The Church, the School and the Family as Powerful Primary Teen Sex Educators

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ABSTRACT

Human beings are sexual beings throughout their entire lives. The stages of sexual development are a human developmental process involving biological and behavioral components. It does not take much insight or cultural awareness to realize that we need to be concerned about the culture in which our children are growing in. The patterns of behavior among the youth reveal morality level is at an all-time low; long regarded as a consequent factor of modernization. The philosophies of materialism, autonomy, entitlement, and hedonism beckon them at every turn. Moral values such as honesty, obedience, kindness, respect, hard work, self-discipline, humility and fear of God have significantly been affected by modernization. Lack of self-control, dishonesty and careless attitude is the character of modern youth. Sexual risk behavior among Kenyan youths is a major public health concern. Nearly 400,000 young women aged between 12 and 19 years become pregnant in Kenya each year, most of them unintentionally, and half of the roughly 200,000 new sexually transmitted infections (STIs) diagnosed each year are among 15 to 24 years old. Sexuality is God’s life-giving and life-fulfilling gift. Our culture needs a sexual ethic focused on personal relationships and social justice rather than particular sexual acts. All persons have the right and responsibility to lead sexual lives that express love, justice, mutuality, commitment,

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consent, and pleasure. Grounded in respect for the body and for the vulnerability that intimacy brings, this sexual ethic fosters physical, emotional, and spiritual health. A great deal of research attention has been and remain devoted to understanding what puts adolescents at risk to these outcomes, given their enormous social, economic, and public health consequences. More effort is required to address these risky sexual activities among youths. One of the ways is through the identification of additional contributors to this behavior that have been understudied factors that put teens at risk and levers that can be used in preventive interventions.

Keywords: Moral corruption; teenage pregnancy; contraceptives; sexual reproductive education; church; school.

1. INTRODUCTION

Sex and its relationship to meaningful spiritual life is a topic largely ignored, greatly disparaged in Eurocentric teaching particularly in the modern churches and largely misrepresented in the media and society. Today the effects of modernization are being blamed for the moral crisis the youth are currently facing. We are experiencing the results of moral decline in Kenya and on the continent at large daily. Moral corruption is a cancer, an eroding factor in social moral and the largest impediment to the growth of our young generation. The youths no longer know how they ought to conduct themselves as individuals and members of society; neither do they seem to know what values should inform their behavior. It is a concept whose real implications becomes clear when young girls have to drop out of school due to pregnancies; HIV/AIDS infection rates spike and increase in drug and substances abuse. It becomes clear when young girls die from pregnancy related complications, HIV/AIDS and when children are robbed of their innocence and protection because the good morals were spoiled.

Thus reframed, the article’s claim is that moral corruption undermines the societal morals and order. There exists correlation between moral corruption and social order. The selling of sexual content to teens and young people is a sign that the society does not care about the societal welfare and that disorderly conduct will go unchecked in society. Moral corruption is a broken window that signals the breakdown of community’s controls necessary for the maintenance of social order. A society that abuses its power for private gain is a society that cannot be trusted to pursue the general welfare. Moral corruption is associated with other matters of grave societal concern, such as the struggle against moral corruption is the struggle to promote a variety of social benefits.

Moral corruption distorts normal growth of teens; it undermines respect, jeopardizes the rule of law, and threatens sustainable development. Numerous studies confirm the notion that moral corruption is a significant obstacle to social development of teens. This article supports these recent findings by reframing the issue of moral corruption and, in so doing, making two essential claims. The reframing requires us to consider moral corruption as a broken window signaling the breakdown of order in the society. In its essence, moral corruption is about distrust and disorder. The battle against moral corruption is not just about fighting crime, it is about maintaining order and instilling morality in a community.

The world is rapidly becoming more complex, morally corrupt and an enemy to our children. Nowadays, children are maturing faster and earlier. Furthermore, these children are exposed to competing sources of information some which are misleading. A modern child is surrounded with so many challenges, yet he has neither training nor information on how to face them. Occasionally, children find themselves in the middle of an enemy unprepared.

Competing sources of information, morally polarized environment and do not care society is the enemy children face daily. As soldiers train and prepare for war against the enemy so do children need to be equipped with necessary knowledge, skills and information regarding their sexuality in order for them to be in a better position to navigate the present and the future. In this quest, families, schools, media and religious institutions have key roles to play. We cannot allow the world to be the primary source of guidance for our teens in this or any other area.

