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Choices of Students in Selected Universities in Nairobi  
County, Kenya**



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## Effects of ACK and KAG Teachings in Sexual Behaviour Choices of Students in Selected Universities in Nairobi County, Kenya

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### Abstract

**Purpose:** This study sought to understand how the ACK and KAG sexuality teachings shaped the sexual behaviour choices of students in selected universities in Nairobi, Kenya.

**Methodology:** The study utilized a mixed research design, incorporating both quantitative and qualitative methods. Quantitative data were gathered through a questionnaire, focusing on numerical analysis. The research covered three universities, employing probability sampling to select 334 participants proportionately. Additionally, qualitative insights were obtained through in-depth interviews and focus group discussions with 42 knowledgeable respondents, ensuring a comprehensive understanding of the research objectives.

**Findings:** Descriptive statistics revealed that cohabiting, internet sex, and browsing porn were the most frequently observed behaviors, while heterosexual encounters scored the lowest. Principal component analysis identified two major clusters of negative sexuality: internet sex and cohabitation, and extreme sex. Internet sex and cohabitation accounted for 42% of all variance, while extreme sex accounted for 20%. T-test results indicated a significant effect of Protestant teachings on sexual behavior choices. While Protestant teachings explained a small proportion of the variance in these behaviors, they had a significant effect, suggesting a moderate relationship between these teachings and sexual behavior choices.

**Unique Contribution to Theory, Practice and Policy:** Knowledge gleaned from this exercise would contribute to availing prompt well-intentioned information on how Christian beliefs can be enhanced to fight negative sexuality.

**Keywords:** *Anglican Church of Kenya (ACK), Kenya Assemblies of God (KAG) sexuality teachings, sexuality behaviour choices*

## **Introduction**

### **Background of the Study**

Undergraduate students in universities in Kenya live in a permissive sexual environment. The culture at the university encourages students to engage in hedonistic activities. The contextual and situational factors privilege liberal sexual values and norms. Situational influences like peer pressure, availability of drugs and alcohol, the culture of 'special night outs', such as 'ladies' night', 'campus night', and 'member's night' create opportunities for students to engage in risky sexual behaviour. Other predisposing factors to the highly charged sexual environment at universities include leisure establishments that operate next to universities, the accommodation arrangements for students on campus, which allows students the freedom to visit each other in hostels (Njiru, 2006). Sexual activities at universities include the phenomenon of sex-for-grades, with some university lectures pressure female students to engage in sex for a reward. Some female students seek sponsors, who reward young students with monetary and other rewards for sex. Many students who engage in these sexual practices, however, were brought up under Christian teachings on sexuality, as inculcated by churches and their parents. When they enter university, such students face a liberal sexual environment that pressures them to take part in sexual activities.

A study in Kenya, to ascertain the link between Protestant sexuality teachings and attitudes towards premarital sex, found out that high levels of religious involvement were positively correlated to conservative sexual attitudes (Gyimah, et al, 2013). In public universities, religious teachings taught to students from programmes provided in their churches, appear to regulate sexual behaviour. Students who had higher levels of religious involvement were shown to be less likely to engage in coital sex than students who had lower levels of religious involvement (Kihara, 2013, Lehrer, 2004). Young people who follow their religious beliefs and convictions arm themselves with the moral capacity to defy liberal sexual environments that encourage permissive sexual attitudes and practices (Regnerus, 2013; Lefkowitz et al, 2014). In this vein, the Pentecostal religious tradition emphasizes pietism. Protestant and Pentecostal Christian sexual moral teachings emphasise the chastity, abstinence, and fidelity (Munthali et al., 2004; Chesnut, 2003; Mariano, 2004, Tracy, 2006). There was a need to investigate how the sexuality teachings of the ACK and KAG serve to impact sexual behaviour choices. Knowledge gleaned from this exercise would provide timely well-intentioned information on how Christian beliefs can be reinforced to fight negative sexuality.

### **Problem Statement**

Many young people believe that having sex is all right for adolescents who are ages 16 and over (DiBlasio & Benda, 1990). Risky sexual behaviour is characterized by early sexual debut, multiple sexual partners, and forced and/or group sex, and other forms of sexual activities. This elevates the risk of young people catching and transmitting sex-related infections, besides exposure to unplanned pregnancies. Sexual behaviour among university students is a major health and social concern in Kenya. Not only are the sexuality problems grave but also, they are worsening. Denying the existence of sexual activity among the church youth at



universities would be detrimental and perpetuate the sense of double standards within the Christian community (Ellis, 2012).

