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Role of Church Affiliation and the Sexual Behaviour Choices of Students in Selected Universities in Nairobi County, Kenya

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Abstract

Purpose: The current study sheds light on the role of church affiliation in shaping sexual attitudes and behaviour. Not enough was known about how Christianity can influence the construction of values and beliefs that discourage risky sexual behaviour among adolescents at universities in Kenya. Little was understood on the role of church affiliation explaining variation in adolescent sexuality among Christian communities at universities. Spirituality is an understudied subtype of religiosity yet it may explain patterns of sexual behaviour. Most studies that have examined the relationship between sexual behaviours and religiosity have focused on sexual intercourse. These studies have not examined other sexual behaviour choices, like internet sex.

Methodology: Using a mixed-methods design, the relationship between church affiliation and sexual behaviour was examined. In quantitative analysis, a stratified probability sample of (n=176 students) who attend regular prayer sessions in three universities: the Kenyatta University (KU) Main Campus, the Jomo Kenyatta University of Agriculture and Technology (JKUAT) Karen Campus, and the Daystar University was used. Qualitative interviews were conducted with university administrators, chaplains, and other church workers. Undergirding the study was the social identity theory, which articulates the idea of people seeking to gain membership and acceptance in any social group.

Findings: The findings suggest church affiliation has a significant effect on sexual attitudes, values, and behaviour. There seems to be an interaction between extrinsic and intrinsic religiosity, with frequent church attendance appearing to induce more conservative sexual beliefs, attitudes and behaviour. Church affiliation had a significant effect on sexual behaviour choices, which includes internet sex and cohabitation and extreme sexual activities.

Key Words: *Church Affiliation, Sexual Behaviour Choices, Religiosity, and Spirituality*

Background

Christian religious groups strongly oppose premarital sex. This opposition is more radical among the Pentecostal and evangelical religious movements as against mainstream churches. While conservative or charismatic denominations can sanction members for engaging in sexual sin, including by ex-communication, the former can tolerate such offenders and hope these people repent (Regnerus, 2013). According to Mastai (2010) churches and religious organisations are very influential social and cultural institutions that impart and regulate sexual behaviour in a society. If so, commitment to religious organisations, understood as the

frequency of church attendance determines premarital sex attitudes and behaviour, more than just mere religious affiliation. Christians who attend church frequently have greater religious commitment against premarital sex and would be more willing to follow their denomination's stand concerning premarital sex (Odimegwu, 2005). Involvement in religious institutions enhances the chances of young people making friends who have restrictive attitudes towards premarital sex. In this vein, church affiliation influences individual attitudes and behaviour. Young people who are active in religious groups have a greater commitment toward sexual abstinence than would young people who are less active in religious institutions. Lefkowitz et al. (2014) found that younger individuals who have this commitment regarding sexual behaviours had more conservative sexual attitudes behaviour, including premarital sex. Religious attendance might be the strongest deterrent to unwholesome sexual behaviours. The strength of religious attitudes seems a powerful predictor of sexual attitudes.

A growing body of literature suggests that the protective effect of church membership apropos sexual purity is in general, stronger for Pentecostal church members than it is for the members of mainline churches (Digler, 2007). However, it is not yet clear what characteristics of Pentecostal churches contribute to the heightened influence on congregants, given that teaching about sex is consistent across Christian denominations (Agadjanan, 2005). Religious affiliation has a positive effect on pre-marital sexual behaviour among adolescents. A study done in Kenya, for instance, observes that two-thirds of individuals over the age of 15 are affiliated with a religious institution. Young people who are highly religious are less likely to engage in risky sexual behaviour (Kabiru & Orpinas, 2009). Young people who are affiliated with more conservative churches have more conservative beliefs and values about premarital sex, which would be evidenced as well in lower engagement in negative forms of sexuality, compared to young people who belonged to mainline Protestant churches (Zaleski and Schiaffino, 2014; Dias Junior & Lima, 2015). In Canada, Zaidi, Couture-Carron, et al, (2014), observed that adolescents who identify with particular Christian groups tend to refrain from premarital sex. This constraining effect of Christian affiliation on premarital sex was also found to be high among adolescents who attended Christian meetings in Nigeria (Morhason-Bello, et al, (2008). Similarly, the Catholic charismatic movement has been combative about promiscuous sexual behaviour and offers support to young persons who desire to remain celibate until marriage (Cleary, 2007).

