

Table of Contents

Title Page

Dedication

Table of Contents.....i

Declaration iv

Approval.....v

Acknowledgement vi

List of Tables viii

Abbreviations ix

Abstractx

CHAPTER ONE: INTRODUCTION1

1.1.0 BACKGROUND TO THE STUDY 1

1.1.1 Introduction1

1.1.2 Description of the Topic.....2

1.1.3 Background to the Study3

1.1.4 Statement of the Problem3

1.1.5 Aim and Objectives of the study4

1.1.5.1 Aim (Purpose) of the Research4

1.1.5.2 Objectives of the Research.....4

1.1.6 Research Questions5

1.1.7 Research Viability/ Justification.....5

1.1.8 Research Terminologies6

1.1.9 Scope of the Study.....7

1.2.0 LITERATURE REVIEW 8

1.2.1 Introduction8

1.2.2 The Prevalence of Premarital sex9

1.2.3 Causes of Premarital sex12

1.2.4 Effects of Premarital Sex.....16

1.2.5 What the Church has done to respond to the problem of Premarital Sex18

1.2.6 Conclusion.....	20
1.3.0 RESEARCH METHODOLOGY	21
1.3.1 Introduction	21
1.3.2 Research Design	21
1.3.3 Research Approaches	21
1.3.4 Study Area	22
1.3.5 Study Population and Sample Size	22
1.3.6 Sampling Method.....	23
1.3.7 Data Collection Methods and Instruments	23
1.3.7.1 Questionnaire Survey (Questionnaires).....	24
1.3.7.2 Interviews (Key Informant Interview Guide)	24
1.3.8 Data Collection Procedure	24
1.3.9 Data analysis.....	25
1.3.9.1 Analysis of Quantitative Data	25
1.3.9.2 Analysis of Qualitative Data	25
1.3.10 Ethical consideration.....	25
CHAPTER TWO: CAUSES OF PREMARITAL SEX IN RUGYEYO ARCHDEACONRY	27
2.1 Introduction	27
2.2 Demographic Characteristics of the Respondents	27
2.3 Causes of Premarital Sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	31
2.4 Conclusion.....	36
CHAPTER THREE: EFFECTS OF PREMARITAL SEX IN RUGYEYO ARCHDEACONRY	38
3.1 Introduction	38
3.2 Effects of Premarital Sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	38
3.3 Conclusion.....	43
CHAPTER FOUR: CHURCH’S RESPONSE TO PREMARITAL SEX IN RUGYEYO ARCHDEACONRY	45
4.1 Introduction	45
4.2 Church’s response to premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	45
4.3 Other Suggested Solutions to the Problem of Premarital Sex.....	49

4.4 Conclusion.....	53
CHAPTER FIVE: THEOLOGICAL REFLECTION.....	55
5.1 Introduction	55
5.2 Premarital Sex in the Old Testament (OT)	55
5.3 Premarital Sex in the New Testament (NT)	57
5.4 Premarital Sex in Church History.....	60
5.5 Premarital Sex in the Contemporary Church	62
5.6 Conclusion.....	64
CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS	66
6.1 Introduction	66
6.2 Summary of the Findings	66
6.2.1 Causes of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	66
6.2.2 Effects of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	67
6.2.3 Church’s response to premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi	68
6.3 Conclusion.....	68
6.4 Recommendations.....	69
6.5 Recommendations for Further Research.....	72
REFERENCES.....	73
APPENDICES	79
Appendix A: Questionnaire (English Version)	79
Appendix B: Translated Questionnaire (Runyankole Version)	81
Appendix C: List of Respondents (Not Exhaustive)	83
Appendix D: Introductory Letter.....	86

Declaration

I, Kanyesigye Naume, declare that this research (dissertation) is entirely my original work and it has never been submitted to any institution for any academic award. I hereby submit it to Uganda Christian University for the award of the Master of Divinity (MDIV) of Uganda Christian University.

Sign

Date.....

Kanyesigye Naume

Student.

Approval

This is to certify that this research work (dissertation) titled “An Investigation of the Church’s response to Premarital Sex: With specific reference to Rugyeyo Archdeaconry, Kinkiizi Diocese of the Anglican Church of Uganda” has been under my supervision and is now ready for submission with my approval.

Sign

Date.....

Rev. Can. Ekirunga M.K. Rose

Supervisor

Acknowledgement

To God be the glory for enabling me to complete my Master of Divinity studies and for all the blessings that I receive from Him.

I am very grateful to the following people who have enabled me to successfully complete my studies:

Rev. Can. Rose Ekirunga Muhumuza, my senior sister in the Lord, mentor, role model who at the same time served as my Lecturer and Research Supervisor for her love, care, kindness, commitment, patience, advice, encouragement and prayers that enabled me to finish my studies regardless of my unfavorable conditions. May the good LORD bless her and reward her abundantly.

All my Lecturers at Uganda Christian University, especially Prof. Christopher Byaruhanga (the Dean of Bishop Tucker School of Theology and Divinity) for his kindness and everyone who taught me very well and have contributed in one way or the other to the successful completion of my studies including this Dissertation.

The University Scholarship committee that awarded me a partial scholarship and the Diocese of Kinkiizi that paid my tuition fees.

Mr. Danson and Babra Tukamushaba of Kyamakanda Technical Institute for the love, financial and spiritual support rendered to me. May God reward them abundantly and grant all their hearts' desires.

The family of Mr. Allan and Proscovia Otim who gave me a gift of a laptop that helped me so much in doing this dissertation, nothing that I can give back to them other than praying for them.

May the LORD God Almighty bless them, reward them abundantly and answers all their prayers.

Mr. Simon Baitwababo for his financial support during my studies. May God bless him for such kindness.

All the respondents (Clergy, Lay Readers, the Teenagers, Men and Women) who gladly spared their time to respond to my Questionnaire questions and attend the face-to-face interviews.

All other friends and relatives who gave me different forms of assistance most especially my father-in-law who worked tirelessly to provide me financially, spiritually and also offering me piece of advice to enable me complete my studies.

Lastly, my children Muhumuza Nobel and Muhumuza Trevor Atusinguza for bearing with my absence from home as pursued these studies.

List of Tables

Table 1: Sample Size and Sampling Methods	23
Table 2: Demographic Characteristics of the Respondents.....	27
Table 3: Causes of Premarital Sex in Rugyeyo Archdeaconry.....	31
Table 4: Effects of Premarital Sex in Rugyeyo Archdeaconry.....	38
Table 5: Church's Response to Premarital Sex in Rugyeyo Archdeaconry.....	45
Table 6: Other Suggested Solutions to the Problem of Premarital Sex	49

Abbreviations

HIV/AIDS: - Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome

HIV/STIs: - Human Immunodeficiency Virus/ Sexually Transmitted Infections

NT: - New Testament

OT: - Old Testament

STDs: - Sexually Transmitted Diseases

UNICEF: - United Nations Children's Fund

WHO: - World Health Organization

Abstract

This study aimed at investigating the church's response to premarital sex with specific reference to Rugyeyo Archdeaconry, Kinkiizi Diocese of the Anglican Church of Uganda. The study was guided by the following objectives: finding out the causes of premarital sex in Rugyeyo Archdeaconry, examining the effects of premarital sex in Rugyeyo Archdeaconry and establishing the Church's response to the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi.

The descriptive research design was used: both qualitative and quantitative research approaches were utilized. Data was collected using a questionnaire and interviews with the teenagers, their parents, the Church leaders (the Clergy and the Lay Readers). The Probation Officer and some Police Officers in Rugyeyo Archdeaconry, Diocese of Kinkiizi were also interviewed.

The causes encompass socio-economic disparities, peer pressure, lack of awareness, emotional vulnerabilities, and external influences, reflecting the intricate interplay of various factors driving teenagers towards premarital sexual relationships. The effects range from early marriages with potential developmental setbacks, increased abortions and health risks, stigmatization, high birth rates with fatherless children, high school dropouts, to loss of self-respect, and exacerbated poverty. These effects emphasize the urgent need for holistic interventions that can support education, healthcare, empowerment, and emotional well-being. The Church's responses highlight a multi-dimensional approach encompassing spiritual guidance, education, counseling, empowerment, community engagement, and policy advocacy. In conclusion, these findings collectively emphasize the importance of tailored, collaborative efforts that address the root causes, mitigate the far-reaching effects, and create a nurturing environment where teenagers can make informed, responsible decisions about their relationships and sexual health.

Finally, the study recommended implementing comprehensive sexual education programs to provide teenagers with holistic knowledge and life skills. It suggests integrating practical tools with spiritual guidance through workshops and counseling, promoting responsible decision-making. Collaboration with local authorities is advised to ensure accessible healthcare services, reducing health risks. Community awareness campaigns should challenge stigmatization, while employment opportunities and vocational training can address economic pressures.

CHAPTER ONE: INTRODUCTION

1.1.0 BACKGROUND TO THE STUDY

1.1.1 Introduction

Premarital sex is sexual activity which is practiced by people before they are married. Historically, premarital sex was considered a moral issue which was taboo in many cultures and it was (and still is) considered a sin by a number of religions, although from around the 1960s it has become more widely accepted, especially in Western countries (Crooks et al., 2020, p.337). A 2014 pew study on global morality found that premarital sex was considered particularly unacceptable in predominantly Muslim nations, such Malaysia, Indonesia, Jordan, Pakistan and Egypt each having over 90% disapproval, while people in Western European countries were the most accepting, with Spain, Germany and France expressing less than 10% disapproval (Ojiambo, 2021, p.38). The prevalence of premarital sex has increased in both developed and developing countries. The Diocese of Kinkiizi will be the case study of this issue.

Kinkiizi Diocese is made up of one district (Kanungu). The statistics are grim. In 2012, there were 282 recorded cases of abortion in the Kanungu District. In 2013, the cases increased to 351, almost an abortion every single day. 2014 registered a slight drop to 331 cases and by mid-2015, 251 cases had been recorded (Prada et al., 2016, p.4). The cases may even be more since some are never reported.

However, Dr. Julius Nkalubo, a gynecologist at Bwindi Community Hospital, said that despite the recorded high rates of abortions resulting from premarital sex, the situation is improving. He added that, “the reporting of abortion cases that has improved in Kanungu. Given the stigma associated with abortion, health facilities tend to only report spontaneous abortions so as to avoid

the legal implications.” The health workers continue to encourage reporting of all abortions regardless of the causes and nature.

In Uganda, a study conducted in 2012 showed that 12.9% of males and 11.4% of females were sexually active between the ages of 15–19 years (Bukonya et al., 2020, p.83). Adolescents are advised to postpone sexual activity either until marriage or adulthood but with no clear guidance on how to refrain from sex. Since the correlates of ever having sex among unmarried adolescents are not well documented in the above-mentioned study, there was need to investigate this issue of premarital sex further in this exploratory study (Bukonya et al., 2020, p.87).

1.1.2 Description of the Topic

Premarital sex (dependent variable) is sexual activity practiced by persons who are unmarried (Rogers, 2014, p.33). The prevalence of premarital sex has increased in both developed and developing countries. In some cultures, the significance of premarital sex has traditionally been related to the concept of virginity. However, unlike virginity, premarital sex can refer to more than one occasion of sexual activity or more than one sex partner (Ghaffari et al., 2016, p.3). Social attitudes to premarital sex have changed over time as has the prevalence of premarital sex in various societies. Social attitudes to premarital sex can include issues such as virginity, sexual morality, extramarital, unplanned pregnancy, legitimacy besides other issues (Arega et al., 2019, p.5).

According to the District Health Officer, Kinkiizi Health Center III reported very high rates of sexually transmitted diseases, abortions and unwanted pregnancies, especially among youths in the last five years. The area where this Health Center is located was this study’s case study. In 2013 the cases increased to 351, almost an abortion every single day, 2014 registered a slight

drop to 331 cases and by mid-2015, 251 cases had been recorded (Tusiime et al., 2015, p.7). It is recorded that the prevalence of premarital sexual practices and their associated factors are evident among High School youths (grade 9 to grade 12) even in other parts of the world, and the issue has not yet been dealt with conclusively (Masanja et al., 2021, p.4). Thus, this study's aim was to seek the Church's response to the moral effects of premarital sex among teenagers in Rugyeyo Archdeaconry Diocese of Kinkiizi.

1.1.3 Background to the Study

The Diocese of Kinkiizi was inaugurated on 7th May, 1995 from North Kigezi Diocese. Currently it is headed by the Rt. Rev Dan Zoreka as the Diocesan Bishop. The Diocese of Kinkiizi is located in South-Western Uganda bordering North Kigezi Diocese in the North and East, the Diocese of Kigezi is in the South-East, Muhabura Diocese in the South and the Democratic Republic of Congo in the West. The Diocese of Kinkiizi straddles the Equator (Zoreka, 2023). The Diocese has 61 parishes and 195 congregations. It is composed of 11 Archdeaconries which include All Saints, Cathedral Deanery, Kihiihi, Rugyeyo, Rutenga, Kayonza, Kambuga, Kanyantorogo, Nyamirama and Nyakinoni. This research was conducted in Rugyeyo Archdeaconry where the researcher interacted with clergy, Lay Readers, Youth, Women and Men whose ideas have contributed greatly to this research.

1.1.4 Statement of the Problem

Premarital sex although seemingly universally acceptable in modern society, has the potential to bring about problems that are either unknown or often simply ignored by the members of society (Tupper et al., 2013, p.276). The problems range from temporary inconveniences to life threatening illnesses, including STDS that have become increasingly widespread throughout the

world during the previous decades, especially HIV/AIDS. The spread of such infections is just one problem that premarital sex raises in the physical sense for adolescents (Kenneth, 2013; p.72). In her lifetime the researcher has observed that sexually transmitted diseases, unwanted pregnancies and abortion, are common social problems in her local community and greatly affects the wholistic health of the Christians (1 Thessalonians 4:3-8; John 10:10).

According to the Center of Disease Control and Prevention (2014), four out of ten 10 sexually active teenage girls have had an STD that can cause infertility and even death. The current rates of HIV/AIDS indicate that males make up more than two-thirds of HIV diagnoses among 13–19-year-olds. The most effective way to prevent STDS is to abstain from sexual activity, if teenagers are having sex, they should be using a condom correctly and with every sexual act (McGuire, 2014, p.762-763). Effective condom use is very difficult for the teenagers given their age and premarital sex remains a sinful act according to Christianity. So premarital sex is a real spiritual and social problem that is worth investigating, hence this study.

1.1.5 Aim and Objectives of the study

1.1.5.1 Aim (Purpose) of the Research

The purpose of this study was to find out the Church's response to premarital sex, especially among the teenagers in Rugyeyo Archdeaconry.

