

**EXAMINING INDICATORS OF CONTEMPORARY VALUE OF CHASTITY
AMONG SDA FAMILIES IN NYAMIRA COUNTY, KENYA**

^{1*} **Margaret Moraa Nyakina**
margaretmoraa70@yahoo.com

^{2**} **David Ndegwah**
ndegwahdavid@gmail.com

^{3**} **Francis Rew**
iceprew@gmail.com

¹ *Phd Student Jaramogi Oginga Odinga University of Science and Technology (JOOUST), Kenya*

² *Senior Lecturer JOOUST, Department of Geography and Social Development*

³ *Associate Professor JOOUST, Department of Linguistics, Languages and Literature*

Abstract

Chastity is central value in sustaining moral standards related to sexual actions and maintaining family constancy to facilitate societal perpetuation. Most traditional societies value virginity for girls, and fidelity in marriage, as men uphold self-control. Each community deals with chastity issues, in the form of taboos and chastisement for the deviants. Studies divulge that failure to observe key sexual values, has affected an enormous number of families internationally and locally. This has led to shattering consequences on the family unit, such as; HIV & Aids, premature pregnancies, deaths and divorces. The core concern for numerous churches is the modern moral permissiveness has left the conventional family of man and woman an overwhelmed institution, in danger of extinction. The study examines the indicators of contemporary value of chastity among the SDA families in Nyamira County. This study is significant because the future of the society is based on the stability of a family. Hence, recommendations from the survey would help create a tradition on sexual value which would advance the field of sexual ethics within the SDA family, to help curb associated indicators of contemporary value of chastity on family. The investigation has adopted the Utilitarian Ethical Theory propounded by Bentham (1748- 1832) and expounded by John Stuart Mill. The study utilizes quantitative and qualitative research methods within a descriptive survey approach. The sample size of 375 lay members, from purposively selected 10 SDA churches, considering the formula suggested by Krejcie and Morgan (1970) from a population of 15000 and 15 purposively selected leaders were interviewed in Nyamira. Questionnaires, observation FGDs and interview schedule were used to collect data. The reliability and validity of research instruments were arrived through a pilot study. Descriptive statistics was utilized for the analysis of quantitative data, while theme analysis was used for the qualitative data.

Keywords: *Contemporary, Value, Chastity, Indicators, Family*

Background of the study

A family unit construct the basis of the society. The value of chastity that focuses on virginity, fidelity, self-control and purity in thoughts, words and actions is crucial sexual behaviour of a person, acceptable to the

moral standards and guidelines of the tradition or religion. Chastity therefore is exceptional for strengthening the family unit and calls for uncontaminated sexuality by observing absolute faithfulness and pure conducts both in marriage and before marriage (Mbiti, 2015). Divergent from chastity impacts pessimistically on marriage institution through multiplicity of issues in the contemporary society.

Sexual intimacy is only noteworthy for upholding human life and the family tree through procreation (Khamasi & Maina, 2005), therefore, its rightness is of the marriage union (Bujo, 2009, Kasenene, 1998). However, sexuality is misused in the modern society through obsession with sexual infidelity and pre-marital sex (Collins, 1980). Elaborate structures meant to provide guidance for the adolescents into adulthood life in accordance with acceptable norms, both, in traditional and SDA circles, are now disintegrating, a state that is leading to gradual vanishing of sexual value (Kisembo, Magesa and Shorter, 2010). This leads to a debatable twin question: 'What is the future of the family, and what is the family of the future?'

Investigation by Pew Research Centre (2015) shows there is a growing number of governments debating whether to legalise Gay Marriages, as quite a number of countries having lawfully allowed it, a situation that is breaking up the standard family of "man and woman" (Kisembo *et al.*). This comprises a paradigm of chastity in contemporary society. However, there was little effort made if any, to scrutinize the contemporary value of chastity on family in Nyamira. This puts the conventional family set-up in a dangerous state of disappearing. This research, therefore, focused on contemporary value of chastity on the family among the Seventh-day Adventists faithful in Nyamira County. The study had considered the SDAs faithful, given that, it is a sect of Christian community believed to uphold high family moral standards (Dabbrowski, 2010) and yet the sexual evils had infiltrated the church (SDA, 2016). Furthermore, the SDA Adherents who comprises one of the largest population Christian (128,415) community (Shelby family, 2015) form an institution that exist in Nyamira. Therefore, it is susceptible by whatever happens in this society, for example, it can be destabilized when there are family breakdowns, thus validation for studying them.

Noticeably, youthful girls use their bodies to call attention to themselves posting half-naked pictures on social media, as boys are unacquainted of what is meant to be gentlemen. So far, alternative and relevant forum to help sensitize the youth in their sexual life and preparation for their marriage is not yet created. The recommendations would be beneficial in constructing culture that harmonizes the value of chastity and modernity without snooping with the usual family structure.

