercussions emerging from unfaithfulness, there is trifling action taken to address the advance of the practice in Kenya even among the SDAs as confirmed in this study.

However, Desai (2006-2007) observes not every child from shattered homes commits crime or drops out of school; some do well in school, even become higher achievers. Though, they experience deep and lasting emotional trauma as they are likely to live in poverty (Maclanahan and Sandefur, 1994), undergoing frequent illness (Mauldon, 1990), with little attention. Treachery may result in abandonment and embarrassment of one's partner and children in the event of a divorce like Ochoro (2015) reported a case in Nyamira town which involved a woman who had deserted her husband and their children for another lover was ordered to pay back dowry as well as expenses used to train her college. Disrespect for value of chastity in modern society has chain of serious social hitches, one leading to other so destabilizing the family. In this repute; policy makers, scholars and professionals have been involved in debate about significance of marriage and penalties of divorce primarily to suggest initiatives that focused on either cultural lawful policies to strengthen marriage or programs that centre on economic, social and psychological resources in order to advance family lives (D'Onofrio, 2011). Nevertheless, such initiatives are not reality in Kenya among SDA believers and other Christian communities and if any, then they seem fruitless.

2.2.2.4 Sexually Transmitted Diseases [SDTs]

Numerous family members progressively have contracted sexually infected diseases including HIV/Aids, condition impacted from sexual behaviour of couples (DiCaino, 1989), and adolescents (Blum and Mmari, 2005: Juma, Askew, Alii & Bartholomew, 2014). Backing this take, Eaton, *et al* (2010) approves sexual misconduct as a cause of

high occurrence of HIV/Aids and STIs like hepatitis B, genital herpes, chlamydia, gonorrhoea and genital warts. Supporting this opinion, the Nigeria National Agency [NNA] (2014) approves heterosexual sexual intimacy as major cause to dissemination of HIV in Nigeria accounting for 80% of contagions. In this regard, UNAIDS (2018) reveal 3.1 million people in Nigeria live with Aids, as others are already deceased (150,000) of the condition, yet many others were unaware of their HIV status. Likewise, KAIS (2007) shows population aged 15 to 49 years in six counties from former Nyanza Province has highest rate of HIV/ Aids incidences (14.9%) which is dual the national average of 7.4%. Occurrences of similar continue intensifying (16.1%) in the region (Gathura, 2018). All this happens regardless of high levels of awareness through campaigns on perils of sexual evil (Kenya Aids epidemic update, 2012; NASCOP, 2008). The syndrome as learnt in this surveillance has infiltrated SDA Christian family, depicting it is endemic and certainly impacted on all categories of people.

The ravages of sexually transmitted diseases [STDs] especially Acquired Immune Deficiency Syndrome [AIDS] place youths in danger of extinction (Teffer, Erena & Kebede, 2015; Popenoe, 2013). Study conducted elsewhere shows the pandemic can affect persons psychologically, threaten stability of a marriage or relationship and result in stress, especially if the infection arises from infidelity (Mudachi, 2012). This statement creates an impression HIV/Aids are not exclusively caused by sexual immorality. Commenting on this, Charono (2014) says, HIV//Aids are transmittable to children through infected mothers as sexually contagions such as genital herpes, Chlamydia, Syphilis and Gonorrhoea are also harmful to babies. Considering this state of affairs, the SDA like Jesus Christ who intermingled with people with all sorts of illnesses freely mixes with the HIV/Aids victims as confirmed in this study.

On this line, extensive sex education to prevent the spread of HIV/AIDS in America (Dicano, 1989) and acquaint the present generation with knowledge of risks and ideal techniques of reducing the peril of sexual relation in countries like Australia (Smith, Moore & Rosenthal (2016) is realistic. In countering the pandemic, Houten (2005) observes Kenyan government has considerably done a lot for the preceding over Ten years (10 yrs.) by 2005; including accessibility to widespread of Voluntarily testing and counselling [VCT], providing antiretroviral drugs, purposely to prevent mother-to-

child transmission, improve health and prolong life for those whose illness is adversely advanced. Florence (2012) also says HIV is battled online. Supporting this idea, the researcher affirms creating awareness to individuals on sexual practices and related adverse outcome in contemporary Kenya is preference such that sex education is taught openly on televisions and radio. Though, Christian churches that include the SDA community had not done to expectation in determination to address the situation of HIV/Aids and its outcome on family as specified in this study.

The outcome of Aids and opportunistic diseases as AIO (2018) has stated steer to deaths of spouses leaving children behind suffering from starvation and malnutrition, particularly in developing realm (90% of orphans inhabit in developing world). Parents' susceptible life to the pandemic has also created numbers of child-headed households making children assume premature adult roles by embarking on economic tasks as others are trafficked and sexually abused (Roudy, Nkurikiye & Niyongabo, 2001). In this context, the child-focused and rights based programming meant to deal with aspects of prevention, care; protection and impact of alleviation have developed set of ideologies to guide programming for orphans and other susceptible children (Phiri & Webb, 2002). Nevertheless, this study recounts only few SDA believers adopted Jesus character of concern for needy especially feeding the hungry (Mathew 14:13-21), in support of susceptible. It can be argued disobedience to value of chastity is allied with multiple challenges, yet diminutive exertion by the SDA community to combat the vices seems futile and the family continue suffering the consequences.

For instance, a survey study conducted by the National Aids Control Council [NACC] and National Aids and STIs Control Programme [NASCP] shows over 105, 500 new HIV infections were re-counted in 2013 (Cherono, 2014). The survey reveals among those counties with high HIV prevalence in percentage is Nyamira rating at 6.4%, after, Homabay (25.7%), Siaya (23.7%), Kisumu (19.3%), Migori (14.7%), Nairobi and Kisii (8.0%), Turkana (7.6%), Mombasa (7.4%) and Busia (6.8%). This information is a revelation of unchastely life everywhere in society and its harmful finale, something that has not got a remedy.

Survey conducted by NASCOP reveals Aids remain an enormous dilemma for the country in struggles for social and economic development, exacerbating poverty levels

in households and families comprising people living with HIV/Aids, due to huge resource expenditures (Houten, 2005). Supportably, HIV/Aids is marked a public health challenge relentlessly draining economic zone with great numbers (25 million) of lives claimed over the past three decades (WHO Fact Sheet, 2014). The Joint United Nations Global Fact Sheet (JUNGFS, 2015) indicates people living with HIV [PLWHIV] towards the end of 2014 consisted of about 36.9 million, sub-Saharan being most vulnerable region having 25.8 million PLWHIV. In this case, the SDA community in Kenya fall victim of circumstance since it is within the sub-Saharan. Despite socioeconomic destabilization amid families and society together with effort in creating awareness, people tend to be reluctant in living chaste life.

2.2.2.5 Early Pregnancies

Statistics show many of the children in Sweden and Norway were reported born out of wedlock, and 60% of firstborn children in Denmark were not born in matrimony (PRC, 2015). Many studies divulge upsurge of premarital sexual actions among teen had impacted on their lives and kin ((Behulu, Antech & Aynalem, 2017; Kiplagat, & Oruko, 2019; Teffera, Erena & Kebede, 2015), with unexpected pregnancies and single motherhood (Goodman & Graves, 2010; Juma, Askew, Alii & Bartholomew, 2014; Mulugeta & Berhane, 2014; Norooz, Talegham, Merghati-Khoes, Tavakoli & Gholami, 2014). Further research by plan International [PI] (Maina-Vorley, 2020) divulges; through nine counties in Kenya incidences of elevated inadvertent teenage pregnancy is a serious challenge among girls, considerably disconcerting their lives.

Schoolgirl pregnancies are reported snowballing in Kenya (Ferguson,1989) as the ministry of education [MOE] indicate an alarming numbers of Kenyan candidates giving birth while 2018 national examinations were in progression (Mwangi, 2018; Wanjara, 2018). Numbers of girls have also dropped out of school due to pregnancies (Mwangi, 2018; Wojiambo, 2003). In this context, Ahmed (2018) acknowledges Mombasa and adjacent counties had been grappling with rampant cases of teen pregnancies. The condition of frequent girls getting early pregnancies had triggered anxiety to the government primarily as the world was undergoing terrifying ailment of COVID-19 (Maina- Vorley, 2020). Yet, no clear strategies had been put in place to address the advancement by the government, Christian communities or other bodies.

However, national surveys had shown premature pregnancies among girls in Asia was not prevalent, peculiarity to Kenyan condition; hitherto, exhaustive research re-counts intensified involvement in premarital sex amid adolescents (Tungmunkonguorakul, Carmichael, Banwell, Utomo & Sleigh, 2011). The researcher concludes; although not many pregnancy cases are reported in Asia regardless much obsession in premarital sex, most adolescents could have had knowledge of contraceptive usage which abetted in evading sexual risks. Such are cases to some teens everywhere in society even among SDA believers as revealed in this study, but having great chances of long term effects on the users.

But Uganda reports 25% of young girls catch pregnancies before attaining 19 years, then around 49% are coupled before the age of 18 (WHO, 2017). A study carried out in greater Kisii designates early pregnancy among children is common phenomenon and many of the girls involved are never married (Kostelny *et al*, 2014). So a preference that has created a rare or negligible family in conventional society of single motherhood (Mbiti, 2002). This observation can be likened earlier recount by the International Labour Organisation (ILO) that about 40 per cent of Kenyan households were led by single mothers (Wasike, 1999). Similar cases of single mother households although not intensified as proven in this survey are a reality amid SDA devotees and readily accommodated, despite its being family of norm (MA GC SDA, 2005). This state of affairs thus illustrates devalue of chastity through the breach of virginity and its outcome on family members not limited to one single community.

Contemporary reaction to the issue of single motherhood diverges traditional society since single mothers were countered with ridicule, taunt and derogatory songs; with concerned females deprived an opportunity of getting married (Mbiti, 2015). Where marriage was inevitable, such girls got married to old men as second or even third wives (Mbiti, 2002). This shows the value imbedded on virginity and implication to offenders, of which merit is now lost with numbers of single mothers finding space in society. Moreover, biblical ideologies the SDA adherents have embraced, acclaim sex as ideal in marriage (Coblentz, 5th reprint, 2010; Nelson, 2010). So, early pregnancies describe violation of what the activity of sexual fondness is meant for, implying they don't acknowledge the practice, although some members now are preys.

Despite premature pregnancies, pre-marital sex leads to illicit abortions that generate severe health and social glitches (Aja- Nwachuku, 2004; Aziken et al, 2003; Bankole, Oye-Adeniran, Adewole, *et al* 2006; NPC & ORC/MACRO, 2003; Otoide, Orosanye & Okonofuas, 2001). It is an act that aims at forceful termination of a pregnancy of which defies biblical principle of life sanctity (Gen.1:27; 2:7 John.1:4) and is out of harmony with God's plan for human life (GC SDA, 2019). The SDA believers basing argument on biblical principles believe human life is of great value for all stages right from the unborn, so obliges handling with utmost respect and care. In this case, the bible describes God as forming and knowing people (Judges 13:5; Jer1: 5; luke1:15) before they are conceived, therefore prenatal life is valuable in God's sight and its preservation should be the way (GC SDA, 2019). But individuals seem to infringe this holy law at will.

A research has also revealed 800,000 of females aged 15-19 years in United States [US] conceived each year of which most pregnancies either ended up in early births or abortions (Guttmacher Institute, 2010). Frequencies of premature pregnancies either ending on births or procured are also reported in Kenya (Mwololo, 2008; Onsakia, 2018). Such occurrences of abortions amid SDA believers as this study reveal are viable though their dogma according to (Ex.20:13) solemnly protect life (Nelson, 2016), and are obnoxious.

In this case, Hussain (2012) says, 43% pregnancies in Kenyan nation are accidental with 14 % of such pregnancies terminated, while 2,600 women deceasing yearly as a result of abortions. The Ministry of Health [MOH] (2012) reports about 465,000 risk abortions emerged in the nation in 2012 which caused predicaments among thousands of females. In this light, unintended pregnancies are here marked with premature motherhood, insecure abortions and other pregnancy allied impediments (London & Blackwell, 2009; Mulugeta & Berhane, 2014); indeed, an elucidation of chastity in the modern era on family, with minimal therapies on breakers as revealed in this study. Nonetheless, in developed world education systems have some form of sex education (Boundless, 2016), substantially in exertion of averting possible adverse outcome of sexual nonconformity among teens. Though, this survey has no evidence of specified programs for sex education not only in Nyamira but also entire Kenya, a sign of relaxation in addressing sexual matters related to contempt of chastity.

2.2.2.6 Physical Assaults and Deaths

Regardless the entrenched factors for such disputes and harms, SDA community sturdily is against any kind of physical violence including violence within the family and happens to be among reasons for discipline amid believers (Nelson, 2016). The bible which is a source for the SDA guideline dogmas, is in proscription of killing (Exodus 20:13). Though, the mass-media keep reporting cases of injuries and deaths which spring from marital unfaithfulness and premarital relationships worldwide. For instance, a Kenyan born man in the United States struck his wife in the head with a golf club and strangled her with an electrical cord` until she died over a suspected affair, went ahead and killed two of his children (Karanja, 2010; Wakhisi, 2013). Equally, a report in Daily Nation (2013, p. 6) says; a woman killed her husband in Ruiru, stabbing him with a sword over his drinking habits and an alleged betrayal. Besides a University student of Rongo in Kenya was killed and dumped in the forest in Homabay county, allegedly an episode premeditated by a governor from Nyanza region to whom had been in love (Ochieng`, 2018). Similar indefinite incidences where lovers kill self or their lovers are a trend in society today as reports indicate (Abuga, 2017; Gentlem, 2008; Home news, 2015; mail online News, 2014; Onsakia, 2016; 2017). Avoiding or unfamiliarity to valuable virtues has gravely impacted the youth with many cases of injuries and demises, some involving hacking as media-reported from time to time ingrained on love affairs. Remarkably, double-dealing remains a propensity in day today world that concludes in demises as this study reveal. Expressing worry, Wainaina (2019) reports a husband in conjunction with a girlfriend slew his wife in Nairobi;

“The murder raises concern about the increasing cases of family killings, especially where multiple partners are involved. It is also a commentary on the rising culture of “sponsors,” where young women are accorded expensive lifestyles by married men (His dead wife, and a darling mistress, paragraph 3).”

Preceding views demonstrates all categories of persons have violated what should be chaste with unfavorable outcome. Study has shown a person who opts to homicide a partner in event of cheating could be depressed or endures some form of psychosis as Wahito (2019) has cited Gachutha, a counselling psychologist. The researcher opines there should be better and harmless ways of approaching frequencies of sexual

immorality elicited with world transformation than eliminating people's lives because the action is impurity before God "thou shall not kill" Exodus 20:13 (KJV), and damaging to the family. The act of killing is also doomed and admonished among SDA believers (Nelson, 2016). Yet, similar incidences abound in society today as culprits are released with a claim of no tangible proof, but in real sense with workable corruption.

A Study shows, 70% of untimely demises among full grown persons are attributed to behaviors that originated at adolescent stage, implying poor preparation among the youth for adulthood life (Ayalew, Abeha, Shumey, Berhane, 2015). Surveys have shown women who take risks to procure abortions globally, sometimes die (Mulugeta & Berhane, 2014; Mumah, Briton, Karibu, Mukiraa & Izugbara, 2014). In this context, research conducted by plan International indicates 45% of severe abortion problems were testified among teenage girls in Kenya (Maina-Vorley, 2020). Showing concern, studies depict the practice of abortions are regulated and culprits in some countries like Nicaragua and the Vatican are punished to jail for the rest of their life (Abortion debate, 2019; PRC, 2015). Though, the reprove is laxity in today world as no serious actions are taken against perpetrators even among the SDA faithful as realized in this study.

Such unbridled romance and illicit sex also resultant in awfully physical assaults. A case in point, Ng`eno (2014) reports a middle-aged woman in Nairobi's Bahati Estate was nursing injuries after her teenage daughter aged 19 years struck her on the forehead with a soda bottle for embarrassing her with a tendency of entertaining a boyfriend in their house. Similarly, Kipruto (2013) reported an incidence in sleepy village of Mutito, Olenguruone; Nakuru County where a cheating wife conspired with illicit lover to beat up her husband when he caught them in a compromising situation. Several incidences involving partners harming one another Nyamira being a prey due to betrayal are reportedly on a rise (Nikko, 2013; Onsakia, 2016; 2017; 2018). Such frequencies are a humiliation amid victims and kinfolk, indeed a dramatic reward of contempt to chastity.

Furthermore, children have agonized guiltless deaths due to allegedly immoral activities of parents "a man in Nyeri slew his two children after suspecting the wife had an affair with a neighbour" (Komu, 2015, p. 20). Similar episodes are frequent in the 21st century with the targeted area for this study being a victim (Onsakia, 2017),

displaying a situation of mores in present day. Yet, scholars and Christians are slow in investigating the subject of chastity as divulged in this surveillance.

Such conducts related to self-disrespect had prompted some grieved spouses to using witchcraft that stuck culprits together to contain the flirting behaviour of their partners (Kemei 2013; Mbuvi, 2016; Wanjoi, 2017), cases that appealed rescue from witch doctors. So, it can be argued some adults are no longer good models in society, and their irresponsiveness has deep rooted behaviour in the modern era causing harm that finally disorient the family emotionally, physically, socially and even economically as revealed in this study. On their side, many teenagers who opt for usage of alcohol, other drugs and sexual intimacy at juvenile ages put themselves at hazardous, deliberate and involuntary injuries (Teffera, Erena & Kebede, 2015).

Brown (2009) points, loss of someone loved whether through death, separation or divorce is a very traumatic experience that makes one feel inadequate to cope with the loss. Hence, there is need to change societal psyche and attitude towards sex in order to elude unnecessary deaths that come with promiscuity, leaving orphaned and susceptible children with unfulfilled needs (Assist International Organization [AIO], 2018). Then, regardless of adverse resultants contrasting the worthy value of chastity, still people enjoy unchaste exists. Considering biblical teachings (Ephesians, 4:2) on challenges surrounding people in their lives, diverse Christians have taken initiative to bearing burdens of perpetrators of chastity (Claudia & Consuegra, 2019), though not to anticipations as revealed in this surveillance.

2.2.2.7 Other Indicators

The evil of sexual violence is upwelling in various spheres of life like the teachers' service commission observe and accessible in *TSC circular no: 3/2010* say that kids suffer from the wicked both at their homes, educational institution, communities and places of care. Backing this view, a report shows roughly 1 in 10 of at least 120 million girls below age of 20 have been forced to sexual acts while either at home, school or their community (UNICEF, 2021). This source reflects many victims of sexual abuse and exploitation who include millions of boys endure undisclosed pains. This means there are numerous unidentified incidences of kind occurring around the world not exempting SDA adherents, a situation explicating position of chastity.

Such ills impact on kids physically, socially and psychologically, therefore, affecting their learning process, some even opt to discontinue their studies. So far UNICEF is proactive in response to sexual fierceness through programmes, corporations and support (UNICEF, 2021). This survey unveils, such iniquities are normally covered, a habit that accelerates vices of contempt to chastity in society. The researcher cites a case self-witnessed in Kisii (22nd July, 2017), where a six-year-old standard one girl was raped sustaining serious injuries by eighteen-year-old man. Yet, grandparents to the Juvenile wanted to cover up the crime assisting the perpetrator to escape. Hitherto, the elite group, government and Christian community seem to be doing minimal in exertion to reduce the iniquity as revealed in this study. This study agree such evils are a profusely heard of in society in the 21st century.

Many modern household as Popenoe (2013) puts it, is consisted of untraditional families such as gay, single parent, child-headed and surrogate-motherhood. In support of this observation Evans (2012) says; children-headed homes are a case in present world. Also, research shows growing numbers of governments are debating over legalizing Gay marriage (same-sex), as several countries have lawfully endorsed it, contravening orthodox marriage of man and woman putting the family in danger of extinction (PRC, 2015). This practice is conversely a taboo in traditional society (Vexen, 2004) and biblical teachings (MA GC SDA, 2005). This study reveals SDA community continue opposing the activity of gay relationship which is anti-scriptural, advocating opposite sex intimacy for generational perpetuation (MA GC SDA, 2005) basing their viewpoint in the book of genesis 1:27-28. Cohabitation has also become habitual drift in society today (Schmitt, 2005; Ogwyn, 2002). Moreover, sexuality apparently limited to marriage bond (Mbiti, 2015), is now openly discussed, widely tolerated and loosened, with no restrictions so more liberal (Collins, 1980). Such conducts as affirmed in this study are true even among Christians in present society.

To battle sexual liberalism in America, social and religious conservatives differently counteract abortion, pornography, pre-marital sex, polygamy, homosexuality, certain aspects of feminism, cohabitation, legalization of recreational and portrayal of sexuality in media (American Family Association [AFA], 2010), though this has not been the case in Kenya. Besides, Jakobsen (2000) recognizes a substantial focus based on sexual regulation that involved campaigning against pornography, butch-femme and

sadomasochistic sexual practices. In view of sexual unrestrictive, Kolodney (1984) say parents have an obligation to actively teach their adolescents about sex in preparation for faithful marriage life.

Uniquely, several incest involving parents and biological children is reportedly the case, good example being a 40-year-old widow from Zimbabwe having her own 23-year-old son and had conceived from him (Zee News, 2016). Many other crimes commonly heard of are men marrying animals; citing an incidence reported in South Africa of a man found having sex with a donkey was bound to marry it (Allen, 2017; Rivers, 2017). Indeed, this affirms the weighty put on value of chastity which depicts perfect sexual deprivation. Some of such biblical transgressions and traditional taboos have penetrated SDA community, yet often treated as rumours and concealed as this study reveal. The SDA church as documented in the church manual considers fore deliberated undertakings as evil and open to punishment (Nelson, 2010; 2016). Irrespective of this principle, the SDA church in contemporary epoch is reluctant in acting upon such vices once they befall individuals in the society.

2.3 Influence of Technology on the Family Value of Chastity

Technology in reference to encyclopaedia Britannica is described as an application of knowledge to the practical aims of human life or change and manipulation of human environment (Augustyn, 2021). To Collins (2021) it denotes methods, systems and devices emerging as a result of scientific knowledge and used for practical purposes. Well, both definitions are in agreement that technology involves knowledge used by human beings at least to create change among them and society at any given time. Nevertheless, the kind of change expected is not specified to denote negative or positive. For the purposes of this study, technology can be viewed as knowledge and skills applied in society at a given time for healthier transformation of a people. It was found perfect to survey technology in relation to value of chastity since it has made the world a global village perhaps with imported cultures that manipulate orthodox norms in the Kenyan society.

From biblical context (Genesis 2: 15), technology is God initiated and meant for good intents amongst humanity and glorification of the creator (Hayer & Thacker, 2019; Thacker, 2020). So, for Thacker (2020), no scripture has condemned technology as

being evil, however, sinful is how people choose to utilize it. In this context, SDA church says, what we choose to read, hear and watch, whether by book or magazine, radio or television, the internet or other modern media shapes and influences our personality, therefore they must be well chosen and aptly used (Nelson, 2016). He argues there are an overflow of literature often striking guise that damages minds and morals, so in whatever way they are presented, they proof unfit for Christians of all ages. So disclosed in this study, adverse influence of technology is only after making wrong choices in its usage as Thacker (2020) has specified. Sexual vices witnessed among SDAs faithful are result to conflict the cautionary against wrong choices.

Modern technology expected to boost people' social-economic lives have supported unchastely living relentlessly exhibiting sexual dealings in appealing circumstances outside marriage (Humphreys, 2014). Commenting on this aspect of new technology, Noroozi, Telegan, Merghati-Khoei, Tavakoli and Gholami (2014) approve it having obstructed quality of life which includes sexual behaviour among the youth (Eaton, Kann, Kinchen, Shanklin, Rose, Hawkins, *et al*, 2010). In Ghana as Khamasi & Maina (2005) have confessed, conversations on sexual matters consistently arise in impersonal settings such like radios, phone-in programmes, sex education classroom settings, in letters to newspapers or magazines or church related counselling sessions. This investigation approves what scholars have recognized to be basis of sexual facts among young people. However, it disputes that sources like classroom facilitation and church counselling sessions play important role in moulding sexual behaviour.

In this framework, teenagers constantly provide reference to mass media as being utmost significant basis of sexual knowledge (Baya, 2017). Similarly, McCaffrey (2004) agree most movies, television shows and books are saturated with sex facts. In this regard, 94% of students have confessed much information they knew on sexual matters were from the media sources which include books, pamphlets, the internet and television (Sidze *at el*, 2017). In this viewpoint, SDA teens had also given preference to gadgets for sourcing sexual information, as this surveillance reveal. This sourcing of sexual knowledge contrast what Mbiti (2015; 2002) considers to be right way of gaining sexual information in traditional African society, and amongst SDA faithful (Craig, 2014; Nelson, 2016).

The researcher thus argues; preceding debate is disclosure mode of teaching young generation on family values such as through grandparents and elderly people (Mbiti, 2015), and during initiation rites (Kiembo *et al*, 2010) are gradually evaded. In this thought Kiembo *et al* (2010) argue; initiation rites that prepared the youth for the right use of sexuality, getting married and raising family are quickly disappearing, something responsible for eroding perfect chastity in present world. So to say new knowledge has overshadowed all what people considered legitimate in behaviour regulation. Technology usage has supported behaviours that contrast chastity through exposure to sexually overt content (Sevcikova, Simon, Daneback & Kvapilik, 2015), which is adoptable. The perception of these scholars in regard to new technology is acceded reality in this study, implicating technology as real disarray to demeanours among SDA personalities. This is true with the study conducted depicting technology having played a massive part in all aspects of life, for persons turn to computers to access facts, create and express themselves to achieve outcomes (IEREK, 2021). Moreover, long-term modifications in economic role of females in contemporary industrial epoch are attributed to rejection of customs related to virginity (Berger & Wenger, 1973). It is argued that changing values interfere with the ethical foundations of society (Aduku, 2014), indeed greatly impacting on value structure. So notably, intercultural interface made possible to Kenyan society through new technology has obstructed perfect values paving way to undesirable conducts even amongst believers. Arguing from the viewpoint of Thacker (2020), technology is not to blame for the disorders amidst people's conducts in the contemporary society, but their utilization of the development.

A study has also shown young generations has substituted traditional sexual morality by contraceptive culture (Schulz, 2021), to imply upholding virginity is substituted by usage of contraceptives to hide their premarital affairs. Additionally, an analysis of music videos reflects 60% divulge sexual feelings and impulses, and considerable minority present provocative clothing and sexual suggestive body movements (Barter, Riemer, & Landini, 1994), conducts many young generations of 21st century imitate and practice. Patently, girls dress indecently, walking almost half-naked by exposing self to the public in designation of fashion (Cythia, 2017; Harwood, 2018) as boys' style are feminine, sagging, hot bosom and low waist (Cythia, 2017; Suckling, 2017), styles emulated from cohort models and televisions (Cythia, 2017). The behaviour conflicts

allowable body covering norm both in traditional society (Mbiti 2015) and Christian community (Nelson, 2016). What the researcher was undefined of was whether SDA adherents recognized as a people of principle were attracted to such exhibitions. Subsequently, findings from this survey confirmed it relatable to some SDA devotees, yet, little was done to normalize the perpetrators habits which were biblically doomed. To comment on Cythia (2017) opinion, the researcher notices poor dressing is not exclusively attributed to technology, but, other sources such as peer replicas. Though, this study specifies technology as extensively having changed the wearing mode amid growing generation, with a thought even emulated dressing styles from cohorts still is ingrained in technology.

The Evangelical Lutheran Churches of American noted a huge number of teenagers, who have been encouraged with unequivocal sexual message in the media, believe, sexual behaviour is appropriate and normal, finally engaging in sexual intercourse before attaining 17 years, an activity that has accelerated to single motherhood in the society (1991). This clearly explains how technology plays a powerful role to the onset of sexual demeanours which finally impact the lives of adolescents. Information from this study illustrates; most youngsters and some adults have had their time expended in technological devices, reaching and adopting knowledge which regulates their behaviours that include gay dealings. The embraced gay relation from existing culture and technological progress is collapsing the heterosexual family in some countries (PRC, 2015), though SDA adherents still rebel such drill as depicted in this surveillance in honour of biblical ordained law of marriage.

Consumption of sexual content from media and online is linked with undesirable sexual undertakings, unsafe sex, teenager pregnancies and STIs (American college of obstetricians & gynaecologists, 2016; Collins et al, 2017). Even though, we are not justified to rule it out technology is all evil and nothing good comes out of it, for much healthy information is gained in terms of sexual intimacy to both the youth and adults. For this reason, Brown (2002) explains mass media and internet have their merits in providing worth knowledge for young people on sex aptness and worthy sexual associations. Emphasizing on significance of new innovations, Domm (2018) utters; technology serves main part in accomplishing Christian mission of spreading gospel as well as communicating essential ideas helpful in shaping people`s conducts, definitely

including sexual demeanors. In this light, a sermon presented during a reopen of churches after lockdown subsequent to COVID-19 pandemic, indicated technology had enabled spread of the gospel which touched souls of those that had closely followed sermon online, eventually volunteered to be born again (baptized) (Sermon by George Morara of Kisii Central Church, South Kenya conference-31st July, 2021). Approval to the concept, SDA adherents acclaim new technologies as advanced form that could work in favour of the church by reaching more people than before, and allowing greater management of church administration and ministry (Ann & Adventist. news, 2021). This affirms the goodness embedded on what God created right in the genesis, though it collapsed subsequent to erroneous choices made by the first man and has corrupted man throughout generations with lasting penalties.

Study also has revealed Psychosocial forces such as media, peer group, drugs, alcohol and family have stirred undeveloped group to sexual misconduct in Ethiopia (Fekadu, 2001). Logically, the value of sexual intimacy is shaped from diversity of influences (ETR. 2016). The ETR (2016) thinking is parallel to Nelson (2016) philosophy that depicts character formation emerging from diverse sources. So, apart from technology having profoundly served heart of sexual awareness as authors have opined, there are other avenues responsible in determining sexual behaviours of teenagers. Though, this surveillance reveals parents' failure to be alluring models and poor parenting would frequently ruin children. The researcher in this case reasons the only way persons can evade poor conducts living chaste life is be choose on what to emulate at this era from any given source.

Regardless contributory factors scrutinized in aforementioned deliberations, sexual transformation, rise of feminism and advancement of LGBTQ have attributed to vast changes in social perception of sexuality (Boundless.Com, 2016). The youngsters' ignorance or deliberate nonconformity in relation to flawless sexual behaviours as proven in this survey, extend to marriage bond, eventually menacing family stability. In this case, Craig (2014) remarks; marriage, family and community life are ruined and Christian values that have under-girded communal morality have lost their appeal and credibility, so supporting the weakening of chastity.

Similarly, Mosha (2000) says, good values from our cultures emphasized in child upbringing are no longer seriously reserved and children now are exposed to values incompatible to parents tenets (Oliver & Willie, 2018), making them sexually vulnerable. The researcher assumes the elderly in society have ignored their role of transmitting ethical norms to young generations, leaving them in sphere of own choice of life imitated from inter-cultural life style. This finally upsets entirety family with outcome of their choices. Yet, parents as she supposes have parameters of taboos against conferring sexual matters with biological children, and in consideration of generational gap, an element which should not be the case.

Technology which is a suitable development in helping enhance socio-economic and religious development therefore, seem to be eroding societal morals through retrievals from technological gadgets as disclosed in this survey. Also technology has facilitated vast movement loosening family ties with even women destined to be at their homes for upkeep of children and husbands in traditional society, move extensively entering business with unlimited freedom (Kaigai, 2012; Jakobsen, 2000; Sharkey, 2003). This trend as they observe, get both females and males compromised to deplorable sexual affairs, so resultant to destabilization of some families. Worse, as a man perpetrator reports, ladies in stable marriages entice men other than their lawful spouses for sexual activity paying for services, preparations schemed through phones (Muli, 2014). On this perspective, the researcher considers technology a good urgent and convenient way of breaching chastity through violating marriage vow of faithfulness.

So it can be conceded, though there are other influential modes of sexual depravity, new technology is on lead since it is responsible to all changes in society. Though, no measure has been taken to harmonize technology and sexual value for sustainable of the conventional family. Evidence of facts related to sexual behaviors attained via technology is deliberated herein next.

2.3.1 Television

In contemporized era, youngsters are exposed to sexual content through television and other electronic media, a practice that has affected their sexual attitudes, beliefs and behaviours (Gruber & Grube, 2000). In this light, Kunkel, Cope, Farinola, Biely, Rollin & Donnerstein (1999) profess; insertion of sexual content which arrayed from flirting

to sexual intercourse had intensified from slightly more than half of television programs in 1997-1998, to more than two-thirds of programs in the period of 1999-2000. They added; Suggestive representation of intercourse occurred in one of the ten programs of which viewers imitated to embrace their conducts. Presumably, television programs on sexual contents should have tripled in 21st century, given that no known measures had been taken to control media programs on sexual knowledge as validated in this survey.

This is true with findings in this survey which reveal children from families that have televisions had long unrestrained hours viewing programs ending up dictating their day-to-day conducts, hitherto some parents were oblivious. The researcher avers, it is not only those children from homes with TVs that fall preys of media sexual contents, but even those from marginal families could access alike stuff from neighbors' homes or in schools. Significantly as the researcher opines, parents should be aware of the stuff their children attain from technology to influence their sexual demeanors at least to assist in impeccable parenting. This concern would help them avoid having children unknowingly engaging in deplorable practices such as being LGBTQ marked to be the case elsewhere as Khamasi & Maina (2005) have articulated. To this effect, recommendations were made to allow children watch, to attain facts that are educative and age relevance from TVs.

Describing fate of technology, Fisher, Hill, Gruber and Grube, (2004) insinuate, a US study showed 1,276 youth-directed programs televise in 2001-2002 presented 82% of incidences that characterized sexual talk and 67% featured sexual actions, with 11% entail and 4% representing sexual contact. On the same aspect of technology, scrutiny of broadcast media content signifies an average of youth spectators; observe 147 incidents of sexual actions on network television at prime time each week (Harris and Associates, 1988), depicting three to four times as many sexual activities happening among spouses (Green, Stanley Siemicki, *et al*, 1993), of which they adopt. In accord, Smith (2003; 2000) says sexual knowledge to youngsters largely has its foundation on forces of modernization, peer group and globalization. In support of this idea, Jackson (2004) says intolerable sexual culture enters more than 60 per cent of American homes through internet and two-thirds of homes by television. Likewise, Kaiser Family (1999) has said 80% of the adolescent confess their peers get much about sex, drugs and violence from television, movies and other entertainment media. Similarly, television

is rated 71.2 % in providing sexual content to the viewers in Nyamira, so perhaps regulating the users could be a remedy to sexual allures among teens.

2.3.2 Computer

The computer has an internet serving core role in providing incredible collection of information teens can access (Strasburger, Wilson & Jordan (2009). This observation is in agreement with an argument that internet meant to boost the user' development, have undesirable end through exposure of inapt content (Fleming, Greentree, CocotteMuller, Elias & Momson, 2006). Such substances include; pornography reportedly marked to manipulating the youth's culture and adolescent growth in extraordinary and varied ways (Oyedunni, Obi, & Dipeolu, 2016). Internet, a good source of sexual knowledge in modern society is categorized under media, given that; it is globally available network of interlinked computer networks that conveys a range of services including electric mail, online chat, title transfer, and interconnected web pages of the worldwide web among others (Brown, 2002). So the researcher reasons, progressively change of sexual behaviour can be attained through pornography and sexual models emulated in internet.

In regard to provisions of sexual contents, the internet thru social networking sites that include Facebook, Twitter, WhatsApp and LinkedIn known to be having the ability to transmit life and status updates has revolutionized the way individuals communicate to each other, swiftly spawning info for persons in their network to view (IEREK, 2021). In this case, personalities can receive and respond instantly to info of any kind that can impact their lives in shortest time possible in the 21st century. On this aspect, scholars have said those who have access to internet thru computers were more likely to engage in certain sexual activities (Kristian, Mansson & Michael, 2012), a case that was recognized in this survey to be pragmatism among SDA faithful in Nyamira.

In his observation Sherri (2021) speaks; teenagers use apps, social media and other internet implements to encounter persons either with positive interests or disgrace like engaging in bogus affairs with aliens. The idea of accessing internet only to meet strangers who eventually meet and ruin teens is supported in other studies (Wurtele & Kenny, 2016). Using similar modes, children concentrate on sexting at worrying rate accessing sexually redolent nude and provocative photos and videos, accustom in many juvenile circles, something that can lead to serious legal issues among them (Brown &

Bobkowski, 2011; Sherri, 2021). Statistics to that effect show 54% of post primary students reflect having involved themselves in sexting before turning 18 years (Sherri, 2021). So, basically it can be concluded the advent of internet has had a powerful influence on human sexuality.

Exploring the influence of digital technology on sex, Weiss (2014) expresses 12% of today's websites are pornography, 25% of search device requests are pornography related and 35% of all downloads are of sexualized fantasy. To reinforce on this, Oyedunni *et al* (2016) say most users of technological gadgets stumble phonographic sites. He also observes more males (95%) and frequent users (95%) were likely to recount change in sexual behavior, then referring teens as most hit as relates to results in this study. Youngsters are marked most manipulators of the internet apprehending sexual facts which has utterly transformed way they view relations, sex and sexuality, since they have grown in digital age (Sherri, 2021). This survey agrees with what this finding has illustrated, indicating internet had intoxicated the youngsters' sexual conducts which they retrieved while they accessed academic facts.

Sexualized content here marked prevalent online and regularly exposed to the teens with exposure of sexually evocative material many a times can lead to sexualized performance and chat, maltreatment, harassment and cyber bullying. Commenting on usage of technology, PSRAI (2014) divulge that 8% of couples who access internet have had contentions with their spouses over extensive time spent online. On this regard, the researcher admits some partners do raise alarm over length of time spent on gadgets accessing internet than giving attention to their partners, finally leading to suspicion and conflicts. This state of affairs may end in destabilizing families. This practice as upheld in this scrutiny is realistic amid particular SDA adherents who have opted to flout biblical doctrines of chaste living (MAGC SDA, 2005).

On his opinion, Wright (2013) argues; level of pornography consumption is projected as hastened provision for same-sex marriage over time, favors peculiar, indulgent view on every kind of weird sexual acts, and stances about homosexuality. This is true to a survey conducted elsewhere that has spelt out post-experience of pornographic materials; stimulating behavior that include likable in oral sex, body tattoo, compound sexual partners and homosexuality (Oyedunni, *et al*, 2016). This serves some depiction among adolescents in the contemporary society supported by pornography.

The study University of Sydney has carried out, illustrate 43% of those investigated started viewing porn between ages of 11 and 13 years, while 47% spend 13 minutes to three hours a day watching porn. The survey shows more than half of porn users were married or in dedicated relationships. The same source indicates 70% of pornography users being secretive viewers, as 8-15% developed infatuated sexual behaviors that affected their lives. Verifying this as an issue to families, the American Academy of matrimonial lawyer and British Nielsen Net ratings (2012) saw usage of pornography to be major contributor of divorce and relationship complications. While, it is true with findings in this study that viewers of pornographic information influence their sexual demeanors; the portion of it instigating divorce amongst SDA believers is not realized be the case, but depletes morals among emergent generation. In this context, studies have revealed computers have negatively influenced teenagers` sexual habits through retrieved and adopted content from the internet (Werner-Wilson, Fitzharris and Morrissey, 2004). On his side, Brown (2002) has however concluded; a computer apart from attributed information that deforms sexual behaviors; it has advantages of providing users with healthy information on matters connected to sexual relationship. Yet, many consumers select negative to positive sexual facts finale leading corrupted sexual life, definitely contempt to value of chastity.

2.3.3 Mobile Phones

Mobile phones remarkably smartphones have become dominant in enhancing social interaction connectivity within and far the culture of a people, majorly affecting youth communications (Cha & Seo, 2018). Normally, downloaded apps on smartphones are used to access media platforms and websites which countenance social interaction (O'Keeffe & Clarke-Pearson, 2011). A study has shown accessing such sites through smartphones can be both physically and socially hazardous to users, a practice that begins as early as 11 to 14 years (Hardin & Hackell, 2017). While concurring with Hardin & Hackell (2017), Brown and Bobkowski (2011) realized children at age of 14, 66% being males and 39% females have accessed sexually allied content online comprising images, videos of genitals or sex acts, finally corrupting their sexual stance. Though the researcher meditates, most parents are comfortable with a thought of smartphones only playing a crucial part in enriching knowledge to children especially throughout Covid-19 years, when learning was mandated to be online. However, they

remain naïve on what their children do with those smartphones a part from being supportive in learning processes. Reality proven from this study, smartphones are accessed by children even at below 14 years, age observed by aforementioned scholars, viewing pornography which indeed expose them to sexual contents at immature age.

Research has demonstrated Smartphones have accelerated sexual misconducts among manipulators through sending and receiving texts full of sexual content and images (Kachur, Mesnick, Lidden, Kapsimalis, *et al*, 2013). In this viewpoint, Temple and Choi (2014) say, youths who are fond of sext have high chances of having engaged in premarital sex and are more likely to be active in sex than those who do not sext. The habit of sexting lead the doers to having multiple partners, insecure sex, sex talk, online sexual encounters, entreat for sexual images and acts (Bass, 2016; Whittle, Hamilton-Giachritsis, Beech & Collins 2013). It is advocated online teen's requests sometimes end up in offline meetings (Wurtele & Kenny, 2016), exposing them to risky sexual activities, and in other circumstance conflicts which may be resultant to deaths or injuries from strangers. So researches have shown adolescent manipulation of online with mobile technology application is associated with high risks allied with sexual activity, premature pregnancies and STDs (Barth, 2015; Bass, 2016; Symons *et al*, 2017; Bobkowski *et al*: Collins *et al*, 2017), a clear avowal of role mobiles play in alluring value of chastity. Still with evil outcomes of poor mobile phones usage, the gadget remains primary mode of communication and leads with (84.4%) in distorting value of chastity within SDA family in Nyamira, realization from this survey.

Technology in the 21st century is connected to rising challenges in relationships, for instance; usages of mobile phones are marked a basis to battles among married people nowadays (Winch, 2014). While mobile phones cannot be regarded principal for conflicts amidst SDA families, it is noted to be one of causes to contentions amongst spouses as recounted in this investigation. On this light, PSRAI (2014) found that 42% of 18-29 years and 25% of cell owners in devoted relationships say, the phone distracts their partners either when they are alone or together. Notwithstanding, the known damages caused amid the users of mobile phones in the field of sexuality, usage of mobiles is rampant. Patently, roughly 75% of youngsters have and use smartphones, 71% communicate by means of social media platforms as 38% having downloaded apps to their gadget (Kachur, *et al*, 2013; Lenhart, 2015) which deal with sexual

substances, and yet most parents are uninformed of such manifestations among their children as revealed in this survey. Contradicting this study on parentages unfamiliarity on what transpired as their children accessed mobiles, studies conducted elsewhere illustrate parents were aware of their children usage routine that corrupted their sexual behavior, and had taken measures of providing guidance (Doh, Rhim& Lee, 2016; Nikken & Jansz, 2014). On her side, the researcher, teacher by profession thought only few parents could be aware of retrieves children make that inclined their sexual conducts, given children are sly and tricky.

This survey corresponds to the findings showing intoxication of mobile usages with harmful endings in relationships, but contrast on action having been taken to address the catastrophe as revealed in this study. Moreover, this study reveal much as other technological sources have played a role in changing the concept of chastity, mobile phones are prevalent and foremost in transforming sexual attitude among societal members. On her view, the researcher acknowledges mobile technology has improved communication, served as a source of Knowledge, however dangerous and corrupting when used inappropriately, especially by the youth.

As revealed herein discussion, it can be argued both technology and chastity are significant to individuals' lives; nevertheless, the immense issue is how the value of chastity can be safeguarded for sustainability of family at modernity. Uncertainty of technology having wrought SDA community on sexual conducts, yet it is believed to be inflexible in the guideline of their doctrines (Ongesa, 2018), was realized to be an authenticity. The opinion of the researcher was; technology could be wisely utilized to shun what unfavorably affects the welfare of a people.

2.4 Conceptualization of the Changing Value of Chastity in the Scriptures.

The SDA Church contemplates sexual issues and general way of life basing their philosophy on biblical principles and church dogmas (Rodriguez, 2017). On the value of chastity Henslin (2008) utters, norms attract castigation for deviance and recompense conformity. So, the prospect according to the researcher is to apply the necessary measures against offenders if the value of chastity is to be revered. Fishburn (1991) asserts; values governing the family since the 19th century have been conceptualized in Old Testament stipulations with no much reference to modification introduced by

Jesus' law of love. He explains; Christian faith stands breach of ethical or social values are professed as wrongdoing against family and God, though choices have now become self-oriented. Scripturally, connubial love is formalized and consecrated in rite of marriage, so sexual intimacy outside solemn nuptials dissociates humankind from God and abuses self-respect of body (Humphrey, 2014). Regardless the biblical sanctions shielding chastity and solemn marriage, some chosen life of contempt to chastity as recognized in this study is tolerated.

In the Christian worldview, illicit love is weighed as sinful and the offender must be answerable to God for choices made (Claudio & Consuegra, 2019). While the SDA believers uphold Claudio & Consuegra (2019) teachings as being the case, it is specified in the church manual that prohibited sexual activities are also punishable in church community (Nelson, 2016). The Catechism of Catholic Church [CCC] as cited by Humphreys (2014) says integrity linked with observing chastity ensures unity of the persona; therefore, it is opposed to any conduct that would blight it. This is true also in traditional African society where virginity and fidelity is emphasized, followed by chastisement in case of a breach (Bujo, 2009; Mbiti, 2015). In the same aspect, ancient Hebrews accentuated virginity and fidelity amid females, thus breaking this sexual code was accompanied with stern castigation (Stuart *et al*, 1985). In this case, the researcher concludes that the value of chastity is significantly considered by most religions all through generations and disciplinable if violated. Nevertheless, this is something broken in contemporary era without much alarm from both the society and Christian community. It can be reasoned therefore, self-control before marriage and fidelity in bounds of marriage are substantial tenets of Christians and elements in communities that alteration is a condemnation. Despite being the case, the SDA seem reluctant in censuring the sin flexibly in present era.

The SDA Church regards human sexuality as God-given and expects it to be practised in marriage wholly between man and woman line with Scriptures (Genesis 1:27-28), condemning any deviant conduct (1 Cor. 6:13-19). This norm which should be case to entire humankind is a violation in some countries that have legalized gay affairs (PRC, 2015), though it has not attained smooth ground to land in Kenya mostly amongst SDA supporters as divulged in this study. Many conservative Christians in contemporary

society have negative attitudes about abortion and homosexuality considering both deeds as sinful and opposed to God's first intent of procreation in marriage (Fishburn, 1991). Still the doctrine remains a law among SDAs as attested in this survey, sturdily rebuffing the idea of gay relations.

Statistics elsewhere in the globe describe sexual dealings between unmarried adults as being defiled. Citing Indonesia, Jordan, Pakistan, and Turkey, nine out of ten persons believe engaging in sexual intercourse before marriage is wrong, whereas, majority of Europeans consider premarital sex as an immoral issue (Statista, 2013). Such acts, although not friendly to the family's socio-economic lives, condemned and taunted as unveiled in this survey, continue to be feasible, indeed leaving many people in a dilemma as to where the society is headed. Any moment chastity is disrespected, reverence for one and others that enable persons to practice sexual powers shrewdly in search of human flourishing and cheerfulness is disrupted (Frado, 2016). As well Frado (2016) says, the habit undermines human dignity and spoils cordial relationship meant for in life. The decadence in morals according to Adaku (2014) is directly liable to transformation of concept of chastity. He accepts issues associated to deviance from appropriate morals have elevated lot of concern in global world, but with lot of laxity in addressing the situation to find lasting solution as proven in this survey. On this light, measures meant to discourse on the condition under discussion are of significant for purposes of keeping the family and society intact.

Infidelity among couples commonly referred to as adultery in Biblical framework (Ex.20:14) serves one of the pillars upon which the society rests; emphasizing need for sanctity of marriage and is forbidden (Smith, 1952). He adds; it robs a man of his right by taking from him the affection of his wife. The act itself, and everything leading to the action is prohibited by this commandment "Thou shall not commit adultery" for the lord says (Mathew 5: 28), "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart" (p.776). The commandment as Smith (1952) puts it, forbids fornication and all kinds of psychological and sensual uncleanness. All impure materials such as books, songs and paintings which tend to inflame and debauch the mind are not favoured by the law against adultery, as well as another species of impurity (Clarke, 1810-1826). Despite demands of the commandment which is prominently valued by SDA group (Nelson,

2016), the prohibitions it entails seem to be common in modern society even among believers as this survey has revealed with little action against the evils.

