

PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: FACTORS RESPONSIBLE FOR PREMARITAL SEX AMONG
ADVENTIST ADOLESCENTS AND YOUNG ADULTS AT MULUSE

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There have been rumors of sexual misconduct among Adventist youths who attended camps at Muluse in Zambia. Nonetheless, no study was done to verify the validity these concerns. Therefore, this study was undertaken to ascertain the prevalence and the causes of premarital sex among Adventist adolescents and young adults at Muluse.

The data used for the study was drawn from 275 respondents, aged 11-24, randomly selected during a national youth camp held at Muluse. The study indicated that over two thirds (65.5 percent) of respondents were sexually active and had engaged into premarital coitus at the time of the study. Besides, 7 out of every 10 youths were at risk to HIV/AIDS due to unprotected sex.

Peer pressure (67.2 percent) was the major driver for premarital sex. The media, cited by 21.1 percent of respondents emerged as a critical factor in fidelity choices while only 9.8 percent of females and 8.4 percent of males cited romantic books as a cause for sexual misconduct.

The study identified the critical need for Church leaders to involve parents in the psychosexual development of youths. Besides, a model program (YHC) was developed to promote positive behaviour change among youths; more than 1500 youths were reached through this program.

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A project

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by

Moses Pumulo Muyunda

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This work is dedicated to all youth-loving leaders.

TABLE OF CONTENTS

LIST OF TABLES.....	vii
LIST OF FIGURES	viii
ACKNOWLEDGEMENTS.....	xii
CHAPTER	
1.INTRODUCTION	1
Background to the study	1
Statement of the Problem.....	2
Purpose of the Study	3
Significance of the Study	4
Methodology and Procedure of the Study	4
Limitations of the Study	5
Delimitations of the Study	6
Operational Definitions.....	6
2. LITERATURE REVIEW	8
The Biblical Perspective of Human Sexuality.....	8
God’s Purpose for Human Sexuality	11
The Theological Perspective of Human Sexuality	16
Factors Influencing Adolescents and Young Adults into Premarital Sex	22
Conclusion	28
3. DESCRIPTION OF THE LOCAL SETTING.....	30
Population of the Study.....	30
Sample Size and Sampling Techniques	31
Research Findings on Causes of Premarital Sex	32
Section One: Personal Data	32
Section Two: Past Sexual Behavior Indicators.....	33
Section Three: Risky Sexual Behaviour Indicators	38
Section Four: Current Sexual Behaviour	42
Section Five: Parent-Child Communication	43

Adolescents and Young Adults.....	49
4. PROGRAM DEVELOPMENT	54
Training Objectives.....	55
Scope of Training.....	56
Training Challenges/Constraints.....	57
Conclusion	58
5. SUMMARY, CONCLUSION AND RECOMMENDATION	60
Introduction.....	60
Summary	61
Conclusion	62
Recommendations.....	62
APPENDIXES	63
A. THE POSITION OF ZAMBIA ON MAP OF AFRICA	63
B. RESEARCH QUESTIONNIARE.....	64
C. CAPACITY BUILDING	66
BIBLIOGRAPHY	70
CURRICULUM VITAE.....	72

LIST OF TABLES

1.Distribution of Sampled Population by Fields and Conferences	32
2.Distribution of Respondents by Gender.....	33
3.Coital Sexual Behavior of Male Respondents	34
4. Distribution of Sexually Active Female Respondents by age	36
5. Multiple Sexual Partnerships among Respondents.....	38
6. Number of Respondents who used Condoms at last Sex.....	40
7. Respondents who engaged in Non- coital activities	42
8. Respondents' Source of Sex.....	44
9. Freedom of Respondents to talk to Parents about sex	48
C1. .Schedule of Peer Educators' Trainings.....	69

LIST OF FIGURES

1. Premarital Sex among Male Respondents35

2. Premarital sex among Female Adolescents37

3. Percentage of Respondents with Multiple Sexual Partners39

4. Sources of Sex Education by Gender45

5. Communication Patterns of Parents and Female Respondents.....46

6. Communication Patterns of Parents with Male Respondents47

7. Factors Influencing Sexual Debut of Male Respondents.....50

8. Factors Influencing Sexual Debut of Female Respondents50

C1. Cover of DVDS Used during Peer Educators’ Trainings66

LIST OF ABBREVIATIONS

ADRA	Adventist Development and Relief Agency
AIDS	Acquired Immune Deficiency Syndrome
ARHA	Adolescent Reproductive Health Advocates
CSO	Central Statistical Office
DVD	Digital Video
DATF	District AIDS Task Force
HIV	Human Immunodeficiency Virus
UNAIDS	United Nations AIDS
YHC	Youth Hope Communication
YWCA	Young Women's Christian Association
ZDHS	Zambia Demographic and Health Survey
ZSBS	Zambia Sexual Behavior Survey

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CHAPTER 1
INTRODUCTION

Background to the Study

The tendency of young people to engage in premarital coitus is phenomenal. Recent studies conducted among high school students, revealed that about 70 percent of girls and 80 percent of boys are sexually active compared to the 1950s when only 5 percent of girls and 10 percent of boys were sexually active.¹ Ingram further argues that, “these rapid changes in behavior didn’t just happen in general society; they have also occurred in the Church.”²

Subsequent statistical reports from the 2005 and 2007 Zambia demographic health surveys also suggest rapid changes in the sexual behaviour of contemporary adolescents and young adults in Zambia; a change that could be attributed to the damaging influence of westernization. The 2005 Zambia Demographic and Health Survey (ZDHS) for instance, indicated that slightly below half (41 %) of males and a quarter (25 %) of females engaged into premarital sex 6 months preceding the national survey.³ Despite the

¹ Chip Ingram, *Culture Shock: A Biblical Response to Today’s Most Divisive Issues* (Grand Rapids, MI: Baker Books, 2014), 47- 48.

² *Ibid.*, 48.

³ Ministry of Education and YWCA, *Situation Analysis Mongu District: Early Pregnancies and Protected Sex among School Going Children* (Mongu, Zambia: Ministry of Education and YWCA, 2007), 18.

subsequent drop in the sexual activity of adolescents and young adults from 41 percent to 38 percent for males and 25 percent to 17 percent for females in the 2007 report, the prevalence of premarital coitus among adolescents and young adults in general was still considered anomalous.⁴

Apparently, there is also a marked shift in the coital behaviour of Adventist adolescents and young adults who attend youth camps at Muluse. From time to time church leaders have received unverified reports through concerned parents and the media of incidents of sexual misconduct during youth camp meetings. The serious moral allegations of rampant sex among adolescents and young adults at Muluse demonstrate that there is an outcry and growing concern on the issue.

This study, therefore, sought to investigate the extent to which Adventist adolescents and young adults at Muluse contributed to this social phenomenon.

Statement of the Problem

There seems to be a prevailing situation of sexual immorality among Seventh-day Adventist adolescents and young adults who attend youth camps at Muluse. From time to time there have been unverified reports of used condoms found at the camping site at the end of the youth camp meetings. Despite the rampant spread of these rumors by both the media and concerned parents, no empirical study was conducted in the recent past to verify the validity of these moral allegations.

⁴ Central Statistical Office (CSO) and Macro International Inc. *Zambia Demographic and Health Survey* (Calverton, Maryland: CSO and Macro International Inc., 2009), 15.

The primary motivation for the study, therefore, was to provide practical answers to the following questions: Is there a prevailing situation of sexual misconduct among Adventist youths who attend camps at Muluse? What are the possible factors responsible for this social phenomenon? Are the changes in the coital behaviour of the youth a function of their social backgrounds, exposure to indecent movies and romantic materials, or simply gravitation from parental guidance and the teachings of the church? Are there any practical strategies or steps church leaders could take to reverse the situation?

This problem was regarded pertinent because rampant sex among Adventist adolescents and young adults could inadvertently destroy the integrity of the church and diminish its saving impact on the community.

Purpose of the Study

The purpose of this study, therefore, was to identify key factors responsible for premarital sex among Adventist adolescents and young adults at Muluse, and formulate practical strategies church leaders could use to effect positive behaviour change among Adventist youths.

Objectives of the Study

The study specifically set out to investigate the following objectives:

1. To find out the extent to which Adventist adolescents and young adults engaged in premarital coitus.
2. To ascertain the impact of parent-child communication on the sexual behaviours of young people.

3. To assess the extent to which Adventist adolescents and young adults were exposed to the risk of HIV/AIDS and,
4. Provide practical recommendations to stakeholders for policy design and program development by Church leaders.

Significance of the Study

The study will intended to be of positive benefit to youth leaders, researchers, faith-based organizations, non-governmental organizations, and church leaders in their quest to understand the underlying causes of premarital sex among the young people, and develop relevant steps to address the problem.

The subject of adolescent reproductive health deserves keen attention partly because adolescents and young adults are at risk both from HIV/AIDS and other sexually transmitted infections. Generally, it is assumed that, “HIV prevention efforts are thus likely to have a large effect on the spread of HIV if successful in the youngest age groups.”⁵

Besides, the findings from this study will inform the policy formulation efforts of leaders and organizations involved in behavior change communication as well as HIV/AIDS prevention initiatives among the youths.

Methodology and Procedure of the Study

The study was designed around an exploratory research model that utilized quantitative research traditions of inquiry in data collection and analysis.

⁵ Central Statistical Office (CSO) and Macro International Inc. *Zambia Demographic and Health Survey* (Calverton, Maryland: CSO and Macro International, 2000), 80.

In arriving at the conclusion of the study, the researcher undertook the following steps:

1. Permission was sought from Zambia Union Conference to conduct a research during the Muluse national youth camp.
2. Related literature on the subject of premarital sex was reviewed to get an idea of what was written on the subject by other researchers.
3. Questionnaires on premarital sex were distributed to respondents through their youth leaders during the youth camp.
4. The collected data was synthesized into frequency tables and used as a basis for analyzing and generating recommendations to the stakeholders.

Limitations of the Study

The cultural ambivalence attached to the subject of human sexuality in the African culture made it difficult to obtain responses to all the questions that were asked in the questionnaire, especially from female respondents. Thus, there were more losses of questionnaires from female respondents than from their male counterparts.

The scarcity of previous research data and literature on human sexuality by Adventist African scholars made the study very challenging. Thus, much of the information that constituted the literature review was obtained from earlier and recent works of western researchers and the archival data from the Zambia Central Statistical Office (CSO).

Due to time and financial constraints, it was not possible for the researcher to travel around the country to collect data from all the nine (9) provinces of Zambia. Thus the data collection exercise was confined to respondents in camp at Muluse.

Delimitations of the Study

The study was confined to Adventist respondents and young adults who attended the national youth camp at Muluse aged 11-24 years. It was not within the scope of the study to review the effectiveness of strategies and HIV/AIDS prevention activities of the church in Zambia Union.

The study, therefore, was limited to identifying causes of premarital sex among the Adventist youths and generating practical strategies church leaders could use to address the challenge of sexual misconduct among the youths.

Operational Definitions

The meaning of words and concepts often changes with use. For this reason, some of the technical terms used in this study are defined in the succeeding paragraphs.

1. **Adolescence and Young Adulthood.** It has been generally defined as the stage of human development between childhood and adulthood. In most African cultures it is not identified as a specific period, but rather as a transition from childhood to manhood or womanhood marked by special rites of passage. It is used in this study as early and late adolescence to designate the period between 11-19; and ages 20-24 are designates as young adulthood.
2. **High-risk Sexual Behaviour.** This refers to any sexual act with more than one sexual partner that occurs without the use of condoms. These practices tend to increase the chances of HIV contraction with every unprotected act of sex with an infected person.
3. **Protected Sex.** Sexual intercourse performed without the use of condoms for protection from HIV and sexually transmitted infections. The United Nations AIDS

(UNAIDS) measures safe sex by assessing the percentage of young people who used condoms at last sex among those surveyed.

4. **Menarche.** The term refers to the first menstrual flow, which marks the onset of puberty in a girl. In girls puberty begins with the first menstrual flow while in boys it is marked by the first wet dream.
5. **Westernization.** The influence from the West i.e. Europe and North America, that radically affects people's attitudes, values and sexual behaviours to behave more or less like those from western countries.
6. **Relativizing.** To make something no longer binding or absolutely right.
7. **Enhance.** Used in connection with intimate relations to refer to strengthening of the sexual union between husband and wife.