Although several studies have shown a correlation between adolescent sexual behaviour and religious commitment, attempts on the underlying mechanism through which this happens are burgeoning. Beckwith & Morrow (2012) found that individuals who possess high religiosity and high core spirituality (inward, active or intrinsic belief) have more conservative sexual attitudes and less sexually permissive attitudes than their counterparts, which might lead to fewer sexual experiences. More precisely, one or more causal mechanisms underlying this association may be related to a personal dimension, which comprises specific individual beliefs, where wholesome sexual values are socialised and or imposed through social control. Several researchers have explored the concept of religiosity, which involves religious identity, behaviours, attitudes, and perceptions, to determine the impact of Christianity on health

behaviours. For example, Rostosky et al. (2012) reported that their review of studies between 1980 to 2001 frequently supports the premise that religiosity, frequent church attendance, seems to influence the delay of vaginal sexual intercourse among some category of female adolescents (Murray-Swank, Pargament, & Mahoney, 2015). The current study sought to how differences in religiosity and spirituality shape the sexuality choices of students in the selected universities.

Problem Statement

Young people at universities face contextual and situational factors that privilege liberal sexual values and norms. Given the problem of a liberal sexual environment at universities in Kenya, which encourages even young people of faith to engage in improper and risky sexual activities, it is fitting to consider the specific ways or mechanisms that can explain why Christian youth hold either conservative or liberal sexual attitudes and assess how this influences sexual decision making. Understood in this way, not only are the religious less likely to engage in risky sexual behaviour compared to the non-religious, but also the more spiritual Christians, those from more conservative church affiliation, are more likely to avoid improper sexual activities. Not enough was known about how Christianity can influence the construction of values and beliefs that discourage risky sexual behaviour among adolescents at universities in Kenya. Researchers have given scant attention to using Church affiliation to explain variation in adolescent sexuality. Spirituality is an understudied subtype of religiosity. However, it seems to be a powerful determinant of sexual behaviour. Most existing studies that have examined the relationship between sexual behaviours and religiosity have focused on sexual intercourse. These studies have not examined other sexual behaviour choices, like internet sex. For these reasons, the current study sought to establish how church affiliation influences attitudes toward sexual behaviours. This study aimed to explain how church affiliation explains differences in perceived sexuality behaviour choices of Christian students from conservative and less conservative churches in selected universities in Nairobi.

Review of the Literature

Christianity regulates people's behaviour and practices in society, and it can be measured in terms of religious affiliation, the frequency of religious attendance, level of involvement in religious (Christian) activities, and the level of spirituality. Religiosity can either be intrinsic, a deeply held and primary motivator for action or extrinsic: a superficial social motivator for action. Spirituality (intrinsic beliefs) is a subtype of religiosity that centres on an internalized subjective experience of belief in a divine or superordinate being that is distinct from beliefs held by specific Christianity (Marler & Hadaway, 2012). Embodied spirituality, or a spiritual perception of sexual experiences, was found to positively correlate with a general measure of the level of comfort with the body, intimacy, and sexual expression. Religiosity has been associated with the development of moral reasoning, and religious people exhibit a preference for Kohlberg's conventional level of moral reasoning, which is associated with doing what is deemed right by society (Duriez and Soenens, 2006). Conservative Protestants, uphold strict sexuality teachings than do mainline Protestants (less conservative group (Smith, 2013;

Brewster et al. (2013). People who convert from mainline protestant churches to conservative churches find the spiritual power to transform individuals' behaviour and lifestyle (Chesnut, 2013). Moreover, during conversion to charismatic religion in Brazil, for instance, young religious leaders generally take on the responsibility of nurturing the newly converted members, through strong emotional and spiritual support (Cleary, 2007). The strong ties between these young religious (Christian) leaders and the adolescents that they are providing mentorship to, provides a safety net that protects them from peer pressure which could trigger in them, sexual misconduct. Conversion in the Catholic charismatic movement "is believed to bring about the re-ordering of social and religious attitudes in line with God's wishes (Cleary, 2007). Similar results have been seen in contexts other than the United States (Dias Junior & Lima, 2015; Brazil, Hill, Cleland and Ali (2014). These studies show that evangelical affiliation can explain the lower occurrence of premarital sex--conservative Protestants uphold strict biblical truths on sexuality than do mainline Protestants (less conservative group)