1.1.5.2 Objectives of the Research

- i. To find out the causes of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi.
- ii. To examine the effects of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi.

- iii. To establish what the Church has done to respond to the problem of premarital sex in Ruyeyo Archdeaconry, Diocese of Kinkiizi.

1.1.6 Research Questions

- i. What are the causes of premarital sex in Ruyeyo Archdeaconry, Diocese of Kinkiizi?
- ii. How does premarital sex affect the people in Ruyeyo Archdeaconry, Diocese of Kinkiizi?
- iii. In which ways has the Church responded to the problem of premarital sex in Ruyeyo Archdeaconry, Diocese of Kinkiizi? And what are the other ways in which the church can respond to the problem of premarital sex in Ruyeyo Archdeaconry, Diocese of Kinkiizi?

1.1.7 Research Viability/ Justification

The findings of this study will help the youth/teenagers that are already victims and those that are yet to engage in the act of premarital sex to identify the negative effects of premarital sex and shun it.

The study will help the Church leaders and the community members to identify and design transformational programs to address the outstanding needs of the youth as a way to motivate them to improve on their morals in society.

The knowledge attained will contribute to the academic world which will enable other researchers in future to use the information in this dissertation to undertake related studies.

The findings of the study will provide information to organizations modeling teenagers against premarital sex and understanding the dangers of premarital sex among young people and finding ways of solving the problem.

The study will help the parents to understand better the causes of premarital sex among the teenagers. It has also suggested ways that can help to curb premarital sex in Rugyeyo Archdeaconry Kanungu District.

1.1.8 Research Terminologies

1.1.8.1 Church

Gingrich (2010, p.11) notes that in the Bible the word Church refers to a gathering of people (Christians), meeting together in a private home, or some other building in a particular town or community. It was the name applied to a local group of people who united together in the name of the Lord Jesus Christ for fellowship. We read of the church in Jerusalem (Acts 8:1; 11:2). In the book of Revelation chapters 2-3 we read of the churches in Ephesus, Smyrna, Pergamum, Thyatira Sardis Philadelphia and Laodicea. It is one of the fundamental realities of the Christian faith. The term church is derived from the Greek word *ekklesia*, Hebrew *qahal* which means assembly.

1.1.8.2 Premarital sex

Premarital sex is sexual activity which is practiced by people before they are married. Premarital sex is considered a sin by a number of religions and is also considered a moral issue which is taboo in many cultures (Munea et al., 2022, p.281).

1.1.8.3 Archdeaconry

According to the Merriam-Webster Dictionary, the word Archdeaconry is defined as the district or residence of an Archdeacon. In simple terms, it is an area overseen by the Archdeacon.

1.1.8.4 Diocese

In some Christian churches, a diocese refers to a territorial area administered by a bishop. The word originally referred to a governmental area in the Roman Empire, governed by an imperial Vicar. Each diocese is subdivided into parishes, which are grouped under rural Deaneries and Archdeaconries (Mariani, 2011, p.27). This research's case study is the Archdeaconry of Rugyeyo of the Diocese of Kinkiizi.

1.1.9 Scope of the Study

1.1.9.1 Geographical Scope

This study was carried out in Rugyeyo Archdeaconry, diocese of Kinkiizi because it is known as the Archdeaconry that has many school dropouts, early marriages, drunkards among others. This Archdeaconry is comprised of 5 parishes and I managed to collect data from four parishes that is; Burora, Bushekwe, Nyakabungo, and Kayungwe from five different groups of respondents: the Clergy, Lay Readers, men, women and youth. The total geographical area of the land is approximately 1228sq km comprising of 60% small scale farmland, 15% high tropical forest, 11% woodland, 9% grassland, 2% bushland, 1% open water and 2% miscellaneous mosaic. The Northern area forms part of the western Rift Valley with undulating plains. The middle part which covers Rugyeyo Archdeaconry, Cathedral chapter and Kanyantorogo Archdeaconry comprise of relatively flat topped hills with gentle sloping sides and broad valleys. The hills gradually increase in height to the mountains of Rutenga with Burimbi peaks like Mafuga being the highest at 8222ft followed by some other peaks like Kirenzi which is now 1,675 m above the sea level (Sekine & Hodgkin, 2017).

1.1.9.2 Time Scope;

The study covered the period of ten years (2013-2023) to enable the Researcher to complete her research study in time. Where need arose, some references were cited from years before 2013.

1.2.0 LITERATURE REVIEW

1.2.1 Introduction

This chapter covers available information about the causes, effects, and church response to premarital sex.

Premarital sex refers to sexual relations between two people prior to marrying each other. In the past, western societies expected that men and women marry by the age of 21 or 22; as such, there were no considerations that one who had sex would not marry. The term was used instead of fornication, due to the negative connections of the latter (Ross, 2011, p.22). The meaning has since shifted, referring to all sexual relations a person has prior to marriages; this removes emphasis on who the relations are with. The definition has a degree of ambiguity. It is not clear whether sex between individuals legally forbidden from marrying, or the sexual relations of one uninterested in marrying, could be considered premarital sex (Arhunse, 2019, p.9). In my view I think premarital sex is sex activity that is practiced by anyone before marriage.

The study also tried to find out the factors that influence the young people toward premarital sexual practices. The factors served as the starting point for determining what interventions the church can carry out in order to help young people in their sexual adjustment.

1.2.2 The Prevalence of Premarital sex

Starting in the 1920s, and especially after World War II, premarital sex became more common, particularly among women. By the end of the 20th century, between 75 and 80 percent of Americans had experienced vaginal intercourse before the age of 22. This has been attributed to numerous causes, including the increasing median age at marriage (Bogale & Seme, 2014, p.8).

According to a 2001 UNICEF survey (p.6), in 10 out of 12 developed nations with available data, more than two-thirds of young people have had sexual intercourse while still in their teens. In Denmark, Finland, Germany, Iceland, Norway, the United Kingdom and the United States, the proportion is over 80%. In Australia, the United Kingdom and the United States, approximately 25% of 15-year-olds and 50% of 17-year-olds have sex (Grietens et al., 2014, p.55). In a 2005 Kaiser Family Foundation study of US teenagers, 29% of teens reported feeling pressure to have sex, 33% of sexually active teens reported "being in a relationship where they felt things were moving too fast sexually," and 24% had "done something sexual they did not really want to do" (Hanna, 2005, p.33). Several polls have indicated peer pressure as a factor in encouraging both girls and boys to have sex (Owusu, 2011, p.20).

Studies undertaken by Ajayi et al. (1991), Nichols et al. (1987), and Hofferth et al. (1987) show that in western and non-western countries premarital sex has become more common in recent years. The difference is that adolescents in western countries are much more experienced, compared with the youths in non-western countries where premarital sex is becoming much more common than in the past. Consequently, adolescents in non-western countries will increasingly face more problems in respect to health issues as well as moral and social dilemmas.

Sexual activities among adolescents have been reported to be increasing worldwide. Several studies in Sub-Saharan Africa have also documented high and increasing premarital sexual activities among adolescents (World Health Organization, 2001, p.5). However, viewing youth as a specific group with their own needs is a relatively recent practice, especially in developing countries (Judith, 1999, p.17). Cultural taboos hinder young people in many developing countries to discuss sexual matters explicitly with their parents. Most information for their patchy knowledge comes from peers of the same sex who may themselves lack adequate information or are incorrectly informed.

A corresponding author evangadeoye2002@gmail.com (15/06/2019) revealed that young people have limited knowledge about sexual and reproductive health and know little about the natural process of puberty. This lack of knowledge about reproductive health may have grave consequences. Moreover, sexual activities are occurring in the midst of an HIV/AIDS pandemic that is proportionately affecting adolescents and young adults.

On the other hand, young people often face enormous pressure, especially from peers to engage in sexual activity, unlicensed erotic video films and the desire for economic gain. As a result of this, significant number of adolescents is involved in sexual activities at an early age (Alexander and Hickner, 1997, p.97; Taffa et al., 2002, p.717). Young people in Ethiopia are also exposed to various risks such as unprotected sex, early marriage, early pregnancy and STIs/HIV/AIDS. Studies have shown that in Ethiopia 60% of pregnancies are unwanted or unintended (WHO, 2001, p.5).

Fikadu and Fikadu (2000, p.85) opined that premarital sex is one of the reproductive health problems witnessed among the youth. Studies have also revealed that the prevalence of

premarital sex among school youth is higher in Oromia (31.3%) than nationally (19%) (HAPCO, 2000). However, factors that contribute to such an early initiation of sexual practices were not dealt with in the study area. Due to sensitivity of this issue, young people received inadequate education, guidance and services on reproductive health (Judith, 1999, p.17). With their limited knowledge about their bodies and their sexuality, they find themselves vulnerable to sexually transmitted diseases and infections, including HIV/AIDS, unplanned early childbearing and unsafe abortions.

In the USA, sexual behaviour differs by ethnicity, age, and urban/rural location (Grunbaum et al., 2002, p.313). In Thailand and Philippines, family structure was associated with premarital sex; youths living with one parent have higher rate of sexual activity than those living with both parents (Choe et al., 2004, p.421). For many adolescents, experimenting with tobacco, alcohol, sex, and drugs are rites of passage. Associations between sexual activity and substance use have been consistent research finding. In Kenya, the single most important predictor of sexual activity among adolescent women was the use of alcohol, drugs, or tobacco (Kiragu and Zabin, 1993, p.92). Studies from the USA also reported similar findings (Coker et al., 1994, p.375). There is growing evidence of young men having sex with men (MSM) exploratory behaviour among boys in Bangladesh; though no national data on young MSM is available. A needs assessment study for the prevention of HIV/STIs among MSM in the age group of 21 to 30 years in Dhaka revealed that the mean age of first sex with other males was mostly between 10 to 12 years (Rani et al., 2003, p.4). Most of them sold sex with seven or eight clients per night and 40% did not know anything about condoms. Premarital sex, particularly if it occurs outside of a stable union that will lead to marriage, is considered socially as a taboo.

Nnachi & Okpube (2015, p.190) observed that in terms of behavioral problems, sex abuse appeared to be one of the most serious offenses committed by children and youth. Obiekezie-Ali (2003, p.10) supported this instance with the United Nation's (2000) information on reproductive health, which shows that many Nigerian girls are known to start involvement in active sex at an early age of thirteen years. The age of initial sexual experience and involvement thus becomes younger than fifteen years as found by Esen (1974, p.43). Okonkwo and Eze (2000, p.25) observed that today's situation shows a sharp contrast to the traditional Nigerian societal context in which girls avoided premarital sexual experiences for fear of social punishments usually meted out to girls who lost their virginity before marriage. Apart from the blame apportioned to parents for their negligence as earlier mentioned, some people are of the opinion that adolescents are naturally open to the normal sex drive Adeoye et al. (2017, p.9). While this drive is incensed by the impact of permissive Western culture transmitted through the sexual stimuli conveyed by the mass media. Denga (1983, p.174) pointed out that sexually explicit movies expose young people to adult issues at an "impressionable age." Others opine that the use of pornographic materials as well as knowledge and use of contraceptives, especially the condom that has been excessively advertised, has contributed immensely to the involvement of adolescents in sexual practices (Onuzulike, 2002, p.176). These and other evidences in the literature show that a real problem of premarital sex exists.

1.2.3 Causes of Premarital sex

There is evidence in western countries that the number of family members tends to be associated with adolescent sexual activity. Thornton and Camburn (1987, p.323) argued that large families frequently have more sexually active children. In large families there can be less interaction with children that may reflect difficulties to adequately supervise them. Other studies (Hogan and

Kitigawa, 1985, p.13; Rodgers, 1983, p.39) support the finding that the relationship between large families and adolescent sexual activity is positive.

Cooper (2002, p.51) supported and articulated that drinking was strongly related to the decision to have sex. Chun Yi, et al., (2012, p.21) expressed that among males the use of alcoholic beverages is significantly associated with premarital sex but not for women. Alo and Akinde (2010, p.218) assumed that “drugs could induce sexual desire and alcohol use has been identified as factors which may encourage unintended sexual activities” (UNICEF, 2001; Leonard 2005; as cited in Naijanewsreel, 2011, p.19). The study of Wong, et al., (2010, p.15) supported the findings of Alo and Akinde (2010, p.222) as cited in Naijanewsreel (2011, p.17) when they explain that their girl respondents manifested that when they are under the influence of alcohol or drugs they engage in sexual activity. Hindin and Hindin (2009, p.100) note that for male adolescents, abuse of substances, such as drugs, alcohol and tobacco; access to pornographic films and other X-rated materials; having peers who are sexually active; family instability are factors which induce them to engage sexual activities.

Many factors account for premarital sex; youthful age itself is a stage of human life that is characterized by accelerated development in different parts of the body. In particular, the unprecedented growth and development of sex organs and the attendant heightened emotion as correlate are enough significant factors that may predispose youths to premarital sex. Different studies identified different factors that may dispose young persons to premarital sex. In Thailand and Philippines, family structure was associated with premarital sex; youths living with single parents have higher rate of premarital sexual activities than those living with both parents (Stewart, Sebastiani& Lopez, 2001, p.77). In Turkey, Mechet (2006, p.12) identified the mother’s education, age, ethnicity and employment status as the most important predictors of

attitudes of young women toward premarital sex. One may deduce from the two studies mentioned above that home background is a common factor that disposes youths to premarital sex.

In support of this, Durojaiye (1972, p.63) did observe that in many African homes, the parents are not fully equipped to answer questions on sexual matters adequately; even those who attempt to, pass on faulty information to their children. Thus, insufficient sex education from home throws youths into confusion which often results to personal search and in the process, they become prey to some adults who take advantage and defile the innocent young females especially. Other factors associated with premarital sex include influence of media, peer pressure, insatiable lust for money, cultural influence, sexual harassment, curiosity, poor school discipline, poor location of some schools, poor religious teachings and illiteracy (Ajiboye, 2006, p.11; Adegoke, 2013, p.27).

Frequent family relocations: Moving generally stresses both parents and adolescents (especially if the children resent the decision). This can erode parental authority and distract parents from involvement with their children. Bonds to social supports such church groups that help prevent sexual activity are severed by multiple moves. Loneliness and loss of friendships may lead some teenagers to use sexual activity to gain social acceptance. These issues should be considered by parents who are thinking about a possible relocation (Protocol, 2014, p.108).

Only one parent in the household: Parenting was meant to be a team effort, and some risks will naturally increase when one parent is left to do all the protecting and monitoring alone. Some studies do indicate that adolescents living with a single parent are more likely to become sexually active than those living with both parents. Work and household demands can prevent

single parents from being as involved and attentive as they want to be. And the divorce and desertion that sometimes lead to a one- parent home can make teenagers uncertain about the value of marriage as the setting for sexual activity and about the role of sexuality in parental relationships (Carl, 2013, p.65).