On his side, Frado (2016) expresses; chastity in a culture that makes it hard to be observed has become challenging to spouses and friends who are treacherous. The researcher remarking on Frado (2016) opinion articulates, it is not only marital and mates perpetrators who encounter dares while they decline to observe chastity, but also the kin especially with eventual culminations. Similarly, CCC (1992) delineates sexual misuse within marriage and singleness as being selfish conduct that is abusive and scorn to God. Then makes others despise and resent chastity because they do not see many people living in chaste. In this view Sheed (2013) argues, getting confused about chastity and loathing it, is shameful experience. Even though, this vital value of sexual intimacy as illustrated in this surveillance is not reserved nor preserved for marriage only as per Christian anticipations even among some SDA adherents and sparingly left upon perpetrators to choose for reformation.

Sexual intimacy in marriage is considered sacred and God-given gift to human family (Nelson, 2010; 2016), which expresses goodness and beauty of God's orderly work that require appreciation. Respectively, an affair out of wedlock undermines the intent of sexual intimacy meant to build stable marriage with amiable understanding (Oliver & Willie, 2018; Sharkey and Welch, 2003). Sexual evil of any kind then is prohibited and disciplinable amongst SDAs as documented in the church manual (Nelson, 2016).

Normally, castigation is executed through censure when an offense is not grave and removal from church membership in case of extreme crime (Nelson, 2010; 2016). This review however has revealed rampancy of iniquities in modern society which SDAs have acknowledged having breached their community. The unrequited question in this condition was their rigidity on church discipline for the offender members. Eventually, this scrutiny reveals some level of reluctance in handling identified sexual related acts delineating them as false allegations.

Reasons among which members are subject to disciplinary action include the following:

“Violation of the seventh commandment of the law of God as it relates to marriage institution, Christian home, and biblical standards of moral conduct,

sexual abuse among children, adolescents and vulnerable adults; fornication, promiscuity, incest, homosexual practice production, use or distribution of pornography, and other sexual perversions (Nelson, 2010, p.62).”

This clearly indicates value engrained on chastity in the SDA community, though this study has revealed laxity in seriousness of observance to chastity. It can be argued therefore sexual activity is an integral performance in matrimonial meant to be reserved only for partners intently to enhance harmony and provide for perpetuation of human race. Change of value of chastity to complement transformed society can thus be considered erroneous and reprimand able. In this regard, believers view sexual immorality as wicked and violation of God’s commandment against unfaithfulness, but issues related to sexual misconduct are now feasible in SDA family (SDA, 2016). The researcher describes this situation as a clear indication of changing drift to value of chastity among SDA fraternity. The notion in this context yet depicts recognition in the standpoint of SDA adherents on some changing trend of this significant value that determines stability of the family.

In traditional African religion, virginity, self-control and fidelity are emphasized upon (Mbiti, 2002), a symbol of great value of chastity. The Kenyan SDA adherents in this context are part of the African society, and thus are affected with such values. On this aspect Quale (1988) says; there are tough cultural shielded for sexual fidelity of women in African society. So the researcher interprets this to be signifying, breakage of the law of trustworthiness in marriage bond for men in African society is not considered serious offense. The observation Quale (1988) has made contrasts biblical teaching adopted by SDA faithful which emphasize faithfulness among both men and females, with equal weighty of punishment in case of breach. Human sexuality among many African people is held sacred and simply seen as ideal in marriage, and any violation is accompanied with severe chastisement for both partners (Kyalo, 2012: Mbiti, 2002). The guilty person especially a man would be ‘whipped, stoned to death, and made to pay compensation or have his head or other part of his body mutilated’ (p.147). Some of these habitual trends are negligible while others are utterly unheard of in modern society, a state that has accelerated the pervasiveness of immorality.

Regarding sex and marriage, Mbiti (2002) argues marrying is a responsibility to every societal member, such that every ordinary person ought to partake of it to allow perpetuation of humanity. It will also serve a remedy to sexual immorality. This is a case that has been individualized in present era and respected as personal choices and rights revelation to this survey, indeed a description of emerged changes that affect chaste lives with insignificant actions.

Most African societies are averse to the forms of sexual affairs neither meant for procreation nor advocate for chastity including; Pornography, harlotry, masturbation, homosexuality, infidelity, anal intercourse, fornication, rape, seduction, bestiality, incest, children watching genitals of their parents (Kyalo, 2012; Mbiti, 2002). This is true with SDA teachings which even accentuate penalty if committed (Nelson, 2016). However, irrespective of such practices being opposed, they are now commonly heard of in the 21st century as demonstrated in this enquiry and indeed some receiving insignificant criticism. Marriage that joins man and woman is covenant that requires faithfulness in the union for life (Coblentz, 1992), so infidelity is not permissible despite choices opted for by some spouses. Similarly, Begg (1997) says; God's design for marriage demands exclusive relationship between a male and female as they enter into a life bond. Therefore, any sexual attachment outside covenantal marriage is imperfect.

Surprisingly enough, Gay marriages are taking root in today's society (PRC, 2015) as other kinds of sexual undertakings are practicable among societal members (Khamasi & Maina, 2005). This survey would highlight SDAs viewpoint of the development of non-marital sex among believers in modern era, of which findings exhibited inflexibility to acceptance of sexual activities like gay.

Commenting on extramarital sex, Smith (1952) explicates betrayal as stealing another person's marriage partner, a deprive of an individual most intimate happiness and breaking someone else's home. Obedience to the command against adultery for spouses implies strengthening and maintaining continuity of the families, whereas, defiance to the law amounts to solemn castigation that includes divorce and death. A biblical example is where God caused the child that Uriah's wife had conceived from King David to die (2sam 12:15-19) [NKJV]. The doctrinal book of Seventh-day Adventists (2005) considers the commandment as a principle that jealously safeguards marriage

relationships, thus breaching of it is contravention of the pillar that protects sacredness of life. So according to what is stated in the SDA manual:

“Fornication and adultery can have far-reaching and long-lasting effects. They defraud the legitimate sexual partner and may harm him or her physically, emotionally, financially, legally and socially. They hurt the extended family, and if children are involved, they particularly injure them. These liaisons may result in the transmission of venereal diseases and birth of illegitimate babies. Then the cloud of lies and dishonesty that hovers over such affairs so destroys trust that it may never be restored. Even aside from biblical injunctions against these forms of immorality, the train of unfortunate consequences that result should provide ample warning against them (Ministerial Association, 2005, p. 336).”

Scripturally, any change on sexual behaviour from what it is intended for is sinful and ought to be avoided at all costs, otherwise harm befalls. Irrespective the biblical proscriptions and interrelated implications, sexual irresponsibility is an inclination in contemporary society, still with adverse upshots as revealed herein.

Following this ecclesiastical teaching which forbids extra-marital sex, Christianity does not condone infidelity (Gichaga *et al*, 2006) among couples or premarital sex for the unmarried, referring to it as moral offence. These authors assert, sexuality leads an individual to commit oneself totally to the other in mutual fidelity. In agreement, Kinsey (1948) says, sex is only morally correct between spouses, as God’s intention for it was procreation. As well, Gichaga *et al* (2006) expresses Christians educate young people to abstain from sex activity before marriage as they encourage chastity, thus they highly honour virginity while they discredit pre-marital actions. Findings from this analysis however depicts such teachings are in vain given issues related to sexual relations outside bridal are feasible and commonly reported in society, and regarded individual decision. Proven in this surveillance with global transformation, the law of safeguarding virginity and fidelity is so lightly valued and established SDA laxity on such changes in contemporary era.

According to Nelson (2010), the Old Testament handles extra-marital sex as an evil act that death penalty is prescribed for the culprits, although demise is not a portion as penalty for the offenders in the SDA community. Action against adulterous in the Old Testament shows how serious treachery is for committers and before God, thus reason for persons to protect the law of fidelity. In support, Metts (1994) says infidelity is one of the most severe types of transgression. Remarking on this commandment reference to Jesus teachings, Gichaga *et al* (2006) reports Jesus identifying treachery as the only condition that may justify divorce, “But I say to you, whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery” (p.57). Jesus, in this context does not advocate for divorce, and views sexual immorality as a great offence that can warrant divorce. Whereas SDA believers consider both divorce and sexual licentiousness as opposing Christian ethics, such deeds have found way to the SDA family, with little action against offenders.

On his part as quoted by Sanders in Peake`s commentary (Smith, 1952. P.978), Paul condemns deceitfulness as an immoral act caused by ‘desires of the flesh and human weakness’, thus advised Christians to allow the spirit of God they possess to control their actions. Accordingly, Smith (1952) avows; aggravation is the lot of those who are under the law, for they are trying to please God, however without help of the spirit. But those who have the spirit are not under the law and are not doomed to it. This shows for Paul “flesh” comprises of whole range of human nature, Will and intellect, as well as possession. To avoid offensive sexual activities and interlinked fatal consequences among families, it is worthwhile to allow room for the spirit to provide direction and govern our lives in the event of making decisions on our deeds. The researcher contemplates persons remarkably some SDAs have declined to permit the spirit guidance in choice making, so evident to sexual evils witnessed in society.

Haye (1998) indicates, Christians advocate for monogamous marriages basing their teaching on biblical doctrine. God created Adam and Eve; the two became one flesh meant to satisfy each other`s needs, with subsequent faithfulness throughout their relationship. The third party in a relationship spoils God`s original plan for couples which were one man and one woman to share the delight of experience only with each other. Agreeably, Gichaga *et al* (2000) say for the church to reduce unfaithfulness, it

has advocated monogamous marriage for man to give individual love and attention to his wife. However, some Christians due to self-reasons have violated this law by adopting polygamous marriages (Ngami, 2018). This research has proven polygamy to be true amongst few SDA adherents, a situation that has received mixed perception as some perpetrators having been mandated to church official activities while others deprived opportunity to serve the lord but remain passive members.

So, Begg (1997) says; Jesus upheld the “One flesh” teaching of creation account, “so they are no longer two, but one. No man should separate them, what God has joined together.” If the two are “One fresh” then someone committing adultery with one’s spouse implies damaging part of one’s body and stealing most intimate happiness from an individual (Smith,1952), indeed leaving it incapacitated. Even though, the present society as revealed in this review seems to contempt this law. Apart from breaking God’s commandments, “You shall not commit adultery” and “You shall not steal”, it is a tragic violation of marriage union when one of the parties engages in an extra-marital affair (Begg, 1997). Perhaps, considering an idea God reserves His judgement for the violators of His plan and those who defile selves, accepting and embrace adulterous lives, SDA believers have opted to keep off being judgmental against breaches of faithfulness commandment. According to Narramore (1968), sex is sacred and sobering area of life when looked at from the spiritual stance. Christians basing their argument on this standpoint, he concludes; warn against the misuse of sex. Even though, humans have remained stiff-necked with evidence of extensive abuse of sex in society with inconsequential action as realized from this survey.

In his review Sheed (2013) observes; while sex is understood as a gift only ideal in marriage, modern people are obsessed with it, dreaming of it day and night, and have become slaves of the practice by using it in ways not meant for it; therefore, they are call upon to re-think about the behaviour. The SDA Church view sexual intercourse as obligation to couples, and encourages every individual to get married to preclude sexual wickedness since wrong sexual attitudes and practices as Gitaari (2005) has held are a cause to marital conflicts. The only concern was how serious SDA devotees honour and commit to this appeal from their church. Reinforcing on same, the Roman Catholic Church disapproves of lust, and places chastity opposite the deadly sin of covetousness,

as they classify the act one of the seven virtues. They say, “Sexual pleasure is morally disordered when sought for itself, isolated from its procreative and unification purposes” (CCC, 2015, p. 2351). Implying children born out of marriage circle is not ideal and destined, so significantly was to establish the perception of SDA faithful in modern Nyamira on issues of early pregnancies and babies born out of wedlock. Findings depicted early pregnancies remained unacceptable though babies were treated innocent creatures and offered value just like all other children.

The catholic church view sex in marriage as being virtuous, therefore, forbid use of artificial contraception considering it an offence against chastity by looking at it as unnatural, contrary to God`s Will and devise of human sexuality (Macculloch, 2003). Sexual activity in matrimony amid SDAs as proven in this survey is equally regarded worthy, but oppose the viewpoint of the Catholics on usage of contraceptives as being sinful so long as it is aptly utilized.

To maintain fidelity in the family circles, the church encourages Christian families to live together, pray together and grow in love together (Gichaga *et al*, 2006). One of the concrete elements of sustaining healthy marriage and family is fidelity as Coblenz (1992, p.7) has argued saying ‘God intended sex be a powerful, cohesive force in the marriage of a man and woman whose hearts are fully committed to each other. Hence, it can be a risky and damaging force in one’s marriage and society if misused. So to keep the law of chastity, their love, trust and commitment is amplified, resulting in greater contentment and unity in family. In contrast to chastity, relationships based on sexual immorality lead to moral deviance and rebellion, both of which are now accommodated in SDA community as this study disclose.

Similarly, Kasenene (1998) speaks, sexual activity is only appropriate within marriage bounds, and any sexual act outside marriage is not ethically acceptable, but hazardous to most individuals and marriages (Andrews 2000). Moreover, Pietroluongo (2013) remarks, it is common belief once a spouse has cheated on the partner, a divorce or break up is required and cannot be avoided. Shrewdly examining this surveillance, Pietroluongo (2013) opinion on the effect of betrayals is not always practicable in the society nowadays due to flexibility in handling issues related to norms. Thus, GC SDA perceive “Casual sexual liaisons lack commitment, and, therefore, fall far short of true

intimacy, material, physical, and emotional resources are squandered” (Claudio and Consuegra, 2019, P.34). This implies SDA perception of unexpected sex is deleterious and impacting thus does not approve non-marital sex, even with its continually occurring in society as revealed herein.

Moreover, in Nigeria men still would support and maintain ideal women to marry are found in the villages because urban girls are promiscuous and too desirous for money (Adaku, 2014). The researcher argues as things stand in society today, there are no parameters on licentiousness and financial demands among ladies whether urban or rural girls, only the degree diverges. In addition, Adaku (2014) says modifications of marriage which is core African value encounters strong disapproval in several African nations. Religious organizations as he explains still value chastity. Even though as divulged in this study, many young people take marriage for granted; embracing cohabitation, where they enter and leave preferably, as they scorn chastity. Quoting Gyekye (1996, p. 174), Lassiter (2016) maintains “cultural values and practices considered positive can be preserved even if they must undergo some enhancement and pruning to become harmonious with the spirit of modern culture”. Uncertainty is whether the opinion can be acceptable in society at present world. The study found it worth exploring how SDA adherents conceptualize the changing aspects of chastity in society, in turn it was realized some changes of value of chastity were unavoidable while others had received coarse time to land in SDA community.

2.5 Theoretical Framework

Utilitarianism theory propounded by Jeremy Bentham in 18th century was espoused in this study. Utilitarian theory is normative ethical in nature and bases its locus of right and wrong exclusively on the outcomes or consequences of a chosen action over the other. The theory which is distinctively and purely ethical suitably fits the study since the subject studied is an ethical issue and is consequential. Bentham considered utility as aggregate pleasure after deducting agony of all involved in any action. Therefore, directly relevant to what is anticipated for in this survey on response to indicators of chastity, in order to create pleasure in family. He also says; the theory provides a relatively straight forward procedure for determining morally right course of action for any particular situation an individual finds himself in. In this aspect, reference is to a

period of technology when society is shelled with diversified messages from social media and other sources (Oliver & Willie, 2018). This may be challenging in arriving at the right action thus emergent to alteration of ideal values.

Notably, Stuart expanded the concept of utility and included not only the quantity but quality of pleasure, while focusing on rules as an alternative of individual moral actions. In modifying Bentham's, utilitarian philosophy, Stuart acknowledged in a footnote that although he believed himself to have pioneered in bringing the word utilitarianism into use, he did not invent it (Habibi, 2001). He adopted it from a transitory phrase in John Galt's 1821 novel *Annals of the Paris* (Stuart, 1961). Whereas, Bentham is thought to be an initiator of utilitarianism, there were other authors with similar theories. For instance, Hume (2002) made enquiries on principles of morals, under the tutorship of Hutcheson who introduced the first key utilitarian phrase. In an enquiry into the original of our ideas of beauty and virtue, Hutcheson (2002) articulates, when choosing the most moral action, virtue is in proportion to the number of people an action brings happiness to, while, moral evil is comparable to the figure of people made to suffer. Paramount action yields greatest cheerfulness of the greatest numbers, as worst is the basis of most misery.

The theory upholds that the best moral action is one that maximizes utility of entities, making everyone a member of same moral community (Harsanyi, 1982). He therefore says, an individual exhibiting awful motive towards others continue to be member of this community, however not with absolute personality. He maintains, part of this person's persona that harbours hostile ant-social feelings should be excluded from membership, to have no claim for a hearing when it comes to defining the concept of social utility. Likewise, once the value of chastity is violated, the offender is bound to chastisement and remains unqualified community member personality wise, due to desecrate of norms. Every member in both Christian and traditional community is affected by this ethical law of chastity. Wholly, this is because human sexuality is God given as manifested in traditional African society (Meier, 1990) and in the Bible (Nelson, 2010; 2016). Both therefore put emphasis on value of chastity by calling upon virginity for girls and fidelity for women, as well as self-control for men (Bujo, 2009; Mbiti, 2015; Stuart *et al* 1985). The value of chastity advocates for sexual purity, and defiance is accompanied with cruel punishment both biblically and traditionally

(Kyalo, 2012; Mbiti, 2002; Stuart *et al*, 1985). Breaching this ethical virtue of chastity is perceived as erroneous against the family and God (Fishburn, 1991). Hence, shattering the family unit and ruining God's first intent for sexual relationship in marriage. The conduct becomes a disgrace to entire community, and it is disrespect for perpetrators, particularly, with associated undesirable outcomes.

Indeed, if majority of people opted for evil bearings, it will eventually be a foundation of desolation to huge population. Besides, happiness will be evident by choosing most moral actions. Indisputably, this is pertinent to the concept under study globally as revealed from the literature review. Secondary data indicates quite several societal members have opted to live a life contrary to what chastity advocates for, ultimately, overwhelming the family unit which is the foundation of the society, with a range of problems. If most people in Nyamira, for instance, chose to adhere to the value of chastity, majority would live an exultant life. However, in case many people desire to live in contrast to chastity, then, life in the County would be full of misery emerging from the outcome of wrong choices made.

Moreover, Gay (2002) is thought to have developed the first systematic theory of utilitarian ethics regarding fundamental principle of virtue or morality. He argues, happiness and private pleasure is acceptable or ultimate end of all our behaviours. Other Theorists have rejected the opinion pleasure has constructive value, and have advocated for resistive utilitarianism which explains utility only in terms of distress. In opposition to this self-indulgent view, some scholars define utility in relation to preference satisfaction, whereas, others believe variety of values can be incorporated in its definition (Feldman, 2004). This view can be linked to virtue ethics which embraces virtue as moral good. Thus, an individual's intentions are also ethically significant.

Proponents of utilitarianism disagree over whether a person's acts should conform to utility (act utilitarianism) or whether agents should conform to ethical rule (rule utilitarianism). They persist to differ regarding whether utility should be premeditated as an aggregate (total utilitarianism) or an average (average utilitarianism). This is relevant to contemporary Nyamira concerning the issue of chastity. Many questions may arise as regards the position of the value of chastity, that is, whether it is upon an individual to decide on own sexual matters so long as the end targets are achieved, or

should one conform to societal ethics or Christian doctrines as pertaining sexuality. Perpetrators or deviant of chastity may feel justified for their actions, as long as, they satisfy their desires. Those who are unopposed to their behaviour would point to individual rights without considering the effects it may embed on oneself and others. Such persons pronounce; “*Their actions their choice*” and therefore, should be none of other people’s concern. Nevertheless, the opponents of deplorable sexual conducts will consider the action as deriving utility if merely it cuts across in providing the individual satisfaction and immediate society.

In this case, SDA adherents opting for life of contempt to chastity that pertain moral standards and guidelines of Gusii culture and Christian teachings in Nyamira may undergo fatal consequences that involve social economic aspects. But, those who may adequately care for one another by keeping chastity; their love, trust, and commitment escalate, and finally lead to happiness and unity in family. Considering what Bentham says about the provision of selecting technique of morally right option of action for any specific situation an entity finds self in, the society is now high-tech, phase in which individuals are expected to choose deeds that can produce constructive ends in their lives. So, if the provided ideal method of deciding ethically right actions is not adhered to from new technology, then wrong choices would be arrived at, eventually triggering adverse outcomes among societal members.

From the standpoint of legislation, Bentham argues, the legislator has pleasures and evading of pains in view. He adds; core of the government is to encourage joy to society by punishing and rewarding. Above all, in the theory of legislation, Bentham discerns between evils of the first and second orders, whereby, those of the first order are more instantaneous consequences: as those of the second are when consequences propagate entire community, causing “alarm” and danger (Bentham, 1781). Equally, the condition under study requires intervention from the church and other concerned bodies in order to preserve the conventional family, saving it from possible dangers resulting from the phenomenon investigated and restore happiness it entails. Reports from the mass media and from documented reports indicate evidence of several cases in the society, which include HIV and Aids, divorce, deaths and injuries, that hurt the immediate offenders but also the community a large.

Antagonists of utilitarianism have disparaged it for many reasons; some have said that utilitarianism ignores justice, while, others argue utilitarianism is unfeasible. Others yet have said, delight is not commensurable across persons with diverse identities, and in consequence, the concept of aggregating utility is impracticable. Despite the condemnation placed on the theory of utilitarianism by some opponents, still the study espouses it, because, an individual's right or wrong choice is consequentially impacting on both offenders and those directly around the person, and entire society. For instance, in the subject under investigation, if a personality opts to engage in pre-marital or extramarital sex, the negative upshot including; contracting sexually infected diseases such as HIV & Aids, early pregnancies and out of wedlock children, will be a total setback socially and economically, not purely to the directly affected, but the dependents and those he depends on, together with the whole society. So changes related to the value of chastity may not be a portion to the lives of persons in society, though this study reveals extensive censure of chastity with serious results.

Choosing to remain morally upright is optimistically consequent to entire human race, leading to collective contentment amid societal members. Opting either to live chaste or corrupted lives, the people of Nyamira will determine their destiny in terms of the value of life, not only among SDA families, but among all other family.

2.6 Conclusion

Contemporary value of chastity is characterized with opposite to what should be ideal norms, a development that has disoriented the family with several adverse episodes which require instantaneous intrusion. Yet, scholars and Christian institutions have taken low move in addressing the situation, something that triggered the research to break reticence and muteness. It is recognized new technology responsible for societal transformation thru positive socio-economic aspects in people's lives, had emerged a cause of evils on society springing up from inter-cultural intersperses. Globalization had eroded African and Christian values significant in regulating sexual behaviour of a people and sustains family stability. In the process, quite a number of issues related to nonconformity of chastity as reflected in this study had subverted the society, with some receiving sturdy protest while others have landed slickly. The intensified hitches on society related to disapproval of chastity directly parallels Bentham philosophy which defines choices as being resultant.

CHAPTER 3

RESERCH METHODOLOGY

3.1 Introduction

The study assessed contemporary value of chastity on family among SDA faithful. This chapter therefore highlights methods and procedures undertaken in conducting the study. Particularly, it designates study area, research design, the target population, sampling procedure and sample size. Other enquiry includes; piloting, data collection, method of data analysis and ethical consideration.

3.2 Study Area

The survey was conducted in Nyamira Conference [NC] along the administrative boundaries of Nyamira County. It is a county in former Nyanza province of Kenya (Appendix 1). The County has five sub-counties namely; Nyamira North, Nyamira South, Borabu, Masaba North and Manga. The County is situated east of Kisii Central County, South west of Kericho, west of Bomet County, North of Narok County, and South of Homabay County (Appendix 2). The site of the County situates it at a central point of its neighbouring counties, hence bound to influences from these counties particularly on sexual conducts, they are most likely to inter-marry, engage in trade and can ingress some norms from their neighbours as they intermingle. The County covers an area of 899.3 sq. km² (KNBS, 2009) with 631 SDA churches structured to form 62 districts with a population of 144,507 believers as by 2017, operating under stations (Appendix 5) within the County (SDA General Conference [GC], 2017). The aforementioned population comprises males and females; married, separated divorced, widowed, single, single mothers or the youth without children less than eighteen years. The main inhabitants of the region are Gusii people; though few occupants from other ethnicities are found in the county and may be accustomed to community ethos.

3.3 Research Design

This study adopted a descriptive survey design because it delineated the situation as it existed with a narration of facts and characteristics concerning individual, group or situation (Kothari, 2008). The design is ideal since it helps the researcher to collect information about peoples` attitudes, opinions, habits and any variety of social issues

(Orodho & Kombo, 2002). In this survey, the design provided required information by describing the situation of contemporary value of chastity on line to respondents' answers to 'what' and 'how' questions of study objectives. Pragmatic worldview which is according to Creswell (2013) focuses research problem was found suitable for the study. On the basis of pragmatic worldview, the study adopted mixed methodology integrating qualitative and quantitative for the purpose of generating a more dependable research. In this case, examining views of SDA believers needed combined facts from open-ended and closed-ended responses making use of quantitative and qualitative rather ideal. Creswell and Clark (2011) have maintained that integrating methodological approaches reinforces overall research design, as the strengths of one approach offset the weaknesses of the other. So, the two techniques were used to fortify descriptive survey design assumed in this study. The strategies also provided more comprehensive and convincing evidence than mono-method studies. The design allowed exhaustive analysis of the problem by merging facts from both methods as attained from the field pertaining contemporary value of chastity on family by using questionnaires, interviews and FGDs which enabled overall results of the survey.

3.4 Target Population

Target population refers to populace the researcher wishes to draw conclusions for the study (Getu & Tegbar, 2006). The study comprises of SDA church adherents of all categories excluding children below 18 years in Nyamira Conference within Nyamira county having a population member of 144507 as of 30th June, 2017 (SDA GC, 2017). The conference encompasses of administrative body, departments, Ministries and services, together with stations consisting number of district churches in a specific region. The study considered SDA faithful group following their entrenched moral conservative principles and lifestyle (Dabbrowiski, 2010; MA GC, 2005; Ongesa, 2018) on family governance, yet the harms of sexual irresponsibility have found access to the SDA family. Nyamira was a preference for this study given an earlier on study depicts young girls having had offspring and failed to get married, as their parents were reportedly disturbed over the practice (Kostelny, Ondoro & Wes sells, 2014). Besides, a research conducted in a section of Nyamira reveals betrayal amid some SDA married females was real (Moraa, Ayaga & Stanton, 2015). This prompted the study amid SDA faithful in the county to establish their reaction to such practices.

3.5 Sampling Procedures and Sample Size

Sampling procedure refers to process of selecting subjects/individuals to be included in the sample for a study to represent the group from which they were designated, while, sample size denotes a smaller group selected to be a representative for the whole population with relevant characteristics (Mugenda & Mugenda, 2003). The study adopted both probability and non-probability sampling techniques in processes of attaining sample size. In probability sampling method, the researcher randomly selected representative districts from which sample was attained giving the targeted population an equal chance of being nominated and results allowing generalizability to larger population. Whereas, in non-probability sampling procedure, purposive sampling was given consideration where the researcher selected group of respondents believed to produce reliable data. In this case, the selected respondents provided detailed facts on the concept of chastity in contemporary period.

Utilizing probability sampling method, five of 62 districts from Nyamira conference [NC] within the five sub-counties; Manga, Nyamira North and south, Borabu and Masaba North were selected for their members to comprise the sample for purpose of this study. Mother churches in each district were given preference because they are main churches where believers from Sabbath schools (branches) quarterly converge for purposes of reviewing district activities. Then, SDA adherents from the clustered districts without minding their church branches provided desired representation of the population (Mugenda, 2008) of 375 meant to respond to questionnaires for purposes of this survey. The questionnaires were distributed and administered to respective five districts during convergence of quarterly gatherings. To identify clustered districts, the researcher compiled a list of districts drawn from stations (appendix 5) in Nyamira conference amid five sub-counties and randomly selected 5 district churches to afford an equal opportunity of selecting all districts in five sub-counties. Random sampling in this case presented an equal opportunity to access the population designated for the study (Mugenda & Mugenda, 2003).

Purposive sampling of religious leaders, chiefs and Clan elders were deliberated because of their positions, leadership responsibilities and experiences in respective authority in the society. Particularly, the chiefs and clan elders were identified as key participants of the study since SDA church members operated within the society and

many issues related to families were recounted to their desks. So they were in good position to provide reliable data. The interviewees were accessed in their operational areas of governance and churches. In identifying this group, the researcher recognized the risk of data capacity mainly in qualitative facts (Ritchie *et al* as cited in Mason, 2010). This study therefore considered nine (9) respondents to participate in one-to-one interviews for qualitative facts who were designated as follows:

- i. Principal Chief in charge of the 47 chiefs in the entire Nyamira.
- ii. Pastor in charge of all the 83 pastors and in charge of family life programs in Nyamira conference was purposively selected to provide relevant info on the concept studied.
- iii. Pastor in charge of the youth in entire conference, specifically and purposely selected to be a source of information about the youth.
- iv. Pastor randomly picked from the list of the five district pastors.
- v. A chief purposively selected from one of the five randomly picked district.
- vi. Two female clan elders purposively identified from two randomly selected districts from among the five districts studied.
- vii. Two church elders from two different districts randomly obtained from the five districts.

The decision of selecting nine participants for one-on-one oral interview was arrived corresponding Creswell (2013) who states qualitative study would typically require few cases. Besides, the number falls within recommended sample size of 5-50 as being adequate for qualitative interviews (Dworkior, 2012). The researcher found the number ideal in flooding the study with information it merited on value of chastity in contemporary SDA community. This complied with scholarly suggestions that the idea of saturation (point at which gen assemblage procedure no longer offers any new related info) is of paramount factor to give a thought when mulling over sample size adoptions in qualitative research (Mason, 2010).

The sample size selection was done in accordance with Morgan matrix in lines with Krejcie and Morgan (1970) procedure (as reflected in sample Table, appendix 4). A statistical calculation for arriving at approximate sample size for this study, espousing the formula developed by Krejcie (1970) model and generated by Morgan (1990) is as specified herein next:

$$n = (\chi^2 N p q) / (d^2 (N-1) + \chi^2 p q)$$

Where n= desired sample size N= Target population p=population proportion of 0.5 q = 1-p for a binomial distribution d= degree of accuracy reflected by amount of error that can be tolerated in fluctuation of a size about the population and corresponds to the significance level with a standard error of the proportion at the corresponding confidence level of 0.05. χ^2 = the Chi square value for one degree of freedom relative to the desired level of confidence

($\chi^2=3.841$ at 95% confidence level). The

sample size was calculated as follows:

$$n = \frac{(3.841 * 144507 * 0.5 * 0.5)}{(0.05^2 * (144507 - 1) + 3.841 * 0.5 * 0.5)}$$

$$n = \frac{138762.8468}{362.22525}$$

$$n = 383.08 = 384$$

This fell within the confines of Krejcie and Morgan (1970) table, which indicate when target population is greater than figure of 100,000; the sample size should be 384 and provided a small margin of error and good precision.

The sample size therefore was 384 from a population of 144507 of SDA adherents in Nyamira. Of this sample, 375 persons responded to questionnaires as 9 participated in oral interviews. The sample size was taken into consideration to minimize sample error (Kombo & Delno, 2006; Mugenda, 2003).

3.6 Research Instruments

These are tools with which a researcher uses to collect required information from the field. Apparatuses utilized in gathering data from the field included; Questionnaires, Interview schedules and Focus Group Discussions [FGDs].

3.6.1 Questionnaires

The questionnaire (Appendix 7) was the main data collection tool of the study. Engel (1977) describes a questionnaire in context of communication discipline as structured, goal-oriented communication. Chandran (2004) distinguishes two kinds of questions

when carrying out a research project. A disguised question employs various means to get at information. Such an approach is essential and appropriate when the questions point on issues that are sensitive or threatening to pose directly. An undisguised question is straight forward and seeks for desired information. This questionnaire had structured and unstructured questions of which the researcher with help of research assistants distributed to respondents who comprised SDA lay members of various categories ranging from youth to adults in selected churches. The structured questions allowed easy administering and analysis, while, unstructured questions permitted larger depth of reactions as Mugenda & Mugenda (2003) have recommended.

The questionnaire items were specified in attention to how suitable they addressed specific objectives and research questions so appropriately produced the themes of the study. The questionnaire had two sections 'A' captured the biographical information of the respondents, while 'B' comprised of questions which were logically arranged to provide similar responses in relation to study objectives. Before the questionnaires were distributed, the researcher divided the bulk into equal numbers of 75 (20%) for each district. Then, with the help of research assistants, the questionnaires were distributed to respective districts which provided representation of sample population. Subsequently, church elders and in other cases the pastors allowed them permission to address the congregation explaining reasons for the study to which confidentiality was assured to information provided. Categorically, questionnaires were only administered to adherents over 18 years who were given time to read, comprehend, fill and return in two weeks' time. Only 330 out of 375 questionnaires dispersed to respondents were reverted. Questionnaires provided quantitative figures and some qualitative info, while, oral interviews and FGDs exclusively equipped the survey with qualitative details as conferred here below.

3.6.2 Interview Schedule

An interview schedule is a set of quizzes an interviewer questions during interviewing session, in order to obtain data required to meet specific objectives of the study. Mainly the tool is based on qualitative data through which in-depth understanding on participant attitude, opinions and actions are gathered (Kendall, 2008). The Semi structured interview schedule (Appendix 6) was prepared to guide the study in probing questions to interviewees, who were accessed in respective places of work and others

at their homes. The interview schedule had questions arranged in a sequential manner to suit the study objectives. Using the tool, the interview situation was standardized, in that; the researcher asked the same questions in similar approach. The study used one on-one interview to gather profound info and was wholly conducted by the researcher. The tool helped the researcher to acquire insight views from interviewees about the concept of chastity on family in modern society. The researcher both did note taking and mobile recording in capturing responses from the respondents during the interview session. Note taking in this case was crucial because it facilitated data analysis since facts were readily available and categorized aptly.

Oral interviewing method served most effective and reliable procedure of gathering first-hand and detailed info to meet specific study objectives regards deliberated idea (Kothari, 2004; Mugenda and Mugenda, 2003). Interviews proved best methods as the researcher sought for individual interpretations and responses (Mugenda & Mugenda, 2003). Key informants thought to be having elaborate and reliable knowledge on the fate of contemporary value of chastity in Nyamira were considered for interview sessions. Dialogue in this mode of data collection was exclusively conducted by the researcher without help of research assistants. Among the interviewed was one of the pastors in charge of all pastors in Nyamira conference and another in charge of the youth. A chief in charge of all chiefs in Nyamira County also provided related input to the survey. Probing questions were applied to facilitate detailed facts during the oral interviews (Mgenda & Mugenda, 2003) on value of chastity in contemporary families.

3.6.3 Focus Group Discussions (FGDs)

FGDs are a way of gathering people together to yield rich and insight data (Morgan, 1988; Mugenda & Mugenda, 2003). Utilizing a discussion guide (Appendix7), the researcher conducted 2 FGDs each with 8 persons, summation to 16 participants, a number considered perfect for focus interactions (Morgan 1988). The groups included: Women ministry [WM] and the youth [Y] identified from two diverse churches in Nyamira purposively to provide information relevant to the study. The researcher opted to select two churches and groups for authenticity of more dependable data. The 8 women were obtained from a total number of 55 women ministries in the church, while the 8 youths were attained from sum of 38 youth members in the church. Then, the scholar randomly selected eight members from each group considering age and

willingness to facilitate free and natural participation in discussions. In each session, discussions were done in respective churches on scheduled meeting days.

The researcher sought permission and explicated intent of the survey to member participants. For inclusiveness, the exercise embraced mother tongue in presenting ideas to participants. The researcher adopted this technique interpreting the guideline written English questions to vernacular (ref. appendix, 10). Each session took a round 20 minutes, as almost every member freely opened up in providing facts wanted, except in a few issues. The discourse enriched the study with information that was attained through questionnaires on contemporary chastity and its way forward, for sustainable of the family. After every session, the researcher made a report that was thematically organized to suite the objectives and finally presented synthesized gen in form of explanations and descriptions to complement quantitative data.

3.6.4 Observation

Observation is a mode of assembling data through seeing. It is a qualitative tool which takes a researcher beyond interviews for first-hand look at factual behaviours of respondents (Gall, Borg &Gall, 1996). In this case, the researcher observed behaviour of the interviewees as she asked questions allied to position of chastity among SDA adherents in their natural situation. She recorded the noted conducts and described them the way they were observed. The researcher also observed continuing conducts of persons on issues related to contempt of chastity such as poor dressing, talks and behavioural actions nevertheless being oblivious they were observed (Montgomery, 1991). This way of gathering data was considered, since the subject surveyed was ethical and required sensitive information (Dudovskiy, 2022). The study therefore assumed unobtrusive observation adopting disguised field observation where the researcher recorded data about the group using it for interpretation of the research. Observational variables of this enquiry are descriptive that required seeing something and recording (Babbie, 1992).

3.7 Piloting

Piloting was done in a selected church from South Kenya Conference which had a number of home churches, in Kisii County. The respondents were SDA adherents and few church leaders who did not participate in the actual exercise of the research, to

determine reliability and validity of the instrument used to collect data from the field (Serakan & Creswell, 2012). Pre-testing the questionnaire was crucial (Mugenda & Mugenda, 2003) since it facilitated the researcher to acquire feedback, check effectiveness of the questionnaire and if they were well understood by respondents. The pre-test sample for this study was 6%, a population considered from the sample size (Mugenda & Mugenda, 2003).

A test-retest measure was thus employed by administering 23 questionnaires of 375 again to the same 23 respondents used in pilot study within an interval of two weeks to define consistent. This helped in modifying any ambiguous items and made appropriate adjustment as need a rose. The researcher used this sample to try out the study on small scale to notice and correct challenges that could have occurred during the main study. Field piloting thus enabled the researcher to do corrections in the items that respondents found hard to comprehend or interpret (Newing, 2011). This level of the study established accuracy and appropriateness of the research design and instrument. It also helped to detect the weaknesses in design and implementation, hence, provided proxy on identified obtrusive items for data collection for probability space (Cooper and Schindler, 2011).

3.7.1 Reliability

Reliability refers to consistency achieved in results (Mugenda & Mugenda, 2003; Nassiuma, 2000). Reliability of the questionnaires was determined by undertaking a pilot study from selected church and few leaders from South Kenya conference in Kisii County. Borden's and Abbot (2006) propose if the instruments produced the same results consistently then it is considered reliable.

The study embraced split-half technique to test reliability of the questionnaire because of its simplicity yet with accuracy (Fraenkel & Warren, 2000). This yielded half-test coefficient. Then the Spearman-Brown prophecy formula for the full test was utilized to obtain total test of coefficient of instruments (Brown, 1996). Spearman-Brown prophecy formula is normally used to adjust split-half reliability estimates for full test reliability. The calculation followed the steps below:

Data collected quantitatively was subjected to Cronbach alpha index. According to Mugenda & Mugenda (2003), a Cronbach alpha index of 0.7 and above implies a high

degree of reliability of data, to denote items in the questionnaire would measure the required constructs with high degree of precision. Similarly, Stemler (2004) approves coefficients greater than .70 as designating adequate reliability. The Cronbach alpha coefficient of 0.904 was therefore obtained for this survey, an indication the research instrument was reliable for use. Reaching the liability of the tool used, the study embraced following formula: Test under analysis was divided into two halves and scored separately (the odd numbered items were scored separately from the even numbered items). A Pearson product-moment correlation coefficient between the scores on the even-numbered items and scores on odd-numbered items was calculated. The resulting coefficient was an estimate of the half-test reliability of the test (that was the reliability of the odd-numbered items or the even-numbered items, but not both combined). The Spearman-Brown prophecy formula was applied to modify the half test reliability to full-test reliability.

$$\text{Reliability} = \frac{2r_{\text{half-test}}}{1+r_{\text{half-test}}} = [2 \times 0.8606] / 1.904 = 0.904$$

Using the SPSS version 21.0 for windows, the reliability was estimated because of the size and simplistic construct of the survey. The instruments were regarded dependable since reliability coefficient fall between 0.7-1.0, which is considered sufficient (Fraenkel and Warren, 2000). Equally, reliability of interview schedule was ascertained by highly restructuring the interview questions and being consistent in asking similar items to the interviewees.

3.7.2 Validity

A research instrument is valid when it measures what it intended to measure (Bryman, 2008). It has to do with how accurately data obtained in the study represents variables of study (Mugenda and Mugenda, 2003). The researcher used construct and content validities of which are important (Sekaran, 2008) to validate the study. Construct validity is measure of degree to which data obtained from an instrument meaningfully and accurately reflects or represents a theoretical concept. In this case, a researcher developed an instrument based on question objectives and administered to a selected random sample of respondents. The statistics had construct validity because the measurements were consistent with theoretical expectations.

Content validity on the other hand, refers to a measure of degree to which information collected using a particular instrument represents a particular domain of indicators or content of a particular concept (Mugenda and Mugenda, 2003). For the researcher to design an instrument that would yield content validity data, specified the domain of indicators that were relevant to the concept being measured. Theoretically, content validity measure contains all possible items that should amount to a given concept. According to Cooper & Schindler (2001), content validity is determined by proficient decree. The validity of this study instrument therefore was undertaken by taking it to experts in the department of religion for verification who acknowledged it as viable tools of the research. They confirmed it as a worthy measuring tool for the subject matter under consideration (Borden's and Abbot, 2006). They did this by assessing what concept the instrument was trying to measure and determined whether the set of items represented the concept under study (Mugenda and Mugenda, 2003).

The suggestions and clarifications by the experts were used to improve instruments designed. The items validated were considered sufficient to collect the required data for analysis to allow influx of conclusions. Moreover, instruments received back from the respondents were 330 questionnaires as summarized in table 3.1, a quantity of instruments measured adequate for the study, given that, it is greater than an average level rate of 52.7% considered apt in analyzing the achieved data from respondents (Baruch & Holton, 2008).

Table 3.1 Case Processing Summary of Validity

		N	%
Cases	Valid	330	100.0
	Excluded ^a	0	.0
Total		330	330

a. List wise deletion based on all variables in the procedure.

Source: Researcher Field Data (2017).

3.8 Data Collection Procedure

The study embraced both the primary and secondary sources. The primary sources involved collecting information from the field, while secondary sources drew its facts from the library and internet (Mugenda & Mugenda, 2003). The instruments utilized in

the study were questionnaires, interview schedule, and a discussion guide. The instruments were prepared and edited prior to scheduled time for commencement of data collection. The researcher found a one-week forum to train research assistants, to help acquaint them with the knowledge on how to assemble information from the respondents (Mugenda & Mugenda, 2003). The researcher and research assistants visited selected churches for familiarization before actual time for administering tools to the respondents.

Before the questionnaires were distributed, the researcher divided the bulk into equal numbers of 75 (20%) for each district. The dispersal of questionnaires to respective destinations was done with the help of research assistants. After the distribution of questionnaires to respective centers, the issuing was done to the respondents. Filled questionnaires were synthesized ready for collection as notified later from relevant districts in a span of two weeks, except in one district where the filling was done and questionnaires returned immediately. One to one interview (oral interviews) and FGDs was solely conducted by the researcher without facilitation of the assistants.

3.9 Data Analysis and Presentation

Descriptive statistics was adopted to analyse raw quantitative data from the field, utilizing statistical Package for Social Sciences (SPSS). On the other hand, thematic analysis which involved synthesizing facts and classified according to themes by coding was used for qualitative data. Collected data from primary sources and results was synthesized, then categorized in themes that aligned with objectives of the study. Subsequently, prelude analysis was done which involved screening the data to check for errors by scrutinizing frequencies of each variable, inclusive of all respective items which comprise the scales. Data analysis included frequencies and percentages that were presented on tables and figures. The quantitative research system of data presentation was complemented by qualitative techniques which included use of descriptions and explanatory narratives through theme analysis.

The researcher in qualitative technique used field notes and recorded information which was synthesized, summarized and categorized according to the theme (subject matter) through coding manually. Qualitative data was presented in form of explanations and descriptions to complement quantitative statistics. The qualitative conclusions were

used to boost findings from quantitative analysis as correlation was established. Data integration of quantitative and qualitative was applied to triangulate the analysis.

Field data analyzed and presented in chapter 4 was obtained from all categories of SDA adherents ranging from youth to elderly members without gender disparity. Key informants who involved both male and female from different parts of study areas and SDA churches in Nyamira County. Oral data was analyzed thematically and presented through explanations and descriptions, while, quantitative data was presented in tables and figures reflecting frequencies and percentages.

3.10 Ethical Considerations

To avoid the risk of boomerang, ethical prerequisite of research was aptly shadowed. It was guaranteed no individual suffered any adverse outcome because of the survey (Fowler, 2009). So, Permission was sought from relevant authorities (Mugenda & Mugenda, 2003) who included the School of Post-Graduate Studies, Jaramogi Oginga Odinga University of Science and Technology, the National Research Council of Innovation and Technology, Nyamira County Commission, Ministry of Education, Nyamira Conference and elders/pastors from selected churches before proceeding for data collection.

The respondents were made aware of all issues pertaining to the research. Assurance of voluntary cooperation was offered, and confidentiality to the information provided by respondents (Mugenda & Mugenda, 2003) was kept. This was done by not sharing the information with anyone outside the research team. To safeguard the respondents, no names were captured on the questionnaires and preserved their anonymity unless explicit permission was granted to do otherwise (Mugenda & Mugenda, 2003). To this effect, a consent Form (Appendix 6) was prepared to provide a highlight of all about the research to allow willingness of participation. Plagiarism in research was avoided (Turabian, 2007; Mugenda & Mugenda, 2003) by quoting references of all sources of information used in the study.

CHAPTER FOUR

DATA COMPILATION, ANALYSIS AND PRESENTATION

4.1 Introduction

This chapter presents study findings, presentations and discussions. Collected facts were synthesized and organized to represent analysis alignment to research objectives in the following order: Response to indicators of value of chastity on family, influence of technology on family value of chastity amid SDA adherents, conceptualization of SDA faithful on changing value of chastity.

4.2 Demography Rate of the Respondents

Data provided in this part could be essential in determining strength and dependability of study, since it was gathered from a range of respondents. Acquired data is attached therefore to five aspects which include; gender, age bracket, Christian status, duration respondents had lived in Nyamira and their marital status. The sum of questionnaires returned from the field that the researcher depended upon in gathering data was 330.

Table 4.1 Demographic characteristics of SDA Respondents (n=330)

Characteristics	F	% age	Characteristics	F	% age
Sex			Duration in Nyamira		
Females	197	59.7	Less a yr.	30	9.1
133 Males		40.3	2-5 yrs.	40	12.2
Age of the Respondents			6-10 yrs.	68	20.5
18-24 yrs.	130	39.3	Over 10 yrs.	192	58.2
25- 31yrs.	43	13.3	Marital Status		
32-38 yrs.	64	19.3	Married	103	31.5
39-45 yrs.	45	13.6	Separated	13	3.9
Above 46	48	14.5	Divorced	09	2.6
Mean age 30 years			Widowed	18	5.5
Median age Above 46		48	Single	44	13.3
14.5			Single mother	09	2.6
Christian Status			Youth	134	40.6
Baptized	257	77.9			
Non-Baptized	73	22.1			

Source: Researcher's Field Data (2017)

Item one sought to establish the gender of respondents to the questionnaires. The inclusivity ensued sample representative for providing insightful results as this could upsurge and strengthen quality of study, acceptable and dependable. Table 4.1

respectively provides this information presenting total of three hundred thirty having filled and returned questionnaire majority of respondents being females encompassing sample of (197) characterized with 59.7%. Male respondents in this case consisted of 133(40.3 %). The higher sample of female participants is a signal SDA churches in the County had many women believers compared to men. It might also be proof most questionnaires that were not reverted belonged to male respondents.

The disparity in total number of respondents to the sample size emerged as a result of other respondents declining to submit back administered questionnaires. In this light, percentage respondents to the survey were less 45 the number targeted sample of 375. The figure formed small nonresponse bias and diminutively affected the analysis. Notwithstanding the discrepancy, this provided sufficient numbers for the provision of reliable and valid information on the subject. The sample is workable considering Baruch & Holton (2008) idea approving an average level rate of 52.7% in analyzing attained data from respondents. The response rate achieved in this study is far higher than the recommended ratio of 70% for social sciences.

The age bracket of participants is also captured in table 4.1, statistical information that could be ideal in establishing those that readily provided input to the study. Bounds to age respondents could be essential to ideally shun the juniors from responding to the questionnaire and avoid prejudice of information from participation. Majority of respondents (130 persons), comprising of 39.3 %, were aged between 18 and 24 years, a group believed to be vibrant either in their early marriages, in school or just completed school jobless at home and full of knowledge. The category of 25-31 years comprised an aggregate number of 43 persons or 13.3% of respondents, relatively low numbers possibly the age bracket operated away from home churches in search of jobs. Those who fall in between 32-38 years, and 39-45 had 45 persons (13.6%) and 64 persons (19.3%) respectively. As 48 (14.5 %) respondents aged above 46 years had their input included in the study. As observed from Table 4.1, respondents ranging from 39 years and above formed low percentage. This may either depict their diminutive anxiety in responding to questionnaires or expressive of illiteracy level.