One of the more commonly used means of finding the relationship between religious orientation and sexuality has been the use of the Religious Orientation Scale (Port and Ross, 2011). This scale classifies people's religious orientations as either intrinsic or extrinsic. Intrinsic religious practices are associated with more conservative sexual attitudes, and extrinsic religious practices have been associated with more liberal sexual attitudes (Reed and Meyers, 2011). Intrinsic religiosity, which describes the extent of infusion of religious meaning into daily life, has been conceptually paired with religious commitment and importance. It describes the extent of infusion of religious meaning into daily life, has been conceptually paired with religious commitment and importance (Donahue, 2015). These findings indicate that intrinsic religiosity is inversely related to a variety of premarital sexual behaviour in adults. According to Landor, Simons, et al (2011), religiosity exerts a constraining effect on an individual's attitude towards involvement in sex. It delays sexual debut among adolescents. Adolescents who are intrinsically oriented and high in religious behaviour have the lowest levels of premarital sexual activity (Woodruff, 2014).

Intrinsic religiosity in men and women is associated with less willingness to engage in casual sex, fewer desired sexual partners and decreased likelihood of engaging in a sexual relationship (Rowatt & Schmitt, 2003). Intrinsic religiosity is negatively correlated with the frequency of sexual intercourse in the previous year (Zaleski & Schiaffino, 2000). Jones (2011) found significant inverse correlations between sexual permissiveness with an intrinsic religious orientation. A positive correlation has been found between premarital permissiveness and extrinsic religious orientation (Haerich, 2012). Intrinsically oriented religious beliefs cultivated an increased dependence on theological teachings, which increased religious influence on those people's patterns of sexual behaviour (Haerich, 2012). To measure religiosity that transcends religious affiliation, religious activities, has also been described through dimensional subtypes, including intrinsic religiosity, spirituality, fundamentalism, and paranormal belief. Intrinsic religiosity in men and women is associated with less willingness to engage in casual sex, fewer desired sexual partners and decreased likelihood of engaging in a sexual relationship (Rowatt

& Schmitt, 2003). It is also negatively correlated with the frequency of sexual intercourse in the previous year (Zaleski & Schiaffino, 2000).

Christians who participated in religious activities regularly delayed their sexual debut compared to those who did not (Bearman and Brückner, 2015). This finding accords with a study done among adolescents in Africa (Zaidi, et al 2014). Other studies have found religious affiliation to have a constraining effect on premarital sex in Nigeria (Morhason-Bello, et al 2008). According to Nishimura, Ono-Kihara, et al (2007) who studied sexual behaviour and their correlates among young people in Mauritius, adolescents who are affiliated to a particular Christianity are likely to be less sexually active compared to those that do not subscribe to any Christianity. Some studies indicate that Christianity does not have a significant impact on sexual behaviour. Wusu (2011) studied religious affiliation and sexual behaviour among adolescents in Nigeria and found that religious affiliation did not play a significant role in reducing risky sexual behaviour. According to Abar, Carter and Winsler (2009), religiosity only suppresses sexual behaviour among female adolescents and not male adolescents. Greater intrinsic and extrinsic religiosity was associated with less sexual activity and condom use among males. The current study sought to assess how church affiliation influences sexual values, attitudes, and choices of students in selected universities.

Theoretical Framework

Social Identity Theory explains behavioural outcomes à propos social identity (Trepte, 2006). Social identity is definable since people act within a social setting. According to the theory, self-categorisation leads group members to approve or disown an existing group membership (Tajfel & Turner, 1979). The second version of self-categorisation suggests personal motivations emanates from a need among group members 'to differentiate their group positively from others, to achieve a positive social identity (Turner et al., 1987)'. Both theories, however, hold on to the fact that social identity originates from cognitive and motivational factors. Social identity theorists perceive the in-group as a collection of similar persons who identify with each other and who see themselves and each other in similar ways and holding similar views, which are different and more valuable from those of the members of the out-group. According to Turner et al., (1987), social identity deals with how people come to see themselves as belonging to one valuable group category (in-group) in comparison with another group of lesser value (out-group). This in-group categorisation leads to a greater commitment to the group and a less desire to leave the group (Ellemers et al, 1997). This “in-group” homogeneity of perception and action in cognitive, attitudinal and behavioural lines influences the view of the “self” as perfect in the group (Hogg & Hardie, 1992). According to the Social Identity Theory (Tajfel & Turner, 1979), people do not have one "personal self" but several selves that correspond to the widening circles of group membership that one belongs to. These groups are sub-societies within the wider society, such as family, school, and church. In every sub-society, a person builds a "self" that is acceptable and valuable within that sub societies surroundings. In these different in-groups, the "self" belongs to and acts in unison with the expectations of the in-group. The members of the in-group laud the action performed by one