Social bonds, including strong relationships with parents, schools, or religious organizations,
serve as protective factors, reducing rates of early sex [1]. Early intercourse appears to be a part of a cluster of adolescent problem behavior. It correlates with substance use, truancy, and aggression and is also well predicted by indicators of behavioral deviance [2]. Intercourse at any age places an individual at risk for pregnancy and at greater risk for STIs. In comparison to the study of intercourse, researchers have paid little attention to other forms of sexual behavior involving genital contact, such as mutual masturbation and oral sex.

Because non coital activities are an important part of adolescent sexuality, and because some of them pose a risk of STIs and may be precursors to the initiation of coitus [3]. Researchers are becoming more interested in understanding and predicting these behaviors. Given these high rates of risk taking, the number of pregnancies and STIs experienced by Kenyan adolescents is unsurprising. The challenge to promoting sexual health in Kenya has been to identify addressable risk factors for adolescent intercourse, sex outside of a monogamous ongoing relationship, and unprotected sex that will have maximum impact on a large number of youth.

Given its broad reach and the potential to control exposure, media, religious organization and schools may be such modifiable risk factors. For the same reasons, media, religious organizations and schools may also represent a particularly useful tool when employed as part of sexual health interventions. Both possibilities depend, of course, on whether media, religious organization and schools are directly or indirectly related to sexual attitudes and behavior.

This article attempts to re-conceptualize moral corruption through the lens of the broken windows theory of community policing, focusing on the root consequences of corruption as well as its secondary effects.

1.1 The Broken Windows Theory

If a window in a building is broken and is left unrepaired then all the other windows will soon be broken. That is one unrepaired broken window is a signal that no one cares, and so breaking more windows costs nothing. From this observation, [4] developed a “broken windows theory” of social order where they argued that serious street crime flourishes in areas where disorderly behavior goes unchecked.

If the police maintain its traditional role as night watchmen against threats to order, society flourishes. When police stop maintaining order when vandalism and graffiti go unreported, rowdy vagrants are uncontrolled, and broken windows are unrepaired, then community control break down and serious crime has the opportunity to flourish [5]. Each unchecked panhandler is in the effect broken window. For instance, the neighborhood cannot keep a bothersome panhandler from annoying passersby, the thief may reason that it is even less likely to call the police to identify a potential mugger or to interfere if the mugging actually takes place.

The broken windows theory of social order suggests that communities should be vigilant against the smallest illegalities. A well tended neighborhood cares about petty crimes and creates a bond of social order that discourages serious criminal elements [5]. Significantly, the theory’s central focus is not on preventing crime, but on the psychological fear of crime. Foot patrolmen reduce the fear of crime because they are effective at combating the social disorder that residents correlate with a serious crime.

The theory’s second order claims that reducing fear strengthens communities and leads to an actual reduction in crime, remains a contested empirical question [6], but the primary claim—that “policing of minor crime and disorder can reduce fear of crime in a community”—has become widely accepted [7]. The broken windows theory posits an indirect relationship between social disorder and serious crime: citizen fear, created by disorder, leads to weakened social controls, thus creating the conditions in which crime can flourish [8].

There are numerous studies that confirm this connection between corruption and social trust. Empirical evidence establishes that corruption significantly affects people’s evaluations of their political system’s performance and the trustworthiness of civil servants [9]. Another empirical study concluded that corrupt leaders breed distrust throughout society [10]. Corruption alters the fundamental understanding that citizens have regarding government and society. According to [11], corrupt government officials are loyal to the in-group rather than society at
large, altering public perceptions of the government and economic elites. As one study puts it, when people think that the only route to prosperity is through dishonesty, social tensions are heightened between those at the top and those who have less.

A study was undertaken to examine whether foreign diplomats assigned to the United Nations would pay New York City parking tickets despite their diplomatic immunity [12]. Not surprisingly, there was a strong correlation between unpaid parking tickets and corruption rankings. Diplomats from high-corruption countries had significantly more unpaid parking violations, while diplomats from low corruption countries had far fewer unpaid parking violations. Foreign officials from corrupt countries cannot be trusted to pay even their parking tickets [12]. Only the fear of sanctions achieved in 2002 through reduction U.S. foreign aid commensurate with the amount of unpaid traffic penalties-altered the behavior of diplomats from high-corruption countries. In other words, foreign officials from low corruption/high trust societies have internalized the norm against abusing power for private gain, while diplomats from high corruption/low trust societies require coercive measures to comply with the norm.

