

How Socio-Demographic Factors of Teachers' Influence Methods of Communicating Responsible Sexual Behaviour to Students in Schools

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Abstract

This paper examines the 'How Socio-Demographic factors of Teachers influence methods of communicating Responsible Sexual Behavior to students in schools'. The paper is based on a survey study that was carried out by the researcher to establish methods used by Christian Religious Education Teachers to Communicate Responsible Sexual Behavior to students in Secondary schools in Kenya. The researcher had generally observed that despite the fact that Kenya Institute of Education had infused HIV/AIDS education program in the school curriculum, high dropout rate of girls due to pregnancies was still reported in schools as per Daily Nation (2012, October 13). This meant that majority of learners in schools were engaging in sex activities thus increasing their risk of contracting HIV and AIDS. Reducing the rate of infection among the youth through behavior change methodologies would lead to substantial slow-down of the epidemic even among married couple in the next decade.

The purpose of this study was to assess how the socio-demographic factors of teachers influence methods of communicating responsible sexual behavior to students in schools. The main objective of the study was to find out whether the age, sex, culture and religious background of respondents and teacher preparedness in terms of training affected methods of communicating responsible sexual behavior to students in schools.

The study was conducted in selected secondary schools within Eldoret Municipality, Rift Valley Province, Kenya. The theoretical framework of the study was influenced by the Principles of participatory communication methodologies, Frere (1970). The study adopted a pragmatic philosophical world view, which opens the door to multiple methods. The study adopted mixed method approach that combines or associates both qualitative and quantitative forms.

A descriptive survey research design was adopted for the study. Simple random, purposive and stratified sampling techniques were used to select the schools, students, and Christian religious education teachers who participated in the study. Primary data was collected using questionnaires and an observation checklist. Descriptive and inferential statistics were used to analyze the data. Inferential statistics was used to test the effect and influence of independent variable on the dependent variables.

Keywords: Socio-demographic factors, Teachers, Methods of Communication, and Responsible Sexual Behavior of Students.

Introduction

Sexuality Education for teens must present material perceived as relevant to them, in a factual manner that avoids the appearance of preaching or admonishment. Teenagers at this level possess a strong sense of autonomy. They easily detect in adults, especially their teachers, hidden strategies designed to alter their behavior or thinking.

Course material and exercises examining reproduction, contraception, and communication are more meaningful at this stage, but prevention of sexual assault and information on sexual varieties also generate interest among teenagers.

At this age, students require contemporary information and skills to form a thorough knowledge base from which to make complex and pressure-filled health-related decisions.

These researchers only mention presentation of relevant materials factually to students without clearly specifying methods to be used in passing on information related to responsible sexual behavior of teens. The present study has tried to fill this gap advocating for use of learner centered methods that actively involve students in the learning/teaching process of responsible sexual behavior that could effectively reduce infection and spread of HIV/AIDs in schools. This study suggests a shift from teacher centeredness in communication of sexual matters, as advocated for by Freire (1970) in the theoretical frame work.

Considerable amount of literature investigates the effects of both teachers and students sex on achievement. Sabbe and Aelterman (2007), for example, claim that ‘so far sex difference research has not been able to uncover clear differences between male and female teachers’ (p. 527). On the other hand, Li (1999) finds that teaching is imbued with sex. Other researchers have found that a teacher’s sex does have some influence over students’ attitudes. Evetts (1993) has studied the extent to which a teacher’s sex could affect the students’ learning process depends on a series of relationships, which may include a student’s age, cultural characteristics and other social conditions that can vary from culture to culture. Eccles *et al.* (1993) have found that students’ motivational orientations typically change with age. In the early primary grades, teachers would likely be the targets of students’ emotional projections but during adolescence, students are more likely to distance themselves from teachers and other adults especially their own parents. Consequently, the influence of a teacher’s sex can develop differently in high school (16-19 year olds) than it does in primary school (6-12 year olds). Therefore, the present study sought to establish methods of passing on information related to responsible sexual behavior to students in secondary schools. Therefore, for methods of communication to be effective in helping change the sexual behavior of students in schools, there is a need to acknowledge both the social, cultural and religious contexts of the participants in the learning/teaching process.

Statement of the problem

Although Kenya has been applauded for introduction of Aids Education in the school curriculum, there continues to be an outcry by parents, teachers, the Ministry of Education and the public over behavior elicited by students in schools, yet Aids Education (AE) is being taught. The Daily Nation June 5th 2006 revealed a survey results by the Kenya National Union of Teachers (KNUT) that showed that Kenyan teachers are not prepared for Aids Education lessons and many were not well informed about the subject. Only 45% of the teachers surveyed understood that HIV had no cure, whereas 24.4% and 12.4% respectively thought that herbs and traditional medicines as well as witchdoctors could cure infections. As such, the problem persists. To this end, the pertinent questions that arose are: How do age, sex, culture and religious background of teachers affect methods of communicating Responsible Sexual Behavior in schools?