The contemporary situation of chastity on family is global. Statistics show majority of children in Sweden and Norway are now born out of wedlock, similarly 60% of firstborn children in Denmark (PRC, 2015). Information from the National Health resource centre marriage (2015) show that from the year 1970 to date, countries in all three European regions have experienced reduction in marriage rates, and increase in divorce, cohabitation and non-marital birth rates. Fustos (2010) articulates, the United States registers the highest divorce rates in the world and children are likely to watch their parents' marriage collapse than those in other developed nations. He adds, about 23% of marriages and 55% of cohabitations end in divorce or separation within five years.

In a South Africa population-based survey in 2005, illustrated that 40% of men and 25% of women aged 15 and 24 were reported having more than one partner concurrently (IRIN, 2000). Statistics on HIV in Nigeria showed that roughly 20% of males and 37% of females between the age of 10 and 19 had started sexual intercourse (Fatusi & Blum, 2009). Studies also reveal that unsafe sexual conducts including early sexual debut in Ethiopia are very high, in that, roughly 40.6 % of in-school teenagers who have engaged in sexual experience started the practice before the age of 15 years (Seme and Wirtu, 2008). More so, approximately 61.3% youth

were normally active within the previous twelve months of behavioural Surveillance survey round 11 of the total respondents, 31.2% males and 2.75 females had more than one sexual partner (MOH/HAPCO, 2005).

Recent study in Uganda demonstrates that the highest infection rate is now amongst marital females of 15-49 years old (5.9%). From the same study, 6.4% of Ugandan adults (15-49 years) are HIV positive, with higher frequency among women (7.5%) compared to men (5.0%). The prevalence among those aged 15-19 years, women rate at 2.6% and men 0.3%. The study also shows that, 14% of both males and females aged 15-24 years, had engaged in sexual intercourse before the age of 15, whilst, 63% of women and 47% of young men had practised sex before the age of 18 (Ministry of Health; Uganda, 2006).

In Kenya as depicted in the survey done by the KDHS (2008-2009), over 37% of adolescents aged 15-19 years, have engaged in sex and by 19, 36% of girls have given birth. And about 26% of women and 58% of men between 15-24 years who had never been married, had engaged in sexual intercourse before the age of eighteen, while, 66% of women and 68% of men who had ever married had practised sexual intercourse before the age of 18, leading to an estimation of 47% of births from unintended pregnancies (KNBS & ICF, 2010). A survey on disloyalty, commissioned by Daniel Wesangula (2013: 4-6) shows that, 76% of individuals in relationships in Rift valley confessed to have caught their spouses cheating on them. This survey indicates that, Nairobi ties with coast, 67% of couples having caught their marriage partners cheating on them, while 63% from Eastern region admitted to catching their spouses cheating on them. This survey gives a reflection that family morals are not observed everywhere in the society and likely to cause serious challenges in marriages, if not checked.

Studies too reveal, the population aged 15-49 in six counties of former Nyanza province have the highest HIV prevalence rate of 14.9% (KAIS, 2007). An investigation carried out in Nyamira/ Kisii areas on community based child protection mechanism also revealed that, many young girls with children had failed to get married and parents were indeed concerned with this state of affairs (Kostelny, Ondoro, & Wes sells, 2014). Furthermore, a study carried out in a segment of Nyamira indicated sexual unfaithfulness among married women was on increase (Moraa, Ayaga and Stanton, 2015). This situation obligated the exploration of the value of chastity on the contemporary SDA family in the County of Nyamira.

Statement problem of the Study

The family value of chastity is crucial in sustaining family ties and social decorum. However, moral permissiveness seems to undermine sexuality. The situation has adversely affected the family, because many marriages are being dissolved, as family members contract diseases such as HIV/AIDS, suffer depression and anxiety due to unfaithfulness. Young girls use their bodies to call attention to themselves, posting half-naked pictures on the social media, as boys assume the role of girls by piercing their ears and plait their hair. The end result is that, young people either die premature deaths or assume the role of parenthood at tender ages, due to promiscuity and other sex related vices. The traditional family of (man and woman) is breaking a part, despite efforts by churches to curb the practice. The main worry is that, the value of chastity considered significant in strengthening the family bond, and regulating sexual behaviour is no longer tenable. This state of affairs has left the conventional family a besieged institution, in danger of extinction. The study therefore interrogates the contemporary value of chastity on family as articulated by the SDA faithful in Nyamira County.

Purpose of the study

The study investigated the indicators of value of Chastity among the contemporary SDA families in Nyamira County, Kenya.

The Study is guided by the following Objectives

- To investigate if chastity is valued among the SDA adherents in contemporary Nyamira County.
- To scrutinize the aspects that explains contemporary value of chastity on SDA family in Nyamira.

Justification and significant

The subject matter studied was sensitive because it touches people's lives. However, opting to investigate it helped in establishing its state and fate on the family, which is a basic unit that determines the future of the society. Moreover the SDA family, could check the wrong direction already taken in the field of chastity, and then do a resilient for preservation of the value of chastity. The recommendations of study would help readers, policy makers and educationists in their exertion to construct a culture that would enable harmonize the sexual values and modernity without intervening with the usual family structure.