Gaps in the literature exist about knowledge on sexual behaviour from the viewpoint of Protestant or Pentecostal sexuality teachings. Existing studies are too broad in scope and cannot deliver a deep understanding of the personal and contextual factors that influence the sexual behaviour choices of students (Collumbien et al., 2006). Mwaka, et al (2011) looked at the link between beliefs and sexual behaviour. Still, this report only discusses the moral dimension of sexual behaviour in peripheral terms. This shortfall invites an in-depth study. Many studies on sexual lifestyle in universities examine the problem of negative sexuality from a viewpoint of sociology and public health. This study examined negative sexuality based on how the permissive sexuality practices at universities interact with ACK and KAG teachings in shaping the sexual behaviour choices of students. Looking at negative sexuality, in this religious sense, is not well understood. The current research flows from the inadequate attention by most scholars reviewed on how church sexuality teachings determine the sexual behaviour (permissive and non-permissive) of university students. Although several studies have shown a correlation between sexual behaviour and Christian teachings, no serious attempt has been made to confirm the underlying mechanism through which Christian teachings affect the sexual behaviour of students in universities. The current study addressed this knowledge gap by establishing how ACK and KAG teachings influence the sexual behaviour choices of students in the selected universities.

Ignorance on the interaction between the sexual culture at the university and ACK and KAG teachings, and the effect on sexual practices, make it difficult to develop effective programs or interventions geared to sound and wholesome information on how Christian beliefs can be enhanced to fight negative sexuality. Ignorance on how differences in religious teachings on sexuality, between conservative and mainline churches, enrich efforts to design effective interventions, including counselling, ethical decision making. It is against this backdrop that this study investigated the effects of ACK and KAG teachings on the sexual behaviour choices of students in selected universities in Nairobi County.

### **Objectives of the Study**

- i. What are the sexual behaviour choices of university students in selected universities in Kenya?
- ii. How do ACK and KAG teachings explain differences in the scale of sexual behaviour choices of university students in selected varsities in Kenya?
- iii. What effects do ACK and KAG teachings have on the sexual behaviour choices of university students in Kenya?

### **Theoretical Framework**

Allan Smith put forward the Theory of Moral Sentiments. The theory suggests our moral ideas and actions are a product of our beliefs about a higher power. According to Smith, people who believe in higher powers will naturally attribute virtues, and a concern for keeping virtue, to these powers. People with this belief system believe in the idea of sacredness, which they

attribute to moral rules given by a deity. For these people, the observing of morality is seen as a way of showing one's reverence for and loyalty to a deity. The normative moral and ethical beliefs associated with belief in this deity gain salience, not just because they are deemed as the proper way to lead life, but because following the normative behavioural set out by the deity has implications on one's after life. People who believe in a deity, under a religious system, follow rules on how they treat others, which should be in a just, fair, considerate, and upright manner. These values discourage the exploitation of others for sexual purposes. These realizations are deemed, according to Smith, to motivate people to act in a morally upright way. As part of the belief system, there is a need or regular religious exercises, such as meeting in a community of believers, who share common values, for prayer, fellowship, bible study, and worship. The community of believers too act as an accountability mechanism for right behaviour. The theory was applicable to the current study in that it explains the pertinent behaviour practices among students which are guided by their espoused virtues, ethics and morals acquired from the society that they live in. This means that students act as sexual beings based on the virtues, ethics and morals learnt or espoused by a religious community. Although Othero (2011) found out that emerging adults face peer in relation to sexual experimentation. Students from a religious community have a social network that helps them stand up to these social pressures.

Students encounter challenges in applying their value system by the permissive university environment. Christian teaching in the ACK and KAG churches are deemed as explanatory variables in that believers who are more conservative will tend to follow the norms of Christianity more rigidly and this will help them avoid un-wanted sexual behaviours, compared to those from less conservative churches. The scale of application of the sexuality teachings in sexual behaviour choices, among students in universities is a proxy and marker, pointing to what they value in a moral sense regarding sexuality matters. In the context of this study, the researcher hypothesizes that the campus environment in universities in Nairobi is a place where choices made by students reflect their values on ACK and KAG sexuality teachings that they have received from their church backgrounds.