Literature Review

Culture and religious background of a person plays a crucial role in HIV/AIDS communication interventions. Therefore these aspects should be acknowledged in the communication process of responsible sexual behavior in schools.

There is need to identify friendly and suitable methods that embrace the various religious and cultural backgrounds of learners to avoid shame and misconception based on the content. Tomage (1998) defines culture as “an ensemble of meaningful and uniformities of behavior through which self-defined groups within or across social classes experience themselves in a unique way or locate themselves within an identifiable field of significance.

It is the process that informs the way meanings and definitions are socially constructed and historically transformed by the social actors themselves”. Cultures are distinguished in terms of individual community practices and beliefs. Given that each community in a given geographical area adheres to different specified norms, each has differing responses to the same social, material and environmental conditions. Culture is not static or even necessarily a completely coherent phenomenon. It is subject to change fragmentation and to reformation. It is adaptive, offering ways of coping and making sense with effective methods of communication the present study has tried to assess their use in passing on RSB to students in schools.

Generally, culture is a body of learned beliefs, traditions and principles that are shared among members of a particular group. Elements of culture such as value, language, rituals and traditions evolve or change slowly and may take on new meanings (Epstein, 1997; Parker, 1994; Dairympole, 1995).

As such, sexual behavior that is not culturally sensitive will be ineffective and communication will fail to reach the intended audience; will not be understood by those who are reached, and will not be accepted by those who understand it (Epstein, 1997). Therefore, the varied cultural differences must be taken into account before actual communication is done so that the message is not blocked by the community value. For instance, Kenya has a particularly complex multi-cultural and multi-lingual society either due to her many indigenous ethnic groups numbering about 42 and with a -racial society due to interaction with foreigners. Consequently, the country has diverse cultural, social-cultural backgrounds hence many different forms of communication are needed to give expression to these varied cultures. Examples of the varied cultural expression include traditional rites, folk-tales, songs and dance, tribal and native arts and crafts and now the use of 'sheng'. In most African cultures, other forms of expression are hidden purposively. Boleret *al.* (2005) has had similar views from studies made about India and Kenya. They found that despite the major role played by teachers in giving young people information on HIV/AIDS and sexuality, they were constrained by socio-cultural factors. As a result, they opt to 'selective teaching where they stick to biological aspects and leave out content on sex and relationships. Hence, communication of sexuality content could be effectively done if teachers were trained on relevant methods of teaching/learning the subject content.

According to Obanyaet *al.* (1985), the sex of the teacher could have implication on learners. They state that there are certain factors associated with being either a man or a woman which can affect the teacher effectiveness in the school. Demands of marital life could impair the effectiveness of female teachers when it comes to classroom teaching. Male teachers are usually less burdened by household chores and thus stand a better chance of preparing adequately for their teaching. On the other hand, the age chronological factor could influence the performance of the teacher in the school. Obanyaet *al.* (*ibid.*) explain that old teachers are likely to be more stable and devoted to their teaching than younger teachers. Age and years of teaching experience essentially determines teacher's effectiveness. Apart from the rich experience which older teachers have got, they are more likely to stay longer in the teaching profession than younger teachers. It is however the qualitative experience of the older teacher that can make him/her effective in the classroom and not simply the number of years spent on the job. In the light of the present study, Obanya *et al.* (*ibid.*) confirm that experience of teachers that go alongside their age positively affect methods of communication having interacted with them for a long time.

Epstein (1997) argues that while the seemingly simple questions like 'who' the 'subject' sexual partner is (Parker, 1997) may seem obvious, it varies across cultures and is probably the source of significant error in research design. Consequently, many interventions developed on the basis of those results are likely to fail. Whether a partnership is sexual and/or social, culturally approved or disapproved and voluntary is important in survey and fieldwork studies. If a society places value on marriage and monogamy, respondents may be unwilling to discuss adultery with an outsider. Consequently, participatory approach which allows for interaction is important.

In this approach, receivers (students) are able to shape messages in a way they can conceptualize ideas based on their varied socio-cultural and religious background; for example, create stories or dramatize on dangers of promiscuity: a brilliant school girl who gets into sexual intimacy, gets pregnant later tests HIV, drops out of school and dies. More stories by students from various communities on character formation could easily help to bridge communication barrier and help in the adoption of responsible sexual behavior. Hence, in communication process, socio-cultural, and religious differences should not be ignored, instead they should be embraced, accepted and incorporated in the process since they impart on the sexual behavior of students. The receivers should be involved in the planning, message development and implementation phases of the communication process to allow accommodation of various differences of the recipients, which include, age, varied attitudes and peer influences. With participatory communication as advocated for by Freire (1970), students could expose the truth of malpractices in their societies and how they compromise their HIV status and together, with the help of a teacher, single them out and dismiss some of the myths and conceptions about HIV/AIDS.

