

# An Evaluation Of How The SDA Christian Faithful Conceptualize The Changing Value Of Chastity In Nyamira County, Kenya

**Margaret Moraa Nyakina**

PhD Student Jaramogi Oginga Odinga University of  
Science and Technology (JOOUST), Kenya

**Francis**

Associate Professor JOOUST, Department of Linguistics,  
Languages and Literature

**David Ndegwah**

Senior Lecturer JOOUST, Department of Geography and  
Social Development

*Abstract: This paper is on a study that was carried out in the year 2017 on an evaluation of how the SDA Christian faithful conceptualize the changing value of chastity in Nyamira County, Kenya. This study was guided by Utilitarian Ethical Theory. The pragmatic paradigm was adopted in the study. The study used mixed methods research approach. These involved integrating the qualitative and the quantitative approaches. Under this design both the qualitative and the quantitative data were collected concurrently, analyzed separately and merged for interpretation of overall results. This study targeted lay members, pastors, clan elders, chiefs, church elders and a market leader drawn from SDA faithful in Nyamira County. Purposeful and stratified random sampling methods were used to select the sample whereby three hundred and eighty five participants were selected for the study. These comprised of 375 lay members, 3 pastors, 2 clan elders, 2 chiefs, 2 church elders and 1 market leader of the SDA Nyamira churches. The research instruments used were lay members' questionnaires and interview schedule for pastors, clan elders, chiefs, church elders and a market leader. Also FGDs and observations were used in facts collection. Data analysis was done by the use of descriptive statistics whereby frequencies and percentages were calculated using the Statistical Package for the Social Sciences (SPSS) software. The result of the study revealed that deviating from what is chaste by the SDA adherents has adversely affected the family with a number of upshots. Such outcomes as discovered in this investigation have destabilised the socio-economic aspects of the family and finally society. The results of this study will be useful in shaping a culture of sexuality hence enhancing religious studies. Furthermore, it can be essential in providing ideal approach of tackling sexually related issues.*

*Keywords: value of chastity, conceptualize, Seventh-day Adventist, faithful/Adherents.*

## I. BACKGROUND TO THE STUDY

Chastity, a family value that focuses on virginity, fidelity, self-control and purity in thoughts, words and actions is a sexual behaviour of man and woman supportable to the moral standards and guidelines of the society or religion. It is predominant for strengthening the family unit by advocating for uncontaminated sexuality, actions and words, therefore, having no sexual affairs before marriage and maintaining absolute fidelity to a husband and wife during marriage

(Mbiti, 2015). Divergent from the value of chastity in the contemporary society, impacts adversely on marriage organization through multiplicity of issues. The family is consequently getting disoriented, with a number of families emerging that include; single parent families, gay families, blended families, and child headed families.

Sexuality in a wider perspective is what affects every aspect of the entire person's life (Khamasi and Maina, 2005), nevertheless, in this study, it is applied to imply sexual intimacy. According to World Health Organisation (2004),

sexuality is influenced by the interaction of biological, psychological, social, economic, political, cultural, ethical, legal historical, religious and spiritual factors. Sexual intimacy is significant for perpetuation of the human life and the family tree through procreation (Khamasi & Maina, 2005), therefore, its perfection is of the marriage bond (Bujo, 2009). However, the societal liberalism has legitimized the misuse of sexuality, which was a taboo (Khamasi and Maina, 2005), through obsession with extra-marital and pre-marital sex (Collins, 1980). In traditional African society, sexual immorality is frowned upon and accordingly dealt with in ways that are both disciplinary and disincentive (Mbiti, 2002).