The traditional practice which made premarital sex abominable paved way with the advent of civilization across the globe. In particular, the emergence of the so-called “sex liberation” in the Western world in 1960s and 1970s which significantly legitimized the acceptance of sexual behaviors, including premarital sex, outside marriage (Abraham & Kumar, 1999, p.139). The modern society thus appears to be more permissive in many ways because premarital sex has become an ‘ordinary’ activity that permeates the adolescent group in particular and the entire human existence. According to Arumala (2005, p.9), the prevalence of premarital sex among adolescents is evidenced in the magnitude of unwanted (teenage) pregnancies, abortions, high rate of Sexually Transmitted Diseases (STDs) and death resorting from sexual activities among youths age group 13 to 21 years old. Scott (2006, p.16) corroborates this when he stated that, throughout the world; most young people have had sex before they reach 19 years of age without engaging in marital vow. He went further to identify some other ones who engage in so-called “sexual alternatives” such as fondling their sex organs (masturbation).

Relational needs: Most young people grow up in a home where the children are not very close to their parents, their parents create an environment where the children do not feel loved, and as it is well known, everyone wants to be loved, these children grow up seeking love from the wrong places and people and anyone who shows interest in loving them gets them into a relationship. Such relationships usually are not defined before sexual intercourse creeps in as a way of communicating love (Ceka & Murati, 2016, p.64).

Dating early: In a generation where children outgrow their age and parents become too busy to cater for the children they brought into the world, teenagers begin dating as early as the age of 13. This is risky as it increases the chances of having premarital sex by 50%. It was once written in a publication that “dating with no intention of getting married is like playing with a toy you know you will discard one day.” When a person is exposed to unnecessary dating, no matter the carefulness, it ultimately results in premarital sex (Green, 2023, p.7).

1.2.4 Effects of Premarital Sex

In some societies, especially among Igala, elders and parents found it difficult to discuss sex with youths. In some communities it is a taboo to talk or discuss sex with teenagers no matter the intention. This makes it unsafe because, most youths have no awareness on how to prevent and how to get guidance services on reproductive anatomy, physiology, sexually transmitted infection (S.T.I.) and Human Immunodeficiency Virus (HIV) (Wondmnew et al., 2019, p.23).

Other negative effects of premarital sex among adolescents include pregnancy, abortion, early marriage, and becoming a school dropout. It also affects their future marriages. It becomes necessary that more attention be given to this issue. This study therefore, examines causes and effects of premarital sex on the society with the aim of addressing the causes and possible ways of curbing premarital sex among adolescents (Adama &Ejih, 2021, p.195).

Premarital sex among Igala people has profound harmful effects on the health, education, marriage life and birth of the adolescents. Premarital sex leads to pregnancy; this may lead to untimely dropping out of school. Early child bearing also limits training and work opportunities. Teenage mothers face health risks: obstructed labour is common and results in newborn deaths or disabilities among the mothers (Shrestha, 2019, p.45).

Premarital sex causes health challenges to those who engage in it: Some of the youths have multiple sexual partners and as result, contract sexually Transmitted Diseases (STDs) such as gonorrhea, staphylococcus, syphilis and HIV which are capable of claiming one's life and destroying one's reproductive organs/systems, and if not treated in time can cause infertility in future and the home will suffer barrenness (Blennen 2011, p.53 and Tamt, 2013, p.30).

Habitual abortion in most cases results from premarital sex: Frequent abortions over stretch or damage the cervix or uterus which can lead to miscarriages in future. In support of these Adama (2013, p.145) states that "if abortion is performed by inexperienced hand, it can perforate the uterus which renders the woman sterile. That is, she can never give birth later on if she gets married". Marriage without a child is easily dissoluble. Morally, abortion is wrong. Abortion is killing of innocent human life. The unborn child is human and innocent.

Premarital sex can make one lose the respect of his/her partner and can make one's focus blurred. Sex creates a bond between sex partners that can easily be violated if the commitment is not strong enough to sustain it. Marriage creates a life-long commitment and can support the bond a sexual relationship creates. It is very difficult for couples engaged in premarital sex to ensure that their sexual relationship creates a lasting bond (Dan, 2018, p97). Premarital sex erodes the trust couples have for each other. It opens an avenue for distrust and suspicion in the marriage union. There is room for severe jealousy even when nothing is happening. It is difficult for those who slept with each other during courtship to trust each other when they eventually marry (Adama &Ejih, 2021, p.201).

Premarital sex replaces intimacy. The case of couples where one or both partners had been sexually active before marriage may find themselves comparing their marital sex life with that of premarital life often leading to dissatisfaction (Dan 2018, p.91). This is very harmful to both partners as they deal with mental flash back of earlier sexual encounters. This can be frustrating, disturbing and destructive to couples who later desire true intimacy and love in their marriage.

Premarital sex can lead to mental depression and dilemma. Sex unites a man and a woman. Each time a person gets involved in varied sexual encounters and moves out, that affects his or her sexual worries. To this effect, Chiradeep (2008, p77) observed that sexual memories will haunt the person day and night; year after year, it leaves a scar which torments that person throughout his or her life.

1.2.5 What the Church has done to respond to the problem of Premarital Sex

As part of that moral guidance, traditional religious institutions such as the Church have taught that sexual intercourse is to take place between a man and woman within the context of marriage (Schamp et al. 1994, p.28). Religiosity and sexuality are closely linked to each other, in that religion potentially influences a range of decisions about sex-related issues such as abstinence, birth control and abortion. Furthermore, religious belief and practice are associated with less permissive attitudes towards extramarital sex and correspondingly lower rates of non-marital sexual activity among adolescents and young adults (Wade 2002, p.223). Religious communities, as organized constituencies in the democratic context, increase reliance on them as important players in local level governance and service delivery across the world. The problem occurs when religious values do not match public policy needs. Sexual reproduction and sex education represent one example of this conflict. There is a growing body of research that examines the

effect of religiosity on adolescent sexual behavior. The research on adolescents shows that a higher level of religiosity (defined as more frequent church attendance and self-report of religious importance) is associated with a delay in the onset of sexual activity (Dunne et al. 1994, p.29), a lower number of lifetime partners (Davidson et al. 2004, p.3), more conservative sexual attitudes and a decreased likelihood of having an abortion among pregnant adolescents (Lefkowitz et al. 2004, p.12). Another study found out that traditional values and religious beliefs were among the most common factors cited by teenager as their reason for remaining sexually abstinent, second only to fear (fear of an unwanted pregnancy, a sexually transmitted disease, or parental discipline) (Blinn-Pike 1999, p.95).

Church leaders are still figuring out ways of approaching sexuality issues without offending their congregations. Findings from the Church Leader Assessment by Guidrys et al. (2007, p.113) highlighted an overwhelming interest and commitment to the delivery of adolescent sex education. However, the majority of churches displayed a sense of inhibition in educating teenagers about sex. When asked what age sex education should begin for adolescents, 88% reported that education should begin before the age of 13. In addition, all church leaders (100%) stated that sex education should be taught in the Church. However, only 58% of church leaders reported that their church provides some (formal/informal) form of sex education. Approximately 36% reported that their church was not active at all in educating teenagers about sex (Guidry et al. 2007, p.117). However, more Churches are becoming aware of this dilemma and as a result, programs such as the Arte y Parte sought to raise the awareness of Paraguayan adolescents about the need for good sexuality education (Crawford et al., 2011, p.163).

1.2.6 Conclusion

The biblical perspective that has deeply informed the teachings of the Christian churches that prohibits premarital sexual activity because of its sinful character has resulted in discomfort among church members in discussing sexuality within the church. This silence on the nature and meaning of human sexuality within the Christian churches has left young persons within the churches at the mercy of their own emerging sexuality and the prevailing secular cultural attitudes and constructs of sexuality. The Christian churches have done very little to create avenues for young people to discuss their sexuality (including misuse of drugs) freely. Sexual information has been censored, and young Christians in both urban and rural areas of Jamaica are making wrong decisions about their sexuality because churches have not taken up the responsibility to offer direction (Putnam & Campbell, 2012, p.20).

For Church to remain relevant, it has to be in touch with young people's needs and realities, and sexuality is one area young people are crying out to be helped, and the Church is continuing to ignore their plea on "moral" grounds. The Church should create conducive environments for young people to discuss their sexuality without guilt, being aware of the Church's stance on human sexuality and appropriate sexual behavior. As the moral conscience of the Jamaican society, the Church should instill positive action by initiating youth pastoral ministries through which the reproductive health needs of adolescents might be addressed. This Jamaican recommendation is relevant to this study's area—Rugyeyo Archdeaconry.

Consequently, the researcher undertook this study to find out other ways in which the church can respond to the problem of premarital sex and fill the gaps that were identified by other researchers, especially those recorded in this Literature Review section of this dissertation.

1.3.0 RESEARCH METHODOLOGY

1.3.1 Introduction

This methodology section includes the study design, area of study, information sources, population and sampling techniques, variables and indicators, data collection instruments, strategy for data processing and analysis, budget, problems encountered/Limitations of the Study and the timeline.

1.3.2 Research Design

Creswell (2009, p.19) suggests that research design deals with the detailing of procedures that was adopted to carry out the research study. This study employed a descriptive survey research design. Descriptive survey research designs are used in preliminary and exploratory studies to allow researchers to gather information, summarize, present and interpret for the purpose of clarification (Orodho, 2002, p.7). The purpose of descriptive research is determining and reporting the way things are. The study fit within the provisions of descriptive survey research design because the researcher collected data and report the way things are without manipulating any variables.

1.3.3 Research Approaches

The research design also involved the use of quantitative and qualitative research approaches. In natural sciences and social sciences, quantitative research approach is the systematic empirical investigation of observable phenomena via statistical, mathematical or numerical data or computational techniques (Trochim, 2006, p.32). Quantitative research approach was used because it is more reliable and objective, it helped the researcher in use of statistics to generalize

the findings, it also helped in reducing and restructuring complex problems to a limited number of variables, it also helped in testing theories/hypotheses and lastly, it helped in determining the relationship between the two variables. Questionnaires both closed ended and open ended were used to gather quantitative data.

In the handbook of qualitative research, Denzin and Lincoln (2005, p.45) describe qualitative research as one that involves “an interpretive naturalistic approach to the world. This means that qualitative research studies things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them.” Qualitative research approach was used because it helps in providing details about human behavior, emotions and personality characteristics of the respondents plus details on the topic under study. Interviews were used to gather qualitative data.

1.3.4 Study Area

This study was carried out in Rugyeyo Archdeaconry, Diocese of Kinkiizi because it is known as the Archdeaconry that has many school dropouts, early marriages, drunkards among others. This Archdeaconry is comprised of 5 parishes and I managed to collect data from four parishes that is; Burora, Bushekwe, Nyakabungo, Kayungwe.

1.3.5 Study Population and Sample Size

The study population included different categories of people from four parish churches under Rugyeyo Archdeaconry which included; Burora, Bushekwe, Nyakabungo, Kayungwe. The categories of these respondents included; the Clergy/ Parish Priests, Lay readers and the Christians from these churches who are children and their parents. From these, a sample was gotten whose details are summarized in the table below:

Table 1: Sample Size and Sampling Methods

Category of Respondents	Study Population	Sampling Method
Clergy	4	Purposive sampling
Lay readers	4	Purposive sampling
Teenagers	41	Simple random sampling
Parents	41	Simple random sampling
TOTAL	90	

Source: *Emperical Data from Rugyeyo Archdeaconry (2022)*

1.3.6 Sampling Method

The researcher used both purposive and simple random sampling methods. Purposive sampling method was used to select the Clergy and Lay Readers from the Parishes of Burora, Bushekwe, Nyakabungo and Kayungwe of Rugyeyo Archdeaconry totaling to 8 key informants. This is because of their diverse knowledge about the subject of this study and given the fact that they are few in number. The teenagers aged 13-18 years and their parents studying from Rugyeyo Archdeaconry were selected using simple random sampling given the fact that they were big in number and using this method eased their selection and gave each person a chance to participate in the study, simple random sampling was preferred because its procedure was unbiased and prevented bias in their work and made research on large populations more practical.

1.3.7 Data Collection Methods and Instruments

The researcher collected data from the respondents by the use of interviews and documentary review methods as the data collection methods.

1.3.7.1 Questionnaire Survey (Questionnaires)

The questionnaire was the research instrument used by researcher in the study and this targeted the entire selected people or Christians or population. The questionnaires were distributed to the 41 teenagers and 41 parents who represented the population of the study. Since the questionnaires were self-administered, the researcher gave the respondents time to fill them and she collected them after a period of at least three weeks.

1.3.7.2 Interviews (Key Informant Interview Guide)

This method as research instrument involved the presentation of oral or verbal questions to the respondents individually and answers during the interviews were recorded. This was used to ensure accurate information and allow deeper investigation into the study of the problem. It was easier for the researcher to observe non-verbal behaviors and it helped the researcher to get the first-hand information since the respondents were answering for themselves compared to other methods, and it is flexible in timing and the way in which questions were asked. In this study the questionnaire also served as the interview guide. This method was flexible and suitable to the researcher's intention of understanding the Church's response to premarital sex in Rugyeyo Archdeaconry. The interviews were conducted in a quiet place with the Clergy (Parish Priests) and the Lay Readers totaling to 8 key informants.

1.3.8 Data Collection Procedure

After the research proposal was approved, the researcher obtained a recommendation and an introductory letter from Uganda Christian University for data collection. The researcher devoted time to the fieldwork by carrying out in-depth key informant interviews with selected participants in Rugyeyo Archdeaconry chosen.

1.3.9 Data analysis

1.3.9.1 Analysis of Quantitative Data

Qualitative statistical techniques were used to describe and summarize data. The results were then interpreted in the form of descriptive statistics the frequencies and percentages. The findings were presented in form of tables and figures.

1.3.9.2 Analysis of Qualitative Data

This involved content analysis. Thus, qualitative data was edited and reorganized into meaningful phrases. In other words, a thematic approach was used to analyze qualitative data where themes, categories and patterns were identified. The recurrent themes, which emerged in relation to each guiding question from the interviews, were presented in the results, with selected direct quotations from participants presented as illustrations.

1.3.10 Ethical consideration

Ethics are the norms or standards for conduct that distinguish between right and wrong. They help to determine the difference between acceptable and unacceptable behaviors. The handling of these ethical issues greatly impact the integrity of the research results.