### **Review of Literature**

The philosophical and ideological roots of the ACK and KAG teachings on sexual purity originate from the teachings of the Old and New Testaments, which hold that pre-marital sex is a sin (Ellis, 2012). Christian teaching on sex condemns the loss of virginity before marriage (1<sup>st</sup> Corinthians 7:36), and all forms of illicit or permissive sex (1<sup>st</sup> Thessalonians 4:3-8). Likewise, ACK and KAG teachings reject the same Wingfield, (1995). The theological and thinker, John Calvin, contributed immensely to the teaching that Christians should avoid pre-marital (Calvin, 1993). According to Thomas and Thomas (2005), Christians believe that sexuality is for procreation and recreation among married people. ACK and KAG teachings on Holiness follow Calvin's line of thought on obedience to scripture and they do uphold Peter's teachings on holiness (1st Peter 1:16). Christians must strive to keep Holiness in all aspects of life because God is Holy (Calvin, 2016). Therefore, all Protestant and Pentecostal churches expect their members to abstain from sex before marriage and to be faithful to the marriage

partner until death. Abstinence from sex is seen as a form of purity in Christian Teaching. Christians are obliged to strive for chastity, purity, and exercise of self-control, Clendenen and Waggoner, (2008). The teaching on abstinence leaves no choice for pre-marital sexual engagements (Green, 2011). Despite these teachings, permissive sexual behaviours still reign among students in universities, many of whom grew up with a worldview informed by these teachings (Giles, 2017). The current study provides a solution to the question of “what erodes the sense of responsibility concerning adherence to the Christian teachings inculcated in the church, in universities.

The relationship between Christian holiness beliefs and abstinence as impediments to premarital sex is strong. Over a generation, over 80 studies have observed this (Cochran and Beeghley (1991). These writers found that the salience of ACK and KAG teachings diminishes non-marital sexual behaviour. This relationship has been found with enough consistency to qualify as an empirical study. Poulson, et al (1998) examined the relationship between the strength of biblical belief convictions and unsafe sexual practices of 210 students at a large public university in the United States, women with strong biblical beliefs were less likely to engage in risky sexual behaviour than participants with weaker biblical belief convictions. The church, as a socialisation agent, has traditionally been responsible for teaching prescriptive values and standards of sexual behaviour. In doing so, it has shaped wholesome sexual decision-making among adolescents and young adults. Christian Smith (2013) formulates an integrated account of Christianity's constructive influence in the lives of American adolescents and helps explain this idea. This author suggests pathways aggregated around the dimension of moral order, through which Christianity may act directly.

Studies over the past three decades, in contexts like the United States, has frequently shown that Christianity promotes positive outcomes in lifestyles among religiously engaged people (Regnerus, 2013). The present study has opened up new knowledge frontiers, by delving into diverse ways in which youths interact with internalised Christian spiritual teaching as they relate to the opposite sex in their sexual behaviour choices. A study in Thika and Kiambu County by Musila (2016) investigated sexual behaviour among young people belonging to the Catholic Church and A.I.C. The study targeted people in the age group of 15-49 years. A total of 414 respondents were involved in the study through questionnaires and interview guides to church leaders. The findings revealed that 30% of the unmarried respondents were sexually active. This current study sought to understand the reasons that underlie the double standards on sex matters, among the churched youths, and further, what measures by the Church, can be put in place, to curb the vice within the Church circles. The current study benefited from Musila's study (2016) as it informed on the various sexual behaviour that affects the youths and how church teachings helped shape the behaviours.

Kinuthia (2013) investigated how Protestant and Pentecostal beliefs influence sexual behaviours of males and female students in the sampled universities and how the individual interpretation of biblical beliefs influenced sexual behaviour choices. The study suggests biblical beliefs were being interpreted on personal terms and less for its moral rules. Individuals could be feeling more confident to define standards of conduct independently of the doctrines

and teachings of church hierarchies. Smith (2013) considers three factors—moral directives, role models, and spiritual experiences—as promoting normative ideas of what is good and bad, right and wrong, worthy and unworthy, and so on, thus guiding human consciousness, choice, and action. These factors are believed to exist apart from and above human decisions, preferences, and desires (Smith, 2013). The challenge that is of major concern for some churches, especially the Pentecostals, is in the demonstration of Christian values in secular society (Cleary, 2007). Such churches place special emphasis on the sphere of intimacy, especially about family, habits, and sexuality (Pierucci & Prandi, 2012). In most studies on Pentecostalism, emphasis is laid on pietism and conservative values reject premarital sexual intercourse and pregnancy out of wedlock (Chesnut, 2013). On a similar premise, the Catholic charismatic movement also frowns upon promiscuous sexual behaviour and offers support to young persons who desire to remain celibate until marriage (Cleary 2007). The current study aimed to explain how ACK and KAG teachings shape sexual behaviour choices at selected universities. These teachings can be useful in helping students cope with sexual desires, abstain from premarital sex, and stand up to peer pressure at universities.