Literature Review

Family values operate so forcefully since they compress both social and intangible relations, accordingly making it a predominantly powerful and potent symbol (Jakobsen, 2000). The contemporary society experiences rampancy disregard of fidelity and virginity (Andrew, 2000) thus disrespect of chastity. Further, research proposes those teenagers who have not practised vaginal intercourse, considerable numbers engage in other sexual behaviours (Schuster, Bell & Kanouse, 1996). Non-marital sex, according to UNICEF (2001) survey, in ten out of twelve developed nations, more than two-thirds have had sexual intercourse while still at teenage age, a proportion of over 80% reflected for Denmark, Finland, Germany, Iceland, Norway, United Kingdom and United States. Another research shows "Eight out of Ten adolescents have sex before they reach the age of twenty" (Mwaniki, 2008). Therefore it is a common phenomenon today (UNESCO, 2008).

Virginity highly valued in the traditional family (Mbiti, 2002) is almost a vocabulary in the contemporary society. Affirming this, KDHS (2008- 09) reports that, over 37% of Kenyan adolescents aged 15 to 19 years have engaged in sex, and by the age of 19, 36% of the girls have given birth. On the same note, Taffa (2003) asserts, over half of the first pregnancies, the mother was unmarried and those pregnancies were 2.4 times expectedly to be unintended compared with repeat pregnancies. Moreover, many adolescent girls are getting early pregnancies (Juma, Askew, Alaii, Bartholomew and Borne, 2014). Additionally, previous investigation showed 18% of deliveries in Nairobi were to teenage mothers (Mati, 1982). Further, the study carried out in the greater Kisii, which includes Nyamira depicts early pregnancy among children is a common phenomenon and that many of the girls involved are not married (Kostelny et al., 2014).

Additionally, a research survey carried out in 2002 shows a great majority of Americans have sex before marriage (Warner, 2006). Furthermore, a survey done by the National Opinion Research Centre in 1994 explains that, an estimated 21% of men and 11% of women in North America are unfaithful at some time in their lives (Melgosa and Melgosa, 2008).

Leading an independence life had become a preference with high divorce rate, a high rate out- of-wedlock births, an increased percentage of single-parent households which emanated from sexual intimacy outside marriage, and evidence of diminished family values (Cherlin, 2001, Popenoe, 1988) in the modern society. Avowed by the Seventh-day Adventists (2016), the critical ethical, medical and social challenges emerging from escalating sexual permissiveness and related promiscuity experienced in the contemporary world, as well had infiltrated the SDA church. The family value of chastity is flagging, hence accompanied with serious social ramification that include sexually transmitted diseases, deaths and divorce (International- Agency, 2010).

Many family members have contracted sexually infected diseases that include HIV and AIDS, a condition impacted from sexual behaviour of couples (DiCanio, 1989), and adolescents (Blum and Mmari (2005). Reports indicate prevalence of HIV infections among the married couples is associated with extramarital affairs, despite high levels of awareness through campaigns (NAS COP, 2008, Kenya Aids epidemic update, 2012).

Similarly, KAIS (2007) says, the population aged 15 to 49 years in the six counties in the former Nyanza Province, had the highest HIV prevalence rate of 14.9% which is twofold the national average of 7.4%. Equally; the youth were in danger of extermination due to sexual liberalism and the ravages of sexually transmitted diseases (STDs), mainly; Acquired Immune Deficiency Syndrome (AIDS) (Nkaisule, 1994). Parents in African society in the 21st century also have children who are `LGBTQ (Khamasi and Chinkuyu, 2005).

As it stands, untraditional families such as gay families, single parent families, child-headed families, and surrogate- motherhood make up many households in the contemporary society (Popenoe, 2013, Elkind, 1992). The International Labour Organisation (ILO) reported that, about 40% of Kenyan households were led by single mothers (Wasike, 1999). A study conducted by Dr. Ferguson in 1989 illustrate that 10,000 schoolgirls dropped out of primary and secondary schools every year due to early pregnancies. Likewise, 10,000 of girls dropped out of high schools annually by 1992 because of pregnancies (Wojiambo, 2003). Equally, it is argued that, 13% of students have experience of their first pregnancy at the age of fourteen years and either have given birth or procured abortion (Mwololo, 2008). Indeed, a concrete evidence of insolence for chastity in the society and its outcome on family today.

Furthermore, cases of sexual violence amongst youngsters are on increase as observed by the teachers' service commission in the *TSC circular no: 3/2010*, both at their homes, educational institution, communities and places of care, something that has led to physical and psychological trauma among them. Confirming this state of condition, the researcher cites a case self-witnessed in Kisii (22nd July, 2017), where a six year old standard one girl was raped sustaining serious injuries by eighteen year old man. Indeed, a clear expression of what the situation was as regards the value of chastity.

Besides, Dul (2012) says, since early 1990s, deceitfulness has almost become a norm among married women. Cheating among them is as common as it is among men, a proof of contempt for fidelity in marriage. Indeed, sexual intimacy has become an open behaviour. In affirmation, Onsakia (2016) in Egesa FM reported of a case where an illicit lover, was found caressing somebody's wife in the open road in *Bogwagamo- Nyamira*. But, Kasenene (1998) has said, sexual activity is only appropriate within the bounds of marriage, and any sex outside marriage is not ethically acceptable.