According to Tuju (1996), many cultures in Africa lack understanding of the concept of germs as responsible for disease. They believe that fate, witchcraft or taboos cause diseases, especially those related to sexuality; hence beliefs in myths and certain cultural practices like polygamy, widow inheritance continue to enhance the spread of HIV/AIDS. Tuju (*ibid.*) does not spell out how Africans can be bought out of these beliefs in a manner has highlighted. Due to such African beliefs as brought out by Tuju (*ibid.*), Tabifor (2000) applauds the presence of HIV/AIDS in Africa.

According to the study, epidemic is two-tiered; on one hand, the human suffering that is caused and on the other hand as something of a 'blessing in disguise' which call for humanity to rethink some of its sexual values, attitudes and beliefs. Many cultures especially Africa, to talk about sex even among groups where it was traditionally held as taboo subject, such as parents and children, teachers and learners and people of opposite sexes. Tabifor (ibid.), like Ndakwe (2003), advocates for being free in communication of sex related issues. The present study has shown the need for open communication of sexuality matters because the youth are actively involved in it yet sexual intimacy is the highest mode for transmitting HIV/AIDS.

According to Ochola-Ayayo (1996), HIV/AIDS phenomenon is compounded by rites and beliefs, which encourage people to misconceive the risks associated with reckless sexual behavior. Consequently, some people associate the scourge with breaking the traditional taboos and attribute it for wrong-doing against God or ancestors. Buzzard (1982) has observed that due to higher sexual drive, men in most societies tend to have sex with multiple partners. For instance, among the Luo of Nyanza Province, polygamy has been widely practiced because it provides men with alternative sexual outlets, besides other changing lifestyles towards modernity. Among some Luhya communities like the Bukusu of Bungoma County in Western Kenya, newly circumcised initiates were given an upper hand over sex by the elders. They were encouraged to have sex as a sign and prove that they had attained manhood. Consequently, they had multiple sexual explorations with any willing girl or woman so long as she was not married. As the Bukusu saying goes: '*kumwikalekwabeene; kumwigulekugwoo*' meaning 'the door that is closed is not yours, and the door that is open is yours'.

There is no consideration for the modes of transmission of HIV/AIDS and with this kind of trend most initiates who engage in this behavior easily contract the disease out of ignorance. This kind of language shapes the perspective of the youth about life and influences their actions. The metaphors used by the Bukusu of Bungoma County are similar to those used by youth in a study that reviewed African Population and Health Research Centre (APHRC) (2007) that sought to gain insights into ways young people in Malawi think about sex and sexual relationship by analyzing the language and metaphors they use. The study found that the phrases young people use to refer to having sex included; putting Colgate [toothpaste] on 'a toothbrush' or 'opening a girl' (expressed by male respondents). The review found out that girls referred to female genitalia (specifically the labia) by saying that 'they are like doors'. Further, the youth viewed multiple sexual partners as spare tire or an extra cloth. These sentiments and expressions imply that female genitalia like a door maybe opened, entered through or exited at will. Zulu (as cited in APHRC, 2007) established that young people's emphasis on sexual pleasures assign that there is need for an effective approach to sexual health education.

The present study affirms that since characteristics of young people are the same everywhere, these perceptions held by those of Malawi may not be different from the Kenyan youth. Therefore, effective methods of passing on information related to responsible sexual behavior to students in secondary schools formed the cornerstone of the present study. Furthermore, since young people are most willing to discuss sexual issues in groups, as suggested by APHRC (ibid.), group discussions, projects, role play and dramatization methods could be effectively utilized by teachers by giving them exercises related to sexuality. However, many sexual practices are deeply rooted in the society, it is not easy to root them out unless information is relayed based on participatory communication theory of Freire (1970). Thus, sexuality related interventions should be related to young people's culture and world perceptions through effective methods of communication like, group discussion, field study, group projects, demonstrations and debates as brought out by the present study. Religious background is another factor that affects communication of responsible sexual behavior in schools. Traditional African religious practices and beliefs zealously guide African communities.

This makes it difficult to draw a line between religion and observance of religious practices because religion is a way of life. Hence, HIV/AIDS experts' and researchers attribute religious beliefs as major contributory factor to spread of the disease. Most African communities consider sex and sexuality as important both for biological and spiritual purposes. They are regarded as divine activities, as Mbiti (1993) observes that '...it is a great offense on the part of children to look or talk or joke about sexual genitals. Sex organs are viewed as the gates through which life emerges' (p. 146). These views hamper Africans from talking about transmission of HIV/AIDS. This view about sex as God given and sacred affect both teacher-student learning/teaching process of HIV/AIDS unless otherwise methods of communicating responsible sexual behaviour. According to Amanze (1995), the prevalent view of Christians about HIV/AIDS is that it is a punishment from God.

This explains the claims of Muindi *et al.* (2003) that the mushrooming miracle healing sects are now claiming to heal HIV/AIDS victims after repenting of their sins. Aids is also believed to be a demon and sometimes exorcised through violent process as Santoro (reporting for the News Week, June 25 2001 from Nairobi) gives an encounter during one religious session:...when her turn came, she dropped to her knees, whispered her name and closed the Eyes. By the time she was deemed purged of her demon, she had been struck and 'blessed' water poured into her mouth and ears. 'I have often wondered about the Psychological impact of so much violence on an individual (News Week, 2002, June 25, p. 14).