### **Methodology**

A mixed research design was used in the study. This involves combining quantitative and qualitative study approaches (Creswell, 1998). Quantitative design deals with numbers and allows an inquiry to be undertaken easily, enabling the gathering of perceptions or attitudes of the respondents (Denzin et al., 2006). Quantitative instruments used descriptive and inferential statistical analysis (Leedy and Ormrod, 2000). The primary instrument used to garner quantitative data was the questionnaire. The qualitative design allowed the use of qualitative interviews, which enabled the voices and experiences of the respondents to be heard in their own words (Fetterman, 1989). The qualitative phase of the research involved assorted interviews, for instance, in-depth interviews (IDIs), semi-structured interviews (SSIs), and Focus Group Discussions (FGDs). Qualitative interviews are meant to unpack the subjective reflections, structures, factors, of sexual behaviours choices in the study area as well.

### **Probability Sampling**

The study was done in two universities. The Kenyatta University (KU) Main Campus and the of Agriculture and Technology (JKUAT) Karen Campus were public universities selected. A private university, Daystar University, was also selected. The student population were drawn from those who regularly attended a prayer meeting in the three universities that were in focus. The sampling frame was distributed as follows: Kenyatta University (Main Campus) has a total population of 600, JKUAT has 150 in Karen Campus alone, and Daystar University has about 300 students on the town campus. The data above was given through permission obtained from Admissions and the Christian Union offices of the respective universities in 2018. Having determined the requisite sample size ( $n=334$ ), the researcher derived the sample size through a formula then distributed the sample size to the respective universities in proportion, according to weighted values.

**Table 1. Distribution of Sample Size**

University	Regular Attendees of mid-week prayers	Percentage of the total number of the student population $B = (A/1050)*100\%$	Sample Size $C=(B/100)*334$
1. JKUAT-Karen	150	14	47
2. Kenyatta University	600	57	190
3. Daystar University	300	29	97
Total	1050	100	334

Probability sampling ensures all regular attendees of prayer meetings stood a chance to be selected. The students were clustered in terms of their church groups (ACK and KAG) as already stated in the work and to satisfy the demands of the quantitative dimension of this research and to derive a proportional stratified random sample. Basic to this effort then was to establish the total number of students in each of the two public universities and the one private university from which the study sample was derived proportionately. Quantitative data was collected using questionnaires that contained closed-ended, open-ended, and explanatory questions. The questionnaires were as a five-point Likert scale, Yes and No answer format and questions to be answered on a scale of 1-5. Secondary data reinforced collected data from the internet, textbooks, brochures and journals covering the research study area.