Making observation, Orago (2013) points out that, couples had adopted what he referred to as MBA (married but available) behaviour where married women and men openly go out with other partners other than their legal spouses. Quoting him, Bob Odalo (2013: 5) said "It is a worrying trend that is gaining momentum in Nairobi and in Kitengela." Indeed, as White (2001) has noted, it is feasible that, immorality abounds everywhere in the contemporary society, as licentiousness is the special sin of this age. Most people no longer stick to their marital vows and openly sleep around in total disregard of their spiritual commitment:

Married men receive attention from married or unmarried women; women also appear to be charmed and lose reason and spiritual discernment and good common sense; they do the very things that the word of God condemns, the very things that the testimonies of the spirit of God condemn. Warnings and reproofs are before

them. It is like an infatuating game at which they are playing. Satan leads them on to ruin themselves, to imperil the cause of God, to crucify the son of God a fresh and put him to an open shame (White, 2001:328).

Married women also entice men other than their legal spouses, for sexual satisfaction by paying for the services. A case at hand is where a man perpetrator opened up about his extra-marital activities with married women whom he said were happily married with subsequent payment of services (Muli, 2014).

Collins (1980) says “Sex is no longer a taboo because sexuality is amenably conversed and widely tolerated. Sexual restrictions have lessened, sexual standards have loosened, and sexual expectations have become more liberal.” To this respect, Craig (2014) points out that, marriage, family and community life have broken down, and that the Christian values that have under-girded communal morality have lost their appeal and credibility. Indeed, Pitman (1989) has likened treachery to traffic accidents, giving an indication of how rampant it has become in the society.

In an interview conducted in the radio, regarding the state of the ‘family’ in the contemporary society, Nyangeri uttered that, couples in the modern Kisii community no longer value fidelity. He emphasized that men engage in affairs with different women other than their legal wives as they go for “white collar jobs” in urban centres. Wives who are left behind also get inherited by the “other men” in order to provide for the family basics and sexual satisfaction, which, according to him, was atypical behaviour in the conventional family. Undeniably, indulging in sexual act with a partner other than the legal one disrupts the relationship, and may result in negative or even fatal consequences. Notably, it may result in the abandonment of one’s partner and children, in the event of a divorce. For instance, Ochoro (2015) reported a case in Nyamira town, where a woman who had deserted her husband and their children for another lover was ordered by the court to pay back the dowry as well as the expenses the legal husband had used to take her to a teacher training college.

Equally, a debate led by Pastor Gichana Maraburi in the radio programme regards the future of society; out rightly reflected that the future of the society is doomed, citing an overwhelming number of young girls who had become commercial workers in Kisii town. This provides clear impression that virginity decidedly valued in traditional African society (Mbiti, 2002) had lost significance. Furthermore, Research by Pew Research centre (2015), shows there was a growing number of governments debating over the issue of legalising Gay marriage (same -sex marriages), as quite a number of countries lawfully allowed it; something which is conversely a taboo in traditional society (Vexen, 2004) and biblically. Statistics according to PRC (2015) disclose that, where the same sex engagements have been legalised (gay “marriage”) and have gained almost absolute approval, marriage is almost in extinction.

Worse of it all, parents are reportedly engaging in sexual affairs with their biological children, a good example being where a 40-year-old widow from Zimbabwe married her own 23-year-old son and she had already conceived from him (Zee News, Feb. 2016). Evidence also has it that, men have turned to animals for wives. Reporting analogous episode (Allen, 2017) says; a farmer in South Africa who caught a pervert having sex with his donkey, demanded that he be compelled to marry the animal by the leaders.

The modern family value of chastity is characterized with divorce and separation, psychological trauma, sexually transmitted diseases and early pregnancies, as well as romance related physical injuries and deaths as proven in this study. On the same, Pietroluongo (2013) remarks, it is a common belief that once a spouse has cheated on the husband, wife, boyfriend, or girlfriend, a divorce or break up is necessary and cannot be avoided.

Separation of spouses has more adverse effects on children, as Nyamu (1981) has noted; children whose parents are separated affect their studies and socialization with other children, as permanent separation impairs their

emotional development. Chalya (2012) observes; there is growing psychological evidence that adulterous behaviour in parents, dramatically affects children when they reach adulthood. It is also observed by Nyamu (1981) that, extramarital sex may lead to unplanned babies born to the family.