CHAPTER 2
LITERATURE REVIEW

Biblical Foundations for Human Sexuality

This chapter is an overview on what has been written on the subject of human sexuality by theological and social researchers. Particularly, it provides the theoretical bedrock for the study by comparing and contrasting divergent opinions of previous researchers on the factors associated with the premarital sex of contemporary adolescents. The overarching purpose of this chapter, therefore, is to present a critical overview of the biblical foundations of marriage and human sexuality, as well as articulating the Adventist perspectives of human sexuality.

The Biblical Perspective of Human Sexuality

The Divine Origin of Marriage

The Seventh-day Adventist Church, in its official position statement published in the Seventh-day Adventist Women Ministries Handbook, defines marriage as a sacred and exclusive institution, “divinely established in Eden and affirmed by Jesus Christ to be both monogamous and heterosexual, a life- long union of loving companionship between a man and a woman.”¹

¹ General Conference. *Women Ministries Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2001), 43.

This is congruous with the Old Testament assertion in the Genesis account that affirms that:

The Lord God said, “It is not good for man to be alone. I will make a helper suitable for him”.... So the Lord caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs and then closed the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man.... Adam and his wife were both naked, and they felt no shame (Genesis 2: 18, 21 – 22, 25).²

Elaborating on the origin and sacred nature of the marriage relationship, *The Seventh-day Adventist Bible Commentary* (SDABC) intimates that, “God Himself solemnized the first marriage. After making the woman He led her to Adam.... The marriage covenant, therefore, is appropriately called the covenant of God (Proverbs 2:17), a name implying His authorship of that sacred institution.”³ On the other hand, Jemison argues that in establishing the marriage institution, “God intended that the union of a man and woman in marriage should be permanent.”⁴

From the preceding statements, it can be inferred that marriage, for all intents and purposes, was specially designed to be a lifetime commitment that would bind two hearts together unconditionally.⁵ Divorce was never part of God’s original plan.

In His New Testament teachings, Jesus reinforced the idea of permanency in the marriage bond by relativizing the issue of divorce. “Jesus replied, “Moses permitted you

² The verses quoted are from *The Holy Bible. New International Version* (Grand Rapids, Michigan: Zondervan, 1973).

³ Francis D. Nichol, Editor. *The Seventh day Adventist Bible Commentary, Vol. 1* (Hagerstown, MD: Review and Herald Publishing Association, 1978), 226, 227.

⁴ T. H. Jemison, *Christian Beliefs* (Boise, Idaho: Pacific Press Publishing Association, 1959), 275.

⁵ Jeffrey and Pattie Jean Brown. *The Total Marriage* (Grantham, England: Autumn House Publisher, 1999), 17.

to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery” (Matthew 19:8 – 9).⁶ This is consistent with the Old Testament evidence that asserts that, “I hate divorce,” says the Lord God of Israel, because the man who divorces his wife covers his garments with violence.”⁷

Both the Old and New Testament teach that marriage is a monogamous, life- long and exclusive heterosexual relationship divinely ordained by God as the “only morally appropriate locus of genital or related intimate sexual expression”⁸between a man and a woman. It is this exclusive nature of the marriage relationship that lends special value and significance to human sexuality. In Genesis 2: 24, the Old Testament maintains its consistency with the rest of scripture by singling out monogamy “as the form of marriage ordained by God.”⁹ Hence, the biblical understanding of human sexuality confines all sexual intimacy to the sacred circle of the committed marriage union. It is to safeguard this sexual exclusivity that the Bible proscribes adultery in the Decalogue, “You shall not commit adultery” (Exodus 20: 14). To this end the New Testament prescribes: “Marriage should be honoured by all, and the marriage bed kept pure, for God will judge the

⁶ This verse is quoted from the New International Version (NIV). The Holy Bible. *New International Version*. Grand Rapids, Michigan: Zondervan, 1973.

⁷ This verse is quoted from the footnotes of the NIV Bible.

⁸ General Conference. *Women Ministries Hand Book* (Silver Spring, MD: General Conference of Seventh - day Adventists, 2001), VIII- 43.

⁹ *The Seventh day Adventist Bible Commentary, Vol. 1*. Francis D. Nichol, Editor. (Hagerstown, MD: Review and Herald Publishing Association, 1978), 227.

adulterer and all the sexually immoral.”¹⁰ It is clear from the above scriptural assertions that God attaches special value to the holy estate of marriage. It is needless to state, therefore, that marriage is God’s idea and those who aspire to enter the marriage covenant should do so with full knowledge of God’s biblical prescriptions.

God’s Purpose for Human Sexuality

To appreciate the functional prerequisite of human sexuality for human life, it is essential to understand God’s original intent for the gift of human sexuality. Thomas and Donna strongly maintain that: “Sexual intercourse can only reflect its true meaning when it is within marriage, where the couple has sincerely promised themselves to each other forever before God and the community. That is why the Church teaches that sexual intercourse outside of marriage is not part of God’s design for human love.”¹¹ Other writers, Jeffrey and Pattie Jean, similarly maintain that, “Sex is in fact, God’s wedding gift to every married couple and it is a gift He does not want opened early.”¹² Similarly, June Hunt asserts that, “God created sexuality and blessed it within the confines of marriage.”¹³

It is clear from above propositions that the God proscribes sexual intimacy outside of the committed marriage relationship. In fact, Ellen White states that, “There is a sacred

¹⁰ This verse is quoted from the NIV Bible.

¹¹ Thomas and Donna Finn. *Love, Sex and the Catholic Church* (Boston, MA: Pauline Books, 2012), 21.

¹² Jeffrey and Pattie Jean Brown. *The Total Marriage* (Grantham, England: Autumn House Publisher, 1999), 86.

¹³ June Hunt. *How to Defeat Harmful Habits: Freedom from Six Addictive Behaviors* (Eugene, Oregon: Harvest House Publishers, 2011), 287.

circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other.”¹⁴ Human sexuality, therefore, is a stewardship responsibility to be exercised with regard to God’s precious gift of sex. Bible scholars have identified some good and positive benefits associated with sex within the context of marriage. These positive benefits and functions are elaborated in the succeeding paragraphs.

Created for Pleasure

According to Mark and Grace, Songs of Solomon is probably the most erotic book in scripture. The book seems to focus more on marital passion than on marriage responsibilities. Consequently, children are not mentioned in the book. The entire book is full of passion and pleasure that include kissing (Ch. 1:2), manual stimulation (2:6), and outdoor activities (7:11 – 13).¹⁵

From the Songs of Solomon’s perspective, the Bible apparently discusses the concept of sexual enjoyment in the context of the marriage affair. Solomon poetically expresses this idea in this way: “Drink water from your own cistern; running water from own well. Should your springs overflow in the streets, your streams of water in public squares? Let them be yours alone, never to be shared with strangers. A loving doe, a graceful deer may her breasts satisfy you always, may you ever be captivated by her love.”¹⁶

¹⁴ Ellen G. White, *Adventist Home* (Grantham, England: Stanborough Press Ltd, 1980), 177.

¹⁵ Mark and Grace Driscoll, *Real Marriage: The Truth about Sex, Friendship, and Life Together* (Nashville, TN: Thomas Nelson, 2012), 119.

¹⁶ Proverbs 5:15-19, NIV.

God's inclusion of the book in the canon of scripture expresses His desire for humanity to find pleasure in the precious gift of sex. This explains why the early church fathers who espoused a stoical view of human sexuality, found the book to be offensive to their extreme views of human sexuality. It is actually said of Origen (AD 185- 254) by biblical scholars that he was so convinced of the evils of sexual pleasure that he not only reduced Songs of Solomon to an allegory, but also literally took a knife and castrated himself.¹⁷

Designed for Human Procreation

Mark and Grace also assert that God invented sex to enable husband and wife to create children at the deepest moment of their connection with each other.¹⁸ This is consistent with the Genesis narrative that states: "So God created mankind in his own image; in the image of God he created them; male and female he created them. God blessed them and to them, "Be fruitful and increase in number; fill the earth and subdue it." ¹⁹

From a biblical standpoint, God ordained sex to be a legitimate means of child bearing within the confines of the loving security of marriage. For the protection of the offspring God initiated the first marriage affair and gave Eve to Adam in marriage (Gen. 2: 18-24). And wherever this principle has been negated, children have been exposed to harsh conditions such as street loitering, abortion, child neglect and abandonment. A Nazi

¹⁷ Mark and Grace Driscoll, *Real Marriage: The Truth about Sex, Friendship, and Life Together* (Nashville, TN: Thomas Nelson, 2012), 115.

¹⁸ *Ibid.*, 119.

¹⁹ Genesis 1: 27-28, NIV.

Germany theologian and martyr Dietrich Bonhoeffer, quoted in Mary and Grace, wrote about the ultimate purpose of marriage: “Marriage is more than your love for each other. It has a higher dignity and power, for it is God’s holy ordinance, through which he wills to perpetuate the human race till the end of time.”²⁰

It is clear from the above assertions that along with sexual pleasure inevitably arises the stewardship responsibility of child bearing and child rearing. It is for this very reason that the gift of sex is not to be appropriated by adolescents at an early age. This is because when adolescents get involved in premarital sex they seldom think of the underlying issues of social responsibility. Hence, they do it merely for selfish pleasure and lustful gratification. This is incongruent with God’s legitimate purpose for designing sex.

Designed to Enhance Unity

Much of the literature reviewed on human sexuality strongly suggests that sexual intimacy was intended to serve a deeper purpose of achieving emotional, physical and spiritual bonding, than merely providing sensual pleasure to the married partners. Liz Curin, in her book “Surviving Infidelity,” observes that when a man and a woman get involved in sexual intercourse, their bodies release hormones such as oxytocin and prolactin that make sexual partners feel closer and more emotionally connected to one another.²¹ This is in agreement with the assertion of scripture: “A man leaves his father

²⁰ Mark and Grace Driscoll, *Real Marriage: The Truth about Sex, Friendship, and Life Together* (Nashville, TN: Thomas Nelson, 2012), 28.

²¹Liz Curin, *The Essential Guide to Surviving Infidelity* (New York: Penguin Group Ltd, 2012), 5.

and mother and is united to his wife, and they become one flesh.”²² Consequently, sexual intimacy functions to enhance emotional, physical and spiritual oneness between husband and wife.

Designed to Express Mutual Love

To this end, Thomas and Donna argue that: “sexual intercourse is our most intimate way of expressing to one another our faithful love --- a love which is both unitive and life-giving. By unitive and life-giving we mean that it strengthens the exclusive love of our marriage, reaffirms our permanent commitment, and brings into ever greater focus the gift that we are to one another.”²³

For all intents and purposes, God made sex to be both good and desirable as a means of contributing towards the happiness and enjoyment of mankind. For this reason, sex was designed to provide enjoyment and satisfaction within the confines of legitimate, monogamous love-relationships. It is clear from the preceding propositions that God invented sex to be a positive blessing to husbands and wives as a legitimate means of expressing their deepest love for one another. It was never God’s design that sex should be a source of regret and pain as in cases of teenage pregnancy, rape and other enigmatic forms of sexual abuse. The negative effects resulting from the misuse and misappropriation of the divine gift of sex are clearly articulated in the Old Testament by Solomon. One such scripture passage is Proverbs 6: 25- 29:

Do not lust in your heart after her beauty or let her captivate her with her eyes.
For a prostitute can be had for a loaf of bread, but another man’s wife preys on
your very life. Can a man scoop fire into his lap without his clothes being burned?

²² Genesis 2:25, NIV.

²³ Thomas and Donna Finn, *Love, Sex, and the Catholic Church* (Boston, MA: Pauline Books and Media, 2012), 25.