Honesty, objectivity, respect for intellectual property, social responsibility, confidentiality, non-discrimination and many others were put into consideration. Voluntary participation and informed consent were catered for. The purpose of the survey was fully explained and the respondents politely requested to participate in the study.

Sensitivity of the organization records, no harming of the respondents was ensured. According to Cohen & Crabtree (2008, p.29) it is very important that the participants have the option to refuse

to participate in the study and the researcher has to provide this option. This was provided for in the introduction part of the questionnaire and consent form.

Anonymity was another concern. To this end, the promise and principle of anonymity together with confidentiality were assured and emphasis was noted that the information would be treated in aggregate and purely for research purposes. Appreciation was ensured to the respondents after participation for ethical considerations.

CHAPTER TWO: CAUSES OF PREMARITAL SEX IN RUGYEYO ARCHDEACONRY

2.1 Introduction

This chapter presents and discusses the results of analysis that has been done to look at the specific objectives of the study and in relation to the reviewed literature. The study was carried out using interviews with the teenager, their parents and the clergy from Rugyeyo Archdeaconry, Diocese of Kinkiizi, the probation officer and the police officers. The findings are presented with the help of tables for purposes of clarity and interpretation on the causes of premarital sex in Rugyeyo Archdeaconry.

2.2 Demographic Characteristics of the Respondents

This section presents the general background information about the respondents in relation to their gender, age, level of education, religion and occupation as shown in the table below;

Table 2: Demographic Characteristics of the Respondents

Item	Description	Frequency	Percentage (%)
Gender	Male	36	40.0
	Female	54	60.0
	Total	90	100.0
Marital status	Single	40	44.4
	Married	48	53.3
	Widowed	2	2.2
	Total	90	100.0
Title	Mr.	27	30.0
	Mrs.	30	33.3
	Ms.	23	25.7
	Lay reader	4	4.4

	Reverend	4	4.4
	Dr.	2	2.2
	Total	90	100.0
Level of education	Primary	23	25.6
	Secondary	41	45.6
	College	14	15.6
	University	12	13.3
	Total	90	100.0
Age	18-35 years	38	42.2
	36-45 years	31	34.4
	46-55 years	14	15.6
	56 + years	7	7.8
	Total	90	100.0
Occupation	Student	40	44.4
	Peasant/ Agriculturalist	31	34.4
	Teacher/ Instructor	6	6.7
	Priest	4	4.4
	Lay reader	4	4.4
	Doctor/ Nurse	2	2.2
	Business/ Self-employed	3	3.3
	Total	90	100.0
Parish	Bushekwe	21	23.3
	Burora	29	32.2
	Nyakabungo	19	21.1
	Kayungwe	21	23.3
	Total	44	100.0

Source: *Primary data*

According to table 2 above, the gender distribution of the respondents shows that 60.0% were female, while 40.0% were male. This distribution suggests that both genders were fairly

represented in the study. The higher percentage of female participants could indicate their willingness to engage in research or their availability at the time of the study.

In terms of marital status, the study reveals that 53.3% of the respondents were married, 44.4% were single, and only 2.2% were widowed. The prevalence of married participants could reflect the influence of family dynamics on the research topic. The relatively small number of widowed participants might indicate that the study's focus is less related to the experiences of widows. The marital status of participants impacted the study's findings, as marital status often shapes perspectives, responsibilities, and challenges individuals face.

Furthermore, the distribution of titles and roles among the respondents was diverse. This included; 30.0% Mr., 33.3% Mrs., 25.7% Ms., and smaller percentages for Lay readers, Reverends, and Doctors. This diversity provided a comprehensive understanding of the research topic from various viewpoints. The presence of individuals with titles like Reverend and Lay reader among the respondents suggested a strong involvement of religious leaders in the study. Their perspectives significantly impacted the interpretation of the research findings, especially in matters related to religion and spirituality.

More so, the distribution of the respondents based on their level of education indicates that 45.6% had a secondary education, followed by 25.6% with a primary education, 15.6% with college education, and 13.3% with a university education. This distribution implies that the study captured viewpoints from individuals with varying educational backgrounds. Important to note is that education influences how people perceive and articulate their thoughts, which might affect the depth and complexity of the insights shared during the interviews.

In addition, the age distribution of the respondents shows that 42.2% were aged 18-35 years, 34.4% were aged 36-45 years, 15.6% were aged 46-55 years, and 7.8% were aged 56 years and above. This distribution reflects a broad range of age groups, which is valuable for understanding how different generations perceive the research topic. Different age groups might have varying experiences, beliefs, and perspectives, which could influence the interpretation of the findings. For instance, teenagers might provide insights into the challenges faced by the younger generation, while older respondents might offer insights into historical and cultural factors.

Last but not least, the distribution of occupations among the respondents indicates that 44.4% were students, 34.4% were involved in peasant or agricultural work, and smaller percentages were teachers, priests, lay readers, doctors, nurses, and self-employed individuals. This diversity in occupations provides a multifaceted perspective on the research topic. Different occupations can shape individuals' experiences and viewpoints, potentially influencing how they respond to interview questions. For example, a farmer might provide insights into rural challenges, while a teacher might discuss issues related to education.

Finally, the distribution of respondents across different parishes shows varying participation levels: 32.2% from Burora, 23.3% from each of Bushekwe and Kayungwe, and 21.1% from Nyakabungo. This distribution implies that the research covers a wide geographical area, which could lead to a more comprehensive understanding of how the research topic manifests in different regions. The geographic diversity could highlight regional variations in perspectives and experiences, contributing to a more nuanced interpretation of the findings.

2.3 Causes of Premarital Sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The findings in respect to this section of the study are summarized in the table below:

Table 3: Causes of Premarital Sex in Rugyeyo Archdeaconry

Cause	Frequency	Percentage (%)
Poverty and lack of basic needs and school fees	15	16.7
Lack of parental care	9	10.0
Drug and alcohol abuse	13	14.4
Conflicts between parents/ domestic violence	11	12.2
Peer pressure/ bad influence	12	13.3
Lack of awareness, guidance and sex education	8	8.9
Media influence especially using mobile phones when they are still young and watching pornography	9	10.0
Desire for money and luxuries	7	7.8
Death of parents	2	2.2
Desire to get sexual experience before marriage	4	4.4
Total	90	100.0

Source: *Primary data*

In the table above, the respondents were asked about the causes of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi and these were discussed below as follows:

Poverty (Lack of Basic Needs and School fees): The cause that holds the highest percentage, at 16.7%, is poverty and the lack of basic needs and school fees. This signifies that economic constraints can drive teenagers to engage in premarital sexual relationships as a way to alleviate financial challenges. Adolescents facing poverty may perceive premarital sex as a means to access material resources and support. The implications of this cause are substantial. It highlights the urgency of addressing socio-economic disparities within the community to ensure that

teenagers have their fundamental needs met without resorting to risky behaviors. Additionally, interventions should emphasize that premarital sex is not a sustainable solution to economic hardships and should focus on providing alternative pathways to support and education.

Drug and Alcohol Abuse: Substance abuse, accounting for 14.4% of the causes, emerges as a significant factor driving premarital sex among teenagers. This suggests that the influence of drugs and alcohol can compromise teenagers' judgment and decision-making, making them more susceptible to engaging in sexual activities. The implications here underline the critical importance of substance abuse prevention programs that educate teenagers about the potential risks associated with drug and alcohol use. By addressing this cause, communities can help teenagers make informed and rational choices, reducing the likelihood of engaging in premarital sex under the influence of substances.

Conflicts between Parents/ Domestic Violence: At 12.2%, the prevalence of conflicts between parents and domestic violence indicates that the family environment significantly shapes teenagers' behavior. Adolescents exposed to domestic turmoil might seek emotional solace and validation through relationships, including premarital sexual ones. The implications are profound, highlighting the essential role of fostering healthy family dynamics. Preventing domestic violence and promoting open communication within families can help mitigate the emotional distress that drives teenagers towards premarital sex as a way to cope. Building supportive family structures can offer teenagers healthier alternatives for addressing their emotional needs.

Peer Pressure/ Bad Influence: Peer pressure and bad influence, contributing to 13.3% of the causes, underline the significant impact of social interactions on teenagers' decisions. Adolescents often seek acceptance from their peers, leading them to make choices that they might not otherwise consider. This influence can lead to risky behaviors like premarital sex. The implications stress the need for comprehensive peer education and empowerment programs. Equipping teenagers with the skills to resist negative peer pressure and make autonomous decisions can empower them to navigate relationships based on their values and preferences.

Lack of Awareness, Guidance, and Sex Education: Comprising 8.9% of the causes, the lack of awareness, guidance, and sex education emphasizes the pivotal role of comprehensive sexual education. Inadequate information about sexual health, relationships, and the potential consequences of premarital sex can lead teenagers to engage in risky behaviors. The implications are clear: effective education programs are crucial in equipping teenagers with the knowledge required to make informed choices about their sexual health. By addressing this gap, communities can empower teenagers to make decisions aligned with their well-being.

Media influence (Mobile Phones and Pornography): Media influence, accounting for 10.0% of the causes, indicates the substantial impact of digital media on teenagers' perceptions and behaviors. The ready availability of explicit content through mobile phones and other media platforms can distort perspectives on relationships and sexuality. The implications underscore the need for media literacy initiatives that help teenagers critically assess and contextualize the media they consume. By fostering awareness about media's influence, communities can encourage responsible consumption and help teenagers decipher healthy relationship models from media portrayals.

Desire for Money and Luxuries: Accounting for 7.8% of the causes, the desire for money and luxuries stands as a significant factor driving premarital sex among teenagers. This suggests that materialistic aspirations and the allure of a more lavish lifestyle can compel teenagers to engage in premarital sexual relationships. The implications underscore the need to foster a broader understanding of value and fulfillment beyond material possessions. Addressing this cause involves promoting alternative sources of fulfillment and self-worth, emphasizing the importance of healthy relationships built on emotional connection and mutual respect rather than material gain.

Desire for Sexual Experience before Marriage: At 4.4%, the desire for sexual experience before marriage indicates that curiosity and the aspiration to gain a better understanding of intimate relationships play a role in driving premarital sex. This highlights the complexities of teenagers' emotional and developmental journeys. The implications emphasize the importance of age-appropriate sex education that addresses curiosity and questions in a responsible and informative manner. Open discussions about relationships, boundaries, and the emotional aspects of intimacy can help teenagers navigate their desires in a healthy and informed way.

Lack of Parental Care: Constituting 10.0% of the causes, the lack of parental care emerges as a notable factor influencing premarital sex. Adolescents who experience inadequate parental support and guidance may seek emotional fulfillment through relationships, including sexual ones. The implications underline the critical role of parents and caregivers in teenagers' lives. Strengthening familial bonds, encouraging open communication, and providing emotional support can mitigate the need for teenagers to seek validation through premarital sexual relationships.

Death of Parents: Though less prevalent, the death of parents is reported by 2.2% of respondents as a contributing factor to premarital sex. This suggests that the emotional turmoil caused by the loss of parents can influence teenagers' decision-making regarding sexual activity. The implications highlight the need for effective grief counseling and emotional support services for teenagers who have experienced such loss. Creating safe spaces for them to express their emotions and providing guidance on navigating their feelings and relationships is essential.

These causes further elucidate the intricate web of factors contributing to premarital sex among teenagers in Rugyeyo Archdeaconry. Each cause underscores the need for targeted interventions and community efforts to provide the necessary support, education, and resources that enable teenagers to make informed and responsible choices about their sexual health and relationships. Understanding these causes in depth is crucial for developing comprehensive strategies that address the root causes and foster a healthier environment for adolescents to grow and thrive. Extracts of the respondents' verbatim reports attest to the above-mentioned causes of premarital sex:

“.....When you are struggling to even afford school fees or food, you start thinking about any way to get some help.....” **Parent**

“.....Seeing my parents fight all the time makes me want to find someone who cares about me, even if it is for a short time.....” **Teenager**

“.....With the internet and all, these teenagers see things that make them very curious. And then, they want to try them out” **Priest**

2.4 Conclusion

In conclusion, the exploration of the causes of premarital sex among teenagers in Rugyeyo Archdeaconry, Diocese of Kinkiizi, reveals a complex interplay of factors that contribute to this phenomenon. These causes encompass a range of socioeconomic, familial, psychological, and societal influences, each exerting its own impact on adolescents' decisions. Economic hardship, driven by poverty and the lack of basic needs and school fees, emerges as a pressing concern, demonstrating the significant role of financial challenges in shaping adolescents' choices. Drug and alcohol abuse, often stemming from a desire for experimentation or escape, further compounds the propensity for risky behaviors. Familial dynamics, such as conflicts between parents and the absence of parental care, underscore the need for a supportive and nurturing environment that influences healthier decision-making. Peer pressure, driven by the need for acceptance and conformity, reinforces the social aspects that can lead to premarital sexual relationships. Moreover, the lack of awareness, guidance, and comprehensive sex education exposes a critical gap that impedes teenagers from making informed choices about their sexual health.

Media influence, especially through digital platforms and explicit content magnifies the complexities of modern challenges. Additionally, the aspiration for material gain, curiosity to experience intimacy before marriage, and coping mechanisms following the loss of parents all play their part in driving premarital sex. The findings underscore the necessity of multifaceted interventions, including comprehensive sexual education, substance abuse prevention, fostering healthy family dynamics, and equipping teenagers with tools to resist negative peer influences. Addressing these causes collectively can create a more supportive ecosystem for teenagers, empowering them to navigate the challenges they face and make responsible decisions that

positively impact their overall well-being. It is imperative for communities, families, educators, and policymakers to collaboratively work towards creating an environment that safeguards teenagers from the vulnerabilities posed by these causes, enabling them to lead healthy and informed lives as they navigate their transition into adulthood.

CHAPTER THREE: EFFECTS OF PREMARITAL SEX IN RUGYEYO

ARCHDEACONRY

3.1 Introduction

This chapter presents and discusses the results of analysis of the findings on the response of the effects of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi. This was based on the findings from the interviews conducted with the teenagers, their parents and the Church leaders (Clergy and Lay Readers) from Rugyeyo Archdeaconry, Kinkiizi Diocese, the Probation Officer and the Police Officers. The findings are presented with the help of tables for purposes of clarity and interpretation.