Moreover, the Seventh-Day Adventist Church looks at human sexuality as God-given and it is expected to be practised in marriage only, between one man and one woman, in line with the Scriptures (Genesis 1:28-31) and condemns any deviant (1 Cor. 6:13-19). Statistics elsewhere in the globe also depict that, sexual dealings between unmarried adults is dishonoured. For instance, in Indonesia, Jordan, Pakistan, and Turkey, nine out of ten persons believe that engaging in sexual intercourse before marriage is wrong, whereas, majority of the Europeans consider premarital sex as an immoral issue (Statista, 2013). In Egypt, sex out of wedlock was mercilessly punishable and the propensity for the couple was monogamous (Melgosa and Melgosa, 2008). Study depicts in Uganda, homosexuality is unnatural and abnormal (Buturo, 2009), therefore incompatible with the Ugandan culture (Kasila, R, 2009). In Kenya, considerably a lot has been done for the last over Ten years (10 yrs.) to create awareness; including availing widespread of testing and counselling, treatment with antiretroviral drugs; to prevent mother-to-child transmission, improve health and prolong life for those whose condition has degenerated. While in the larger Kisii, an alarming number of girls who had given birth but failed to get married were a great concern to their parents (Kostelny, Ondoro & wes sells, 2014). Elaborate structures meant to provide guidance for the adolescents into adulthood life in accordance with acceptable norms, both, in traditional and SDA circles, are now disintegrating, a state that is leading to gradual vanishing of sexual value (Kisembo, Magesa and Shorter, 2010). It was important therefore to examine how the SDA faithful in Nyamira conceptualize the changing value of chastity in society today.

#### STATEMENT OF THE PROBLEM

The family value of chastity is crucial in sustaining family ties and social decorum. Chastity, which focuses on virginity, fidelity, self-control and purity in thoughts, words and actions, is a sexual behaviour of man and woman tolerable to the moral standards and guidelines of the society or religion. It is superlative for strengthening the family unit by calling for uncontaminated sexuality, actions and words, therefore, having no sexual affairs before marriage and maintaining absolute fidelity to a husband and wife during marriage. Divergent from the value of chastity in the contemporary society, influences negatively on marriage institution through diversity of issues. The family is consequently getting disoriented, with a number of families emerging up that

include; single parent families, gay families, blended families, and child headed families.

The main worry is that the value of chastity considered significant in strengthening the family bond, and regulating sexual behaviour is no longer tenable. This has left the conventional family a besieged institution, in danger of extinction. The study therefore seeks to interrogate how the SDA Christian faithful conceptualize the changing value of chastity in Nyamira society today.

#### PURPOSE OF THE STUDY

The study explored how the SDA Christian faithful conceptualize the changing value of chastity in Nyamira SDA society in Contemporary epoch.

#### RESEARCH QUESTION

How the SDA Christian faithful conceptualize the changing value of chastity in Nyamira society today

#### SIGNIFICANCE OF THE STUDY

The subject studied touches people's lives and determines the SDA family in the society today. The investigation provides insights of biblical and traditional African value of chastity, hence contributing to scholarly mission for the sexual family demeanour. This study creates awareness to the intellectual globe on the contemporary position of sexual value among families. The recommendations from the study will help readers, policy makers and educationists in their exertion to construct a culture that will enable harmonize the sexual values and modernity without intervening with the usual family structure.

The data gathered serves as an additional source of facts to the already collected related information and add value to the existing bank of knowledge. This study will also provoke other scholars to research elsewhere on the same field to secure the family institution and save it from extinction. Furthermore, it would advance the field of sexual ethics within the Christian family.

## II. LITERATURE REVIEW

This part reviews literature on the conceptualization of family value of chastity.

#### CONCEPTUALIZATION OF THE FAMILY VALUE OF CHASTITY

Christian church contemplates the issues regarding sexual relationships basing teaching on the biblical principles and doctrines. Fishburn (1991) explains that the Christian faith stands that a breach of ethical or social values is professed as a wrongdoing against the family and God. She adds; since the 19<sup>th</sup> century, the sexual principles of the family have been conceptualised in Old Testament stipulations with no much reference to modification introduced by Jesus' law of love. According to her, many conservative Christians in the

contemporary society have negative attitudes about abortion and homosexuality equivalent to those of the ancient Jews. Both "acts" are sinful because they are opposed to procreation, God's first intent of marriage (Gen 1: 28). In the ancient Hebrews, virginity for girls and fidelity for women was emphasized upon, thus breaking this sexual code was accompanied with stern castigation (Queen, Habenstein & Quadagno 1985).

In the bible, sexual infidelity among couples is referred to as adultery (Ex.20:14), a word that serves as one of the pillars upon which the society rests; emphasizing the 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 act 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". This commandment also forbids fornication and all kinds of mental and sensual uncleanness. All impure materials such as books, songs and paintings which tend to inflame and debauch the mind, are not favoured by this law against adultery, as well as another species of impurity (Clarke, 1810-1826). This out rightly points to the demands of chastity.