Can a man walk on hot coals without his feet being scorched? So is he who sleeps with another man's wife; no one who touches her will go unpunished.²⁴

The Theological Perspective of Human Sexuality

The earliest views of Christian scholasticism on human sexuality probably date back to the medieval era. Mappes and Zembaty perceive Thomas Aquinas (1225-1274), the great philosopher and theologian of the medieval time, as the most influential factor in the theological understanding of human sexuality for the early Christian church.²⁵ According to Aquinas, the performance of the sexual act should be consistent with its natural purpose or end, which is procreation. And since procreation is the natural purpose for sexual intercourse, any sexual act that cuts off the possibility of procreation, or is engaged in merely for sexual pleasure and self-gratification is immoral. Aquinas's philosophy of human sexuality helped to shape the worldview of the church during the medieval period on issues of premarital sex and the use of birth control methods to regulate reproduction.

²⁴ This passage of scripture is quoted from the New International Version (NIV).

²⁵ Jane Zimbary and Thomas Mappes, *Social Ethics: Morality and Social Policy* (New York: McGraw-Hill Book Company, 1982), 210.

Catholic Theological Perspective

The revolutionary influence of Aquinas's doctrine of sexuality subsequently affected how human sexuality came to be perceived by the Church in the latter half of the nineteenth century. The Roman Catholic Church position on adolescent sexuality derives from Thomas Aquinas's natural law theory, which restricted sexual intercourse to the activity of procreation within marriage relationships.²⁶ On the strength of this proposition, the Roman Catholic Church perceives the intentional employment of the faculty of sex in and outside marriage, for sensual pleasure as morally inappropriate. In the same vein, Abbott maintains that fornication and adultery, which constitute the carnal union of unmarried persons, are considered "gravely contrary to the dignity of the persons and of human sexuality which is naturally ordered to the good of spouses and the generation and education of children."²⁷

Following the Roman Catholic Church's theological viewpoint of sexual morality, all Christian adolescents who are engaged for future marriage life are expected to lead lives of chastity and "reserve for marriage the expressions of affection that belong to married love."²⁸ Water Abbott further observes that the church places serious regard on the family as an agent of socialization and means of transmission of values of dignity and

²⁶ Jane Zimbaty and Thomas Mappes, *Social Ethics: Morality and Social Policy* (New York: McGraw-Hill Book Company, 1982), 236.

²⁷ Water Abbott. M. *The Documents of the Vatican II* (New York: Herder and Herder, 1966), 543.

²⁸ *Ibid.*

chastity in Christian adolescents until they are “at a suitable age to enter a marriage of their own after an honourable courtship.”²⁹

The church’s insistence that each and every marriage act must remain “open to new life”³⁰ has three major serious implications on adolescent sexuality in particular.

1. Premarital coital even among engaged couples is morally inappropriate.
2. The use of condoms outside marriage is morally unacceptable and contrary to the principle of open fertility.
3. The employment of the faculty of sex for sensual pleasure outside marriage is immoral.

In their book *Love, Sex and the Catholic Church*, Thomas and Donna conclusively posit that, “the Church [Catholic] teaches that sexual intimacy is to be reserved for marriage because it means something quite special. Sexual intercourse represents the deepest level of intimacy and self-giving that two people can share.”³¹

Adventist Theological Perspective

The Adventist Church position on premarital sex is consistent with what scripture teaches about human sexuality. The theological stance of the Seventh-day Adventist Church on human sexuality is that sexual intimacy should be reserved for later marriage

²⁹ Ibid., 253.

³⁰ Thomas and Donna Finn, *Love, Sex and the Catholic Church* (Boston, MA: Pauline Books and media, 2012), 26.

³¹ Ibid., 22-23.

life, and is morally unacceptable outside marriage. Thus, only married couples can freely enjoy the delights of sexual intercourse and practice birth control.³²

The Adventist Church has always advocated for moral purity outside marriage. About five years before the church released its official position statement on the challenges of premarital sex, Wittschiebe articulated that: “We do not regard premarital sex as something culturally conditioned. The wrongness of fornication, for the Christian, is not a matter for society to decide.... As we have mentioned already, scripture calls it fornication and condemns it as a sin -- an action antithetical to God.”³³

In 2008, the Biblical Research Institute published a polemic on the Church’s biblical position on premarital sex on its website for general circulation. According to Angel Rodriguez, the Associate Director of the Biblical Research Institute, scriptures reject premarital sex because other than being inconsistent with God’s original purpose, it dehumanizes and reduces individuals to objects of pleasure; thereby bringing them to a more inferior status than God intended for them. Sex without selfless love, sense of that life-long commitment expressed in marriage inevitably precipitates into spiritual, moral and emotional declension.³⁴

Nonetheless, it was not until September 27, 1998 that the Church, through its Executive Committee held in Brazil, published its official position on how to meet the

³² General Conference of Seventh-day Adventists, *Women’s Ministries Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2001), viii- 49.

³³ Charles E. Wittschiebe, *God Invented Sex* (Nashville, TN: Southern Publishing Association, 1974), 190.

³⁴ A. Rodriguez, *Premarital Sex and Adventists*, Downloaded from www.biblicalresearchinstitute.org/10/07/13.

challenges of sexual behaviour and sexually transmitted infections. And this position statement shall be discussed in the succeeding section.

Seventh-day Adventist Position on Protected Sex

Secular sex educationists have consistently promoted protected sex (use of condoms during sex) as an effective barrier to HIV infection and unwanted pregnancies among the single and married alike. While the Seventh-day Adventist Church is not opposed to protected sex or the use of condoms during sexual intercourse among married couples, it strongly condemns sex outside of legitimate marriage recommendation and Ron Flowers in their book, *Human Sexuality*, articulate the Church's position very clearly.

The plan of for sexual intimacy is given in scripture because God wants people to enjoy this gift and to be spared from the consequences of misuse God's plan for abstinence from sexual activity outside of marriage is the most effective means of preventing pain and injury, pregnancy and STD/HIV infection.³⁵

According to the official position statement of the General Conference of Seventh-day Adventists, voted during its Annual Council in 1998, protected sex among unmarried couples raises serious moral concerns. It further states that:

Though condoms have proved to be somewhat effective in preventing pregnancy and the spread of disease, this does not make sex outside of marriage morally acceptable.... In cases where a married person may be at risk for transmitting or contracting a sexually transmitted disease such as Human Immunodeficiency Virus (HIV) from his or her marriage partner, the

³⁵ Karen and Ron Flowers, *Human Sexuality* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 56.

use of a condom is not only morally acceptable but also strongly recommended.³⁶

From the above propositions protected sex or use of condoms during sex is consistent with the biblical teaching of chastity if practised outside the committed romantic relationship of marriage. This, however, does not dismiss the value of wholistic sex education intended to prepare engaged couples for future marital responsibilities.

The Sociological Perspectives of Human Sexuality

To appreciate the challenges that face adolescents in their struggle against premarital sex, it is inevitable for us to review the various sociological theories and concepts related to adolescent sexuality. Firstly, it is important to note that the word adolescence, as used in this study, designates that period of change, friction, and problems in the life of teenagers, when society no longer perceives them as children physically and not as adults socially.³⁷

According to Koteskey, the concept of adolescence is a product of modern times that developed in the latter half of the nineteenth century to designate the intermediary period of life between childhood and adulthood. He further suggests that the stage of adolescence is synonymous with teen years.³⁸ Following Koteskey's proposition that

³⁶ *Statement on Meeting the Challenges of Sexually Transmitted Diseases*. Annual Council of General Conference, Sunday, 27 September 1998, Brazil www.adventist.org/beliefs/statements/main-stat37.html/12/07/2013.

³⁷ D. Cressy and J. Coleman, *Social Problems* (New York: Addison-Wesley Educational Publishers, 1999), 290.

³⁸ Ronald L. Koteskey, *Understanding Adolescence* (Alma Park, England: Scripture Press Publishing, 1987), 16.

adolescence refers to teen years, an adolescent is perceived as a teenager between ages 13-19, while those between 20-24 years may be perceived as young adults.

Nonetheless, there is no agreement among scholars as to the exact period when adolescence should start and end. For purposes of this study, however, adolescence and young adulthood are generally used to refer to the intermediary period of human development between 13 and 24 years of age.

Factors Influencing Adolescents and Young Adults into Premarital Sex

The stage of adolescence is of critical importance to this study because of its social implications on the sexual behaviours of teenagers. In the literature reviewed, a number of factors associated with the sexual conduct of adolescents were identified, and these are discussed below.

Biological Factors

According to Kelly-plate and Eubanks, adolescence is usually accompanied by spurts of physical growth and energy, which most often act as a stimulus for changes in sexual behaviour and emotional responses. The biological changes that affect adolescent sexuality and hormonal factors are perceived to be responsible for the onset of puberty.³⁹ The levels of testosterone, in both male and female adolescents, are thought to play a critical role in their coital behaviour. Since men have more testosterone than women, the sex drive tends to be higher in men than in women. It is actually projected that by age 18,

³⁹ Joan Kelly-Plate and Eddy Eubanks, *Today's Teen* (New York: McGraw-Hill, 1997), 54.

a man has about 10 times more testosterone than their female peer.⁴⁰ Nonetheless, initiation of sexual behaviour among adolescents is a combination of both hormonal changes and social stimulus resulting from peer group influences.

Thus, onset of puberty in adolescents is directly associated with increased interest for sexual activity. The younger the child experiences menarche or puberty, the likely they are to start premarital intercourse. For this reason, adolescents who reach puberty at an earlier age are more likely to begin sex earlier than those who reach puberty at a later age.

Social Factors

Social and physiological factors play a very pivotal role in influencing the sexual behaviours of adolescents. Julian Melgosa observes that throughout the stages of adolescent development there is a 'notable increase in sexual drive'.⁴¹ Hence, adolescent sexual behaviours are a direct response not only to biological changes within the adolescent but also to the need for social integration. Similarly, Coleman and Cressy view adolescents as characterized by a strong inclination towards experimentation and exploration that leads them to try as many alternatives as they can in search of true identity.

Thus, coping with sexual pressure constitutes one of the major social challenges confronting adolescents during this time.⁴²

⁴⁰ Jeffrey and Pattie Jean. *A Guide to Parenting* (Grantham, England: The Stanborough Press, 2006), 113.

⁴¹ Julian Melgosa, *To Adolescents and Parents* (Grantham, England: Stanborough Press Ltd, 2000), 18.

⁴² Cressy and Coleman, 290, 292.

In his *Cross-cultural encyclopaedia on Family, Marriage and Relationships*

Given Bronde states that interest in sex among adolescents emerges with puberty; during which time boys and girls develop a sense of attraction for each other and begin to be preoccupied with thoughts regarding the opposite sex.⁴³ From Benjamin Wolman's point of view, the sexual urges in the teenagers, exacerbated by overexposure to books, magazines, movies, and adverts that emphasize the value of sex and attraction to the opposite sex, are what makes the adolescence the most challenging period in the development process of teenagers.⁴⁴

The review of previous research shows a strong correlation between perceptions of adolescents and their sexual behaviours. Adolescents who had friends who were perceived to be sexually active had higher chances of initiating early sexual activity. Results from a study jointly conducted by Ministry of Education (MOE) and Young Women's Christian Association (YWCA) among school going respondents in Western Province suggests that teenagers who perceived that their friends were sexually active were more likely to initiate sexual activity than those who did not.⁴⁵ In like manner, Dombleswki firmly argues that, "teenagers often become sexually active because they

⁴³ Given J. Bronde. *Family, Marriage and Relationships: A Cross-cultural Encyclopaedia* (Grantham, England: Stanborough Press Ltd, 2000), 18.

⁴⁴ Benjamin B. Wolman, Ed., *Handbook of Human Sexuality* (London: Jason Aronson, 1993), 292.

⁴⁵ Ministry of Education and YWCA, *Situation Analysis Mongu District: Early Pregnancies and Protected Sex among School Going Children* (Mongu, Zambia: Ministry of Education and YWCA, 2007), 18.

think it will impress their friends. Most peers are strongly influenced by their peers --- friends of their own age group.”⁴⁶

Thus, peer social ties were considered a critical factor in the formation of adolescent sexual behaviours and attitudes during adolescence. During late adolescence, it was observed that the allegiance and loyalty of teenagers radically shifted from traditional sources of authority to individual peer relationships. The gravitation from adult guidance to individual peers was seen to be stronger among young people from dysfunctional families.⁴⁷ This external pressure from peers, in a way, tended to create unprecedented challenge to adolescents who endeavoured to regulate their sexual conduct in line with their religious belief systems and values.