It was held, data collected was dependable and reliable given that a range of entities varying from teens to adults, participated in the study by providing known sentiments

on value of chastity. Views regarding their knowledge on sexually related issues in contemporary SDA community and entire society were thus cross-cutting with fair representation. Diverse participatory in the study concedes Wanjohi (2014) argument that it is imperative for everyone in the target population to participate in a study. This indeed, provides various details and evades bias in responses. Systematic scrutiny as authenticated in Table 4.1 shows much of the information came from the age bracket directly affected with contempt to chastity since they have grown in the technological era, so absolutely dependable knowledge.

Christian status was considered in this survey to ensure the respondents were familiar to SDA dogmas so as to be relevant to the study. It is thus clear (ref Table 4.1), majority of the respondents comprised 257(77.9%) had undergone through the ritual of baptism implying they were a group suitable in defining SDA tenets on chastity, therefore, certifying reliability of information provided. It is a prerequisite that for one to qualify for baptism in SDA community has to undergo through thorough doctrinal teachings as stipulated in church manual (Nelson, 2010: 2016). Therefore, analysis presented in Table 4.1 exemplifies few participants 73(22.1%) had not received baptism and maybe not profusely conversant with SDA philosophies. The implication here is most respondents were familiar to SDA principles including sexual parameters and general behavioral demands, so information offered of them are worthy dependable.

One of the pastor interviewee affirmed most churches in Nyamira had trifling numbers who had not received baptism following TMI (Total member Involvement) Program which had reached many people. The exercise, he said, had commenced in early March, 2017 with intent of reaching everybody within and beyond SDA community. The initiative succeeded in carrying out mass baptism for most members of SDA church. Evidence from the respondents (73) of questionnaires characterized with (22.1%) depicts only few affiliates were not baptized. Categorically, information provided was by majority respondents who comprehensively understood the biblical doctrines line with sexual parameters and general behavioral demands.

Responding to researcher question on length of time resided in the county, most respondents 192 (58.2%) as presented in Table 4.1 had lived in the region for over 10 years. This was sufficient period essentially to determine and authenticate reliability of

information provided on sexual behavior changes from normative as experienced in contemporary Nyamira SDA Churches and environs. As a key informant pointed; *the length of period he had lived in Nyamira afforded an opportunity to get acquainted with transformations undergone in all aspects of life*. Therefore, the longer one stays in a place accordingly, more accustomed an individual becomes on what transpires in a locale. A percentage of 32.7 comprising 108 contributors who had lived in Nyamira 2 to 10 years gave input to the study. The researcher to this respectively articulates, the time was reasonably adequate for conclusive observation on problem under debate. Those that had inhabited in the county for less than a year involved small percentage of 9.1, patently having known minimal on social lives of a people in the county. This also depicts the group as newcomers to the county who are newly married or employees.

The study also deliberated marital status of the respondents crucially to establish the categories of those the church accommodated, so to affirm the believers' perception of changing value of chastity. As it can be established from Table 4.1, SDA church in the county had accepted all groups of people indiscriminately. The youth category entailed higher numbers 134 (40.6%) followed by the married with a populace of 103 (31.5 %) in providing contribution to the study. The delineation in this context is; SDA church in Nyamira had many teenagers who willingly participated in the survey, and many marriages amongst adherents were still stable. So, SDA fraternity had not completely lost direction in their social and Christian life. Though this is the case as illustrated in table 4.1, the church had divorced, separated and single mothers who comprised percentage of 19.8, which even with amalgamation cannot total to married population. The researcher's opinion is the church can easily get therapy for resilience and refurbishment of such spouses' marriages.

The church had also widows 18 (5.5%) and the Singles 44(13.3%) participating in the study. The impression to readers in this context is that the SDA family had accepted diversity of individuals as believers, so determining SDA slant on changing value of chastity. Approval of these categories of people is a reflection and implication of SDA church having emulated Christ's tolerance to all categories of people. The researcher articulates; this state of affairs illustrates clear indicator of infiltration of evils ascribed of contempt to chastity amid SDA adherents as formerly cited (SDA, 2016).

In reference to Table 4.1, the 50% respondents fall in the age of > 46 years with the larger percentage of respondents being (58.6%) and the low percentage of respondents falling in (26.9%). The age brackets of respondents that fall within higher percentage are those between 18-24 years and 32-38 years. While those that fall in the category of low percentage consisted of 25-31 years and 39-45 years.

4.3 Response to the Indicators of the Value of Chastity on the Family

Deliberations under this objective are presented in two sections; 4.3.1 has addressed indicators of contemporary value of chastity on societal family, while, 4.3.2 SDA response to indicators of value of chastity on family in contemporary society.

4.3.1 Indicators of the Value of Chastity amongst SDA Faithful

Value embedded on chastity has evolved over time, going contrary to expectations of the society where conflicting it is regarded a taboo, and keeping to it an obligation (Khamasi and Maina, 2005; Mbiti, 2015). Equally, the SDA faithful keep to biblical doctrines of which they should assume in their daily lives and considered offensive ones violated (Nelson, 2016). These teachings directly correspond Bentham theory which affords relatively straight forward process for determining morally right option of action and if erroneously acted upon, then harms befall. Choosing to live a life contrary to what is considered chaste is resultant and could be one of the greatest inhuman forces in the world (Goldstein, 2017), indeed generating torture amid persons. Therefore, living tolerable values create joy than agony, as Bentham elucidates in his theory of utility that aggregate pleasure is attainable after removing pains from any involved action. Studies have shown decries over disregard of chastity in 21st century through sexual promiscuity have exclusively affected peoples` lives with undesirable endings which include; teen pregnancies, abortions, injuries, rapes and STIs predominantly HIV/Aids (Olayo and Kaseje, 2009; Olasode, 2007). Despite the norms dictating people`s behaviour in the traditional and Christian communities and the harm that results from contravening such guidelines, people still live unworthy lives.

Proven in this survey, most discussed topics and experiences by most adolescents and some adults in society today are concerted on sexual issues, something considered a taboo in African society (Mbiti, 2015). In this case, the researcher views the aspects of morals as continuously eroding in society than configuring. Regarding contempt to

chastity, Goldstein (2017, p.20) quotes Ellen White saying, “Immorality abounds everywhere, as licentiousness is considered special sin of this era”. So the iniquity is not restricted to the unbelievers but to the ridiculer (believer) (Olstad, 2017). This idea is related to assumption made in part 1.9 showing dwindling of value attached to chastity in the global, so demonstrates erroneous choices persons decide on have repercussions (Nelson, 2016). This idea matches Bentham’s theory of utilitarianism which put emphasis on choices having consequences, that is, wrong choices to good ones result to evils experienced in society today.

Indicators of how SDA faithful adhere or fail to adhere to chastity that include; divorce and separation, cohabitation, incest, early pregnancies, single parenthood, injuries and death among others are presented in the integrated table herein next.

Table 4.2 Percentage Indicators of Value of Chastity in Nyamira county (n=330)

Indicator	Response			Indicator	Response		
	Agr	Neu	Disa		Agr	Neut	Dis
Divorce& Separation	51.1	26.7	17.3	Elderly –youth affairs	57.6	29.4	13.0
Cohabitation	53.9	27.6	18.5	Youth-widow Inheritance	51.2	31.5	17.3
Incest Cases	70.4	20.3	09.0	School dropouts	55.8	33.0	11.2
Early Pregnancies	69.4	17.6	13.1	Children-Behavioral issues	55.1	31.8	13.1
Abortions	71.4	18.1	10.6	Parent-children lover sharing	45.7	33.0	21.3
Extra-Marital Sex	72.1	16.7	11.2	Provocative dressing	63.1	24.8	8.5
Pre-Marital Sex	60.0	25.2	14.8	Prostitution	63.6	20.3	16.1
Cases of HIV/Aids	70.3	17.9	11.9	Gay-Lesbian affairs	41.8	21.8	36.4
Single Motherhood	69.4	18.8	11.8	Bachelor-Spinsters in town	59.7	21.8	18.5
Injuries and Deaths	52.4	30.9	16.7	Bachelor-Spinsters in town	59.7	21.8	22.7
Illegitimate Children	55.4	23.9	20.7	Rape and Bestiality	48.8	28.5	24.8
Child-headed families	51.5	28.2	20.3	Psychological trauma for children	49.7	25.5	15.5
				Spiritual-economic poverty	66.0	18.5	

Source: Researcher’ Field Data (2017)

4.3.1.1 Cohabitation, Divorce and Separation as a Reflection of Value of Chastity

This sub-section clarifies the position of SDA family unions in Nyamira, specifically, considering cohabitation, separations and divorces among spouses.

Subsequently flaunted statistics in Table 4.2 shows respondents comprising (56.1 %) approved there are either divorced or separated SDA believers within the community. Then, (26.7 %) of respondents did not know if such cases were on the rise among SDA adherents. On their opinion, (17.3%) respondents declined cases of broken families were realistic amid SDA adherents. This higher sample size (56.1%) posited some SDA families did not keep marriages intact, a clear reflection of deteriorated value of chastity. Inconsistency of responses from church affiliates could be attributed to

secretive ways people handled sexual matters and their privacy in general. To that perspective, the researcher asserts; separated partners residing away from their homes mostly never reveal their marital status.

So, notwithstanding the percentage that remained neutral and disputed presence of members having had their marriages ruined, WM FGDs disclosed a rising number of separated marriage partners allegedly due to varied reasons amid adherents. However, five of those women participants stated divorce cases among SDAs were rarely heard of. One widow, a clan elder attested separated marital cases saying; *many young spouses did not take marriages seriously as they breach them at will or survived in recurrent challenges with some partners living together but already separated, each operating in separate rooms*'. This idea of some spouses living separately in homes to hide their marriage wrangles and contentions was reinforced in YFGD session. This explicates how marriage had lost the significant deserved of it. One of key informants during interviewing sessions held *"most probable cause of situational change in marriage relationships was economic empowerment and liberation movements among women which had made them internalize having freedom of doing what they regarded suitable in their lives eventually triggering disputes among couples"*. Whatever factors as the researcher notes, marriages which are a foundation of the family have many challenges in present society, therefore leaves the society in an awkward position.

This ran contrary to traditional tenets on how women are supposed to behave and their position in society to uphold family stability (Mbiti, 2015). The rest of key informants believed societal permissiveness compromised standards which provided limits to regulate sexual behaviors, and could be reasons to what transpired in nuptials. This aligned Betzig (1989) remarks sexual deceitfulness in marriage as being single most cited cause of divorce. Though, this thought contrasts other studies which have shown breakages of marriage attributed to other motives apart from cheating (Mbiti 2002; 2015). Infidelity leads to devastating matrimonies as the investigator concludes from debates in this review, hence an aftermath of contempt to chastity among family members. Yet people have remained adamant in changing their sexual attitudes.

As demonstrated in this discussion, the tradition of cohabitation in Nyamira, mainly, marriage approach amongst SDAs had become preference. This was most probably to shun possible legal follow up if partners resolved to stay apart at will. Consequently,

the disclosure in table 4.2 shows many (53.9%) of the total respondents thought most marriages for SDA adherents are neither formalized nor taken earnestly. Cohabitation had become a trend among young generation in the county. However, (27.6%) of respondents did not know cohabitation was a tendency among teenagers within SDA community. A small sample (18.5%) however, disagreed with the fact that the pattern affected SDA believers, so cohabitation was not on rise. The researcher in this case, asserts, the practice was a reality and affects entire society so agreed with respondents who observes the trend to be common even within SDA community. Her argument is founded on the scarce number of wedding rituals taking place in society, yet many young people constantly claim to be in marriage.

Concurring with the category that agreed cohabitation had proved to be common drill (Table 4.2), key informants admitted cohabitation had become common phenomenon among SDA adherents. They approved very few adolescents readily entered marriage legally as many preferred “*come-we-stay*” mode of marriage, without responsibilities or obligations. A church elder interviewee remarked, ‘*even some of those who entered marriage through weddings gave birth before nine months elapsed*’. A female elder admitted this was the case and stated; *some ladies had made it a tradition of getting pregnant before wedding and eventually delivered before completing nine months in their marriages*. Accordingly, they were aware of several cases where the brides had their own children serving as net babies. This delineates an indication of engaging in pre-marital sex prior to solemnization of their union, indeed disregard for chastity.

The YFGDs and WM FGDs members reinforced the preceding facts on cohabitations, indicating it was a development in 21st century. This observation agrees with studies conducted elsewhere describing cohabitation a trend in society (Schmitt, 2005; Ogwya, 2002). However, two youths remarked though it had become habitual, some persons entered marriage ritually. This is considered a violation of Christian teachings on marriage and family which approves sexual activities to be ideal in marriage life (SDA, 1985), and a decline of traditional norm which governs sexual relations (Mbiti 2015). The participants held; pre-marital sex, sexual perfidy and any obsessive sexual behavior are divergent of God`s expressed WILL as Rhonda (2004) has noted. Indeed, the Biblical Research Institute [BRI] strongly censures cohabitation among adherents in all circumstances (Bruinsm, 2019). This study concurs with oral participants, young folks

in the 21st century prefer cohabitation to legalized marriages as the latter is more committal and deprives of them liberty out of the bond in case of marital issues.

4.3.1.2 Premarital Sex, Infidelity, Promiscuity and Other Sexual Indecency

This sub-section deals with people`s viewpoint on sexual relationship amongst SDA adherents in modern society. Particularly, it helps the reader to understand value entrenched on virginity, fidelity and other sexual conducts line to traditional African society and Christian community.

Response to issues of sexual intimacy among the youth, a higher percentage (70.3%) of respondents as flaunted in Table 4.2 noted, fornication as common phenomenon amid adolescents. Then smaller number comprising (14.8%) of respondents disagreed, the behavior was widespread amid SDA adolescents. While (25.2%) of respondents were ignorant in relation to the practice of pre-marital sex for SDA teens. Contrasting the latter idea, five of the interviewed persons maintained premarital sex was on a rise among young people. But the remaining four held, it was very difficult for one determine its authenticity unless with concrete evidence. The participants in the WM FGDs supported the viewpoint that premarital sex is rampant among teenagers. Similarly, the youth FGDs respondents admitted pre-marital sex had become common experience amid SDA adolescents. The researcher articulates this should be the case, since several studies uphold as divulged in the literature review, pre-marital sex was rampant and indeed justifiable with number of pregnancies re-counted in society.

Since majority (60%) of respondents as tabulated in (Table 4.2) and all those who orally dialogued in the study *thought premarital sex had become rampant in Nyamira*, it can be reasoned this is indeed the case, notwithstanding the few dissenting voices. This situation could be linked to the observation made on sexual behavior illustrating sex activity amid unmarried youngsters had become a leisure phenomenon that was out for delight and financial gains (Kasenene, 1998), therefore a custom adopted by most youths in present society. Backing this opinion, other studies have recounted fornication is marked to intensifying in an alarming level and has become prevalent among teens (Daba, 2016; Ragasa *et al*, 2016; Sam & Oruko, 2019) in 21st century.

In this case of pre-marital affairs, the researcher thus asserts norm of virginity takes little significance in modern age, since most minors accept having known each other before they get potential partners. She averred that some teenagers testified on the

unwillingness to marry individuals they did not exclusively know. They said that *they may not prefer having frustrating marriage and putting emphasis on 'practice makes perfection' adage*. This slogan to the researcher seems trivial since sexual activity is only ideal in marriage for the perpetuation of families and ones began aptly, experience can progress for adeptness.

Other investigation examined in 4.3.1.2 was whether there were known incidences of unfaithfulness amid SDA spouses in Nyamira. Responses on this conduct are captured quantitatively and qualitatively herein next. Concerning the conception of keeping to marriage vows of commitment to spouse, (72.2%) of respondents as exhibited in Table 4.2, were in agreement many SDA couples no longer adhered to marriage vows of sexual faithfulness. Putting stress on this social demeanor, seven of the interviewed persons had similar opinion several SDA believers, had opted for extra marital sex, a condition that had affected both wives and husbands. A church elder who participated in interviewing sessions had this to pronounce on the matter:

The Seventh-day Adventist of today is not the one we used to know. It is comparable to Sodom and Gomorrah, almost collapsing under the weight of its own unfaithfulness. 'The church needs God's intercession badly.' He further said, there were no drawn boundaries as to who approached the other. Some women had become worse since they expressed their interest in married men, or men young enough to be their sons, and never hesitated to approach them." He went ahead to say, it was hard to differentiate a marital woman and the unmarried; dressing was common, ankle rings and rings supposed to be symbols to identify married ladies are no longer applicable.

It is worth noting however as shown in Table 4.2, (16.7%) respondents were unaware if the evil existed among SDA couples. Then, (11.2%) respondents flatly disagreed the iniquity occurred amongst SDA spouses. Given minority number of respondents as data in column 2 of Table 4.2 reveals, disputed SDA spouses engaged in adultery. It is plausibly their stand was based on difficultness to determine factual aspects of sexual unfaithfulness; nonetheless, we ought to concede the conduct is extensive, following reports from varied studies as revealed in this survey.

Nevertheless, WM FGD participants opined many marriages in modern society had absolutely lacked respect desired in terms of sexual loyalty. The YFGDs members reinforced on this aspect of insolence to marriage union. Affirming this state of affairs amid SDA devotees, there were known cases disseminated over media involving SDA members having feasibly abandoned their lawfully wedded spouses for other partners. A case at hand is a serving SDA woman at Nyamakairo, Nyamira unceremoniously relocated out of her marriage for another man, leaving the lawful husband behind lamenting (Onsakia, 2017). Even though, the researcher held SDA church had not completely lost direction on sexual fidelity, for there were still believers who kept to their marriage vows on authenticity.

Indeed, a survey conducted in a faction of the County portrayed extra-marital sex as prevalent practice not only among men but among married women (Moraa, Ayaga & Stanton, 2015). These findings run contrary to biblical teaching which proscribes adultery (Exodus 20:14) and traditional African society where such practices were rare, considered erroneous and punishable (Bujo, 2009; Mbiti, 2002). Following this discussion and figures presented in Table 4.2, the researcher confesses SDA families in Nyamira stood a danger of instability unless there was therapy against the behavior.

Exploring sexual transgressions, the study sought to establish if there were cases of incest particularly among parents and biological children within Nyamira particularly among believers. The responses are presented in the next deliberations. Subsequently, Table 4.2 provides information on response percentage of incest amid SDA adherents in Nyamira. So, (70.4 %) respondents agreed there were cases related to incest among believers in the county, while 9% of participants disagreed there were absolutely such cases. However, the remaining percentage that consisted of (20.3%) respondents were unaware such cases were practical among SDA devotees. The researcher articulates, it was indeed hard to establish reality of such frequencies since in many a times, ones such incidences were whispered; the kin covered referring to merely hearsays.

On their contributions link to facts presented in Table 4.2, interviewees conceded cases of kind were heard of in modern era. Three interviewees acknowledged having known some cases involving fathers and their biological daughters, but ratified the rates were not magnified. Confirming the gen, a clan elder approved *some incidences of incest*

were heard of among Nyamira residents, but, mainly affected youngsters brought along with mothers. Nevertheless, she regretted most known cases were shrouded and referred to as rumors; principally, occurrences involved molestation of young girls within the family.

The WM FGD members supported the idea *much of sexual evils involving relatives in most cases were concealed.* Though, two of them thought some incidences were ordinarily loudly expressed. The YFGDs disclosed *the drill was common especially among cousins and many such sexual acts were never identified beyond perpetrators.* Even though, the researcher asserts notwithstanding shrouded actions, at times things are unveiled; for instance, astounding experience was re-counted in media on News @TUKO.co.ke revealing a man who had opted to marry his own daughter in Kisii, after having been abandoned by his wife (Ndayala, 15th Jan, 2019). Indeed, with current state of value of chastity, anything is bound to happen in the aspect of sexual arena. In this aspect, research conducted in Dutch specified incest had become one of most upsetting behaviors within Christian families (Parsons, 2015), state of affairs that describes the Christian family in 21st century as entrenched on violation of perfect sexuality. While a lot of responses (ref Table 4.2), and prior debates divulge there could be incidences of incest amongst SDA families. Verbalized participants regarded the activity between parents and their children as barely heard of in society.

The researcher suggests such happens primarily are because young people lack gen on sexual parameters and societal laxness, now that sources of such facts are no longer the case. Her rationale was seriousness implanted in teaching adolescents on sexual matters was unviable in contemporary society, since most of the time children were in schools away from villages where they could acquire significant societal values from the elderly. Moreover, restrictions rooted on intermix amid the gender was now a contrast, since boys and girls shared rooms as even boys served as baby cares. One interviewee noted, children were unaware of value and respect for relatives saying;

The society in which SDA family is inclusive had become a predicament that the idea of kinship was slowly ceasing. Children were in darkness as far as relationships were concerned, following the re-structured families. Above all,

fully grown people were taking advantage over the ignorance that bounded the youth to mess them up sexually.

It is worth noting the essential action to ensure young generations are taught societal ethics and be made aware of need to report any sexual harassment from perpetrators.

Contemplations in this sub-section also explore the propensity in which elderly people engage in love affairs with young people. Mainly the segment survey explores sexual relationship between elderly people and adolescents amid SDA faithful in Nyamira. So, it was revealed as presented in Table 4.2, cases of concept under discourse abound in SDA community, whereby, elderly men and women get into sexual intimacy with the youth as reported by (57.6%) respondents. On their side, (29.4%) respondents held they were unaware the drill was common amid SDA believers. Then, (13.0%) denied completely claim the practice being widespread among SDA faithful. In this context, the researcher utters; despite diverse views, incidents of sexual dealings that involved adults and youngsters had become common in modern society, which would have not exempted SDA adherents since they are within the society.

Some interviewees approving facts displayed in Table 4.2 asserted, old people had developed tendency of dating adolescents in the county. They further thought this habit was not only restricted to world outside, but also amid church members. One of them irritably had this comment to make:

The society was in a state of confusion, with no parameters as far as sexual relationships were concerned. Visit social places at night; you would be shocked to see numbers of old men enjoying meals with very young girls, as others walked to lodgings. The behavior had also started affecting elderly women who had opted for young men over and against their male age mates. Furthermore, men with powerful vehicles, well tinted play the game of lifting youngsters to varied destinations for romance.

This reflection agrees with Kaigai (2012) reports which indicate married women had become key target for young men, promising contentment for financial consideration. It was argued men developed relationships with young girls for pleasure while women were busy generating theirs with young men.

Similarly, WM FGDs revealed the trend had become so common that people needed not be doubtful about it. The youth girls during YFGDs session revealed having been approached by men worthy enough their fathers and were pious. The idea correspond Wainaina (2019) statement which claimed the culture of “sponsors’ was on a rise and had accorded young women luxurious styles of life. In an effort of sharing talks with school and university going female students, the researcher got a lot of information confirming their affairs with older men. Most of them acknowledged preferably having affairs with the “old” to their age mates, since; the aged generously met their needs. They disclosed ‘labels’ they had commonly given such people as “sponsors” or “projects”. Other ladies saw no need to enter marriage so long as they received all the support required from those men with great jobs. They self-confessed having more than one “sponsor” each playing specific role.

Indeed, some elderly men and women admitted the experience was a reality, claiming relationship with the youth “rejuvenated” the elderly who inclined to sexual affection with youngsters. It can be argued that the comfort zone provided to women by men who are economically stable has disrupted marriage system, as much value is endowed to pre-marital sex than virginity. This seems to be the state of chastity in 21st century whereby fidelity and virginity are disregarded or even frowned upon. Many girls prefer an exclusively lonely life contentedly in rental houses without specified source of living. This serves a hint there were people supporting their survival and a situation depicting the picture of value of chastity in contemporaneous period.

The issue of young men inheriting elderly widows emerged as another major point of concern in this study amongst SDAs in Nyamira to explicate the fate of chastity. Responses are conferred herein next. Widowhood had become matter of debate in modern society. So, scholars have developed concern over need for widows to remarry, perhaps to check increased trend of sexual immorality. This sub-section investigates if young SDA men believers had fallen victims of inherited widows in Nyamira. To the effect, Table 4.2 indicates that 51.2% respondents agreed the behavior had become common habit among teens. However, 31.5% of respondents expressed their ignorant on prevalent of the practice. Then, 17.5% respondents disagreed such relationships existed among SDA teens. The researcher held, though such behavior of taking over

widows from the deceased may be applicable amongst young men; it may not be inflated among sincere believers.

The interviewed group with support of both the WM FGDs and YFGDs participants said men and women were to blame for current sexual permissiveness. A clan elder confessed knowing few SDA widows that had affairs with unmarried young men. However, a pastor interviewee claimed heard of cases were voiced in low tones, so making it perplexing to rule out possibility of such incidences amid SDA devotees. Even though, three WM in FGDs supported respondents (Table 4.2) agreeing the behavior was a reality, so revealed the condition of morals in society had allowed the behavior. The survey agrees with study a Jeddah-based charitable society for marriage and family counseling conducted which found out majority of the youth were ready to marry divorcees, widows and over-aged spinsters as long as these women provided for financially (Arab News, 2017). The researcher believed while it appears normal for older men to go for youngsters as marriage partners in traditional society, things seem exclusive among young males daringly approaching women older enough to be their mothers either for sexual intimacy or marriage.

Certainly, Okogba (2017) in this concept has claimed widows are more likely to fall prey to young men not ready to take family responsibility. She says, widowhood is characterized by poverty and loneliness, however, reflects loneliness as absolute poverty in life. This could be experiences widows are going through that necessitate seeking for comfort from young men, since they are not committed and have no wives to terrify their lives. Indeed, this is a situation where a Christian widow is challenged to make a critical decision that may not contradict her faith and fundamental doctrines causing harm to self and the other party. Pertinently, Bentham theory on provision of procedures to making informed choice from any kind of situation.

Moreover, unbridled sexual behavior was realized to be rampant in present society as proven in this review. This happens despite being a condemned practice biblically and regarded taboo in African tradition. The study therefore sought to establish whether there was a probability of parents sharing lovers with their biological children. Then, dialogues illuminating responses to concern of parents sharing lovers with biological teenagers is captured in table 4.2. The number of respondents forming 45.7% was in

favor the practice existed in Nyamira. As 21.3% of the participants disagreed this behavior was authenticity especially amid SDA devotees, while 33.0% were undecided whether ever hearing anything to that effect. Indeed, this is a situation that cannot be out rightly exposed. So, even with such cases, it is hard to publicize it, most probably reason for such discrepancy in responses. The truth however remains such indecent frequencies are media-recounted implicating parents having gone into physical confrontation over lovers (Chumba, 2018), as others end up in jails ones discovered (News Hub creator, 9th Sept, 2021). Much as relationship of the kind may affect SDA members either wittingly or unwittingly, a situation where parentages and children have directly tussled over relations had not been reported in Nyamira.

Those who shared in the interviews could not give straight and similar rejoinders to the question. They acknowledged hearing stories of parents sharing lovers with their grown-up children, however, mainly dismissed as rumors since such ordinarily lacked concrete proof to back the claims. Regardless, a clan elder remarked *“In the process of exercising what was simply referred to as sugar mam and sugar dad trends, great possibilities of sharing lovers with biological children could be a reality.”* WM FGD partakers supported these sentiments reflecting to the way things were in the society, so underscoring what majority of respondents had attested as depicted in Table 4.2.

Commenting on this practice, the YFGDs members thought; parents who had violated marriage vows of faithfulness by engaging in extramarital affairs, and the youth who had broken the custom of virginity opting for fornication, stood inordinate chances of falling victims of circumstance. The act ignores traditional moral precepts, whereby, a married person was expected to remain faithful to his or her spouse, and young people refrain from pre-marital sex until marriage (Mbiti, 2015). On this area of concern, the researcher asserts it was a tricky aspect that was intricate to manifest amongst SDA adherents. Though, she thought corrupted sexual behavior in present-day generates high possibilities of parents sharing lovers with biological children involuntarily. Yet, such evils as reflected in Table 4.2 and revealed in the course of deliberations were overheard or whispered in contemporary society. For instance, fathers shared daughters-in-laws while their sons were away from home, and mothers clashed with daughters over boyfriends (Chumba, 2018), an affirmation of the evil in society.

It was also realized Gay and lesbian relationships were new developments in matters of sexual morality worldwide. This study sought to find out if this was a case among SDA faithful in Nyamira. Findings offered indicate, out of those sampled as shown in table 4.2, 41. % of the respondents agreed the practice of Gay and lesbian relations was not new in Nyamira, while 36.4% said that there were no known incidences of gay and lesbians amid SDAs. Then, 21.8% of the respondents were unaware such conducts were heard of within SDA community. The distribution frequency exhibits indecision of the conduct amid SDA believers, probably due to peculiarity and derivative of the activities to most inhabitants.

On this viewpoint, five (5) of the interviewees seemed to have negligible information regarding gay and lesbian relationships among SDA devotees, while three of them claimed they had never heard of such practice in Nyamira. This could be comparable to observation Khamasi and Maina (2005) made on parents in African society in the 21st Century unknowingly having children who were LGBTQ. However, one (1) interviewee professed such incidences among few men having forceful intimate relationship with young boys was whispered though without clear proof. All of them agreed such behavior is commonly heard of among school girls and boys to whom they confessed cut across all Christian faiths and entire society.

However, important to note, an impression is gay and lesbian relationships had not explicitly occurred among SDA believers in Nyamira nor there was an opportunity to penetrate or access SDA community. To their side, WMFGD participants supposed such wickedness was vocabulary within SDA community in Nyamira. The YFGDs fellows thought, the evil was not heard of in the county among believers, though it was an issue debated worldwide (PRC, 2015). The researcher upheld Gay is considered an evil activity that contradicted God's intention of sex for creation, thus should remain a doomed practice.

This prior position was in line with the scholarly view that sex and marriage are only reserved for male and female not for the same gender (Vexen, 2004), and it is meant for procreation (Bujo, 2009). So, if there would be any singled case of gay practice among SDA followers, then the perpetrator is equally evil. The reality of intent for opposite sex is contrary to the claim gay marriage had found access in the global

society, with some states enacting law to legalize the practice of gay (PRC, 2015). Accordingly, SDA church manual expressly forbids homosexuality regarding it evil and disciplinary is inevitable for any culprit (Nelson, 2010). Definitely, act of same sex had not found a smooth ground to land among SDA adherents in Nyamira. What is not yet known is the strategies in place to ensue this practice by all means do not find way amid believers.

The concern in this section also was on engagements in offences of rape and bestiality among SDA adherents in Nyamira, as an exposition of their contemporary worthiness. Response to question whether activities of rape and bestiality are on upsurge among SDA believers in Nyamira, Table 4.2 indicates that 48.8% respondents agreed these evils were progressively reported in the county, hitherto to unimagined social groups. While, 28.5% of respondents conceded they did not know these evils were reported among SDA adherents. Finally, 22.7% of the respondents repudiated there were rape and bestiality frequencies recounted among SDA adherents. Distribution of responses in table 4.2 shows that these activities were not common among SDA members, although there could have been similar incidents among some people in the county.

Those who participated in interviews accepted such episodes had been reported, but, it was very difficult to prove their veracity because such claims were habitually covered up by kin. They held such claims were most raised against young and vibrant men said to molest juveniles and very old ladies. Moreover, two of them said there were testified incidences that involved old men raping juveniles. The study reveals, such issues affected all Christian communities and entire society. Similar allegations involving SDA teachers in some institutions defiling minors who had been entrusted of them were re-counted as interviewees noted. One interviewee witnessed an episode where SDA family member had been caught in the act, yet was never dealt with lawfully.

One elderly key informant had this to attest; *in traditional Gusii society for such drills, the perpetrator of bestiality was disrespected, dealt with harshly and even excommunicated from society.* He further said rapists suffered immense punishment and forcefully paid heavy fines to the family of the victim, just like Mbiti (2002) said was case among Kamba people. However, the interviewee confessed such incidents were not inflated among SDA devotees. Whenever they happened, people spoke in

hushed tones due to the shame and embarrassment accompanied. A good example is where a grandfather raped two of his grandchildren overnight at Keroka in Nyamira, while the wife was on journey (Onsakia, Sept. 2017). Nevertheless, the neighbors could not advance courage to divulge the matter until the arrival of law enforcement officers. The researcher considers this situation to be a combination of incest and rape, vices in both Christian and African spheres, yet sober people cover such occurrences.

Presumably as revealed in the WM FGDs, rape and bestiality were intensifying in contemporary society since young generation appeared ignorant of what the society considered sexually treasured. Another possibility is the perpetrators regard this as best way to avoid contracting HIV/Aids. This follows a pattern of incidences showing apart from bestiality, most rape cases involve minors and very old women who were assumed free from ravages of HIV/AIDS. Besides, it could be possible the group of young men got driven to these sexual acts as dictated by drugs they took. The YFGD participants were in support such iniquities were heard of, but necessarily not among SDA adherents. Conceding this report of minor females and old women being most vulnerable of rape cases, Ganju *et al* (2004) & Jeleebboy & Bott (2003) admit young women unfavorably suffer sexual coercion. Such cases according to the researcher are reportedly heard of in society today, a conditional revelation of how much people have ignored to live chaste life. The outcome of such practices is both disgraceful and tormenting to the offenders and their kin, yet individuals keep committing these iniquities, because they are handled with laxity.

4.3.1.3 Early Pregnancy, Abortion, Illegitimate Children and Single Motherhood

Sub-section 4.3.1.3 deals with cases of early pregnancies and related outcomes among SDA faithful, and data collected on the subject are captured in next debates. Table 4.2 on early pregnancy frequencies amongst SDA teens, shows 69.4% respondents agreed that premature pregnancies are a common occurrence. However, 13.1% disagreed that this was a trend among SDA adherents. Then 17.6% of the respondents remained neutral on whether early pregnancies were snowballing amongst SDA faithful or not. Despite contradictory responses, the researcher decisively asserts number of expectant young girls ordinarily were on increase since majority of the respondents approved numbers were rising. This is a condition that was so impacting in their socio-economic

lives and those of their families, nevertheless girls had failed to change their sexual stance.

On their side, WM FGDs unveiled tendency of girls becoming pregnant among SDA believers was not deniable, but, it was not magnified. Supporting this concept of pregnancies amid SDA teens, members of YFGDs accepted premature pregnancies seemed normal only to those who were careless and avoided usage of contraceptives. In agreement, all the (9) interviewees held cases of early pregnancies among some SDA girls were realistic. Nevertheless, they insisted the number was not inflated amid SDA believers like those who had not known God. One interviewee commented;

We no longer have faithful girls in our church community, if any they are minimal. They are fanatical with premarital sex; a situation that could make every girl vulnerable to early pregnancy had it not been the introduction of artificial family planning which is again harmful to their health and may be a repercussion in marriage by failing to have children. The idea of virginity amidst our girls in contemporary era is essentially a vocabulary.

Regardless therapy action against catching pregnancies, still there are quite a number of girls as revealed in this debate and exhibited in Table 4.2 that have conceived babies in their youthful age.

The position taken by respondents as shown in Table 4.2, FGDs and the interviewees concur with findings made elsewhere in Kenya showing adolescent girls had fallen into the trap of early pregnancies (Baya & Mberia, 2014; Juma, 2014). Moreover, an earlier research on child-based protection carried out in the wider Kisii region showed initial pregnancies had become common practice in Nyamira (Kostelny *et al*, 2014). In regard to effects of early pregnancies among girls, some interviewees agreed with Mberia & Baya (2014), premature pregnancies interfere with educational performance of the girls in question. The researcher reasons early pregnancies not only disrupt educational performance of a girl child, but some are compelled to terminate their studies prematurely. This according to the researcher happens even though boys responsible for the pregnancies primarily go away scot-free. Furthermore, clan elders and a church elder believed early gestation always disrupted economy of the affected families with arrival of unexpected babies. One leader remarked;

Grandmothers who were supposed to embark on generative projects had become baby sitters of unanticipated grandchildren as some girls proceeded with education. Alternatively, they are compelled to employ house helps and provide grandchildren necessary essentials, as they struggled to educate their daughters, occasioning double expenses to the family. While other girls dropped out of school to nurse pregnancies and nurture babies. The leader admitted girls shamelessly operated with their pregnancies and courageously introduced their children to other believers. Regardless of these shortcomings parents are reluctant in inculcating morals among their children.

Commenting on the issue of premature pregnancies as revealed in this dialogue and statistical proof in Table 4.2, the researcher avows the inclination in modern society was factual and many girls no longer kept their moral self-respect. The trend had become normative and accommodative amongst perpetrators, some men even readily accepting such ladies for marriage.

In some situations, early pregnancies are terminated before babies are due for delivery. So this sub-section has also examined frequencies of abortions among SDA followers as stated herein next line with information provided by respondents to this survey. Responding to the question of known females procuring abortions among SDA faithful (as tabulated in Table 4.2), a bigger percentage (71.4%) of respondents agreed knowing females who procured abortion. While 18.1% respondents said that they did not know if this was happening among female devotees. It turned out that 10.6% of respondents denied having known cases of abortions among SDA ladies in Nyamira.

The WM FGDs revealed *this anti-doctrinal evil was heard of among SDA adherents; thought to avoid the attributed shame*. Conceding the behavior to be pragmatism, the YFGDs members unanimously believed this occurred primarily because pregnancies came along with lot of unpreparedness. Six interviewees confessed *'such iniquity was heard of amid SDA members, though the perpetrators tried their best to shroud the practice'*. Their observation is in agreement with what many respondents (71.4%) have considered the position of terminating premature pregnancies as shown in Table 4.2. On their side, the (3) pastor informants held *'it was hard to affirm the conduct of abortion which they typically received as rumors'*. The researcher a SDA believer

admits having known SDA school girls who had procured abortion, either on their own or assistance from their mothers. This state of affairs correlates the report from Ministry of Health (2005) depicting approximately half of pregnancies amongst youngsters were ended prematurely. Similar source reveals a survey conducted in Kenyatta National Hospital depicts abortions amongst school going teenagers was authentic. A related study elsewhere indicates one of the effects of premarital sex was risky abortions (Mberu 2008); so to say prevalence of abortions is actuality in society. Even though it can be reasoned, many such occurrences may be trendy secretly and remain unknown publicly, inferring incidences of kind could be more than one may envisage.

Realistically, prior arguments illustrate abortions are indicative of present value of chastity. Thus, it is harmless to remark SDA adherents in Nyamira suffer similar fate like other people as responses in Table 4.2, and views from participants of this study disclose, given pre-marital sexual actions are exceedingly common in society. Indeed, despite pro-choice idea which favors women to procure abortion (Groome, 2017), the drill is not legalized in some countries like Argentina, and as by May 2019 four nations (El Salvador, Vatican, Dominican Republic & Nicaragua) had utterly outlawed abortion (Abortion Debate, 2019). The practice is proscribed regardless of any reason, even when it implies saving a female's life (PRC, 2015), most likely basing argument on pro-life for the baby. Notwithstanding prohibits, incidences of the kind are reportedly heard of with even some culprits ending up in demise.

This sub-section represents statistical findings from the field about children born out of wedlock for SDA believers. Then, the results as provided in Table 4.2 indicate (55.4%) of respondents agreed many SDA believers were raising children born out of wedlock. However, (23.9%) respondents had no idea of such children amid SDA families, as (20%) of respondents denied the existence of illegitimate children among SDA families. Nevertheless, Info distribution in Table 4.2 demonstrates tendency of getting children outside marriage had become common. This contrasted God's intent of sexual intimacy as a means of procreation only in marriage bond (Bujo, 2009). The researcher speaks; the group which disputes presence of unlawful children within SDA families was not being realistic, for families irrespective Christian status had a girl or girls with toddlers. Line to this survey, Mberu (2008) says premarital sex consequent in high productivity among the adolescents. In this aspect, one can reason reference to prior

discussions specifying extensive of early pregnancies to determine the state of broods born outside marital.

Information from interview sessions revealed girls giving birth before marriage had become normal trend. In this drill, WM FGDs respondents conveyed a clearer picture upholding; *incidences of marrying females with children had become common development amid SDA adherents*. This thought was armored by YFGDs participants, though; three members of YFGDs averred *the numbers of such girls was not outsized amongst SDA devotees*. One interviewee accepted *'this state of condition of ladies getting married already with children many a times caused contentions and accelerated unfaithfulness in families*. Just like Onsakia (June, 2018) had stated; a husband beat a wife at Nyamakairo in Nyamira demanding her to return kids she had come a long with to their respective real fathers. A clan elder affirmed having known incidences where even those in marriage had given birth to children from illicit lovers. Moreover, widow believers who had not been legally remarried had gone a step ahead to give birth to offspring from illegal lovers as a clan elder reported. The researcher concludes; with little doubt, evidence offered in Table 4.2 and opinions from verbal dialogue sessions, prevalence of children born out of wedlock was on rise everywhere in society.

The prevalence of untimely pregnancies has emerged to a cluster of single mothers. This sub-section has thus addressed the concept of single motherhood, never married amongst adherents in the County, to support description of chastity within SDA community. A percentage of 69.4% respondents (as indicated in table 4.2) agreed that the figure of single mothers was rising. Then 18.8% of the respondents did not know that SDA churches had single mothers who never got married. Finally, there was a percentage (18.8 %) of those who denied that SDA churches had single mothers who never remarried. Regardless of the inconsistency maintained by the respondents on this notion (as reflected in Table 4.2), the study holds that this situation is indisputable among the youth in the present-day society. This notwithstanding, it is noteworthy that SDA church has only few ladies who opted to lead single lives, solitary nurturing their children. Evidence from the demographic section of this study shows that this category of individuals exists in the SDA community, yet there is no known measure taken to correct the practice.

All WM FGDs participants professed *quite a number of girls had children, therefore, forming a group of single mothers*. The YFGDs agreed *having known some SDA girls with children in their parents' homes nevertheless they could not quantify as single mothers but young mothers*. Arguably, seven (7) out of 9 members designated as key informants agreed *the drift of single motherhood was reality in Nyamira not excluding SDA faithful homes*. Remarking on this idea of single motherhood, the remaining two informants hoped the young girls with kids could one time get married, so they did not merit for title of single motherhood. This take correspond YFGDs participants' perception on young girls with children having not attained title single motherhood.

The findings of this research showing higher percentage (69.4) in Table 4.2 and views from oral responses for single motherhood were in line to the survey done earlier on in Nyamira. It indicates that many parents are worried because their daughters have given birth and failed to secure themselves husbands (Kostelny, *et al*, 2014). Studies have also shown that rising numbers of single mothers is not limited to one area (Keino, 2010); as many school-going girls have untimely assumed the role of motherhood (Berihum, 2014; Mulugeta & Berhane, 2014; Maina-vorley, 2020). This development contrasts Gusii custom and Christian teachings which condemn any form of immoral behavior such as fornication. Giving birth before marriage in most African traditional societies deprived the perpetrator an opportunity of getting married as first wife, and relegated her to the position of second, third or even fourth wife. On this aspect, Mbiti (2002) says, virginity is highly valued in traditional African culture; therefore, single motherhood remains an alien concept. However, this evidently is violation and operates in a contrast. The researcher remarks, the norm of virginity is no longer regarded in modern era evident from related aftermaths.

4.3.1.4 Injuries and Deaths, Child-headed families, School Dropouts, Children Behavioral Complications, and Psychological Trauma

Reports from media as documented in the literature review reveal, there were injuries and deaths associated with cases of sexual unfaithfulness not only among the married but also the youngsters. Moreover, insolvency of chastity as proven in this surveillance had resulted to child-headed families, school dropouts, behavioral challenges and traumatization for both the victims and culprits. Information on such episodes among SDA adherents are presented in subsequent discussions.

In response to whether there were known incidents of deaths and injuries associated with sexual betrayal among SDA believers in Nyamira, Table 4.2 displays opinions from varied respondents regard to harms and mortalities emanating from sexual immorality among SDA adherents. In this regard, 52.4% of the respondents said that sexual betrayal has resulted to frequent injuries and deaths within the SDA family members. Then 30.9% of the respondents remained undecided over known cases of injuries and deaths that elicited from deceitfulness amongst Christians. Another group encompassing 16.7% of the respondents held that injuries and deaths which had its roots in sexual immorality among SDA couples were not realistic. The researcher supposed whatever the causes SDA believers are prone to injuries and fatalities like any other members in the society.

The interviewees as a whole disagreed with the latter group, claiming cases of injuries linked with sexual betrayal were often Media re-counted and witnessed in immediate environs. Two interviewees on this context were in agreement incidences of lovers eliminating and hurting children, self and partners had intensified in society, so there was immense possibility of believers falling prey. But the church elders and pastors solidly disputed prevalence among devotees was overstated. The researcher thought this could be due to their biblical adoption of the dogma of life sacredness and being God given so meant to be preserved at all costs. Though, clan elders admitted having handled episodes at village level where persons harmed themselves due to alleged affairs, as others kept such experiences masked. The chief also admitted having had reports on adherents who had passed on due to Hiv/Aids, inferring deaths emerging from contempt to chastity is reality amongst Christians.

The FGDs for both the WM and Y were in agreement cases of injuries and deaths entrenched to relationship, disputes and suspicions were commonly reported on media as there were known cases within their reach of lovers having injured their partners or eliminated lives. So to voice, they agreed with the respondents who acknowledged such incidences were a case amid SDAs in Nyamira (ref table 4.2). This observation is in accord to earlier evidence showing cases of injuries and deaths hitting both adults and children as ordinarily testified in media (Ayalew *et al*, 2015; Komu, 2015). Although, some FGD members attested cases of such kind among SDA believers if any were veiled, so, hardening the establishment of its reality for adherents.

The researcher noted though uncertainty of physical confrontations likely to cause injuries and death, infections associated to sexual cheating which included HIV/Aids led to demises amid SDA devotees. This position vindicates claim that sexual betrayal ends in diverse outcomes not exempting injuries and deaths. This is true with what Wainaina (2019) has stated regarding incidences of family homicides with multiple partners intensifying in Kenya. Truthfully, cases involving persons killing, hacking and harming one another due to love related matters are inestimable in contemporary society as divulged in this surveillance. This destabilizes families as parents either part way or die effect of depravity, leaving children assume parental responsibility.

Consequently, we can simply argue child-headed families are a recent phenomenon emerged with prevalence of HIV/Aids pandemic, deceases of both parents, resultant from varied causes, then, separations and divorces. Report provided in the following discussions offer information on presence of child-headed families in Nyamira SDA fraternity. So, as per Table 4.2 illustration, 51.5% of the respondents agreed that there were child-headed families within SDA community. On the contrast, (28.2%) respondents said they were not aware of such families within the SDA group. On their side, (20.3%) respondents disagreed such families existed in SDA community.

Nevertheless, key informants confessed child-headed families were practicable in situations where both parents had deceased and in event of separations or divorce. All WMFGDs participants affirmed and supported such families mainly where parents had separated and divorced, died of Aids and opportunistic diseases, COVID-19 leave children assuming parental roles. The YFGDs consented such families existed but to a lesser number because grandparents had taken over the burden of caring for such susceptible children. Although, two of them had an opinion this type of family was actual if grandparents die, are poor or irresponsible.

The researcher approved parents who had succumbed to HIV/Aids; COVID-19 and unspecified reasons left children to take care of themselves, with eldest child or any responsible child taking responsibility of parental obligation to younger siblings. This situation according to one clan elder is different from that of traditional society where nurturing of orphans was communal responsibility (Mbiti, 2002). The notion of older siblings serving parental duty correspond the research conducted elsewhere showing

children whose parents had deceased of Aids; take up parental tasks as guardians of younger siblings (Evan, 2012; Otieno, 2005; Satzinger, Kipp & Rubaale, 2009). Indeed, such children end being deprived of basic needs such as balanced diet, good shelter and education, yet little attention is shown on such children either by relatives or the church.

The literature review in this perspective divulges school dropouts have increased exponentially in previous few years in the society. This sub-section sought to acquire information in relation to SDA adolescents leaving school prematurely in Nyamira as discoursed in this fragment of the study. Statistics in Table 4.2 shows responses to the question whether sexual permissiveness had impact on education among youngsters. A percentage of 55.8 agreed that sexual liberalism has had a setback to school-going children, following the outcome in their lives. A number of respondents (involving 33.0%) were oblivious over cases of young people who had dropped out of school due to sexual misconduct. Then, 11.2% of the respondents disagreed that SDA youths had dropped out of school subsequent to sexual irresponsibility. In this context, the researcher was solely sure of girls who had opted to end their studies due early pregnancies though some had a resilient for the process of learning.

Information gathered from key informants revealed there were an enormous numbers of school dropouts in families where parents had died and those who lived marginal lives. Accordingly, quite several boys could be seen driving motor circles everywhere in the county instead of going to school as girls stayed home caring for infants. In this line, a study carried out elsewhere (Berihun, 2014) portrays, girls drop out of school to nurture their children as they become economically dependents of their parentages. WM FGD participants believed other children still went to school, but also engaged in technological devices and other sexual misconducts which significantly hindered their educational performance. On their side, YFGDs members held children from broken families were most susceptible since their parents reneged on their responsibility, each wanting the other partner to play the role of providing for children`s needs. Adding on this contribution, one youth noted children from poor families also dropped out of school, meaning many causes are entrenched to children dropping out of school. The researcher concludes, children in whatever cause drop out of school to find a way of survival and many a times such circumstances may allure them to engage in injurious and hazardous activities.