### Non-Probability Sampling

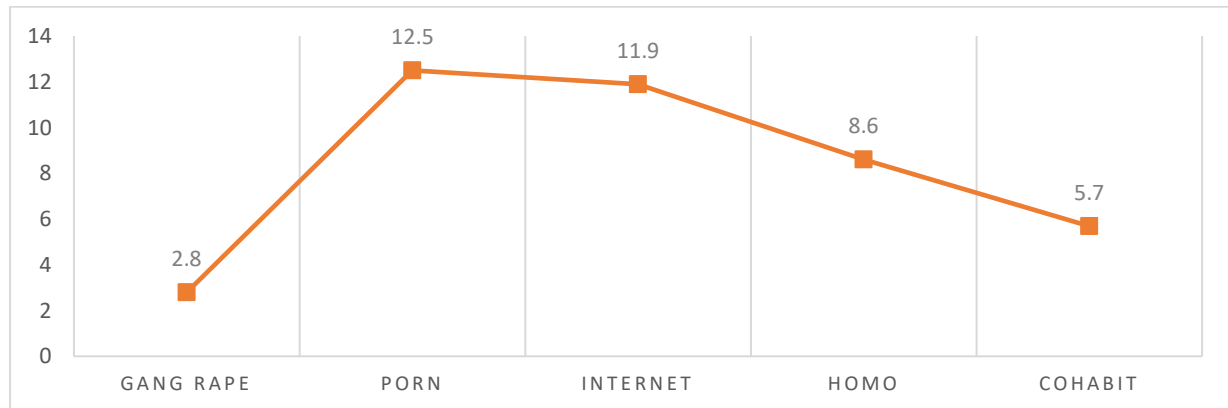
Non-probability sampling was purposive in the sense that it employs “information-rich cases that provided the greatest insight into the research question (Miles and Huberman, 1994). Targeted respondents were knowledgeable about the issues of concern in the study. These individuals comprised chaplains, administrators, and counsellors. Participants in the Focus Group Discussion (FGDs) were 20, and they were drawn from Christian union leaders of the respective church groups in the sampled universities. The researcher further interviewed 3 chaplains from each university, and 8 administrators serving in the student welfare departments (IDIS). The aggregate total respondents (FGDs and IDIs) from the three universities that were interviewed totalled 42, and that translates to 98% of the respondents sampled. In qualitative sampling, there are no firm rules on size, and the sample size can be small (Miles and Huberman, 1994). What is important is for the respondents to possess information that applies to the research objectives (Marshall, Cretchen, and Rossman, 2006). Respondents for in-depth interviews were those who have worked with students for at least three years in the selected universities and were familiar with the factors, context, and consequences of negative sexuality. Targeted in the interviews were 42 respondents: university’s chaplains (n=9), administrators in welfare departments (n=22), and counsellors, and (n=24) Christian union leaders. Qualitative data was collected using in-depth interviews (IDIs) and focus group discussions (FGDs). Qualitative interviews were conducted using open-ended and semi-structured interviews questions guide alongside gender balance participation.



## Results

The first objective was to analyse the sexual behaviour choices of the respondents. Sexual behaviour choices comprised the following six items: gang rapes, browsing porn, internet sex, homosexuality, co-habiting, and heterosexual encounters.

### Descriptive Statistics for Sexual Behaviour Choice



**Figure 1: Depiction of Sexual Behaviour Choices that Always Occur**

The sexual behaviour choices with the highest means were cohabiting ( $M=3.96$ ,  $SD=.695$ ), internet sex ( $M=3.9$ ,  $SD=.537$ ) and browsing porn ( $M=3.8$ ,  $SD=.717$ ). This suggests these practices were the most frequently observed by respondents. Heterosexual encounters had the lowest mean score ( $M=1.37$ ,  $SD=.485$ ). Macharia and Kandenyi (2004) have observed that rape, free exchange of sex, alcoholism, freedom of movement in the hostels, and lots of entertainment at different joints. The six items were subjected to principal component analysis to reduce them to their core components. The results are presented below. A two-factor solution emerged. The Kaiser-Meyer-Olkin measure of sampling adequacy was  $0.515 >$  minimum threshold of  $0.5$ . The Bartlett's Test of Sphericity was significant ( $\chi^2(10) = 227.4$   $p < 0.05$ ).

**Table 2: Rotated Component Matrix for Sexual Behavior Choices**

	Components	
	Internet Sex & Cohabitation	Extreme Sex
Internet Sex	.932	
Co-habiting	.788	
Browsing Porn	.755	
Homosexuality		.847
Gang rapes		.791

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Two major clusters of negative sexuality emerged: internet sex and cohabitation and extreme sex. For the former, internet sex (.932) was its most dominant item; for the latter, homosexuality (.847) was its most dominant indicator. The first component, internet sex accounted for about 42% of all variance for negative sexuality, and the second component

accounted for about 20% of all variance of negative sexuality. This means the negative sexuality connected to the first component, or internet sex and cohabitation, defined the negative sexuality perceptions of respondents much more than did the second component, extreme sex.