3.2 Effects of Premarital Sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The findings in respect to this section of the study are summarized in the table below:

Table 4: Effects of Premarital Sex in Rugyeyo Archdeaconry

Effects	Frequency	Percentage (%)
Increased early marriages	17	18.9
High school dropout rates	10	11.1
Increased abortion	14	14.4
Stigmatization of the victims	11	12.2
Increased high birth rates and fatherless children	10	11.1
Loss of respect among the teenagers	8	8.9
Increased death rates especially among the girls who give birth at an early age	7	7.8
Increased poverty levels	5	5.6
Increased number of teenagers with STDs like HIV	2	2.2

Increased number of hooligans and criminal cases	4	4.4
Increased conflicts between parents and families	2	2.2
Total	90	100.0

Source: *Primary data*

In the table above, the respondents were asked about the effects of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi and these were discussed below as follows;

Increased Early Marriages: The most prevalent effect, at 18.9%, is the increased occurrence of early marriages resulting from premarital sex. This suggests that engaging in premarital sex can lead to unintended pregnancies, which in turn might pressure young couples to marry hastily. The implications of this effect are significant. Early marriages can curtail teenagers' educational and personal development, limiting their opportunities for a brighter future. The cycle of poverty and dependency can be perpetuated when young individuals lack the resources and maturity to build stable marriages. Additionally, such marriages might lack the emotional and financial readiness necessary for a successful partnership, potentially leading to strained relationships or even divorces in the long run.

Increased Crime (Abortion): Accounting for 14.4% of the effects, increased abortion emerges as a significant consequence of premarital sex. Unintended pregnancies resulting from premarital relationships can drive teenagers to seek abortions as a solution. The implications of this effect are multifaceted. Unsafe abortions can pose serious health risks to young girls, potentially leading to life-threatening complications. Moreover, the emotional and psychological toll of undergoing an abortion can have lasting impacts on the well-being of these adolescents. Addressing this effect requires comprehensive sexual education, access to reproductive health

services, and the creation of supportive environments that encourage informed decision-making rather than resorting to risky procedures.

Stigma among the Victims: At 12.2%, stigmatization of the victims of premarital sex stands as a significant consequence. Unintended pregnancies and societal norms can lead to negative judgments and exclusion of individuals involved in premarital relationships. The implications are substantial. Stigmatization can affect teenagers' self-esteem, mental health, and overall well-being. The fear of judgment might also discourage teenagers from seeking proper healthcare or support, exacerbating the challenges they face. Fostering a more inclusive and empathetic society that respects the rights and dignity of individuals regardless of their choices is crucial in mitigating this effect.

Increased Birth Rates and Fatherless Children: Accounting for 11.1% each, the increased high birth rates and the prevalence of fatherless children point to a challenging outcome of premarital sex. Premarital pregnancies can contribute to high birth rates among teenagers, leading to more fatherless children due to unstable relationships. The implications are far-reaching. Fatherless children might face emotional, psychological, and socio-economic hardships, which can potentially perpetuate a cycle of disadvantages. The burden of single parenthood can also impact the mental and financial well-being of the teenagers involved. Addressing this effect necessitates providing comprehensive support systems for young parents, including access to education, healthcare, and counseling.

High School Dropout Rates: At 11.1%, the high school dropout rates stand as a notable consequence of premarital sex. Unplanned pregnancies can lead to teenagers leaving school prematurely, depriving them of educational opportunities and limiting their future prospects. The

implications highlight the urgency of creating an educational environment that supports teenage parents and encourages them to continue their studies. The lack of education can perpetuate the cycle of poverty and vulnerability, making it crucial to develop strategies that allow young parents to balance their responsibilities while pursuing their education.

Loss of Respect among the Teenagers: Constituting 8.9% of the effects, the loss of respect among teenagers emerges as a concern. Engaging in premarital sex might lead to a loss of self-respect or respect from peers, especially in conservative communities. The implications highlight the importance of nurturing self-esteem and promoting a culture of self-worth that extends beyond societal norms. Building an environment where teenagers can make informed choices without fearing the loss of respect is essential for their emotional well-being.

Increased Death Rates, especially among Girls who give Birth at an Early Age: At 7.8%, the increased death rates, particularly among girls who give birth at an early age, highlights a significant health consequence of premarital sex. Premature pregnancies and childbirth among teenagers can lead to higher maternal and infant mortality rates due to physiological immaturity and lack of proper medical care. The implications of this effect are dire, emphasizing the need for accessible and comprehensive maternal healthcare services. Addressing this issue requires improving healthcare infrastructure, ensuring adequate prenatal care, and promoting awareness about the risks associated with early pregnancies.

Increased Poverty Levels: Accounting for 5.6% of the effects, the increased poverty levels underscore the economic challenges that can arise from premarital sex. Unintended pregnancies and responsibilities associated with parenting can hinder teenagers' educational and employment opportunities, contributing to a cycle of poverty. The implications emphasize the importance of

equipping teenagers with education and vocational training that empower them to support themselves and their families. Breaking the link between early pregnancies and poverty requires systemic support to ensure teenage parents can pursue education and sustainable livelihoods.

Increased Number of Teenagers with STDs like HIV: At 2.2%, the increased number of teenagers with sexually transmitted diseases (STDs) such as HIV highlights a critical health risk associated with premarital sex. Engaging in unprotected sexual activities can expose teenagers to the risk of contracting STDs, including HIV. The implications are grave, as these infections can have severe and lifelong consequences on physical and emotional health. Preventing this effect requires comprehensive sex education that educates teenagers about safe sex practices, encourages regular testing, and promotes the use of protection to prevent the spread of STDs.

Increased Number of Hooligans and Criminal Cases: Accounting for 4.4% of the effects, the increased number of hooligans and criminal cases suggests a potential link between premarital sex and delinquency. Adolescents involved in premarital relationships might face heightened emotional and psychological stress, which can contribute to engaging in delinquent behavior. The implications emphasize the need for comprehensive mental health support and guidance for teenagers facing challenging circumstances. Providing outlets for emotional expression and coping mechanisms can help mitigate the inclination towards criminal activities.

Increased Conflicts between Parents and in Families: Constituting 2.2% of the effects, the increased conflicts between parents and families highlight the potential strain that premarital sex can place on familial relationships. Adolescents involved in premarital relationships might experience opposition or conflicts with their families, leading to a breakdown in communication. The implications underscore the importance of open dialogues and family support structures.

Fostering an environment where teenagers can communicate openly about their choices and receive guidance can prevent further estrangement within families. The respondents' verbatim revealed the following:

“.....Becoming a parent changed my entire trajectory. I had dreams of going to college and getting a good job, but now it is a struggle to make ends meet.....” **Teenager**

“.....Some teenagers resort to risky behavior when they feel trapped or judged. It is a cry for help in some cases.....” **Probation Officer**

“.....We have seen a surge in the number of young teenage girls who are getting pregnant and as a result dropping out of school. Obviously this is not what we want because in the end such children and even the ones they give birth to become a problem to the society due to lack of parental care.....” **Police Officer**

3.3 Conclusion

In conclusion, the examination of the effects of premarital sex among teenagers in Rugyeyo Archdeaconry, Diocese of Kinkiizi, reveals a web of complex and interrelated consequences that resonate across various aspects of individuals' lives and the community at large. These effects encompass physical, emotional, psychological, social, and economic dimensions, each representing a distinct challenge that requires thoughtful consideration. The prevalence of increased early marriages, stemming from unintended pregnancies, can lead to a cycle of hurried unions with potential long-term implications for personal and relational well-being. Similarly, the heightened occurrence of abortions underscores the necessity of accessible and safe reproductive healthcare to ensure the physical and mental health of affected teenagers.

The stigmatization faced by victims of premarital sex speaks to the importance of cultivating a compassionate and supportive environment that respects individuals' choices, promoting mental and emotional well-being. The prevalence of high birth rates and fatherless children underscores the need for comprehensive support structures that empower teenage parents to navigate their responsibilities effectively. Concurrently, the impact of high school dropout rates necessitates educational reforms that enable young parents to continue their studies while attending to their parenting roles. The loss of respect among teenagers and increased conflicts between parents and families highlight the importance of fostering open communication within families and communities, encouraging empathetic understanding of teenagers' experiences. Furthermore, the risk of increased death rates, particularly among young girls giving birth prematurely, emphasizes the urgent need for improved maternal healthcare services to prevent unnecessary fatalities. Addressing poverty levels necessitates comprehensive empowerment initiatives that break the cycle of economic instability resulting from early pregnancies.

Moreover, the threat of increased STDs, including HIV, underscores the imperative of comprehensive sexual education and accessible healthcare services that prioritize prevention and early detection. The potential rise in delinquency and criminal cases emphasizes the role of mental health support and guidance for teenagers facing emotional turmoil. Collectively, these effects paint a comprehensive picture of the challenges posed by premarital sex among teenagers in Rugyeyo Archdeaconry. Recognizing and understanding these effects is a crucial step toward developing targeted interventions that empower teenagers to make informed decisions about their sexual health and relationships.

CHAPTER FOUR: CHURCH'S RESPONSE TO PREMARITAL SEX IN RUGYEYO

ARCHDEACONRY

4.1 Introduction

This chapter presents and discusses the results of analysis of the findings on the response on what the Church has done to respond to the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi. This was based on the findings from the interviews conducted with the teenager, their parents and the clergy from Rugyeyo Archdeaconry, Kinkiizi Diocese, the probation officer and the police officers. The findings are presented with the help of tables for purposes of clarity and interpretation.

4.2 Church's response to premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The findings in respect to this section of the study are summarized in the table below:

Table 5: Church's Response to Premarital Sex in Rugyeyo Archdeaconry

Church's Response	Frequency	Percentage (%)
Church has prayed a big role in praying for them and encourage them to abstain	14	15.6
It has constantly organized youth conferences and seminars to bring them together in order to share different ideologies on premarital sex	20	22.2
The church carries out guidance and counseling among the teenagers	16	17.8
Preaching against premarital sex	13	14.4
Some churches has start self-help projects for youth to keep them busy	10	11.1
The church has built vocational schools for dropouts to	6	6.7

empower them with informed skills		
The church has encouraged youth to accept salvation and also preached the gospel about good fruits of abstinence	11	12.2
Total	90	100.0

Source: *Primary data*

In the table above, the respondents were asked about what the Church has done to respond to the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi and these were discussed below as follows;

Church's role in Praying and Encouraging Abstinence: At 15.6%, the Church's significant role in praying for teenagers and encouraging them to abstain from premarital sex reflects its spiritual approach to addressing this issue. The Church serves as a source of moral guidance and spiritual support, emphasizing the importance of adhering to religious teachings and values. The implications of this response lie in the power of faith to influence behavior. By praying for and with the youth, the Church offers a space for reflection, repentance, and renewal of commitment to abstinence. However, while spiritual guidance is essential, it must be complemented by practical knowledge and resources that equip teenagers to make informed decisions about their sexual health.

Youth Conferences and Seminars: At 22.2%, the Church's practice of organizing youth conferences and seminars serves as a proactive platform for engaging teenagers in discussions about premarital sex. By bringing youth together to share diverse perspectives, these events create a space for open dialogue and critical thinking. The implications of this response highlight the importance of providing accurate information and fostering healthy discussions. Youth conferences and seminars can dispel myths, answer questions, and empower teenagers to make

informed choices. It is crucial, however, that these gatherings maintain an atmosphere of empathy and non-judgmental understanding to ensure that young individuals feel comfortable participating and expressing their views.

Guidance and Counseling the Teenagers: Constituting 17.8% of the responses, the Church's practice of offering guidance and counseling addresses the emotional and psychological well-being of teenagers. By providing a safe space for individuals to discuss their challenges and concerns, the Church acknowledges the complexities surrounding premarital sex. The implications of this approach underscore the importance of addressing the emotional toll of decisions related to relationships and sexuality. Professional guidance and counseling can help teenagers navigate their feelings, make informed choices, and cope with the consequences of their actions.

Preaching against Premarital Sex: Accounting for 14.4% of the responses, the Church's effort to preach against premarital sex reflects its commitment to imparting moral values and ethics. Preaching serves as a platform for disseminating religious teachings that discourage premarital sexual relationships. The implications of this response lie in the role of religious leaders as moral guides. While preaching can play a vital role in shaping values, it should be balanced with comprehensive sexual education that provides accurate information about the risks and consequences of premarital sex. This approach ensures that teenagers have a holistic understanding to make well-informed decisions.

Preaching the Gospel of Salvation: Constituting 12.2% of the responses, the Church's emphasis on encouraging youth to accept salvation and preaching the gospel about the benefits of abstinence aligns with its spiritual mission. By highlighting the positive outcomes of abstaining

from premarital sex, the Church seeks to inspire teenagers to make virtuous choices. The implications of this response underscore the role of faith in shaping moral behavior. While salvation and gospel teachings are integral, they should be accompanied by comprehensive sexual education that equips teenagers with knowledge to protect their physical and emotional well-being.

Self-help Projects for Youth: At 11.1%, the Church's initiation of self-help projects for youth stands as a proactive measure to address the issue of premarital sex. By engaging young individuals in meaningful activities, these projects aim to provide them with opportunities for personal growth, skill development, and a sense of purpose. The implications of this response highlight the importance of creating a positive environment that offers alternatives to risky behaviors. Self-help projects can empower youth with a sense of accomplishment, reducing their vulnerability to engaging in premarital relationships. These initiatives should be designed to cater to diverse interests and talents, fostering a sense of community and belonging among the youth.

Vocational Schools for Empowerment: Constituting 6.7% of the responses, the Church's establishment of vocational schools for dropouts serves as a practical approach to addressing the challenges posed by premarital sex. By providing educational opportunities and skills training, these schools empower teenagers who may have dropped out due to pregnancy or other circumstances. The implications of this response underscore the importance of breaking the cycle of poverty and limited opportunities that can result from early pregnancies. Vocational schools offer a chance for teenagers to acquire skills that enhance their employability, contributing to their self-reliance and potential to build stable futures. Extracts of the respondents' verbatim reports attested to the Church's response as follows:

“.....The church has been talking to us about the importance of waiting until marriage. They tell us stories and use examples from the Bible to show us why abstinence is important.....” Teenager

“.....I appreciate how the church organizes counseling sessions for our teenagers. They can ask questions and get guidance from a spiritual perspective.....” Parent

“.....We have been preaching against premarital sex during our services. Our goal is to instill moral values and encourage the youth to make wise choices. More so, the church's self-help projects have been successful in engaging the youth constructively. It keeps them away from negative influences and builds their self-esteem.....” Lay reader

“.....I've noticed that the church plays a pivotal role in organizing youth conferences. These events bring young people together to discuss issues like premarital sex and make them more aware of the consequences.....” Probation Officer

4.3 Other Suggested Solutions to the Problem of Premarital Sex

Table 6: Other Suggested Solutions to the Problem of Premarital Sex

Suggested Solution	Frequency	Percentage (%)
There is a need to imprison those who involve themselves in such acts	14	15.6
The Church needs to sensitize parents about responsibility of a parent	17	18.9
District authorities to prevent teenagers from drug abuse by arresting the violators	16	17.8
Educating teenagers, about the danger of premarital sex/rewarding those who abstain/ need for career	13	14.4

guidance from different people		
Employment opportunities should be created to help those who lack basic needs	10	11.1
Empowering girl-child education	6	6.7
Family planning should be encouraged to avoid those early pregnancies that led to death	3	3.3
Government policies and laws should be put in place in regard to premarital sex	11	12.2
Total	90	100.0

Source: Primary Data

In the table above, the respondents were asked about what the Church has done to respond to the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi and these were discussed below as follows;

Imprisonment of those Involved in Premarital Sex: At 15.6%, the suggestion of imprisoning individuals involved in premarital sex reflects a punitive approach to address this issue. This proposal stems from a desire to deter teenagers from engaging in premarital sexual activities through legal consequences. The implications of this solution warrant careful consideration. While the intention is to discourage premarital sex, it raises questions about the effectiveness of criminalization in promoting positive behavioral change. A solely punitive approach might inadvertently discourage open communication and hinder the creation of a supportive environment where teenagers can seek guidance and education regarding their sexual health. A more balanced strategy could incorporate education, counseling, and awareness campaigns to complement legal measures.