In this regard, believers, view sexual immorality as sinful, because it is a violation of God's commandment against adultery. They view sexual intimacy in marriage as a sacred God-given gift to human family (SDA Church Manual, 2010), which expresses the goodness and beauty of God's orderly work that require appreciation. Sexuality is for that matter an integral part of marriage meant to be reserved for marriage only (Gen.2: 24, Prov. 5:5-20), to enhance closeness, happiness, and provide for the perpetuation of human race. To this respect, an affair out of wedlock undermines the intent of sex, meant to build a stable marriage relationship with mutual assistance, support and comfort (Sharkey and Welch, 1979). Sexual immorality of any kind is prohibited and disciplinable by the Seventh Day Adventist. Reasons among which members shall be subject to discipline according to the SDA Church manual (Nelson, 2010, 62) are;

Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct. Sexual abuse among children, the youth, vulnerable adults, fornication, promiscuity, incest, homosexual practice, the production, use or distribution of pornography, and other sexual perversions.

In African traditional religion, Virginity, self- control and fidelity is emphasized upon, a signal of great value of chastity. On this aspect, Quale (1988) says, a tough cultural shielded for the sexual fidelity of women in the African society. Human sexuality among the African people therefore is considered sacred and simply seen as ideal in marriage, and any violation is accompanied with a severe chastisement, not only for women but also for men (Mbiti, 2002, Kyalo, 2012). Mbiti adds, marriage is a responsibility to every societal member, so, every normal person ought to partake in it, to allow the perpetuation of humanity. African societies are against forms of sexuality which do not lead to procreation nor advocate for chastity, including; Pornography, prostitution, masturbation, homosexuality, infidelity, anal intercourse, fornication, rape,

seduction, bestiality, incest, children watching the genitals of their parents, just to mention a few (Mbiti, 2002, Kyalo, 2012, Goethals, 1978). Marriage is not only the joining of a man and a woman, but also a covenant that requires faithfulness in the union for life (Coblentz, 1992). On the aspect, Begg (1997) says that, "God's blueprint for marriage calls for exclusive relationship between a man and a woman as they enter into a life covenant."

The Bible teaches against immorality for married partners, implying they are expected to maintain fidelity for the rest of their lives. This is evident in the book of Exodus 20:14 which say, "You shall not commit adultery," a commandment that forms one of the three pillars of the society and emphasizes the significant of sanctity of marriage (Smith: 1952). The other two pillars include the sacredness of human life, which prohibits killing and right to possess property, as well as stealing. Committing adultery is stealing another person's wife/husband, stealing another person's most intimate happiness and breaking someone else's home. Engaging in extra-marital sex for Christians is therefore a violation of God's commandment, which prohibits adultery (Exodus 20: 14), and upholds the sanctity of marriage. Obedience to the command against adultery for spouses implies strengthening and maintaining continuity of the families, whereas, disobedience to this commandment amounts to serious punishment which includes divorce and death. A biblical example is where God caused the child that Uriah's wife had conceived from King David to die.

However, because by this deed you have given great occasion to the enemies of the lord to blaspheme, the child who is also born to you shall surely die. Then Nathan departed to his house. And the lord struck the child that Uriah's wife bore to David, and it became ill. Then on the seventh day it came to pass that the struck child died (2 Sam: 15-19).

The doctrinal book of Seventh-day Adventists (2005) considers this commandment as a principle that jealously guards the marriage relationship. The penalty for breaching this commandment is death, for breaking of the pillar that protects the sacredness of life. In the book, it is stated as follows:

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 the 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 the biblical injunctions against these forms of immorality, the train of unfortunate consequences that result should provide ample warning against them (Ministerial Association, 2005: 336).

Following this ecclesiastical teaching which forbids extra-marital sex, Christianity does not condone infidelity (Shiprah *et al*, 2006) among coupled women and men, referring to it as moral offence. According to them, sexuality leads an individual to commit oneself totally to other in mutual fidelity. In agreement, Kinsey (1948) says, sex is only morally correct between spouses, as God's intention for it, was procreation. Therefore, equally fornication is a prohibition in the Christian

circle. As well, Shiphrah *et al* (2006) express that, Christians educate young people to abstain from sex activity before marriage, as they encourage chastity, thus highly valuing virginity.