Cultural Factors

According to John Santrock, culture still plays a prominent role in adolescent sexuality development despite its dynamic nature.⁴⁸ The relationship between adolescence and culture, therefore, is of strategic value to the study of adolescent sexuality. However, Bastein, Kajula, and Muhwezi argue that if the study of adolescence is to be relevant to the African communities, increased attention will need to be given to the study of cultural perspectives of African adolescent sexuality because earlier studies

⁴⁶ Carol Dombleswki, (Editor) *Child Development: Roles, Responsibilities, Resources* (New Jersey: Prentice Hall., 1990), 53.

⁴⁷ *Ibid.*, 53.

⁴⁸ John W. Santrock, *Adolescence: An Introduction* (Nampa, ID: Brown and Benchmark Publishers, 1993), 297.

have been ethnocentric in their emphasis. Thus, most of the assumptions on factors responsible for the coital behaviour of adolescents tend to reflect Western thinking.⁴⁹

It is further argued that in the traditional system of education, adolescents were better prepared to handle the challenges of sexuality than they are today. Through initiation ceremonies, sexual taboos and oral tradition, the traditional educational system played a pivotal role in exerting control over the premarital coital activities of African adolescents. Consequently, the prevalence of coital activities within the African traditional culture was reportedly low. Delayed sexual debut in the traditional African culture was a function of effective adult guidance provided to adolescents on sexual matters at the onset of puberty.⁵⁰

To the contrary, radical changes in the African structures of life have shifted the responsibility of sex education from the traditional educational system, which emphasized the role of grandparents and elderly people in the community, to parents and guardians. A review of literature on parent- adolescent communication in Africa by Bastein and Kajula indicates that most parents and guardians have problems communicating sex information to their children.⁵¹

Stressing the value of parent–child communication in the home, Julian Melgosa notes that while the school and the church have a critical part to play in the socialization process of adolescents, they should not be permitted to substitute the parents or the

⁴⁹ S. Bastein, J. Kajula and W. Muhwezi, *A Review of Studies on Parent-Child Communication about Sexuality and HIV/AIDS in Sub-Saharan Africa*. Downloaded from www.ncbi.nlm.nih.gov/PMC/articles/ 25.05.2013.

⁵⁰ Ibid.

⁵¹ Ibid.

family; guidance regarding sexuality should be an integral part of the socialization process of the home. And children who have been properly socialized in the home in regard to adolescent sexuality reach puberty with proper sexual orientation and preparation. Thus, parent–child communication remains an important aspect of the cultural educational system.⁵²

With reference to African sexuality, Benezet Bujo attributes the radical shift in the attitudes and coital behaviours of adolescents in Africa to the “grave damage inflicted by westernization on the structures of African life.”⁵³ Consequently, the overexposure of African adolescents to sexual stimuli in magazines, electronic media, movies, and pornography without prior orientation on how to handle such sexual pressure either at home or at school has been closely associated with the early sexual debut of African adolescents in general.

Benjamin Wolman observes that premarital sex among adolescents is a function of identity crisis. In adolescence, teenagers strive to discover who they really are and how they can fit into the scheme of life. And culture provides the environment in which their perceptions of reality and sexual attitudes are shaped. Changing cultural norms and values, on the other hand, leave adolescents confused, and without any absolute universal moral bearing are damaging to their moral conduct.⁵⁴

⁵² Julian Melgosa, *To Adolescents and Parents* (Grantham, England: Stanborough Press, 2000), 18.

⁵³ Benezet Bujo. *Foundations of an African Ethic* (Nairobi, Kenya: Paulines Publications Africa, 2003), 60.

⁵⁴ Benjamin B. Wolman (Editor), *Handbook of Human Sexuality* (London, Britain: Jason Aronson, 1993), 84.

On the other hand, Charles Wittschiebe asserts that today's society no longer regards premarital sex among adolescents as a debatable cultural issue.⁵⁵ In fact, Craig observes that premarital sex is apparently permitted across many cultures and societies among adolescents, more especially for males. In his view, many adolescents today are engaging in premarital sex as a form of sport or recreation in response to such permissive cultural norms.⁵⁶ Thus, relative cultural norms on issues of premarital sex have made it easier for young people to engage into premarital coitus without restraint from society.

Conclusion

The sexual behaviors of young people are influenced by several factors. These causative factors include: biological changes that take place in the adolescent's body, varying cultural norms that permit premarital coitus among single couples, and social factors such as peer influence and relationships.

Thus, there is no single factor that may be cited as responsible for the sexual misconduct of adolescents. As such, the sexual responses of adolescents will vary with their religious orientation, cultural background, and their level of susceptibility to peer influences. This eclectic knowledge base is essential to our understanding of adolescent sexual behavior as it promotes dependency on a wide variety of interventions in our approach to resolve the social phenomenon of premarital sex in the Seventh-day Adventist Church.

⁵⁵ Charles E. Wittschiebe, *God Invented Sex* (Nashville, TN: Southern Publishing Association, 1974), 11, 19.

⁵⁶ Bryan Craig, *Searching for Intimacy in Marriage* (Silver Spring, MD: General Conference Ministerial Association of Seventh-day Adventists, 2004), 21.

The next chapter describes the local situation and analyzes the factors responsible for the sexual behavior of the respondents. In analyzing the results of the study, three of the five United Nation's sexual behavior indicators used for measuring the sexual behavior of adolescents and young adults in general were employed in the study. And these are arranged in form of sections for order and consistency.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The study was conducted at Muluse campsite, 56 kilometers East of Lusaka in Zambia. Muluse campsite is a farmland jointly owned by the University Seventh-day Adventist Church, Lusaka Central Church, and Lusaka East Mission districts. It is the designated site for annual camp -meetings and other gatherings such as the Dorcas and Adventist Men's Organization (AMO) rallies for Central Zambia Conference and Zambia Union Conference.

Muluse campsite was the venue for the national youth camp organized by the Zambia Union Youth Ministries Department. This place was chosen as the location for the study because it brought together young people from the various parts of Zambia. The centrality of the location made it accessible, cost effective, and convenient for the researcher to distribute questionnaires and collect them immediately.

Population of the Study

The population of study comprised 856 Adventist adolescents and young adults who attended the Muluse national youth camp from the 9 provinces of Zambia. The respondents were drawn from both rural and urban areas through purposive sampling techniques to constitute a heterogeneous unit of study.

Sample Size and Sampling Techniques

The size of the sample was randomly selected with the help of youth leaders from the various fields and conferences. A total of 306 questionnaires were distributed to the respondents through the help of Field and Conference youth leaders. However, due to loss of questionnaires, the sample was reduced to 275, representing 32.2 percent of the total population. The sample size was slightly higher than the standard recommended sample of 20 percent for quantitative research projects. The findings of the study, therefore, were based on the responses of the 275 Adventist respondents aged 11-24.

The data used for study was collected through a structured questionnaire. The sample population was distributed as reflected in the table below. The population of the study comprised male and female respondents from Central Zambia Conference, Copperbelt Field, Luapula Zambia Field, North Zambia Field, East Zambia Field, and South Zambia Conference that attended the Muluse youth camp. Due to the fact that the Central Zambia Conference was the host for the event, it follows that there were more respondents from Central Zambia Conference than from the other entities. However, no gender bias was introduced to the sample.

The details of the sampled population are presented in Table 1 below.

Table 1. Distribution of respondents by Fields and Conferences

Conference where respondents were drawn				
Conference	Frequency	Percent	Valid Percent	Cumulative Percent
Central Conference	134	48.7	51.3	51.3
South Conference	71	25.8	27.2	78.5
Copperbelt Field	3	1.1	1.1	79.7
East Zambia Field	21	7.6	8	87.7
West Zambia Field	24	8.7	9.2	96.9
Luapula Field	8	2.9	3.1	100
North Zambia	9	4.9	100	
Total	261			
No response	14	5.1		
Total	275	100		

Research Findings on Causes of Premarital Sex

This section presents the analysis of the data that was collected for the study. The results of the study were segmented and analysed using the UNAIDS sexual behaviour indicators that measured the proportion of young people, between 15-19 years, who engaged in sex, had more than one sexual partner, and used of condoms at last sex 12 months preceding the survey.

The findings of the study were also used to compare the level of vulnerability of the respondents to HIV and AIDS on the basis of gender.

Section One: Personal Data

This segment of the study presents demographic characteristics of the respondents in terms of age and gender.

Gender

The number of respondents surveyed during the national youth camp was 275. Of these 174 were males, representing 63.3 percent of the sample, while 100 were females, representing 36.4 percent of the total sample. However, one questionnaire had no gender indicated on it although it was completely filled. Comparably, there were more males responding to the survey than females. The fact that males tend to be more culturally assertive than females could, in a way, have affected the rate of female participation in the survey. Table 2 shows the distribution of respondents according to their gender as presented below.

Table 2. Distribution of Respondents by Gender

	Gender of respondents			
	Frequency	Percent	Valid Percent	Cumulative Percent
Males	174	63.3	63.5	63.5
Females	100	36.4	36.5	100.0
Total	274	99.6	100.0	
No response	1	.4		
Total	275	100.0		

Section Two: Past Sexual Behavior Indicators

This section presents information on the extent to which Adventist adolescents and young adults engaged in premarital coitus. It also seeks to identify salient factors associated with the early sexual debut of the respondents and the risk factors associated with early adolescent sexual activities.

The UNAIDS uses five indicators to analyse the sexual behaviour of young people between the age of 15-19. In the study, however, three of the UNAIDS sexual behaviour indicators were employed. These are:

- 1) **Sexual Behaviour Indicator 1**, which considers the proportion of young people between 15 – 19 years who have had sex in the past 12 months.
 - 2) **Sexual Behaviour Indicator 2**, which considers the percent of young people between the age of 15-19 who have had sex with more than one non–marital partner in the last 12 months preceding the survey.
 - 3) **Sexual Behaviour Indicator 3**, which shows the proportion of young people between the ages of 15-19 who used condoms at last sex 12 months prior to the study.
- These sexual behaviour indicators were used to determine the prevalence of risk behaviour among the respondents.

Table 3. Distribution of Sexually Active Male Respondents by Age

Age	Respondents	Percentage (%)
11 - 12	14	11.5
13 - 15	11	9.2
16 - 18	44	37.0
18 - 24	50	42.0
Total	119	100.0

The study indicated that out of 174 male respondents who participated in the study, 68.3 percent (119) admitted to premarital sex. The earliest recorded age of sexual debut was 11 years. The findings also revealed that sexual activity among Adventist respondents increased with menarche, which for most boys came with the first wet dream. During the same period, most male respondents reported experiencing their first wet dream between 16 and 18 years of age.

The trend of sexual activity for Adventist adolescents of ages 11-24 years is summarized in Figure 1 below for later analysis and discussion.

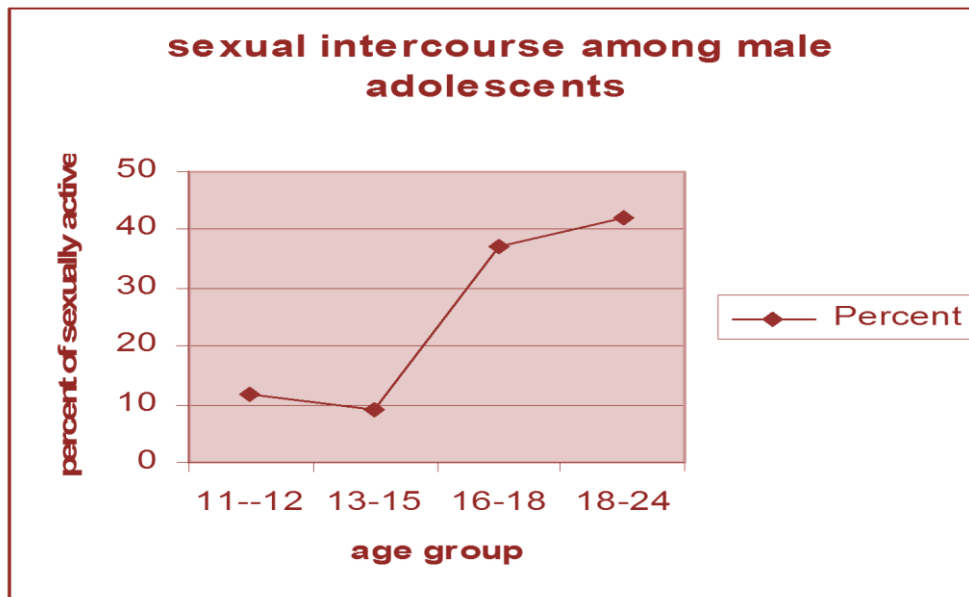


Figure 1. Premarital Sex among Male Respondents

The number of males who reported premarital coitus in the last 12 months seemed to increase with age, with the largest proportion of sexually active male adolescents between age 16-18 (37.0 %) and 18-24 (42.0 %). This was comparable with the 2000 and 2005 Zambia Sexual Behaviour Surveys that placed the mean age at first sex for male adolescents at 16.7 and 18.5 years respectively.¹

In general, the study showed that a significant proportion of all Adventist adolescents and young adults surveyed were sexually active. The prevalence rate of male sexual activity (43.3 percent) was comparable with the national average of 44 percent of those who admitted those in the 2005 Zambia Sexual Behaviour Survey.²This finding of

¹ Ministry of Education and YWCA, *Situation Analysis Mongu District: Early Pregnancies and Protected Sex among School Going Children* (Mongu, Zambia: Ministry of Education and YWCA, 2007), 18.