This sub-section has explored and provided general picture on behavioral outcome on children in relation to choices adopted in consideration to corrupted sexual behaviors. Of which such offspring become drug addicts, alcoholics, robbers, sexually immoral, vulgar uttering obscene words publicly, violent and behaviors uncaringly in open fora. To that effect, Table 4.6 displays the report on behavioral problems among children within SDA churches in Nyamira as received from the field. It indicates behavioral challenges as presented by a number of respondents encompassing 55.1% agreed its practicability amongst growing generation. While 31.8% of the respondents were unaware of behavioral hitches being pragmatic amongst SDA teenagers. On the contrary, 13.2% respondents disagreed there were behavioral drawbacks amid SDA broods. Regardless the inconsistency in responses, the researcher maintains such adolescents with deplorable conducts were obtainable in Christian homes maybe emerging due to peer influence, world transformation or improper parental nurturing.

Members of WM FGDs agreed many problems that prevailed young generation were related to their social behavior in society. However, the YFGD contributors had not realized much behavioral challenges among youngsters. They believed change noticed among children was only transient expected to end soon. Interviewees acknowledged some of the youth had developed poor behaviors that were devastating. One pastor interviewee however said; *'not all potatoes within the bag can get rotten'*. So, even though quite a number of children exhibited behavioral challenges, some adolescents were respectful and disciplined. Arguably, children who lacked appropriate self-discipline at early age and suffered consequences of sexual defiance, tended to get selves in trouble with the law. Apart from disciplinary actions upon young people, naughty ones persistently engage in wrong doings.

An interviewee accepted in situations where parents ignored their responsibility of good parenting, separated or lacked good morals themselves, had their children falling victims of the condition. In this perspective, the researcher articulates, some parents in a broad manner contribute to children awkward conducts which eventually turn to be harmful in lives. Such group of broods becomes drug addicts, alcoholics, looters, sexually decadent, vulgar pronouncing obscene words overtly, violent and behaviors uncaringly in open fora. This thought concurs with what Baya and Mberia (2014) have said regarding irresponsible sexuality among the youth as being cause to misconducts

like misuse of drugs and promiscuity. Sensibly, we can say this state of affairs is as a result of deviating from what the society considers ethically upright. The researcher accredited some parents had no idea about behaviors of their children until exposed publicly. Realistically, deliberated effects of contempt to chastity in this part of the study may be so tantalizing to the children and even offenders, yet persons are not ready to reform their undesirable demeanors.

The sub-section clarifies psychological repercussions of irresponsible sexual behavior within SDA Church linkage to reports from respondents, the interviewed group and FGDs. Consequently, information on psychological trauma for victims and offenders are illustrated in Table 4.2. Responses by 49.7% of the participants agree, occurrences of contempt to chastity lead to children suffering the trauma as a result of experiences related to irresponsible sexual affairs. Then, 25.5% of respondents were unaware if such experiences rooted on SDA believers in the county. Finally, 24.8% of the respondents absolutely dismissed claim incidences of believers with such experiences are common in the region. Considering range of percentage responses, the researcher concluded it was demanding for respondents to measure the trauma in an individual. But the reality stands, outcomes of contempt to chastity are very traumatizing both to the perpetrator, victims and family members.

WMFGDs members comprising 63% approved related incidences to sexual treachery were a menace to the lives of a people, so evading emotional upset was not possible. Supporting this concept, YFGD persons believed '*while people choose to be enemies of chastity, related episodes are indeed distressing*'. An interviewed leader for instance noted '*the outcome of bestiality and rape had far reaching impact to victims (especially children), and perpetrators themselves*'. One pastor interviewee had this to express:

Indeed, it was difficult to measure the psychological state of an individual. Nevertheless, exploring around one could see how miserable those children whose parents had died out of HIV/Aids and either divorced or separated out of alleged publicity of pronouncement related to sexual infidelity. Alternatively, find those people who had been caught red-handed in sexual acts considered immoral and unlawful! You would realize their misery. Thus contrary to what is chaste, one cannot fail to notice the Psychological trauma in them.

Despite the Psychological torture endured resultant of evils persons engage in, still parallel crimes are recurrent which require a check.

In this respect, TSC (2010) had observed; victims and perpetrators of sexual abuse suffered both physically and psychologically, something that interfered adversely in their daily endeavors. Retrospectively, one can see children most affected by such acts (Chalya, 2012). Indeed, cases of divorce or separation and death of parents had inordinate psychological torture on children, noticeable through withdrawal and behavioral challenges. Comparable to this observation, research has demonstrated unanticipated behavior in marriage such as betrayal and rage, maybe sprouting from sexual immorality, creates psychological damage (Leeker, 2012). Undoubtedly, mental torture is plausible in situations where people endure shameful or painful experiences. The researcher avers SDA adherents being human beings are susceptible to such a condition, effect to the ills they go through in society.

4.3.1.5 Bachelor-Spinsters in Skimpy Dressing, Prostitution and STDs This subsection explores the question whether high numbers of unmarried SDA men and women living in developing centers in Nyamira had any bearing on contemporary value of chastity. It has also scrutinized concepts of improper dressing, prostitution and STDs like HIV/Aids.

To prior effect, responses presented in percentages as displayed in Table 4.2, offers varied views related to singles who resided in Nyamira town and emerging centers. Tabulations depict 59.7% of respondents agreed there were many young men and women living alone in developing centers in the county. Whereas 21.8% of the respondents said they did not know whether the trend was reality for SDA members. However, 18.5% of respondents denied claim SDA adherents lived in Nyamira town and other markets as bachelors and spinsters. The researcher notes living in town itself was not a crime, but the implication was what landed them there and their living style.

Although responses were inconsistency, research done elsewhere indicates whether by choice or chance, a high number of unmarried females living in urban centers were on increase worldwide (Manning, 2017). The same source reveals cities were growing fast where so many women embraced solo living, enjoyed independence and freedom. Unlike this study, review as Manning (2017) has indicated concerns females and not

men, a reflection women have no freedom to choose the kind of life they should lead, which should not be the idea.

Facts exhibited in Table 4.2 on such category of persons residing in developing centers in Nyamira ought not to be doubted. The WMFGDs respondents identified two groups of unmarried people living alone in towns and developing markets in Nyamira; single women who had relocated there after the collapse of their marriages searching greener pastures for their children. Then, there are those who never got married but moved to town centers avoiding pressure from relatives or marriage. On their side, the YFGD members said; *'embracing developing centers' lives was normal trend among ladies and gentlemen not necessarily for misbehavior motives, but responding to the world transformations. They considered town areas apt for a living in terms of job opportunity'*. The youth reasoning appeared legitimate; though the researcher believed delay to attain their ends, could tempt the group to dubious ways of getting a living.

Interviewees from town set up affirmed knowing a good number of women in their churches with solitary life, a case that could lead to temptations of sexual misconduct. Metropolitan centers according to a chief interviewee had become hibernating places for all sinners. However, one interviewee censured the idea all ladies residing in urban areas were evil, should be shunned for others had repositioned there because of job opportunities and they were well-organized leading chaste life. This philosophy runs parallel to that of the youth participants. Over all, like other researches, oral responses focused on females more than on men, displaying an element of patriarchal set up. So forgetting 'men and women are equal before God's eyes' (Genesis 1: 26-27; 3:16), and should be treated equally. The researcher thinks that family bond and sexual decency in are offered less value, a definite breach of ideal norm of the ordinary society.

It emerged in the process of considering value entrenched on chastity that every community has acceptable mode of social precepts that determine what is considered decorum and sobriety, comprised way people talk, act and even dress in public zones. This sub-section embedded its interest in the latter since it is one of the most obvious physical ways to express if people adhered to their moral guidelines or not.

The findings on question about adherence to acceptable dressing norms are discussed herein, considering query whether provocative dressing had affected value of chastity

amid SDA adherents in Nyamira. So 63.1% of the respondents agreed poor dressing that exposed nakedness among some believers was an issue in SDA community. This goes against SDA code of dressing rooted in biblical dogmas (Viola & Barma, 2013). Besides, 8.5% of the respondents wholly denied infuriating dressing had infiltrated SDA church, as 24.8% of the respondents were unacquainted this happened within SDA community. The researcher who is staunch SDA affirms dressing styles some young ladies had adopted was indeed a disgrace to the community and before God.

Seven members who participated in the interviews refuting the latter sentiment from the respondents (Table 4.2), approved the behavior was common among some women and few young men who credited to needs of peer pressure outside the church. It was ratified the practice had created anxiety amongst SDA elders and pastors, though just a few condemned it openly without manipulating the offenders. The group wondered where the society was headed to, given parents no longer had the ability to shape or control children in terms of dressing. They affirmed, some members walked to church poorly dressed, trend attributed to teens, unmarried ladies and young married women. One elderly informant had this to say: *“Most girls wore transparent garments with soaring slits, loose and tight, exposed chest and back, as some boys walked in hanging trousers, styling referred to as ‘sagging’.* Indeed contravening SDA church teachings enshrined in the bible on modesty grooming, proof from 1Peter 3:3-5 and I Timothy 2:9 as noted by (Ewig, 1984; Riggs, 2009; Viola & Barma, 2013). As well, it is flouting standard norms of proper covering of the body in traditional society which emphasizes on respective dressing to avoid nakedness (Mbiti, 2015; 2002).

One of the pastors supported this view but said; most elderly ladies dressed decently, except few who resided in urban centers, as he pointed there were still teenagers who lived Christian life. Concerning male dressing, he held, the issue entirety affected the youth, as all mature men dressed what the church believed was standard. Thus, it can be argued; many people had adopted what should be considered ‘don’t care attitude’ as WM in FGDs held, such persons saw nothing wrong with way they dressed. ‘My dressing my choice’ was their motto, which they claimed is part of their human rights. The YFGDs members supported the state of affairs, claiming this was concerted drift in towns but having penetrated interior of the county.

Another issue that rose up was practice of prostitution in the County, a habit reported as common phenomenon in the current society. Thus, research exploration on whether prostitution was a drill among SDA adherents is presented herein next. Info captured in Table 4.2 reveals that 63.3% of the respondents agreed prostitution was habitual among some SDA adherents in Nyamira, a percentage that should not generate any qualm over the practice among Christians. Then 20.3 % of the respondents were not decided on the fate of prostitution amongst devotees. The inkling was thought not to be practical among SDA adherents by 16.1% of the respondents. These respondents may have based their sentiments of the fact that there are no prostitution brothels among SDA believers in Nyamira, or seen members operating as commercial sex workers in their churches.

Four of those who were interviewed agreed prostitution was now becoming common phenomenon among some believers in Nyamira, but blamed it on desire for material gains brought along with poverty. This position is line to study that explored causes of unfaithfulness amid SDA married women in a section of Nyamira depicting poverty key factor which made some women engage in the iniquity for economic enrichment (Moraa, Ayaga and Stanton, 2015). Five interviewees accepted there were such cases heard of in the county, but not among SDA adherents. The latter group argued, if there were any episodes of kind among SDA believers, then they were not exposed. However, a pastor interviewee accepted some high school students from Adventist homes were known secretly going to social places (bars), incidences only known to parents in the stint of suspension from institutions. This was authentic with the case handled while he served as Board of Management member (BOM) in one of the Adventist schools. The researcher thought it ideal individuals know what transpires within and far their reach, for provision of right information once asked for.

In any case, SDA believers who engaged in non-marital sex were not exempted from the behavior of demanding financial or material gains from economically stable and readily yielded to demands. The WM FGDs participants in agreement, resolved young women who sought for non-marital sex were out for material gains, a justification for prostitution. The question here is, what about men who engage in such conducts? The researcher rationale is the label should be applicable to both offenders since adultery from biblical perspective is sinful for both genders. To YFGDs respondents, engaging

in sexual affairs to meet life desires did not qualify for that strong lexis as prostitution. In this context, the youth accepted propensity of sex performance before marriage in exchange of materials had become common drill even among believers, but should be considered bad behavior and not harlotry. Though, one of them stood firm referring to that as an act of prostitution which needed to be shunned.

Studies elsewhere divulge sexually vibrant teenage girls and boys have corroborated receiving cash or gifts in exchange for sexual act (Moore, Biddlecom & Zulu, 2007). Remarking on this idea, the researcher asserts; people typically practice prostitution in event of meeting sexual desires and other basic needs without realizing. Thus, since non-marital sexual activity has become common phenomenon in society as proven in this survey, there are extensive likelihoods of some SDA believers falling victims of the drill. The prevalent of irresponsible sexual conducts may lead to lasting risks such as constricting HIV/Aids pandemic and STIs, thus, it is worthy for persons to assume chaste living if such fatal outcomes have to be evaded.

This sub-section determined the fate of contempt to chastity in relation to prevalence of HIV/Aids within SDA church. Results from the respondents are presented herein. As flaunted in Table 4.2, responses on HIV/Aids amongst SDA church members in Nyamira shows that 70.3% of the respondents had sturdy stand that there were known SDA followers who were HIV positive or had contracted full-blown Aids. However, 11.9% disagreed the pandemic was real amid SDA faithful. Other respondents (consisting of 17.9%) did not know if there were SDA followers that had constricted the virus. Such disparity in responses according to the researcher might have emerged because most families conceal causes of fatalities during burial.

However, Members of Y FGDs dismissed responses by the latter two groups, arguing over their being untruthful since some SDAs had buried medically certified HIV/Aids victims in Nyamira. In support, the members of WM FGDs claimed because of the resurgence of such cases, surviving church members were now having and supporting many orphans whose parents had died of the pandemic. All the interviewees were in agreement the ailment had found way into church believers. Notwithstanding cause of ailment, the researcher asserts, some SDA faithful had succumbed to Aids pandemic or opportunistic disorders. This argument is in agreement with the findings by KAIS (2007) which stated, Kenyans aged 15-64 were hardest hit by HIV virus that caused

AIDS. Other studies conducted in Nigeria also reveal pre-marital sex consequent on STIs and HIV/Aids (Mberu, 2008; Nigeria National Agency, 2014). So, it can be argued faithfulness in marriage and abstaining in single life until marriage definitely supports in limiting chances of contracting STIs & HIV/Aids, issues given low profile in intercultural globe. These are ailments thought snowballing even amid Christians as revealed in Table 4.2, and subsequent deliberations. Apart from other known causes of the ailment (Charon, 2014) realized in the literature review that should not be unheeded, non-marital affairs are remarkable factor to HIV/Aids as proven in this survey. So committed, people ought to remain faithful in their relationship.

Deliberations herein have also explored and provided responses on SDA spiritual and economic poverty engrained on devaluing biblical principles and traditional values that regulate sexual behavior. Thus, providing info on spiritual and economic poverty among SDA faithful in Nyamira, 66% of the respondents as shown in Table 4.2 believed sexual immorality and general contempt to chastity was an immense setback to the spiritual growth and economic stability. Then, 18.5% of the respondents were ignorant the notion of immorality had any serious outcome on spiritual- economic stability. While, 15.5% of the respondents disagreed sexual decadence had an aftermath on spiritual and economic stability. The researcher in support of the sample that scored highest percentage (66) on the idea of sexual wickedness impacting on spiritual and economic growth, thought, there was great correlation with the spiritual and economic stability amongst SDA faithful in the County.

Results from interview sessions indicated the concept of immorality had direct effects on spiritual and economic steadiness. The interviewees pointed out some members just attended church services to cover their weaknesses. On economic poverty, seven interviewed members accepted contempt to chastity was a setback to SDA faithful both spiritually and economically. Nevertheless, two interviewees believed redemption was individual that exterior influence meant little to folks' lives. In this context, one member made the following remarks:

Families living with HIV/Aids persons spent extremely huge amounts of capital to meet their basic needs and medical attention. Moreover, members with 'mpango wa kando' propensities exceedingly spent family resources in illicit

sexual activities at the expense of developmental projects, an act that compounded poverty among families.

Such acts as research elsewhere reveals have led to reduction of domestic savings and investments which was significant wealth formation as had been demonstrated (MOH, 2005) in the literature review.

Furthermore, WM FGDs revealed those devotees caught red-handed in illicit sexual conducts opted for withdrawal from church activities, therefore, remained spiritually poor. They argued, members known to have engaged in sexual depravity dispirited newly converted followers from being serious Christians due to their indecent conducts, as they also hindered other people from joining the Christian family. The YFGD persons reinforced on this idea stating; unacceptable behaviors are a stumbling block to positive development. Citing an incident involving a pastor in Nyamira conference, a pastor interviewee stated, some individuals had capitalized on an act portrayed to serve an excuse of not becoming Christians. Reproving this action, he commented “*salvation is individual*” so one’s spiritual life should not depend on other people’s conducts. Ratifying this argument, a church elder approved many people referred to poor demeanors of believers, to justify their reluctance to join SDA Church in the County. While the argument in prior deliberations specify individual selection as ideal way of preserving one’s Christian faith, other persons’ choices appear to be impacting on others, thus matching Bentham theory of choices having consequences.

Deliberations in section 4.3 on indicators of chastity and presented findings in Table 4.2 affirms assumption made earlier in this research (1.9) that contemporary value of chastity had contrasted acceptable norms of the society. The situation subsequently had adverse social-economic outcome on family not only amongst SDA believers but also entire humankind. Considerations made in 4.3 affirm the philosophy that choices have repercussions, in line with the declaration by Bentham in his theory of utilitarianism

4.3.2 SDA Response to Indicators of Contemporary Value of Chastity

This sub-section presents and discusses SDA responses to the sexual ills bedeviling the family in society.

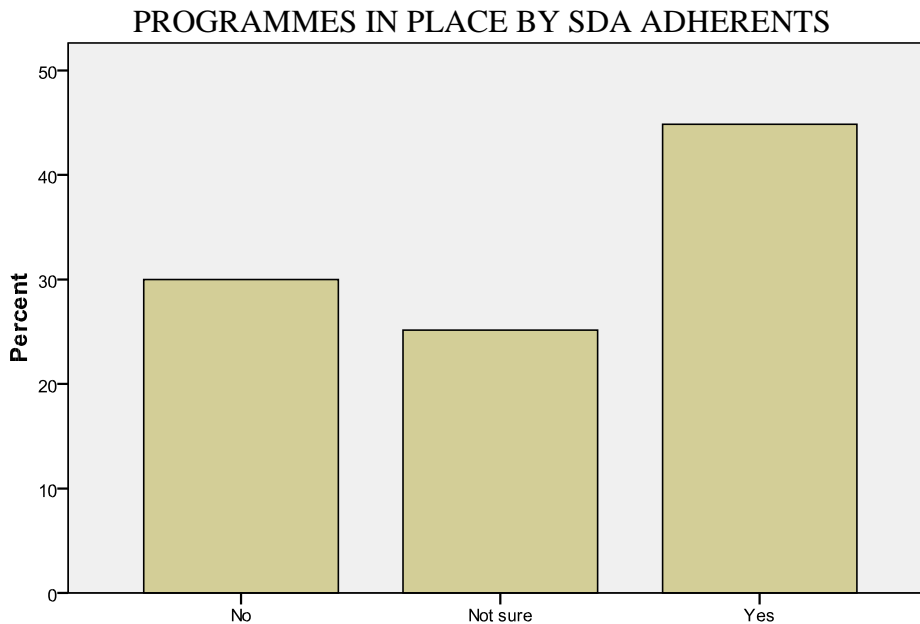


Figure 4.1 Programs addressing indicators of value of chastity
Source: Field Data (2017)

A question was forwarded concerning strategies the SDA church had laid to address ills contiguous to value of chastity in society. Figure 4.1 to effect indicates, 99 (or 30%) respondents said, there were no clear evident programs set to tackle harms of chastity in the county. Then, 83 (or 25.2%) of the respondents were not certain if there were programs SDA church had put on place to address sexual matters in the county. However, most respondents 148 (or 44.8%) accepted SDA adherents were not silent in addressing sexual vices that appeared a threat in society.

In this anxiety and subsequent data tabulated in Figure 4.1, it shows that 6 (67%) of interviewed individuals acknowledged SDA churches had introduced seminars and workshops to teach teens need to maintain sexual decorum amongst them. As a way of example, the pastors held, young girls who had attained age of undergoing through initiation rites attended annually organized seminars (referred to as ‘seclusion’) that were considered an alternative rite of passage. The purpose of the rite was to sensitize girls on sexual parameters and general social decorum together with subtlety. Even though, one pastor accepted, not all girls attended the seminar; something that still formed a gap in creating awareness to a girl child on essential societal values. Following this idea, the researcher asserts the strategy had not yielded fruits, realizing the numbers of teen girls having children was swelling as proven while she executed activities set in

a self-initiated community Based organization [CBO] in the year 2020. This situation is true, with several studies (Behulu *et al*, 2017; Maina-Vorley, 2020; Mwangi, 2018) on pregnant incidences among the youth outside and within Kenya as discussed in the literature review. This research is determined to find a long-term solution to tackle the situation at hand for a sustainable family.

Five (55.6 %) of interviewees believed SDA sponsored schools had programs that instilled core-values to learners. Furthermore, some churches had visitation programs which played a crucial role in counseling and guiding believers. Notwithstanding, church effort for preserving chastity, everything seemed futile since the situation still was a reality. The observation runs parallel to what is revealed in section 2.2.2 that exertion made by different bodies to address evils of deviating from value of chastity had appeared fruitless. Then, concurring with assumption made in part 1.9 of this survey. The other 3 (33.3%) interviewees held SDA believers had done minimal to address related sexual evils in community.

Though, slight effort had been embedded such as Family life programs to ensure SDA families lived virtuously, WM in the FGDs supported by YFGDs members revealed believers had not done to prospects. According to the WM in their discussions, SDA disciplinary actions supposed to be taken against culprits of moral principles were given petite consideration. According to them, ethical principles help in regulating sexual ethos and sustain marriages which are foundation of family and society. Though, one of them defended leaders specifying the difficult time society underwent through, made it hard to apply any punitive upon perpetrators of chastity. One can reason reference to prior discussion that efforts meant to curb faults emerging from breaching principles, intend for peaceful and perfect society which was God principal intent from the genesis. In this context, Bentham from the legislation take, advocates for pleasure and discourages pains, so he says; core of the government is to encourage joy in society thru penalty and rewarding. This is directly relevant to aspirations of the SDA believers as they respond to indicators of value of chastity on family in society, so African society as Mbiti (2002) has observed.

A female clan elder opined that little attention was put to address harms allied to sexual deviance or curb the aftermaths of contempt to chastity. She argued as follows:

In this era! which person not even a Christian can bother to cater for the vulnerable, everybody minds own business unlike traditional African society where concern for vulnerable was communal, she added, the society solemnly needed God`s intervention, otherwise it had turned to be like the House of Babel – a state characterized with much confusion.

This remark creates impression susceptible children due to any cause, receives little attention in society today, something that needs to be checked. This state of affairs contrasts Mbiti (2002) observation on entire society`s concern to susceptible children in African Traditional society. The researcher suggests concern rooted over children prone to varied challenges in African traditional society needs preservation, to serve a therapy to some issues distressing children in modern times.

In this context, WCC (2019) has permitted millions of orphans from parents` death of HIV/Aids, have not been able to be taken care of by extended families or are such families available for their upkeep. The SDA church therefore ought to continuously impart doctrinal knowledge based on sacredness of sexual intimacy without fear or favor. The argument here is, though SDA church had put effort to address indicators of contemporary value of chastity as shown in Figure 4.1, it had not done adequately. So, this brought forth a probe for further possible programs that could effectively revisit the situation of moral decadence identified in society.

4.3.3 Programs to Address the Aftermaths of Contemporary Value of Chastity

Preceding discussions depict some informers noted SDA church had not done much to address moral permissiveness and allied indicators in society. However, others cited concrete examples to affirm effort entrenched in response to the debated subject matter. This section explores programs SDAs could consider fit to help mitigate moral liberalism and reduce adversely related issues in society. They include; initiating income generating programs, building orphanages, constructing schools and training institutes for vulnerable offspring, organizing mass campaigns against illicit sexual intimacy, provision of basic needs for vulnerable children, visitation and counseling, victims and perpetrators of sexual offences, counseling sessions for prospective and marriage partners, support groups for victims of sexual crimes, assisting HIV/Aids infected or affected.

Table 4.3 Percentage of Programs to address the Value of Chastity n=330

Program	Response			Program	Response		
	Agr	Neut	Dis		Agr	Neut	Dis
Income generating Project	84.2	8.5	7.6	Visit victims & perpetrators	84.0	9.1	6.9
Building Children Homes	84.2	6.1	9.7	Counseling Family members	81.5	9.7	8.8
Schools & Institutes	86.1	7.6	6.3	Psycho-social support groups	80.6	10.3	9.1
Campaigns against illicit sex	83.0	9.4	7.6	Assisting HIV/Aids persons	75.4	7.3	17.3
Food and Material Provision	86.0	7.6	5.7				

Source: Researcher's Field Data (2017)

4.3.3.1 Initiating Income Generating Projects for Needy children

Establishment of projects that could generate income to support orphaned children, single family broods and other helpless offspring was floated way forward to address sexually interrelated issues in society. Findings in regard to development of income generating projects destined to address sexual laxness among the youth as displayed in Table 4.3, shows that 84.2% of the respondents agreed income generating projects could boost susceptible persons. Nevertheless, 7.6% of the respondents disagreed the initiative could assist the situation, while 8.5% of the respondents did not know if such projects could solve the issue at hand. The researcher's opinion in consideration to responses flaunted in Table 4.3, presumed income generating projects could serve an economic stabilizer. So, requisite for those individuals affected by economic outcome of sexual degeneracy.

The interviewed persons considered income generating projects as most appropriate way of approaching the problem of promiscuity among teenagers in SDA Churches. They however added; it could be better if their parents or guardians would participate in such projects. They accepted such a move would steady the economic standards of affected individuals to avoid more sexual and other crimes imbedded on poverty that is regarded a cause of many sexual ills (Keino, 2010). In this aspect, the WM FGDs respondents approved the action as an ideal measure if only the affected would accept attitude change. The YFGDs members in this viewpoint averred, the projects could enhance economic levels of single mothers at least to enable nurture their children. Though, one of them thought this could discourage their getting married. Looking at it from a different perspective, the researcher held this could eradicate evil means of empowering themselves economically.

4. 3.3.2 Construction of Children's Homes

Building children's homes for vulnerable children came up as a further step towards addressing the issue of sexual upshot among SDA adherents. The researcher presented the question if this could be a remedy to vulnerable kids, and responses are offered here next. It emerged vulnerable children consist of those parents had separated and divorced, born out of wedlock and those whose parents had deceased from varied ailments like HIV/Aids and COVID-19. The idea of giving shelter as depicted in table 4.3 got a high backing with (84.2%) of respondents agreeing this being best option. However, 9.7% of respondents disagreed this take could create any impact on susceptible children. Then, 6.1% of respondents remained noncommittal on whether this would address the issue of sexual defies among SDA believers. The researcher believed this take could help solve some challenges vulnerable broods underwent and at least such homes would help shape their personality.

On their side, 8 (89%) of the interviewed individuals accepted Nyamira community required an additional children home to shelter vulnerable kids from all sorts of misfortunes; including demise of parents. They believed the already available was not sufficient to accommodate numbers of prone children in the county. This depicts great backing to opinion of establishing a home for susceptible broods steered by a higher percentage of respondents (84.2%). The remaining one interviewee advocated for kin attention instead of taking them to institutions, so adopting community responsibility as shown in traditional African society (Mbiti, 2002). The WM FGD contributors incredibly supported the idea of coming up with children home to cater for needy kids. On the other hand, YFGDs members supposed this could be ideal development for only total orphans, conditionally without economically stable relatives.

Then 84.2% of the respondents, as revealed in table 4.3. gives an impression that, incidences of deceased persons either from HIV/Aids or other causes were increasingly high and had left children in perturbing situation. This is in concord with reports given in Kenya that reveal upsurge numbers of orphans resulting from huge numbers of deaths resultant from HIV/Aids and opportunistic infections (MOH, 2005). Taking into consideration numbers of orphans as demonstrated in this study, the researcher recognized need for another children home, but discouraged the inkling of taking children to single parents in such institutions.

4.3.3.3 Schools and Training Institutes for Vulnerable Children

Building schools and training institutes for vulnerable children was another identified measure to reduce encounters of sexual situation among SDA youth. Details on what participants of this study said in this regard are subsequently reflected. Responses to the question if setting up schools and training institutes for susceptible kids would have a bearing on experiences linked to value of chastity in Nyamira are presented in Table 4.3. Consequently, 86.1% of the respondents agreed such a stride was perfect solution to the plight that prevailed adolescents and would help yield fruits. A group consisting of 7.6% of the respondents proved ignorant of whether initiating schools could be good option for children who had suffered consequences of contempt to value of chastity. However, 6.3% of the respondents disagreed building schools and training institutes would help solve the predicament amid vulnerable children. The latter viewpoint goes against a study that considered building and supporting schools for susceptible kids as being requisite; since education is a root to hopeful and fruitful future (AIO, 2018).

Five (55.6%) interviewed individuals held isolating such children from others would traumatize them even further. In their view, resources which could have been spent in constructing schools should be used for the up keep and payment of school fees, in ordinary schools. However, three interviewees considered construction of schools be best development especially for deviant children. In support of the notion, WM FGDs members accepted the society had deviants of morals, drug addicts and street children that needed rehabilitation in special institutions. One other interviewee had an opinion instead of building a school for such children who needed help result of delinquency, the existing institution be enlarged and equipped with necessary resources to meet diverse needs. The YFGDs persons provided potency to latter view, so contrasting the majority supporters of need to establish additional isolated institution for susceptible children as flaunted in Table 4.3.

The point derived from prior thinking is numbers of vulnerable children really require educational boost, and as revealed in a survey piloted elsewhere, such a group of children in the world comprised roughly 75 million and had lacked opportunity to join schools (AIO, 2018). So, the researcher remarks; unless close attention was paid in provision of education to prone children, chances of their ending up in streets as noted in previously piloted study were high in a transformed phase, as expansion of markets and towns are hastened (Juma, 2002). In consultation with other bodies, SDA leaders

could brainstorm over this deliberation to come up with formed decision of handling this matter vulnerability and apt schools.

4.3.3.4 Organizing Mass Campaigns Against Illicit Sexual Intimacy

The other option in effort to address issues of sexual misconduct as proposed in this survey was to organize mass campaigns against illicit sexual intimacy. The researcher presented a question to the respondents and their responses are herein next discussed. The suggestion to organize for mass campaigns against illicit sexual intimacy were agreed upon as an appropriate strategy to handle sexually related matters by 83.0% of respondents as shown in Table 4.3. Then, 7.6% of respondents disapproved this was good move to assist address hitches related to nonconformity to chastity. Finally, 9.4% of the respondents did not know if this was the right approach to address the challenge of unchaste life.

In their input, 4 (44.4%) of the interviewed leaders agreed the approach could awaken those who were still unaware of the repercussions of sexual immorality. Moreover, it would serve the best ways to manage the associated challenges that trigger people to licentious sexual conducts. Whilst, 5 (55.6%) of the interviewees observed without individual readiness to change, mass campaign would not be of any Significance. On their side, WM FGD persons acclaimed the opinion as good and could save a few who would have lost to fatal dares. The therapy in viewpoint of WMFGDs members on sensitizing the ignorant, is parallel to initial studies showing alcoholics and substance abusers having stood risks of contracting HIV/Aids due to sharing drugs and engaging in hazardous sexual activities (Nyabanga, 2009; Raiji, 2009), without realizing its penalties. However, YFGDs participants thought, it could only be helpful to the innocently peer hauled group to awful sexual activities. The researcher enunciates mass campaigns as majority 83.0% of respondents have supposed, would help in creating awareness to the oblivious on right course of sexual matters; hence change their attitude in effort to curb illicit sexual activity.

4.3.3.5 Providing Food and Other Basic Needs to Vulnerable Children

Another remedy considered a way to curb interrelated outcomes of sexual immorality among vulnerable SDA children was to provide them with basic needs. The question was put to respondents and responses are given in subsequent discussion. Concerning idea of providing food and other basic needs to susceptible offspring, table 4.3 depicts

good percentage (86.7%) of respondents agreed this could be best way to maintain value of chastity and allied outcomes among affected broods. Though, 7.6% respondents were uninformed such a measure could tackle the hitch at hand. Finally, 5.7% of the respondents disagreed with the idea such a course could help in battling harms related to sexual liberalism. The researcher avers, provision of basics could help settle heavy burdens that upset vulnerable children. But, it is also advisable they are shown right way of generating resources and how to mature responsively to evade temptations of acquiring basics in dubious ways that can jeopardize their lives.

All leaders who took part in the interviews commended that Christians emulate Jesus Christ in concern for the needy. One of the pastors commented; “the bible which is a core SDA guide says; Jesus fed a multitude when they needed food (Luke 9:10-17, Mt 15:32-39), yet some SDA devotees led selfish life that looked down upon defenseless children”. Accepting church members had a role to ensue vulnerable kids had all they required in life, WMFGD members advocated for change of stance and provide basics to needy children. In support of the opinion, Y FGD participants specified need for believers to join hand for assistance of such offspring to avoid interrelated challenges. Indeed, a reinforcement of what most respondents (86.7%) considered right remedy as reflected in Table 4.3. Their philosophy is in agreement with studies done elsewhere indicating failure to support vulnerable children would lead to many glitches such like termination of education, malnutrition, delinquency and susceptibility to ailments, while others end up in streets (Juma, 2002). In line with these decrees, Lee, Murithi Nandura, Kim, Schmitze, Odek & Mokaya (2014) show the need for exceptional care to vulnerable children in order to avert more vulnerability. There is also a need to ensure their welfare and progress as they transit to adulthood, which could help in building a harmonious society with less challenges.

4.3.3.6 Visiting and Counseling Victims and Perpetrators of Sexual Crimes

Visiting and counseling victims and perpetrators of sexual crimes was advocated as another way to alleviate the deteriorating value of chastity. Categorically, information provided on this concept is presented underneath debate. The question was put to the respondents on whether visitation and advises to culprits of sexual misconduct could serve therapy to sexually allied complications. Table 4.3 depicts people’s response on the idea examined, whereby 84.0% of respondents approved visiting and counseling

offenders could be an ideal way to address sexual issues. As 6.9% of the respondents disagreed this could be best direction to take. Then, 9.1% of the respondents did not know if such would reduce sexually related vices among SDA believers.

All the interviewees consented visitations and counseling sessions for perpetrators of sexual transgression could minimize sexual linked hitches. The WM FGDs persons observed this could play significant role in reducing social stigma associated to sexual crimes. Six YFGDs members argued in favor of this context of visitation saying; the prey and offenders would feel accepted then change their negative attitude already formed about their lives. So to utter, oral information depict facts from respondents who agreed the strategy to be most ideal to challenge vices of contempt to chastity as shown in Table 4.3. This argument aligns an investigation carried out which indicates visiting vulnerable people especially the HIV positive; displays love, acceptance and concern for their lives, and would readily attend VCT for extra care and support, while single mothers would live honesty life avoiding any further sexual temptations (Nindo, 2009). If this advice is implemented, the society could have the value of chastity upheld.

It can be argued counseling could be substantial for young people who lacked proper information on their sexual bounds. This concept is in agreement with what Jessie Lasiit has said, as recounted by Kiplagat and Oruko (2019) that teens who engage in premarital sex should be counseled instead of being taken to court. In justification of her take, she says the activity among the youth is only a bad behavior and not illegal offence. The researcher avows, counseling for victims of sexual harms and guidance to those yet to fall preys of sexual plights is significant for reassuring, controlling emotions and providing direction for sustainable family.

4.3.3.7 Counseling Sessions for Potential and Actual Marriage Partners Counseling sessions for marital people and those preparing to get married came up as a mode of addressing issues of sexual liberalism in society. The researcher inquired from respondents on this position and responses are subsequently deliberated. On the concept of organizing counseling sessions for those planning to get married and those already in matrimony, a big percentage (81.5%) of the respondents as revealed in table 4.3 agreed this could support in solving challenges interrelated with sexual perfidy. This notwithstanding, 8.8% of the respondents disagreed counseling was helpful in addressing sexual promiscuity. While 9.7% of the respondents did not know if

counseling sessions were helpful in addressing sexual and moral issues. Their rationale perhaps follows earlier failure by some group of partners in taking advice seriously.

In support of optimistic group for counseling sessions being a solution to troubles of insolence of chastity as exhibited in Table 4.3, interviewees considered counseling of family members, superlative way to divulge sexual knowledge; essential and ethically acceptable to spouses for sustaining marriages. Church leaders who included pastors said counseling was an official policy of all SDAs that included; family life programs and sessions for those preparing to unite for successful marriages. One of them said although this was the case, still issues interrelated to sexual misfits was realism, so there was need to make the strategy more dynamic. This thought of counseling policy is similar to many scholars' opinion indicating churches have always had counseling sessions for couples to maintain healthy marriages and families (Gichaga *et al*, 2006). Thus, the church must not be tired of conducting such sessions to build a viable family.

The WMFGD participants supported the notion counseling assists families to elude unfaithfulness that serves first step towards marriage breakdown. The Y FGDs were in support of the idea designating counseling sessions mainly for young couples who seemed oblivious over societal values that governs sexual conducts was principal. The revelation here is that some percentage of the respondents (8.8%) as shown in Table 4.3, thought that counseling sessions had no input to reduce sexual harms, unless they agreed to change their behavioral attitude. The researcher voiced, for good listeners ready for change in their attitudes, counseling sessions amid family members would create a small heaven in homes that experiences peace and harmony, so creating joy. This would imply a relieve of any possible suffering that could emerge as result of sexual misconduct, so conforming Bentham theory that contemplate utility as pleasure after deducting agony involved in any action.

4.3.3.8 Support Groups for the Victims of Sexual Crimes

Initiating psycho-social support groups was another concept presented as an effective way to create empowerment among victims of sexual crimes. The researcher placed the question on the thought to respondents and their responses are discussed here next. Reaction to the query in sub-section 4.3.3.8, table 4.3 shows that 80.6% of the respondents agreed; support groups are essential therapeutic techniques of handling traumas of sexual transgressors and preys. Contrary to these views, 9.1% of the

respondents disagreed these deliberations were of any benefit to victims of sexual vices. Then, 10.3% of the respondents said, they did not know if support groups could offer any help to sexual sufferers. The researcher underlines, such groups are patently necessary in settling emotions amid the affected folks and victims of sexual harms.

The interviewed leaders supported the idea endorsed by women ministries and greater percentage of respondents (80.6) as presented in Table 4.3 of finding such groups as key to curb hitches of sexual depravity. Though, a chief participant thought, the action would play insignificant role in tackling the crisis of sexual matters. The WMFGDs members believed if Churches initiated and realized psycho-social groups, they could stand chance of recognizing those who are bent to sexual crimes. Reinforcing on this take, the YFGD participants permitted, identifying of the group would help introduce supportive measures to nip their trends in the bud. Such a move could save not only SDA adherents but the entirety society from the ills of sexual promiscuity.

This position is in line to the findings that formation of support groups is best way to reach youngsters who had opted for drug taking, seeking love in premature sex and had already contracted HIV/AIDS (Nzioki, 2009). It can therefore be argued, advice provided to affected groups is indispensable since many individuals afraid of coming out for fear of stigmatization would be encouraged to face their dilemma and establish their status. This opinion is in agreement to what WCC (2019) seized, demonstrating peer support to victims of HIV/Aids is significant for emotional and viable lift in resolving issues like segregation, feelings and thoughts.

4.3.3.9 Assistance for HIV/AIDS Infected and Affected Individuals

Assisting persons infected and affected with HIV/AIDS was considered feasible way of eluding numerous infections. Explanations below entail the views of respondents regarding assistance for such persons. To that effect, 75.4% of the respondents agreed this was good approach to reduce multiple infections, and unload the burdens of the infected and affected. While 17.3% of the respondents did not agree that this was a solution to complications related to sexual immorality. Lastly, it emerged that 7.3% of respondents were not aware of this approach as a solution to challenges linked to the contemporary value of chastity.

All informants agreed giving spiritual and material assistance to HIV/Aids infected or affected could serve best way to instill value of chastity both for the youth and parents or guardians. Supportably, the WM FGDs persons said, this initiative could be helpful in addressing restraints related to HIV/AIDS pandemic. In agreement with the option, YFGD members acknowledged this was a challenging condition amongst victims and perpetrators on social-economic status, thus demanding situation that assistance could not meet their anticipations. Verbalized views from interviewees and FGDs are on line to respondents whose opinion was in support to assist the HIV/Aids sufferers as illustrated in Table 4.2. This charity work is commendable for the infected and affected could lessen their trauma and stigmatization, leading to long life, among the victims.

Comments made in this sub-theme are similar to early studies which revealed HIV being enormous challenge in Kenya (KAIS, 2007) that had paralyzed social-economic lives of people (MOH, 2005). This condition has not exculpated SDAs faithful in Nyamira as proven in this study. The HIV pandemic exacerbates the levels of poverty among households and families since they spend a lot of resources seeking medication or better health for infected members, purchasing of food and other care-related commodities. Moreover, productivity is destructively affected, given that; vibrant group is most affected with the syndrome. Therefore, intervention through mystical and material provision would help in caring and treatment coverage as (KAIS, 2007) has revealed. In reinforcement, WCC (2019) avow, such group of people as it quotes Ecumenical HIV/Aids initiative in Africa [EHAIA] needed care, counseling session and support of every kin.

This part of the research has brought forth the reader's attention on the dwindling value of Chasity, a resultant state of adverse outcomes on family which is a pillar of the society. Even with little effort put to create awareness and respond to indicators of chastity by SDA adherents and Kenyan government, still the situation as proven in this survey tend to be persistent. So, the study has come up with more and assumed apt approaches to help advance ethical values and curb evils attributed to disdain of chastity, for sustainable family.

4.4 Influence of Technology on the Value of Chastity

This sub-section has explored sources of acquiring sexual knowledge remarkably the portion technology has played in attracting sexual demeanors on family amongst SDA believers in Nyamira.

4.4.1 How Adolescents Acquire Sexual Knowledge

Traditional and church communities have ways of transmitting sexual knowledge to their members. Essentially, traditional society transmits such details during rites of passage and is shared by grandparents and elders. The Christian church on far end depends on doctrinal guidance from scriptures to enhance values amongst adherents. Yet, this seems different in modernity as revealed in literature review. Worth noting, information attained from whichever source maybe positive or negative in the lives of a people depending on selected and espoused ideas. This directly matches Bentham theory of Unitarianism which bases consequences on chosen action over the other. This sectional study concerted on how SDA adolescents equip themselves with sexual content in present-day Nyamira. Accordingly, subsequent inquiry discusses familial sources of sexual facts among the youth in technological transformations

Table 4.4 Acquisition of Sexual Knowledge amongst Adolescents n=330

Mode	Responses		
	Agr f (%)	Neut.F(%)	Dis f (%)
Through Mass Media	256(77.5)	32(9.7)	42(12.7)
Through Peer pressure	274 (84.0)	26(7.9)	30(9)
In Social Places	235(71.2)	42(12.7)	53(16.1)
Parents and the elderly	144(43.7)	70(21.2)	116 (35.1)
During Initiation Rites	129(39.1)	68(20.6)	133(40.3)

Source: Researcher' Field data (2017)

4.4.1.1 Acquisition of Sexual Knowledge Through Mass Media

This sub-section provides information that explicates role of mass media in creating awareness in the field of sexuality amongst SDA believers in Nyamira. Mass media in this context consist of; radio, television, movies, newspaper, Internet, and magazines. Thus, data in Table 4.4 explores mass media as source of sexual knowledge for young SDAs faithful. The tabulation indicates 256 (or 77.5%) respondents said mass media is major source of sexual information among SDA adolescents in present day. Then, 42 (12.7%) of the respondents disagreed mass media provided sexual knowledge to SDA

young folks, as 32 (or 9.7%) respondents expressed uncertainty on mass media input to acquisition of sexual information for SDA adherents. Following the high percentage shown in Table 4.4, mass media has a portion on sexual facts among youngsters.

The interviewed members recognized mass media was principal source of sexual knowledge among teen-agers in modernity. The WMFGDs participants upheld, mass media determined the sexual behavior of teens in contemporary society, contrasting traditional modes (Mbiti, 2015) and Christian dogmas (MA GC SDA, 2005; Nelson, 2016). The YFGDs partakers in reinforcement affirmed this claim of media being a determinant to sexual demeanor among adolescents in contemporaneous era. A study elsewhere depicts youngsters spent up to 9 hours a day in social media attaining new concepts, sharing thoughts, participate in discussions and pass time (Domm, 2018). This is in agreement with the study Lutheran Churches in America conducted which found a huge number of adolescents having adopted the equivocal sexual messages from media, considering them apt and normal (ELCA, 1991), so adoptable. The researcher in this observation thinks adolescents in event of using their leisure time; end up in messing up their lives with corrupting info.

On his side, Jackson (2004) says, sexualized culture had accessed two-thirds of homes through cable television. Agreeing with what Jackson (2004) has observed, Gruber and Gruber (2000) speaks, youngsters are exposed to sexual content through television and other electronic media, ultimately serving an influential mode of their sexual insolence; beliefs and conducts. Commenting on this, Jackson (2000) has said, sexual facts imparted to children significantly determined their growth to sexual selves and articulated their sexual motivations. Study also depicts, many adolescents are believed to be acquainted with sex facts, drugs and brutality from television, movies and entertainment media (Kaiser Family, 1999). Confirming usage of such content, WernerWilson, Fitzharris & Morrissey (2004) profess, teens are forceful consumers of information transmitted in media. Accordingly, sexual debates and exhibits are progressively more common and unequivocal in all forms of mass media in present day. Feasibly according to the researcher, if you watch to see what young people access in devices, kind of books and magazines they read, one would always draw conclusions on work of mass media in the growing tags, more especially in the field of sexuality. Subsequently, it can be argued that mass media has emerged a great foe to value of

chastity in contemporary society as revealed in this debate and statistics exhibited in table 4.4. So to say, any time the youth is off technological gadgets, they are embarked on books and magazines full of sexual content.

4.4.1.2 Acquisition of Sexual Knowledge Through Peer Group Influence

Peer pressure is too identified source of sexual realities amid SDA teens in Nyamira. Its authenticity from the field is reported in the next discussions. Information in Table 4.4 shows the distribution of answers to the question on whether peer group played any part in equipping SDA believers with sexual gen. Most respondents 274 (84.0%) held peer sets served key source of transmitting sexual knowledge to equals. Then, 26 (or7.9%) respondents did not know whether the peer had any role in conveying sexual facts. Though, 30 (9.0%) of respondents disagreed the cohort played any role in the transmission of sexual knowledge among comrades. The researcher avows, much as friends act forceful influence as witnessed from Table 4.4 on cohort sexual behavior, reasonable teens on her opinion do not operate on impressions.

Participants of WMFGDs agreed in spite of magnitude, peer pressure had a significant role in transmitting deplorable sexual knowledge amid colleagues as they mingle in various forums. Information from YFGDs contrasted the observation made pointing out not much of sexual facts was attained from friends since many a times comrades acted secretly on sexual affairs. Nevertheless, a pastor interviewee cited an often-quoted idiom *'Tell me your friend, and I will tell you who you are'*. The phrase implies associates have a lot of influence in individual's life and behavior, so his or her character and personality. Similarly, the rest of interviewees accepted companions had great opportunity in manipulating others to sexual familiarity. Indeed, info from questionnaire responses as illustrated in Table 4.4 exceedingly rated peer influence to even Mass media. This position matches the research done earlier depicting peers as powerful personality in prompting sexual behavior, though not constantly negatively (Olayo & Kaseje, 2009). These authors deemed peers even played significant part in adolescent life, typically substituting family as center of social life.

Undeniably, this is actuality in traditional African society, where sexual behaviors are found in jokes, songs and proverbs. Though, the demeanor learnt never extended to unusual or unnatural practices (Khamasi & Maina, 2005), since young people knew their sexual parameters. In this case, the researcher thought; there was need for proper

selection of the kind of friends to associate with. This thinking is similar to SDA teachings which are anchored in the scriptures concerning choice of company (1Cor 15:33, 5:9; 2Cor 6:14-16 and Ex 23:1-2) (Nelson, 2010; 2016). It is the researcher opinion that parents be vigilant on their children associates to aptly provide guidance.

4.4.1.3 Acquisition of Sexual Knowledge Through Social Institutions

This sub-section focuses the role social institutions like churches and schools play in shaping sexual behavior among teens. To effect as tabulated in Table 4.4, 255 (42.1%) respondents agreed social institutions had an imperative role in imparting sexual facts amongst teenagers. Then, 53 (16.1%) of the respondents disagreed social institutions had an enormous role in conveying sexual knowledge to youths. Even as 42 (12.7%) respondents were oblivious regard this idea. The inconsistency of responses perhaps emerged since there were no formal guidelines destined to impart sexual education for the youths in churches and schools. Importantly to say, institutions had no clear and thoughtful endeavors in training adolescents on Christian or communal sexual value. The researcher however who is a teacher and SDA adherent asserts, to a degree youthful group attain sexual knowledge in schools and churches.