**Table 3: Descriptive Statistics for Components of Sexual Behavior Choices**

		Statistic	Std. Error
Interne sex and Cohabiting	Mean	11.7356	.11438
	95% Confidence Interval for Lower Bound	11.5099	
	Upper Bound	11.9614	
	5% Trimmed Mean	11.7765	
	Median	12.0000	
	Variance	2.277	
	Std. Deviation	1.50882	
	Minimum	6.00	
	Maximum	15.00	
	Range	9.00	
	Interquartile Range	.00	
	Skewness	-.787	.184
	Kurtosis	2.701	.366
	Extreme Sex	Mean	6.0862
95% Confidence Interval for Lower Bound		5.7565	
Upper Bound		6.4159	
5% Trimmed Mean		6.1258	
Median		6.0000	
Variance		4.854	
Std. Deviation		2.20313	
Minimum		2.00	
Maximum		10.00	
Range		8.00	
Interquartile Range		4.00	
Skewness		-.383	.184
Kurtosis		-.955	.366

The average score for internet sex and cohabiting was (M=11.96, SD=1.5). This figure was about 80% of the total score of 15. This means this form of negative sexuality was prevalent at the selected universities. For extreme sex, the average score was (M=6, SD=2.2). This figure was about 60% of the maximum score.

Cross-tabulation analysis was done to find out whether there were significant differences in internet sex and cohabitation and extreme sex based on: age of the respondents, the academic year of the respondents. Through cross-tabulation, the effect of age on internet sex and cohabitation as found to be significant,  $X^2(16, N = 174) = 28.49, p = .00$ , Cramer's  $V=.28$ . However, there was not significant effect observed about the effect of the academic year of study and internet, sex and cohabitation,  $X^2(48, N = 174) = 43.1, p = .067$ . On extreme sex, neither age  $X^2(13, N = 174) = 16, p = .064$  nor academic year  $X^2(48, N = 174) = 53, p = .28$ . Thus, the age of students is an important determinant in the perception of sexual behaviour at

the selected universities. The second objective sought to establish how ACK and KAG teachings explain differences in the scale of sexual behaviour choices of university students in selected varsities in Kenya. The results of the t-test are as follows.

**Table 4: Depiction of Descriptive Statistics for Internet Sex and Cohabitation Clustered about Respondents Beliefs on Protestant Sexuality Teachings**

		Are their positions because of Protestant sexuality teachings		Statistic	Bias	Std. Error	95% Confidence Interval		
							Lower	Upper	
Internet sex and cohabitation	Yes	N		158					
		Mean		11.56	.0005	.121	11.32	11.79	
		Std. Deviation		1.58	-.011	.138	1.28	1.84	
			Std. Error Mean		.126				
	No	N							
		Mean			12.61	-.004	.370	11.88	13.38
Std. Deviation				1.61	.0665	.217	1.044	1.922	
		Std. Error Mean		.38					

The average score for respondents whose positions were not informed by Protestant sexuality teachings was  $M=12.6$ ,  $SD=1.6$ , and the score for respondents whose positions were informed by Protestant sexuality teachings was  $M=11.5$ ,  $SD=1.58$ . This suggests respondents who were influenced by Protestant sexuality teachings observed internet sex and cohabitation slightly less than those respondents whose positions were not influenced by biblical teachings.

**Table 5: Depiction of T-test Results into Differences in Mean between Respondents Clustered about Protestant Beliefs**

		Levene's Test for Equality of Variance		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Internet Sex and Cohabitation	Equal variance assumed	.757	.385	2.64	174	.009	-1.0478	.396	-1.829	.26604
	variance not assumed			-2.69	20.939	.016	-1.0478	.407	-1.881	.21402

There was a significant effect for the position being informed by Protestant sexuality teachings, with those whose positions were informed by Protestant sexuality teaching having a lower score than those whose positions were not informed by Protestant sexuality teaching,  $t(174) = .75, p < .001, d=0.6$  with those whose positions were informed by protestant sexuality teaching receiving higher scores than those whose position were not. The effect size of 0.6 was moderate. Implicitly, people whose positions were informed by protestant sexuality teachings either have never heard or did not know about internet sex and cohabitation.

These teachings are well-written in black and white in the church brochures and further elaborated in the church programmes of the Protestant and Pentecostal churches and young people in these churches, have the teachings inculcated in their youth sex education, taught constantly during worship days". Consistent relationships have been found over time between Protestant Holiness beliefs and abstinence from premarital sex.<sup>1</sup>

The third objective sought to establish the effect of Protestant sexuality teachings and sexuality on sexuality behaviour choices. This meant examining the effect of these teachings on internet sex and cohabitation and extreme sex. The results of the regression analysis are as follows.