Sensitizing Parents about Responsible Parenting: Constituting 18.9% of the responses, the suggestion to sensitize parents about their role in addressing premarital sex acknowledges the

importance of parental involvement. This proposal aims to equip parents with the knowledge and tools needed to guide their children effectively. The implications of this solution highlight the significance of a collaborative effort between parents, community leaders, and schools. By fostering open dialogues within families and empowering parents with information, parents can play a pivotal role in influencing their children's choices regarding relationships and sexual health.

Preventing Teenagers from Drug Abuse by District Authorities: At 17.8%, the proposal to involve district authorities in preventing teenagers from drug abuse underscores the need for a multi-agency response to tackle the broader issues contributing to premarital sex. Drug abuse can often be linked to risky behaviors, including premarital sexual activities. The implications of this solution emphasize the importance of a comprehensive approach that addresses multiple factors influencing teenagers' decisions. District authorities can collaborate with schools, healthcare providers, and community organizations to implement preventative measures that focus on substance abuse awareness, education, and support.

Educating Teenagers about the Dangers of Premarital Sex and Career Guidance: Constituting 14.4% of the responses, the suggestion to educate teenagers about the risks of premarital sex and provide career guidance demonstrates the recognition of comprehensive empowerment. This proposal aims to equip teenagers with information about the consequences of their choices, while also focusing on their future prospects. The implications of this solution highlight the interconnection between education, life skills, and personal development. By offering both sexual education and career guidance, teenagers can make informed decisions that align with their long-term goals and aspirations.

Creating Employment Opportunities for Basic Needs: At 11.1%, the proposal to create employment opportunities for those lacking basic needs acknowledges the role of socio-economic factors in contributing to premarital sex. This solution recognizes that addressing underlying economic challenges can alleviate some of the pressures that lead to early sexual relationships. The implications of this approach underscore the importance of holistic support. By providing avenues for stable income, individuals are better equipped to make choices that align with their aspirations, thereby reducing the vulnerability to engaging in premarital sex as a means of survival.

Empowering Girl-Child (Education): Constituting 6.7% of the responses, the suggestion to empower girl-child education recognizes the gender-specific challenges that contribute to premarital sex. This solution aims to address inequalities and empower girls with education, knowledge, and skills. The implications of this proposal highlight the transformative impact of education on a girl's life. By enabling girls to pursue education, they gain a better understanding of their rights, health, and potential, reducing their vulnerability to early pregnancies.

Encouraging Family Planning: At 3.3%, the proposal to encourage family planning as a means to prevent early pregnancies addresses a critical aspect of premarital sex. Family planning empowers individuals to make informed decisions about their reproductive health. The implications of this solution emphasize the importance of accessible and accurate information about contraceptive methods. By promoting family planning, teenagers can make choices that align with their goals while safeguarding their health and well-being.

Government Policies and Laws regarding Premarital Sex: Constituting 12.2% of the responses, the suggestion to put government policies and laws in place regarding premarital sex

reflects a call for systematic intervention. This proposal aims to create a legal framework that supports efforts to address the issue comprehensively. The implications of this solution highlight the role of governance in shaping societal norms and behaviors. While legal measures can play a role, they should be balanced with educational initiatives that foster understanding, empathy, and positive decision-making among teenagers.

4.4 Conclusion

In conclusion, the Church's response to the issue of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi, reflects a multi-faceted approach that combines spiritual guidance, education, and practical support. The Church's active engagement with teenagers, parents, clergy, and community stakeholders demonstrates its commitment to addressing the challenges posed by premarital sex. Through prayers, seminars, counseling, preaching, self-help projects, vocational schools, and the promotion of salvation, the Church aims to create an environment that fosters responsible decision-making, emotional well-being, and holistic development among youth.

The emphasis on spiritual guidance and moral values underscores the Church's role as a moral compass in teenagers' lives. Encouraging discussions through seminars and conferences opens avenues for young individuals to share experiences, ask questions, and gain diverse perspectives on premarital sex. The provision of guidance and counseling acknowledges the emotional complexities teenagers face, offering them a safe space to discuss their concerns and seek support. Practical initiatives such as self-help projects and vocational schools provide youth with constructive alternatives, diverting their focus from risky behaviors and empowering them with skills for future success. Additionally, the Church's efforts to emphasize salvation and the

positive outcomes of abstinence highlight the transformative power of faith in shaping responsible behavior.

In this comprehensive response, the Church bridges the gap between spiritual guidance and practical empowerment, aiming to equip teenagers with the knowledge, skills, and values needed to make informed decisions about their sexual health and relationships. While the Church's efforts are commendable, a collaborative approach involving parents, schools, healthcare providers, and policymakers is crucial to ensure a well-rounded strategy that addresses the multifaceted challenges of premarital sex in Ruyeyo Archdeaconry. By aligning spiritual teachings with accurate information and practical opportunities, the Church contributes to the creation of a supportive and informed community that fosters the well-being and growth of its youth.

CHAPTER FIVE: THEOLOGICAL REFLECTION

5.1 Introduction

This chapter gives a detailed theoretical reflection on the Church's response to premarital sex among the teenagers in Rugyeyo Archdeaconry. This theological reflection explores; premarital sex in the OT, NT, Church History, and Contemporary Church as discussed below;

5.2 Premarital Sex in the Old Testament (OT)

In the Old Testament, premarital sex was generally viewed within the context of cultural norms and societal structures. The emphasis on chastity and sexual purity was rooted in the understanding that sexual relationships were intended for marriage. The OT narratives, such as the story of Ruth and Boaz, highlight the value of marriage and fidelity. The Mosaic Law provided guidelines for maintaining sexual purity, which included the prohibition of adultery and fornication. The concept of marriage was held in high regard as a sacred covenant, reflecting God's design for intimate relationships. While there were instances of deviation from these ideals, the overall teaching in the OT underscores the significance of sexual purity and the sanctity of marriage.

Cultural norms and societal context: In the Old Testament, premarital sex was viewed within the context of cultural norms and societal structures prevalent in ancient Israel. The prevailing understanding was that sexual relationships were to be reserved for the marriage covenant. This perspective emphasized the sacredness of sexual intimacy and its association with the commitment of marriage. Leviticus 18:22-23 outlines laws against sexual immorality, prohibiting practices that deviated from the sanctity of marriage.

Emphasis on chastity and sexual purity: The OT consistently upheld the value of chastity and sexual purity, rooted in the belief that sexual relationships were meant for marriage. Proverbs 5:18-19 exalts the joys of marital intimacy within the context of a committed relationship, reflecting the understanding that sexual expression is to be experienced within the boundaries of marriage.

OT narratives and marriage's significance: The OT narratives underscored the significance of marriage and fidelity. The story of Ruth and Boaz exemplifies the virtue of loyalty and faithfulness within the marital relationship. Ruth's commitment to her mother-in-law Naomi and her subsequent marriage to Boaz highlight the value of steadfastness and devotion. The narrative in Genesis 24:67 describes Isaac's marriage to Rebecca, portraying the concept of marriage as a joyful and sacred union.

Mosaic Law and sexual purity: The Mosaic Law provided explicit guidelines for maintaining sexual purity. Exodus 20:14 and Deuteronomy 22:20-21 expressly condemn adultery and premarital sexual relations, reflecting the serious consequences associated with violating the sanctity of marriage. These laws were intended to protect the integrity of relationships and uphold God's moral standards.

Marriage as a sacred covenant: Marriage in the Old Testament was viewed as a sacred covenant before God. The covenantal aspect elevated marriage beyond a mere legal or cultural agreement. Genesis 2:24 emphasizes the profound unity in marriage, depicting it as a leaving of one's family and a cleaving to one's spouse. This unity symbolizes the spiritual and emotional bond within the context of marriage.

Instances of deviation and lessons learned: While the OT upheld the value of sexual purity within marriage, there were instances of deviation from these ideals. The narratives of individuals like David and Bathsheba (2 Samuel 11) serve as cautionary tales, illustrating the consequences of sexual immorality and the deviation from God's design. These stories highlight the challenges humans face in resisting temptations and the resulting impact on personal and relational well-being.

Overall, the Old Testament's teaching on premarital sex underscores the significance of sexual purity within marriage. While cultural contexts have evolved, the principles of valuing chastity, fidelity, and the sanctity of marriage remain relevant. The OT narratives and laws continue to serve as a foundation for discussions on sexual ethics, guiding believers to honor God's design for intimacy and relationships. In contemporary times, the theological lessons from the Old Testament encourage individuals to approach their sexual lives with reverence, respect, and a commitment to uphold the principles of God's Word.

5.3 Premarital Sex in the New Testament (NT)

In the New Testament, the teachings of Jesus and the apostles introduced a more profound theological perspective on premarital sex. The NT continues to uphold the sacredness of marriage while emphasizing the importance of personal purity and self-control. Jesus reaffirms the divine intention for marriage to be a lifelong commitment, as seen in His teachings on divorce and fidelity. The Apostle Paul's writings, especially in 1 Corinthians 6:18-20 and 1 Thessalonians 4:3-5, emphasize sexual purity as a reflection of our devotion to God. The NT elevates the understanding of human bodies as temples of the Holy Spirit, calling believers to honor God with their bodies by abstaining from sexual immorality.

Divine intention for marriage: In the New Testament, the teachings of Jesus and the apostles underscore the divine intention for marriage and its profound implications. Jesus reaffirmed the sacredness of marriage, emphasizing that it is a lifelong commitment. In Mark 10:9, Jesus teaches, "Therefore what God has joined together let no one separate." This statement emphasizes the sanctity and permanence of the marital covenant, elevating it beyond a mere social contract.

Jesus' teachings on fidelity: Jesus' teachings on fidelity within marriage in Matthew 5:27-28 highlight the importance of guarding one's heart and desires. He states, "You have heard that it was said, 'You shall not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart." Here, Jesus addresses not only the physical act of adultery but also the internal disposition that can lead to it. This teaching underscores the significance of self-control and personal purity.

Apostle Paul's writings on sexual purity: The Apostle Paul's writings further emphasize the importance of sexual purity and self-control. In 1 Corinthians 6:18-20, Paul exhorts believers to flee from sexual immorality, highlighting that our bodies are temples of the Holy Spirit. He writes, "Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God?" This passage emphasizes the inseparable connection between our bodies and our spiritual lives.

Honoring God with our bodies: Paul's writings continue in 1 Corinthians 7:1-2, where he addresses the importance of marital relationships within the boundaries of marriage. He encourages spouses to fulfill their marital duties to each other, thus preventing situations that

might lead to sexual immorality outside marriage. Additionally, in 1 Thessalonians 4:3-5, Paul instructs believers to live in sanctification and avoid sexual immorality. He states, “It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control your own body in a way that is holy and honorable.”

Temple of the Holy Spirit: The NT consistently elevates the understanding of the human body as a temple of the Holy Spirit. The concept is reinforced in 1 Corinthians 3:16-17, where Paul emphasizes that believers collectively are God's temple and that the Spirit of God dwells within them. This truth carries profound implications for how believers treat their bodies and engage in relationships.

Self-control and personal purity: The theological perspective on premarital sex in the NT highlights the importance of self-control, personal purity, and a commitment to honoring God with one's body. The teachings of Jesus and the apostles emphasize that sexual intimacy is a gift designed for the marital covenant. The teachings also acknowledge the challenges individuals face in a world marked by temptation and cultural influences that might undermine the value of sexual purity.

Application to contemporary life: The theological lessons from the New Testament guide contemporary believers to approach relationships with reverence, understanding, and self-discipline. The teachings encourage individuals to foster healthy relationships characterized by mutual respect and a commitment to sexual purity. In navigating the complexities of modern society, the NT's teachings provide a timeless framework for individuals to honor God with their bodies, cultivate genuine love, and preserve the sanctity of marriage.

5.4 Premarital Sex in Church History

Throughout Church history, the perspective on premarital sex remained rooted in the teachings of the Bible. Early Christian writers like Augustine stressed the importance of sexual purity and the proper context of marriage. As the Church's influence grew, the sacramental nature of marriage became more prominent, highlighting its connection to the divine covenant between Christ and the Church. The medieval period saw debates on the morality of premarital sex, with some advocating for strict abstinence and others acknowledging the importance of marital commitment. The Reformation era continued to emphasize the sanctity of marriage, viewing it as a remedy against sexual immorality. Church history reflects an evolving understanding of premarital sex within changing cultural contexts, while maintaining the overarching theme of sexual purity and God-honoring relationships.

Early Christian writers and sexual purity: In Church history, early Christian writers such as Augustine emphasized the significance of sexual purity and the proper context of marriage. Augustine's writings, influenced by his conversion experience, underscored the transformative power of Christ's redemption in overcoming lustful desires. His theological contributions laid the groundwork for understanding the importance of self-control and the restraint of sexual impulses. This perspective was rooted in the teachings of the New Testament, which regarded sexual purity as a reflection of one's devotion to God.

Sacramental nature of marriage: As the Church's influence grew, the sacramental nature of marriage gained prominence. This theological understanding emphasized that marriage was not merely a human institution but a sacred covenant instituted by God. Ephesians 5:31-32 affirms the divine significance of marriage: "For this reason a man will leave his father and mother and

be united to his wife, and the two will become one flesh. This is a profound mystery—but I am talking about Christ and the church." The connection between marriage and the covenant between Christ and the Church elevated marriage to a spiritual reality beyond its earthly dimensions.