of their members since they all have the same perceptions (Turner et al., 1987). Brewer (1991) observes that the individual's identity created in the Social Identity Theory is, in fact, the lowest categorisation a self can value since; the "self" is a unique entity distinct from other individuals, cognitively and invaluable. Further, an individual act in terms of one's own goals, aspirations and desires rather than as a member of a certain group. The human person will therefore choose to conform to the norms that add value to the self without deviating openly from the normative expectations of the wider society. In this study, church affiliation was taken to be one of the key groups of society to which respondents belonged. The desire to fit in into these groups, by following the sexual values, attitudes, and behaviour of one's church, can be treated as a driving force in shaping how respondents think about sexuality.

Methodology

A mixed research design was used in the study (Creswell, 1998). Quantitative and qualitative cultures of inquiry were employed (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 was used to gather the subjective accounts of respondents about the issue of church affiliation about the sexual behaviour of students at universities. This allowed the gathering of personal narratives and testimonies (Fetterman, 1989). Applied were in-depth interviews (IDIs), semi-structured interviews (SSIs), and Focus Group Discussions (FGDs). Probability Sampling targeted students in three universities: the Kenyatta University (KU) Main Campus, the Jomo Kenyatta University of Agriculture and Technology (JKUAT) Karen Campus, and the Daystar University. The student population were drawn from those who regularly attended a prayer meeting in the three universities. 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 the year 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.

The study collected data on students affiliated with the selected church groups (ACK and KAG) in an attempt to understand how students make choices for or against premarital sex. These churches in their statements of faith, curriculum and theology, focus on scriptures or rather the Bible as an instrument of instruction. The Protestant (ACK) and Pentecostal (KAG) churches have reformed teachings linked to theological foundations of Reformation Fathers like John Calvin, Luther, Jonathan Edwards, Tozer Aiden Wilson, John Stott, among others (Gonigle, 1988). These churches were selected because they have programmes that address the sexuality of youths, (Kagama, 1991). These churches have clear teachings that are taught by youth pastors and the teachings, are geared towards answering the various questions that young people struggle with and the questions that mainly border on sexuality.

Quantitative data was collected using questionnaires that contained closed-ended, open-ended and explanatory questions. Non-probability sampling was purposeful, and this saw the targeting of “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. A criterion for respondents for in-depth interviews was having 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).

Findings

Existing studies suggest church affiliation is a significant determinant of sexual attitudes and activities among young people. For instance, youth who are affiliated with Pentecostal churches are more likely to have conservative sexual values and beliefs compared to those who belong to mainline Protestant ones (Church affiliation stood for Zaleski and Schiaffino, 2014; Dias Junior & Lima, 2015). From the findings, the majority (72.2%) of the respondents showed they belonged to the KAG church, a conservative Christian denomination, and 27.8% showed they belonged to ACK. Respondents from Pentecostal churches are less likely to engage in negative forms of sexuality compared to young people from mainline churches (Jones, 2011). On this question, the issue arises on the perceptions of respondents about the rightness of church teachings guiding sexual behaviour choices. The findings suggest most of the respondents (n=138, 78.4%) believed this to be so, with a minority of 21.6% not supporting these teachings. This means that about 1 in 5 respondents felt the position of their church on pre-marital sex was wrong. For this “dissenting” category of respondents, religious commitments and beliefs seem to be interpreted in individualistic terms and less in terms of institutional loyalty and obligation (Thornton and Camburn, 1989). In the same vein, the extent to which people agree with church doctrines, teachings, or policies can be associated with their religious and spiritual commitments. The respondents who did not follow the teachings of their church on sexual behaviour (21.6%) could be defined as having a low spiritual and religious commitment, which can form the basis for succumbing to the permissive sexual lifestyle at universities. Existing studies suggest that young, naive and inexperienced youths, face sexual pressures in university, a situation that has been partly blamed on the cultural environment at these universities. However, over time, some young people yield to the cultural environment at universities and abandon their erstwhile sexual beliefs (Lehrer, 2004).