According to Nelson (2010), the Old Testament treats extra-marital sex as an evil act that death penalty is prescribed for the perpetrators. This shows how serious adultery is to the betrayed partner and before God. In support of this, Metts (1994) says, infidelity is one of the most severe types of transgression. Similarly, Shiphrah *et al* (2006) reports Jesus identifying adultery as the only condition that may justify divorce, "But I say to you that 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 (NKJV)." Jesus, in this context, does not advocate for divorce, and views sexual immorality as a great offence that can warrant divorce. On his part, Paul condemns adultery (Galatians 5:16- 19) as an immoral act caused by the desires of the flesh and human weakness.

I say then, walk in the spirit, and you shall not fulfil the lust of the flesh. For flesh lusts against the spirits, and the spirit against the flesh: and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the spirit, you are not under the law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness (NKJV).

To this respect, Christians possess the spirit of God and for that reason must let it control their actions, producing its fruit in their lives. They must not at the same time think they can give rein to the desires of their (fallen) nature. If they try to do this, they are doomed to frustration. This aggravation is the lot of those who are under the law, for they are trying to please God, however without the help of the spirit. But those who have the spirit are not under the law and are not doomed to it. This shows that, for Paul "flesh" comprises of the whole range of human nature, Will and intellect, as well as possession (Smith, 1952).

Haye (1998) indicates that, Christians advocate for monogamous marriages basing their teaching on the biblical doctrine. God created Adam and Eve; the two became one flesh, meant to satisfy each other's needs, with subsequent faithfulness throughout the relationship. This indicates that, 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 that experience only with each other. Agreeably, Shiphrah (2000) says, for the church to reduce unfaithfulness, it has advocated monogamous marriage for the man to give individual love and attention to his wife.

In this regard, says Begg (1997), Jesus upheld the "One flesh" teaching of the creation account, "so they are no longer two, but one. No man should separate them, what God has joined together (Mathew 19: 6)." If the two are "One fresh" then someone committing adultery with one's spouse implies damaging part of one's body and stealing the most intimate happiness from an individual (Smith,1952) indeed leaving it incapacitated. Apart from breaking God's commandments, "You shall not commit adultery" and "You shall not steal (Exodus 20: 14-15)". It is therefore a tragic violation of this union when one of the parties engages in an extra-marital affair (Begg, 1997). God reserves His judgement for those

who violate His plan and defile themselves by accepting the embraces of an adulterous. According to Narramore (1968), sex is a sacred and sobering area of life, when looked at from the spiritual point of view. Christians basing their argument on this stand point, he concludes; warn against the misuse of sex.

The SDA Church teaches in various fora that sexual intercourse is a duty to the couple and it is only legitimate within the marriage bond. Sexual immorality, therefore, is discouraged by encouraging every individual to get marriage and to ensure sexual satisfaction to the other partner. This is important because wrong sexual attitudes and practices, as Gitaari (2005) has observed, are a cause of marital conflicts. Reinforcing on the same, the Roman Catholic Church disapproves of lust, and places chastity opposite the deadly sin of covetousness, as they classify it as 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: 2351)." They also view sex within marriage as chaste, as they forbid the use of artificial contraception considering it an offence against chastity, looking at it as unnatural, contrary to God's Will and devise of human sexuality (Macculloch, 2003).

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 a healthy marriage and family is fidelity, as Coblentx (1992: 7) has argued:

God intended that sex be a powerful, cohesive force in the marriage of a man and woman whose hearts are fully committed to each other. When it becomes something other than the expression of oneness with marriage partner, it becomes dangerous and destructive force in one's own life, in one's marriage and in society.

Contravention to the law of chastity or encouraging another person to break it will not be an expression of love. However, when persons maintain care for another adequately to keep the law of chastity, their love, trust and commitment is amplified, resulting in greater happiness and unity. Contrasting chastity, relationships based on sexual immorality conflict rapidly (Intellectual Reserve, Inc. 2016).

### III. THEORETICAL FRAMEWORK

This survey espouses Utilitarianism theory propounded by Jeremy Bentham in the 18<sup>th</sup> century, who considered utility as the aggregate pleasure after deducting agony of all involved in any action. His concept of utility was expanded by John Stuart Mill who included not only the quantity but the quality of pleasure, while focusing on rules as an alternative of individual moral actions. 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 upholds that, the best moral action is the one that maximizes utility of entities, making everyone a member of the same moral community (Harsanyi, 1982). He therefore says; "an individual exhibiting horrific Will towards others does remain a member of this community, however not with absolute persona". He maintains that, part of this person's personality that harbours hostile ant-social

feelings should be excluded from membership, then have no claim for a hearing, when it comes to defining the concept of social utility. This gives relevance to the choices some SDA believers have made regards their sexual conducts that determine their Christian community status.