² Ibid.

the study was significant because it comparatively showed that Adventist male adolescents were just as vulnerable to premarital sex as other adolescents in general.

It was anomalous that a church that professed a high standard of morality would experience alarming levels of sexual vulnerability.

Coital Sexual Behaviour of Female Respondents

Table 4. Distribution of Sexually Active Female Respondents by Age

Age	Respondents	Percentage (%)
11 – 12	3	4.9
13 – 15	6	9.8
16 – 18	22	36.1
18 – 24	30	49.2
Total	61	100.0

Of the 100 female respondents surveyed who participated in the study, 61 respondents admitted to premarital sex, representing 61 percent of all sexually active female respondents.

From a comparative point of view, female sexual activity was considerably lower than that of their male counterparts. The overall figures comparing male and female sexual activity indicated that males were more sexually active (43.3%) than their female peers (22.1%), which agreed with earlier findings from a study conducted among school going adolescents by Ministry of Education and YWCA that, “ girls are less sexually active than their male peers.”³

³ Ministry of Education and YWCA, *Situation Analysis Mongu District: Early Pregnancies and Protected Sex among School Going Children* (Mongu, Zambia: Ministry of Education and YWCA, 2007), 18.

The trend of sexual activity of girls between 11-24 years of age is summarized in Figure 2 below.

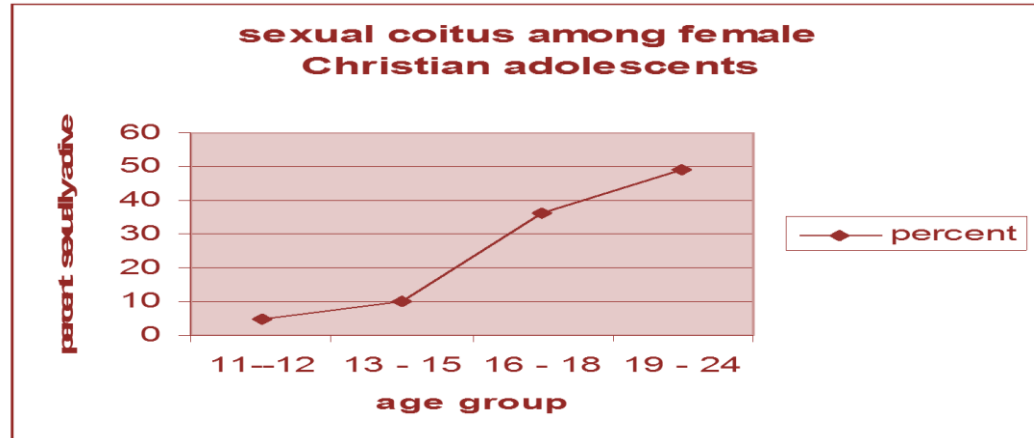


Figure 2. Premarital Sex among Female Adolescents

According to Jeffrey and Pattie Jeans, variations in the sexual responses of males and females to premarital sex could be due to the “hormonal divide between men and women. . . . Men tend to feel sexual desire more strongly and more often than women. By age 18 a man has 10 times more testosterone [a hormone that propels the sex drive] than a woman of the same age.”⁴

Analysis of female sexual activity by age, however, indicated that the involvement of adolescents and young adults in sex also intensified with age.

⁴ Jeffrey and Pattie Jean, *A Guide to Parenting* (Grantham, England: The Stanborough Press, 2006), 113.

Section Three: Risky Sexual Behaviour Indicators

Multiple Sexual Behaviour

This section discusses the percentage of young people who used condoms at last sex and had sex with multiple partners among all sexually active young people studied. These indicators are particularly important because the sexual patterns of young people have an impact on the future of the epidemic as the chances of contracting HIV increase with every act of unprotected sex with an infected partner.⁵

It was notable from the findings that the proportion of adolescents and young adults who engaged in multiple sexual activities was relatively higher among female adolescents (33.3 %) than among male adolescents in general (15.0%). Nonetheless, about a third of female (30.5 %) and male (26.6%) respondents did not report any multiple sexual partners during the period preceding the study.

Table 5. Multiple Sexual Partnerships among Respondents

	Number of sexual partners			
	Frequency	Percent	Valid Percent	Cumulative Percent
One	86	31.3	34.5	34.5
More than two	86	31.3	34.5	69.1
None at all	77	28.0	30.9	100.0
Total	249	90.5	100.0	
No response	26	9.5		
Total	275	100.0		

The rate of vulnerability to multiple sexual partnerships among the respondents is illustrated in Figure 3 in the succeeding page.

⁵ CSO, *Zambia Sexual Behavior Survey* (Lusaka, Zambia: Central Statistical Office, 2000), p. 42.

Analysis of Sexual Vulnerability by Gender

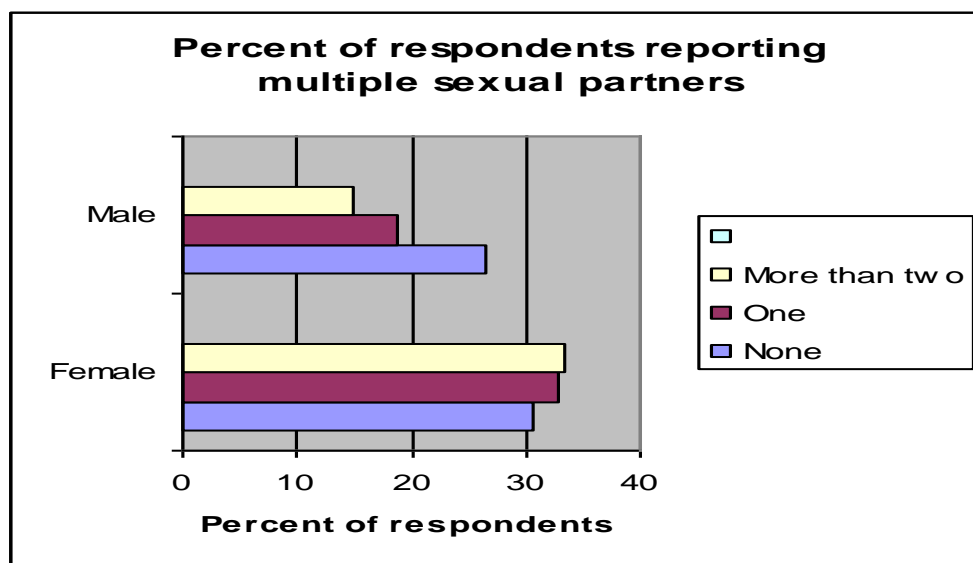


Figure 3. Percentage of Respondents with Multiple Sexual Partners

Figure 3 suggests an increase in the percentage of female adolescents and young adults engaged in multiple sexual relations. And the increase in the number of females engaged in multiple sexual relations suggests that female adolescents were at greater risk to HIV/AIDS transmission than their male counterparts.

By implication church leaders need to direct their efforts towards addressing female vulnerability to HIV/AIDS in their programming. This is because the chances of contracting HIV/AIDS tend to increase with exposure to multiple sexual partnerships.

Protection-Seeking Behaviour

Protected sex among young people is considered to be a significant factor in the future prevention of HIV and other sexually transmitted infections by secular sex educationists. According to United Nations AIDS (UNAIDS) safe behaviour practices

among young people are measured against the percentage of young people who used a condom at last sex among all sexually active respondents surveyed.

In order to determine the prevalence of safe behaviour practices among Adventist adolescents and young adults, they were asked to indicate if they had used a condom at each act of sexual intercourse or not at last sex. It was interesting to note that despite the firm stand of the Seventh-day Adventist Church against the use of condoms or contraceptives by young people, more than a third of all sexually active adolescents (41.0 %) used condoms at last sex prior to the survey, while more than half (58 %) of sexually active adolescents and young adults engaged in unprotected sex. *Table 6* shows the proportion of sexually active adolescents and young adults who used condoms at last sex.

Table 6. Number of Respondents who used Condoms at last Sex

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	75	27.3	41.0	41.0
No	106	38.5	57.9	98.9
Sometimes	2	.7	1.1	100.0
Total	183	66.5	100.0	
No response	92	33.5		
Total	275	100.0		

The fact that more one third (41%) of Adventist adolescents and young adults engaged in protected sex, indicates that the values of abstinence among Seventh-day Adventist youths are on the decline. This is anomalous for a Church that professes and preaches a high standard of morality. The official position on protected sex of the Seventh-day Adventist Church is that while, “condoms have proved to be somewhat

effective in preventing pregnancy and the spread of disease, this does not make sex outside of marriage morally acceptable.”⁶

Nonetheless, the results were found to be significant because the use of condoms by Adventist adolescents and young adults was practical evidence that the Church's efforts towards behaviour change and chastity were not yielding positive results. Thus, the Church needed to intensify its efforts in promoting positive behaviour change and design best and effective approaches that would help young people to totally abstain from premarital sex.

Non-coital Sexual Behaviour

The study actually revealed that non-coital activities that included kissing and petting were common among Adventist adolescents and young adults. The findings showed that more than half of respondents (59.9%) participated in non-coital activities occasionally, while 13.4 percent engaged in kissing and petting more frequently.

Although 26.8 percent of respondents denied participating in non-coital activities, the cumulative frequency of non-coital activities among Adventist adolescents and young adults was phenomenal (73.2%).

The rate at which Adventist adolescents and young adults at Muluse engaged in non-coital activities can be seen in Table 8 below.

⁶ General Conference of Seventh-day Adventist Church. *Official Statement on Meeting the Challenges of Sexually Transmitted Diseases*. Retrieved from www.adventist.org/beliefs/statements/main-stat37.html/12/07/2013.

Table 7. Respondents who Engaged in Non-coital Activities

	Petting/kissing			
	Frequency	Percent	Valid Percent	Cumulative Percent
Sometimes	147	53.5	59.8	59.8
Very often	33	12.0	13.4	73.2
Never	66	24.0	26.8	100.0
Total	246	89.5	100.0	
No response	29	10.5		
Total	275	100.0		

The non-coital sexual behaviours reported among Adventist adolescents and young adults were considered to be significant as they could lead to subsequent sexual intercourse in due course.

Section Four: Current Sexual Behaviour

Understanding the current sexual behaviours of young people is a critical factor in the fight and future prevention in the spread of HIV/AIDS in society. This study measured the sexual behaviour of adolescents with non-marital partners who engaged in premarital sex. To assess the rate of premarital coitus among the respondents, they were asked to state whether they had a regular non-marital partner (sexual boy friend or girl friend), and how often they engaged in sexual intercourse with their partner.

Recent Coital Activity

In determining the current sexual behaviours of the respondents, they were asked to indicate their recent involvement in sexual activities prior to the study. The measuring instrument asked them to indicate whether they engaged in sexual intercourse: very often, occasionally or never at all.