This question of trust and corruption has widespread ramifications. This connection with trust is critical to the broken windows theory of corruption. Individuals also make inferences about society at large based on their experience with corruption. Observed corruption not only alters perceptions about the government, it spreads distrust throughout society. When people experience deceitful behavior by public authorities, they do not lose trust only in the authorities, but also come to believe that people in general in such a society are less trustworthy. In short, corruption rots the entire fabric of social trust in society, leading to a conclusion that if I cannot trust the local policemen, judges, teachers, and doctors, then whom in this society can I trust?

A broken windows theory of moral corruption posits that a society committed to combating moral corruption is also one associated with pursuing other public interest. The battle against moral corruption sends a powerful signal about societal commitment to promote the general welfare. There is strong empirical data supporting a positive correlation between anti-corruption and other public goods like global competitiveness, human development, civil liberties, and democracy.

2. MORAL CORRUPTION AND RELIGION

Sexuality is a sacred and blessed part of a human life. How important it is for us to be in the battle! To do that we must prepare ourselves by thinking genuinely on biblical fashion about teenagers and sexuality. The wave of we want sex freedom amongst youth is sweeping across the globe. It is important to recognize the ambivalence of the church when it comes to sex. We need to acknowledge how this ambivalence has affected our teenagers. The church has been silent on sexual matters. The silence of the church is suddenly the cause of the problem teenagers are undergoing. Sex is discussed all over, in schools, homes and in media why then can it not be discussed in pulpits?

What does the Bible really say about sex? As Christians, we believe that sex is a gift from God, yet we are strangely silent on the topic and uncomfortable in the rare instances when it is discussed. This area is treated in a way that is uniquely different from other important areas of life resulting to a lack of sexual balance, a lack of openness, and a lack of clear, practical sexual education. Religious institutions in Kenya reach a majority of Kenyans. In other words, no other institutions in a community touches as many people throughout the life span as religious institution. Religious institutions have a unique role to play in reaching children and youth with sexuality information.

After schools, religious institutions serve more teens and young adults than any other community agency, and they are the only ones specifically empowered to do so from a moral perspective. Sexuality should be a wonderful and enriching part of life for all of us. However, too often it is abused or exploited. Religious institutions have a special role to play in helping people heal when sexual abuse causes pain and suffering.

Involvement in religious community activities actually protects young people from risk-taking behaviors, including too early sexual intercourse. Offering sexuality education programs is one way to keep young people coming to the church and synagogue during their teen years. Teenagers who say that religion and prayer are important to them, are more likely to delay
Mostly they think it is because they do not believe in the Holy Ghost, and for them they do not. Their faith community emphasizes and rewards socially acceptable behavior. Engaging in religious services and ceremonies, public prayer, and participation in group religious activities, including youth groups, is associated with less cigarette, alcohol, marijuana use, and sex; higher self-esteem; and more positive family relationships.

The research that does exist suggests that faith-based organizations can provide young people with role models, moral direction, spiritual experiences, positive social and organizational ties, and community and leadership skills. Attendance at religious services and ceremonies, public prayer, and participation in group religious activities, including youth groups, is associated with less cigarette, alcohol, marijuana use, and sex; higher self-esteem; and more positive family relationships.

Engaging in religious services may also affect performance in school. Strong religious communities emphasize and reward socially acceptable behavior and encourage young people to keep up their studies. Teens question their faith sometimes because when they go to church people (Christian) would shout and get the Holy Ghost, and for them they do not. Mostly they think it is because they do not believe enough. This leads to:

- Embarrassment and they may decide to go silent and cope with their questions, interests, and experiences alone. This is not a workable option.
- The teens are left thinking that Christians do not have sexual questions or problems and begin to question their own relationship with the Lord when they do. Do we really want our teens to think that sexual temptation and sin are not part of the Christians normal struggle? Of course no.
- Finally, teens can go where information is readily available and open discussion is the norm. Here they will be able to ask questions and get answers, no matter how regrettable they may be.

The Christian community, from the home to the organized church, must be prepared to act, to educate, to guide, and to restore the lost glory. The church is increasingly being looked upon to play an important role towards fighting HIV/AIDS pandemic, which is fast ravaging Kenyans youthful population. Currently, over 16 percent of the adult population is infected with the pandemic, with 80 percent of those infected falling within the 15-49 years age bracket [19]. In the early 1990s, most religious groups in Kenya either ignored AIDS or explained it as the result of aberrant or immoral behavior.