This investigation basically is based on a fundamental sexual value which regulates a people’s sexual behaviour and ones violated is bound to punishment. As a result, every member in both the Christian and traditional community is affected by this ethical law of chastity. Wholly, this is because human sexuality is God given, as manifested in the traditional African society (Sunder Meier, 1990) and in the Bible (Seventh- day Adventist church manual, 2010). Both therefore put emphasis on the value of chastity by calling upon need of maintaining virginity and fidelity for girls and women respectively, also self-control for men (Mbiti, 2015, Bujo, 2009, Mulago, 1988 & Queen, Staut, Harbenstein &Quadagno, 1985), to suit the community.

The value of chastity advocates for sexual purity, and any deviant is accompanied with unsympathetic punishment both biblically and traditionally (kyalo, 2012, Mbiti, 2002, Queen at el, 1985). Breaching this ethical virtue chastity is perceived as erroneous against the family and God (Fishburn, 1991), hence negatively affecting the family unit, and ruining God’s first intent for sexual intimacy in marriage. Thus, a disgrace to the entire community and disrespect for perpetrators, particularly, with the associated negative outcome.

Similarly, family members in Nyamira who have chosen to break the law of chastity may lead to fatal consequences. However, those who have sufficiently cared for one another by keeping chastity; their love, trust, and commitment escalate, which eventually lead to happiness and unity in families. Those who have engaged in sexual behaviours that do not meet the moral standards and guidelines of the Gusii culture and Christian teachings in Nyamira, have lasting outcomes that involve social-economic aspects. The theory which is distinctively and purely ethical, indeed correspond this study given that the subject area studied is also ethical.

#### IV. RESEARCH DESIGN AND METHODOLOGY

The study was conducted in Seventh - day Adventist churches in Nyamira County, Kenya. The pragmatic paradigm was adopted in the study. The study used mixed methods research approach. These involved integrating the qualitative and the quantitative approaches with intent of strengthening the research (Creswell and Clark, 2011). Under this design both the qualitative and the quantitative data were collected concurrently, analyzed separately and merged for interpretation of overall results. This study targeted lay members, pastors, clan elders, chiefs, church elders and a market leader drawn from SDA faithful in Nyamira County. Purposeful and stratified random sampling methods were used to select the sample whereby three hundred and eighty five participants were selected for the study. These comprised of 375 lay members, 3 pastors, 2 clan elders, 2 chiefs, 2 church elders and 1 market leader of the SDA Nyamira churches. The research instruments used were lay members’ questionnaires and interview schedule for pastors, clan elders, chiefs, church

elders and a market leader. Data analysis was done by the use of descriptive statistics whereby frequencies and percentages were calculated using the Statistical Package for the Social Sciences (SPSS) software.

#### V. FINDINGS

The question sought to be answered was how the SDA Christian faithful conceptualize the changing value of chastity. The survey revealed the SDAs had accommodated some interrelated aspects of contemporary value of chastity, as others stoutly received enormous opposition. The findings are presented in Tables 1, 2, 3, 4, 5 and 6 below:

Responses are rated 1-5 respectively represented with; Very normal, Normal, Don’t know, Very abnormal and abnormal.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	79	23.9	23.9	23.9
	2	113	34.2	34.2	58.2
	3	41	12.4	12.4	70.6
	4	45	13.6	13.6	84.2
	5	52	15.8	15.8	100.0
Total		330	100.0	100.0	

Table 1: The Victims of HIV/AIDS

This sub-section provides information on SDA faithful conceptualization on HIV/Aids and their thoughts about the victims. Table1 above exhibits views on the concept from respondents, showing that the higher percentage (58.2%) acknowledged such group had fully been accepted to the SDA community. All the interviewees said HIV/Aids positive SDA adherents were fully accepted and considered just as normal as all other church members. Their attitude towards the HIV/Aids victims goes against most commonly held belief that such sufferers face neglect, humiliation and dual stigma in the Kenyan society (Chege, 2009). The interviewed group agreed that in the past, SDA adherents could view the infected of HIV/Aids as sexually immoral and sinners, but this perception has changed in the contemporary SDA churches.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	75	22.7	22.7	22.7
	2	115	34.8	34.8	57.6
	3	40	12.1	12.1	69.7
	4	58	17.6	17.6	87.3
	5	42	12.7	12.7	100.0
Total		330	100.0	100.0	