Regardless, the persons interviewed held, although there were no stipulated curricula in schools on sex education, the adolescents acquired lot of information from learning institutions informally, either through instructors or colleagues. In church circles, the pastors and church elders agreed there were at least set programs for the youth, which afforded opportunity for them to learn sexual lessons. But, they conceded peer groups were still main source of sexual education as they intermingled in such institutions. The take of these church leaders is equivalent to what Olayo & Kaseje (2009) have revealed in their studies, indicating peer groups immeasurably influenced friends on sexual matters. In affirmation, YFGDs members disclosed some of them had known certain sexual info from their comrades while in social institutions.

This could be the case as Omunzi (2012) avers; everyone wants to be part of a group, to belong, to feel loved and appreciated. This obliges friends adhere to choices of their companions without minding of repercussions. On opinion of WMFGDs participants, learning institutions transformed teenagers' sexual behaviors, having noticed such changes advent of joining higher institutions. So concurring with respondents (Ref. Table 4.4) who held institutions had impact on sexual behavior of teens. This study so

concludes; an individual cannot lead lonely life but requires mates. It is therefore, vitally significant to know what to emulate and to avoid from companions while in an interactive social institution.

4.4.1.4 Acquisition of Sexual Knowledge Through Parents and Elderly People This section explains role of parents and elderly people towards acquisition of sexual knowledge for youngsters. Info on Table 4.4 indicates peoples` views on parents and elders` role in teaching teenagers on sexual matters. In response, 144 (or71.2%) of respondents agreed parents and the elderly remain teachers and had done good job in inculcating sexual facts to the offspring. Then, 70 (or 21.2%) respondents disputed parents and the elderly had done good work in teaching young folks on sexual affairs. Nevertheless, 116 (35.1%) respondents opposed the assertion parents had a share in imparting and creating sexual awareness among children. Considering the graph flow of responses in 4.4, parents and the elders were not doing enough in molding children to standard sexual behaviors. Indeed, parents had failed in parenting, particularly by not inculcating right values that could prepare them for life as adults.

Preceding arguments can be related to studies done elsewhere which showed modern parents themselves were ignorant on sex education, and therefore they had nothing to transmit to their own children (Wilson, Dalberth, Koo & Gard, 2010). This is a trend that is getting worse and worse as we head to new generations since there will be no custodians of significant values regulating peoples` behaviors, so with time wholly loosing value of chastity. Thus, instead of enriching children with morals worthy their righteousness, the elderly lead in undermining the value of chastity. Therefore, we can simply conclude, significant norms meant to shape children in their sexual conducts and general respect is eroded by parents themselves.

This study reveals; adolescents and parents lived under same roof, a state explicated deterioration of chastity as a virtue. Members of WMFGDs affirmed prior thought, revealing most SDA families had adopted habit of sharing houses with their grown children. The YFGDs participants reinforced on the observation made on sharing of houses by parents with their mature daughters and sons, as being realism. This was a move down looking worthwhile taboos that had disrupted sexual discipline required amid family members. One of the participants expressed worry saying:

The idea of young people living in separate huts for boys, and kitchens for girls to display respect was no longer plausible. More badly; some young men marry while in parents' houses. Worse, Parents remarkably fathers exposed their nakedness in towels out of the bathrooms both to biological children and daughter in-laws. Sharing of washrooms was also unavoidable. Exposure of denims for both parents and those of their children had become no big issue to worry about. She continued, all what happens among community members in the 21st century attract insolence of chastity and explicates the state of its end on family and society.

The argument here is a thought that culture is by gone practice which has shaped the crude sexual behavior among children. Moreover, the trend breaches the tradition of perfect body covering (Kyalo, 2012; Mbiti, 2015) and that of biblical teachings (Nelson, 2016). The researcher had an opinion though most SDAs perceived some customs were out dated and saw no harm not practicing them, to preserve the value of chastity some had to be adhered to. She considered residing in the same houses with children long after marriage conceivably as mode of upholding family love, could not be the case; it was significant to uphold the virtue of respect keeping them separated in their roofs.

Participants of WMFGDs and YFGDs had diverse ideas relation to sexual education among youngsters. Six (37.5%) of them conceded some parents and the elderly at different forums, had made efforts to teach young people acceptable sexual matters. Others who comprised a sample of 10 (62.5%) supposed parents and other elderly persons had unheeded their responsibility of conveying impeccable sexual knowledge to youths. They alleged this was due to false belief parents had that their children were more educated and as such, they did not require guidance on sexual matters. This variant is also noticed among respondents as revealed in Table 4.4. On her side, a female clan elder averred;

Parents' exertion to guide children on sexual matters was always futile as much of their time was concentrated on mobile phones, even as they took their meals. To her, generational gap had become a dare. 'She however observed, parents should not give up imparting values including those of sexuality, essential in shaping children conducts.

The implication in her argument is parents were always trying but the generation seemed rebellious.

As well interviewees recognized children were mostly away from their homes as they sought for formal education. The situation deprived them a chance of receiving sexual knowledge significant for preserving societal morals from wise elderly people. They confessed teens no longer were attached to grandparents who are principal sources of sexual knowledge in traditional African society. Seven of the interviewees, therefore, commended the government for having enacted a law against holiday remedial as Wanzala (2015) had documented. They backed their observation saying; the take could afford time for collaborative of children with parents and other elderly persons. And the youth would acquire social values during the holidays that lacked during no interactive period with kin elderly people. This contribution gives a clear depiction that the youth are ignorant on morals that govern traditional family as they cope with the evolving world, and parents had key role in teaching adolescents, sexual knowledge. The interviewees said; *'every adult in traditional set up had a social responsibility to discipline any errant child within Gusii Community. But today things have changed and everybody disciplines children individually in preferred mode'*. This goes against the situation in which the aged readily passed their wisdom and ethical guidance to kids with no sanctions in African society (Kisembo, *et al*, 2010; Ocholla, 2001). Another issue that developed amid discussions is that some parents still think it is a taboo to discuss sexual matters with biological children. Then other young parents are not conversant with right and acceptable norms to be transmitted to their children.

Despite, the teachers who stay long with children considered it parental responsibility to guide children on sexual matters. In this case, the offspring remain in dilemma, exclusively depending on sexual acquaintance attainable in other sources than ideal course, since some parents are no longer good models. In other words; arriving in this conclusion, interviewees support respondents (Table 4.4) who disagreed the elderly shaped youth' personality to meet the societal demands on perfect sexual demeanors. This can be likened to what Mitekaro (2019) has pointed saying; some parents are responsible for their children's disrespect, a state that lay foundation of characters that yield awful reap after years.

4.4.1.5 Acquisition of Sexual Knowledge Through Initiation Rites

Initiation is rite of passage believed to mark transition from childhood to adulthood. With it, there is acquisition of sexual knowledge and social decorum among members of society (Kisembo *et al*, 2010). The study discourses the question whether it is still practiced in modern-day Nyamira to afford key values to growing generation. To that effect, relevant information is flaunted here next. Information in Table 4.4 displays views from respondents which indicate some people in Nyamira still considered initiation as crucial in shaping sexual behavior for both boys and girls. This is because 129 (39.1%) of the respondents agreed initiation is significant stage when adolescents acquired sexual gen. However, 68 (or 20.6%) of respondents were unaware the practice of initiation had still contributed in acquisition of sexual familiarity to adolescents. A total of 133 (40.2%) respondents said, initiation had ceased to provide passageway in equipping the youth with sexual knowledge in modern Nyamira. Indeed, exploratory responses depicted in Table 4.4 shows initiation rite least provide appropriate guidance in sexual conducts amid adolescents.

In concurrence with the argument alongside initiation rite being a source of sexual knowledge for adolescents in present Nyamira, seven (77.8%) orally interviewed leaders believed initiation rites had no input to sexual education for youngsters in contemporary Nyamira. They maintained, initiation rites had become valueless in present society, and had therefore played minimal role in transmission of acceptable values related to sexual behavior. Though, one of them remarked some people still used this rite to express community norms related to responsiveness to some boys, and young girls who secretly underwent the ritual while they were in seclusion. Disputing immediate prior info, the researcher who lives in Gusii land said, although the activity of circumcision especially on a boy child took place, the idea of utilizing it to transmit community ethos was not practicable. Possibly, that is why morals are said to deteriorate in Nyamira as unveiled in this surveillance. In this context, the researcher articulates, there could be negligible contribution of this event if any to inculcating moral values to technological generation in Gusii land.

The issue of initiation rite losing significance and having no role in teaching values necessary in regulating individuals' sexual behaviors was armored during WMFGDs. The YFGDs fellows maintained the practice for girls had lost value in contemporary Gusii community, while circumcision for boys continued to be done but in hospitals.

Even though, two of interviewees upheld certain SDA families secretly organized to ensure girls underwent through the process, but avoided rigorous training essential in shaping their behaviors. Preceding contributions affirm responses in Table 4.4 that disagreed initiation rite had a portion to enrich sexual conducts amid teenagers. In this thought, the researcher stresses; initiation for girls was swiftly fading following government pressure and Christian teachings against the activity, yet, there was no stipulated replacement to impart family principles.

This finding corresponds to the study done elsewhere which explicates the position of initiation rite for boys being practiced in hospitals as that of girls was quickly waning (Ginsberg, Kariuki & Kimamo, 2014). The survey is in conformity with the study Kisembo *et al* (2010) have conducting indicating initiation rites which laid foundation for the youth in correct usage of sexuality, marriage and family were quickly fading. Though, all the three pastors interviewed approved SDA church had organized for an annually seminar for a girl child who had attained initiation age, to afford them an opportunity of learning societal values and life skills. Notwithstanding SDA measures to create awareness of what is significant for the developing generation through yearly organized seminars, many girls had not been reached. Boys also lack information from societal elders and age sets because circumcision take place in hospitals without undergoing essential steps of vigorous training that help to shape their conducts.

Therefore, it can be reasoned from findings in sub-section 4.4.1, though there were other avenues of acquiring sexual info among adolescents, peer inspiration and mass media took lead in creating awareness on sexual behavior in dawn of technology. The question then should be how technology had influenced sexual conducts among SDA believers, and to effect, discussions continue in subsequent section.

4.4.2 Influence of Technology on SDA Faithful Sexual Behavior in Nyamira This section sought to establish how technology had influenced sexual behavior within SDA Nyamira community. Responses are presented herein next discourse.

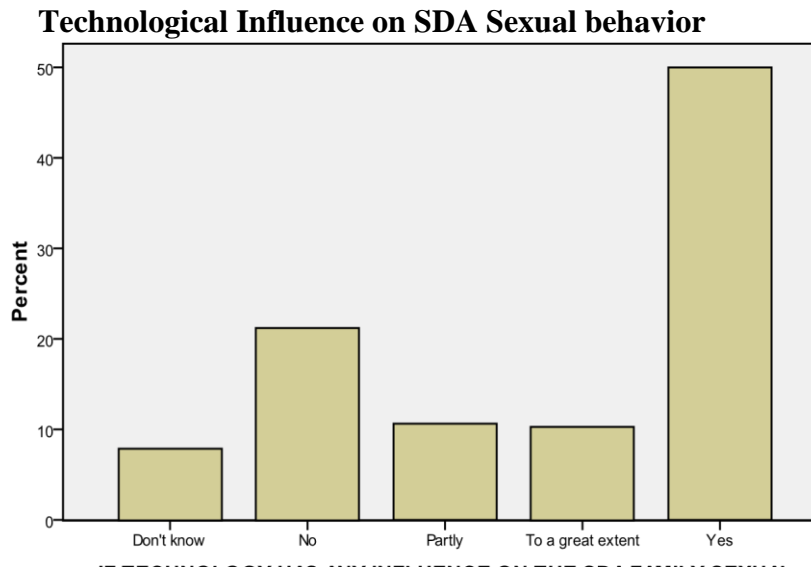


Figure 4.2 Technological influences on sexual Behavior among SDAs

Source: Researcher Field Data (2017)

Information in Figure 4.2 depicts 165 (or 50%) of respondents agreed technology had effect on familial sexual demeanors among believers in Nyamira. Then, 35 (or 10.6%) of respondents said, technology had huge influence on sexual activities among SDA families in the County. However, 34 (or 10.3%) of them held technology had partially influenced SDA sexual behaviours. But, 70 (or 21.2%) of the respondents supposed, technology had not impacted on SDA family sexual affairs. Finally, a total of 26 (or 7.9%) respondents did not know if technology had any influence on sexual demeanors amid SDA followers in Nyamira. Facts provided above disputing any adverse impact of technology on sexual behaviour amid SDA adherents contrasts the study conducted elsewhere revealing technology had corrupted sexual behavior of juveniles (Noroozi *et al*, 2014)

Participants of oral interviews attested technology had enormous influence on sexual decorum amongst SDA youth in Nyamira. So, this approves understanding of those who scored highly in support of technology having impacted sexual conducts amid adolescents as illustrated in Figure 4.2. Their observation is in agreement with the study conducted by morung (2016) showing technology having colossal impact on sexual conducts. Majority of Women in FGDs revealed, although there were other factors influencing sexuality amid teens, technology had contributed most in eroding value of chastity. Their position was in line with the study done by Gruber and Grube (2000) which had found modernity having exposed young people to classified sexual content

through media, attracting their sexual stances, beliefs and demeanor. In this case, Morung (2016) acknowledges; technology had extraordinary degree of influence on adolescents, then impact their dressing mode, life, ponder and talk, an immense erosion of sexual behaviour.

On their side, three of the youths in FGDs upheld, though there was remarkable technological influence on sexual dealings, SDA teens were less affected. However, five of them held technology had done harm to young generation, but believed only those that abused it. One can reason thus, individuals should be doubtless over power of technology in influencing adolescents relation to sexual matters. Though, studies depict as revealed in the literature review, technology is essential in bettering communiqué and linkage (Domm, 2018), and provide worthy knowledge on sexual aptness (Brown, 2002). Importantly, as argued in SDA church manual (Nelson 2016), technology is God given and substantial in our daily lives, but requires careful selection on how and what to use, so that one does not diverge from commendable norms. It is exactly what Bentham has highlighted in his theory that straight forward procedure is provided to help decide ethically right course of action for any particular situation a person finds himself in. In this case, this is technological era where persons ought to be categorical on chosen contents from any development, to enable a family with little dares. Regardless approvals imbedded at varied levels and communities on proper choices, still individuals act contrary choosing what is confirmed in this survey as damaging to self, family and so society.

A pastor interviewee commented, *SDA devotees had suffered technological influence in their sexual affairs through usage of various gadgets, contraceptives and other ways.* However, a chief interviewee said technology was not always harmful to people's sexual lives. Similarly, in expressing the impact of technology on sexual activity, another pastor had this to say in an axiom; *Fire is good, but it can be very destructive.* Thus good as technology maybe, it can be harmful when abused. In his view, one interviewee had this to say: *'SDA church that once upheld high moral standards, no longer meets the expectations by many faithful. The digitally evolving society 'had affected almost all categories of persons in the field of sexual wickedness'.*

Yet, many persons would not want to speak in any way meant to tarnish reputations of SDA family which is considered upright in its religious stands.

The researcher in this light accepted SDAs were not perfect free from sinning due to human nature. However, remnants are still there with preserved respect as Christians; regardless temptations abounded the society exclusively entrenched in technology. In this state one can argue, since technology has become part and parcel of modern life, there is need for its proper usage amid adolescents and other users. This is as Bentham puts it in his theory, considering worthwhile to choose virtuous in whatever situation people may be found in. This position obliges for exploring actual gadgets responsible for transmission of sexual content mainly amongst SDA adolescents.

4.4.3 Most influential Technological Devices on Sexual Behavior in Nyamira

The study sought further to establish specific devices that influenced sexual stance of SDA youth in Nyamira. The field data indicated television, smart phones, radios and computers were common technological gadgets that had thwarted on chastity amongst teens as deliberated herein after.

Table 4.5 Percentage responses on devices influential to Sexual Behavior n=330

Appliances	Responses		
	Agr	Neut.	Dis
Television	71.2	7.9	20.9
Smartphones	84.4	5.2	10.4
Radio	61.8	9.4	28.8
Computers	63.6	10.3	26.1

Source: Researcher's Field Data (2017)

4.4.3.1 Television

Information underscored here is on contributions of televisions to value of chastity amid SDA adherents. Table 4.5 gives analytic evaluation on role televisions have played in attracting sexual behaviors. To that respect, 71.2% of respondents agreed televisions had inordinate influence to teenagers on sexual matters. The respondents' opinion here harmonizes Collins *et al* (2011) who approve information exposed to adolescents in TV, provided unlimited prospect of developing what they viewed on sexual matters. Nevertheless, 20.9% of respondents in their view avowed, television absolutely had nothing to do with sexual disposition among faithful, even as (7.9%) said they were not sure if television had any inspiration on SDAs sexual behavior.

The researcher sought for cause of divergent and contradictory responses from oral dialogue. It turned out some respondents had no television sets in their homes so they

knew little on operations of TVS. This can be assumed to be the reason why they lacked knowledge about nature of programs screened in televisions; and as such, they could not establish effect it had on sexual conducts among the viewers. Upon further interviews, participants who comprised WM FGDs and key informants, it emerged some of who owned televisions lacked familiarity on programs offered in different television channels. Many were only interested in viewing news broadcasts and that was it. This view was affirmed by YFGDs participants who claimed that their parents were only interested in accessing TV at advent of watching news and nothing more.

Indeed, this could be motive for inconsistent responses as exhibited in Figure 4.2. Worth noting, research that scholars have carried out indicate an average teen viewers saw 147 incidents of sexual actions on network television at prime time each week (Harris & Associates, 1988), something that ruined their sexual conducts. This implies sexual substance exposed to youngsters had immense force on their sexual feelings, approach and demeanors as Gruber and Gruber (2000) notes. The researcher concurs; any info exposed to a maturing child lingers longer in it, molding its adult personality. This is a teaching SDA adherents often refer as they quote proverbs 22: 6 which says, teach children on way they should be, and they will never deviate in their adulthood life (KJV). Study conducted elsewhere reflect television encompassing great amount of sexual content (Collins, Martino & ShawRand, 2011), and stands utmost mode and platform for kids media use (Baya, 2017; Rideout, Foehr & Roberts, 2010). Such accessed programs according to the researcher were highly captivating young people, shaping their sexual behaviors either positively or adversely than amid adults.

4.4.3.2 Smart Phones

The other technological device identified as influencing sexual disposition of persons was the smart phone. The researcher sought to establish reality to which this was the case. Information below illustrates respondents` views on contributory roles of mobile phones on chastity among SDAs in the county. Statistics so, as shown in Table 4.5 displays responses regard to influence of mobile phones to sexual demeanors amid SDA believers. The results were as follows: 84% of respondents were in agreement, cellular phones had immense impact on sexual morality amid devotees. Then, 10.4% respondents disputed fact that mobile phones had any influence on sexual demeanors. Even though, (5.2%) of respondents were non-committal on whether mobile phones inclined believers` sexual personality. The researcher considering data in column one

Table 4.5 thought; mobile phones immeasurably had impacted sexual behavior amid societal persons, being good mode of communication. Simply it can be argued, smart phones remain genre of sexual stimulus amid teens through accessing pornography.

The WM FGD members solidly agreed smart phones had a serious impact on sexual character amongst SDA youths. On their side, YFGDs considered smartphones to be most essential gadget in their learning process and only blamed those who misused the device. The partakers of interview sessions armored on this observation indicating the youth in contemporary society were inseparable with phones and all they knew had its origin in them. Commenting on this, a woman clan elder said “*children of late are fond of smartphones such that they operate them even when taking meals, what they access remains within themselves*” One member said, cell phones had become a threat in the field of sexuality for Christian community, especially among the young generation and the educated. This observation relates a study piloted in the United states of America depicting, many of the youth using mobile applications in their daily lives in texting, searching and chatting (Boyar, Levine and Zensius, 2011) at the expense of social interaction with other people.

Smartphones had become an integral part of peoples` daily lives, therefore becoming great driving force to present social organization.” *In fact, it is one of most causes of contentious relations amid married people and their families, and had even led to dissolutions of some marriages in the county,*” she said. Thus, overlooking insignificant sample either disputed or contrasted smartphones had effect on sexual behavior as presented in Table 4.5; we can simply say smartphones significantly attract sexual activities. Observations on concept of mobile phones being among source of disputes among couples corresponds studies that divulges, several smartphone owners in committed relationship approved phones distracted their partners either when they were alone or together (PSRAL, 2014). Smartphones as it can be concluded are now mode of quick communication for both beneficial and evil info in contemporary era and affects all categories of people with.

4.4.3.3 Radios

The other technological device mentioned as influencing sexual disposition of SDA youth in Nyamira is radio. As table 4.5 reflects, 61.8% of respondents agreed radio transmits information through some programs which encourage adverse sexual habits

that affects sexual conduct of the youth. However, 28.8% of respondents denied radio had any impression on sexual misconducts. But, (9.4%) of the respondents remained non-committal regarding radio influence on morality amid young people. On her side, the researcher thought although higher percentage of respondents cited radio having encouraged negative sexual thinking on the listeners thru varied programs, could not be such high. Her reasoning is based on facts heard taking less impact of information attained by seeing.

In significant departure from respondents consisting of 61.8%, 7 (77.8%) interviewees did not consider the radio to be so harmful in spreading sexual ills among the youths within SDA Churches. Only two (2) of interviewees were hesitant if there could be any programs infectious to peoples` morals. The WM FGDs members admitted there were programs in varied stations very educative, meant to transform sexual behaviors to suite societal demands. Nevertheless, the group recognized other programs were critical such that they promoted profit motif for certain businesses engaging in drugs and alcohol, hence drove adolescents to questionable sexual norms. Consumption of such drugs, they said, would influence individuals to sexual evils that included raping, incest and bestiality which are shameful activities. The latter gen was considered realism by the youths in their discussions. The researcher in this concept comments; anything with benefits always has detriments. So, decisively much as radio might not have much adverse resultant on youthful sexual behavior, to extent it is harmful but not overstated like other gadgets; evident from responses in Table 4.5 and in the literature review. Even though Nelson (2016) says, what one decides to watch or listen could always form and influence an individual`s persona. Perhaps his thought is ingrained on interest one puts on content listened to and subsequent implementation. So, decision of one over the other will determine the end result either good or wrong, like Bentham has said utilitarian theory is defined on outcomes of a chosen action over the other.

4.4.3.4 Computers

Discussions below comprise results on portion computers played to influence morals of SDA youths in Nyamira. On the question whether computers served a part in enticing sexual behavior amongst users, (63.6%) of respondents as illustrated in Table 4.5 admitted computers had a major portion in alluring sexual actions to consumers. Then, (26.1%) respondents said the device had not at all influenced sexual conducts of Christians. However, (10.3%) of respondents declared being uncertain concerning

computers' contribution to sexual demeanor among youngsters. Probably the latter were not exposed and conversant with its contents given most computers were mainly found in cyber cafes. The researcher believed; computers had similar impact like that of mobile phones since both gadgets utilize the internet, though phones were found everywhere including the most interior areas of society.

Giving their comments, six interviewees opined computers had lot of impact on users, most of who were school going adolescents. An interviewee confessed having seen teens predominantly students, accessing pornographic programs from computers in cyber cafes. Then, four of them held computers had not damaged young generation on their sexual dealings since they were not found within local areas. The WM in FGDs argued learning group benefitted a lot from computers as source of formal knowledge, but to greater extent, majority of consumers misused the device accessing information that ended up influencing their sexual activities and approaches. In their observation YFGD persons averred, computer for generational persons was crucial in keeping them updated to current affairs and academic gen. Others who comprised 3 youths considered irrelevant information was a way of utilizing leisure time. So arguing from this perspective, the youth who are great users of computers concur and support data in Table 4.5 indicating computers being source of facts that are influential to their personality but only when abused.

The dual positions have been backed up by earlier researches that computers have positive as well as negative aspect of morality among young people (Brown, 2002). Arguing from this research findings, one can then safely say the computer is a force to reckon with in terms of shaping morality of young people in SDA churches. But still, the researcher firm on the ground was against blaming technology and recommended for wise selection of facts from technological agents intent of safeguarding value of chastity. This is because the world is revolving for the better through technology and humans cannot do without it, as well, value of chastity is key for stabilizing the family which is basic unit for the society. Hence, there is need to harmonize the two for sustainable family, so society. To that respect, a number of approaches were assumed worth to preserve chastity in the period of contemporaneous as presented below.

4.4.4 Safeguarding the Value of Chastity in Technological Epoch in Nyamira

In response to research question on ways to supervene and ensue technology does not influence value of chastity, the study sought for suggestions from SDA adherents on how to harmonize issue of chastity and technology in contemporary SDA families, to allow morality and societal stability. Several ideas were drifted as presented in subsection 4.4.4.1 to sub-section 4.4.4.9.

Table 4.6 Percentage Responses to Safeguard Chastity in Technological era (n=330)

Strategies	Response		
	Agr	Neut.	Dis
Tapping African and Christian Sexual Values	84.5	7.1	8.4
Revival of cultural Values	77.0	10.0	10.3
Integrating Sex education in school curriculum	81.1	11.9	11.8
Workshops & Seminars	69.9	5.8	8.7
Emphasis of Sacredness in Marriage & Sex	71.5	7.3	13.1
Protection of cultural sexual Values	71.5	16.1	11.9
Monitoring of students/children		10.9	14.0
Implement SDA holistic Philosophy		9.1	13.7
Policy of couples living together			17.6
Regulate media programs for children			19.4

Source: Researcher's Field Data (2017)

4.4.4.1 Tapping African and Christian Values on Sexuality

One of the suggestions that emerged from the field concerning possible ways to address moral decadence among teenagers was tapping African and Christian values on sexuality. Discussions herein provide relevant responses line to the idea advocated for. So, as presented in table 4 6, an overwhelming number of respondents comprising (84.5%) were in agreement drawing Christian and African wise values together could serve best preference, worthwhile in addressing deteriorating value of chastity. Yet, (7.1%) respondents remained unaware if this could be an ideal way of approaching dares related to moral decadence within SDA community. As (8.4%) of respondents disagreed the idea could be a therapy. Considering the greater percentage in favour of the proposition, this could be the perfect remedy for contempt to the value of chastity.

Except one, interviewed group believed if Christian values and wise African teachings on sexual conducts could be synthesized and imparted to the young people, then most probably the value of chastity might become manifest in the way they use technology. This could include grandparents and other elderly people considered well equipped with

wise instructions, and concepts given through stories and proverbs (Khamasi & Maina, 2005; Mbiti, 2002). Such instructions are helpful in shaping society's general behaviors including sexual conducts. The researcher in the observation concludes, preservation of certain values considered out dated in present era would help situate society in order in terms of current corrupted conducts. In their discussions, Women Ministry (WM) argued that this could be the best direction though they believed the technological generation could not take it earnestly. It was recognized during Y FGDs that much as this sounded like a worthwhile course, it could appear as a vision to adolescents who were thought to consider such as outdated.

The researcher accepted realizing this at technological era amongst teens was not an easy task even so; it could serve salvage to many from astray. The idea of pulling resources together to enrich societal mores as thought in this deliberation, complied assumption made in section 1.9 that collective responsibility involving the church and society through tapping available resources could be most perfect in exertion to curb fading family value of chastity. Sentiments from both FGDs and WMFGDs are in agreement with findings presented in Table 4.6 by higher percentage of respondents, showing desires to join forces of Christian and traditional African values in effort to preserve decorum in society. This recommendation lays bare need to revive African culture for governing social decorum that included sexual conduct. To that respect, opinion from respondents were sought and presented below.

Revival of cultural values that governed sexual decorum in traditional African society was held best way to preserve value of chastity in contemporary Nyamira. Table 4.6 exhibits opinions from respondents which regards cultural values in relation to moral behavior. To this effect, (79.9%) of respondents ratified cultural values that dictated sexuality are revived to restore the lost family glory. However, 10.3% of respondents disagreed with this view. Then, (10%) of respondents were not sure if revitalization of cultural values would safeguard chastity.

Six (66.7%) of one to one interviewees agreed culture that governs African traditional sexual behavior was desirable in upholding sexual decorum in contemporary Society. This was agreed upon by WM in their discussions. However, (33.3%) of interviewees thought these were outmoded antics that had outlived their usefulness, and coping them in modern society could be tricky affair. This argument parallels the YFGDs opinion

disputing traditional culture of any type can be workable in present society. Even though, the researcher thought selective norms and cultural practices meant to regulate sexual related conducts were significant and could still be pertinent.

Few participants who have considered traditional culture on sexuality may not work in modernity are justified since coping with old culture among today generation, may be impossible. The majority as beheld in Table 4.6 and other supporters believed if relevant culture was preserved, then, society would restore its morals for family sustainability. Rituals in Gusii community where perpetrators received public shame (Moraa, Ayaga & Stanton, 2015) are one such example that would oblige preventive and punitive procedures. If such were revived, perpetrators could develop fear so adhering to value of chastity. Though again the issue of human rights would definitely arbitrate, so bringing in the application of rule of law as stipulated in the constitution. Indeed, a pastor interviewee had this to say;

The fact that SDA is a church community, it has not ceased to be African, thus members needed to adhere to the good African values that shape society. He went further and said, young people in contemporary society did not know the repercussions of infidelity, citing what is referred to as 'amasangi' a condition derived from Gusii term ogosanga translated in English word (sharing) in Kisii community that extensively harms family members if not accompanied with apt rituals. Something he approved was applicable in Jewish community.

Youth ignorance drives them to awkward situations once they enter marital life since they move to marriage with pre-marital sexual habits to the marriage bond thinking that it is a normal trend. Indeed, this view matches what Bentham has supposed in the theory of utilitarianism which is ethical and puts emphasis on selection of best moral action to get pleasures instead of discontents to the individuals, and make each member of similar moral community (Harsanyi, 1982).

4.4.4.2 Integration of Sex Education in the School Curriculum

The other factor that emerged crucial in containing sexual lifestyles of young people is integrating sexual education to curriculum as discussed herein and flaunted in Table 4.6. Respondents in their thought of the proposal were inconsistent in responses as revealed in table 4.6; indicating (77.0%) of respondents agreed integration of sex

education in the curriculum was a development that would help in containing sexual practices of young people. While, (11.8%) of respondents disagreed the advancement could play any principal role in enriching sexual conducts among youths. A total of (11.2%) respondents remained undefined if introducing sex education in the school curriculum could add any value to present sexual behaviors among youngsters.

Members who participated in interview dialogue provided dissimilar views just like questionnaire respondents. Five (55.6%) members thought if sex education was implemented in school curriculum, young people would be more conversant of what was expected of them regarding sexual matters. Others said modern generation had been swallowed in sexual concentration such that an introduction of the discipline in schools may not make any difference on sexual behaviors among the youth. The WM FGDs revealed, it was better to introduce the subject of sex education and incorporate it with African traditional teachings on sexuality in school curriculum to enable teens customize to societal tenets on sexuality. Though, the YFGDs divulged any action on behavior was attitudinal, so with or without integration of the subject to the school curriculum would not reform individual decisions.

The researcher declares subjects like CRE had topics that contained facts on sexual knowledge, but still cases of irresponsible sexuality were inclination, a situation that defines hard times in inculcating sexual facts to digital generations. One central aspect is that sex is treated a taboo (Mbiti 2015) African traditional society, and physical closeness was prohibited between opposite gender (Kyalo, 2012) as a control measure against passion and lust. This is something that carried no weight in contemporary society, more so with the introduction of formal education where gender intermingles freely. The researcher opinion is relevant groups do their part without tire to inculcate ideal morals both in schools and outside, then leave the rest to the youth to realize.

4.4.4.3 Youth Workshops and Seminars on Media-aped Sexual Conducts

The idea of holding workshops and seminars had been floated as significant avenue of transmitting sexual gen among adolescents. Responses to the thought of the initiatives among SDA adherents are debated in this section. As indicated in table 4.6, a higher percentage (79.4%) of respondents approved holding of workshops and seminars was best way to safeguard value of chastity. A sample of (11.9%) was undefined and 8.7% disagreed these actions had significance in transforming people's sexual conducts.

In support of respondents in favor of these approaches as demonstrated in Table 4.6, information from interviews and WMFGDs revealed conducting regular workshops and seminars, specifically on media attained sexual content could create some change among young people associated with sexual behaviors. As the YFGDs participants thought, meetings could salvage the teens that were ready for action, but could remain irrelevant to problematic adolescents. A pastor amid interview sessions accepted SDA community had such programs organized for the youth, though they had not yielded good fruits. Maybe that should be reason other respondents assumed such conferences were impracticable. The pastor`s thought aligns Gichaga (2006) observation that has elaborated on programs already put in place amongst SDA churches, meant to create alertness to couples and teenagers on sexual concerns. The researcher approved need to continue with similar tactics to enable awakens those unaware of certain essential societal principles.

4.4.4.4 Sacredness of Marriage and Sex in the Society

The importance of emphasizing sacredness of marriage and sex to youngsters as they grew was supposed to empower them with perfect sexual value of chastity. Thus, in response whether good sexual reflection and emphasis on inviolability of marriage would determine sexual conduct among children, 81.1% of participants as flaunted in Table 4.6, agreed emphasis on sacredness of marriage and sex was an ideal system of raising children with apt attitude towards chastity. Nevertheless, (5.8%) respondents were undecided; as (13.1%) disagreed such initiative would have any making in transformation on modernity view of chastity. On her side, the researcher merited this option since most teens lack sufficient information on viable nuptials in contemporary set up, something that is resultant to most marriage breaches.

All those who got interviewed agreed it is a good idea to emphasize on sacredness of marriage and sex in society because this shapes young people`s attitude, which they carried along into adulthood. Indeed, one of them referred the researcher to the bible verse which says “teach children how they should live, and they will remember it all their lives” (Proverbs 22: 6). Thus, they regarded this as a worthwhile measure of curbing sexual misbehavior mostly ones in marital life, to preserve value of chastity. This is equivalent to what was stressed in most ethnic groups, creating awareness that sexual intimacy was paramount for life (Bujo, 2009). It can be argued adopting this course, could help growing generation internalize African culture and Christian

principles on chastity. Hence, identifying what is right for them in life largely in the arena of sexuality at technological eons.

On the deliberated concept, WM FGDs participants acclaimed the action as apt for keeping sexual standards that would keep the family intact. Internalization of societal norms would imply having laws in their hearts with subsequent guidance in whatever formed stride made. Some YFGD members supposed marriage was not a guarantee in modern era; therefore, getting acquainted with purity it entailed was not a matter of concern. Others supported the idea averring they were indeed ignorant and doomed in relation to societal expectations of them, a state that created disorders in marriage bond. Although few numbers of youths in FGDs showed it pointless to inculcate facts emphasizing sacredness of marriage and sex, high percentage of respondents as exhibited in Table 4.6 with support from interviewees and majority of FGDs members exceedingly commended the concept as ideal. Views from some youths, effect with interpretations by the researcher, depicts reluctance of young people in society to get married, something that breaches traditional culture (Mbiti, 2002) and God's first intent for humankind (Coblentz, 2007)

The Pessimists of the discussions on this area of investigation defended their reaction arguing; SDA families still have Ten Commandments which adherents deliberately defy. Nevertheless, as illuminated in traditional Africa society, children knew their culture as they grew, a condition that made societal members internalize their sexual parameters (Kisembo *et al*, 2010), however reflection now missing in modernity. Therefore, this enables persons in orthodox society operate responsibly choosing right to wrong, virtually having meager cases associated with sexual deviance. This would eventually be a source of delight to kinfolks as offered in Bentham theory of utilitarianism. Thus, the researcher believed if teachings fated to sustain marriage honor were reinstated; similar inclination of adhering to standard norms amid young folks could prevail in contemporary society.

4.4.4.5 Protection of Culture Governing Family on Sexual Value

This part reports what respondents thought about documentation and enforcement of the culture governing sexuality in county constitution. To that effect of item 4.4.4.5 on documenting culture to protect sexual standards as exhibited in Table 4.6, shows 80.8% persons agreed this could be mode feasible for guarding sexual conducts in the County.

Though, 11.9% of respondents disapproved the concept was perfect direction in safeguarding value of chastity, while, minority percentage of 7.3 were undecided on its aptness in preserving value of chastity. Stand view of the researcher was; law enacted and included in the constitution would help in acting upon breakers, so this could enhance caution on behavior among residents.

In their views, four (44.4%) of the interviewed persons acknowledged securing sexual culture by the county government would play part to certain extent, as five (55.6%) of them felt this could only materialize if the culture was closely obligatory for those who break them. On their side, the members of WMFGD unveiled laws may not work unless people accept to change their behavioral styles. This thought was reinforced by the youth in FGDs who held some national government enacted laws were ignored. An implication same could be the case if such were documented at the County level. However, rules in traditional African society were workable even when they were not documented perhaps because the penalty involved was accompanied with a number of customs and publicized once implemented (Mbiti, 2002). So this may mean if sexual law breakers in contemporary era were publicly and instantly punished, then enacted laws could work. Legislation as Bentham puts it creates contentment and avoids predicaments since it regulates conducts of a people, since the government encourages joy to society by punishing and rewarding.

4.4.4.6 Closely Monitoring the Students/ Children

It emerged many students engaged in sexual immorality with or without their parents or guardians' awareness. Many who are neglected meet their daily needs through such an activity therefore leading to 'sponsors' drill. The question on how close monitoring could reduce sexual misconduct among teens had varied views as statistics in Table 4.6 demonstrates. As it designates 69.9% of respondents agreed close monitoring of students would be a solution to the problem of sexual immorality among students. The opinion of monitoring students was declined to be ideal direction to address morals by 14.0% of respondents as being an effective strategy. Then, 16.1 % of respondents remained neutral regarding the action. To the researcher, monitoring could keep the school continuing adolescents alert while they received suitable counseling, at times concerning contempt to chaste life.

Six of eight participants of WM FGDs were optimistic close monitoring of students could help minimize sexual immorality. Two remained hesitant remarking; children had become wiser than parents wearing different facial when they are with kin adults and doing contrary outside their homes and schools. The YFGDs members in support averred; while this could be case, some students had emerged more than mischievous to be repressed from their crude ways. The interviewees said that watching school going children in this liberal society could advance societal morality. An interviewee said; *Too much freedom and failure of parents or guardians to meet basic demands for the young generation drove them to sexual immorality. Therefore, close supervision, provision of basic needs and guaranteeing children never stayed alone in rental houses or making impromptu visits as the sure measures that could enhance morality in the society.*

While these are good sentiments, some in current society like banning students from staying alone in rental houses was impossible. However, it is prudent parents and guardians take full responsibility over children.

Although others accepted this could be the best approach, so in favor of respondents (Table 4.6) who agreed the move to be best in shaping children' morals. Two of them argued, it was hard to have all learners residing in institutions since universities and colleges lacked sufficient accommodation for all their students. They were of the idea that parents and guardians should know where their children stay for whatever reasons to have regular visitations. This aligns traditional society where there were serious restrictions embedded on movements of the youth, always accompanied by elderly people to social gatherings to ensue maintenance of decorum and subtlety (Mbiti, 2015). While this is the case in traditional culture, the practice has taken a different dimension in modern era due to diverse developmental circumstances.

4.4.4.7 Implementation of SDA Philosophy of Holistic Christian Education It arose during research that application of SDA philosophy on holistic development could help shape the personality of children to grow up responsible adults. The ideas obtained from the field amongst SDA believers are presented herein next.

This question on implementing SDA Philosophy of Holistic Christian Education on the curriculum was directed to respondents and their responses are exhibited in table 4.6. In this regard 75.7% of the respondents had strong feeling the idea was perfect direction

and workable, while 13.7% respondents disagreed the opinion would work. However, (10.6%) respondents were undecided the view had apart to play in boosting value of chastity, as 13.7% of respondents disagreed the proposal was workable. But, the researcher viewed it needful for inclusiveness of the program in school curriculum to cater for learners' personality formation and match Seventh-day Adventist schools.

All interviewees however agreed this could serve an enhancement to sexual morality, though three interviewees thought it might be challenging fit to accomplish, given schools in Nyamira had different faith backgrounds. Two pastors strongly emphasized need for SDA adherents identifying and taking their children to SDA schools which had already incorporated the philosophy of holistic education in their curriculum. A study reveals SDA schools in Nyamira had already the policy realized (Nyabwari, 2016), though most SDA parents had not prioritized the schools for their children as WMFGDs members recounted. In this regard, participants of YFGDs suggested, if the policy was passed and implemented in every school, then, children would develop good morals that would boost academic performance, and meet societal expectations of keeping to ethics. This is unlike moral decadence, resultant of modern technology and other influences. The debate here in support of respondents who were optimistic to the concept as shown in Table 4.6, depicts strong approval on the operation of the philosophy in schools purposely for character formation.

4.4.4.8 Policy on Couples to Live Together Despite Job Opportunity

The sub-section deals with the issue of government passing a policy that should keep couples together regardless of their job opportunities, to help maintain marriage vows of faithfulness. To this concept, facts in Table 4.6 indicate 71.5% of respondents agreed upon the proposal of government enacting a policy to keep married couples together, as 17.6 % disagreed this option could not help in regulating persons' attitude on sexual conducts. Then, (10.9%) of respondents were unsure if this policy could be best suited. This strategy could help the faithful partners from being tempted towards betrayal.

The persons who shared in verbal interview dialogue considered the opinion worthy direction, for it would help couples to live stronger unions. Supporting this believe, WM in FGDs recognized an action would help in sustaining sexual faithfulness among spouses. In this light, the study was anti-government policy of delocalization of employees, mainly those of TSC principals and head teachers (DN, 2019; News Blaze,

2018; Oduor, 2018). The YFGDs members believed, separating spouses was one way of heartening sexual wickedness. Pastors affirmed keeping matrimonial persons together had been traditional pastoral teaching among SDA couples not only in Nyamira, but the entirety SDA family worldwide. One of them explained its benefits:

If this was to be lawful, then most families would stabilize both economically and emotionally; taking into consideration present standards of life. It is significant if the government enacted this as a law applicable in all sectors, at least to help reduce sexual unfaithfulness among those who fall into such temptations, because of distance for sustainability of the family.

An informant in contrast held, hiccups of such a policy by quoting a Kisii proverb “*Esese embe inyangori itambe*” implying in direct translation “*a bad dog is one with a long rope.*” A connotation here is ‘a bad dog is always a bad dog’ an implication regardless of the circumstances; it is hard for an individual whose morals are rotten to change his habitual behaviors in whatever circumstances. Despite this argument, all other verbal participants were in agreement with the larger group of respondents as demonstrated in Table 4.6 who approved the suggestion. Individuals who remain inflexible by doing evil contrast the philosophy of Bentham that proposes a course provision of selecting good to evil in any given situation.

4.4.4.9 Regulation of Programs Watched by Children in Mass Media

The final opinion that came up as a measure to reduce sexual immorality among teens had to do with regulating media programs children had viewed. In response to this suggestion, facts respondents presented as exhibited in Table 4.6 indicate, (71.5%) agreed such move was of paramount in upholding moral standards, hence sustaining value of chastity. A percentage of 19.4 disagreed regulations of media-watched programs among children could serve role in shaping youth sexual conducts. Those who were undecided with this proposal formed a sample of 9.1%. The researcher considered controlling children on watched programs to be essential, but it seemed trick since children were now on a state of exposure to technology as formal academic source was through gadgets particularly at the advent of COVID-19.

Members of WM FGDs said parents had a role to play towards shaping their children through controlling what they accessed in media. The YFGDs members concurred with their counterparts, but held alone could not make it, thus suggested collective

responsibility was preference. Interviewees on the other hand agreed with the Youths saying; the government, parents, teachers and guardians had significant role to play in ensuring children grew up customized to biblical and customarily accepted morals. In this context, they saw need for regulating juveniles on what they attained from media, purposely to restrain them against what dissolute their morals. The opinions therefore is assumed to dismiss the respondents who disagreed by endorsing the consenters of the option to be ideal therapy of modeling children moral conducts (ref. Table 4.6).

A research conducted elsewhere concedes lack of parental regulation on T.V watched programs among children, upsurges sexual instigation on youngsters (Ashby, Arcari & Edmonson, 2006). This sounds reality because anything displayed in TV screens with subsequent viewing is embraced by the viewers. In this context, a research report (2017) reveals some parents have accepted brood exposed to media attain undesirable experiences and have finally taken action over it. This is done through regulatory on their children' media utilization through TV, online, mobile Phones and betting. Though, the researcher reasons this should be a small figure of parents who have taken such a move, and the study calls for all parents to emulate them if children are to live virtuous lives. So, regulating children on content watched was considered significant and combined forces were crucial. Thus, the society would experience huge numbers of adolescents infatuated with sexual iniquities and disgusting conducts, leading to destabilization of family unit, if poor nurturing continued in the era of technology.

This section of the study has provided the influence of technology on family value of chastity amongst SDA adherents. Therefore, brought forth to attention of the readers that technology which is known to be a booster of social economic lives of a people has turned to be harmful to peoples' lives mainly on sexual conducts. The study has depicted modes of acquiring moral knowledge in both traditional and Christian communities have been surpassed by social media which equip youngsters and other users the content they have chosen to live. Thus, serving main source of determining young generation sexual conducts in present-day even amid SDAs who are believed to live a principle. To that effect, this study has come up with a number of measures to ensure technology and value of chastity co-exists without harming the family bond.

4.5 Conceptualization of the Changing Value of Chastity Amongst SDA Adherents in Nyamira

This section deals with conceptualization of SDA faithful on selected changing value of chastity. It emerged this concept is understood in the way various selected issues referred to in section 4.5 related to chastity are handled within SDA circle.

Table 4.7 SDA Perceptions of the Changing Value of Chastity (n=330)

Experiences	Perception		
	N f (%)	Neut.f (%)	Nn. f(%)
Perpetrators of Non –Marital Sex	174(52.7)	50(15.2)	106(32.1)
Single Motherhood	184(55.7)	45(13.6)	101(30.7)
Victims of HIV/Aids	192(58.1)	41(12.4)	97(29.5)
Divorcees & Separated Couples	190(57.6)	40(12.1)	100(30.3)
Illegitimate children	176(53.3)	36(10.9)	118(35.8)
Contraceptives Usage	182(55.1)	41(12.4)	107(32.5)
Provocative Dressing Mode	120(36.4)	44(13.3)	166(50.3)
Homosexuality, Lesbianism, Rape, Incest & bestiality	89(26.3)	50(15.2)	193(58.5)

Source: Researcher’s Field Data (2017)

4.5.1 The Perpetrators of Non-Marital Sex

This sub-section provides comments respondents have made concerns those believers known to engaging in non-marital sexual conducts. So, perpetrators of non-marital sex as responses show in table 4.7, 174 (52.7%) respondents said the trend had become normal amid SDAs faithful. However, 106 (or 32.1%) respondents disagreed sexual intimacy outside marriage was a normal activity amongst SDA adherents. It is however vitally significant to note 50 (15.2%) participants of the questionnaires were oblivious of SDA Church position on contempt to fidelity for couples and virginity among the uncommitted group. The researcher in this context conceded undesirable sexual activities among some SDA faithful were becoming normal to culprits, though the acts are anti-doctrinal, condemnable and reproach able (Nelson, 2016).

Throughout oral interviews, all excluding one informant said non-marital sex was becoming common phenomenon among SDA believers, irrespective of age and social status. This correspond views from many of the respondents, though still quite a good number disagreed this to be the case among SDA adherents as displayed in Table 4.7. The finding goes against biblical teachings as specified in the SDA Church Manual (Nelson, 2010; 2016), and African culture which cherished sexual intimacy only in marriage for production (Bujo, 2009; Kyalo, 2012; Mbiti, 2002). Pastors approved

immoral sexual behaviors having infiltrated the church, pointing out those responsible are subject to disciplinary action which included being passive member line to church manual guide (Nelson, 2010; 2016). This is true with Bentham model which divulges a member who has opted for an action discordant with community demands; continue to be an affiliate nevertheless not with absolute persona. However, laxity was a case as recognized from responses, given it hard to establish reality on alleged incidences and considering salvation as being individual decision.

A church elder confessed having known some cases of sexual immorality in their church. He re-counted many church elders and some pastors no longer condemned the behavior, perhaps to avoid producing proofs or because some were perpetrators of the vice. He insisted moral reform must start at the top cascading downwards and not on the reverse. The WM in their discussions agreed worldly sexual behaviors had penetrated SDA church, and believed sincere and honesty prayers could be a solution to the predicament. This thinking was supported by YFGDs members who supposed the drill was treated with lot of leniency considering individual rights. One argued the idea of rights was not issues to be considered in church circle, so he blamed church leaders for not taking action against perpetrators. Though the researcher articulated, it was hard to define a non-marital culprit unless one is caught red-handed.

4.5.2 Single Motherhood Resulting from Early Pregnancies

This sub-section explores how SDA church in Nyamira has conceptualized an idea of single motherhood. To that effect, findings are revealed in subsequent thoughts. Responses on how SDA believers consider single motherhood in church community are presented in Table 4.7. It turned out 184(or 55.7%) of respondents believed single motherhood had become normal manifestation and accommodative within the SDA community. Conflicting with this observation, 101 (30.7%) of the respondents said it was abnormal, uncommon and unaccepted habit for SDA girls to get babies before marriage. On their side, 45 (13.6%) of the respondents declared not knowing whether the trend was normal or abnormal among SDA believers in present era.