Some religious leaders even went ahead to lead anti-condom crusades and rallies where HIV/AIDS brochures were burnt, in the belief that teaching about prevention measures encourages promiscuity [20,21]. Majority of pastors and church leaders in Kenya have not received counseling or information on AIDS and sexually transmitted diseases. This is despite the fact that nearly three quarters of the pastors and church leaders know someone in the congregation or community members infected with HIV/AIDS [22]. The justification for such coldness leans upon the training of the clergy and also the conservatism of Christian dogma. Fear of association with sinners was pointed out as the reason why pastors felt the churches failed to respond to the AIDS epidemic. Moreover, some church leaders insisted that AIDS was not a problem to be addressed by the churches.

Christians have been radicalized in such a manner as to make them even more resistant to sex education. Even though sexuality has undergone a remarkable revolution [23], the
church still intends to blindfold its Christians to the new challenges that occur in the sexuality of contemporary Kenyan society. Sexual conservatism effects are devastating, especially considering that the church constitutes one of the most powerful agents of socialization. With both parents (family) and church protesting against sex education, the youth are left with very little hope or opportunity to come to terms with sexuality [19]. Unfortunately, this conservative nature of church is leaving television, magazines and peers to be the only other option for learning about sex, an option that has contributed immensely to the corruption of youth morality.

Kenyan churches are deliberately refusing to accept the sexual realities of Kenyan society. For example, the Kenyan society is fraught with men who are disgusting and irresponsible; and those who treat women as sexual objects and later gloat about its existence in society. Sexual conservatism of the Kenyan churches is failing to equip girls and boys with the necessary knowledge and skills to fight sexual temptations [24]. According to [24] such practices can only be viewed as religious conservatism and perpetuation of a theology that is removed from reality. Without the church, AIDS and sexuality awareness campaigns would be fruitless, considering that the church touches on all issues of human life.

The churches in Kenya are gradually participating in efforts to fight the HIV/AIDS pandemic. Nowadays, a number of churches have made it mandatory to marry couples who have undergone an HIV test and have both turn up negative. Using drama and other informal education techniques, youths have been assisted to understand sexual maturation and its implications. Despite the hope created by this project, other organizations have tried to inform young people in Kenya about sexual issues with less effectiveness.

In early 2000, most Churches in Kenya endorsed the introduction of HIV/AIDS lessons in all Kenyan primary and secondary schools posititing that the introduction of classes on HIV/AIDS in Kenyan learning institutions would save many Kenyan youths by encouraging them to avoid careless sexual behavior. So far, very little has been done in Kenya to equip clergy men and women in Kenya with the necessary tools for addressing sexual issues in their daily routines.

This lacuna in the training of the clergy and the mushrooming of clergies from nowhere impacts immensely on the overall attitude of the various churches towards sexuality, considering that the clergy are authoritative figures trained to promote the conservation or policing of sex within society. There is always a feeling of uneasiness as [25] maintains talking about sex (whether in mixed groups or within a relationship) triggers negative feelings of uneasiness, fear and doubt.

The greed within clergy makes Kenyan churches, houses of thieves, the same people so called men of God have gone rogue in the name of Jesus. These are indeed thieves not men of God, there is need to tighten regulation of religious institutions by possibly emulating Rwandan President Paul Kagame’s bold step to shut down over 6000 churches. Churches belonging to individuals has made uses of church finances stuck a raw nerve among some of its leaders. Most of current the church leaders in Kenya represent the kind of modern business persons in charge of evangelical churches in many parts of Africa. These figures (men and women of God) have amassed influence, large congregations, and considerable personal wealth by monetizing religious beliefs among highly devout Kenyan populations. Their message draws heavily from the prosperity gospel, a self help doctrine that makes the attractive argument that spiritual health will lead to financial wealth.