According to Amanze (2007), the church and medical school hold different views on HIV/AIDS prevention methods from the time it was acknowledged that use of condoms could prevent the spread of the pandemic. The Catholic Church has been accused of holding on to a conservative stand and discouraged followers from using them and argues that they are immoral. This stand affects communication of RSB by teachers who hail from such communities. Islamic teachings on the other hand also do not give their followers an option but condemn sex outside marriage and have put a stiff penalty for it. This stand portrayed by religious groups affects methods of communication and adoption of responsible sexual behavior by students in schools.

Furthermore, even the many back-street abortions reported in Kenya are attributed to failure by the Church to reason and give solutions to challenges faced in the contemporary society. For example, the Church is vocal at condemning abortion yet it is on the increase and many women are dying from it. In the 2010, the Church opposed the Draft Constitution for legalizing abortion not knowing the repercussions. *The Standard* newspaper (2011) narrates a painful experience of what goes on behind the streets during abortions that leaves thousands dead; about 2,600 of women die in hospitals while 21,000 get admitted due to related complications annually. One victim narrated the account to the news people; 'The elderly woman inserted a plastic tube into Emily's vagina and told her to sit for several hours on a bucket until she heard a pop.' Another victim confessed seating on a plastic basin hemorrhaging blood for two weeks after during the abortion. She accounts that: 'I was bleeding to hell. I knew that I was going to die' and still had to pay 1000 shillings for medication. Quacks use crude tools to procure abortions and end up causing more harm than if it was legalized. The reasons given for abortions are denial by the school, boyfriends and due to joblessness for two weeks. These findings indicate that the youth fear pregnancies more than HIV/AIDS.

Although there are many other barriers to communication, the present study considers contradiction of verbal and non-verbal message to be among those that can negatively affect this process. Nasibi (2003) clearly states that, when communicating HIV messages, the relationship between the messages conveyed, the gestures or bodily movements must be in harmony for proper interpretation of the message. This is because many of the gestures and movements are culturally determined and the speaker should use only those which are relevant to the culture of the audience. However, to prevent this barrier, a more participatory approach to learning is recommended.

For example, lecture methods commonly used by teachers could be made informal. Nasibi (*ibid.*) suggests that informal lectures with prior prepared questions accompanied with resources available like; charts, posters, pictures, objects models and audio-visual aids on the topic could bring in learner experiences and make communication effective.

Methodology

Research Design of the Study

The present study's philosophical world view was pragmatic. As a philosophical underpinning for mixed methods studies, Morgan (2007), convey its importance for framing attention on the research problem in social science and then using pluralistic approaches to derive knowledge about the problem. This applies to mixed method research in that inquiries draw liberally from both qualitative and quantitative assumption when they engage in their research. Thus, for the mixed method researcher, pragmatic opens the door to multiple methods, different world views and different assumptions, as well as different forms of data collection and analysis.

The study adopted mixed method approach that combines or associates both qualitative and quantitative forms. According to (Cresswell and Plano, 2007) this kind of study involves philosophical assumptions, the use of qualitative and quantitative approaches and the mixing of both approaches in a study. The study adopted a descriptive survey design. The research design involved gathering data from a sample of population at a particular time. It was used by the researcher to describe record, analyze and interpret conditions: the methods that were being used to communicate responsible sexual behaviour to students in secondary schools (Kothari, 2004).

The descriptive method that was adopted for this study is recommended for data collection through questionnaire or observation checklist for purposes of seeking certain information about a phenomenon (Kerlinger, 1973).

The Study Area

The study was conducted in secondary schools within Eldoret Municipality of UasinGishu County. There are many types of secondary schools in this area: day, boarding, mixed boys and girls, boys only, mixed boys' and girls' schools. The schools have a lot of exposure to, and influence of urban lifestyles owing to their proximity to Eldoret town.

Study Population and Sample Size

The study was conducted in 9 out of 29 secondary schools within Eldoret Municipality in UasinGishu County. This number of schools provided a representative sample of the total population within Eldoret Municipality. This sample presents 29.1% which is equivalent to Kerlinger's (1986) recommended sample. The study sampled 828 students distributed in forms as follows: Form One – 221; Form Two – 218; Form Three - 186 and Form Four - 202 students. However, only 807 students took part in the study as follows: Form One – 218; Form Two – 214; Form Three - 178 and Form Four - 197 students in the 9 secondary schools were also involved. A total of 17 Christian Religious Education teachers for the participating classes in the sampled schools were selected to take part in the study.

Students in Form One and Two were considered basically reliable informants when critical issues in any institution are sought because at their level in education and age, they are honest with information they give. While the Forms Three and Four students qualified due to the longer period they have had in the school and the information they give is often thought reliable. It was assumed all the students are suitable respondents for the study by virtue of them having interacted with content in class. Furthermore, majority of students in these classes were between the ages of 15 and 29, a critical period when children undergo the age of exploration and experiment on sexual matters and drugs in order to satisfy their ego.