Medieval period and debates on premarital sex: During the medieval period, debates emerged within the Church regarding the morality of premarital sex. Some theologians advocated for strict abstinence outside of marriage, viewing sexual relations as solely permissible within the bounds of matrimony. Others acknowledged the importance of marital commitment while allowing for more lenient views on premarital relationships. These debates were influenced by varying cultural norms, societal pressures, and theological interpretations of biblical teachings.

Reformation era and emphasis on marriage: The Reformation era, marked by theological reform movements, continued to emphasize the sanctity of marriage as a remedy against sexual immorality. Reformers like Martin Luther upheld marriage as a divine institution that offered a legitimate outlet for sexual expression. 1 Corinthians 7:9 supported this view: "But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion." The reformers' teachings encouraged individuals to seek marriage as a means of fulfilling sexual desires while honoring God's design.

Evolution within changing cultural contexts: Church history reflects an evolving understanding of premarital sex within changing cultural contexts. While the core principles of sexual purity remained consistent, interpretations and practices varied across different periods. The Church's responses were shaped by societal norms, ethical considerations, and theological reflections.

However, the underlying emphasis on sexual purity and God-honoring relationships remained a consistent thread throughout the ages.

Application to contemporary context: The historical perspectives on premarital sex remind contemporary believers of the enduring importance of sexual purity within the context of God's design. While cultural norms have evolved, the Church's commitment to upholding the sanctity of marriage and sexual integrity remains essential. The lessons from Church history guide modern believers to approach relationships and sexual ethics with discernment, wisdom, and a dedication to living out the principles of the Gospel.

5.5 Premarital Sex in the Contemporary Church

In the contemporary Church, the theological stance on premarital sex remains firmly rooted in biblical teachings. The emphasis on abstinence until marriage is prevalent, aligning with the belief that sexual relationships are designed for the covenant of marriage. Churches often offer programs that promote sexual purity, open dialogues about relationships, and provide practical guidance for young adults. However, the contemporary Church also acknowledges the challenges faced by individuals in a changing societal landscape. There is a growing emphasis on addressing issues of shame, guilt, and healing for those who have engaged in premarital sex. The Church seeks to balance grace and truth, offering support, education, and opportunities for growth while upholding the biblical standard of sexual integrity.

Emphasis on Biblical teachings: In the contemporary Church, the theological stance on premarital sex remains firmly anchored in biblical teachings. The overarching principle is derived from the New Testament's emphasis on sexual purity, as exemplified by Jesus' teachings and the apostles' writings. The understanding that sexual relationships are intended for the

context of marriage is aligned with passages like 1 Corinthians 6:18-20, which emphasizes fleeing from sexual immorality and honoring God with one's body.

Prevalence of abstinence teaching: The contemporary Church places a strong emphasis on abstinence until marriage, reflecting the belief that sexual relationships are designed for the covenant of marriage. This teaching is rooted in passages like Hebrews 13:4, which states, "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral." The Church's stance on abstinence encourages individuals to cultivate self-discipline and uphold the sanctity of sexual intimacy within the marital relationship.

Programs for sexual purity: Many churches offer programs that promote sexual purity and provide practical guidance for young adults navigating relationships. These programs are designed to educate individuals about the biblical perspective on sexuality, equip them with tools to maintain purity, and create a supportive community. Contemporary believers are encouraged to engage in open dialogues about relationships, establish accountability partnerships, and participate in workshops that address the challenges of maintaining sexual integrity.

Addressing changing societal challenges: The contemporary Church recognizes the challenges posed by changing societal norms and cultural influences. It acknowledges that individuals may encounter pressures that test their commitment to sexual purity. This understanding aligns with Romans 12:2, which encourages believers not to conform to the patterns of the world but to be transformed by renewing their minds. In response, the Church seeks to provide relevant teachings that address these challenges, guiding believers in making informed choices aligned with their faith.

Grace, truth, and healing: The contemporary Church balances its commitment to upholding biblical standards with an awareness of the need for grace, understanding, and healing. It recognizes that individuals may struggle with feelings of shame and guilt if they have engaged in premarital sex. Romans 8:1 reassures believers that there is no condemnation for those in Christ Jesus. The Church provides a safe environment where individuals can seek healing and restoration, emphasizing God's love and forgiveness.

Support and education: In addressing the complexities of premarital sex, the contemporary Church offers support and education to individuals at various stages of life. It provides resources that help individuals understand the theological foundations of sexual purity and make informed decisions. These resources include books, seminars, counseling, and online platforms that address common questions and challenges related to relationships and sexuality.

Guiding believers toward God-honoring relationships: Ultimately, the contemporary Church's perspective on premarital sex guides believers toward God-honoring relationships. It encourages individuals to approach relationships with reverence, wisdom, and a commitment to sexual integrity. By providing relevant teachings, fostering open discussions, and extending grace and healing, the Church equips believers to navigate the complexities of modern life while upholding the timeless values of the Gospel.

5.6 Conclusion

In this comprehensive theological reflection, we have journeyed through the perspectives on premarital sex across the Old and New Testaments, Church history, and the contemporary Church. Throughout these eras, the foundational principles of sexual purity, the sanctity of marriage, and the balance of grace and truth have consistently emerged. From the Old

Testament's emphasis on the sacredness of sexual relationships within marriage, to the New Testament's teachings on abstinence and honoring God with one's body, Church history's evolving interpretations, and the contemporary Church's commitment to equipping individuals for God-honoring relationships, a cohesive narrative of cherishing sexual purity within the divine design has been woven. These reflections not only illuminate the theological foundations but also underscore the relevance of these principles in guiding believers to navigate the complex challenges of premarital sex in a world marked by cultural shifts and changing norms.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter summarizes all findings reported in Chapter 4 according to the questions of the study, draws conclusions, suggests recommendations, and also proposes some areas for further study.

6.2 Summary of the Findings

6.2.1 Causes of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The findings from the interviews conducted in Rugyeyo Archdeaconry, Diocese of Kinkiizi, shed light on the multifaceted causes driving premarital sex among teenagers. Poverty and lack of basic needs, drug and alcohol abuse, conflicts within families, peer pressure, insufficient awareness and sex education, media influence, the pursuit of material desires, curiosity about sexual experiences, lack of parental care, and the emotional impact of parental death were identified as significant factors. These findings underscore the complex interplay of economic, social, emotional, and cultural factors that influence teenagers' decisions. Addressing these causes requires holistic approaches that encompass comprehensive sex education, targeted interventions, family support, and community engagement to equip teenagers with the knowledge, skills, and resources needed to make responsible and healthy choices regarding their relationships and sexual well-being.

6.2.2 Effects of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The insights garnered from the respondents in Rugyeyo Archdeaconry, Diocese of Kinkiizi, reveal a spectrum of significant effects stemming from premarital sex among teenagers. These effects include increased early marriages resulting from unintended pregnancies, leading to potential challenges in education, emotional readiness, and marital stability. The prevalence of abortions as a consequence underscores the need for comprehensive sexual education and accessible reproductive health services. Stigmatization of those involved in premarital relationships highlights the necessity of creating inclusive and empathetic communities. Increased high birth rates and fatherless children emphasize the complexities of parenthood at a young age and call for comprehensive support systems. High school dropout rates emphasize the importance of accommodating teenage parents within the educational framework. The loss of self-respect among teenagers emphasizes the importance of nurturing self-esteem and promoting an environment of self-worth.

Furthermore, the heightened risks of maternal and infant mortality due to early pregnancies underscore the urgency of accessible maternal healthcare. Increased poverty levels emphasize the need for empowering teenagers with education and vocational opportunities. The rise in STDs underscores the critical importance of comprehensive sex education and safe practices. The connection between premarital sex and delinquency highlights the significance of mental health support. Increased conflicts within families emphasize the importance of open communication and family cohesion. These findings underscore the necessity of targeted interventions, comprehensive education, and community engagement to address these far-reaching effects and create an environment conducive to the holistic well-being and development of teenagers.

6.2.3 Church's response to premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi

The responses from the respondents in Rugyeyo Archdeaconry, Diocese of Kinkiizi, regarding the Church's response to the issue of premarital sex highlight a diverse range of approaches. These encompass spiritual guidance through prayer and encouragement of abstinence, creating platforms for open dialogue through youth conferences and seminars, providing emotional support and guidance through counseling, preaching against premarital sex as a moral standpoint, emphasizing the benefits of salvation and gospel teachings, engaging teenagers in self-help projects and vocational schools, sensitizing parents about their role in addressing the issue, involving district authorities to prevent drug abuse, educating teenagers about the risks of premarital sex and offering career guidance, creating employment opportunities, empowering girl-child education, promoting family planning, and advocating for government policies and laws regarding premarital sex. These responses reflect a multi-faceted approach that integrates spiritual, educational, emotional, and socio-economic elements to address the challenges of premarital sex among teenagers in the community.

6.3 Conclusion

In conclusion, the comprehensive exploration of the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi, reveals a complex web of interconnected causes, effects, and responses. The causes encompass socio-economic disparities, peer pressure, lack of awareness, emotional vulnerabilities, and external influences, reflecting the intricate interplay of various factors driving teenagers towards premarital sexual relationships. The effects range from early marriages with potential developmental setbacks, increased abortions and health risks, stigmatization, high birth rates with fatherless children, high school dropouts, loss of self-respect,

and exacerbated poverty, emphasizing the urgent need for holistic interventions that support education, healthcare, empowerment, and emotional well-being. The Church's responses highlight a multi-dimensional approach encompassing spiritual guidance, education, counseling, empowerment, community engagement, and policy advocacy. These findings collectively emphasize the importance of tailored, collaborative efforts that address the root causes, mitigate the far-reaching effects, and create a nurturing environment where teenagers can make informed, responsible decisions about their relationships and sexual health.

6.4 Recommendations

Basing on the study findings, the following recommendations were highlighted;

The study recommends the need for implementing comprehensive sexual education programs in educational institutions and community settings. The study recommends that these programs cover not only the biological aspects of sexual health but also emotional well-being, communication skills, and healthy relationship dynamics. By equipping teenagers with accurate information and life skills, these programs empower them to make informed decisions and navigate the complexities of premarital relationships responsibly.

The study also recommends that the Church needs to enhance its efforts to integrate practical knowledge with spiritual guidance. The study recommends that while spiritual teachings are essential, the Church should also offer workshops, seminars, and counseling sessions that provide teenagers with concrete tools for coping with peer pressure, emotional challenges, and decision-making. Combining faith-based principles with practical strategies can better prepare teenagers to resist risky behaviors and maintain their commitment to abstinence.

The study also recommends the need for collaborating with local authorities to develop accessible healthcare services for teenagers. The study recommends that given the risks associated with premarital sex, including unwanted pregnancies and sexually transmitted infections, it is crucial to ensure that teenagers have access to reproductive health services, including contraceptives and testing. This collaboration can contribute to reducing health risks and minimizing the long-term consequences of engaging in premarital sexual activities.

Furthermore, the study recommends the need for initiating community awareness campaigns to challenge stigmatization surrounding premarital sex. The study recommends creating an environment of empathy and understanding to support teenagers who find themselves in premarital relationships. By fostering open dialogues and promoting acceptance, the community can reduce the negative impact of stigmatization and create a more inclusive atmosphere that encourages responsible decision-making.

More so, the study recommends the need for working towards providing employment opportunities and vocational training for teenagers, particularly those facing economic hardships. The study recommends that by addressing the root cause of poverty and lack of basic needs, such initiatives can help reduce the pressures that drive teenagers towards premarital sexual relationships as a means of survival. Empowering youth with skills and employment options offers them a pathway to financial independence and self-sufficiency.

The study also recommends the need for actively involving parents and caregivers in providing guidance and support to teenagers. The study recommends encouraging open and honest conversations about relationships, sexual health, and emotional well-being within families. By

nurturing healthy communication, parents can provide the guidance needed for teenagers to make informed decisions and feel supported in their journey towards responsible adulthood.

In addition, the study recommends the need for collaborating to establish accessible mental health and counseling services for teenagers. The study recommends that the emotional toll of premarital relationships and their consequences can be significant. Providing a safe space for teenagers to express their feelings, fears, and concerns can contribute to their overall mental well-being and empower them to cope with the challenges they face.

Last but not least, the study recommends the need for integrating media literacy programs into educational curricula. The study recommends that given the influence of media, especially through mobile phones and explicit content, teenagers should be equipped with critical thinking skills to discern healthy relationship models from unrealistic portrayals. Media literacy programs can enable them to make conscious choices about the media they consume and its impact on their perceptions and behaviors.

Finally, the study recommends the need for collaborating with governmental bodies to develop and enforce policies that support the holistic well-being of teenagers. The study recommends that these policies should encompass comprehensive sexual education in schools, access to healthcare services, protection against stigmatization, and initiatives that address socio-economic disparities. A multi-pronged approach involving various stakeholders can create an environment that promotes responsible decision-making and empowers teenagers to lead healthy, fulfilling lives.

6.5 Recommendations for Further Research

This study aimed at finding out the Church's response to premarital sex, especially among the teenagers in Rugyeyo Archdeaconry. Therefore, more research can be conducted in the following areas:

Investigating the effectiveness of specific Church programs or initiatives aimed at addressing premarital sex among teenagers.

Examining the role of religious leaders in influencing teenagers' perceptions of premarital sex.

Comparing the responses of different Christian denominations within Rugyeyo Archdeaconry to the problem of premarital sex, especially among the teenagers.

REFERENCES

- Abraham, L., & Kumar, K. A. (1999). Sexual experiences and their correlates among college students in Mumbai City, India. *International Family Planning Perspectives*, 139-152.
- Adama, T., & Ejih, S. (2021). The effects of premarital sex among adolescents in Igala Land. *Sapientia Glob J Arts, HumanitDev Stud*, 4(3), 195-201.
- Alexander, E., & Hickner, J. (1997). First coitus for adolescents: Understanding why and when. *Journal of the American Board of Family Practice*, 10, 96–103.
- Alo, O. A., & Akinde, I. S. (2010). Premarital sexual activities in an urban society of Southwest-Nigeria. *Journal of Medical Humanities and Social Studies of Science and Technology*, 2(116), 0970-0218.
- Arega, W. L., Zewale, T. A., & Bogale, K. A. (2019). Premarital sexual practice and associated factors among high school youths in Debretabor town, South Gondar zone, North West Ethiopia, 2017. *BMC research notes*, 12(1), 1-7.
- Arhunse, C. (2019). Perceptions On Pre-Marital Sexual Relationships. Sexual Behaviour of Adolescents and Youths in in Anambra State, Nigeria, Munich, GRIN Verlag, <https://www.grin.com/document/509547>
- Arumala, A. O. (2005). Value re-orientation, a need among adolescent secondary school students in Ughelli North Local Government Area of Delta State. *The Counsellor*, 21, 1-11.
- Bogale, A., & Seme, A. (2014). Premarital sexual practices and its predictors among in-school youths of shendi town, west Gojjam zone, North Western Ethiopia. *Reproductive health*, 11, 1-9.