This commercializing practices of modern day churches is depriving the modern teens the teachings they ought to receive from the very church. The role of the modern church in the life of the 21st-century adolescents is critical because it fills avoid only the church can. If a car needs fixing, it is brought to the mechanic’s shop. If someone is sick, the health center or hospital is the best place to seek medical attention. Church is where people should go if they are in need of a “spiritual fix”. The church is really a hospital for sinners and not an exclusive club for saints. So why would someone want to attend church regardless of what is said about churches? People expect that their lives problems can be addressed in some fashion or form when they attend church services. With all the weight and pressures of the world weighing down on their minds, people expect the church to provide Bible-based answers that no other institution can.
Church is more than just entertainment, having large numbers of people attending services or hearing messages of empowerment from the pulpit that makes one feel good. Church is the lifeline of any society. A church is a unique place that should instill change in people’s lives, especially our children. People need to have their spiritual, emotional and physical needs met in church. More and more children are growing up in broken homes, unemployment is on the rise and Christians are sinking deeper into debt like never before. Many churchgoers are struggling to make ends meet in their everyday lives, and Christians feel the pinch of reality just like everyone else. Believers are not exempt from trials of the world. We are living in perilous and drastic times.

The churches therefore, should implement small targeted groups to meet the needs in each believer’s life. Irrespective of church size, each church can provide effective small group ministries and outreach services, even smaller churches can have and should have specialized small groups. This momentum can then spread out beyond the walls of the church and be incorporated into the community where the church serves. To the best of its ability, the church can provide services, counseling and advice to those in need.

The church should be like a Super Center, that is, whatever the situation; there is a Bible-based solution and counsel for each and every problem. Every church should have access to resources needful to guide an individual in the proper direction along with God’s Word. For instance, for single mothers sometimes is hard to control their teenage children without the help of father figures. If these single mothers are churchgoers and there are no programs, seminars and sermons to help them in this area, then the church is not meeting their needs. The church should always strive to meet the needs of men and women as it brings the good news of the salvation message of Jesus Christ. The church truly is about people. Churches are a public service to the surrounding communities. They provide just about everything.

When the church makes difference in people’s everyday lives, it will benefit the believer as well as the community at large. When the church is rooted deeply in its community, and its membership is operating as public servants, the church will impact the lives of the people and the believers will fulfill the Messiah’s mission on Earth. Our current leaders will be deceased or too old to lead a new century of believers. Therefore, current church leaders should be concerned on who will be the next generation of leaders in our church throughout the future. We are in desperate need of new and sound leadership to continue the Master’s work. The church must do away with all and any excuses and continue to prepare young men and women to lead the church throughout the millennium. It is never too late for the right foundation to be laid for sound leadership. The responsibility of guiding the next wave of leaders weighs heavily on those in leadership positions now.

3. MORAL CORRUPTION AND MEDIA

Media is a very important factor contributing to early sexual initiation in adolescents and exposure to sexually explicit content. Adolescents are currently flooded in different media and are therefore uniquely positioned to be particularly vulnerable to its effects. Media is a strong source of influence on adolescent attitudes, intentions and behaviors. Through media such as Face book, Whats-app groups and other media, millions of adolescents are now linked to one another online, with each of these ties represents a potential tie of influence. Evidence indicates that scenes of sexual material on Face book are associated with the reported intention to become sexually active among teenagers [26].

Online sexual solicitation which involves encouraging someone to talk about sex, to do something sexual, or to share personal sexual information even when that person does not want to, is high among adolescent who have minimal parental supervision in terms of access to the internet [27]. Youth spend a total of 10 hours and 45 minutes each day using various media, including television content, music/ audio, computers, video games, print material and movies [28]. Media continues to play a central role in the young peoples’ lives. An assessment on teens’ use of social media and technology indicates that 24 percent of teens go online almost constantly, facilitated by the widespread availability of mobile devices [29].

The convenience and constant access provided by mobile devices particularly by smart phones, over 92 percent of teens indicated online visits as daily practice. A 2004 longitudinal study funded by the National Institutes of Health,
found out that early adolescents who had heavier sexual media diets of movies, music, television, and magazines were twice as likely as those with lighter sexual media diets to have initiated sexual intercourse by the time they were 16 [30]. This was further affirmed by [31], who found out that there is direct relationship between the amount of sexual content children see and their level of sexual activity or their intentions to have sex in the future. Further, similar observation was made by [32,33] and [34].

The popular media is able to beam these philosophies into our homes by means of powerful drama, engaging comedy, visually frenetic music videos and 30-second, attention-commanding commercials. All of this is to say that our children are being powerfully influenced, and the view of life being propagated is decidedly unbiblical. We need to be actively engaging our children with the life-transforming truths that will expose the counterfeits for what they are. These truths must be packaged in a way that is understandable to the average young person.