Considering prior depicted percentage responses, the researcher asserts, group existed and was awarded their respect in the church community, though sex before marriage is a condemned activity, against biblical dogma and African community (Mbiti, 2002; Nelson, 2016). Patently, in camp meetings there is program set aside for single mothers,

implying their presence is currently normal and tolerable propensity. One of key informants held SDA Church had greatly accommodated single mothers of early pregnancies or had unsuccessful marriages. In this regard, a pastor interviewee had this to express: *'The church whatsoever cannot abandon single mothers since it has no authority to deny them freedom of worship; instead they are to be accepted for counseling and guidance on how to nurture the innocent offspring'*.

In this situation, SDAs acclaim of punishment for offenders of acceptable moralities, rating them according to transgression as documented in the church manual, but not discarding them from church attendance (Nelson, 2016). This thought is on line to Bentham theory which states that an individual who exhibits awful conducts continue to be member of the community, but as a person of poor personality. He holds such person's persona will not be valued in community to which he belongs, and so will not be given hearing when it comes to determining concepts of social value.

While this should be the case and the practice considered anti doctrinal, such moms in some churches had been offered opportunity in church leadership. This was affirmed by an interviewee who affirmed having known single mothers appointed to positions of management in churches. Besides, they participated in other church activities that included choir and lesson discussions among others. Agreeing with the opinion, a pastor held the church had such a group, though, it continued to condemn sexual intimacy outside marriage. He remarked; *"even with disapproval, bad ends such as early pregnancies and constricted sexually related diseases by those who were already victims remained and were irreversible, therefore significantly is to check consequences by involving the offenders."* This comment echoes utilitarian theory, which attributes consequences to choices with lasting outcomes for the victims.

The SDA churches as realized in WM FGDs and supported by YFGDs members had become flexible to those girls with children, and readily assisted those willing to get married by presiding over their weddings. This was confirmed by pastor interviewees and church elders who said it was conditional that perpetrators had to be re-baptized before taking solemn marriage. This is practice not condoned in traditional community (Mbiti, 2002; Ziamante, 2001). In Gusii community as clan elder reported; *a girl by chance who gave birth before marriage had minimal opportunity of getting a man to marry her or else she could be considered for very old man.* So to say, the argument

presented herein backing respondents' views as illustrated in Table 4.7, affirms though it is irregular trend traditionally and biblically, habit of single motherhood had developed in churches and was receiving acceptance. Consenting preceding opinions the researcher stresses; given varied circumstances compelling females to single parenthood, it is substantial the church accepts single mothers to spiritually nourish and curb further anti chaste lives amongst them.

In their opinion Claudio & Consuegra (2019) comment; single motherhood does not always originate from willingly conceiving children out of wedlock, but there are other forcing causes to the situation. They therefore commend such mothers should be accommodated and given necessary support to enable them bring up their children in Godly manner. Irrespective, the tendency is contrary to what is considered ideal in traditional African society, and is a practice that is ridiculed and condemned, therefore punishable (Mbiti, 2002). In fact, some African cultures had looked down upon single mothers mainly with illegitimate children (Ziamante, 2001), a case that was found contrary in modern society. Such girls in Gusii community were ridiculed through songs as revealed in WM FGDs.

In some other cases, women who chose to lead single lives without participating in marriage became social misfits in community (Nthamburi, 2000), something that is gaining social consent even in church ring. This act of deciding to remain single mother violates society norm of obligatory for every individual to get married (Mbiti, 2002; 2015). In avowal, one of pastor interviewee agreeing with the women ministry, who confessed young generations lacked knowledge on ideal sexual conducts said; *girls who got babies out of wedlock in traditional society were taunted through songs and labels in Gusii community.* Emphasizing on this reflection regarding females who gave birth before marriage in traditional Gusii community, the researcher who is an adult and hails from the same ethnicity affirms, it was shameful experience which was accompanied with ridicule and derogatory songs. Besides, such cluster of ladies could hardly get men to marry and if any then as second, third or even fourth wives, indeed, contrary in contemporary society where young men readily marry such mums.

4.5.3 HIV/Aids Victims

This sub-section provides information on how SDA faithful conceptualize HIV/Aids and their thoughts about the victims. Facts in Table 4.7 depicts an enormous number

192(or 58.1%) of respondents believed HIV/Aids had become normal condition even amid believers. Then, 41 (or12.4%) respondents were unaware on the position of SDA Church pertains victims of HIV/Aids, 97(or 29.5%) of respondents reflected the condition as abnormal for believers. The researcher acknowledged the ailment had taken different course from the impression Christians had on victims when it was first mentioned, perhaps because they had now known it can be disseminated through varied ways not attributed to individual sexual sin. The researcher even observed, COVID-19 was now more scaring and resulted to discrimination and stigmatization for those already confirmed positive.

All interviewees said HIV/Aids SDA members were fully accepted just as normal as all other church adherents. A pastor said, it had taken this direction emulating Jesus Christ's footsteps of accommodating and touching those who were isolated in society due to deadly contagions like leprosy as scholars have argued quoting Mark 1:40-41, Mt8:1-4 and Lk5:12-16 (Gundry, Robert & Mark, 2009; Sawyer, 2018). Their attitude towards HIV/Aids victims contrast most commonly held belief such sufferers face neglect, humiliation and dual stigma in Kenya (Chege, 2009). The interviewed group wholly agreed, in the past SDA adherents could view HIV/Aids infected persons as sexually immoral, offenders and sinners, but this perception had changed. This could be because the faithful came to understand HIV/Aids can be attributed to causes like mother-to-child and blood transfusion as research proves (MOH, 2005).

From this perspective members of WM FGDs supported the condition was well thought-out as normal condition, just like any other disease. The YFGD participants remarked in support that the pandemic was not much feared like initial stages. Two of the youths remarked HIV/Aids could be less dreadful than cancer and COVID-19. Of these they said COVID-19 had instigated an alarm bringing all social gatherings including churches into a standstill, segregating even suspected members to have contracted the virus since 2020. This idea was armored by the rest of FGD members, so approving the responses as exhibited in Table 4.7, designating HIV/Aids victims having equal handling to those of other Christian members.

Solidly, participants conceded there were known cases of HIV/Aids infected members within SDA churches freely appointed to church positions. An interviewee confirmed knowing some women whose husbands died of HIV/Aids and medically proven

positive. The said women remained sincere believers and served honestly in church appointed positions. This was despite commonly held belief that prevalence of HIV infections among marital partners was linked to extra-marital affairs (NASCO, 2008). Notably, this accommodative situation matches the idea that God controverts any stigma and discrimination against PLWHAs (World Council of Churches [WCC], 2005; 2019). The position concerning acceptance of HIV/Aids victims to the church community is line with scriptural teachings proscribing sinning circumstances being punishable, blamed, dis-fellowshipped or abandonment, however be restored to fellow believers (Goldstein, 2017). Paul in scriptures teaches human beings are not perfect, and even most enthusiastic Christians are not immune to committing mistakes (Gal 5: 16). This justifies SDA Christians in accepting all sinners for restoration purposes.

4.5.4 Divorced and Separated Couples

This sub-section surveys attitude of SDA faithful towards the divorced and separated members of the church. This follows biblical teachings and citation made in the SDA church manual of need to maintain perpetuity of marriages (Nelson, 2016). An endeavor to investigate how SDA faithful regard divorced and separated members, 190 (or 57.6%) respondents as shown in Table 4.7 consented this reality is considered normal given the development was becoming a tendency in modern-day. However, 100 (or 30.3%) respondents thought this was abnormal practice among SDA faithful. Then, 40 (or 12.1%) of the respondents did not know if the practice was ordinary or atypical. Though biblical doctrines (Coblentz, 2007) and traditional customs (Mbiti, 2015) emphasize on stability in marriage, prevalence of divorce and separation among societal members were pragmatic, emerging from unbearable challenges. Hence the researcher asserts, though breach to families was not intent of God, SDA community cannot avoid space for such group of people to purposely heal their heart broken.

On their part, members of WM FGDs acknowledged churches had such category of people that held leadership posts in some cases. The YFGDs members concurred with this observation, though, they agreed SDA doctrines disapproved involvement of divorced and separated persons in leadership as studies reveal (Kimani, 2012). Such violators also are supposed to undergo disciplinary action for having gone contrary to marriage vows (Nelson, 2016), however mostly it is not done. This notwithstanding, the interviewed cluster in agreement thought the church had no option other than

accepting the group, considering they could easily join other churches. One of them even remarked ‘*separation in marriages had become normal trend not only among believers but global society*’. So, interviewees went ahead and argued that since the Christian community was within the larger community, the church had no alternative apart from accepting perpetrators for purposes of inspiring their spiritual growth. This debate underpins views from majority of the respondents as depicted in Table 4.7 that those who had ruined their marriages had now space in SDA churches.

On the concept of appointment to power for this group and other deviants of chastity, a principal chief that was also a sturdy SDA adherent had this to comment:

The present SDA as it is has changed its initial norms that involved vetting members before one was given church responsibility, as thorough scrutiny allowed before baptism to guarantee membership of Christianity had become void. She added; even those supposed to vet are not themselves upright, given some pastors and church elders were implicated in immoral sexual acts. To her, double standards that considered wealth status apart from moral or marriage status in appointing members into leadership had become an inclination in some SDA churches.

In accord to this comment, the researcher who is a SDA believer attested the church had become flexible in procedures of appointing members into leadership ranks, something that needed a revisit.

Worth to note, breaking of families happens despite the bible (Genesis 2:24, Romans 7:2, Mark 10:9, Proverbs 18:22, Hebrews 13:4-6, Ephesians 5: 22-31 and 1 Peter 3: 78), and African customs (Mbit, 2015) prohibit the practice. Hence, one can argue, the SDA church had become prey of social transformation since it does not operate in a vacuum. Indeed, the researcher acknowledges marriage is supposed to be long lasting covenant, but with unbearable circumstances which mostly cause damages, marriages may finale prematurely. So, the church rebuffing such a group would do them harm than good.

4.5.5 Children Born out of Wedlock

This sub-section explores SDA faithful perception on children born out of wedlock by married women, single mothers, widows or teenagers before marriage. In regard to such broods as shown in Table 4.7, 176 (or 53.3%) of respondents revealed they found it

normal phenomenon in present-day. However, 118 (or 35.8.5%) of them disagreed with this fact designating the habit as being abnormal, while 36 (or 10.9%) respondents remained undecided on whether the practice was considered normal or abnormal. The researcher avers, though children are considered a blessing cherished for perpetuation of the society, they are only creditable in marriage. Yet, children born out of matrimonial were becoming an inclination being given their place in church, so seeing this as way of encouraging the youngsters to assume motherhood at tender age.

The interviewed group held SDA church condemns custom of conceiving children out of marriage bond. However, they agreed the development was becoming a normal phenomenon and such children were treated as any other that they even underwent through habitual ritual of dedication to God. Although, a pastor interviewee observed, churches had no known cases of already married women who had gone a mile ahead to give birth with illicit lovers. Two (22.2%) of the informants defended this position of handling children on impartiality saying; children were innocent and so it could be sinful for the church to deprive them their rights. One can ideally argue children born out of marriage bond are not discriminated against, as they are treated in equal measure as those born in the marriage bond current society. The WM members of FGDs approved sentiments presented on attitude of illegitimate children and the opinion was offered weight by YFGDs participants. They avowed data presented in Table 4.7 that children born out of marriage union were offered equivalent regard like other children. This differs from what African society had considered standard, as it condemned and taunted mothers with unlawful children (Mbiti.2002).

In Gusii Community as one clan elder interviewee remarked, such children are not allowed to preside over burial of foster fathers. She recounted boys as commonly labeled as “*ebiretane*”, term interpreted to imply ‘brought along with’ when mothers get married already having kids. In this context, the researcher suggests people’s undesirable attitude towards blended children should cease so as to help fortify family relations, now that the globe was in transformation. She even perceived such children were mainly blessing to families, but dejects behavior of immorality amongst persons.

4.5.6 The Use of Contraceptives

This sub-section explores attitude of SDA faithful towards the usage of contraceptives among adherents. Response to SDA viewpoint on the utilization of contraceptives as

presented in table 4.7, 182 (or 55.1%) respondents held this was normal propensity among SDA believers, while 107 (or 32.5%) of respondents thought it was not normal practice. However, 41 (or 12.4%) of the remaining group were naive on whether the predisposition was regarded normal or abnormal for SDA believers. The researcher asserts usage of contraceptives at apt time and purpose is not evil; it only becomes wicked once misused to hearten and accelerate licentiousness. So it might be the case group of respondents who have declared it being sinful, could have considered the element of inappropriate usage.

All key informants agreed tendency to use contraceptives was valuable and common practice among SDA believers for control of birth rate among spouses. It was argued the drill abetted couples to get children they could manage, particularly, when the economy had become unfriendly to life. However, a rider for young people as the interviewees expressed pointing contraceptives were not used to plan their families, but rather to prevent them from contracting sexually transmitted diseases and early pregnancies. The behavior among developing folks was viewed an abuse of invention, so going against God's creative work. None of the interviewees professed usage of contraceptives as abnormal activity for SDA followers, except they discouraged those who had diverse intention separately from targeting manageable families. Clan elder interviewees maintained usage of contraceptives among youths was flawed and likely to cause infertility. One of the clan elders angrily said the following:

Artificial family planning (contraceptives) had caused lot of harm to the society through acceleration of sexual immorality among youngster. Thus, girls using them at adolescent stage ended up being frustrated in marriage when time for wanting children turned futile.

The practice though for adolescents or unmarried was a prohibition as revealed in the WMFGDs, the members in YFGDs had contentious debate; four (50%) of them commended the practice purposely to cover the disgrace of early pregnancies and sexually related diseases such as HIV/Aids, a reasoning that matches the study carried earlier on having comparable sentiments (Moraa, Ayaga and Stanton, 2015). Whereas, similar sample four (50%) averred, there was need to avoid contraceptives to abide by God's law against fornication. It must be clear, although contraceptives serve a good purpose, and SDA adherents having no qualms against them; perpetrators of sexual

immorality use them as a shield against their iniquities and have own adverse outcomes. This could be the reason why usage of contraceptives must be avoided.

While contraceptive usage amid SDAs is perfect so long as aptly used, it stands opposite to Catholics who shun technocratic system and advocate for natural family planning if need to space their families (Schulz, 2021). This same source indicates contraception for Catholics is an attack to virtue of chastity, and that without chastity there can be no successful love and family life. The idea here the Catholics and SDA believers differ in issue of using contraceptives regardless of both being Christians. Discussions in this sectional study in support of higher percentage of respondents as demonstrated in Table 4.7, reveals appropriateness of contraceptive usage for SDA believers is not criminality. It is ideal in regulating number of children spouses can afford to care for to enable comfortable lives. This aligns Bentham theory of utilitarianism which puts emphasis on choices being determinants of contentment or discontentment among individuals.

4.5.7 Dressing and General Grooming for Church Members

The issue of dressing and general grooming among SDA devotees emerged as an important contributor to the perception on sexual permissiveness. Responses pertains church members' opinion on dressing styles in modernity are presented in discussions that follows herein next. As reflected in table 4.7, 120 (or 36.4%) respondents held provocative dressing and general poor grooming had become part of some believers, with 166 (or 50.3%) of respondents disapproving the trend as being normal. However, 44 (or 13.3%) respondents were oblivious if it was ordinary or nonconforming. Close scrutiny on responses to dressing as depicted in Table 4.7, indicates poor dressing which was case among some members, received opposition within SDA community.

A pastor interviewee confessed SDA church prefers modesty dressing; a practice that has been contravened by many of the youngsters while they responded to societal transformations, yet little is done to reproach the practice. Info provided during one on one interview sessions, displayed dissatisfaction with the poor dressing mode amid some adherents of which they said "*had been considered normal by persons who immodestly dressed and groomed*". The informants indicated urban churches as most affected though the conduct had penetrated rural set up churches. One interviewee expressed; "*Some members used cloths that consigned a message 'look at me' instead of 'look at God'*". Indeed, as idiom "*eyes have no curtains*" indicates, the researcher

says, instead of the congregation concentrating on church activities, once a poorly dressed member arrives in church, Christians attention turn to such a person. It is clear from the bible, exposing one's nakedness is shameful act, that is why when Adam and Eve covered bodies once they realized of their nakedness (Gen3 :7-11).

The drill of indecent covering of bodies had proven common and extensively tolerated in reverence of individual rights as WM FGDs revealed and endorsed by five (62.5%) of youths in FGDs. As a section of YFGDs who consisted of three (37.5%) members did not consider any kind of dressing as erroneous, but fashionable; for fundamentally what mattered was inner hearts of individuals. Conversations based on dressing as can be correlated to responses flaunted in Table 4.7 shows, although imperfect dressing was now case amongst some SDA believers and hardly condemned, the drill was not considered normal by church community. This argument for normality in poor body covering contrasts biblical doctrine as studies have reflected referring the behavior not tolerable (Ewig, 1984; Riggs, 2009; Viola & Barma, 2013), and is doomed in African society (Mbiti, 2002). Therefore, calls for keenness on dressing style and general grooming as evident from both Testaments 'You should not use outward aids to make yourselves beautiful, so as the way you do your hair, or the jewelry you put on, or the dresses you wear' (1 peter 3: 3-5, Deut.22:5, 1Timothy 2: 9-10, Isaiah3: 16-17, 1cor.6:19-20, Mt 6:25-33). To this respect, SDA advocates for apt clothing based on doctrines of simplicity, modesty, practicality and health (Ministerial Association of SDA, 2005; 2009), yet church leaders hesitate to rebuke the habit outright.

Poor wearing of clothes as well is against traditional teaching on decent wearing that emphasized norms which prohibited exposure of private parts (Mbiti, 2002). Whereas people felt how they dressed was theirs for liking, the researcher speaks; there was need to mind the effects it caused on others, as well as, morality and acceptability of their choices to society in which they inhabit. This is directly in relation to Bentham's utterings in Utilitarian ethical theory of consequential which emphasizes best action as one which maximizes utility of persons making every member an individual of the same moral community. In this view, one walking indecently abuses one self and goes against societal demands so remains a contemptible to the society.

4.5.8 Homosexuality, Lesbianism, Rape, Bestiality and Incest

This sub-section equips this research with ideas from the respondents on these sexual abnormalities among SDA faithful. As regards sexual evils reflected in sub-section 4.5.8, info in Table 4.7 illustrate 89 (or 26.3%) respondents said the acts had become normal tendency to some people, while, 193 (or 58.5%) respondents stated the actions were abnormal. Then, 50 (or 15.2%) respondents were uninformed of SDA believers take about these conducts. The researcher ratified these were anomalous practices for SDA followers, so agreeing with the higher number (193) of respondents as displayed in Table 4.7, though there were few mentionable but concealed incidences.

Such acts are against biblical and traditional norms, indeed harmful and tormenting; ones committed though insignificantly heard of in traditional society, were severely censured and doomed as a clan elder testified. She revealed perpetrators were heavily punished to act deterrents to would-be offenders, and yet some SDA Church members found themselves committing such evils. This agrees with remarks that in traditional society these transgressions were considered serious where perpetrators deserved no reverence and looked down upon (Mbiti, 2002; 2015). This can be comparable to what is stated in theory of utilitarianism that a person who flaunts horrible drive towards other individuals will remain in community, but the hostile anti-social spirits will not be condoned. Such a person is disrespected and deemed unworthy to be given a hearing.

The rest of interrogated group supportably said such acts were heard of among lesser numbers of SDA believers, nevertheless, the practices were abnormal activities and considered serious deeds. This indeed is affirmation to data shown in Table 4.7 with numbers of respondents refuting such conducts were tolerated among believers, though unproven trivial cases were heard of. In their argument, they referred sex to a God-given activity that should be restricted in marriage union between man and woman for production purposes. This aligns Reynolds (2017) description of sex as one of key elements uniting husband and wife in lifelong obligation forming the best ground to raise kids. So sex with different intent is a prohibition at all costs before God and the society. The SDAs therefore, never approved sexual activities deliberated here as being standard, although there may be negligible practices mentioned among adherents.

As revealed in WM FGDs, SDA adherents support what was highlighted in quarterly Adult lesson book of April to June ‘the here and now devastating penalties of sexual

sins are beyond human calculation'(Goldstein, 2017, 57). The group had an opinion parents and teachers to develop cordial relationship with young ones to afford a free atmosphere of reporting possible sexual evils such as raping for immediate action. This idea was reinforced by YFGDs participants. In this perspective, Teachers Service Commission [TSC] (2010) had observed cases of sexual violence against school aged children were on intensification in places such as homes, educational institutions, communities and places of care. The institution recognized the iniquities as violation of human rights. The activities defiled the temple of Holy Spirit, so disfiguring God Himself for humankind is created in His image (Genesis1; 26-27). The researcher commenting on the vices discussed herein articulates; the practices are doomed and admonished and thus did not approve of them.

This section of the survey has investigated and brought forth to understanding on how the SDA adherents have handled certain changes on the concept of value of chastity in modern era, being a community that lives a principle. Respectively as proven in this survey SDA believers being societal members, are susceptible to transforms that have adversely affected the globe. The study has thus revealed to readers, while the SDAs devotees still remain inflexible to some biblical prohibits such as sexual indecency, promiscuity and other perversions, considering them deplorable, threatening and erroneous, some had become prey. Irrespective, this sectional study has divulged due to varied attached reasons that prevail new technological epoch, SDAs had no option other than approval to some aftermath of contemporary value of chastity. As it is disclosed herein analysis, SDA ministers have even allowed certain perpetrators of contempt to chastity for ecclesiastical membership and responsibility positions, but in some cases on conditions such as undergoing through baptismal ritual.

4.6 Categories Most Affected by Sexual Permissiveness

Conclusively this part expounds responses on most hit group by modern liberalism. Distribution of age category and percentage of the affected is displayed herein next.

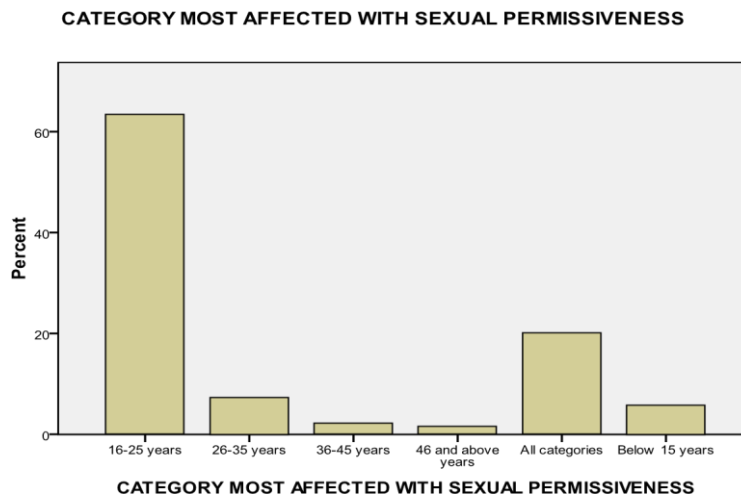


Figure 4.3 Most affected group to sexual permissiveness

Source: Field Data (2017)

The research sought to determine bracket age which was primarily impacted by sexual behavior contrasting chastity among SDA adherents in society as way of synopsis of the study. Accordingly, as displayed in figure 4.3, 209 (63%) respondents identified youngsters aged between sixteen and twenty-five emerged most affected populations with sexual liberalism in the county. While, 24 (7.2%) respondents said all categories were affected. Then, 19 (5.8%) respondents said, most affected were those less than fifteen years, as 7(2.1%) respondents considered those aged 36-46 as most hit. Those persons aged forty-six and above were rated least sufferers of modern sexual laxity.

Information from interviewed cluster was in agreement most affected group were the youth within age bracket of 16-25 years. Though, two (22.2%) of them recognized all age categories being sufferers of modern sexual laissez-faire, arguing the outcome of sexual vices not only affected the perpetrators of sexual evil, but also entire family members, either psychologically or economically. The WM FGDs members conceded innocent adults suffered aftermath of adolescents' sexual misconduct. This approval can be allied to Claudio & Consuegra (2019) opinion that choices individuals make are not only impacting on them alone, but also their families.

On their side, the YFGDs concurred with the idea that age bracket between 16 and 25 could be most affected as perpetrators. This was because majority of them were in learning institutions and attained significant knowledge through technological gadgets so in process, they accessed and adopted sexual content that influenced their behavior. Furthermore, the group was in exploratory and discovery age, as they moved wider to

cope with the world around them. Most probably this could be the reason why the respondents as shown in figure 4.3 rated the age bracket as great preys of sexual tolerance. In light of this, the researcher attested contemporary society is full of sexual ills due to contempt of chastity that had not exempted any age level in whichever way, such that, if one has not been directly clutched then it had been done indirectly. So like Bentham has supposed in his philosophy of utilitarianism, choices are resultant.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The purpose of this study was to assess contemporary value of chastity among SDA adherents in Nyamira, Kenya. This chapter has summarized findings on premeditated subject, organizing facts line to the objectives. The knowledge therefore captured in this chapter has not emerged from the researcher herself, but wholly attained from field data amid SDA adherents, interviewees, FGDs and what was observed in day-to-day happenings related to value of chastity. Quantitative data is presented in tables and figures in form of frequencies and percentages, as qualitative data is incorporated to quantitative statistics through descriptions and explanations. Restrictive summary and conclusions to objectives are therefore focused. Recommendations are underlined wittingly to assist policy makers in constructing a culture that would regulate sexual ethics among family members. Suggestions are provided to create an opportunity for further scrutiny of the discipline gaged essentially for sustainable societal families in modern age.

5.2 Summary of the Findings

The study has focused on contemporary value of chastity in Kenya amongst SDA families in Nyamira. Findings flaunted sexual liberalism was a trend which contrasted chastity and had adversative effect on family in the modern era. Consequentially, results as realized reflect every category of a people were affected with the evil of sexual wickedness in one way or the other, but most affected group were those between age bracket of sixteen and twenty-five years. The survey reveals SDA families have suffered consequences of contempt to chastity especially in socio-economic aspects. The survey was guided by the following objectives: evaluating SDA response to indicators of value of chastity in present society, analyzing influence of technology on family value of chastity in Nyamira, explored SDA believers' conceptualization on changing value of chastity in Nyamira. Stipulated research questions facilitated the study to reach facts from the field. Summary in this section is thus presented aligning aforementioned objectives, concentrating on specific research questions that guided the study.

5.2.1 SDA Response to the Indicators of the Value of Chastity on Family
Information as specified 4.3 illustrates chastity meant for family preservation in both christian and traditional circle is not valued to standard, thus adversely impacts the family with number of upshots in contemporary era. Such outcomes as shown in section 4.3 have detrimental socio-economic aspects on family and society, something that sought thoughtfulness. Respectively objective one sought to establish how SDA adherents respond to contemporary value of chastity on family in society.

5.2.1.1 Indicators of the Contemporary Value of Chastity on Family

Data in 4.3.1 as presented in Table 4.2 divulges number of issues resultant from contempt to chastity on present-day family. Though, in every aspect identified as discussed in 4.3.1.1 to 4.3.1.5 on an outcome of devalue of chastity, had respondents who either disagreed or remained undecided over prevalence of recognized challenges amid SDA adherents, but majority admitted the church had suffered consequences. This was irrespective of frequency disparity accepted for occurrence of upshots from responses. Notably, results from the field through questionnaire responses shown in Table 4.2, were highly supported and endorsed as authentic by many oral participants, who included key informants and FGDs members.

The study disclosed as presented in table 4.2, high number of respondents (72.1%) rated extra-marital sex as most evidence of contempt to chastity. This was followed by abortions (71.4%), incest cases (70.4%) and HIV/Aids (70.3%). Oral discussions in agreement with facts from questionnaire respondents designated deceit amongst SDA spouses having emerged a tendency. The study revealed (4.3.1.2) incidences of incest were reportedly upwelling, though known episodes were covered and mainly referred to just rumors. Abortions were also thought to be a case to shun allied shame (4.3.1.3). As well, recounted (4.3.1.5) were HIV/Aids frequencies among believers to describe the position of contemporary value of chastity within the SDA family.

Other incidences that delineates contemporary value of chastity as revealed in section 4.3.1 with subsequent statistics in Table 4.2 include; early pregnancies and single motherhood which were considered at equal rate in intensifying by percentage of (69.4) respondents. Deterioration of spiritual and economy for SDAs were recounted feasible within SDA family by (66.0%) respondents, practices approved pragmatism by oral participants. Within the same limit, percentages of responses as shown against each

subsequent occurrence were evident to existing value of chastity; Prostitution (63.6%), provocative dressing (63.1%) and Premarital sex (60%). This part of the study (4.3.1.5) divulges, while engaging in non-marital sex, individuals practice prostitution without realizing as they exchanged material things for love. This finally exploits family resources amidst perpetrators. On the issue of dressing (4.3.1.5), verbal respondents said that some young adherents adopted poor dressing considering it as their choice and right, but received little censure from church leaders.

There are other practices as revealed in sub-section 4.3.1 and presented in Table 4.2 that designate contempt to chastity. Percentages of respondents as shown against each herein next conducts, approves incidences having affected SDA adherents. The report (4.3.1.5) shows bachelors and spinster (59.7 %) had shifted to Nyamira town and developing environ areas detaching themselves from the kin. Some of these ladies as reported did not have clear sources of living to enable them survive, so their life remained questionable. The study also reported cases of elderly involved in affairs with the youth (57.6%) had infiltrated SDA churches, as school dropouts (55.8%) was case among victims of the harms of devalue of chastity.

The study as well illustrates (4.3.1.4) numbers of illegitimate children (55.4%) were recounted among SDA devotees as it was realized numbers of behavioral children (55.1%) was in rise. Cohabitation (53.9%) was reported preference to legal marriages, to avoid obligation in case of challenges (4.3.1.1). The study reveals (4.3.1.4), cases of injuries and demises (52.4%) originating in triangular affairs were now extensive in society, though not overstated among SDA adherents. The same sub-section shows tribulations related to disdain of chastity had led to development of families headed by children (51.5%), a rarely heard of concept in Traditional African society. Other apparent reported (4.3.1.2) practices that had found space even among some SDA believers were widow-youth inheritance (51.2%), and (4.3.1.1) divorce together with marriage separations (51.1%). So close scrutiny in contempt to chastity shows how the family is overwhelmed in present-day.

The survey described other evils purportedly snowballing in society (4.3.1.4), but were rated slightly below 50% for SDA adherents. For instance, psychological trauma detected to be an outcome of ills linked to insolence of chastity was rated at (49.7%) among christian SDAs. It was argued defining someone as agonized psychologically

was not easy. Other practices with similar scores ranging below 50% included; (4.31.2) rape and bestiality (48.8%) for SDA believers, Parent–children lover sharing (45.7%), and Gay-Lesbian practices (41.8%). Poor rating emerges it was very hard to prove their authenticity as revealed in the study, since kin ordinarily concealed such claims. It was divulged though immediate preceding vices were heard of, they mainly received criticism and had not found ample ground to penetrate into SDA fraternity.

5.2.1.2 Responses to the Indicators of Chastity on Family

Gathered facts as revealed in sub-section 4.3.2 and quantitatively captured in Figure 4.1, depicts SDA devotees were not hush to situation allied with contempt to chastity as majority 148(44.8%) respondents held. This opinion was reinforced by oral participants who approved the church had programs that included seminars and workshops, counseling sessions and provided fundamentals to vulnerable persons predominantly children and the perpetrators. It is indicated in the same sub-section, there are those respondents who either disagreed or undefined SDAs had endeavored to address family indicators of chastity. In attempt to address identified ups of chastity as realized from the survey, exertion put was either supported through developmental emerging issues or hindered by influential factors to the behavior. Such include; technology, affirmative activities (Economic activities), globalization, multiplicity management, knowledge management and communal social responsibility. So their effort was futile since morals kept abating as outcomes were still demanding.

In this light, number of programs were thought superlative to address aftermaths of sexual defiance as described in sub-section 4.3.3 and ensuing tabularization in Table 4.3. Percentage responses against each program of those who agreed with proposed ideas is as follows; construction of schools and training institutions for susceptible youngsters (86.1%), though arguable of being more traumatizing, Provision of food and other basics to needy persons (86.0%) to shun challenges such as termination of education, malnutrition, delinquency, susceptibility to diseases and street children. Income generating projects (4.3.3.1) and building children homes (4.3.3.2) were rated appropriate programs with (84.2%), for needy upheavals. The initiatives were thought helpful in stabilizing the economy of affected persons and reduce sexual ills emerging from poverty. The study also identified (4.3.3.6) visiting of victims and perpetrators (84.0%) and campaigns alongside illicit sex (83.0%), counseling family members

(81.5%) and Psycho-social support groups (80.6%). These approaches could identify hiccups and reduce stigma related to sexual crimes amid perpetrators and sufferers of chastity since this demonstrated love, acceptance and concern, hence living positive life. Provision of life essentials consisting of spiritual and materials to HIV/Aids and affected individuals (75.4%) as well as held therapy (4.3.3.9), though (17.3%) of respondents held this action could not serve a remedy. It was believed interactive with susceptible persons, could enable adherents identify criminalities for support actions, significant in redeeming societal ills of sexual promiscuity.

5.2.2 Technological Influence on SDA Family Value of Chastity

Discussions in section 4.4 defines role technology plays to impact chastity in present Kenya, remarkably Nyamira among SDA believers. It was revealed in sub-section 4.4.1, sexual familiarity was attributed to number of sources (Table 4.4), though some were poorly rated. Respondents in agreement of such being sources of sexual facts, rated them in following order; (4.4.1.2) peer pressure (84.4%), (4.4.1.1) mass media (77.5%), (4.4.1.3) social places (71.2%), (4.4.1.4) Parents and the elderly (43.7%) and (4.4.1.5) through initiation ceremonies (39.1%). From these percentages, parents, elderly persons and initiation rites were negligibly participating in enriching young generation with perfect sexual norms in the present globe. Inferring children are left to acquire sexual content from world around them for action. So stated is, much of what youngsters knew about sexual matters in modernity was from technological devices comprising mobile phones, televisions, internet and other new developments as demonstrated on tables in section 4.4. Other sexual information was obtained in social places and peers, while insignificantly from parents and elderly people as reflected in section 4.4, what conflicted societal moral demands.

Technology is knowledge humankind use to change society for better, so influencing the lives of a people both socially and economically (2.4). Accordingly, it is meant to bring positive transformation in the society. However, as proven in this survey and elucidated in sub-section 4.4.2, with description of responses in Figure 4.2, new technology had acted an agent of adverse influence to value of chastity, affecting SDA familial sexual conducts. Yet, parents were believed to having major role in creating awareness on sexual matters to children in transformed society (4.4.2) of which they had snubbed. In this context, smart phones, televisions, computers and radio rated with

84.4%, 71.2%, 63.6% and 61.8% respectively as unveiled in sub-section 4.4.2 and exhibited in Table 4.5, were identified main devices harmfully manipulating sexual decorum among users. Hence, as this study reveals, apart from other sources identified that enrich believers with sexual facts, technology served a solemn agent to value of chastity in contemporary society as quantified in sub-section 4.4.3.

The websites of digital technology as discovered in this study had pornography (4.4.3.2) infinitely liable to sexual activities so triggering contentions among family members. Nonetheless, some reactions re-counted technology was not constantly transmitting evil sexual contents, but some programs conveyed essential education on sexual matters. Debates in 4.4.3 shows sexual lives of some SDA residents in Nyamira are engrained on tendency of watching pornographic contents, replicating provocative dressing, accessing sexual interrelated vices online, usage of contraceptives and acclimatizing urban lives where many individuals got tempted into sexual iniquities for survival purposes. The scrutiny made in this survey on the concept of chastity, specified technology had provided charming ground in accessing evil performances related to sexual delinquencies, finally leading to family re-organization. Then, usage of contraceptives had induced sexual immorality (4.5.6), behavior that had resulted in adverse outcome on family mainly among youngsters, who only target at preventing early pregnancies but end up constricting STDs. Participants argued that youngsters are the most affected because they are in exploratory and discovery stage in life.

Notwithstanding, the surveillance revealed both chastity and technology were held significant to societal members. Therefore, it was considered crucial to harmonize the two without interrupting the family structure. This was conceivable through diverse strategies as discussed and presented in sub-section 4.4.4 with exhibition in (Table 4.6), then, herein summarized and rated in descending order; Tapping of christian and African wise values on sexuality (84.5%), Emphasis on Sacredness of Marriage and Sex to Adolescents (81.1%) for enabling respect in matrimony at their adult life, preservation of cultural values significant in protecting family sexual values (80.8%) and such cultures enacted as law punishable in case of breach at County level (79.7%). In reference to the Ten Commandments and national government (4.4.4.1),

some participants thought this could not work in modernity since the laws were still breached.

The study besides considered workshops and seminars (79.7%), integration of sex education into the school curriculum (77.0%) to inculcate core-values to youngsters and realizing SDA Philosophy of Holistic Christian Education in schools (75.7%) as ideal in shaping children mores acceptable in society. The study reveals (4.4.4.7) SDA schools had already integrated the philosophy in school programs. However, some respondents thought it could be hard to incorporate the philosophy in all schools for the County had diverse religious backgrounds. Couples living together regardless job opportunity and regulating media programs children watched, were each rated with (71.5%) as ideal steps to safeguard value of chastity. On this light, it was held prerequisite for the government to ensue couples live together (4.4.4.8) to enable reduction of any chance of sexual betrayal. In this case, it was approved this having been a tradition amid SDA partners; though it was argued even with the policy, there were those who still attested hardness to change habitual behaviors. Deliberations also depicted close monitoring and provision of Basics to learners (69.9%) could help reduce their seeking support through dubious habits.

5.2.3 SDA Perception on the Changing Value of Chastity

It was revealed, sex is considered good activity and God-given both in traditional and christian communities predominantly for production, hence only perfect in marriage circle (4.5.8). so virginity, fidelity, decorum and self-discipline is an emphasis in traditional society and in biblical context to signal boundless value of chastity. Sex outside marriage and for unintended purposes not decreed by God is condemned as specified in SDA church manual. Though, all kinds of mental and sensual uncleanness are prohibited as shown in this study, attitude on value of chastity is now a changed portent as facts in 4.3 divulge. Promiscuous behavior related to contempt of chastity had infiltrated the church, a community held as conformist in biblical dogma.

The SDA perception on specified selected changes attributed to value of chastity as revealed in sub-section (4.5) and flaunted in Table 4.7 demonstrations flexibility to specific outcomes and remains rigid to some practices. Higher numbers 192(58.1%) of respondents as shown in 4.5.3, held HIV/Aids was given the same weight just like other diseases. The study divulged once SDA believers considered HIV/Aids victims impure, sexually immoral, and sinful to intermingle with, something that had taken opposite

course. Many cases of HIV/Aids infected church members as instituted in this survey were freely appointed to church positions. Indeed, the survey showed cancer and COVID-19 was now reflected more thoughtful ailments than Aids.

On divorce and separation as mentioned in 4.5.4, 190(57.6%) respondents said SDA believers had accepted the group to Christian community, though it is censured drift. It was divulged such category of individuals served in leadership posts, something that desecrated SDA doctrines as tabulated in church manual criticizing involvement of divorced and separated folks in management positions in churches. It was held the church had no option other than obliging the group, considering they could easily defect to other denominations, yet it is church responsibility to help members resilient after a fall and nurture them.

It is revealed in (4.5.2), single motherliness rated with 184 (55.7%) respondents, had become usual propensity in SDA churches as solemn weddings were presided over for those who opted to enter marriage. Such women participated in activities such as choir and lesson dialogues. Accepting single mothers as noticed was to enable counseling and advises on offspring upbringing, and avoiding further sexual disarray. This action as argued was centered on what Jesus Himself did by accommodating all categories of folks. Though, acceptance of the group to various church responsibilities and into marital status after a resilient was conditional such that they had to be re-baptized.

Responses as depicted in 4.5.6, usage of contraceptives was normal tendency amid SDA faithful to control birth proportion within families for better lives. Yet, it was argued the utilization of contraceptives had tainted value of chastity, encouraging licentiousness. In this light, SDA churches condemn persons who have got different intentions for usage of contraceptives apart from that of manageable families. It was realized their position for use of contraceptives received opposition by Catholics who thought it to be against God's intent for creation.

The survey divulges society had a large population of illegitimate children, something that was applicable amid SDA families. The study revealed number of respondents 176 (53.3%) designated, such children were treated just like other children as oral interviews revealed like other children they are dedicated into the hands of God. The debate presented in section 4.5.5, gives a reflection blended children were innocent and so SDA adherents had no authority to decline such category of broods. Despite, the

believers condemn habit of bearing children out of wedlock, basing their argument on Christian and traditional teachings sexual intercourse is only creditable in marriage.

A number of respondents 174 (52.7%) as underlined in section 4.5, approved perfidy and fornication had become normal trend amid some believers. The behaviour was considered against biblical teachings and bound to disciplinary action for offenders and Tradition African culture which only permit sex in marriage for child production. However, is revealed in sub-section 4.5.1, many church elders and some pastors no longer condemned behavior, considering salvation as individual decision, as others were alleged to be partakers of the conduct.

This review as illustrated in sub-section 4.5.7 divulges, dressing and general grooming norms were no longer observed by most people in contemporary society. The custom had permeated SDA church and becoming usual practice to some members, mainly among youths and young couples. Little was done to censure the habit in reverence of individual rights and respect for dressing choice. Even though, it was held wise perpetrators mind the effects it caused on others, and consider accepted morals in church. Discussions indicate adherents were unhappy with the development, regarding it abnormal and condemned practice. To this respect, SDA advocates for suitable clothing based on doctrines of simplicity, modesty, practicality and health.

As revealed in sub-section 4.5.8, evils of homosexuality, lesbianism, rape, bestiality and incest were on rise in society, and presumed had affected some SDA members. Though, majority of respondents 193 (58.5%) as presented in Table 4.7 observed the vices were abnormal activities and received stringent reaction from SDA adherents. Disregard to these sexual conducts is depiction of sex as God-given activity restricted to marriage between man and woman for production purposes. The SDA believers so, whatsoever do not tolerate and consider sexual activities conferred herein as normal, opposed to some other countries where deeds like Gay relationships had found suave ground. So as argued in section 4.5, SDA groups known for their strict Christian faith are getting secularized and becoming dismissive of chastity.

However, SDA adherents viewed most of these deplorable sexual concepts as threatening and erroneous, so, needed close reflection. However, with transmuted society which protected the rights of a people, SDA faithful had no option other than

accepting some of the outcomes. Likewise, emulating Christ like life of intermingling with all categories of people, SDA adherents had become accommodative to people involved in activities linked to anti value of chastity in contemporary age (discussions in sub-section 4.5).

5.3 Conclusion to the Study

In regard to the findings in this study, subsequent conclusions can be drawn; on the 21st century, contempt to value of chastity among societal members is no longer fictional or imaginative portent but pragmatic. Even with shrouded sexual actions, the outcome of people`s sexual dealings commonly expose their actions and riskily impact on families with varied culminations. This is something that could be awful, so unless prudently and swiftly checked, then the family and future society would be doomed. Responses depict the anti-ethical sexual behavior outside church community had infiltrated SDA family which is believed to upholding high moral standards. Participants of the survey approved SDA church was not silent in combating the frequency of sexual outcome on family. Despite they worked assiduously to nourish the moral standards of the society and safe the family from bewilderment, their effort seemed futile to reduce such evils. So, collaboration and better strategies are remedy to the ills of sexuality among victims and perpetrators as well.

While indubitable of great social-economic advancement realized with technology, it had appeared harmful driving force to social-economic lives of communal families thru the influence it had embedded in sexual lives of believers. Sexual content such as pornography and texting were emulated to dictate personalities of something that needed to be checked for purposes of regulating value of chastity. Given, newest technological developments were found a requirement; it is significant they operate in harmony with value of chastity for family sustainability. This can be reached through selective usage of content attained from technology. Now that it is assented upon traditional mode of transmitting societal values to youngsters had weakened paving way to interface cultures accessed easily due to new technology, it is worthy some norms that govern sex in African society be preserved. Even though, parents had still a portion to play in shaping behaviors of the growing generation for a brighter future.

Basically, worthy crowned; Influences from any forceful agent were thought to be impacting on all aspects of people`s lives either positively or negatively depending on

adopted and supported choices. Options considered therefore are consequential and determines people's contentment or discontentment in their lives, complying what Bentham had recognized in his theory of Utilitarianism which bases its argument on right or wrong exclusively depended upon consequences. In this light, good choices have good endings, while bad choices have bad endings. Thus, choices opted for by a number of SDA adherents had immensely influenced their sexual approaches.

This surveillance shows mankind is wholly engrossed in the sinful of sexuality and lusts, acts opposed to good intent of sex as presented in the scriptures and in African society for societal perpetuation. In this light, since SDAs operate in the same society, they are bound to similar sinful tendencies and temptations just like anybody else and with unbecoming behaviour at times. So, notwithstanding SDA dogma on sexuality, the adherents had no option other than accommodating perpetrators of sexual defiance with intent of keeping them closer to God and adhering to biblical teachings based on value for forgiveness. However, this does not imply ceasing to correct people or denounce the evil doings.

5.4 Recommendations

This study reveals the concept of chastity is significantly vital in determining the type of society expected in the near and far future. Crumbled morals for any reason among family members designates position of entire society, given that, a family is the basis of larger society. This survey reveals that chastity is not seriously observed, which has adversely affected the family bond. The study recommended need for swift intervention for restoration of societal ethics, in order to ensure the survival of family institution.

Evils of sexual misconduct in contemporary epoch as proven in this study have far reaching undesirable outcomes in society and have infiltrated SDA family as well. To conclude challenges allied to defiance from chaste life among family members, SDA determinations to curb the situation had turned futile. Suggestions steered reflected need for collective potency of individuals, christian community, the government, education sectors, parents and traditional African society in preserving the community morals for viable family, thence society.

This study reflects that deviant demeanors from what is chaste is accompanied with austerity on family that are both social and economic, therefore, it was recommended for better strategies that would be helpful to the vulnerable persons.

It was established from discussions herein that technology had immense influence on value of chastity in modernity, accordingly, this study found it superlative for the government and other stake holders to regulate media programmes in such a way that only what is positively educative could be allowed to public as parents and teachers be keen on what children accessed from media.

SDAs being in sinful globe, they fall victims of circumstances. so taming the deviants for spiritual and social growth, tolerating victims and perpetrators such as HIV/Aids and single mothers, allowing membership and full participation in church functions was inescapable. This would enable them feel acceptable, remaining positive and transformed, nevertheless, this could not avert devotees from condemning conflicting acts of chastity.

5.5 Suggestions for Further Studies

The researcher admitted having not conducted exhaustive survey in the discipline of chastity in contemporary Nyamira due to time frame limitation. The area still was demanding in all surveyed aspects ranging from; response entrenched to indicators of value of chastity on family, influence of technology on value of chastity in modern-day and conceptualization of SDA adherents on changing value of chastity. Therefore, in expressive, further and in-depth research need be done to find lasting solution in each part explored on value of chastity to enable family configuration and reparation within and beyond Nyamira. It is equally essential that this subject matter be studied in other christian communities such as Catholics, Anglican and Luthran, together with the community beyond christian circle in modern Kenya.

The interested scholars and christian bodies in this field are call upon to emerge and carry out a profundity research in the same arena to attain more information on this matter of concern. Specifically, further investigation could be conducted utilizing

alternative techniques which could be crucial in decisive action on value of chastity in contemporary set up to uphold societal ethics to sustain family constancy and stability.

REFERENCES

- Abortion Debate (2019). Retrieved from <https://en.m.wikipedia.org/wiki/>Abortion>, on 27/6/19; edited on 21st June, 2019 at 19:08, available under CC BY.SA 3.0.
- Abuga, E. (2017). Boda Operator Kills Kisii University Student in Love Triangular. *Standard Media*. Friday 26th May, at 22: 59.
- Adaku, A. N. (2014). Changing Values in Contemporary Nigeria. *Educational Research International* Vol, 3(1) February 2014- ISSN: 2307-3721, e ISSN: 2307 -3713www.erint.savap.pc.Retrieved Wed, 9/1/2019.
- AFA (2010). “*Traditional Moral Values*” in *Media*. Washington: Hate Watch Intelligence Report Publication (SPLC).
- Africa Population & Health Research Centre, MOH K. Ipas, Institute G: (2013). *Incidences and complications of Unsafe Abortion in Kenya: Key findings of a National Study*. Nairobi: APHRC Ministry of Health (MOH), Kenya Ipas, and Guttmacher Institute.
- Ahmed, M. (2018). Candidates give Birth, Write KCPE Tests in Hospitals. *Daily Nation* Wednesday 31st Oct., 2018, retrieved from www.nation.co.ke/ counties/ Mombasa, On 20/11/2018, 22.08 pm.
- Aja-Nwachuku, I. (2014). “*Abortion among non-school youths in Nigeria*” Presented at the 2004 Annual meeting of the Population Association of America. Boston: Massachusetts, U.S.A.
- Allison, K. (2018). Online Risks, Sexual Behaviour, And Mobile Technology Use In early Adolescent Children: Parental Awareness, Protective Practices, And Mediation. (Doctoral dissertation). Retrieved from <https://scholarcommons.sc.edu/etd/4950>.
- Allen, F. (2017). *Person in South Africa found having Sex with a Donkey was forced to it by Owner*, 23rd JUNE, 2017, 2.12PM. Retrieved 15th2018 from <https://www.thesun.co.uk>news>donkey>.
- Amato, P. R., Loomis, L.S., and Booth, A. (1995). Marital Conflict and Offspring Wellbeing During Early Adulthood. *Social Forces*, 73:895- 915.
- American College of Obstetricians & Gynaecologists (2016). Committee Opinion No.653: Concerns regarding Socio Media and Health Issues in Adolescents and Young Adults. *Obstetrics and Gynaecology*, 127(2), 62.
- American Psychological Association (2010). Publication Manual of the American Psychological Association (6thed). Washington, DC: Author.
- Andrews, M. (2000). Avoiding and surviving infidelity. In *Threshold*, vol.64. New York: CSME Publishers.