Sampling Procedure of the Study

The study adopted simple random and purposive sampling techniques to select the participants of the study as presented in Table 1.1.

Table 1.1 Research Population

NO	Research Participants	Total responses in frequencies and percentages	
		Frequency	Percentage %
1	Total number of sampled schools	09	31%
2	Schools not used for research	20	69%
3	Total number of schools within the municipality	29	100%
4	Schools used for piloting outside the municipality	02	-
	Total number of schools within the municipality	29	100%
	Students		
1	Sampled students	828	100%
2	Students actual participants	807	97%
3	Students who declined to participate in the study	21	3%
4	Total number of expected participants	828	100%
	Sampled Teachers		
1	CRE teachers who participated	17	81%
2	CRE teachers who did not participate	04	19%
	Total number of CRE teacher in the schools	21	100%

Purposive random sampling technique was used to identify schools within Eldoret Municipality where CRE was taught from Form One to Four classes. Twenty-nine schools were identified within the Municipality. Stratified random sampling technique was then used to identify schools that participated in the study. To give equal opportunity for all the schools to participate in the study, those selected were assigned numerals which were then written on pieces of papers, mixed and then balloted. Nine (31%) out of 29 secondary schools selected constituted approximately 30% of the total number within the municipality.

Schools selected had the following characteristics; were those near government and higher learning institutions, those within and outside town and those near industries. Consequently, those randomly selected were; four (4) near Eldoret Polytechnic, Catholic and University of Eldoret Universities, two (2) within town and two (2) outside town and one (1) purposively selected near Magereza Government Prison. The researcher also made observations in the sampled schools. Classes that found to be in the process of learning/teaching were used for this purpose.

Data collection Instruments

This study was based on data from primary sources. According to Leedy and Ormrod (2005, p. 89), primary data is data that is closest to the truth, and is most valid or the most truth manifesting. Survey research typically employs a face to face interview, a telephone interview or a written questionnaire (Leedy&Ormrod, 2005). The present study employed mainly questionnaires and an observation checklist in collection of data. Two sets of questionnaires developed for CRE teachers and students respectively and an observation checklist for direct observation by the researcher in schools. The research tools enabled the researcher to collect adequate and relevant data that were used for generalization.

Data Analysis and Presentation

Descriptive statistics were used to analyze data. The data was analyzed using statistical package for social scientist (SPSS). Both descriptive and inferential statistics were used. To ensure that the focus of the study was fully captured all the major variables were analyzed using descriptive statistical method. Raw data from teachers and students questionnaires and the observation checklist for each school were tallied, tabulated and counted according to responses of participants. Frequencies were then converted into percentages and grouped into tables, and bar charts to facilitate interpretation of the data. The number of frequencies of responses of participants indicated their percentages from responses of open ended items were computed. Data was then presented in form of bar charts and tables to facilitate interpretation.

Findings

Influence of Culture and Religious background on Methods of Communicating Responsible Sexual Behaviour in Schools

Students were asked to respond to items on how culture and religious background influenced methods of communicating sexual responsibility to students. Their views are summarized in Tables 1.2 respectively. The findings revealed that 204(25%) students had been initiated, 369(46%) had not while 234(29%) of them did not respond either out of fear of exposing their status or are town dwellers who do not value initiation rites. Since those who had been initiated together were fewer than those who did not respond, the study concluded that the impact of what the initiates had been taught could not be as intense on students' behavior as it would have been if majority of the students had undergone the initiation. According to Institute of Policy Analysis and Research (IPAR) (2004), traditional circumcision ceremonies contribute to the high incidence of HIV/AIDS among the students. However, change in sexual behavior of those who are initiated could affect those who have not due to peer influence and especially on members of the opposite sex. Some communities encourage new initiates to engage in sex with members of the opposite sex to prove their manhood and womanhood in the process expose them to the risk of contracting HIV/AIDS. Basing on the findings from 741(92%) students, communities have rules on sex education for initiates, and 429(53%) reported that ceremonies accompanying initiation would affect their behavior and spill over into schools because these ceremonies are done during the holidays. An average of 419(52%) students reported that the rules given to initiates affect their sexual behavior, while 369(46%) of them were found to come from communities that neither initiate the youth nor practice initiation ceremonies, and 142(18%) reported no effects by rules given to initiates.

However, 239(27%) students did not respond probably because traditional forms of initiation in their societies have been discarded or parents are town dwellers and detached from societal practices and norms. According to this study, it is easier to enhance sexual behavior of such students with good methods of communication that could help curb infection and spread of HIV/AIDS to students in schools. The findings on the influence of culture and religious background on methods of passing information related to responsible sexual behavior to students revealed that a large number of students 802(99%) belong to different religious affiliations such as; catholic, protestant and even Islam whose teachings on sex issues could impact on their behavior. However, the study indicated only 372(46 %) against 403(50 %) students were taught sexual related issues in the respective religious places like churches and mosques, while 32(4%) did not respond.