Table 2: Divorcees and Separated Couples

This sub-section surveys the attitude of SDA faithful towards the divorced and separated members of the church. To this respect, Table 2 displays responses on similar issue from the questionnaires depicting (190 out of 330) of respondents reporting the behavior was becoming a normal trend. On their part, all members of focus group discussion acknowledged, churches had such category of people that held leadership

posts in some cases. However, they also agreed that SDA church doctrines disapproved the involvement of divorced and separated persons in leadership, as Kimani (2012) affirms. This notwithstanding, they said the church had no option other than accepting the group, considering they could easily join other churches. One of them had this to say: “*Separation had become a normal trend not only among the SDA believers in Nyamira, but in the global society, and because the Christian community was within that larger community, then they had no alternative apart from accepting it.*”

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	78	23.6	23.6	23.6
2	98	29.7	29.7	53.3
3	36	10.9	10.9	64.2
4	61	18.5	18.5	82.7
5	57	17.3	17.3	100.0
Total	330	100.0	100.0	

Table 3: Children Born Out of Wedlock

This sub-section explores how the SDA faithful considered children born out of the wedlock by; married women, single mothers or teenagers before marriage. Table 3 above flaunts views from varied respondents of questionnaires on subject under discussion with 53.3 % considering the tendency having become normal among SDA family.

Those who were interviewed said, the church condemn the habit of conceiving children out of the marriage bond. However, they also agreed the trend was becoming a normal phenomenon and such children treated as any other, given that, they also went through the ritual of dedication to God. Two of the informants defended this position by saying; children were innocent creatures so it could be sinful for the church to denounce them. One can ideally argue that, children born out of the marriage bond are not discriminated against, as they are treated in equal measure as those born in the marriage bond. This is different from what the African society had considered ideal, as it condemned and taunted mothers with children outside the wedlock (Mbiti, 2002). In the Gusii traditional Community, for instance, such children are not allowed to preside over the burial of their foster fathers, and boys are commonly labeled as *ebiretane* which implies brought a long with.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	73	22.1	22.1	22.1
2	109	33.0	33.0	55.2
3	41	12.4	12.4	67.6
4	57	17.3	17.3	84.8
5	50	15.2	15.2	100.0
Total	330	100.0	100.0	

Table 4: The Use of Contraceptives

As shown in Table 4, 55.2% of respondents of questionnaires affirmed use of contraceptives was normal among SDA adherents. All key informants agreed the propensity to use contraceptives was valuable and common practice among SDA believers for the control of birth rate

among spouses. They argued, it helped couples to get children they could manage. However, they added a rider for young people; contraceptives were not used to plan their families but rather to prevent them from contracting sexually transmitted diseases and early pregnancies. None of the interviewees declared the usage of contraceptives as abnormal for SDA followers, except they discouraged those who had a different intention apart from targeting a manageable family.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	52	15.8	15.8	15.8
2	68	20.6	20.6	36.4
3	44	13.3	13.3	49.7
4	90	27.3	27.3	77.0
5	76	23.0	23.0	100.0
Total	330	100.0	100.0	

Table 5: Provocative Dressing Mode

Information from respondents of questionnaires on dressing mode is shown in Table5 above in frequencies and percentages. The key informants expressed their unhappiness with the trend, which they said had been considered normal by those who poorly dressed. They looked at it as a condemned practice, although it was common among SDA believers. To this respect, the SDA advocates for appropriate clothing based on doctrines of simplicity, modesty, practicality and health (Ministerial Association of SDA, 2005).

The informants indicated urban churches as most affected even though the conduct had penetrated the rural set up churches. The practice had become common and widely condoned in reverence of individual rights. This was also against traditional teaching of decent dressing that met the societal norms which prohibited exposure of private parts (Mbiti, 2002).Whereas people felt that, how they dressed was theirs for liking, however there was need to mind the effects it caused on others as well as morality and acceptability of their choices to the society. As Betham in his theory acknowledges good choices are those that bring utility to self and entirety society (Harsanyi, 1982 and that a moral action is one that generates happiness to an escalated number of people(Hutcheson, 2002).