Many students, even if they have been taught basic Christian principles about sex, rebel against the authority of the parents often because they are far removed from parental controls. Another respondent yet added; *“some once they are out of parental control then it is an opportunity to do what they like”*.

Some students might believe that the position of their church on sexual misconduct, might be wrong because it provides no room for young people, who were Christians, who might engage in sexual practices to either access sexuality-related information or practice safe sex (Byamugisha, 2003). In this vein, some writers have affirmed that it is unrealistic to suppose that students in universities, who were brought up as Christians or who are practising Christians, do not engage in negative forms of sexuality (Ellis, 2012). The other reason, students might disagree with the position of their church on premarital sexuality, could be attributed to the influence of the university environment, which has been associated with highly charged permissive sexual attitudes and practices.

Another Key respondent added; *“Given this labelling, conservative students face pressure to conform and some of them find it hard to resist pressure to engage in negative sexuality, to win acceptance, approval and solidarity from colleagues in academic groups, student unions, sports, former schoolmates, among others”* Gideon Lyamu, FGD, November 15th,2018)

In the main, the extent to which Christianity influences individual attitudes and behaviour, however, depends on the specific doctrines and policies of the churches and the degree of integration and commitment of individuals to their religious institutions (Odimegwu, 2005).

Table 1: Depiction of Descriptive Statistics for Components of Church Affiliation

	N	Min	Max	Mean	Std. Deviation
Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	176	3.00	5.00	4.0227	.36963
Frequently attending church services correlates with fewer sexual activities among the university students	176	3.00	5.00	4.1023	.38663
Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	176	1.00	5.00	3.9602	.59867
University students affiliated with very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups	176	1.00	5.00	4.0170	.63673
Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage	176	4.00	5.00	4.0966	.29624
	176				

The items "frequently attending church services correlates with fewer sexual activities among the university students" ($M=4.1$, $SD=.38$), "young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage" ($M=4.09$, $SD=.26$), and "Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse" ($M=4.02$, $SD=.36$) stood out as having the highest means. Existing studies suggest the frequency of church attendance is associated with more conservative values and attitudes on sexuality (Collumbien, Slaymaker, & Singh, 2006). The frequency of attendance in church activities has been associated with religiosity. Existing studies suggest that religiosity reduces the likelihood of its practitioners engaging in premarital sex (Duriez and Soenens, 2006). For instance, Zaleski and Schiaffino (2014) found that stronger intrinsic and extrinsic religiosity would reduce the chances of premarital sexual activities. This occurs because people with high religiosity have more conservative sexual attitudes, which explains their conservative sexual activities (Beckwith & Morrow, 2012; Bearman and Brückner, 2015). People who have conservative sexual behaviour avoid premarital sexual activities (Trinitapoli, 2006). Besides, the item strength of church affiliations is in line with research that shows that intrinsic religious practices are associated with more conservative sexual attitudes (Reed and Meyers, 2011). The participants identified the following three factors as instrumental in shaping sexual activities. A study done in Kenya found out that high levels of religious involvement were positively correlated to more conservative sexual attitudes, including towards premarital sex (Gyimah, et al, 2013). The other notable statement was "university students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups". Studies have shown significant differences between evangelical and non-evangelical men about premarital sex, with the latter likely to engage in these sexual activities compared to the former (Hill, Cleland, and Ali, 2014).

Analysis of Effect of Church Affiliation and Sexual Behaviour Choices (Internet Sex and Cohabitation)

Analysed was the relationship between indicators of church Affiliation, which acted as predictor variables, and Sexual Behaviour Choices. According to Rotich, Gecaga, and Gitome (2020), sexual behaviour choices can be reduced to two major categories: internet sex and cohabitation and extreme sex.

Table 2: Model Summary for Effect of Church Affiliation on Internet Sex and Cohabitation

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.401 ^a	.160	.136	1.32253

Church affiliation could explain about 14% of the variance in internet sex and cohabitation.