These results have implication on the sexual behavior of students because it seems that a few religious sects were teaching the youth on sex matters. For example, Wepukhulu's (2001) research findings on the negative attitude of the Catholic Church and a few church leaders towards the teaching of sex education in schools could largely influence students' responses to sex information and consequently their sexual behavior choices. Such attitudes could affect students and teachers who belong to these religious sects in communicating sex issues, thereby compromising the sexual behavior of students in schools. Suggestions by 246(30%) students that churches should encourage open discussions on sex as a strategic method that could affect sexual behavior change confirms the negative attitude churches have on sex. A total of 413(51%) students suggested that religious sects should hold seminars, develop sex, HIV/AIDS and sexually transmitted diseases programmes in schools. Another 148(18%) students favoured the training of youth leaders, formation of peer guiding and counseling groups on sex matters to enable them communicate to their peers. The fact that students have seen the need to act responsibly on sex matters and the attitude of churches towards communication of sex in schools could affect methods of communicating Responsible Sexual Behavior and finally impact on students' behavior in schools.

Table 1.2 Influence of Culture and Religious background on Methods of Communication in Schools

Statements on influence of culture and religious background on methods of communication of RSB to students		frequency of students responses on influence of culture and religion					
		YES		NO		No Response	
		F	%	F	%	F	%
1	Students who have been initiated or not	204	25	369	46	234	29
2	Those from communities that initiate their youth	703	87	56	7	49	6
3	Those from communities with rules about sex	741	92	48	6	18	2
4	Students in whose communities initiation periods are accompanied with special ceremonies	429	53	42	18	236	29
5	Those in which initiation rules affect initiates' sexual behavior and that of others	419	52	239	27		
7	Students attendance to place of worship	802	99	-	-	5	1
8	Those are taught sex related issues	372	46	403	50	32	4
9	Those with changed their sexual behavior from information learnt in the place of worship	102	12	426	53	279	35

Key:F-frequency

Analysis of Variance on the effect of Sex, Age, Culture and Religious background of Students on Methods of Communicating RSB

The one-way Analysis of Variance (ANOVA) was used to determine the effect of sex, age, culture and religious background of teachers on methods of communicating RSB to students in schools as shown in Table 1.3. The study found that students' age had no significant effect on methods of communicating RSB to students $F(24, 778) = .723$ and $p > 0.05$. The class of the students ($F=21.103$), sex ($F=8.10$) culture and religious background ($F=117.76$) had significant influence on methods of communicating RSB to students in schools. Therefore, there is need for churches to take up active participation in anti-AIDS campaigns through communicating responsible sexual behavior to students who form part of the congregation. Culture and religious background of a person plays a crucial role in HIV/AIDS communication interventions and therefore these aspects should be acknowledge in the communication process of responsible sexual behavior in schools. There is need to identify friendly and suitable methods that embrace the various religious and cultural backgrounds of learners to avoid shame and misconception of ideas of the content.

Table 1.3 Analysis of Variance on the Effect of Sex, Age, Culture and Religious background of Students on Methods of Communicating Responsible Sexual Behaviour

Analysis of variance (ANOVA)		Sum of Squares	Df	Mean Square	F	Sig.
Form/class	Between Groups	626.436	24	26.102	21.103	.000
	Within Groups	962.286	778	1.237		
	Total	1588.722	802			
Sex	Between Groups	209.353	24	8.723	8.103	.000
	Within Groups	837.579	778	1.077		
	Total	1046.932	802			
Culture and religious background	Between Groups	13.356	24	.557	117.755	.000
	Within Groups	3.677	778	.005		
	Total	17.033	802			
Age	Between Groups	2.813	24	.117	.723	.830
	Within Groups	120.542	775	.162		
	Total	123.355	799			

Key:Sig.- Significance level

Df- Degree of freedom

Teachers’ responses on the Influence of Culture and Religious background on Methods of Communication

Teachers’ responses on the influence of culture and religious background on methods of communicating responsible sexual behavior in schools were varied as summarized in Table 1.4. The study found 9(53%) against 5(29%) teachers were positive on influence of circumcision rites and ceremonies on young people. During initiation period, some communities consider this a time of free sex and hence the behavior is adopted by the youth exposing them to HIV/AIDS. However, despite the fact that 3(18%) teachers were not in agreement with the statement, these findings were a strong indication that culture had a big role in influencing the sexual behavior of students. Therefore, it was hoped that methods teachers used in communication indicated by students under teacher supervision could enhance responsible sexual behavior of the students in schools. A total of 9(53%) and 5(29%) teachers were in agreement that new initiates graduated into men and women after circumcision and they are encouraged to prove their manhood or womanhood through sex. In most communities that circumcise girls like the Samburu, Pokot and Marakwets of Rift Valley Province in Kenya, girls are married off upon graduation from initiation. Therefore, the youth start exploring on sex early enough and are consequently exposed to the risk of HIV/AIDS; these revelations further reinforce the role of culture in sexual behavior of students and the need for methods that cross-cut the cultural boundaries and instill responsible sexual behavior in students.