Media effects and influence depends largely on the content. Television includes a great deal of sexual content, creating the strong potential for observing such effects. Therefore, there is great opportunity for television to influence adolescents’ developing views about sex. However, adolescents use a variety of media and increasingly engage with these media on diverse platforms. The amount of sexual content that youth encounter varies across these platforms.

The wide variability in sexual content across types suggests the importance of understanding the extent and nature of sexual portrayals in newer media as well. Exposure to portrayals suggesting that a behavior (sex) will lead to social disapproval or other negative outcomes (e.g., pregnancy, STIs) is likely to foster negative attitudes toward the depicted behavior, not promote its enactment. Thus, the content portrayed (sexual or not) and the specific nature of the content (consequences of sex) are critical to measure if one wishes to accurately predict subsequent beliefs and behavior.

Media users learn not only what is likely to be the outcome of sexual activity, but also whether others engage in it or approve of it, and come to see themselves as more or less able to engage in similar activities themselves. Finding that, the relationship between exposure to sexual content on television and intercourse initiation could be explained in whole by shifts in viewers perceptions of themselves and their ability to negotiate sexual situations (safe sex self-efficacy), their perceptions of peer norms regarding sexual activity, and their beliefs about the consequences of engaging in intercourse.

The media has an important role in moral corruption reduction or even eradication. Long term moral corruption prevention media campaign, highlighting the consequences of illicit unprotected sex that can result to early pregnancy and moral corruption can be avoided. Airing of commercials or public information campaigns can instill behavior change and delayed sexual debut among teens resulting in postponement of childbearing. Countries that are successful in controlling moral corruption such as Netherlands, Germany and France in which teenage birth rates and moral corruption is lowest, have allowed promotions of healthy sexual discussions, which has lowered the risk of sexual behavior through national media campaigns that have a high degree of influence with young women and men [35].

There are a number of theories related to social learning. These include Social learning theory and social cognitive theory. Social Learning theory by [36] identifies 3 main processes involved in learning: direct experience, indirect or vicarious experience from observing others, and the storing and processing of complex information through cognitive operations. According to this theory, behaviors are learned and that they are influenced by social context; the media and more so visual media is seen as an increasingly influential agent of socialization that produces its effects through teenagers’ propensity to learn by imitation.

In applying Social Learning Theory to moral corruption and adolescent pregnancy, a major component would be modeling: adolescents imitate behavior from others in their social environment through observational learning. The social learning and the social cognitive theory argue that screen media exposure leads to cognitive acquisition of behavior along with their expected social, emotional and cognitive consequences.
A theory developed by [37]. The model is used within the area of mass communication to focus on everyday activities and routine of media consumption. The model helps to understand what drives teenagers to pick one media source over another and what factors influence the choices they make. The model emphasis constant interaction between the consumers and the media stressing that environmental and daily practice allow the media to have stronger or weaker effects on them [38].

3.1 Moral Corruption and Music Industry

The music industry has recorded phenomenal growth from a small and struggling industry in the 90s to the influential multi-million business it is today. This is attributed to many factors, but mainly due to technological advancement and adoption, coupled with a less stringent democratic society buoyed by expanded rights and freedoms, particularly the freedoms of expression. These freedoms have to a large extend been abused and misused by composers, producers and promoters of music, especially secular music.

The environment in which the modern naive young people find themselves is morally corrupt. For instance, the music/video content is vulgar and moral code also seems to have diminished as misinformed or unaware youth happily consume this content. These content have hundreds of thousands of views and subscription on social media. This is because our society has either lowered or erased all moral boundaries in the name of rights, democracy and freedoms, leading to unprecedented exposure of children and youth to hitherto taboo adult content that has continued to negatively affect and influence our young people into crimes and other vices that were completely unfathomable just a few years ago.

What disturbs even more than the lyrics that sound like rape anthems, is the half-naked girls who willingly appear on these video with mandated authorities giving it a blind eye. Young innocent girls, barely out of puberty, clad in very tiny pieces of cloth, wiggling their exposed bottoms, grinding against these rappers for money. These songs seems not only to celebrate promiscuity, but in many instances denigrate women as objects of sex, while propagating the fallacy that men who thrive on sexual escapades are heroes of some sorts and are to be celebrated.