Frequency of Premarital Coitus

Although there was no indication of relationships between age and frequency of premarital coitus among single couples, the study revealed that male respondents with a girl friend engaged in sex more often (7.7 %) than female respondents with a boy friend (1.6 %). On the other hand, female adolescents with non-marital partners (52.5 %) engaged in premarital coitus only occasionally when they could initiate sex.

Of particular interest to the study was the large proportion (51.3 %) of sexually active respondents who reported no sexual contact with their girl friends. Slightly more than half of young men (51.3 %) and way above a third (42.6 %) of young women reported no sex with their partners prior to the survey.

From the results of the study, merely having a boy friend or girl friend did not correlate with the frequency by which respondents engaged in coital sexual behaviours.

Section Five: Parent-Child Communication

The study set out to examine the extent to which parents communicated with their children on sexual matters. To assess the perceived role of parents and guardians in behaviour change communication, adolescents were asked to indicate how often their parents talked to them and how free they were to talk to their parents about sex. Besides, the respondents were also asked to indicate their most significant sources of information on sexual matters. Their responses were presented in tabular form for analysis.

Table 8 shows the primary sources where Adventist adolescents and young adults obtained their information on sex.

Sources of Sexual Information for Adolescents and Young Adults

The findings of the study (see Table 8) revealed that the school/college (34.6 %) was the key player in providing sex education to young people, followed by peers (29.7 %) and books (27.8 %). However, the respondents cited the media (5.7 %) and parents (2.3 %) as the least significant sources of sexual information.

Table 8. Respondents' Source of Knowledge about Sex

	Source of knowledge about sex			
	Frequency	Percent	Valid Percent	Cumulative Percent
School/college	91	33.1	34.6	34.6
Friends	78	28.4	29.7	64.3
Reading	73	26.5	27.8	92.0
Parents	6	2.2	2.3	94.3
Television	15	5.5	5.7	100.0
Total	263	95.6	100.0	
No response	12	4.4		
Total	275	100.0		

According to figure 6, however, 36.4 percent of male respondents cited books and magazines as their significant source of sexual information, while 27.2 percent of female respondents cited the school and peers (21.1 %) as their significant sources of information. The television (5.7 %) and parents (2.3 %) were the least significant sources cited by all Adventist respondents. Analysis of the data by gender revealed that the pull-factors of female respondents were slightly different from those of their male peers.

Although the number of adolescents who cited peers as their primary source of information for males (21.9 %) and females (21.1 %) was the same, only 6.4 percent of female respondents indicated parents as their significant source of information on sexual

matters. The largest number of females (29.4 %) cited books and magazines as their number one source of information on sexual matters.

The low proportion of Adventist adolescents who reported parents as their significant source of information on sexual matters (5.2 % for males and 6.4 % for females) should be of great concern, because when young people think that parents are not ready to guide them through adolescent sexuality, they tend to go either uninformed or seek for information in unworthy places.

The rate at which young people depend on their parents for sexual information and guidance is illustrated in Figure 4 below.

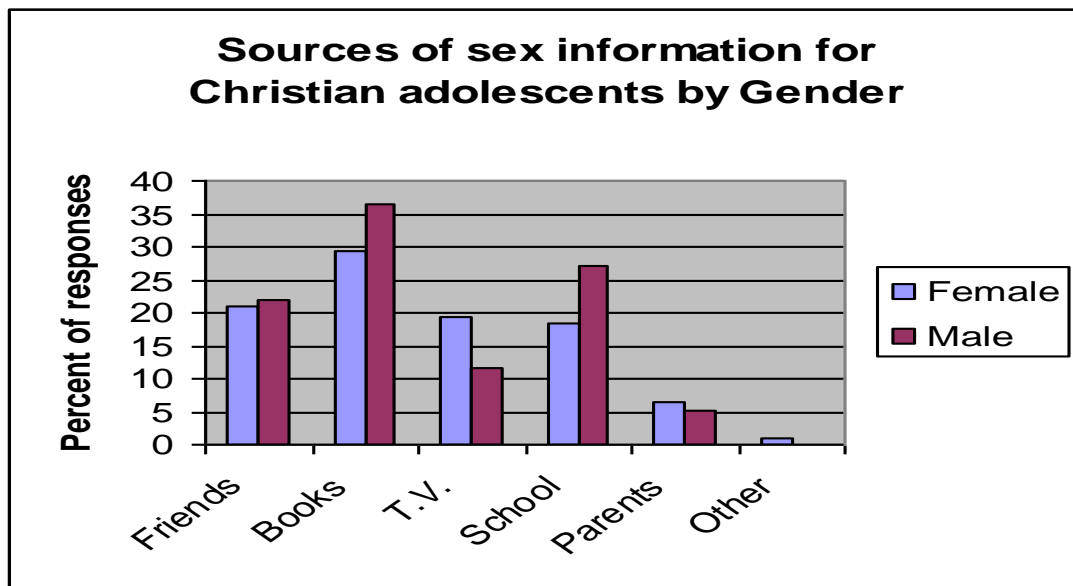


Figure 4. Sources of Sex Education by Gender

The general responses of both female and male Adventist respondents to parent-child communication indicate a serious gravitation from parental guidance of respondents to peer influence and secular sex educators on matters of sex education. Consequently,

the role of parents in sexual behaviour change communication seemed to have been substituted by peers, schools, books, and the media.

Communication Patterns of Parents

In order to assess the effectiveness of communication between parents and their children on sexual matters, respondents were asked to indicate how often they talked with their parents about sex and their responses are discussed below.

Figure 5 below summarizes the communication patterns between parents and the girl child.

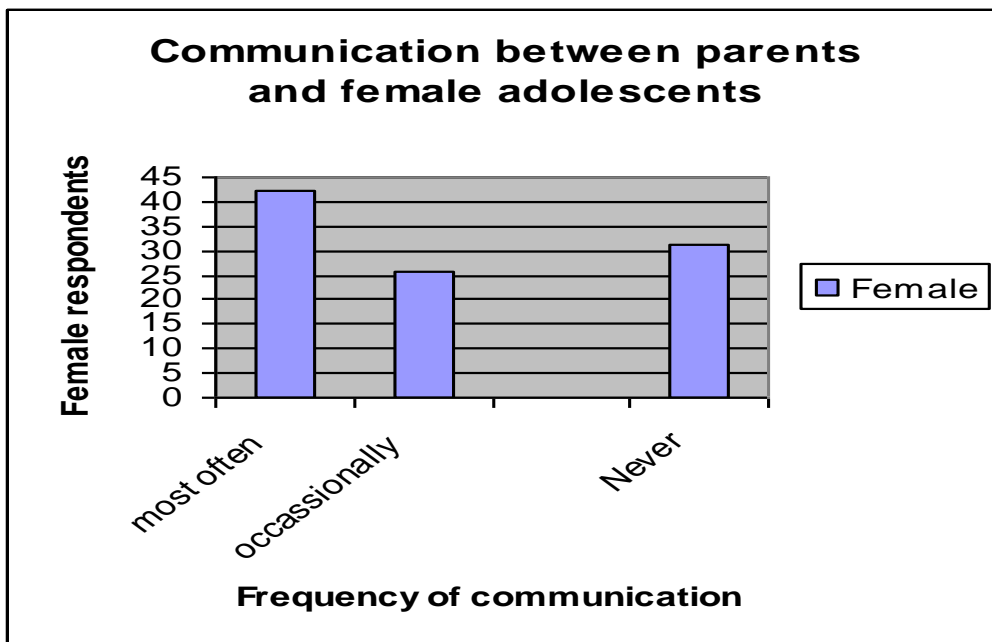


Figure 5. Communication Patterns of Parents and Female Respondents

From the results of the study, a larger proportion of female adolescents (42.2 %) discussed sexual matters with their parents or guardians more often than their male

counterparts (28.9 %). This finding was consistent with the results of the 2007 survey conducted by Ministry of Education and YWCA among school going adolescents in Western Province that concluded that, “girls tend to discuss sexual matters more often with their parents or guardians than boys.”⁷

The downward trend in communication patterns between parents and boys is summarized in Figure 6 below. On one hand, slightly over one fourth of males (42.8 %) and a third of females (31.2 %) reported having no communication with their parents on sexual matters prior to the study. For the rest of adolescents, 28.3 percent for males and 25.5 percent of females, communication or discussion on sexual matters only took place when their parents were suspicious of their sexual conduct.

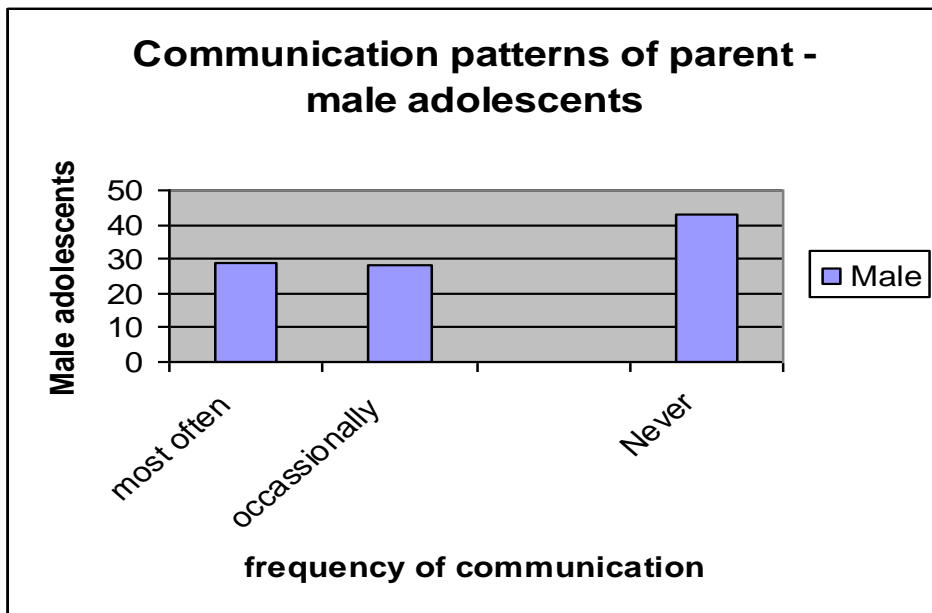


Figure 6. Communication Patterns of Parents with Male Respondents

⁷ Ministry of Education and YWCA, *Situation Analysis Mongu District: Early Pregnancies and Protected Sex among School Going Children* (Mongu: Ministry of Education and YWCA, 2007), p. 23.

From the findings of the study, it was evident that most parents were not keen to talk to provide sex education to their own children. This lack of open communication between parents and adolescents on matters of reproductive health was considered as a significant factor to the early sexual debut of Adventist adolescents and young adults on the basis that, adolescents who rated perceived communication with their parents as poor were also found to be more likely to initiate premarital sex.

Communication Patterns of Adolescents

The study also assessed the extent to which adolescents were free to open up to their parents on matters of sex. The respondents were asked if they were free to open up to their parents on matters that affected their sexual lives. The rate at which parents and children communicate on matters of sex is represented in Table 9.

Table 9. Freedom of Respondents to talk to Parents about Sex

Are you free to talk to your parents about sex?				
	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	116	42.2	44.4	44.4
Not at all	145	52.7	55.6	100.0
Total	261	94.9	100.0	
No response	14	5.1		
Total	275	100.0		

The study showed that 55.6 percent of all respondents surveyed were not free to talk to their parents or guardians about sex. The proportion of respondents who admitted having difficulties in communicating with their parents or guardians on reproductive health was significant. This finding was of great concern as it pointed to the evidence of

poor communication patterns between parents or guardians and young people. The weight of research evidence showed that parental guidance in regard to adolescent sexual development was minimal (44.4 %).

The poor communication patterns between parents and children were seen as a critical factor to the formation of sexual attitudes and behaviours in Adventist adolescents and young adults. This is because when young people do not receive proper guidance in their fidelity choices, they tend to succumb to sexual temptation very easily. The study also discovered that the majority of adolescents who admitted to premarital sex also experienced communication problems with their parents or guardians. Lack of parent – child communication, therefore, was found to be a critical factor in the psychosexual development of Adventist adolescents and young adults.

The next section, however, discusses the factors influencing the premarital sexual activities of the respondents. And these factors are discussed against the responses of the participants.