The churches were said to have a strong influence in the development of positive sexual behavior of students with 13(76%) teachers strongly in agreement while 3(17%) being in agreement that some churches regard sex to be sacred and do not teach the youth sex matters. Consequently, when the youth are faced with sex challenges, they are unable to handle and may become possible victims of HIV/AIDS infection. Only 1(6%) teachers strongly disagreed with the statement. A large percentage, 16(93%), of teachers reported that the church has a major role to play in influencing behavior change of students. This concurs with the view by Wepukhulu (2001) that the Catholic Church was opposed to the teaching of Social Education and Ethics (SEE) in schools that it taught sex content.

These reports also indicate that most of the churches are not teaching the youth on sex issues because of its sacredness. They argue that sex is sacred and should only be discussed by married couples since if known by the youth; it could lead to sexual immorality. A total of 8(47%) teachers strongly agreed while 4(23%) agreed with the statement that most communities use the same knife during circumcision, that cements their unity and possibly influence decision making of members. It means that one person could influence majority of the decisions of a group either in a positive or the negative way. A significant number of 1(6%), 2(12 %) and 2(12%) teachers were either undecided, disagreed or strongly disagreed with the statement. This indicates that they were negative about the statement.

Table 1.4 Teachers' responses on influence of Culture and Religion on methods of communicating and students sexual behaviour in schools

Statements on influence of culture and religion on RSB of students	SA		A		U		D		SD	
	f	%	f	%	f	%	f	%	f	%
Circumcision rites and ceremonies that affect the youth people because some communities consider this period a time of free sex and hence the behavior is adopted by the young exposing them to HIV/AIDS	9	53%	5	29%			3	18%		
New initiates who graduate into men and women are taught manhood or womanhood and proved through sex. The youth start exploring on sex to prove this fact and are consequently exposed to the risk of HIV/AIDS	9	53%	5	29%	1		1	6%	1	6%
Some churches regard sex to be sacred and do not teach the youth sex matters and they are unable to handle challenges that make them vulnerable to HIV/AIDS	13	76%	3	17%						
The use of same knife during circumcision cements unity of initiates that influence decision making of the group	8	47%	4	23%	1	6%	2	12%	2	12%

The Pearson Product Moment Correlation on effect of Teachers' Age, Sex, Culture, Religious background and Preparedness in terms of Training/In-service on Methods of Communication in Schools

On the other hand, teachers teaching experience and in-service training had no significant relationship on the methods of communicating Responsible Sexual Behaviour to students in secondary schools. This concurs with the findings of Hawes (1979) on the role of training which equips them with appropriate skills and knowledge. The fact that teaching experiences and in-service training had no significant relationship on methods of teaching implied that so long as teachers were professionally equipped with knowledge and skills on how to pass content, they could pass it well in a specific subject of experience hence, have no effect on the way he/she interacts, with content and students. The findings agree with Nabwire (2005) that majority of Aids Education teachers have not been trained to teach the subject content yet teacher training is a key factor for effective implementation of any education innovation.

Table 1.5 Influence of Teachers' qualification, Age, Sex, Experience, In-service/Training, Culture and Religious background on Methods of Communicating RSB in Schools

Pearson Correlation Product Moment and Methods	Method	Sex	Age	Qualification	Experience	In-Service	Culture	
Methods of communicating	Pearson Correlation	1						
	Sig. (2-tailed)							
Sex	Pearson Correlation	-.013	1					
	Sig. (2-tailed)	.961						
Age	Pearson Correlation	.027	-.149	1				
	Sig. (2-tailed)	.917	.569					
Qualification	Pearson Correlation	.497*	-.311	.299	1			
	Sig. (2-tailed)	.042	.224	.244				
Teaching experience	Pearson Correlation	-.487*	.070	.255	-.047	1		
	Sig. (2-tailed)	.047	.788	.322	.857			
In-service training	Pearson Correlation	-.609**	.091	-.138	-.188	.247	1	
	Sig. (2-tailed)	.009	.728	.598	.471	.339		
Culture/religion	Pearson Correlation	-.031	-.300	.039	.281	-.178	.172	1
	Sig. (2-tailed)	.906	.241	.883	.274	.494	.508	

*. Correlation is significant at the 0.05 level (2-tailed).

** . Correlation is significant at the 0.01 level (2-tailed).

N=17

Teacher training in the relevant subject content is important because it provides the necessary knowledge, skills and confidence when communicating Responsible Sexual Behavior in schools.

This concurs with Hawes (1979) who advocates for teacher training because it enables the teacher to interpret the objectives and the content in the curriculum, plan and manage the learning situation through which intention is transformed into actual practice; and with Hill *et al.* (2000) over the need to train HIV/AIDS teachers and education managers on how to handle new curricular, communicate with children and adolescents as a key to success if schools are to become an open channel for information. Oakley (1995) echoes the same views that, lack of teacher training is one of the factors that have affected the implementation of Aids Education programme in schools.