**Table 6: Model Summary of Effect of Protestant sexuality teachings on Internet Sex and Cohabitation**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.240 <sup>a</sup>	.058	.035	.98210141

a. Predictors: (Constant), Most conservative students in universities adhere to strict beliefs on holiness in sex matters, Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship, Students who are sexually active have less intense Protestant beliefs and attend church less frequently, Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus Protestant sexuality teachings explained only a small proportion of the variance in internet sex and cohabitation, about 3.5%.

**Table 7: ANOVA<sup>a</sup> Results into Effect of the Relationship between Protestant sexuality teaching and Internet Sex and Cohabitation**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10.067	4	2.517	2.609	.037 <sup>b</sup>
	Residual	164.933	171	.965		
	Total	175.000	175			

a. Dependent Variable: Internet Sex and Heterosexual Sex

b. Predictors: (Constant), Most conservative students in universities adhere to strict beliefs on holiness in sex matters, Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship, Students who are sexually active have less intense Protestant beliefs and attend church less frequently, Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus The effect of Protestant sexuality teaching was, however, significant,  $R^2 = .035$ ,  $F(1, 171) = 2.6$   $p < .003$ . Though weak, this relationship was significant.

**Table 8: Regression Coefficients into the Effect of the Relationship between Protestant sexuality teaching and Internet Sex and Cohabitation**

Model		Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
		B	Std. Error			
1	(Constant)	14.607	1.208		12.089	.000
	Students who hold strong belief in Christian teachings on chastity consider sex as less important in a relationship	-.182	.160	-.087	-1.137	.257
	Students who are sexually active have less intense Protestant beliefs and attend church less frequently	-.598	.311	-.228	-1.923	.05
	Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths on campus	.339	.408	.100	.833	.406
	Most conservative students in universities adhere to strict beliefs on holiness in sex matters	-.309	.208	-.117	-1.484	.140

a. Dependent Variable: Internet sex and cohabitation

Protestant beliefs, students who are sexually active have less intense protestant beliefs and attend church less frequently, significantly predicted cultural values,  $b = -.228$ ,  $t(294) = -1.923$ ,  $p < .01$ .

**Table 9: Model Summary of Effect of Protestant sexuality teachings on Extreme Sex**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.253 <sup>a</sup>	.064	.042	2.15631

a. Predictors: (Constant), Most conservative students in universities adhere to strict beliefs on holiness in sex matters, Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship, Students who are sexually active have less intense Protestant beliefs and attend church less frequently, Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus

Protestant sexuality teachings on sexuality explained only a small proportion of the variance in internet sex and cohabitation, about 4.2%.

**Table 10: ANOVA<sup>a</sup> Results of the Effect of the Relationship between Protestant sexuality teaching and Extreme Sex**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	53.910	4	13.478	2.899	.024 <sup>b</sup>
	Residual	785.797	169	4.650		
	Total	839.707	173			

a. Dependent Variable: extreme sex

b. Predictors: (Constant), Most conservative students in universities adhere to strict beliefs on holiness in sex matters, Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship, Students who are sexually active have less intense Protestant beliefs and attend church less frequently, Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus

The effect of Protestant sexuality teaching was, however, significant,  $R^2 = .042$ ,  $F(1, 169) = 2.89$ ,  $p < .0243$ . Though weak, this relationship was significant.

**Table 11: Regression Coefficients<sup>a</sup> Effect of Protestant sexuality teachings on Extreme Sex**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	10.986	1.677		6.551	.000
	Students who hold strong belief in Christian teachings on chastity consider sex as less important in a relationship	-.171	.218	-.060	-.787	.433
	Students who are sexually active have less intense Protestant beliefs and attend church less frequently	.552	.422	.153	1.309	.192
	Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths on campus	-.936	.555	-.201	-1.686	.094
	Most conservative students in universities adhere to strict beliefs on holiness in sex matters	-.670	.285	-.185	-2.355	.020

a. Dependent Variable: Extreme Sex

The item most conservative students in universities adhere to strict beliefs on holiness in sex matters could significantly predict extreme sex,  $b = -.185$ ,  $t(294) = -2.33$ ,  $p < .020$ .

The model was clustered about the age of respondents.