The mass-media keep reporting cases of injuries and deaths which spring from marital unfaithfulness not only in Nyamira, but worldwide. For instance, the media reveals that, a Kenyan born man in the United States struck his wife in the head with a golf club and strangled her with an electrical cord until she died over a suspected affair, went ahead and killed two of his children (Wakhisi, 2013). Equally, a report in the Daily Nation (2013: 6) says; a woman killed her husband in Ruiru, by stabbing him with a sword over his drinking habits and an alleged betrayal. Similarly, a man poisoned his child to death at Nyamakairo- Miriri, Gechona in Nyamira; purportedly that the wife had conceived the kid out of the wedlock (Onsakia, 2017). Analogous cases involving youngsters killing their lovers and self over relationships are also commonly reported by the mass media. Unbridled romance and illicit sex has also resulted in physical assaults. For instance, Ng'eno (2014) reports that, a middle-aged woman in Nairobi's Bahati Estate was nursing injuries after her teenage daughter aged 19 years struck her on the forehead with a soda bottle for embarrassing her.

Some grieved husbands and wives have also resorted to using witchcraft in order to contain the flirting behaviour of their spouses. For instance, the Standard reported that a couple was stuck together after a night of romance in lodging at Narok. Similar incidents occurred in Kisii town late 2016 (Mbuvi, 2016) and early 2017 (Wanjoi, 2017), cases that call for a rescue from witch doctors. The later involved a man and his sister-in-law, a clear show that apart from the shameful outcome, relatives have not been left out in the arena of sexual misconduct which finally cause tension in families. Many individual preference cases related to chaste deviance were reportedly becoming common not only in the larger Kisii but elsewhere in the society, and had fatal ends in families as explained in the preceding report. This study has shown that, contrasting the value of chastity in the contemporary society is generative to so many challenges which follow one after the other on family, and instantaneously requires deliberation intentionally to rescue the society from crumbling.

Theory adopted in the Study

The study espouses the theory of utilitarianisms propounded by Jeremy Bentham (1748-1832) and expounded by John Stuart Mill (1806-1873). The theory is considered because the subject studied is ethical in nature and corresponds with the theory. The theory bases its argument that, a course of action should be taken based on its usefulness. Utilitarian therefore conclude that, an act is justified if it is useful in bringing about a desirable end. So, the act that has the greatest utility is which produces the utmost conclusion for the most number of people and is an act which is ethically right choice. For that reason, any deed selected that does not bring good ends, is morally wrong choice. On this aspect, Hutcheson (2002) articulates, "When selecting the most moral action, virtue is in proportion to the number of people a particular action brings happiness to. While, moral evil is proportionate to the figure of people made to suffer". Concluding on this scenario, the paramount action is that which yields the greatest cheerfulness of the greatest numbers, as the worst is the basis of most misery. Concisely, the theory of Utilitarianisms is consequential, such that, what people choose will determine the outcome. For this study, the position of chastity on family in the contemporary SDA Nyamira is entirely depended upon what people have chosen to adopt from the sprouting world.

Methodology

The surveillance adopted descriptive survey design through quantitative and qualitative methods. The respondents were the SDA believers of all age categories from Nyamira County, taking into consideration gender balance. Purposive sampling of 10 churches in consideration of church set-ups, from the five sub-

counties was done with a sample of 375 persons, who entailed randomly selected SDA lay members in line with the formula suggested by Krejcie and Morgan (1970) from a population of 15000. Questionnaires, observation, Focus Group Discussions (FGDs) and interview schedules were used for the collection of data. Piloting was prioritized to determine reliability and validity of instruments (Serakan & Creswell, 2012). Analysis espoused descriptive statistics by using SPSS for quantitative data and Thematic for qualitative findings. Findings for quantitative were in frequencies and percentage, as they were complemented with explanations and descriptions from qualitative data. Finally, ethical consideration was given preference.

Findings of the Study

Discussions below elucidate information regards the fate of chastity among the SDA faithful in the contemporary Nyamira as provided by various respondents from the county.

Table 1.1 State of Chastity in SDA Family Nyamira

Scale	No	Not sure	To greater extent	To small extent	Yes	Total
F(%)	49(14.80)	38(11.8)	14 (4.2)	129 (39.2)	100 (30.3)	330(100)

As exhibited in table 1.1, Majority of respondents 129(39.2) maintained chastity is only upheld to a small extent in the Christian SDA family in the contemporary Nyamira. In contrast, a total number of 100 (30.2%) were of the opinion that chastity was still reserved in Nyamira SDA community. Similarly, a smaller population of 14 (4.2%) were convinced, still the value of chastity was intact for the seventh day Adventist families in Nyamira county. yet a population of 49 (14.8%) depicted in their report that, the value of chastity was a departed constituent. The rest of the respondent population 38 (11.5%) were shadowed such that, they were not certain over the position of chastity among the SDA faithful in Nyamira.

The dissimilarity of responses from the same community believers could have been due to the fact that churches existed in different social set ups. Behavior portrayed and acceptable in urban set ups may not be equivalent to those of rural background.

Further information from the interview sessions revealed, the young generation had lacked respect such that, they publicly did what was frowned upon in the society; opposite sexes seduced and held each other, caressed and even moved openly to rooms for sex act without minding who saw them. They added; some parents were no longer good models of their children, they engaged in related love affairs and stripped naked before their children, as language expression between parents and children was not a big deal. Additionally, respect emphasized in African society and SDA community was not a regard. Observably, mature children at adolescent stage and young couples lived under the same roofs with their parents, a state that had contributed to the contemporary position of chastity. From observation, the SDA church had been dragged to secularism and was never utterly governed by the Christian doctrines. In their contribution, the FGDs acknowledged chastity had lost its value among the SDA adherents in Nyamira County. To them, the biblical dogma that is supposed to guide their sexual demeanors was now void in the contemporary era. Thus globalization had swallowed the SDA faithful.