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 1	41	12.4	12.4	12.4
2	46	13.9	13.9	26.4
3	50	15.2	15.2	41.5
4	111	33.6	33.6	75.2
5	82	24.8	24.8	100.0
Total	330	100.0	100.0	

Table 6: Homosexuality, Lesbianism, Rape, Bestiality and Incest

The vices debated in this sub-section as illustrated in Table 6 above are considered very abnormal activities as said by a sum of 193 out of 330 respondents. Although, few of the respondents (87 out of 330) observed that, some members had found the acts to be normal development in the contemporary SDA society. As 50 respondents had lacked knowledge on

how the vices were conceptualized by the SDA adherents. The acts of homosexuality, lesbianism, rape, bestiality and incest were rarely heard of in African traditional society and equally condemned in the bible (Nelson, 2010). As reported by the interviewees and from the FGDs, such evils are severely censured and condemned in both SDA and African traditional society, whenever they happen. In traditional society, the perpetrators were heavily punished to act as deterrents to would-be offenders, and yet many SDA Church members find themselves in the vice in the contemporary eon with minimal actions a part from condemnations.

## VI. CONCLUSIONS/ RECOMMENDATION

The society is full of evils correlated to sexual defiance. Indeed the SDA faithful as human beings are bound and susceptible to such human sexual weaknesses. The life chosen in the advent of coping with the transformed globe, drag members to consequential ends that mainly are adverse. This can be related to what Betham Jeremy (18<sup>th</sup> century) had observed in his theory of Unitarianism, that, choices are accompanied with outcomes. The church has therefore a role to play in ensuring proper approach in effort to keep members intact by avoiding further escalation of the vice of sexuality, remarkably, emulating Jesus Christ. Recommend ably;

It is worthwhile, that, people change their sexual attitude at this modernity age, if they are to secure themselves and the family unit from redundant challenges attributed to sexual irresponsibility.

People should be sensitive in their dressing and general covering of bodies, especially ladies to maintain decency as they avoid driving those of their opposite sex to the temptation of licentious sexual conducts.

Mass campaigns that involved the christian community and chiefs through “Barazas ” against illicit sexual intimacy could be a possible measure in effort to preserve the value of chastity in the contemporary society.

Serious counseling sessions should be organised for the perpetrators who include; the HIV/Aids, single mothers, divorcees and other sexual deviants, not exempting those in marriage and those intending to marry. This could help individuals accept the situation in which they were and choose to live sexually upright lives, hence continue with typical living.

This exploration recommends that psycho-social support groups be initiated in order to reach and sensitize the families on the end result of engaging in irresponsible sexual demeanors.

It is recommended that, those who are still vibrant in the aspect of sexuality, should be watchful to ensure sexual intimacy is not expressed anyhow, at improper time, simply to shun or reduce pre-marital pregnancy accidents, STDs and accidental early marriage unions.

It is of paramount that people get contented with their spouses other than seeking sexual satisfaction out of wedlock.

People should realize the significance to respect the bodies they own for they are temples of the Holy spirit.

Affording perpetrators of such as HIV/Aids and single mothers, membership and full participation in church

functions would enable them feel acceptable, hence choose to be positive and lead transformed lives.

The christian and community leaders, should organise to provide educational services based on sexual norms for a better society.

Remarriage for young widows could be necessary simply to reduce enticement among married men and bachelors to cases of sexual infidelity.

Regardless the futile effort embedded by SDA Christian family to ensure satisfactory standards of chastity prevail the community, they should not surrender, but embrace other machineries with an intent of bridling the contemporary situation of chastity, purposely to save th family from being overwhelmed.

Proven that friends serve a great part in sexual behavior influence, cautious selection of associates is of paramount.

More scholars are call upon for further investigation in this subject for deeper study to help find a lasting solution for the purpose of perpetuating the christian family and that of the entire society.