**Table 12: Depiction of ANOVA Results for Effect of Protestant sexuality teachings on Internet Sex and Cohabitation Clustered by Age of Respondents**

What age bracket do you belong to?	Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	F	Sig
19-20 years	1	.024 <sup>a</sup>	.001	-.190	1.49499	.003	1
21-22years	1	.569 <sup>b</sup>	.324	.220	1.77869	3.11	.032
23-24 years	1	.212 <sup>b</sup>	.045	.011	1.54795	1.338	.26

- a. Predictors: (Constant), Most conservative students in universities adhere to strict beliefs on holiness in sex matters, Students who hold a strong belief in Christian teachings on chastity consider sex as less important in a relationship, Meditation scriptures, daily prayer to God, enhance convictions that help in curbing premarital sex for Christian youths in campus, students who are sexually active have less intense Protestant beliefs and attend church less frequently
- b. Internet sex and cohabitation

The finding suggests protestant beliefs and teachings could only significantly explain internet sex and cohabitation among respondents 21-22 years  $R^2 = .57$ ,  $F(4, 30) = 3.11$   $p < .032$ . And for this category of respondents, it was the sexually active item students have less intense Protestant beliefs and attend church less frequently, which could significantly predict internet sex and cohabitation  $b = -.185$ ,  $t(294) = -2.33$ ,  $p < .020$ .

### Discussion

The most common sexuality behaviour choices were pornography, internet sex, and homosexuality. The least common sexual behaviour choices were gang rapes. Through principal component analysis, two major components of sexual behaviour choices were identified: internet sex and cohabitation and extreme sex. Through cross tabulation, two items were identified as having a significant effect on sexuality behaviour choices. The first one was age, and the other one was Protestant sexuality teaching whether the respondent was influenced by Protestant sexuality teachings in identifying the negative forms of sexual behaviour. In a test of comparison of means, whether Protestant sexuality teachings framed a respondent's responses was found to explain significant differences in the mean score for internet sex and cohabitation. This finding suggests that ACK and KAG teachings were adequate in helping respondents avoid negative forms of sexuality (Green, 2011; Chow 2011).

In regression analysis, ACK and KAG teachings had a weak but significant effect on sexuality behaviour choices. These teachings too had a significant predictive effect on sexuality behaviour choices. A component of these sexuality teachings, "students who are sexually active have less intense Protestant beliefs and attend church less frequently", stood out as the only item that could predict sexuality behaviour choices. ACK and KAG teachings had a similar significant explanatory effect on extreme sex. The results above coincide with the argument put forward by Landor, Simons, et al (2011) that religiosity, which can be characterised by exercises such as prayer and bible reading, can help nurture values and convictions that make



people reluctant to engage in negative protestant. People who frequent churches for prayer would reaffirm their beliefs and values (Odimegwu, 2005). ACK and KAG teachings had a significant predictive effect on sexuality behaviour choices too, with the item most conservative students in universities adhere to strict beliefs on holiness in sex matters emerging as the only significant predictor (Collumbien, et al., 2006). In subsequent analysis, the data were clustered about the age of respondents, and it revealed that the ACK and KAG teachings had a significant effect only on respondents 21-22 years. The findings provide a good understanding of the parameters involved in permissive and non-permissive sexual behaviours of Protestant and Pentecostal students in universities in Nairobi.

### **Conclusion**

The study offered valuable insights into sexual behaviour choices among university students in Nairobi, particularly within the context of ACK and KAG teachings. The prevalence of behaviours like browsing porn, internet sex, and cohabitation highlighted the need for a comprehensive understanding of factors shaping negative sexual behaviours. Principal component analysis revealed distinct clusters, emphasizing the multifaceted nature of these behaviours. Age significantly influenced choices, urging tailored interventions for diverse developmental stages. Notably, Protestant teachings exerted a noteworthy impact, with a moderate relationship identified despite explaining a small variance. This underscored the ongoing need for nuanced exploration of religious teachings' role in shaping attitudes and behaviours among students.

### **Recommendations**

Universities should implement tailored educational programs to address prevalent negative sexual behaviours, emphasizing awareness and healthy attitudes. Collaboration with chaplains and counsellors is crucial for providing pastoral support, especially for students engaging in extreme sexual behaviours. Interventions should be customized for different age groups, taking into account varying influences and susceptibilities during different developmental stages. Strengthening Protestant teachings requires their integration into broader discussions about sexuality, with a focus on clarity and reinforcement. Therefore, encouraging ongoing research, particularly through longitudinal studies, is essential for a deeper understanding of the evolving dynamics between religious teachings and sexual behaviours over time.

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