Is a woman's body just an item for sexual pleasure as insinuated by such scenarios? Probably, these young girls grew up watching local socialites (name them) become famous with well packed wardrobes, exotic trips and even well- furnished houses from showing off their breasts and bottoms in social media and hanging around the so called sponsors (Absence of positive role models in the families or within the community makes it difficult for adolescent and young people to identify and adopt safe or positive behavior).

The worst thing at the moment is the particular glorification and glamorization of sex and sexually explicit content, the open abuse of alcohol, drugs and substances, in complete contravention of existing laws. It is an undisputable global reality that indeed sex sells hence the use of sexually appealing images and videos not only in advertising but more intensely in music. In a study by [39], high school students were asked to rank music against several other possible sources of moral and social guidance, including parents, teachers, friends, church leaders, and coworkers. Sixteen percent ranked music among the top three sources of moral guidance, and twenty four percent placed music in the top three for information on social interaction. Currently, we have witnessed increased complaints about the composition and delivery of most the local music which has been characterized by lewdness, vulgarity and profanities mostly centered on glorifying and glamorizing sex and the acts of it.

3.2 Music and Moral Decadence

Church leaders, parents, community leaders and administrators openly acknowledge increased sexual activities and promiscuity among school going children and teenagers, and irresponsible sexual behavior among young adults due to propagation of illicit sex by these musicians as observed by increased teenage pregnancies. One in every two songs sampled have sexual themes, from primal conquests for women to gory sexual details and nudity.

The erotic nature of these songs has had strong yet negative ramifications on the youth, a majority indulging in dangerous sexual exploits and pursuits just to 'fit in' while others sinking into depression and similar circumstances for "being left out": A significant majority of the songs reviewed openly showcase and glorify the use of alcohol, drugs and other
substances including marijuana (bhang). These have continued to negatively impact on the young people, while frustrating government efforts to tame the same vices.

With these musicians being celebrities who are considered as role models by the youths, the desire to emulate them has pushed many youths into these vices, in the end destroying their lives and causing huge economic losses to the community. The heavy presence of profanities and vulgarities in these songs which are extremely popular especially among children and the youth, have seen to the general decline of moral values among the youth. This has contributed significantly to increased cases of indiscipline and declining education standards, since the music available to the youth does not inspire them to become better persons in society, but rather encourages them to moral corrupt.

3.3 The Influencer Dilemma

 Teens more often receive video links, send video links to others, watch videos with others, rate them, comment about them, upload and post links online. The internet videos are filled with anger, frustration and disgust, and it is all because it’s obvious the videos are filled with content that sexualized men and women but more often women. This is because sex on the internet sells a lot. These celebrities’ main agenda is to get million of views and millions of followers and thereafter millions of shillings. Concourse these videos make you a big star and influencer. Sell your own merch, built your own brand and achieve your own dreams disregarding moral standards.

When you make your content sexual you reach too low, you reach the bottom of the barrel and as you reach that low remember your audience is young kids who look up to you, the one, who give you the laughs, their likes, shares and buy your nonsense in their most crucial years of growing up. What do you let them see? Video on how to hit (sex), video on how to prank innocents, video on how to let girls kiss you on beach, music and movies half naked, boobs and asses out.

Internet has become a toxic wasteland of desperation all because we reward the likes, click, view and share and forget the real purpose of influence. There are not names that must be remembered as the ones who rose above easy content and influenced billions of lives without relying on the neither clickbait nor thumbnail they built an empire.

Internet is now a playground where millions of young people spend most of their time. It’s not the street anymore; it is Face book, You-tube and Instagram. It is the responsibility of content creators and viewers to build an internet free of sexism and objectification and filled with kindness, meaning and respect and that responsibility lies on all of us.

4. THE SCHOOL

It is evident that comprehensive sexuality education that is life skills based, age appropriate, culturally and gender sensitive, and scientifically accurate provides young people with knowledge and skills to make informed decisions about their sexuality. A holistic vision of sexuality and sexual behavior, which goes beyond a focus on prevention of pregnancy and sexually transmitted infections including HIV/AIDS, age appropriate enables children and young people to acquire accurate information, explore and nurture positive values and attitudes and develop life skills that encourage critical thinking, communication, negotiation and decision making [39]. When the Comprehensive Sexual Education (CSE) curriculum in Kenya was examined vis-a-vis the 2009 International Technical Guidance on Sexuality Education (ITGSE) by UNESCO, information on condoms and contraception was totally absent while multiple other topics were poorly addressed [40].