## REFERENCES

- [1] Begg, A. (1997). How to avoid marital failure lasting love. Texas: Wordbook Publishers.
- [2] Bentham, J. (2009). An introduction to the principles of Morals and legislation. Dover Publications Inc. ISBN 978 0486454528.
- [3] Bujo, B. (2009). Plea for Change of Models for Marriage. Nairobi: Paulines Publication Africa.
- [4] Buturo, J.N.(2009). “Ress Statement by HON.Nsaba Buturo” Uganda Media Centre2009-12-3, <http://www.mediacentre.go.ug/details.php?catid=3&item=709>(accessed 2011-12-30).
- [5] 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.
- [6] 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.
- [7] Clark, A. (1810-1826). [www.godvine.com/bibl](http://www.godvine.com/bibl). Clark’s commentary on Exodus20:14; Thou shall not commit adultery – as defined by our Laws of Two.
- [8] Coblentz, J. (1992). God’s Will for Love in Marriage; Cultivating Marital Intimacy. Virginia, Inc, Harrisonburg: Christian light publications.
- [9] Collins, G. (1980). Christian Counselling: A Comprehensive Guide. Texas: Word Books Publisher.
- [10] Creswell, J. W. and Clark, V.L.P. (2011). Designing and Conducting Mixed Research (2ndedition). Thousand Oaks, New Delhi: CA. Sage.
- [11] Fishbum, J. (1991). Confronting the idolatry of Family; A new Vision for the Household of God. Nashville: Abingdon Press.
- [12] Gichaga, S. N. (2006). Christian Religious Education (2nded). Nairobi: Kenya Literature Bureau.

- [13] Gitaari, S. (2005). *Resolving Conflicts in Marriage*. Nairobi: Uzima Press.
- [14] Harsanyi, J. C. (1982). "Morality and the Theory of Rational Behaviour," in Sen, Amartya, Williams, Benard, *Utilitarianism and Beyond*. Cambridge: Cambridge University Press.
- [15] Haye, T. B. (1998). *The Act of Marriage, the Beauty of Sexual Love*. Grand Rapids Michigan: Zondervan.
- [16] Hutchenson, F. (2002). "The Original of our Ideas of Beauty and Virtue" I Schneewin J.B. *Moral Philosophy from Montaigne to Kant*. Cambridge University Press.
- [17] Kasasira, R. (2009). How relevant is anti-gaybill? *Daily Monitor* 2009-11-26
- [18] <http://www.monitor.co.ug/magazines/thoughtadeas1-1689844/806302/-likeyowez/yindex.html> (accessed 2011-12-30)
- [19] 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.
- [20] Kimani, M. (2012). Relations. "Real Marriages; Have real Issues", *Parents Issue* No.309, April, p46.
- [21] Kinsey, A. S., Pomeroy, W. B., and Martin, C. E. (1948). *Sexual Behaviour in the Human Male*. Philadelphia: W. B. Saunders.
- [22] Kitembo, B., Magesa L., & Shorter A. (2010). *Africa Christian Marriage*. Nairobi: Paulines Publication Africa.
- [23] Kostelny, K., Wessells, M., & Ondoro, K. (2014). *Community Based Protection Mechanism in Ksii/Nyamira Area; A rapid Ethnographic in two rural areas Kenya*. London: Interagency learning initiative on Community Based Mechanism and Child Protection.
- [24] Kyalo, P. (2012). A Reflection on the African traditional values of marriage and Sexuality. *International Journal of Academic Research in Progressive Education and Development*, i (2):211- 219.
- [25] Mbiti, J. (2002). *Africa Religions and Philosophy*, Nairobi: East African Education Publishers.
- [26] Mbiti, J. (2015). *Africans and Philosophy*. Nairobi: East African Educational Publishers.
- [27] Melgosa & Melgosa (2007). *To Couples – Enjoying Stable Lifelong 105 Relationship*. Grand Rapids, Zondervan Publishers.
- [28] Ministerial Association (2005). *Seventh- Day Adventists, BELIEVE... A biblical Exposition of Fundamental Doctrines*. General Conference of S.D.A, Columbia Pike: Press Publishing Association.
- [29] Narramore, M. C. (1968). *Life and Love*. Grand Rapids, Michigan: Zondervan Publishing House.
- [30] Nelson, T. (2010). *Seventh Day Adventist Church Manual (18th ed)*. Hagerstown: S.G.C of S.D.A.
- [31] Sharkey, B., and Welch F. G. (1997). *Modern Christian Living*. Nairobi: Oxford University Press.
- [32] Smith, N. (1952). *Peake's Commentary in the Bible*. Manchester: St Mary's college University of St Andrews.
- [33] 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.
- [34] Stuart, A., Queen, Habenstein R.W., & Quadagno J.S. (1985). *The Family in various Cultures*. New York: Harper & Row Publishers.