- ANN & Adventist. News (2021). General Conference using AL and Innovative Technology in the Adventist Church, Adopting to the modern mission field with AI Technology: Silver Spring, Maryland, United States/ Nicole Dominguez, oct.5, 2021.
- Arab News (2017). *Majority of Youth Ready to Marry Divorcees, Widows and Spinsters*. Saudi Research & Publishing Company, Friday 5th Feb, 2016. Retrieved from [www. Arabnews.com/Saudi- Arabia](http://www.Arabnews.com/Saudi-Arabia), 29/9/17.
- Arowujolu, A.O., Ilesanmi, A.O., Roberts, O. A. & Okunola, M. A. (2002). “Sexually Contraceptive choice and Aids awareness among Nigeria undergraduate. *African Journal of Reproductive Health* 6: 60-70.
- Ashby, S.L., Arcari, C. M., & Edmonson, M.B. (2006). Television Viewing and Risk of Sexual Initiation by Young Adolescents. *Arch Pediatr Adolesc Med*. 2006; 160(4): 375-380 doi.10./1001/archpedi.160.4.375.
- Assist International Organisation (2018). *Orphaned and Vulnerable Children*. Retrieved from <https://www.assistinternational.org/orphan>, 14/6/19.
- Astone, N.M., & Maclnahan, S.S. (1991). Family Structure, Parental Practices and High School Completion. *American Sociological Review*, V56 n3 p309-20 JAN 1991.
- Augustyn, A. (2021). *Encyclopaedia Britannica Inc*. Revised and Updated Feb. 2021. Retrieved from www.britannic.com>[technology](http://www.britannic.com/technology)>[tech](http://www.britannic.com/technology/tech) April 4th 2021.
- Ayalew, A., Abreha, K., Shumey, A., Berhane, K., (2015) Development Magnitude and Predictors of early Sexual Debut among High School and Preparatory School Students in Northern Ethiopia: A School-Based cross –Sectional Study. *J Health Educ. Res.*2015:3(3); 1-8.
- Aziken, M. E., Okonta, P. I. & Ande, A. B. (2003). “Knowledge and Perceptions of Emergency Contraception among Female Nigerian Undergraduate.” *International Family Planning Perspectives* 29 (2): 84-87.
- Babbie, E. (1992). *The Practice of Social Research (6thed.)* Chapte11. California: Wadsworth.
- Bankole, A., Oye-Adeniran, B., Singh, S., I. F., Adewole, I.F., Wulf, D., &Hussain, R. (2006). *Unwanted Pregnancy and Induced Abortion in Nigeria: Causes and Consequences*. Guttmacher Institute.
- Barter, R. L., De Riemer C., Landini A. (1994). A Content Analysis of Music Video. *Journal Broadcast Electronic Media* 29: 333-340.
- Barth, F.D. (2015). Social Media and Adolescent development: Hazards, Pitfalls and opportunities for growth. *Clinical Social Work Journal*, 43(2), 201-208.
- Baruch, Y.,& Holton, B. C. (2008). Survey Response Rate Levels and Trends in

- Organizational Research. *Human Relations*, 61, 8, pp1339-1160.
- Bass, P. F. (2016). Paediatricians' primer on sexting: Understanding what Adolescents experience Online with Sexting and Digital Technology can help Paediatricians counsel Teenagers about the Dangers of this practice. *Contemporary paediatrics*, (33(8), 28-33.
- Baya S.M.(2017). Does The Mass Media Influence Adolescents' Sexual Activity in Kenya? Retrieved from <https://www.kemri.org>articles> view.
- Begg, A. (1997). *Lasting Love: How to Avoid Marital Failure*. Texas: Wordbook Publishers.
- Behulu, G. K., Antench, K.T., & Aynalem, G. L. (2017). *Premarital Sexual Intercourse and Associated Factors among Adolescent Students in Debre-Marks Town Secondary and Preparatory Schools, North West Ethiopia*. Retrieved from <https://eta.aau.edu.et/handle/123456789/8550>.
- Benoni, T.R. (1983). *Philosophy and Traditional Religion of the Bakiya, in South West Uganda*. Nairobi: Kenya Literature Bureau.
- Bentham, J. (2009). *An introduction to the principles of Morals and legislation (Reprint)*Dover Publications Inc. ISBN 978 0486454528 Brandit RichardB1978Theory of good and the right. Retrieved from cmcv.us> an introduction to the principle.
- _____, J. (1781). *An Introduction to the Principles of Morals and Legislation*. Oxford: Clarendon Press.
- Berger, G. D., & Wenger, G. M., (1973). The Ideology of Virginity- *Journal of Marriage and Family/ Vol. 35, N0, 4.*-(Nov, Publisher: National Council of Family Relations-Doi: 10.jstor.org/stable/350880.
- Berihun, H. (2014). *Assessment of the Prevalence of Premarital Sex and Unprotected Sexual Practices among Secondary School Adolescent Students in Sebeta Town, Oromia Region State, Ethiopia*. Addis Ababa: Addis Ababa University.
- Betzig, L. (1989). *Causes of Conjugal Dissolution; A Cross-cultural Study in Current Anthropology*, 30: 654- 676.
- Blow, A.J. & Hartnet, K. (2005). Infidelity in Committed Relationships; Substantive Review. *Journal of Marital and Family Therapy*, 31(2): 217-233.
- Blum, R.W., & Mmari, K. N. (2005). *Risk and Protective Factors Affecting Adolescent Reproductive Health in Developing Countries*. Geneva: World Health Organization.
- Bobkowski, PS., Shafer, A., & Ortiz, R. P. (2016).Sexual Intensity of Adolescents' online self-presentations: Joint contribution of identity, Media Consumption and extraversion. *Computers in Human Behaviour*, 58, 64-64.
- Borden's, K. S. & Abbot, B.B. (2006). *Research Design and Methods*. New Delhi:

Tate McGraw Hill.

- Boundless.Com (2016). Motoring and Leisure Services. *Boundless Digital Magazine*. Retrieved from <http://www.boundless.co.uk/save-more.1/11/16>.
- Boyar, R., Levine, D., Zensius, N. (2011). Youth Sexuality and Reproductive Health in the Digital Age. Oakland, CA: ISISI, Inc.
- Brette, S. J. D. (2020). *Legal Separation VC. Divorce*. (Update Sep 4th 2020). Retrieved from [www.legal/300m.com/article/legal on 24/4/2021](http://www.legal/300m.com/article/legal%20on%2024/4/2021).
- Brown, JD.& Bobkowski, PS.(2011). Old and New Media: Patterns of use and effects on adolescent' health and well-being. *Journal of Research on Adolescence*, 21(1), 95-113.
- Brown, JD. (2002). Mass Media Influences on Sexuality. *J Sex Res*; 39(1), 42-45.
- _____, R. (2009). *Surviving the Loss of a Loved One: Living through Grief* (Reprint). England: Autumn House.
- _____, S. D. (1996). Methodology and qualitative Research. *Qualitative Health Research-Sage Journals- Sage- publications*, 6(4), 561-567.
- Bruinsma, R. (2019). Is Cohabitation always wrong? *Weekly Blog*; Retrieved from [http://www.adventistbiblicallresearch.org/document/cohabitation and SDA.htm](http://reinderbrunsmacom...information%20available%20in%20http://www.adventistbiblicallresearch.org/document/cohabitation%20and%20SDA.htm).
- Bryman, A. (2008). *Sage Benchmarks in Social Science Research Methods, vols i, ii, iii, and iv*. New Delhi: Sage Publication.
- Buss, D. M. (1992). Sex Differences in Jealousy – Evolution; *Physiology and Psychology, Psychological Sciences, July*, 3(4), 251-255.
- Bujo, B. (2009). *Plea for Change of Models for Marriage*. Nairobi: Paulines Publication Africa.
- Cano, A. & O'Leary, K. D. (2000). Infidelity and Separation Precipitate Major Depressive Episode and Symptoms of Non-specific Depression and Anxiety. *Journal of Consulting and Clinical Psychology*, 68: 774-781.
- Case, A. C. (2013). *Family Structure and Children are Educational outcome*: Retrieved from <http://www.prb.org/cpipc> on 10th Jan, 2013.
- CCC (2015). Catechism of the Catholic Church with Modifications from the edition Typical 2nded. Garden City, N.Y: Doubleday. ISBN 0-385-50819-0. Retrieved 21/5/2015.
- _____(1992).Catechism available Online at www.Vatican.va/archive/EnG0015/-INDEX.HTM 2337, accessed September, 24th 2016.

- Central Statistics Agency Addis Ababa Ethiopia, ICF TDP(2016). *Ethiopia Demographic and Health Survey Key Indicators*. Rockville: Maryland U.
- Chalya, D. (2012). Rise in Infidelity amongst Married Women. *Leadership Newspaper*; Posted Sat, 25/08/2012. Leadership.Ng/ngu/articles/33381/2012.
- Cha, S.S., & Seo, B. K. (2018). Smartphone use and Smartphone addiction in middle School Students in South Korea: Prevalence, Social Networking Service and Game use. *Health Psychology Open*. 2055102918755046. <https://doi.org/10.1177>.
- Chandran, E. (2004). *Research Methods: Qualitative Approach with Illustrations from Christian Ministries*. Nairobi: Daystar University.
- Chege, L. (2009). Concept of HIV & Aids in Kenya, Taking the lead in VCT. *KISE Disability Friendly VCT Centre (DFVCT); TSC HIV& Aids Magazine*, 6th ed. May, 2009.
- Cherono, S. (2014). *Homabay top in new HIV Cases; Five Counties the Worst Hit by the Virus*. Scheron @ nationmedia.com. Wed. Aug, 20th Nairobi: Nation Group. 10.
- Christiano K.C., Swatos, WH. Kivisto P. (2002). *Sociology of Religion; Contemporary Development*. CA: Altamira: Walnut Creek.
- Christopher, F. S. & Specher (2000). Sexuality in Marriage, Dating and Other Relationships: decade review. *Journal of Marriage and the Family*, 62: 999-1017.
- Chumba, N. (2018). *Drama as Mother, Daughter fight over a boyfriend*. Retrieved From [https:// "Hivi sasa" Online program. com /posts/834](https://www.hivisasa.com/posts/834), on 21st March, 19.
- Claudio, & Consuegra, P. (2019). Family Season. *Adult Sabbath School Bible Study Guide*, April/May/June- General Conf. SDA. Kendu Bay: African Herald Publishing Home.
- Clarke, A. (1810-1826). *Clark's commentary on Exodus 20:14; Thou shall not commit adultery – as defined by our Laws of Two*. www.godvine.com/bibl.
- Coblentz, J. (1992). *God's Will for Love in Marriage; Cultivating Marital Intimacy*. Virginia, Inc., Harrisonburg: Christian light publications.
- _____. J.(2007). What the Bible says about Marriage Divorce & Remarriage (4th Printing). Harrisonburg: Christian Light Publications, Inc.
- Collins, G. (1980). *Christian Counselling: A Comprehensive Guide*. Texas: Word Books Publisher.
- _____, R.L., Martino, S. C., ShawRand, R. (2011). *Influence of New Media on Adolescent Sexuality Health: Evidence and Opportunities* (Working Paper).

Report is available on the Internet at: [http://asp.hhs.gov/hsp/11/Adolescent Sexual/Activity/new medialitRer/](http://asp.hhs.gov/hsp/11/AdolescentSexual/Activity/new%20medialitRer/).

- _____, Strasburger, V. C., Brown, J. Donnerstein, E., Lenhart, A., & Ward, L.M.(2017). Sexual Media and Childhood well-being and Health. *Pediatrics*,140S162-S166.doi:10.1542/peds.2016-1758X
- _____,W. (2021). *Cobuild Advanced English Dictionary*. California: HarperCollins Publishers.
- Cooper, D. R., & Schindler, P. S. (2001). *Business Research Methods* (7 ed.). Boston, Mass: Irwin/ McGraw-Hill.
- Craig, B. (2014). *Searching for Intimacy in Marriage*. New York: Norton.
- Creswell, J. W. (2013). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*. California: Sage Publication, Inc.
- _____(1994).*Research Design; Qualities and Quantitative Approaches*. Thousand oaks, CA: Sage Publication.
- Creswell, J. W. and Clark, V.L.P. (2011).*Designing and Conducting Mixed Research* (2ndedition). Thousand Oaks, New Delhi: CA. Sage.
- Cythia, P. (2017).Indecent dressing among Youths in Nigeria. *The Pioneer Paper* 2019, Akwa Ibom State: Nigeria.
- Daba, B. (2016). *Assessment of Premarital Sexual Practices and Factors Related among Ambo High School Students*. Retrieved on 16/6 /2019 from <http://etd.aau.edu.et/handle/123456789/8550>, Econ. Affairs.
- Dabrowski, R. (2010). *The Seventh –Day Adventist Church; Statements, Guideline And other Documents by General Conference*. Old Colombia: Review and Herald Publishing Association.
- Daily Nation (2013). *Woman to Die for Husband’s Killing*. Tuesday, 6th Oct, Nairobi: Nation Group. 6.
- Daily Nation (2014). New HIV Infections; Alarm HealthBosses.www.nation.co.ke. Friday 29thJuly. Nairobi: Nation Group. No 18042.
- Daily Nation (2015).[www.Nation.co.ke/news/ girl-kills-self-Home/news](http://www.Nation.co.ke/news/girl-kills-self-Home/news). Monday 28th Sep, Nairobi: Nation Group.
- Dicaino, M. (1998).*The Encyclopaedia of Marriage, Divorce and the Family*: New York: Facts on Files Oxford.
- De Munck, VC. (2001). “Chastity” *Encyclopaedia of Sex and Gender; culture Society History*. Retrieved from Encyclopedia.com: 23/19/202 -transcripts-and-maps/chastity

- DN2 (2015). Relationships. Are Family Morals Shifting, or is just a Decay of Our on-held Values? *Daily Nations*. Nairobi: Nation Group. Monday Oct, 12. Col 4.
- DN (2019). Delocalization of Head Teachers affecting School Boards, Stability, Monday April 15, 2019, *Daily Nation*. Retrieved from <http://www.nation.co.ke>>.....letters.
- Doh, Y.Y., Rhim, J., & Lee, S. (2016). A Conceptual Framework of Online- offline integrated Intervention Program for adolescents' Healthy Smartphone use. *Addicta-The Turkish Journal on Addictions*, 3(3), 319—338.
- Domm, S.J. (August, 2018). Adventist World; Why Christians Shouldn't leave Facebook. Adventism's historic "Journal of Faith" presented in Modern Form, US9; (800)545-2449.
- D'Onofrio, BM. (2011). *Consequences of Separation /Divorce for Children*. *Encyclopaedia on Early childhood Development [online]* <https://www.com/dovorce-and-separation/according-experts/consequences-separations-ivore-children>. Accessed April 18th, 2021.
- Doskow, E. (2021). *Divorce net*. What does it mean to be separated? Learn the difference between trial, permanent and legal separation— Nolo' Essential guide to Divorce-www.divorce.net.com.
- Dudoviskiy (2022). *The Ultimate Guide to Writing s Dissertation in Business Studies: A step-by-step- Assistance* (6th ed)- January 2022.
- Dworkior, S.L. (2012). Sample Size Policy for Qualitative Studies using In-depth Interviews. *Arch Sex Behave* 41, 1319-1320 (Sep 2012). <https://doi.org/10.1007/=10508-012-0016-6>
- Eaton, D.K., Kann, L., Kinchen, S., Shanklin, S. Ross, J. Hawkins, J., Harris, WA Lowry, R, McManus, T. (2010). Youth Risk Behaviour Surveillance United States, 2009. *MMWR Surveillance Summaries*, 2010, 59: 1-142.
- ELCA (1991). *Human Sexuality and the Christian Faith: A study for the Church's Reflection and Deliberation* (Episcopal Edition) Copyright @ 1991. Retrieved 16th Jun, 2016.
- Engel, G.L. (1977). *The Bio psychosocial Model of Health and illness*. Columbia Publications- Willey.
- Essays (2017). Marriage in Traditional Society. UK Essays Published Monday 10th July, Retrieved from <https://www.ukessays.com/essays>, Wed 2/1/2019, 10 pm.
- Evans, R. (2012). 'Sibling Caring capes', Time-Space Practices of Caring within Youth- headed households in Tanzania & Uganda; *Geoforum*, doi:10/1016/j.geoforum. 2012. 02.004.
- Ewig, E. (1984). *Every Dress 1650-1900*, London: Bets ford.

- ETR (2016). *Skills for Education; Sharing values about Sexuality*. recapp.etr.org/recap/inder.cfm?.....95. Retrieved Wednesday 15/6/2016, 20.50pm. Fals-
- Fact Sheet (2014). *Global Update on Health Sector Response to HIV*. Geneva. Retrieved from <https://www.avert.org>>> sub-sahara Africa on 16/6/19.
- Fatusi, A.O., & Blum R.B. (2009). *Adolescent Health in International Contexts; The Challenge of Sexual and Reproductive Health in Sub-Saharan Africa*. *AdolescMed State Art Rev*. 20: 874-886.
- Fekadu, Z.(2001). Casual Sex debuts among Female Adolescents in Addis Ababa, Ethiopia. *Ethiop J Health Dev*. 2001: 15: 109-16.
- Feldman, F. (2004). *Pleasure and Good Life concerning the Nature Varieties and Plausibility of Hedonism*. New York: Oxford University Press.
- Ferguson, A. G. (1989). Schoolgirl Pregnancy in Kenya: The Continuing Saga, *Journal of Obstetrics and Gynaecology of Eastern and Central Africa* 8(1):35-37.
- Fishburn, J. (1991). *Confronting the idolatry of Family; A new Vision for Household of God*. Nashville: Abingdon Press.
- Fisher, A., Laing, J., & Stoeckel, J. (1983). *Hand Book for Family Planning Operational Research Design*. New York, NY: Population Council.
- _____, DA., Hill, DL., Gruber, JW., & Gruber, EL. (2004). Sex on American Television; an Analysis a cross Program genres and network types. *J Broadcast Election Media*. 48 (4), 529-553.
- Fleming, MJ., Greentree, S., Cocotti- Muller, D., Elias, KA., & Momson, S. (2006). Safety in Cyber Space: Adolescents' Safety and exposure Online *Youth Soc*, 2006: 38(2):135-154.
- Flewelling, R. L., & Bauman, K. E. (1990). Family Structure as a Predictor of initial Substance use and Sexual Intercourse in early Adolescence. *Journal of Marriage & Family*, V52 n/P171-81 Feb, 1990.
- Florence, A. (2012). Fighting HIV Online. *Parents*, 317, 18- 31.
- Fowler, F. J.(2009). *Survey Research Methods*(4thed). California: Sage Publications Inc.
- FPSC (2009). Comments of Family policy social Centre. Copyright 2016 Info.com. www.fpsc.org.uk/family-values/. Nov 9, 2009. Retrieved Monday 4th July, 2016.
- Frado, M. (2016). *Chastity as a Virtue*. Chastity is not a Teeth –gritting ability to Avoid Violating the Sexual Rules but a Habit of Reverence for Oneself and Others that enable us to use our Sexual Powers Intelligently in the Pursuit of

Human Flourishing and Happiness. Retrieved from
<https://www.baylov.edu/document> Sunday 6/1/19, 11 am.

- Fraenkel, R. J., & Warren, E. N. (2000). *How to Design and Evaluate Research in Education* (4th ed.). San Francisco McGraw-Hill: Scientific Research Publishing.
- Fustos, J. (2010). Employee Characteristics for IT workers in a transition Job Market. *International Journal of Intercultural Information Management*, 2(1), 68-78, 2010.
- Galeniece, A. (2004). A concept of Sexual Immorality and its Consequences in the Bible. *Journal of the Adventist Theological Society*, 15/2 (Autumn 2004):128-141. Article copyright 2004.
- Gall, M., Borg & Gall, J. (1996). *Educational Research*, (6thed.). Chapter 9. New York: Longman.
- Ganju, D., Shireen, J., Vijaya, N., Santhya, K. G., Finger, W., et al. (2004). *Sexual Coercion: Young Men`s experiences as Victims a Perpetrators*. Wwww.popcouncil.org.
- Gathura, G. (2013). HIV Infection; that Brothel is Safer than You Marital Bed. *The Standard*, 3rd July, Nairobi: The Standard Group, 2-3.
- _____ (2018). High HIV In Nyanza Exaggerated, Study Shows. *Standard Digital*, 7th March, 2018. Retrieved from Standardmedia.co.ke/std digital On 18/6.2019.
- Gay, J. (2002). “*Concerning the Fundamental Principle of Virtue or Morality.*” Moral Philosophy from Montaigne to Kant. Schneewind: Cambridge University Press.
- GC, SDA (2019). *Biblical Principles and Teachings Relating to Abortion*; Statement Voted by the General Conference of Seventh-day Adventist Executive Committee at the Annual Council Session, 16th Oct, 2019 in Silver Spring: Maryland.
- _____ (2022). Advent Family Ministries; *The Divine Ideal of Sexuality and Marriage*. 12501, MD20904-6606 USA 301-680-6000- Retrived on 10th July, 2022. Pik Silver Spring: Old Columbia.
- Gentlem, J. (2008). Lawyer Short dead in an Alleged Love Triangle with Police Man`s Wife. *The Nation*. Feb. 1st, 2008. Nation: Nation Group Media.
- Getu, D., & Tegbar, Y. (2006). Lecture notes for Health Science: Research Methodology. Godar: University of Godar.
- Gichaga, S. N., Kerre, R.M., Mwaura, P. N., Mambo, J. M & Kioko, J. M. (2006) . *Christian Religious Education*(2nded). Nairobi: Kenya Literature Bureau.
- _____, S. N., Kerre, R.M. (2010). *Christian Religious Education* (Reprint). Nairobi:

Kenya Literature Bureau.

- Ginsberg, P. E., Wanjiru, P. K., & Kimamo C. (2014). *Psychological: The Changing Concept of Adolescence in Kenya*. Nairobi: Department of Psychology, University of Nairobi.
- Gitaari, S. (2005). *Resolving Conflicts in Marriage*. Nairobi: Uzima Press.
- Goldstein, R.C (2017). *Adult Sabbath School Bible Study Gide (Trs. ed), Restoring the Fallen; Christian Response when fellow Believer Falls into some Sinful Behaviour*. Old Columbia Pike: General Conference.
- Goodman, A. & Graves, E. (2010). *Cohabitation, Marriage and Child outcomes*. London: Institute for Fiscal Studies.
- Goring, A. A. (2007). "Adventist use of You Tube, Internet Vedeos to Share Messages" *Adventist World, Church Works, World Report*, 1st Sept, 2007. Archived from the original on April 27, 2011. Retrieved 12th March, 2011. Review & Herald Publishing Association.
- Green, BS. Stanley, C. & Siemicki, M. (1993). *Sex Content on soaps and Prime-time Television series most viewed by Adolescents*. Fn: Greenberg, B.S., Brown, J.D., Buerkel-Rothfuss NL, eds *Media Sex and the Adolescents*: Hampton Press; 29-44.
- Groome, T. (2017). "To win again, Democrats must stop being the Abortion Party." *The New York Times*, March, 2017. Retrieved on 27 June, 2019 from <https://www.nytimes.com>2017/03/27>.
- Gruber, E. & Grube, J. W. (2000). Adolescent, Sexuality and the Media; A review of Current Knowledge and Implications. *Journal List> West- Med>v.172(3): 2000 Mar>Pmc 1070813*.
- Guttmacher Institute (2010). *U.S Teenage Pregnancies, Births, & Abortions: National & State trends by Race and Ethnicity*. New York: Guttmacher Institute.
- Habibi, D. (2001). "Chapter 3, Mills Moral Philosophy" *John Stuart Mill and Ethical of Human Growth*. Dordrecht: Springer Netherlands.
- Hardin, A. P. & Hackell, J.M. (2017). Age Limit of Paediatrics. *Paediatrics*, 140(3), e20172151. Retrieved from American Academy of paediatrics Website: <htt://paediatrics.aappublications.org/content/early/2017/08/17/peds. 2017-2151>.
- Harper, C.C., & Mclanahan, S.S. (2004). Father Absence & Youth Incarceration. *Journal of Research on Adolescence*, 14(3), 369-397. Copyright @ 2004, Society of Research on Adolescent.
- Harris, Louis and Associates (1988). Inc. *Sexual Material on American Network Television during the 1987-88 seasons*. New York: (NY). Planned Parenthood Federation of America.

- Harris, C. R. (2000). Psycho physiological Responses to Imagined Infidelity; The Specific Innate Modular view of Jealousy Reconsidered. *Journal of Personality and Social Psychology*, 78 (6) 1082-1091.
- Harsanyi, J. C.(1982). “*Morality and the Theory of Rational Behaviour*,” in Sen, Amartya, Williams, Benard, *Utilitarianism and Beyond*. Cambridge: Cambridge University Press.
- Harwood, L. (2018). *What is the Psychology behind the Females who always Show their Body on Social Media*. Retrieved from [http://www.quora.com/ what istheps](http://www.quora.com/what-istheps), Monday 21st Jan, 2019, 1 pm.
- Haye, T. B. (1998). *The Act of Marriage, the Beauty of Sexual Love*. Grand Rapids, Michigan: Zondervan.
- Hayner, C., Thacker, J. (2019). What does the Bible Teach us about Technology? *Weekly /Tech* July 29, 2019.
- Henslin, J. (2008). *Sociology: A down to-earth Approach* (9thed). Boston: Pearson International.
- Houten, H. V. (2005). *National Aids and STI Control Programme, Ministry of Health Kenya, Aids in Kenya*, (7thed). Nairobi: NASCOP.
- Hume, D. (2002). “An Enquiry Concerning the Principle of Morals” in Schneewind, J.B. *Moral Philosophy from Montaigne to Kant*. Cambridge University Press.
- Humphrey, C. (2014). The Beauty of Chastity today. *Homiletic and Pastoral Review*, August, 25th 2014. Retrieved from <https://www.hprweb.com/2014/08/the...7/5/19>.
- Hussain, R. (2012). *Abortion and unintended Pregnancy in Kenya*. Edited by Institute AG, Vol. I Brief, No.2. New York: Guttmacher Institute.
- Hutchenson, F. (2002). “An Inquiry into the Original of our Ideas of Beauty and Virtue” In Schneewin J. B. *Moral Philosophy from Montaigne to Kant*. Cambridge University Press.
- IEREK (2021). The Importance of Computers in communication Technology (Last updated August 16, 2021). Retrieved from <https://www.ierek.com/news/index.php/2017/08/30/technology>
- International- Agency Task Team to Address HIV in Humanitarian Emergencies (March 2010). *Assessment of HIV in Internally Displaced Situations- Inter-Agency Standing Committee Guidelines for Addressing HIV in Human Settings*. Geneva: IASC.
- Irin N.(2008). Southern Africa: *Understanding Infidelity*, Irinnews.Org/Film Humanitarian News & analysis, June 5th 2008.
- Isiugo-Abanihe, U.C. (2003). Male Role and Responsibility in Fertility and

- Reproductive Health in Nigeria. Lagos: Ababa Press Ltd.
- Jackson, R. (2004). Focus on the Family. Parenting; Teaching Children Healthy Sexuality.
- Jakobsen, J.R.(2000). *God Forbid; Religion AND Sex in America*. Oxford: Oxford University Press.
- Jejeebboy, S.J., & Bott, S. (2003). Non-consensual Sexual Experience of People; A review of the Evidence from Developing Countries. *Population Council working Paper No16*.
- Joint, United Nations Programme on HIV/ Aids Fact Sheet (2015). *World Aids Day, 2015*. Retrieved from <https://www.avert.org>sub-sahan-africa> on16/6/19.
- Juma, C. (2003). The Global Sustainability Challenge from agreement to action. Article in *International Journal of Global Environmental Issues* 2(1-2). Feb. 2002 with 20 reads – Dol: 10. 1504 Ijgenvi-2002. 000985.
- Juma, M., Askew, I., Alaii, J., & Bartholomew, kl. (2014).*Cultural Practices and Sexual Risk behaviour among Adolescent Orphans and Non- Orphans; A qualitative Study on perceptions a community in Western Kenya*, BMC Public Health.14: 84.
- Kachur, R., Mesnick, J., Liddon, N., Kapsimalis, C., Habel, M., *et al* (2013). *Adolescents, Technology and reducing Risk of HIV/, STDs and Pregnancy*. Retrieved from Center for Disease Control and Prevention Website: <https://www.cdc.gov/sdt/life-stages-populations/adolescents-white-paper>. Pdf.
- Kaigai, N. (2012). “Female Speak, Mistress of the Game; Women, being Secretive Creatures That They Are, beating their Men when it comes to Infidelity” *The Daily Nation*, Nation Group, 19th May, 9
- Kaiser Family Foundation/ Children (1999).*Talking with Kids about Tough Issues: A National Survey of Parents and Kids*. Menlo Park (CA): Kaiser Family Foundation.
- KAIS (2007). *National Aids and STIs Control Programme; Kenya Aids Indicator Survey, Final Report*. Nairobi: Kenya. Ministry of Health: 2009.
- Karanja, A. (2010). Tragic Incident; A Kenyan Immigrant, Snapped and took the Lives of Wife and two Children. *Daily Nation*: 18thOct, Dallas, USA: Nation Group, 8.
- Kasenene, P. (1998). *Religious Ethics in Africa*. Foundation Publishers.
- Keino, W. K. (2010). An Investigation of the Church Ministry Treatment of Unmarried Mothers among the Kipsigis Community in Kericho District, Kenya, A case Study of Cheptenye area Africa Gospel Church. Nairobi: Nazarene University Unpublished Thesis’

- Kelly, E. L., & Conley, J. J. (1987). Personality and compatibility: A Perspective Analysis on Marital Stability and Marital Satisfaction. *Journal of Personality and Social Psychology*, 52, 27-40.
- Kelly, G. (2002). *Chastity: A Guide for Teens and Young Adults*. Harrison, NY: Roman Catholic Books. "Lifeway Student Ministry(True Love waits)." Available from <http://www.lifeway.com/tlw/>.
- Kemei, K. (2013). Couple Stuck Together after a night of Romance. *The Standard*, 31st May, Nairobi: Standard Group, 22.
- Kendall, L. (2008). The Conduct of Qualitative Interview: Research Questions, Methodological Issues and Researching Online In J. Coiro, M. Knobel, C: Lankshear and D. Leu (Eds). *Handbook of Research on new Literacies* (pp. 133- 149). New York: Lawrence Erlbaum Association.
- Khamasi, J. W., and Maina, C. S.N. (Eds)(2005).*Sexuality; An Africa Perspective; The Politics of Self and Cultural Beliefs*. Eldoret: Moi University Press.
- Kimani, M. (2012).Relations. "Real Marriages; Have real Issues", *Parents Issue* No.309, April, p46.
- Kinsey, A. S., Pomeroy, W. B., and Martin, C. E. (1948). *Sexual Behaviour in the Human Male*. Philadelphia: W. B. Saunders.
- Kiplagat, S. & Oruko, I. (2019). Senior Judges facing JSC Panel want Sex among Teenagers Decriminalised; It Touches on Challenges of Maturing, Morality, Autonomy and the Protection of Children. *The Nation*, June 30th 2019, 24, No19720. Nairobi: Nation Media.
- Kipruto, T.(2013). Woman and lover gang up to beat husband. *The Standard*, 12th August: Nairobi: The standard Group, 16.
- Kisembo, B., Magesa L., & Shorter A.(2010). *Africa Christian Marriage*. Nairobi: Pauline's Publication Africa.
- KNBS and ICFMacro (2010). *Kenya Demographic and Health Survey 2008-9*,Calverton: Maryland.'
- Kolodney, R. (1984). *How to Survive Your Adolescent's Adolescence*. Boston: Little Brown.
- Kombo, J. D., & Delno, L. A.T. (2006). Proposal and Thesis Writing, An Introduction. Nairobi: Paulines Publication Africa
- Komu, N. (2015). Alarm as 11 Killed in Domestic Violence. *The Daily Nation*, 11th November: Nairobi: The Nation Group, 20. No.18475.
- Kostelny, K., Wessells, M., & Ondoro, K. (2014). *Community Based Protection Mechanism in Ksii/Nyamira Area; A rapid Ethnographic in two rural areas*

in Kenya. London: Interagency learning initiative on Community Based Mechanism and Child Protection.

Kothari, C. R. (2004). *Research Methodology; Methods and Technique*. New Delhi: New Age International (p) Ltd.

_____. (2008). *Research Methodology, Methods and Techniques* (2nd revised ed). New Delhi: New Age International Publishers.

Krejcie, R. V., & Morgan, D.W. (1970). Determining Sample Size for Research activities; *Educational and Psychological Measurement*, 30(3), 607-610. Jan,1970.

Kristian, D., Mansson, S. A. & Michael, W. R. (2012). Technological Advancement & Internet Sexuality: Does Private access to Internet Influence Online Sexual Behavior? *Family Medicine and Community Health*. 2012 Aug; 15(8):386-390. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4559161/>.

Kyalo, P. (2012). A Reflection on the African traditional values of marriage and Sexuality. *International Journal of Academic Research in Progressive Education and Development*, 1 (2):211- 219.

Lansdale, P., Cherin, A., & Keirman, K. J. (1995). Parental Divorce on Childhood and Demographic Outcomes in Young Adulthood. *Demography*, 32, 299-318.

Lassiter, J. E. (2016). *African Culture and personality: Bad Social Science, Effective Social Activism, or a call to Reinvent Ethnology*. Retrieved March, 2011 from www.africaunchained.com. Blogspot.com/2016.

Laumann, E. O., Gagnon, Michael T., R. & Michaels, S. (1994). *The Social Organisation of Sexuality*. Chicago: University of Chicago Press.

Lee, V.C., Murithi, P., Nanduru, U.G., Kim, A. A., Schmitze, M. E., Odek, J. & Mokaya, R. (2014). Orphans and Vulnerable Children in Kenya: Results from a Nationally Representative Population- Based Survey. In *Acquired Immune Deficiency Syndrome*. 2014 May 1, 66 (suppl 1): 589-597, available in PMC 2016 March 17.

Leeker, O. & Carlozzi, A. (2012). Effects of Sex, Sexual Orientation, Infidelity Expectations, and Love on distress related to Emotional and Sexual Infidelity. *Journal of Marital and Family Therapy*.

Lema V.M., & Hassan, M. A. (1994). Knowledge of Sexuality Transmitted Disease HIV Infection and Aids among Active Adolescents in Nairobi, *Kenya and its Relationship and sexual behaviour a Contraception East Africa Medical Journal*71:122-128.

Lenhart, A. (2015). *Teens, Social Media & Technology Overview*. Retrieved from Pew Research Centre Website:<http://www.pewinternet.org/2015/04/09/teens-social-media-technology-2015/>

- Liv, C. (2000). A Theory of Marital Sexual life. *Journal of Marriage and Family*, 62(2), 362-374.
- London, MK. & Blackwell, W. (2009). *Promoting Health in Children and Young People (The Role of the Nurse)*. Retrieved on 21st June, 2019 from <https://www.ncbi.nlm.nih.gov>articles>.
- Lusterman, D. D. (2005). Helping Children and Adults cope with Parental Infidelity. *Journal of Clinical Psychology: In Session*, 61 (11), 1439-1451.
- Lyndal, R. (1989). *The Holy Household: Women and Morals in Reformation*. Augsburg: Oxford.
- Macculloch, D. (2003). *The Reformation*. New York: Viking Press.
- Maclanaham, S., & Sandefur, G. (1994). *Growing up with a single Parent: What Hurts, What Helps*. Cambridge, Ma: Harvard University Press.
- MAGCSDA (2005). *Seventh-day Adventists Believe.....A Biblical Exposition of Fundamental Doctrine*(2nded). Old Colombia Pike: Pacific Press Publishing Association.
- Maina- Vorley, K. (2020). COVID-19: Lockdown Linked to high number of Unintended Teen Pregnancies in Kenya, 25 June. Retrieved from Plan-international.org/news/2020, 18/8/2020.
- Malamuth, N. M, and Impett E. (2001). *Research on Sex in the Media*; what we know about Effects on Children and Adolescents? In: Singer DG, Singer Jn editors. *Handbook of Children and the Media*. Thousand Oaks, CA: Sage Publications, pp. 269-287.
- Malkin, C. M. & Lambi, M. E. (1994). Child Maltreatment: A test of Socio biological Theory. *Journal of Comparative Family Studies*, 25(1), 121-133.
- Manning, M. (2017). *More Women over 60 than ever Living alone and loving it*. Health and Fitness, Mind-set. Retrieved 3/10/17 21:38pm from Sixtyandme.com/more-women-over-60.....
- Markman, w., Stanley, SM. & Blumberg, SL (2010). *Fighting for your Marriage; A deluxe revised ed. of the Classic best –seller for enhancing Marriage and Preventing Divorce*. San Francisco, CA: Jossey Bass.
- Mason, M.(2010). Sample Size and Saturation in PhD Studies in using Qualitative interviews. Forum: *Qualitative Social Research*, 11(3) [Article No.8]. Retrieved from <file:///c:/Documents%20and%20settings/owner/my%20Documents/pat/NCU/Dissertation%20proposal/Mason%20/saturation%20article.htm>.
- Mauldon, J. (1990). Effects of Marital Disruption on Children Health. *Article in Demography University of California, Berkeley*27930; 431-46. September, 1990 with 49 Reads 1; 10.2307/2061377.
- Mberu, U.B. (2008). *Protection before the Harm: The Case of Condom use at the*

- Onset of Premarital Sexual Relationship among Youths in Nigeria. *African Population Studies. Etude de la Population Africaine*, Vol1.23, No1, 2008, pp.51-83.
- Mbiti, J. (2002). *Africa Religions and Philosophy*, Nairobi: East African Education Publishers.
- _____(2015). *Africans and Philosophy*. Nairobi: East African Educational Publishers.
- Mbuvi, M. (2016). Wife and *Mpango Wa kando* get stuck while having Illicit Sex in Kisii. *The Nation* Sunday 18th Nov., 2016. Nairobi: Nation Group Media.
- McCaffrey, M. (2004). Chastity is overlooked to often in Modern Society. Home Opinions, Sep.29th2004. Retrieved from [www.tcnjsignal.net>opinions](http://www.tcnjsignal.net/opinions) 8/519, 8.34 pm.
- Meier, C. (1990). *The Greek Discovery of Politics*. London: Harvard University Press.
- Melgosa, J. and Annette, M.D. (2008). *To- Couples- Enjoying a Stable Long Life Relationship*. Madrid, Spain: Editorial Safeliz.
- Memling, H. (2017). *Chastity-New Encyclopaedia*; Modified 7th Feb, 2017, at 16.36- Retrieved from [www.newworldencyclopedia.org>entry](http://www.newworldencyclopedia.org/entry), Tuesday 22/1/2019, 10 am.
- Metts, S. (1994). *Relational Transgressions*. New York: Sage Publication.
- Michael, R. T., & Michael, S. (1994). *The Social Organisation of Sexuality*. Chicago: University of Chicago Press.
- Michael, J.M., Jeremy E.U., & Mark, D.R. (2011).The Rule of Religion in Shaping Sexual Frequency and Satisfaction: Evidence from Married Unmarried Oder Adults. *J. Sex Res* 2011 Mar; 48(2-3) 297-308.
- Mitekaro, M. G., (2019). *Family Bound by Love Part II*, July 6-Dec.28, 2019; Counsels to Seventh-day Adventist Families. Department of Family Ministries Department of Family, Maranatha: Toz Printers & Stationers.
- MOH/ HAPCO(2005).*MOH/HAPCO, AAU, Central Statistical Agency, EPHA HIV/Aids Behavioural Surveillance Survey*. Addis Ababa: Government Publication.
- MOH (2005). *National Guidelines for Provision of Youth- Friendly Services (YFS) in Kenya*. Nairobi: Ministry of Health.
- Montgomery, B., & Duck, S. (1991). *Studying Interpersonal Interaction*. Chapter11. New York: Guilford
- Moraa, M., Ayaga, G., Stanton, D. (2015). *Infidelity among Married Women*; Heinrich: Lambert Academic Publishers.

- Moore, A. M., Biddlecom, A. E., & Zulu, E. M. (2007). Prevalence and meaning of Exchange of Money or Gifts for Sex in Unmarried Adolescent Sexual Relationships in Sub-Saharan Africa. *African Journal of Reproductive Health*, vol. 11, No. 3, pp. 44-61
- Morgan, D.L. (1988). *Focus Groups as a Qualitative Research*. Sage: Continuum.
- Morung (2016). *Bible and Fashion; The Morung Express-Fashions as shown in TV, Pictures, Magazines, Internet*. Retrieved from morungexpress.com>bible-and Fashion, Wednesday, 2/1/2019, 12.10 pm.
- Mosha, R. S. (2000). *The Heartbeat of Indigenous Africa; A study of Chagga Educational system*. New York: Garland Publishing.
- Mudachi, C. (2012) a. Mother and Baby: Pregnancy and Birth, STDs Dangerous in Pregnancy. *Parents*, 312, 60.
- _____, C. (2012) b. Relationships from break up to make up. *Parents*, 312, 54.
- Mugenda, A. G. (2008). *Social Science Research*. Nairobi: Theory and Principles Applied Research and Training Services.
- Mugenda, O., & Mugenda, A. G. (2003). *Research Method; Quantitative and Qualitative Approaches*. Nairobi: Acts Press.
- Muli, W. (2014). The Secret life of Married Men; “My Clients are happily Married. They come to me Purely for Sexual Gratification.” *Daily Nation*. 27th Dec. Nairobi: Nation Media Group, 6-7.
- Mulugeta, Y., & Berhane, Y. (2014). Factors Associated with Premarital Sexual Debut among Unmarried High School Female Students in Bahir Dar Town Ethiopia: Cross-Sectional Study. *Reproduction Health*.2014; 11(11): 40.doi:10.1186/1742-4755-11-40.
- Mumah, J., Briton, J., Karibu, CW., Mukiraa, c., Izugbara, C. (2014). “Kenya Country Profile; a status Check on Unintended Pregnancy” *Step up Evidence Brief*, August 2014. Nairobi: African Population and Health Research Centre.
- Mungai, C. (2017). Soaring Divorce Cases and Politics of Marriage. *Standard Digital*, 27th May, 2017 00.00.00 GMT 0300. Retrieved from <https://www.standardmedia.co.ke>article> Copyright 2019. Nairobi: Standard Group PLC.
- Mwangi, V. (2018). *110 KCPE Candidates give Birth, 31 drop out due to Pregnancy as Men are Warned*, Thursday, 1st Nov. 2018. Retrieved from [http. / soko directory.com/2018//>10-20/11/18](http://soko.directory.com/2018//>10-20/11/18), 22.32 pm.
- Mwololo, M. (2008). “Teenage Pregnancy a cry for Help.” *Daily Nation*. 30th July. Nairobi: Nation Media Group, 7.
- Narramore, M. C. (1968). *Life and Love*. Grand Rapids, Michigan: Zondervan

Publishing House.

NASCOP (2008). *Ministry of Public Health and Sanitation, Kenya. Guidelines for HIV Testing and Counselling*. Nairobi: NASCOP.

National Population Commission (NPC) & ORC/ Macro(2003). *Nigerian Demographic & Health Survey*. Calverton, Maryland: National Population Commission & ORC/Macro.

National Resource Intelligence Council (2002). *The next Wave of HIV/Aids: Nigeria, Ethiopia, Russia, India and China*. Washington, D.C.: National Intelligence Committee.

National Resource Centre Marriage (2015). *Family & Marriage in Kenya today; Pastoral guidelines for a process of Discussion & Action*. In News/ Resource Centre, Website. <http://www.kccb.or.ke> May 16, 2015. Nairobi: Kenya Conference of Catholic (KCCB).

Nassiuma, D.K. (2000). *Survey Sampling: Theory and Methods*. Nairobi: University Press.

Ndayala, E. (2019). Kisii Man Beaten like Stray dog for Marrying his own daughter a year after his Wife dumped him. *News@ Tuko.co.ke (Tuko News)*, Tuesday 15th January, 2019, 11.39 am.

Nelson, T. (2010). *Seventh-day Adventist Church Manual*(18th ed.).Hagerstown: S.G.C of SDA.

_____. (2016).*Seventh-Day Adventist Church Manual* (19th ed.) Revised 2015, Updated 2016. Hagerstown: S.G.C of SDA.

News Blaze (2018). Delocalization News: 3,094 Teachers have been delocalized by TSC. *News Blaze Digital Team*, Dec. 18, 2018. Retrieved from the <https://Newsblaze.co.ke/delocalization-n...>

Ng`eno, P. (2014). Girl assaults Mother for Entertaining boyfriend in her presence. www.Standardmedia.co.ke. Monday 12th May, Nairobi: Standard Group, 7.

Nigeria National Agency for Control of Aids (2014). *Global Aids Response Country Progress Report*, Nigeria (2010). United National General Assembly Special Session (UNGASS) Country Progress Report Nigeria; Available: <<http://data.unaids.org/pub/R/2010/Nigeria-2010-country-progress-report-en.pdf>. Retrieved on 16/6/19.

Nikken, P., & Jansz, J. (2014). Developing Scales to Measure Parental Mediation of young Children' internet use. *Learning Media and Technology*, 39(2), 250- 266.

Nikko, T. (2013).A Woman Smashes Rivals Head with Soda Bottle. *The Standard*, 17th June. Nairobi: The Standard Group, 16.

- Noroozi, M., Fariba, T., Khoei, E. SM., Tavakoli-, M., & Gholami, A. (2014). Premarital Sexual Relationship: Explanation of the actions and Functions of Family. *Iranian Journal of Nursing and Midwifery Research*. 2015: July-August 1914: 424-431> PMC4145500.
- Nthamburi, Z. (2000). *The Pilgrimage of the African Church; Towards the Twenty First Century*. NRB: Action Publishers.
- Nyabwari, B. G. (2016). Holistic Christian Education for Character Formation in Seventh-day Adventist Church-Sponsored Secondary Schools in Nyamira County, Kenya. A PhD Thesis-Philosophy and Religious Studies, Kenyatta University, Designated by Library ICT, copy right 2017.
- Nyami, F. (2018). “Cleri: Christian Men can Marry more than one Wife” *Daily Nation*, 11th February. Retrieved 9th October, 2020 Nairobi: Nation Group.
- Nyamu H. J. (1981). *The Marriage Syndrome and all that*. Nairobi: Lower Kabete.
- Nzioki, R. K. (2009). Beyond the Classroom, Extending Psycho-Social Support to the Learner. *TSC HIV/Aids Magazine*, 6thed May, 2009.
- Oats, J., Abraham, S., Edinburg, Mosby (2010). *Fundamentals of Obstetrics and Gynaecology*. Retrieved from <https://www.academia.edu.>premarital-s> 12/5/2019, 3.30 pm.
- Ochieng, J. (2018). Sharon Otieno last Moments before she was Murdered; Home-News www.nation.co.ke/news/shared. *Daily Nation* 6th Sept. Nairobi: Nation Media Group.
- Ocholla-Ayayo, A.B.C (2001). *The Analysis and Critique of African Family in Development Crisis in the second Millennium in Population, Health and Development Anthropological Perspectives*. Nairobi: PSRI.
- Ochoro, (2015). Cheating Woman Ordered to Pay back Dowry. *Daily Nation*. March, 2015, pp1-6. Nairobi: Nation Media Group.
- Odalo, B. (2013). HIV spread fuelled by wife swapping: Director of Control Council Says behaviour is rampant during outings, parties. *Daily Nation*. 29th July, Nairobi: Nation Group, 5.
- Oduor, A. (2018). 10.000 Teachers Targeted during first Phase of exercise of Delocalization, 13th Feb, 2018 00.00.00GMTt0300. *Standard Digital*, copyright 2019. Nairobi: Standard Group PLC.
- Ogwyn, J. (2002). Tomorrow’s World; Teaching Chastity in an Unchaste World. *Bible Study Course Booklets Commentary Magazine*, July –August 2002.
- O’ Keeffe, G.S., & Clarke- Pearson, K. (2011).The impact of Social Media on Children, Adolescents & Families. *Paediatrics*, 127(4), 800-804).
- Okogba, (2017). Loneliness in the Sea: *One Woman`s Experience of Widowhood:*

June 29, 2017, 2.26 am/in /woman/by okogba/comments. Retrieved from www.Vanguarddngr.com/2017; 29/9/2017, 17.52 pm.