The findings agree with Shiundu and Omulando (1992) who argue that there is no education system that is better than its teachers. An education system depends on the preparedness of a teacher in terms of training or in-service to handle the subject content. Although there is no single best method of teaching/learning, a trained teacher has the ability to interact with the content well and is able to select and use several and relevant methods of communication in a single lesson. Communication skills learnt during the training or in-service give the individual the ability to interact effectively with the content and also comfortably pass it on to the students.

The findings agree with Sabbe and Aelterman (2007), that 'so far sex difference research has not been able to uncover clear differences between male and female teachers'. The findings concur with Evetts (1993) that a teacher's sex can affect the students' learning process depends on a series of relationships, which may include a student's age, cultural characteristics and other social conditions that can vary from culture to culture. The findings contradict Obanya *et al.* (1985), that a teacher's sex could have implication on learners. They state that there are certain factors associated with being either a man or a woman which can affect the teacher effectiveness in the school. Demands of marital life could impair the effectiveness of female teachers when it comes to classroom teaching.

Male teachers are usually less burdened by household chores and thus stand a better chance of preparing adequately for their teaching. On the other hand, the age chronological factor could influence the performance of the teacher in the school. The findings concur with Obanya *et al.* (ibid.) that old teachers are likely to be more stable and devoted to their teaching than younger teachers. Age and years of teaching experience essentially determines teacher's effectiveness. Apart from the rich experience which older teachers have got, they are more likely to stay longer in the teaching profession than younger teachers. It is however the qualitative experience of the older teacher that can make them effective in the classroom and not simply the number of years spent on the job.

The findings concur with Tuju (1996), many cultures in Africa lack understanding of the concept of germs as responsible for disease. They believe that fate, witchcraft or taboos cause diseases, especially those related to sexuality; hence beliefs in myths and certain cultural practices like polygamy, widow inheritance continue to enhance the spread of HIV/AIDS. Religious background is another factor that affects communication of responsible sexual behavior in schools. According to Amanze (1995), the prevalent view of Christians about HIV/AIDS is that it is a punishment from God. This explains the claims of Muindi *et al.* (2003) that the mushrooming miracle healing sects are now claiming to heal HIV/AIDS victims after repenting of their sins. Therefore, for methods of communication to be effective in helping change the sexual behavior of students in schools, there is a need to acknowledge both the social, cultural and religious contexts of the participants in the learning/teaching process. HIV/AIDS risk behavior is deeply rooted in the social, cultural and economic status of the communities and that of the individual.

The study findings agree with [Onike](#), (2010) who asserts that for teaching-learning activities to take place, teachers must prepare lesson plans, produce instructional materials and adopt appropriate teaching strategies to achieve instructional objectives. Walaba (2008) shares the same sentiment that teachers should learn the art of preparation of schemes of work and lesson plans and be acquainted with past and present syllabus in order to make viable use for teaching/learning. This could only be possible through training/in-service in the subject content delivery. However, it is important for teachers to adopt effective channels to use in delivery of the content hence, need for training them on how to communicate to the learners.

The findings concur with Nabwire's (2005) that Aids Education teachers are unprepared in implementing HIV/Aids Education in Kenyan secondary schools. There is need to train teachers on methods of communicating responsible sexual behavior in order to combat HIV/AIDS epidemic. Such training could be done through in-service and workshops for better realization of Aids Education objectives in schools.

Teacher training/in-service is important because, beyond mastering new teaching techniques, they are enabled to deal with and overcome their own social feelings of discomfort, as well their biases and prejudices in the communication of sex education. Participatory methods of teaching/learning during training sessions could help teachers gain the confidence to communicate responsible sexual behavior to students in schools. Teachers could be more effective to use various methods in methods of passing on information related to responsible sexual behavior if the training began at teacher-training institutions then followed up by in-service training to enhance their ability to conduct open and frank discussions.

Conclusions and Recommendations

It was clear from the findings of the present study that culture and religious background influence the methods of communication and sexual behavior of the students. As such, there should be intensive sensitization campaigns both in schools and the communities over the dangers and effects of such beliefs and practices in relation to HIV/AIDS. The religious negative views on safer sex practices like use of condoms and premarital sex should be addressed by education stake holders and, religious leaders sensitized over the same.

The Catholic Church has specifically been accused of holding on to a conservative stand and discouraging followers from using safer sex methods and, argues that they are immoral hence, resists the teaching of sex education in schools. This religious stand affects communication of RSB by teachers who hail from such communities and impress religious faith of such conservative churches. The present study recommends a tough stand by the government on the issue of communicating Responsible sexual Behavior in schools in order to counter such religious views that are not prone to change that come with emerging issues in the society. Religious groups should be made aware of dangers of their attitude towards youth in schools amidst HIV/AIDS.

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