Section Six: Factors influencing the Sexual Behaviour of Adventist Adolescents and Young Adults

In order to identify factors responsible for the sexual misconduct of Adventist respondents, the participants were asked to indicate which factors greatly influenced them at first sex. The factors that greatly influenced the fidelity choices of both female and male respondents is summarized in Figures 8 and 9 below.

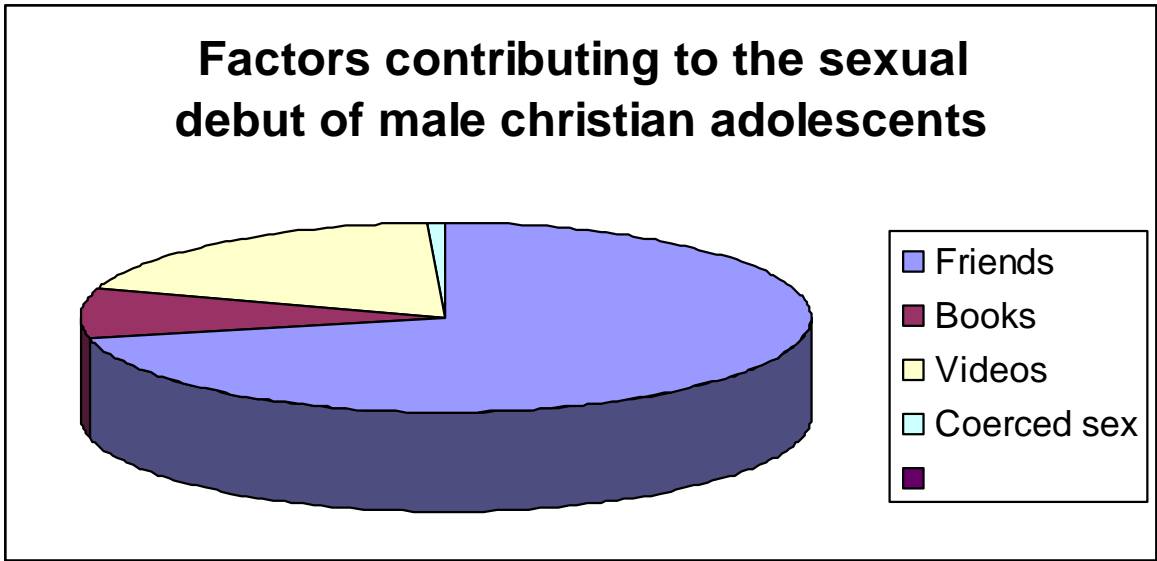


Figure 7. Factors Influencing Sexual Debut of Male Respondents

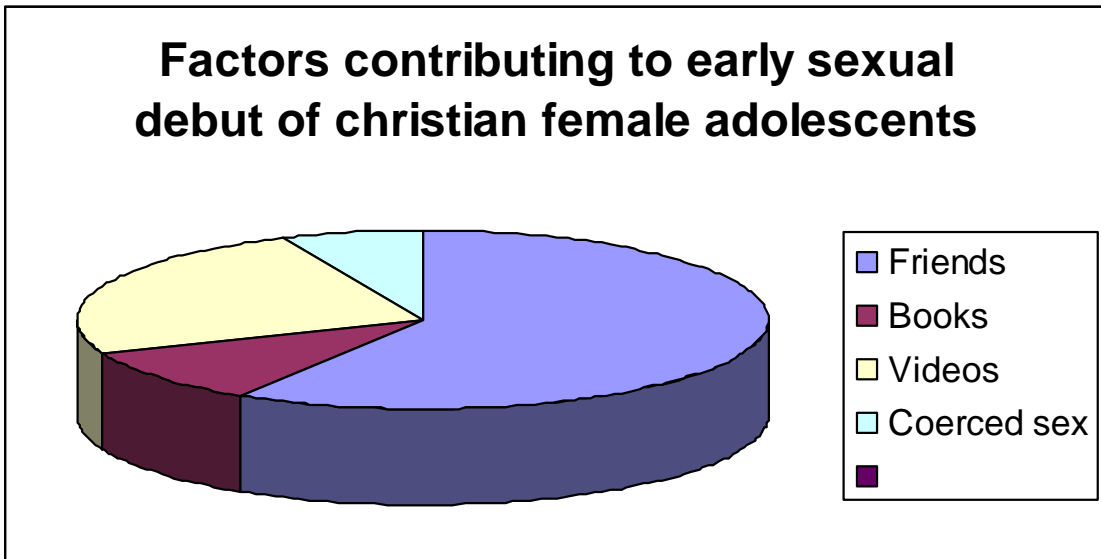


Figure 8. Factors Influencing Sexual Debut of Female Respondents

Peer Pressure

Peer influence constituted a key factor in the initiation of early premarital coitus among the Adventist adolescents and young adults in both cases. According to the study, peer pressure influenced 65.5 percent of respondents into premarital sex. Nonetheless, analysis of data by gender showed that male adolescents (71.5%) were more susceptible to peer-influence than their female counterparts (59%). These results were considered significant because they indicated a strong correlation between peer relationships and the sexual conduct of the respondents.

As shown in Tables 3 and 4, the patterns of sexual activity for Adventist adolescents and young adults tend to intensify with age. Thus, the proportion of adolescents reporting premarital coitus was higher among respondents of ages 16 -18 (44%) and 18-24 (42%) but declined among respondents between ages 11-12 (11.8%) and 13-15 (9.2%), respectively. Observably, the older respondent the more likely they were to initiate coitus. Apparently, adolescent interest in the opposite sex seemed to correspond with puberty, and intensified in early adulthood.

Electronic Media

The results from this study showed that the manner in which sex was portrayed in the media contributed to the vulnerability of the respondents to sexual misconduct. This was evident in the fact that the media (film/TV) was cited by 21.1 percent of sexually active adolescents and young adults as a critical factor in their sexual behaviour choices. Female adolescents (24.6%), on the other hand, proved more susceptible to media influence than male respondents (19.3%).

Despite the difficulties involved in measuring the impact of the media on fidelity choices of respondents (as an independent variable), the findings of the study suggest that peer pressure, mixed with media saturation of sexually focused messages poses a tremendous challenge to contemporary youths to keep their sexual expression in line with their Christian values.

Romantic Books and Magazines

The influence of love literature on the sexual behaviours of Adventist adolescents and young adults was not very explicit. Although 36.4 percent of males and 29.4 percent of females cited books and magazines as a significant source of their sexual information, only 9.8 percent of females and 8.4 percent of males admitted to premarital sex as a resultant effect of reading romantic novels or love magazines.

The impact of books and magazines on adolescent sexual behaviour as an independent variable provides a perspective yet unexplored by process research. Thus, the impact of books and magazines on adolescent sexual behaviours of Adventist respondents was difficult to measure.

Conclusion

The findings of the study clearly affirmed that the sexual behaviour choices of Adventist adolescents and young adults were influenced by a combination of factors. Although peer pressure (67.2%) seemed to play a dominant role in influencing the fidelity choices of young people, male adolescents (71.5%) were more susceptible to peer influence than their female counterparts (59.0%). Besides, females (24.6%) proved more susceptible to romantic movies than their male peers (19.3%). While the peer pressure

emerged as the major driver of premarital sex among participants, female respondents appeared more susceptible to multiple sexual relationships than their male counterparts.

The findings also indicated that most young people were not abstaining. Contrary to the moral teachings of the church, about 65.5 percent of adolescents and young adults who attended youth camps at Muluse were sexually active. The fact that about 73 percent of sexually active respondents did not use condoms during sexual intercourse is evidence that Adventist adolescents and young adults at Muluse are at risk with regard to HIV/AIDS infections. The involvement of most girls in multiple sexual relations indicates that Adventist youths are just as vulnerable as their peers in general society; the church needs to develop interventions to address female vulnerability to HIV/AIDS in its programming.

CHAPTER 4

PROGRAM DEVELOPMENT

This chapter deals with proposed strategies and programs developed to address the problem of fidelity choices among Adventist adolescents and young adults. The programs, however, were conducted as a pilot phase on the young people within Mongu district of Western province from February 2009 to November 2011. These programs have been on-going from the time the project of training was launched. The target was to train 50 peer educators, 25 adult mentors, and reach out to at least 1, 000 young people with behavior change communication and sexual behavior and fidelity choice messages in a period of three years.

Program Objectives

The overall objective of the program was to provide peer education training to young people of ages 11-24, who constituted the primary focus of the research. Specifically, the training programs were targeted at building capacity in young people to reach out to their fellow youths with a message of total abstinence from premarital sex in partnership with Youth Choices programs under Prevention of AIDS through Capacity Building and Training in Zambia (PACT) Adolescent Reproductive Health Advocates (ARHA). The researcher was attached to the project for the period 2009-2011.

The second phase of the program was to train parents in parent-child communication skills to enable them to communicate reproductive health messages to

their children at household level. These programs were conducted with the financial assistance of a local Non-Governmental Organization called Adolescent Reproductive Health Advocates (ARHA). The first phase of the program was conducted for young people within the township.

The last phase of the training involved the creation and launch of a Faith – based organization in West Zambia Field to promote positive behaviour change and livelihood improvement among young people within the Church. Thus, in 2009, with the help of East - Central Africa Division Media Centre, two DVDs were recorded for this training purpose: “Loving and living with HIV/AIDS” and “Developing the potential within you.” And along side, a guideline was developed on how they could be used to promote abstinence and positive living among Adventist adolescents and young adults in Zambia.

Training Objectives

There were a total of four peer education training workshops and two adult mentors’ training programs conducted between 2009 and 2011. The training programs were aimed at:

- a) Training participants in best and effective approaches of handling the HIV/AIDS epidemic.
- b) Improve assertive skills and self- efficacy of young people through the inculcation of new behavior change strategies and reinforcing new skills and behaviors.
- c) Enhance the levels of parent - child communication between adolescents and their parents.

Scope of Training

The topics covered during the Peer Education Training workshops were tailored to help the participants appreciate the role of peer pressure in influencing positive and negative behavior change processes. Besides the course content was also aimed at empowering the participants with innovative and practical strategies that could help them to prevent youth involvement in premarital sex and other risky sexual behaviors.

Teaching Methodologies

In order to make the training learner-centered a variety of teaching models in line with the Youth Choices teaching model were used. Among them included the following:

- a) *Use of learning picture codes* on abstinence, sexual behavior choices, alcohol reduction and fidelity. These were also used as part of the facilitation skills teaching materials. The picture codes constituted part of the “Y – Choices” training materials developed by PACT Zambia.
- b) *Group discussions*. The group discussions followed by group presentations were aimed at promoting a cross – pollination of ideas among the participants through involvement of every group member.
- c) *Video show presentation*. A video show highlighting the positive role of peer influence in encouraging the development of assertive behaviors was shown during the training sessions. The video presentation was followed by a question and answer session. The researcher used the DVDs he had recorded in Kenya for training purposes.
- d) *Warm ups/ Games*. Facts on HIV and AIDS were shared among participants using a quiz game. This helped to detect the information gaps among the participants in

their knowledge about HIV and AIDS and human sexuality. The game demonstrated that the students had an idea about HIV/AIDS before the session started. However, some did not fully understand the relationship between HIV and AIDS.

- e) *Question and answer sessions.* In order to assess the levels of assimilation, a question and answer session was conducted at the close of every presentation.
- f) *Daily recaps.* Each day a participant was chosen to summarize the subject for the previous day. This helped the participants to review the lessons learned previously in a non-threatening environment. It demonstrated an in- depth grasp of concepts and details by individual students.

Training Challenges/Constraints

The training workshops were not without challenges. The housekeeping exercise conducted among participants highlighted a number of challenges.

- I. Some participants had difficulties expressing themselves in English. Thus, they were encouraged to use Lozi in some cases.
- II. Limited funding to roll out the program beyond Mongu urban.
- III. Lack of adequate resources to produce materials for all the participants. The lead facilitator had to use his own resources to transport the other facilitators.