- Bukenya, J. N., Nakafeero, M., Ssekamatte, T., Isabirye, N., Guwatudde, D., &Fawzi, W. W. (2020). Sexual behaviours among adolescents in a rural setting in eastern Uganda: a cross-sectional study. *Tropical Medicine & International Health*, 25(1), 81-88.
- Ceka, A., &Murati, R. (2016).The Role of Parents in the Education of Children. *Journal of Education and practice*, 7(5), 61-64.
- Choe, S. B., Acremann, Y., Scholl, A., Bauer, A., Doran, A., Stöhr, J., &Padmore, H. A. (2004).Vortex core-driven magnetization dynamics. *Science*, 304(5669), 420-422.
- Cohen, D. J., & Crabtree, B. F. (2008). *Evaluative criteria for qualitative research in health care: Controversies and recommendations*. Available from: www.Annfammed.Org.
- Coker, A. L., Richter, D. L., Valois, R. F., McKeown, R. E., Garrison, C. Z., & Vincent, M. L. (1994). Correlates and consequences of early initiation of sexual intercourse. *Journal of School Health*, 64(9), 372-377.
- Crawford, T. V., Rawlins, J., McGrowder, D. A., & Adams, R. L. (2011). The church's response to sexual reproductive health issues among youths: Jamaica's experience. *Journal of religion and health*, 50, 163-176.
- Creswell, J. W. (2009). *Research design. Qualitative, quantitative and mixedmethods approach*. Sage publications, California, USA.
- Crooks, R. L., Baur, K., &Widman, L. (2020). *Our sexuality*.Cengage Learning.
- Denga, D. I. (1983). The effect of mobile group counseling on nomadic Fulani's attitudes toward formal education. *The Journal of Negro Education*, 52(2), 170-175.

- Ghaffari, M., Gharghani, Z. G., Mehrabi, Y., Ramezankhani, A., & Movahed, M. (2016). Premarital sexual intercourse-related individual factors among Iranian adolescents: A Qualitative study. *Iranian Red Crescent Medical Journal, 18*(2).
- Green, S. (2023). *Sexual Restraint and Aesthetic Experience in Victorian Literary Decadence* (Vol. 142). Cambridge University Press.
- Grietens, H., Knorth, E., Barth, R., Cummings, M., Stein, M., Courtney, M., ...& Lyons, J. (2014). *Therapeutic residential care for children and youth: Developing evidence-based international practice*. Jessica Kingsley Publishers.
- Grunbaum, J. A., Kann, L., Kinchen, S. A., Williams, B., Ross, J. G., Lowry, R., & Kolbe, L. (2002). Youth risk behavior surveillance—United States, 2001. *Journal of School Health, 72*(8), 313-328.
- Hanna, C. (2005). Sex before violence: Girls, dating violence, and (perceived) sexual autonomy. *Fordham Urb. LJ, 33*, 437.
- Hindin, J., & Hindin, M. J. (2009). Premarital romantic partnerships: Attitudes and sexual experiences of youth in Delhi, India. *International perspectives on sexual and reproductive health, 97-104*.
- Hoskin, P. M. (2018). The Principal Shepherds of the Sheep: Grosseteste's Administration within the Diocese. In *Robert Grosseteste and the 13th-Century Diocese of Lincoln* (pp. 79-100). Brill.
- Kiragu, K., & Zabin, L. S. (1993). The correlates of premarital sexual activity among school-age adolescents in Kenya. *International family planning perspectives, 92-109*.

- Mariani, P. P. (2011). *Church militant: Bishop Kung and Catholic resistance in communist Shanghai*. Harvard University Press.
- Masanja, V., Wafula, S. T., Ssekamatte, T., Isunju, J. B., Mugambe, R. K., & Van Hal, G. (2021). Trends and correlates of sexually transmitted infections among sexually active Ugandan female youths: evidence from three demographic and health surveys, 2006–2016. *BMC Infectious Diseases*, *21*(1), 1-13.
- McGuire, S. (2014). Centers for Disease Control and Prevention. State indicator report on Physical Activity, 2014. Atlanta, GA: US Department of Health and Human Services; 2014. *Advances in Nutrition*, *5*(6), 762-763.
- Munea, A. M., Alene, G. D., Debelew, G. T., & Sibhat, K. A. (2022). Socio-cultural context of adolescent sexuality and youth friendly service intervention in West Gojjam Zone, Northwest Ethiopia: a qualitative study. *BMC Public Health*, *22*(1), 281.
- Nnachi, N. O., & Okpube, M. N. (2015). Psycho-Social Determinants of Gender Prejudice in Science, Technology, Engineering and Mathematics. *Journal of Education and Practice*, *6*(17), 190-194.
- Obiekezie-Ali, M. C. (2003). Sexual behaviour problems of secondary school girls and women empowerment. 2003). The behaviour problems of the Nigerian child. Awka. The Nigerian society for Educational Psychologists (NISEP).
- Ojiambo, C. A. (2021). “I don’t agree with the church, I agree with the Bible”: Roman Catholic Teenage Girls’ Perceptions on Premarital Sex and Contraceptive Use in the Contemporary Rural Busia, Kenya.

- Okonkwo, R. U. N., & Eze, I. (2000). Attitude of Nigerian Adolescents to premarital sexual behaviour. Implications for sex education. *Journal of Counselling, 1*(1), 21-26.
- Onuzulike, U. (2009). Nollywood: Nigerian Videofilms as a Cultural and Technological Hybridity. *Intercultural Communication Studies, 18*(1), 176.
- Owusu, M. (2011). *Teenage pregnancy in the Assin-south district* (Doctoral dissertation, University of Cape Coast).
- Prada E, Atuyambe LM, Blades NM, Bukenya JN, Orach CG, Bankole A (2016) Incidence of Induced Abortion in Uganda, 2013: New Estimates Since 2003. *PLoS ONE 11*(11).
- Protocol, A. T. I. (2014). Trauma-informed care in behavioral health services. *Rockville, USA: Substance Abuse and Mental Health Services Administration.*
- Putnam, R. D., & Campbell, D. E. (2012). *American grace: How religion divides and unites us.* Simon and Schuster.
- Rani, M., Bonu, S., Jha, P., Nguyen, S. N., & Jamjoum, L. (2003). Tobacco use in India: prevalence and predictors of smoking and chewing in a national cross sectional household survey. *Tobacco control, 12*(4), e4-e4.
- Rogers, A. (2014). Absence and presence—Carl Rogers in 2013. *Self & Society, 41*(2), 33-37.
- Sekine, K., & Hodgkin, M.E. (2017). Effect of child marriage on girls' school dropout in Nepal: Analysis of data from the Multiple Indicator Cluster Survey 2014. *PLoS ONE 12*(7): e0180176.

- Shrestha, R. B. (2019). Premarital sexual behaviour and its impact on health among adolescents. *Journal of Health Promotion, 7*, 43-52.
- Taffa, N., Klepp, K. L., Sundby, J., & Bjune, G. (2002). Psychosocial determinations of sexual activity and condom use intention among youth in Addis Ababa, Ethiopia. *International Journal of STD & AIDS, 13*, 714–719.
- Thornton, A., & Camburn, D. (1987). The influence of the family on premarital sexual attitudes and behavior. *Demography, 323-340*.
- Tupper, J. B., Pearson, K. B., Meinersmann, K. M., & Dvorak, J. (2013). Little shop of errors: An innovative simulation patient safety workshop for community health care professionals. *The Journal of Continuing Education in Nursing, 44*(6), 274-277.
- Tusiime, S., Musinguzi, G., Tinkitina, B., Mwebaza, N., Kisa, R., Anguzu, R., & Kiwanuka, N. (2015). Prevalence of sexual coercion and its association with unwanted pregnancies among young pregnant females in Kampala, Uganda: a facility based cross-sectional study. *BMC women's health, 15*, 1-12.
- Wong, L. H., Chin, C. K., Tan, C. L., & Liu, M. (2010). Students' personal and social meaning making in a Chinese idiom mobile learning environment. *Journal of Educational Technology & Society, 13*(4), 15-26.

APPENDICES

Appendix A: Questionnaire (English Version)

Dear Respondents,

I am Naume Kanyesigye, a student of Master of Divinity at Uganda Christian University; I am currently carrying out a Research entitled “An Investigation of the Church’s Response to premarital sex: With specific reference to Rugyeyo Archdeaconry, Diocese of Kinkiizi.” You have been selected to participate in this research exercise and any information given will be treated with confidentiality. It will be used for academic purposes only. **Thank you very much for cooperation.**

PARTICULARS:

Marital status: Single	Married Widowed
	Title: Mr. Mrs Ms. L/R Rev. Can. Dr.
	Education level: Primary Secondary College University
	Age: 18-35 36-45 46-55 56+
	Occupation:.....
	Parish:.....
	Date:.....

Name:

Gender:		
Male		

QUESTIONS:

1 (a) Do you know any cases of premarital sex in Rugyeyo Archdeaconry, Kinkiizi Diocese?

Yes

No

(b) How do you know it was premarital sex?

.....
.....

2. What are the causes of premarital sex in Rugyeyo Archdeaconry Diocese of Kinkiizi ?

.....
.....

3. How has the premarital affected the people of Rugyeyo Archdeaconry diocese of Kinkiizi?

.....
.....

4. What has the Church done in response to the problem of premarital sex in Rugyeyo Archdeaconry, Diocese of Kinkiizi?

.....
.....

5. what else can be done to handle the problem of premarital sex in Rugyeyo Archdeaconry diocese of Kinkiizi?

.....
.....

Thank you very much for your responses. May God bless you.

Appendix B: Translated Questionnaire (Runyankole Version)

OMUKUNDWA,

Ninye Naume kanyesigye, Omwegi Ahitendekyerorya Uganda kurishian Univasite kandio bwahatindiyo nincondoza aha Birikuretera abantu baaza omubyomubonano batakagire omubushwere oburikwera ab'obusabadikoni obwa Rugyeyo , Dayosisi ya kinkizi. Kandi otoreinwe abindi kucondozakumanya. Kkandi ebinda kubuzene byomu bonano nibyerindwa .Yebaremunonga.

EBIKUKWEITSEHO:

Iziina.....

Omusheija /Omukazi

Nyowe: Nshweire /Nshweirwe NdiEnfakaazi

Okwoshomire: Puraimare Skondare Ebyemikono

Emyaka: 18-35 36-45 46-55 56+

Omurimo:.....

Ekanisa:.....

Oburiisa:.....

Ebiro:.....

EBIIBUZO EBITOREINWE KUBUZIBWA

1 (a) Nomanya omuntu weena omu kyaaro eki owakubaasakuba yayezumbire omukikorwa ekyo Eego / Ngaaha

(b) Nokimanya ota ngu kikaba kiri ekikorwa ky'omubonano?

.....
.....

2. Ninshoongaki erikureta abantu baaza omubikorwa byomuboonano omu Busabadikoni bwaRugyeyo?

.....
.....

3. Nimiringo ki oku ebibikorwa by'omuboonano bisiisire abantu B' Obusabadikoni obwa Rugyeyo?

.....
.....

4. Ekanisa Ekozirehoki okugunzura enshoonga ye by'omubonano omu bantuba omu Busabadikoni bwa Rugyeyo Diosisi ya Kinkiizi?

.....
.....

5. Ni bintuki ebindi ebi Ekanisa yakukora kumaraho ebikorwa byoomuboonano omu Busabadikoni bwa Rugyeyo, Diosisi ya Kinkiizi?

.....
.....

Yebare munonga.Mukama Akuheomugisha

Appendix C: List of Respondents (Not Exhaustive)

S/No.	Name	Gender	Questionnaire (Q) or Interview (I)
1.	Komuhangi Rozzeti	F	I
2.	Bingana Frorah	F	I
3.	Kiconco Honest	F	I
4.	Kyomuhendo Loy	F	I
5.	Kobusingye Olivia	F	I
6.	Tukamuhebwa Jane	F	I
7.	Medius Baryomunsi	F	I
8.	Twongyeirwe Adrine	F	I
9.	Immaculate Night	F	Q
10.	Tumuramyé Susan	F	Q
11.	Nabaasa Confidence	F	Q
12.	Ayebare Mercy	F	Q
13.	Kobusingye Dinah	F	Q
14.	Arihehi Catherine	F	Q
15.	Ninsiima Jovita	F	Q
16.	Akampurira Mevn	F	Q
17.	Atuhwera Delight	F	I
18.	Turyashemererwa Evas	F	I
19.	Orishaba Honest	F	I
20.	Beingana Sam	M	I
21.	Annet Kimongo	F	I
22.	Ainebyona Linet	F	I
23.	Kyasiimire Desire	F	I
24.	Kyarisima Dorothy	F	I
25.	Ninsiima Sylvia	F	I
26.	Musiimenta Evas	F	Q
27.	Gumoshabe Sharon	F	Q

28	Kyampeire Agatha	F	Q
29	Mbabazi Agnes	F	Q
30	Akanduhura Ian	M	Q
31	Atwiine Patrick	M	Q
32	Tukamushaba Susan	F	Q
33	Tumwebaze Furidah	F	Q
34	Jona Ampaire	F	Q
35	Kyarikunda Sadules	F	Q
36	Turyahikayo Proscovia	F	Q
37	Onyongyera Medius	F	Q
38	Rev. Tumwegamire Gad	M	Q
39	Rev. Emmanuel Musinguzi	M	Q
40	Rev. Kenneth	M	Q
41	Annet Nuwagaba	F	Q
42	Muhumuza Precious	M	Q
43	Aharimpisya Alex	M	Q
44	Ainebyona Seth	M	Q
45	Tumukunda Ivan	M	Q
46	Ndyareeba Godwin	M	Q
47	Tukwasibwe Samuel	M	Q
48	Rukundo Godson	M	Q
49	Kwikiriza Emma	M	Q
50	Ninsiima Paul	M	Q
51	Kiconco Willy	M	Q
52	Mugabe Robert	M	Q
53	Katungye Alfred	M	Q
54	Namara Sarah	F	Q
55	Abindabyamu Caroline	F	Q
56	Namanya Anita	F	Q
57	Katungye Christine	F	Q

58	Kobusingye Maureen	F	I
59	Jolly Rukandonda	F	I
60	Kato Vitorina	F	I
61	Lillian Manigye	F	I
62	Ntungire Hope	F	I
63	Namara Prossy	F	I

Appendix D: Introductory Letter