Table 3: ANOVA^a Results for Effect of Church Affiliation on Internet Sex and Cohabitation

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	56.816	5	11.363	6.497	.000 ^b
	Residual	297.343	170	1.749		
	Total	354.159	175			

The effect of church affiliation on internet sex and cohabitation was, however, significant, $R^2 = .135$, $F(5, 170) = 6.49$ $p < .000$. This relationship was significant. These findings appear to agree with the view that conservative Protestants, uphold strict biblical truths on sexuality than do mainline Protestants (less conservative group (Smith, 2013; Brewster et al 2013).

Table 4: Regression Coefficients for Effect of Church Affiliation on Sexual Behaviour Choices

Model	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
(Constant)	3.310	1.846		1.793	.075
Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	.029	.334	.007	.086	.931
Frequently attending church services correlates with fewer sexual activities among the university students	.033	.335	.009	.098	.922
Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	.912	.228	.384	3.995	.000
University students affiliated to very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups	.041	.221	.018	.185	.854
Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage	.077	.377	.016	.203	.839

Church affiliation as “sexually active students have less intense protestant beliefs and attend church less frequently” significantly predicted cultural values, $b = -.384$, $t(170) = -.399$, $p < .01$. The only significant predictor of church affiliation vis a vis internet sex and cohabitation was students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually. The beta value implies that for a one-unit increase in church affiliation, internet sex and cohabitation would reduce by 0-.384 units or 38.4 per cent. The equation $Y = \beta_0 + \beta_1 X_1 + \epsilon$ can thus be substituted as follows; $Y = .912 - 0.384X_1$. Key respondents showed that religious affiliation can predict attitudes regarding premarital sex or, rather, premarital sexual behaviour. According to Landor, Simons, et al (2011) religiosity (Christian practices) exerts a constraining effect on an individual's attitude towards involvement in sex. This finding has been echoed by Bearman and Brückner (2015). Religiosity seems to delay sexual debut among adolescents. Besides, the frequency of church attendance seems to be linked to intrinsic religiosity, which describes the extent of infusion of religious meaning into daily life, has been conceptually paired with religious commitment and importance (Donahue, 2015).

Table 5: Model Summary of Effect of Church Affiliation on Sexual Behavior Choices (Extreme Sex)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.322 ^a	.104	.077	2.23036

Church affiliation could explain about 7% of the variance in extreme sex.

Table 6: ANOVA^a Results for Effect of Church Affiliation on Sexual Behavior Choices (Extreme Sex)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	96.975	5	19.395	3.899	.002 ^b
	Residual	835.715	168	4.974		
	Total	932.690	173			

The effect of church affiliation on extreme was significant, $R^2 = .075$, $F(5, 170) = 3.89$ $p < .000$. This relationship was significant.

Table 7: Regression Coefficients for Effect of Church Affiliation on Sexual Behavior Choices

Model	Coefficients ^a				
	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
(Constant)	7.597	3.114		2.439	.016
Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	-1.451	.564	-.232	-2.575	.011
Frequently attending church services correlates with fewer sexual activities among the university students	1.645	.565	.275	2.910	.004
1 Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	.993	.385	.257	2.579	.011
University students affiliated with very conservative church groups, delay sexual involvement more than those affiliated with more liberal church groups	-.597	.372	-.165	-1.604	.111
Young people who have strong church affiliations have the attitude that sex is for married people only and they should abstain until marriage	.024	.635	.003	.038	.970

Church affiliation, youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse" $b = -.232$, $t(170) = -2.57$, $p < .01$, "frequently attending church services correlates with fewer sexual activities among the university students" $b = .275$, $t(170) = 2.9$, $p < .01$, and "students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually" $b = .257$, $t(170) = 2.579$, $p < .01$ significantly predicted cultural values. The most influential component of church affiliation that could predict extreme sex was "frequently attending church services correlates with fewer sexual activities among the university students". The frequency of church attendance is related to the idea of religiosity. If so, the frequency of church attendance is a proxy for conservative sexual beliefs (Carron, Maticka-Tyndale, and Arif, 2014). Zaidi, et al (2014) examined the effect of religious affiliation on pre-marital sexual behaviour among adolescents in Canada and established that there was a causal relationship between the two.