Formation and Launch of a Faith - based Organization (FBO)

Following a series of peer education and adult mentors' training programs conducted from 2009 to 2011, an Adventist youth-driven Faith Based Organization (FBO) by the name of "Youth Hope Communications"(YHC) was organized in West

Zambia Field to spearhead the cause of behavior change and HIV/AIDS awareness in Zambia. YHC was registered in February 2013 as a Faith Based Organization with four primary programs: *Reproductive Health Education, Youth Economic Empowerment, Hands of Hope* (Community Services) and *Youth Media Communication*.

During the Year - end Committee of December 2012, YHC was voted to operate in West Zambia Field as a Self - supporting Ministries organization. After its registration with the Registrar of societies in February 2013 the Office of the District Commissioner consequently appointed YHC into the Mongu District AIDS Taskforce (DATF), with its leaders as part of the DATF Executive Committee.

During the Mongu Regional Camp meeting, 25 August 2012, Dr Llaguno, the SID Health Ministries Director, and the Permanent Secretary for Western Province, Mr. John Kufuna officially launched YHC. Following its launch YHC has conducted two training sessions during the 2012 Mongu camp meetings where 131 peer educators and 25 adult mentors, 356 people tested for HIV and 2,900 people reached with message of HIV/AIDS and positive behaviour change in Kaoma and Mongu districts.

Conclusion

The program development process was most challenging part of the research but also very gratifying at the same time. The birth of YHC could be described as the greatest contribution the project has made to the Church in Zambia Union Conference. The creation of this faith - based organization is a direct result of the capacity building workshops conducted from 2009 to 2012.

As already indicated in the report the outlined targets of training for peer educators, adult mentors and outreach targets were all successfully met during the period of the study.

With the anticipated launch of the YHC strategic plan for 2013- 2015, it is hoped that the positive behaviour change programs will roll out to the rest of West Zambia Field and Zambia Union Conference.

CHAPTER 5
SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter discusses the summary, conclusion, and recommendations of the study to stakeholders and Church leaders. The findings of the study will be discussed objective by objective.

The study primarily set out to investigate the following objectives:

- 1) To find out the extent to which Adventist Adolescents and Young Adults engaged in premarital sex.
- 2) To identify factors that influenced the sexual debut of Adventist adolescents and young adults in Zambia.
- 3) To ascertain the impact of parent-child Communication on the sexual behaviour choices of Adventist adolescents and young adults.
- 4) To assess the extent to which Adventist adolescents and young adults in Zambia were exposed to the risk of HIV/AIDS.
- 5) To generate recommendations to Church leaders that will influence policy analysis and program development processes for positive sexual behaviour change.

Summary

From the findings of the study it was evident that both the parents and the church were doing very little to provide adult guidance to Adventist adolescents and young adults on matters of sexual reproductive health. This was evident in the fact that communication between parents and children only took place in 34.5 percent of cases. Besides, in more than half of the cases (55.6%) children respondents were not free to openly engage their parents and guardians on their reproductive health and sexual behaviour choices.

The fact that male respondents, who reported the lowest in regards to parent-child communication reported the highest incidences of coital sexual activities was a clear indication that lack of adult guidance in sexual matters was a critical factor in the fidelity choices of contemporary writers. Jeffrey the other hand, Adventist adolescents and young adults did not perceive the Church as a significant source of information on sexual matters. The scarcity of documented data on the sexual activities of Adventist adolescents and young adults was sure evidence that Church leaders had not seen the need to study the sexual behaviour patterns of its young people. Thus, there was no empirical evidence to show that the Seventh-day Adventist Church in Zambia was well acquainted with the coital sexual activities of its adolescents.

More than half of Adventist youths surveyed (65.5 %) were not abstaining, while close to half of respondents (41%) had used condoms at first sex. This was a clear indication that the church's operational strategy on behaviour change communication among the youths was ineffective and needed to be revisited. Nonetheless, 100 percent of respondents surveyed agreed that premarital sex was wrong, and that total abstinence was the best policy in regards to HIV prevention.

Conclusion

The prevalence of premarital sex among Adventist adolescents and young adults who attend youth camps at Muluse deserves critical attention from both Church leaders and parents. It was evident from the study that both the church leaders and parents paid very little attention to the psychosexual development of the young people.

It is important for the church, therefore, to develop a comprehensive sex education curriculum that deals with the sexual life of adolescents and young adults in the church. This is because young people, without proper alternatives, tend to get sex information from the wrong places that consequently influence them to engage in protected sex. The question regarding the involvement of Adventist adolescents and young adults into premarital sex is a serious one and needs to be addressed by the church in general.

Recommendations

From the study, the following recommendations were made:

1. A further study to be conducted on the impact of the media on the sexual behaviour choices of Adventist youths using process theories.
2. The Church to integrate Sex Education into the Honour and Progressive class curriculum of Adventurers, Pathfinders, and Adventist Youths.
3. Local churches should use the General Conference curriculum on human sexuality by Karen and Ron Flowers in their Family Life studies.
4. A deliberate effort should be made by the Church in Zambia to engage parents in parent-child communication activities.

APPENDIX A

THE POSITION OF ZAMBIA ON MAP OF AFRICA



Source: www.wysinger.homestead.com/mapofafrica.html/12/07/2013.

APPENDIX B

RESEARCH QUESTIONNAIRES

QUESTIONNAIRE NO. _____

INSTRUCTIONS

- The questions below are intended to assist the researcher with basic information with regard to factors influencing the sexual behavior of Adventist adolescents and young adults who attend youth camps at Muluse campsite. The information is needed to help the researcher to complete his Master of Arts in Leadership project.
- You are therefore kindly requested to tick the answer that best represents your opinion.

I. PERSONAL INFORMATION

1. Sex Male Female
2. Age grouping 11-12 13-15 16-18 19 -24
3. Marital status Single Engaged Dating
4. Education Schooling School leaver Drop out
5. Denomination SDA Other None

II. SEXUAL EXPERIENCE

6. Have you had sex in the last 12 months? Yes Not at all
7. At what age did you first have sex? 11- 12 13 -15 16 -18 19 -24
8. What most influenced you into having sex? Friends Films Books TV Other
9. Do you have a sexual boy friend or girl friend? Yes Not at all
10. How often do you engage in sexual intercourse?
Very often occasionally Never

III. SEX EDUCATION

11. How often do your parents talk to you about sex?

Most often () Sometimes () Never () Not sure

12. How much do you know about sex? Very little () Much () Nothing ()

13. Where did you get much of Information you have about sex?

Parents () Books () School () Friends () Movies/TV. ()

14. Do you think sex before marriage is wrong?

Strongly agree () Sometimes () Not at all ()

IV. RISK BEHAVIORS

15. How many sexual partners have you slept with in the last 12 months?

One () More than two () None at all ()

16. Did you use a condom each time you had sex?

Yes () No () Sometimes ()

17. Have you been treated from any sexually transmitted infection in the

Last 12 months? Not at all () Once () More than once ()

18. Have you ever-engaged in petting or kissing activities?

Sometimes () Very Often () Never ()

V. PARENT - CHILD COMMUNICATION

19. How often do your parents/ guardians talk to you about sex?

Most often () When Suspicious () Not at all

20. Are you free to talk to your parents/guardians about sex? Yes () No ()

APPENDIX C

CAPACITY BUILDING PROGRAMS

Program # 1: Production of Reproductive Health Training Materials

The initial phase of the program started with materials production for use during the Assertive Skills training and Behavior Change Communication (BCC) programs. In collaboration with Southern Africa Indian-Ocean Division (SID) Media Centre two DVDs on life skills and HIV/AIDS Education were duplicated. These DVDs addressed a number of lifestyle issues including substance abuse, risky sexual behaviors, HIV/AIDS, and parent- child communication strategies.



Figure C1. Cover of DVDS used during Peer Educators' Trainings

Program # 2: Adult Mentors training workshop: February 2010

The adult mentors' workshop was conducted at Kasima Safaris, situated about 3 kilometers off the Lusaka – Mongu road. The workshop was organized for a day. It brought together about 40 parents. The parents were trained in parent – child communication strategies. The topics covered included the following:

- 1) Recent research findings on adolescent sexual activities.
- 2) Impact of HIV/AIDS on the youth.
- 3) Barriers to effective Parent-child communication.
- 4) How to communicate reproductive health issues to your children.
- 5) Parenting a growing child in a changing society.

The workshop included a plenary session where parents were asked to identify barriers to effective parent - child communication in the area of reproductive health. This probably was the most informative and educative aspect of the workshop. Some barriers of parent - child communication identified by various parents during the plenary included:

- a) Cultural taboos that restrain people from talking about sexual issues to children.
- b) A sense of shame and embarrassment.
- c) Lack of communication skills.
- d) Lack of appropriate terminology for certain concepts in local language.
- e) Children's unwillingness to learn from their parents.
- f) Fear that children might misuse the information to injure themselves morally.
- g) Religious teachings that restrain adults from sharing family planning and sex protective methods to young people.

Program # 3: World AIDS Day SABBATH: December 27, 2010

In line with the General Conference Calendar of events, a Sabbath was designated to promote HIV/AIDS prevention and awareness in 5 churches of Mongu district. A team of 14 trained peer educators was distributed throughout the churches of Mongu to promote positive behavior change and abstinence. A special program was designed to guide the activities of the churches for the day. Each team was first trained in facilitation skills and acquainted with the use of the life skills DVDs in the local churches. More than 800 church members were reached out to with Behavior Change and reproductive health messages.

The program designed for World AIDS Day is presented below:

Exhibit # 1: HIV/AIDS Media Outreach Campaign Program

HIV/AIDS OUTREACH PROGRAM

(2 HOURS 30 MINUTES)

<u>TIME</u>	<u>ACTIVITY/TOPIC</u>
14.00	HIV and the Church (Profile)
14.30	Loving and Living with HIV (DVD)
15.00	Developing the potential (DVD)
16.00	Mind Connection (Presentation)
16.30	Closing Remarks

Program # 4: Peer Educators' Training Program: 2-6 November 2011

The topics covered during the training sessions, the specific objectives, and some of the facilitators involved in the training program are listed below. The topics outlined

were covered in line with the Training Time Table that outlined the activities/topics, and timings for each session. A number of resource personnel were selected to reduce monotony and add variety to the whole training program. Besides, it was necessary to allow experts to facilitate in their areas of interest and expertise for in - depth learning. Thus, the topics outlined were adequately covered within the time limits provided by the schedule of activities.

Table 10. Schedule of Peer Educators' Trainings

02/11/11 Day 1	HIV/AIDS Situation and HIV drivers	Share facts on HIV/AIDS Prevalence	M.P. Muyunda
03/11/11 Day 2	Abstinence strategies/ STIs and Early pregnancies	Share sexual behaviour choices and coping strategies	M.P.Muyunda/O. Hamusale
04/11/11 Day 3	Goal Setting/ Sexual Behaviour Choices	Identify obstacles in goal setting and career choices	M.P.Muyunda/M. Lungwebungu
05/11/11 Day 4	Social Behaviour Change Theories/ strategies	Highlight behaviour change models and strategies	O. Kena/A. Jones
06/11/11 Day 5	Alcohol abuse prevention and peer education and Facilitation skills	Highlight the role of Peer Education in Behaviour Change Communication	M.P. Muyunda

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CURRICULUM VITAE

PERSONAL DETAILS

NAME: Muyunda
OTHER NAMES: Moses Pumulo
DATE OF BIRTH: 16 October 1965
SEX: Male
NATIONALITY: Zambian
NRC. NO.: 140482/85/1
MARITAL STATUS: Married
EMAIL ADDRESS: mpmuyunda@yahoo.com

EDUCATIONAL BACKGROUND

Year	Qualification	Institution
2007 - 2012	M.A. Leadership (Candidate)	AUA, Kenya
1998 - 2003	B.A. Degree Theology	Solusi University
1992 - 1993	Dip. Pastoral Theology	Rusangu Ministerial
1982 - 1986	Form V School Certificate	Sesheke Secondary
1974 - 1981	Grade 7 Primary Certificate	Sesheke Primary

WORK EXPERIENCE

Year	Position	Institution
2014 - 2016	President	Copperbelt Conference
2011 - 2014	President	West Zambia Field
2004 - 2010	Stewardship Director	West Zambia Field
1993-1997	District Pastor	West Zambia Field
1985 - 1991	Literature Evangelist	West Zambia Field