It was also pragmatic that sexual matters were discussed openly with no age limit, something that is a taboo in the African society (Khamasi & Maina, 2005, Collins, 1980). Moreover, in their response to the fate of chastity among SDA faithful who were believed to be upholding greatest moral standards (Dabbrowski, 2010), FGDs acknowledged, the value of chastity among them was only adhered to a small extent. This implicated what chastity focuses on; virginity, fidelity, self-control and purity in terms of feelings, expressions and deeds were

losing value. The researcher concurs with these observations, because, everywhere you moved, most discussed experiences by the youth and some elderly people were all sexual matters. She concluded; observably, the society had been obsessed with sexual ideas in the 21st century.

To authenticate the picture in the world around us, Ellen G. White, in Testimonies for the church, vol.2, explicate that; immorality abounds everywhere, as licentiousness is considered a special sin of this era (Goldstein, 2017). Additionally, in his contributions in the adult teacher`s Sabbath School Bible study Guide Olstad (2017) remarks; the iniquity which abounds the society is not only restricted to unbelievers but the ridiculer, and in this case, the disdainer is used to imply a believer. This study therefore among the SDAs was in agreement with this scrutiny and with the debates opinion Forums report (2015) that the societal sexual values were worsening. We can't dispute the fact that, if SDA adherents in Nyamira are not partisans of actual sexual activities outside the acceptable parameters, they have not served their lust, making their thoughts contaminated and their imaginations fraudulent.

Aspects that explain Value of Chastity on Contemporary SDA families in Nyamira

Table 1. 2 showing responses on whether the computed explains Value of Chastity on Contemporary SDA Family in Nyamira

	Statement	Strongly yes F (%)	Yes F (%)	To a small extent F (%)	Don't know F (%)	No F (%)	Total f (%)
1.	Elderly having affairs with youth.	68(20.0)	122(37.0)	97(29.40)	23(7.0)	20(6.1)	330 (100.0)
2.	High rate of divorce and separation.	84(25.5)	101(30.6)	88(26.7)	38(11.5)	19 (5.8)	330 (100.0)
3.	Tendency of cohabitating on increase.	71(21.5)	107(32.4)	91(27.6)	33(10.0)	28 (8.5)	330 (100.0)
4.	Increase of incest cases.	126(38.2)	107(32.4)	67(20.3)	15(4.5)	15 (4.5)	330 (100.0)
5.	Increase of early pregnancies.	122(37.0)	107(32.4)	58(17.6)	19(5.8)	24 (7.3)	330 (100.0)
6.	High number of abortions.	121(36.7)	114(34.5)	60(18.2)	16 (4.8)	19(5.8)	330 (100.0)
7.	Large number of spouses engaging in extra marital sex.	109(33.0)	129(39.1)	55(16.7)	13(3.9)	24 (7.3)	330 (100.0)
8.	Pre-marital sex is a common phenomenon.	83(25.2)	84(25.5)	114(34.5)	29(8.8)	20 (6.1)	330 (100.0)
9.	Many cases of HIV/Aids.	103(31.2)	129(39.1)	59 (17.9)	32 (9.7)	7 (2.1)	330 (100.0)
10.	High number of single mothers.	100(30.3)	129(39.1)	62(18.8)	22(6.7)	17 (5.7)	330 (100.0)
11.	Injuries and deaths emerging for sexual betrayal.	64(19.4)	109(33.0)	102(30.9)	32 (9.7)	23 (7.0)	330 (100.0)
12.	Blended children.	75(22.7)	108(32.7)	79 (23.9)	38 (11.5)	30 (9.1)	330 (100.0)
13.	Child headed families.	70 (21.2)	100(30.3)	93(28.2)	44 (13.3)	23 (7.0)	330 (100.0)
14.	Provocative dressing.	113(34.2)	95(28.8)	82(24.8)	12(3.6)	28(8.5)	330(100)
15.	Young boys inheriting widows.	62(18.8)	107(32.4)	104(31.5)	28(8.5)	29(8.8)	330(100)
16.	High school dropouts.	84(25.5)	100(30.3)	109(33.0)	22(6.7)	15(4.50)	330(1000)