- Olasode, O. A. (2007). *Sexual behaviour in Adolescents and Young People Attending a Sexually Transmitted Disease Clinic*. II Ife, Nigeria: India J Sex Transmitted Diseases, 28(2); 83-86.
- Olayo, R. N. and Kaseje, D. (2009). *Characteristics of Information Sources that Sexual behaviour among in-school Adolescents. A case Study of Peri-urban Setting*. Paper Presented at Kenyatta University on Integrating HIV/Aids and Sexual and Reproductive Health: Policy Implications, Nairobi, Kenya, April 10th -12th, 2007.
- Olive, B. (2016). Married Men likely to have many Partners, Least Condom Use. Jan 20. *Capital News-Capital FM*. 2019 Capital Digital. Capital Group Ltd. Retrieved From <https://www.Capitalfm.co.ke/media capital group ltd/news 2016/01>.
- Omolo, J. (2013) a. Married Women Stray for Tilapia. *The Standard*. 12th August. Nairobi: The Standard Group, 16.
- _____ (2013) b. Man in Tuju Divorce Case Buried; Relatives call for Speedy Probe into the Murder as Autopsy showed he suffered a Blow to the Head. *The Standard*. 15th July, Nairobi: The Standard Group, 7.
- Omunzi, R, (2012). Avoid Peer Pressure: be your own Man, Issue No.28, 3 Feb, P 52.
- Ongesa, E. (2018). *Seventh-day Adventist Church Description, Informationcradle-Inspire-infraInvolve*. Nairobi. International News- retrieved on Friday, 28/12/18 from <https://information cradle.com>directory>; 8.00 am.
- Orodho, J. & Kombo, D. (2002). *Research Methods*. Nairobi: Kenyatta University, Institute of Open Learning.
- Otoide, V.O., Orosanye, F. & Okonofus, F. (2001). "Why Nigeria Adolescents Seek Abortion rather than Contraception. Evidence from Focus-group discussions." *International Family Planning Perspectives* 27(2), 77-81.
- Panasenko, N. (2013). "Czech and Slovack Family pert tens and Family values in Historical Social and Cultural Context. *Journal of Comparative Studies* 44(1):79-98.
- Parsons, S. (2015). *Christianity and Incest- SurvivingChurch.org/2015/05/08*. retrieved on 24/9/2017.
- Perry, T. L. (2016). *Family Values; Race, Feminism, and Public Policy*. Home>>Markula Center Applied Ethics>>Focus Areas>> More>> Resources >Family Values. Retrieved Saturday 2ndJun, 2016, 21.52pm.
- Pew R. C. (2015). *Www. Pew forum.Org/2015/0626/gay-1*. Retrieved 24/7/ 2015.

- _____. "How Abortion is Regulated around the World," 6th October, 2015. Retrieved 7th Dec., 2017.
- Phiri, S., Webb, D. (2002). *The Impact of HIV/Aids on Orphans and Programme and Policy- Responses*; Aids Public Policy and Child-wellbeing. June, 2002. Florence : UNICEF- IRC(www.unicef-icdc.org).
- Pietroluongo (2013). www.ehow.com/info-8485374. *Theories in Infidelity.Html*. By Lindsay Pentroluongo how contribute of Extra-Marital Affairs Forgetting Infidelity, 9th Feb, - 268.
- Pitman, F. (1989). *"Private Lies": Infidelity and the Betrayal of Intimacy*. New York: Norton.
- Plan International (2020). COVID-19: Lockdown Linked to High Number of Unintended Teen Pregnancies in Kenya, Published 25 June, 2020. Retrieved 15/7/2027 from relief web.
- Popenoe, C. D. (2013). "American Family Decline" Re- thinking the Connections among "Work & Family" and Well- being; A Model for Investigating Employment and Family Work contexts. *Journal of Social Behavior and Personality*, 3, 61-90.
- Prince Survey Research Associates International Pew Research Internet Project (2014). Privacy Policy/ Terms of use Sitemap/ View Desktop version, Feb., 20th [@Debate.org](http://Debate.org). Allrights Reserved. Retrieved 1st July, 2015.
- Platt, R. A. L. (2008). Parental Conflict and Infidelity as Predictors of Adult children's Attachment Style and Infidelity. *American Journal of family Therapy*, 36:149-161.
- Raiji, J.M. (2009). *Alcohol and Drug Abuse; During the HIV/Aids Epidemic*. TSC HIV/AIDS Magazine, 6th ed. May, 2009.
- Regassa, T., Chala, D., Adeba, E. (2016). Premarital Sex In the Last Twelve Months and its Predictors among Students of Wollega University, Ethiopia. *Ethiopia J. Health Science* 206: 26(4): 351-359.doi:10.4314/e/hs. v 26; 4.7.
- Rhonda, J. (2004). An Analysis of Factors Affecting Adolescents attitudes toward Cohabitation before Marriage: *Journal of Youth Ministry*, Vol.4, no.1 (fall 2004), p.75.
- Rideout, UJ., Foehr, UG., Roberts, DF.(2011). *Generation MZ: Media in the Lives of 8-18-yrs-olds*. Menlo Park, CA: Henry J. Kaiser Family Foundation.
- Riggs, B. (2009). *Modesty, "Clothing & God*. "Our Clothing sends a Message" August, 26. Retrieved from <http://www.truthaccordingtoscripture.com>. 19/12/2019, 8.00 am.
- River, J.(2012). [http://www.Youtube.Com/watch? V = noqzv7kcqAdultery](http://www.Youtube.Com/watch?V=noqzv7kcqAdultery),

Illustration by pastormsy/serial Adultery.

- Rivers, D. (2017). Farmer Caught having Sex with A DONDEY Told he Must Marry Ass. *Daily Star Online*. Published 24th June 2017. Retrieved 28th March, 2019 from <https://www.dailystar.co.uk/news/latest-news>, 2017.
- Rodriguez, A. M. (2017). A life of Discipline. *The International Paper of Seventh-day Adventist*, Sep. 2017, Adventist World.
- Roudy, G., Nkurikiye, W., Niyongabo, C. (2001). Impacts of HIV/Aids on Poor Urban Livelihoods in Gitega Town, Burundi, Save the Children UK, Bujumbura: Burundi Programme.
- Roy, M. M. (2004). *Akamba Marriage Customs*. Nairobi: Roma Publishers Limited.
- Samina, M. (2015). Why do some Girls Post Pictures in Bras or Topless on Social Media? Posted on 17th August, 2015. Retrieved Monday, 21st Jan, 2019 from [www.thestudentroom.co.uk/sh-Hon\[...\].life](http://www.thestudentroom.co.uk/sh-Hon[...].life) & style>Relationships-.
- Santro, B., Cates, W., & Weinstock, H. (2004). Perspective on Sexual & Reproductive Health. Vol 36 (1).
- Satzinger, F., Kipp, W., Rubaale, T. (2009). *Ugandan HIV/Aids Orphans in Charge of their Households Speak Out: A study of their Health-related Worries- Global Public Health*. First Published on 20th Oct. 2009.
- Schmitt, D. (2005). *Socio Sexuality from Argentina to Zimbabwe*. A48-nation Study, Culture and strategies of human mating. *Behavioural and Brain Sciences*, 28(2), 247-274.
- Schulz, J. (2021). Chastity's Children; Sexual Reality, Procreation and the Wisdom of Virtuous love. Touchstone: Fellowship of St James. *A Journal of Mere*. Retrieved from <https://www.touchstone-mag.com/archives/article.php?id=27-01-025-t>
- Schuster M.A., Bell R.M., Kanouse, D.E. (1996). *The Sexual Practices of Adolescent Virgins, Genital Sexual activities of high school Students who have never had Vaginal Intercourse*. AM J Public Health 86: 1570-1576.
- SDA General Conference (2017). *Nyamira Conference organization Credentials Institution*; (Online Statistics), 1998-2018 General Conference of SDA, MD20904-660 USA: 12501 Old Columbia Pike Silver Spring.
- SDA (2016). *Meeting Challenges of Sexually Transmitted Diseases*. General Conference of Seventh-day Adventists, Adventist. Org the official Website of the Seventh-Day Adventist World Church., 12501 Old Columbia Pike Silver. Spring, MD20904, USA 301-680-6000. <https://www.adventist.org/.../-/meeting-the.....>
- Seme, A .and Wirtu, D. (2008). Premarital Sexual Practice among School Adolescents

- in Nekemte Town, East Wollega. *Ethiopia Journal of Health Development*, Volume 22, Issue 2, 2008, pp 167-173.
- Sevcikova, A., Simon, L., Daneback, K., & Kvapilik, T. (2015). Bothersome exposure to Online Sexual Content among Adolescent girls. *Youth and Society*, 47(4), 486-501.
- Shackelford, T., and Buss, D. M. (1997). Anticipation of Marital Dissolution as a Consequence of Spousal Infidelity. *Journal of Social and Personal Relationships*, 14: 793-808.
- Shackelford, T. K. LeBlanc, G. J. and Drass, E. (2000). Emotional reactions to Infidelity, *Cognition and Emotion*, 14(5), 643-659.
- Sharkey, B., and Welch F. G. (2003). *Modern Christian Living*.(Reprint). Nairobi: Oxford University Press.
- Sheed, F.(2013). “The Nature of Sex & Marriage,” in *Society and Sanity: Understanding how to live well Together* (San Francisco CA: Ignatius Press, 2013(1953), 99-109.
- Shelby, BS., Galena, KR. & Haward, JM. (2013). Reasons for Divorce and Recollections of Premarital Intervention; Implication for Improving Relationship and Education. *Couple Family Psychol.* 2013 Jun; 2(2): 131-145.
- Sherri, G. (2021). Ways Technology Impacts Very Well Family: Teen Sexuality and increases bullying. / Updated on May, 07/2019; Dotdash Publishing Family. Retrieved from [HTTPS:www.verywellfamily.com/ways – technology-is-impacting-teen- sexuality-460502](https://www.verywellfamily.com/ways-technology-is-impacting-teen-sexuality-460502)
- Sidze, EM., Stillman, M., Keogh, S., Mulupi, S., Egesa, CP., Leong, E., Mutua, M., Muga, W., Bankole, A., & Izugbara, CO. (2017). *From Paper to Practice: Sexuality Education Policies and their Implementation in Kenya*. New York: Guttmacher Institute.
- Smith, D. J. (2003). “Imagining HIV/Aids: Morality and Perceptions of Personal Risk in Nigeria.” *Medical Anthropology* 22(4):343-372.
- _____(2000). “The Girls today *na Waro*”. Premarital Sexuality and Modern Identity in South-eastern Nigeria.” *African Today* 47 (3/4/, 98-120.
- Smith, M. T., Moore, S., Rosenthal, D. (2016). *Sexuality in Adolescence, The digital Generation*. New York: Routledge Taylor & Francis Group.
- Smith, N. (1952). *Peake’s Commentary in the Bible*. Manchester: St Mary’s college, University of St Andrews.
- Symons, K., Ponnet, K., Emmery, K., Walrave, M., & Heirman, W. (2017). Parental Knowledge of Adolescents’ Online content and contact Risks. *Journal of*

- Youth and Adolescence, 46(2), 401-416.
- Statista (2013). *Global Views on Pre-Marital Sex*. Retrieved from [https:// www. Statista.com/statistics/.../globa...](https://www.Statista.com/statistics/.../globa...)wed 19th Oct, 2016.
- Stebbleton, M. J., & Rothenberg, J. H. (1993). Truth or Consequences: Dishonesty in dating related issues in a college-age population. *Journal of American College Health*, 42: 51-54.
- Stemler, S. E. (2004). A Comparison of Consensus, Consistency and Measurement Approaches to estimating Interrater Reliability. *Practical Assessment, Research and Evaluation* 9(4), Available Online, <http://pareonline.net/getvn.asp?v=9&n=4>.
- Strasburger, VC., Wilson, BJ. & Jordan, A. (2009). *Children Adolescents and the Media*, 2nd ed. Thousand Oaks, CA: Sage.
- Stuart, A., Queen, Habenstein R.W., & Quadagno J. S. (1985). *The Family in various Cultures*. New York: Harper & Row Publishers.
- Stuart, J. M (1961). *The Philosophy of John Stuart Mill: Ethical, Political and Religious*. New York: Modern Library.
- Suckling, L. (2017). What makes a Modern Guy a Gentleman, Posted 20th Agust, 2017 05:00. Retrieved from <https://www.stuff.co.nz>life-style-life>, Monday, 21st Jan, 2019, 1.37 pm.
- Taffa, N., Omollo D., Mathew Z. (2003). Teenage Pregnancy Experience in Kenya. *International Journal Adolescent Medicine*; 15(4) 331-340.
- Teffera, T. B., Erena, A. N., Kebede, A. (2015). Prevalence of Premarital Sexual Practice and Associated Factors among Undergraduate Health Science Students of Madawalaba University, Bale Goba, South E. Ethiopia: Institution Based Cross Sectional Study. *Pan African Medical Journal*. 2015:20:1. doi:11604/pams.2015. 20.209.4525.
- Temple, J. R. & Choi, H. (2014). Longitudinal Association between Teen Sexting and Sexual Behaviour. *paediatrics*, 134(5), e1287-e1292.
- TSC. (2010). *Protection of Pupils/ Students from Sexual Abuse*. Nairobi: USAID.
- Thacker, J. (2020). What does the Bible say about Technology? *Technology, weeklyTech/Arch30*, 2020.
- Tungmunkonguorakul, A., Carmichael, G., Banwell, C., Utomo, ID., & Sleigh, A. (2011). Sexual Perceptions and Practices of Young People in North Thailand. *J. Youth Stud*.2011:14:313-39.
- Turabian, K. L. (2007). *A Manual for Writers of Research Papers, Theses, and Dissertations* (7thed). Chicago& London: University of Chicago Press.

- Ukpong, E.A. (2014). *Marriage and Family among the Akwa Ibom People: Anthropological Perspectives*. Uyo : Impact Impression Enterprise.
- UNAIDS (2018). HIV/Aids in Nigeria, Updated 2/4/19. Retrieved from [www. avert. Org//professionals](http://www.avert.org/professionals) on 5/6/19.
- UNESCO (2008). *World Heritage Convention*. Paris: UNESCO Publishing.
- UNICEF (2021). *Sexual Violence against Children; Sexual violence knows no boundaries*. It occurs in every country, across all parts of society- UNICEF /UNO14958/Estey. Retrieved on 8/8/2021from [www.unicef.org/ Protection sexual](http://www.unicef.org/Protectionsexual)- vi.
- Vexen, C. (2004). *Marriage, its Diversity & Character*-[www.Human truth Info/USA](http://www.HumantruthInfo.com/USA) Html-retrieved on 25/7/2015.
- Viola & Barma (2013). *Origin of Dressing up for Church*. Article retrieved from www.truth according to scripture, Thursday 20/12/2018, 9.30 am.
- Wahito, K. (2019). Family in Crisis: with Social Values Long Eroded, What else did you expect? *Daily Nation*, Friday 1st February, 2019, col.1, 3. Nairobi: Nation House.
- Wainaina E. (2019). Kenya: His Dead Wife, and a Darling Mistress.allafrica.com.7 hours ago. *Nation*. Nairobi: Nation House.
- Wakhisi, S. (2013).Man slaughters his wife and daughter.[WwwStandard- media.co. Ke](http://WwwStandard-media.co.Ke), Saturday, 5thJune, 2013, 16.
- Wanjara, E. (2018). Amina orders Probe after over 20 Girls give birth during KCPE exams. Thursday, 1st Nov. 2018. Retrieved 20/1/18, 21.17 pm from [https;www. The- Star.co.ke/news/2018](https://www.The-Star.co.ke/news/2018).
- Wanjohi, A. M. (2014). *Social Research Method Series Proposal Writing Guide*. Nairobi: KENPRO.
- Wanjohi, J. (2017). Drama as Man gets stuck with Sister-in- law during Illicit Sex in Nakuru. *Daily Nation*. Wed. 6th July, 2017. Nairobi: Nation Group Media.
- Wanzala, O. (2015). *Allow Holiday Tuition at Own Risk, Education Officials Warned*; Knowledge by lanes News from Kenya. Retrieved Friday, 9th March, 2018 from www.knowledgebylanes.co.ke.
- Warner, J. (2006). *Premarital Sex the Norm in America*; Premarital Research shows by Age 44, 95% of Americans have had Unmarried Sex Web MD. Health News, Reviewed by Louis Chang, MD: Inc. All rights Reserved, Retrieved On Wed, 19th Oct, 2016 from www.m.webmd.com...premarital sex.
- Warui, P. (2013).Eve women Relations, The lounge: my lounge: my wife has cheated me twice.[www. Standardmedia.co.ke](http://www.Standardmedia.co.ke), 27th July, issue No 392, 4-5.

- Wasike, A.N. (1999). "Child Abuse and Neglect: An African Moral Question" in J.M.K Mugambi and Nasimiyu-Wasike, *Moral and Ethical Issues in African Christianity*. Nairobi: Action Publishers.
- Werner-Wilson, RJ, Fitzharris JL, Morrissey KM (2004). *Adolescent and Parent Perception of Media Influence on Adolescent Sexuality*. *Adolescent*; 39(154), 303-313.
- Wesangula, D. (2013). *Mupango wa Kando; Craze, Rift Valley Leads in Infidelity as Marriage faces Stern Challenge*. *Dewesangula Standard Media. Co. Ke*; 10th Nov. Nairobi: Standard Group. Issue No. 408, 4-6.
- White, E. G. (2001). *The Adventist Home*. Hagerstown: Review and Herald Publishing Association.
- Whittle, H., Hamilton-Giachritsis, C., Beech, A., & Collings, G. (2013). A review of Young People's Vulnerabilities to Online grooming. *Aggression and Violent Behavior*, 18(1), 135-146.
- WHO (2004). *Defining Sexual Health*. Report of Technical Consultation on Sexual Health. World Health Organization. Geneva: Switzerland. Retrieved from <http://www.who.int/reproductivehealth/publications/Sexual-health/defining-sexual-health.Pdf>.
- WHO/Uganda MOH (2017). The Uganda Population Based HIV Impact Assessment 2016-2017, (pdf). Full Reviewed 24th 2018, Updated Jan, 2019.
- Widmer, D. E., Treas, J., and Newcomb, R. (1998). Attitudes towards Non-Marital Sex in 24 Countries. *Journal of Sex Research* Vol35, No.4 (Nov.1998), pp. 349-358: Published by Taylor & Francis.
- Wilcoz, W.B., Chaves, M, Franz, D. (2004). Focused on the Family Religious Traditions, Family discourse and Pastoral practice. *Journal Scientific Study of Religion* 2004; 43; 491-504.
- Wilson, E. K., Dalberth, B. T., Koo, H. P., & Gard, J.C. (2010). *Parents` Perspective on talking to Preteen age Children about Sex,* " *Perspective on Sexual and Reproductive Health*, vol, 42, No. 1, pp.56-63
- Wikipedia(2021). "The ages of Sexual Consent in different Countries" *The Standard*. Retrieved from en.m.wikipedia.org/wiki/List_of_countries.
- Winch, G. (2014). How Cell phone use can disconnect your Relationship, Posted Jan. 13 2015. Retrieved from <https://www.psychologytoday.com> on 14/6/19.
- Wojiambo, G. W. (2003). *Challenges of Single Mothers: A Call to Church Counselling*. Nairobi: Unpublished Research.
- Wood, J. (2018). *World Economic Forum; The United States Divorce Rate is Dropping, Thanks to Millennials*, 5th Oct.2018. Retrieved from

www.weforum.org/agenda/2018.

World Council of Churches (WCC, 2019). *Partnership between Churches and People Living with HIV/Aids Organizations*. Filed under: Human Rights, Aids (diseases, United Church of Canada, Catholic Relief Services, United

Methodist Church, Health, Health Education, Young Women's Christian Association (YWCA), Islam. Found in <http://www.wcc/what/mission/ehaia-e.html>.

Wurtele, S. K. & Kenny, M. C. (2016). Technology- related Sexual Solicitation of adolescents: A review of Prevention efforts. *Child Abuse Review*, 25(5), 332-344. doi:10.1002/car. 2445.

Zee News (2016). *Mother Son Marriage*, 29 Feb, 2016, 16.49 pm. Retrieved from <http://www.India.com>tags>mother>.

Ziamante, C. T. (2001). *Single Mothers and the Problems they face to Upbringing of their Children*. NRB: Unpublished Research.

ORAL SOURCES

Gichana, Maraburi, Producer (2016). *The future of Society*. Interviews with Chris Bichage and Edinah, March 10, 9.26pm. *Egesa FM (Rimore)* - Radio

Maria, Rose, Producer (2014). *Taj Touching Lives*. Interviews with Baraza, Gilbert, May 11th, 8pm. Nairobi: KBS- TV.

Nyakundi, Moses, producer (2016). *The state of Family in the Contemporary Kisii Community*. Interviews with Sitima Stephen Nyangeri, April 15th 8.20 am. *Minto FM- Radio*).

Onsakia, Charles, Producer (2016) a. *A Man caught with Somebody's wife, tied to a Bed and Terribly Beaten*, March 9th. 9.18pm. Nairobi: *Egesa FM (Ekerambauti)*- Radio Program.

Onsakia, Charlse, Producer (2016) b.). *Widow and Girl Raped by Young Men*, March 30th, 9.30am. Nairobi: *Egesa FM (Ekerambauti)*–Radio Program.

Onsakia, Charlse, Producer (2016) c. *Wife pierced to death on alleged sexual affair with a bodaboda Man*, 9.18 pm. Nairobi: *Egesa FM (Ekerambauti)* Radio Program.

Onsakia, Charles, Producer (2017). *Man found in another Man's Matrimonial Bed with Wife Left with Serious Injuries by Angered Villagers, Reported on; Oct 31st, 6.40 am*. Nairobi: *Egesa FM (Ekerambauti)*, Radio Program.

APPENDICES

APPENDIX 1: POSITION OF NYAMIRA ON THE MAP OF KENYA



Key

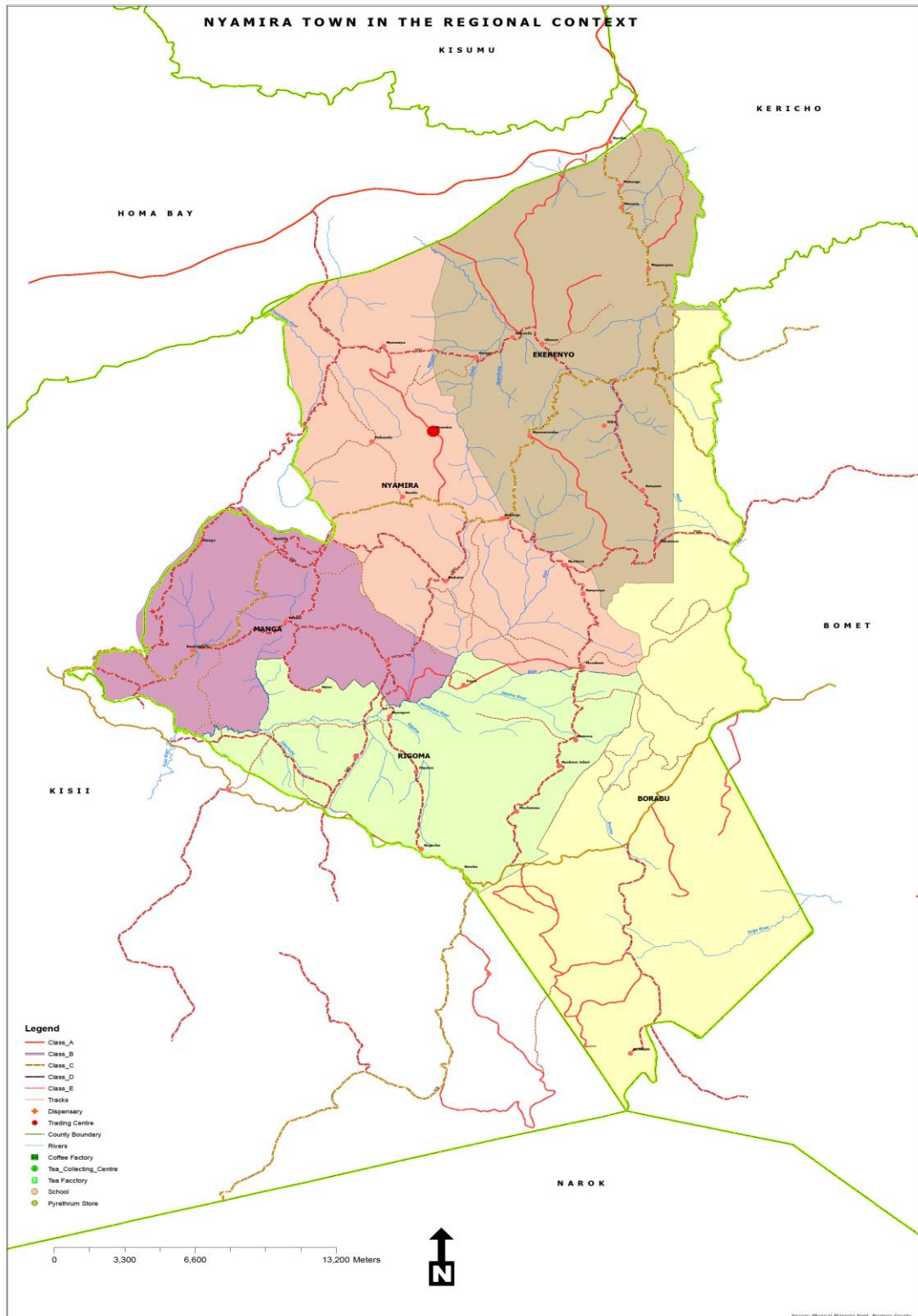
Location of Nyamira County (Green)

Formed: March 4th 2013

Capital: Nyamira

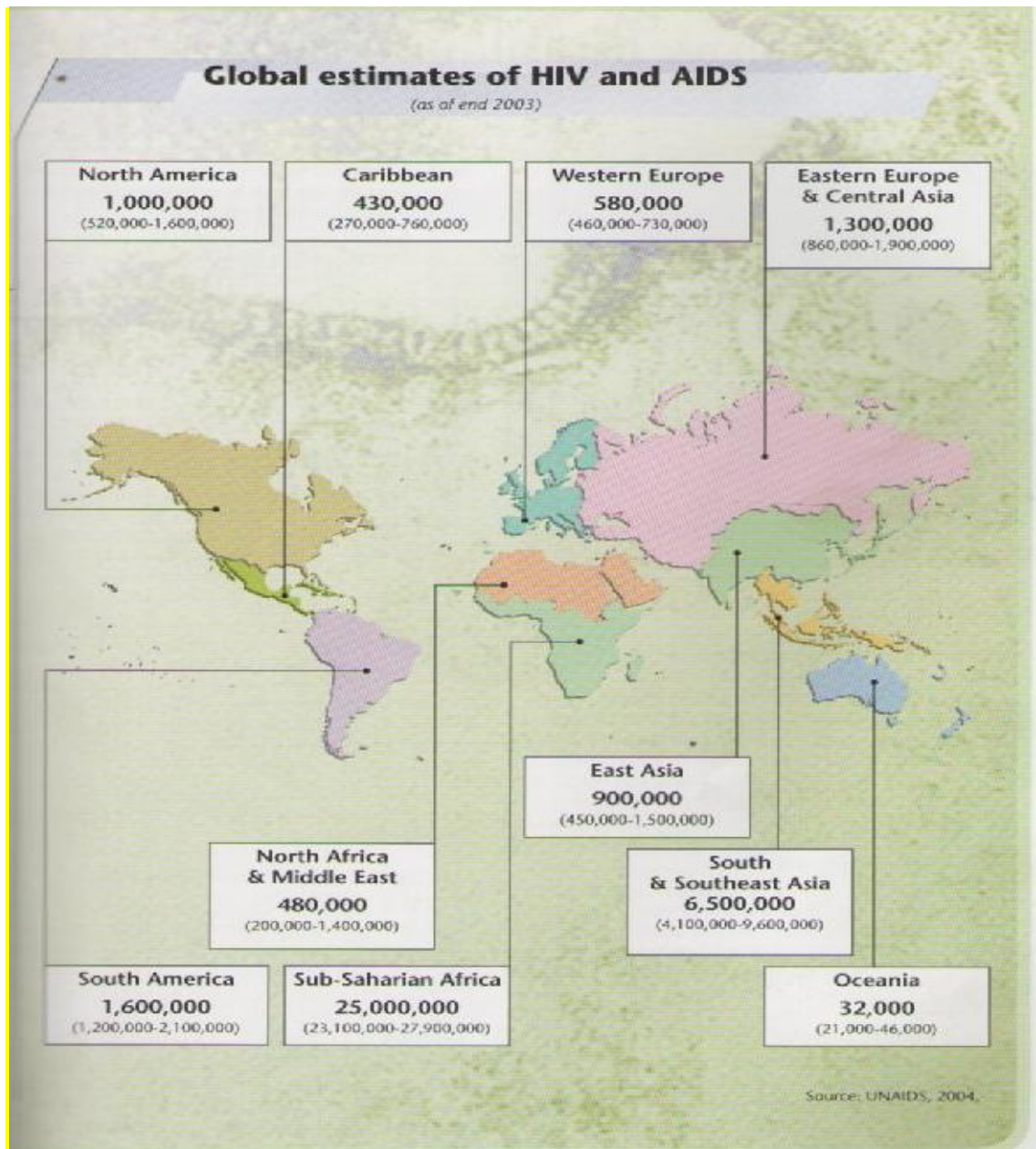
Source: Physical Planning Nyamira

APPENDIX 2: THE MAP OF NYAMIRA



SOURCE: PHYSICAL PLANNING NYAMIRA

APPENDIX 3: INDICATOR OF CONTEMPORARY VALUE OF CHASTITY



This map provides an indication of declining value of chastity in the entire world (It is an international Phenomenon).

Source: UNAIDS/WHO-2003

APPENDIX 4: MORGAN AND KREJCIE SAMPLE TABLE

Table for Determining Sample Size for a Given Population

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

Note: "N" is population size
"S" is sample size.

Source: *Krejcie & Morgan, 1970*

APPENDIX 5: NYAMIRA CONFERENCE DISTRICT CHURCHES PER STATION

NO	STATION	DISTRICT CHURCHES
1	Kebirigo	Kebirigo, Nyakeore, Nyaramba, Nyainogu, Motagara, Ndurumo, Kiabonyoru, Maagonga, Isicha, Kenyena, Nyakongo, Mokomoni.
2	Gesura	Nyamusi, Kea, Ekerenyo, Gisage, Magwagwa, Sororwe, Getari, Mabariri, Egentonto, Tonga, Bumburia.
3	Sironga	Sironga, Tente, Gesiaga, Makairo, Nyamira East, Nyamira Central, Nyabite, Kianginda, Kianyabao, Getieri.
4	Matutu	Menyenya, Matutu, Igoma, Tindereti, Raitigo, Materio, Kineni, Mekenene.
5	Upper Tombe	Keroka, Matangi, Nyakongo, Mongoni, Esani, Riakworo, Rigoma, Rigena, Gachuba, Mochenwa, Riyabe.
6	Lower Tombe	Kemera, Tombe, Nyambaria, Nyamasebe, Nyaikuro, Ogango, Ekerubo, Sengera, Manga Central, Nyachichi.
7	Mbanda	Sensi, Mosoch Central, Nyasore, Gekora, Obosando, Kiogo, Kioge, Riotero, Nyagesenda, Nyatieko, Nyakeiri,

APPENDIX 6: CONSENT FORM

Researcher Contact

Margaret Moraa N., PhD Student,
Department of Philosophy of Religion and History,
School of Education, Humanities and Social Sciences,
Jaramogi Oginga Odinga University of Sciences and Technology,
P.OBox 210- Bondo.
Email: margaretmoraa70@ yahoo.com.
Mobile Number: 0724322966.

Introduction

I am Margaret Moraa N., post graduate student JOOUST, in the School of Education, Humanities and Social Sciences; conducting educational research on “Contemporary Value of Chastity on family among Seventh-day Adventist adherents in Nyamira County, Kenya”.

Procedure

You are invited as an SDA adherent to participate in this study. Participation is totally voluntarily. Kindly provide your honest responses to the questions to help generate genuine and an authentic inference on studied concept. The questionnaire will consume about 20 minutes of your time to fill.

Benefits

Info out of your participatory will help us understand the extent contemporary situation ascribed to the value of chastity has influenced family life among SDA adherents.

Confidentiality

Your information will be handled with high confidentiality and your name will not be quoted on the questionnaire or against evidence given.

Contact Information

In case of any inquiry or question you may contact Dr. Ndegwah on 0723053804, Dr. Otieno on 0724890469 or Registrar Academic Affairs (JOOUST) on 070431464.

APPENDIX 7: QUESTIONNAIRE

This questionnaire has two sections **A** and **B**. They are to be answered by both male and female respondents aged 18 and above from the SDA community in Nyamira County. The information to be obtained will be based on the contemporary value of chastity and its effect on SDA family in Nyamira. Data required in this study is exclusively academic. Kindly respond to all items appropriately. Be assured of confidentiality for all information provided.

SECTION A: BIOGRAPHICAL INFORMATION:

Put a tick (✓) in the appropriate box.

(a) What is your gender? Female Male

(b) What is your age bracket?

[18-24] [25-31yrs.] [32-38.] [39-45.] [above 46]

(c) What is your Christian Status? Baptised Not Baptised

(d) How long have you stayed in Nyamira County?

Less than a year 2-5 yrs 6-10 yrs over 10 yrs

(e) What is your marital status?

Married Separated Divorced Widowed Single single Mother

Youth

SECTION B: Please respond appropriately to all items.

1. The cited below are indicators of value of chastity among SDA contemporary families in Nyamira?

Indicate; (1) Strongly agree (2) Agree (3) don't know (4) Disagree (5) Strongly disagree.

		1	2	3	4	5
A	High rate of divorce and separation					
B	Tendency of cohabitating on increase					
C	Increase of incest cases mainly fathers vs. daughters.					
D	Increase of early pregnancies.					
E	High number of abortions					

F	Large number of spouses engaging in extra-marital sex.					
G	Pre-marital has become a common phenomenon.					
H	Many cases of HIV and Aids.					
I	High number of single mothers					
J	Injuries and deaths emerging from sexual betrayal.					
K	Blended children / illegitimate children.					
L	Child headed families.					
M	Huge number of elderly having affairs with the youth.					
N	Young men inheriting widows and having affairs with people's wives.					
O	High school dropouts.					
P	High level of behavioural problems among children.					
Q	Some mothers and daughters sharing lovers as fathers and sons do.					
R	Provocative dressing.					
S	Prostitution has become a rampant practice.					
T	Gay and lesbian affairs.					
U	Many bachelors and spinsters living alone in towns.					
V	Many cases of rape and bestiality.					
W	Psychological trauma for children and perpetrators of infidelity.					
X	Spiritual and economic poverty.					
Y	Other.....					

2. Is there any programme put in place by the SDA faithful in response to the contemporary value of chastity on family in Nyamira? (a). Yes (b). No. (c).Not sure. If yes, identify the programmes.

(a).

(b).

(c).

3. Below cited are the most appropriate programmes SDA can implement in effort to address the outcome of contemporary value of chastity in Nyamira? (1) Strongly agree (2) Agree (3) Don't know (4). Disagree (5). Strongly disagree.

1 2 3 4 5

A	Initiate generative projects to help young ones from single families.					
---	---	--	--	--	--	--

B	Building children homes for vulnerable kids.					
C	Build schools and training institutions for vulnerable children.					
D	Organise for mass campaign against illicit sexual intimacy.					
E	Provide food and other material things to vulnerable kids.					
F	Visit and counsel perpetrators of the outcome of sexual immorality e.g. HIV/Aids& single mothers.					
G	Organise for counselling sessions for both those intending to marry and in marriage.					
H	Initiate psycho-socio support groups to sensitize the family members on the outcome of irresponsible sexual behaviour					
I	Assist the HIV infected and affected with essentials.					
J	Other.....					

4. These can be the ways through which adolescents acquire their familial knowledge on sexual practices in contemporary Nyamira? (1). strongly agree (2). Agree(3). Not sure 4. Disagree (5). Strongly disagree.

		1	2	3	4	5
A	Through Mass media.					
B	Through Peer group / pressure.					
C	In Social places, e.g. churches, schools and other institutions.					
D	Through Parents and elders.					
E	During initiation rites					
F	Other.....					

5. Does technology have any adverse influence on the SDA family sexual behaviour in the contemporary Nyamira? (1). To a greater extent (2) Yes (3).don't know (4).Partly (5).To a great extent

6. The following below can be the most influential technological devices on sexual behaviour in Nyamira.(1). Strongly agree (2). Agree (3). Not sure (4). Disagree (5) strongly disagree.

		1	2	3	4	5
A	Televisions.					
B	Smart phones.					
C	Radios.					
D	Computers					

E	Other.....					
---	------------	--	--	--	--	--

7. The following can be the best ways to safeguard the value of chastity in this technological epoch in Nyamira. (1).Strongly agree (2). Agree (3). Not sure(4) Disagree (4). Strongly disagree.

		1	2	3	4	5
A	Tapping Christian values and the wise African resources on sexuality.					
B	Revive cultural values that governed sexual behaviour.					
C	Integration of sexual education in the school curriculum.					
D	Christians hold workshops and seminars for the youth to explain negative media-aped (imitated) sexual behaviour.					
E	Sacredness of marriage and sex be emphasized right from early rearing stage, as parents become good models.					
F	The county government need to ensure that the culture governing the family on sexual lines is constitutionally protected.					
G	Students should closely be monitored, provided with basics and avoid living alone in rental houses.					
H	Emphasize and implementation of the SDA philosophy of holistic Christian education for character formation in the school curriculum.					
I	Policy to be passed on need for couples to stay together despite job opportunity.					
J	Parents and teachers regulate children on programs watched.					
K	Other.....					

8. What is the opinion of the Seventh-day Adventists faithful on cases below related to contemporary value of chastity in Nyamira? (1) Very normal (2) Normal (3) don't know (4) abnormal (5) Very abnormal.

		1	2	3	4	5
A	Perpetrators of non-marital sex.					
B	Single motherhood as a result of early pregnancies.					
C	HIV & Aids victims.					
D	Divorcees and separated couples.					
E	Illegitimate children.					
F	Use of Contraceptives for believers.					
G	Provocative dressing mode and general modern grooming for church members.					
H	Homosexuality, lesbianism, rape, bestialities and incest.					
I	Other.....					

9. We can say that the SDA faithful are accepting change to contemporary value of chastity?

(a) Strongly agree (b) agree (c) Not sure (d) Disagree (e) Strongly disagree.

1 2 3 4 5

A	Initiate generative projects to help young ones from single families.					
B	Building children homes for vulnerable kids.					
C	Build schools and training institutions for vulnerable children.					
D	Organise for mass campaign against illicit sexual intimacy.					
E	Provide food and other material things to vulnerable kids.					
F	Visit and counsel perpetrators of the outcome of sexual immorality e.g. HIV/Aids& single mothers.					
G	Organise for counselling sessions for both those intending to marry and in marriage.					
H	Initiate psycho-socio support groups to sensitize the family members on the outcome of irresponsible sexual behaviour					
I	Assist the HIV infected and affected with essentials.					
J	Other.....					

10. In your own opinion, which category below is most affected with sexual permissiveness in the contemporary Nyamira?

(a). Below 15 years (b). 16-25 years (c). 26-35 years (d). 36-45 years (e). 46, and above years (f). All categories

11. What other relevant information can you provide regarding the value of chastity in contemporary society?

- 1.
- 2.
- 3.

APPENDIX 8: INTERVIEW SCHEDULE GUIDELINE FOR LEADERS

1. What is your position in the place of work?
2. What is your Christian denomination?
3. Observably, is the value of chastity observed among SDA families in the contemporary Nyamira?
4. If not, what explains its position?
5. What are the major sources of sexual information to societal members in the contemporary Nyamira?
6. Does technology have any influence on the value of chastity among seventh-day Adventist adherents in contemporary Nyamira?
7. If yes, give the mode of technology that has great influence on the value of chastity among SDA families in the county, in order of merit.
8. How can technology be harnessed with the societal value of chastity to ensure safeguarding of the family in Nyamira County?
9. How do the SDA Christian adherents in your area of jurisdiction conceptualize the changes of the value of chastity?
10. What role should the seventh-day Adventist adherents play to address the upshot of contemporary value of chastity on family?
11. Does the contemporary value of chastity have limit in terms of age group?
12. What other information can you provide in regard to the value of chastity from the county?

APPENDIX 9: FGDs GUIDE

1. Is chastity valued in contemporary SDA community in Nyamira?
2. What explains contemporary value of chastity within the SDA family?
3. Does technology have any influence on people`s sexual behaviour? If yes, how has it affected the demeanour?
4. How have the SDA faithful perceived the changing value of chastity? Are they accepting the change?
5. Are the SDA believers doing anything to address the contemporary value of chastity on family?
6. What are the best ways the SDA adherents could employ to address the problems of contemporary value of chastity on family?
7. What other information can you enrich this study with regarding state of chastity in Nyamira county?

APPENDIX 10: FGDs GUIDE IN NATIVE LANGUAGE

1. Abanyanchwa (SDA) ime ya Nyamira imbamenyete obogima bwogwesika na okwerita chingaki echi chie'getechnology?
2. Inki gekworoki obogima bachorire komenya as enka yomonyanchwa (SDA)?
3. Kende inkere abanyanchwa bagokora korora buna aria amabe agocha koetera okogwa kwa amasikani no okwerita aerwe oboriti boisaine?
4. Ase ebirengererio biano, Ngencho ki chibwenerete abanyanchwa korigereria ringana eri riokogwa kwamasikani nayakoyabwatia as enka?
5. Ingaii abasae bakonyora obosemia korwa buna babwenerete komenya na kwerita chingaki echi?
6. Amaonchoreria yegetechnologyase ense yabono nakunete obogima bwo omokeresito as ensemu yobonyaka? Onye kerebo, inaki yakunire amagima abo?
7. Inaki Abanyanchwa bakoira engana eye yokoonchoreria kwa amasikani na okwerita ime ya Nyamira?
8. Mangana ande nare moramentere akonye obosemia bwa'amasikani no okwerita buna yaikere koba chingaki echi ime ya Nyamira?

APPENDIX 11: RESEARCH AUTHORIZATION–JOOUST



JARAMOGI OGINGA ODINGA UNIVERSITY OF SCIENCE & TECHNOLOGY
BOARD OF Postgraduate Studies
Office of the Director

Tel. 057-2501804
Email: bps@jooust.ac.ke

P.O. BOX 210 - 40601
BONDO

Our Ref: **Z161/4338/2013**

Date: Tuesday, June 20th, 2017

TO WHOM IT MAY CONCERN

RE: Margaret Moraa Nyakina – Z161/4338/2013

The above person is a bona fide postgraduate student of Jaramogi Oginga Odinga University of Science and Technology in the School of Humanities and Social Sciences pursuing PhD Degree. He has been authorized by the University to undertake research on the topic: **“Assessment of Contemporary Value of Chastity on Family among the Seventh-day Adventists Faithful in Nyamira County, Kenya.”**

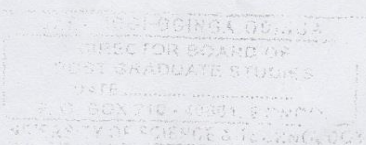
Any assistance accorded to him shall be appreciated.

Thank you.

Prof. Beatrice Anyango

DIRECTOR, BOARD OF POSTGRADUATE STUDIES

cc. Dean, SHSS



APPENDIX 12: RESEARCH AUTHORIZATION – NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/56309/17958**

Date: **7th July, 2017**

Margaret Moraa Nyakina
Jaramogi Oginga Odinga University
Of Science and Technology
P.O. Box 210-40601
BONDO.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Assessment of contemporary value of chastity on family among Seventh-Day Adventists faithful in Nyamira County, Kenya,”* I am pleased to inform you that you have been authorized to undertake research in **Nyamira County** for the period ending **6th July, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Nyamira County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

**GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner
Nyamira County.

The County Director of Education
Nyamira County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

**APPENDIX 13: RESEARCH AUTHORIZATION – COUNTY
COMMISSIONER**

REPUBLIC OF KENYA



THE PRESIDENCY

Ministry of Interior and Coordination of National Government

Telephone: 020-2012491

Fax: 058-6144446

Email: cc.nyamira@interior.go.ke

ccnyamira2012@gmail.com.

OFFICE OF THE COUNTY COMMISSIONER

NYAMIRA COUNTY

P.O. BOX 2 - 40500

NYAMIRA

When replying please quote our

REF: NYRC/ED.2/VOL.II/15

DATE: 12th July, 2017

All Deputy County Commissioners

NYAMIRA COUNTY

**RE: MARGARET MORAA NYAKINA – JARAMOGI OGINGA ODINGA UNIVERSITY
RESEARCH AUTHORIZATION**

Reference is made to letter Ref. No. NACOSTI/P/17/56309/17958 dated 7th July, 2017 from the Director General/CEO, National Commission for Science, Technology and Innovation, Nairobi authorizing *Margaret Moraa Nyakina* to carry out research on “*Assessment of contemporary value of chastity on family among Seventh-Day Adventists faithful in Nyamira County*”

This is to inform you that the planned research will be conducted in Nyamira County, upto *6th July, 2018*.

Kindly accord her the necessary assistance.

GRACE L. NGINDA

FOR: COUNTY COMMISSIONER

NYAMIRA

Copy to:

National Commission for Science, Technology

& Innovation,

P.O. Box 30623

NAIROBI

County Director of Education

P.O Box 4

NYAMIRA

**APPENDIX 14: RESEARCH AUTHORIZATION – COUNTY DIRECTOR OF
EDUCATION**

MINISTRY OF EDUCATION



Telegram: "EDUCATION", Nyamira
Telephone: (058) 6144224

**COUNTY DIRECTOR OF EDUCATION
NYAMIRA COUNTY
P.O. BOX 745
NYAMIRA**

When replying please quote

NCEO/1/25/154

REF.....

12TH JULY, 2017

DATE:

TO WHOM IT MAY CONCERN

RE: AUTHORITY TO CONDUCT RESEARCH BY MARGARET MORAA NYAKINA.

The above named person is a student at **JARAMOGI OGINGA ODINGA UNIVERSITY**. She has been given authority by the National Commission for Science, Technology and innovation to conduct Research on "**assessment of contemporary value of chastity on family among seventh-Day Adventist in Nyamira County**" in Nyamira County.

The research will commence immediately and end on **6th July, 2018**

Please accord her your assistance.

**NELSON M. SIFUNA
COUNTY DIRECTOR OF EDUCATION
NYAMIRA COUNTY.**

**APPENDIX 15: RESEARCH AUTHORIZATION – NYAMIRA
CONFERENCE**



SEVENTH-DAY
ADVENTIST
CHURCH

Nyamira Conference

Executive Secretary

P.O.Box 285 Nyamira
Tel: (058) 6144010

DATE: **12TH SEPTEMBER, 2017**

TO WHOM IT MAY CONCERN

RE: **MARGARET MORAA NYAKINA**

Christian greetings in Jesus name.

The above mentioned is pursuing a PhD degree at the University of Jaramogi Oginga Odinga and she is currently carrying out a research on the topic “Assessment of Contemporary Value of Chastity on Family among the Seventh-day Adventists Faithful in Nyamira County, Kenya.”

Any assistance accorded to her will be highly appreciated.

Thanks.

Yours faithfully

EXECUTIVE SECRETARY
SEVENTH-DAY ADVENTIST CHURCH
NYAMIRA CONFERENCE
P.O. Box 285, 40500 NYAMIRA
PR. WILLIAM ONGAGA
Date: _____
EXECUTIVE SECRETARY
NYAMIRA CONFERENCE

CC: OFFICERS - NC

APPENDIX 16: RESEARCH CLEARANCE PERMIT


THIS IS TO CERTIFY THAT:

MS. MARGARET MORAA NYAKINA
of JARAMOGI OGINGA ODINGA
UNIVERSITY OF SCIENCE AND
TECHNOLOGY, 315-40200 KISII, has been
permitted to conduct research in
Nyamira County

on the topic: ASSESSMENT OF
CONTEMPORARY VALUE OF CHASTITY
ON FAMILY AMONG SEVENTH-DAY
ADVENTISTS FAITHFUL IN NYAMIRA
COUNTY, KENYA

for the period ending:
6th July, 2018

Permit No : NACOSTI/P/17/56309/17958
Date Of Issue : 7th July, 2017
Fee Received :Ksh 2000



[Signature]
Applicant's Signature

[Signature]
Director General
National Commission for Science,
Technology & Innovation