Table 8: Model Summary for Effect of Church Affiliation Based on Respondent's Agreement with the Church's Position on Sexuality

Do you agree with your church's policies on sexual behaviours?	Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Yes	1	.329 ^a	.108	.088	1.39475
No	1	.807 ^a	.651	.620	.74406

For respondents who agree with the position of their church on sexuality, church affiliation could only explain about 8% of the variance in internet sex. But for those who disagreed with the position of their church on sexuality, church affiliation could explain 62% of the variation in internet sex and cohabitation. This suggests that the engagement of respondents in the former category in internet sex and cohabitation was low, and the converse holds.

Table 9: ANOVA^a Results of the Effect of Sexual Behaviors on Internet Sex and Cohabitation

Do you agree with your church's policies on sexual behaviours	Model		Sum of Squares	df	Mean Square	F	Sig.
Yes	1	Regression	31.645	3	10.548	5.422	.001 ^b
		Residual	260.673	134	1.945		
		Total	292.319	137			
No	1	Regression	35.072	3	11.691	21.116	.000 ^b
		Residual	18.823	34	.554		
		Total	53.895	37			

The effect of church affiliation on internet sex was significant for both those who agreed with church policies on sexual behaviour, $R^2 = .008$, $F(3, 134) = 5.42$, $p < .000$ for those who disagreed with the policy of their church on sexual behaviour $R^2 = .62$, $F(3, 37) = 21.16$, $p < .000$. Protestant churches can be distinguished by the emphasis they give to pietism or personal holiness (Chesnut, 2003; Mariano, 2004; Beckwith). Thus, adolescents who identify with religious groups refrain from premarital sex.

Table 10: Regression Coefficients^a for Effect of Church Affiliation on Sexual Behavior Choices (Internet Sex and Cohabitation)

Do you agree with your church's policies on sexual behaviours	Model	Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
Yes	1 (Constant)	3.941	1.686		2.337	.021
	Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	-.077	.378	-.019	-.203	.840
	Frequently attending church services correlates with fewer sexual activities among the university students	.153	.372	.039	.412	.681
	Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	.820	.211	.322	3.894	.000
No	1 (Constant)	3.555	1.473		2.413	.021
	Youths who attend church every week believe that premarital sex is immoral, and they have a lower frequency of premarital sexual intercourse	-.028	.439	-.009	-.063	.950
	Frequently attending church services correlates with fewer sexual activities among the university students	-.221	.391	-.080	-.565	.576
	Students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are less experienced sexually	1.439	.181	.810	7.958	.000

Church affiliation, students who attend church frequently and who value church teachings in their lives have the least permissive attitudes and are fewer experiences sexually, was the only variable with a significant predictive effect on internet sex and cohabitation. For those who

agreed with church policies, the predictive effect was low $b = .81$, $t(170) = 7.958$, $p < .01$. But for those who disagreed with church policies, the effect was high, $b = -.322$, $t(170) = 3.894$, $p < .01$. A positive correlation has been found between premarital permissiveness and extrinsic religious orientation (Haerich, 2012). In qualitative interviews, a respondent explained Christian youths are deterred from engaging in pre-marital sex because the church is an accountability system that administers prohibitive Christian teachings, that help prevent young people from engaging in negative sexuality.¹ He further emphasised that Church practices like Bible studies, prayer, choir and other activities, act as a constant reminder of Christian norms on sex, thus enhancing the understanding of what is wrong and right regarding sexuality.

Conclusion

The findings suggest church affiliation has a powerful effect on sexual attitudes, values, and behaviour. They assume there is an interaction between extrinsic and intrinsic religiosity. The frequency of church attendance, a typical indicator of external religiosity, seems to engender deeper spirituality, more conservative sexual values, beliefs, and attitudes. Church affiliation had a significant effect on dimensions of sexual behaviour choices, including internet sex, cohabitation, and extreme sex. This model produced stronger results, in both explanatory and predictive terms, among respondents who did not support their church policies on sexual behaviour. Importantly, among those who followed the policies on the sexual behaviour of their churches, there was a weaker belief that frequent church attendance would make for more conservative sexual attitudes. However, respondents who disagreed with the sexuality teachings of their church, and who are presumably either indifferent to or unsupportive of the idea of the wrongness of premarital sex, believed more strongly that the practice of frequent church attendance would lead to more conservative sexual attitudes and behaviour. Respondents who did not follow the sexuality teachings of their church, which typically disallowed premarital sex, understood that frequent church attendance would make people More Likely to Have Conservative Sexual Attitudes.

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