17.	Behavioral problems among children.	76(23.0)	106(32.1)	105(31.8)	26(7.9)	17(5.2)	330(100)
18.	Mothers and daughters sharing lovers.	75(23.0)	76(23.0)	109(33.0)	41(12.4)	29(8,9)	330(100)
19.	Rampancy prostitution.	103(31.2)	107(32.4)	67(20.3)	16(4.8)	37(11.2)	330(100)
20.	Gay and lesbian marriages.	57(17.3)	81(14.5)	72(21.8)	38(11.5)	82(24.8)	330(100)
21.	Bachelors and spinsters living alone in towns.	98(29.7)	99(30.0)	72(4.8)	28(8.5)	33(10.0)	330(100)
22.	Rape and bestiality cases.	64(19.4)	97(29.4)	94(28.5)	36(10.9)	39(11.8)	330(100)
23.	Psychological trauma for children and perpetrators of infidelity.	68(18.2)	104(31.5)	84((25.5)	49(14.8)	33(10.0)	330(100)
24.	Spiritual and economic poverty.	113(34.2)	105(31.8)	61(18.5)	29(8.8)	22(6.7)	330(100)

Respondents recognized a number of tribulations as flaunted in Table 1.2 were characterized with the contemporary value of chastity on SDA family in Nyamira. It was revealed some unacceptable sexual activities, which other countries had approved including gay relationships (PRC, 2015) experienced brawny resistance and condemnation from the SDA adherents in the county. Failing to respect chastity among SDA families as revealed in this survey, had disoriented the socio-economic and spiritual life of the SDA family. The reflections on the table above, shows that sin of sexual immorality is so defective and leads to other more sins amongst persons, finally malfunctioning of the family. Indubitably, choices made by SDA believers have led to all these effects which have eventuated to social-economic disturbances of the family in modernity era. Information attained from the key informants, FGDs and observations apparently in support of findings from most respondents of questionnaires, agreed the value of chastity was attributed to a number of sexual evils among SDA adherents. Neglecting what is chaste had adversely impacted the wholly life of a people in the society inclusively the SDA family, indicatively, an erroneous choice made by the inhabitants in the county and entire society.

Conclusion/Recommendations

The evils of the world related to devalue of chastity as proven from this surveillance, had penetrated the SDA church in Nyamira in whatever the density. The adherents no longer respected the value of chastity to expectation as the church community was obsessed with sexual misconducts. Disrespect of value of chastity had generated families that never existed in the traditional African society. Moreover, defiance of chastity had immensely impacted the family with multiplicity of adverse outcomes that were corrupting to the reputation of the believers and to the bodies which were temples of the Holy Spirit. Opting to engage in what contrasts God`s holiness and righteousness, would therefore be an overwhelming sense of self-loathing and repugnance, finally disfigurement of His image, now that humankind was created in God`s image. Choosing to abide with sexually immoral demeanors by the societal members, had a great collision ranging from that of individual to collectivity of church members; socially, spiritually, psychologically and economically. In this light, the choices that the SDA believers had made in order to cope with the transformed society on sexual matters were consequential, something that corresponded to Bentham`s theory of utilitarianism which centers the locus of right and wrong absolutely on a chosen deed over the other. This indeed is a set back to the SDA family in the county. The question here remains, if the SDA family believed to be higher observers of value of chastity has been compromised with the worldly sexual behaviors, then what about the people in the secular world? Indeed, the here and future family is ruined unless checked. Intervention therefore is of enormous significant for the

purposes of securing the family from destruction and so the society. Further research on this sensitive concept is of paramount not only in Nyamira but globally to afford a steady society by safeguarding the family which is a foundation of the society from being overwhelmed. More so, attitude change by SDA devotees could be of essential to serve as light to the world around us.

References

- Andrews, M. (2000). *Avoiding and surviving infidelity. In Threshold, vol.64.*New York: CSME Publishers.
- Bujo, B. (2009). *Plea for Change of Models for Marriage. Nairobi: Pauline Publication Africa.*
- Cherin A. J. (2001). "The Transformation of Motherhood" in *Public and Private Families; an Introduction, ed.a.j.cheri, boston: mcgraw-hill.*
- Collins, G. (1980). *Christian Counselling: A Comprehensive Guide. Texas: Word Books Publisher.*
- Craig, B. (2004). *Searching for Intimacy in Marriage. New York: Norton.*
- Dabbrowski, R. (2010). *The Seventh –Day Adventist Church; Statements, Guideline and other Documents by General Conference. Old Colombia: Review and Herald Publishing Association.*
- Dicaino, M. (1998). *The Encyclopaedia of Marriage, Divorce and the Family: NewYork: Facts on Files Oxford.*
- Dul,C. (2012). *Rise in Infidelity amongst Married Women. Leadership Newspaper; Posted Sat, 25/08/2012.Leadership.Ng/ngu/articles/ 33381/2012.*
- Fatusi, A.O., Blum R.B. (2009). *Adolescent Health in an International Contexts; the Challenge of Sexual and Reproductive Health in Sub- Saharan Africa. AdolescMed State Art Rev. 20: 874-886.*
- Goldstein, R.C (2017).*Adult Sabbath School Bible Study Gide (Trs ed). Restoring the Fallen; Christian Response when fellow Believer Falls into some Sinful Behaviour. Old Columbia Pike: General Conference.*
- Hutchenson, F. (2002). "The Original of our Ideas of Beauty and Virtu Schneewin J.B. Moral Philosophy from Montaigne to Kant. Cambridge University Press.
- Irin (2008). *Understanding Infidelity; "Multiple, Concurrent Partnership". Southern Africa population – Based Survey in 2015: www. Irinnews.Org/Film Humanitarian News & analysis, Cape Town, June 5th 2008.*
- Jakobsen, J.R.(2000). *God Forbid; Religion AND Sex in America. Oxford: Oxford University Press.*
- Juma, M., Askew, L., A laii, J., Bartholomew, LK., and Borne, BVD.(2014).*Cultural Practices and Sexual Risk behaviour among Adolescent Orphans and Non-Orphans; A qualitative Study on perceptions a community in Western Kenya, BMC Public Health. 14:84.*
- KAIS (2007).*National Aids and STIs Control Programme; Kenya Aids Indicator Survey, Final Report. Nairobi: Kenya. Ministry of Health: 2009.*
- Kasenene, P. (1998). *Religious Ethics in Africa. Foundation Publishers.*

- Khamasi, J. W., and Maina, C. S.N. (Eds) (2005). Sexuality; An Africa Perspective; The Politics of Self and Cultural Beliefs. Eldoret: Moi University Press.*
- Kisembo, B., Magesa L., & Shorter A. (2010). Africa Christian Marriage. Nairobi: Paulines Publication Africa.*
- KNBS and ICF Macro (2010). Kenya Demographic and Health Survey 2008- 9, Calverton: Maryland.*
- Kostelny, K., Wessells, M., & Ondoro, K. (2014). Community Based Protection Mechanism in Ksii/Nyamira Area; A rapid Ethnographic in two rural areas in Kenya. London: Interagency learning initiative on Community Based Mechanism and Child Protection.*
- Krejcie, R., & Morgan, D. (1970). Determining Sample Size for Research activities. Educational and Psychological Measurement, 30, 607-610.*
- Mbiti, J. (2015). Africans and Philosophy. Nairobi: East African Educational Publishers.*
- Melgosa, J. and Annette, M.D. (2008). To- Couples- Enjoying a Stable Long Life Relationship. Madrid, Spain: Editorial Safeliz.*
- Moraa, M., Ayaga, G., Stanton, D. (2015). Infidelity among Married Women; Heinrich Lambert Academic Publishers.*
- Muli, W. (2014). The Secret life of Married Men; “My Clients are happily Married. They come to me Purely for Sexual Gratification.” Daily Nation 27th Dec. Nairobi: Nation Media Group, 6-7.*
- Nyamu H. J. (1981). The Marriage Syndrome and all that. Nairobi: Lower Kabete.*
- Odalo, B. (2013). HIV spread fuelled by wife swapping: Director of Control Council says behaviour is rampant during outings, parties. Daily Nation. 29th July, Nairobi: Nation Group, 5.*
- Pew Research Centre (2015). www.pewforum.Org/2015/0626/gay-1.Retrieved 24/7/ 2015.*
- Pietroluongo, L. (2013). www. ehow.com/info- 8485374. Theories in Infidelity By Lindsay Pietroluongo how contribute of Extra-Marital Affairs Forgetting Infidelity, 9th Feb, 268.*
- Schuster M.A., Bell R.M., Kanouse, D.E. (1996). The Sexual Practices of Adolescent virgins, Genital Sexual activities of high school Students who have never had vaginal intercourse. AM J Public Health 86: 1570-1576.*
- SDA (2016). Meeting Challenges of Sexually Transmitted Diseases. General Conference of Seventh-day Adventists, Adventist. Org the official Website of the Seventh-day Adventist World Church, 12501 Old Columbia Pike: Silver Spring, MD 20904, USA 301-680-6000.*
- Taffa, N., Omollo D., Mathew Z. (2003). Teenage Pregnancy Experience in Kenya. Int Adolescent Med; 15(4) 331-340.*
- TSC (2010). Protection of Pupils / Students from Sexual Abuse. Nairobi: USAID.*
- Vexen, C. (2004). Marriage, its diversity & character-www .Human truth Info/ usa Html-retrieved on 25/7/2015.*

Warner, J. (2006). *Premarital Sex the Norm in America; Premarital Research shows by Age 44,95% of Americans have had Unmarried Sex* Web MD. Health News, Reviewed by Louis Chang, MD: Inc. All rights Reserved, Retrieved From www.m.webmd.com...premarital sex wed 19th Oct, 2016.

Wasike, A.N. (1999). "Child Abuse and Neglect: An African Moral Question" in J.M.K Mogambi and Nasimiyu- Wasike, *Moraland Ethical Issues in African Christianity*. Nairobi: Action Publishers.

Wesangula, D. (2013). *Mupango Wa Kando; Craze, Rift Valley leads in Infidelity as Marriage faces Stern Challenge*. Dewesangula Standard Media. Co. Ke; 10thNov, Nairobi: Standard Group. Issue No. 408, 4-6.

White, E. G. (2001). *The Adventist Home*. Hagerstown: Review and Herald Publishing Association.

Wojiambo, G. W. (2003). *Challenges of Single Mothers: A Call to Church Counselling*. Nairobi: Unpublished Research.

ORAL SOURCES

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