Notably, the only information on the prevention of pregnancy therein was abstinence-related [41]. Furthermore, very little information about sexuality was taught in schools, an indication that teachers were ill equipped to provide Comprehensive Sexual Education(CSE) [40]. Moreover, if young people are not equipped with adequate information concerning sexuality there will be a higher likelihood of them becoming victims of unwanted pregnancies, unsafe abortions, untreated STDs, school dropouts and with all the associated socioeconomic problems.

Low awareness in key topics such as HIV/STIs, condom use, benefits of abstinence, contraception, teachers’ not trained in Comprehensive Sexual Education (CSE) and minimal or absence of Comprehensive Sexual Education(CSE) in the curriculum is setbacks in
schools where learners spend most of their time. Further, personal biases, opinions and values related to sexuality education threaten the delivery of CSE. Resource materials are also unavailable. Most if not all teachers acknowledge the need for Comprehensive Sexual Education (CSE). However, its delivery is severely inhibited by lack of training, non-inclusion of Comprehensive Sexual Education (CSE) in the curriculum, inadequate time allocation for Comprehensive Sexual Education (CSE) lessons, and lack of teaching resources.

5. THE CULTURE

One of the places where our culture has most obviously exchanged the truth of God for a lie is in the area of sexuality. This lie is being peddled to our children incessantly, from the teen magazines that portray a distorted sexuality to the overtly sexual images of MTV music videos. In a culture that looks at people as ultimate, God as absent, and pleasure as the highest experience, it is no wonder that sexuality becomes such a dominant force. It provides a powerful pathway to instant physical pleasure.

It provides false worship (counterfeiting the first great command) and false relationship (counterfeiting the second great command). We must realize that our culture will never provide a balanced view of sexuality to our children if it does not also abandon its roots in a philosophy that leaves God out and makes human satisfaction its single focus. Each institution in our culture is infected with a distorted view of human sexuality. It can be seen in marriage, at school, in government, in commerce, and in entertainment. This being so, our children need us to be radically active in countering it.

6. FINDINGS

The churches, media, schools and even parents even in the advent of HIV/AIDS and rampage teenage pregnancies, are not very comfortable in discussing sexuality issues or creating a favorable space for the young adults within the church, schools and even at family level to explore their sexuality.

From the extensive review of literature, there is indication that sexuality within churches, schools and at family level is still an uncomfortable topic and it is only mentioned in passing. Most adolescents confirm that they have many programmes within their churches and schools, for example, youth choir, counseling clubs and they do attend Saturday or Sunday afternoon activities but in all these forums, they have never attended a sexuality discussion forum. The teens have also indicated that most of what they know for example, teenage pregnancy, HIV/AIDS, STDs is mostly from the media. Christian churches have done very little to create space for young people to discuss their sexuality freely. Sexuality information has been censored and we are having rural young Christians making wrong decisions about their sexuality because the institutions such as churches have not taken up the responsibility to offer direction.

It is really sad that church leaders are preaching from the pulpit about sexual morality and then burying the dead. Churches are burying victims of HIV and AIDS, teens maternal deaths and more yet they are not ready to address the underlying cause of the problem. This is a clear sign that churches need to do more in coming out in the open to give their followers a forum to discuss sexuality.

7. CONCLUSION

Sexuality information is lacking among young Christian especially who are living in the rural area of Kenya. The churches are still hiding behind the veil of morality. Society is never static but dynamic, changing from simple traditional outfit to a more complex modern one. Alongside the changing society, its peoples, values, activities and trends also change. The changes have been positive and also negative, and in particular the values continuing to change, to suit the character of a changing society marked by increased moral decadence being witnessed in alarming proportions, and more anxiety.

Religious teens are less likely to use alcohol and other drugs. Teens who are most likely to delay sexual intercourse, attend religious service one or more times a week, pray daily and identify the teaching of the faith community and/or scripture as having a strong influence on the sexual decision.

In a world where societies are moving fast with developmental trends, there should be certain principles the communities will want not only to genuinely focus on but also to strictly adhere to and family values is key among them. Currently moral decadence has to a significant extent
taken over the basic moral values. The observed behavior pattern of the modern youths is an indication morality is at its all-time low.

Today’s youths are lax, and more interested in pleasure and enjoyment with no sense of the future. The sum total of all these is a fall in moral standards that has resulted in indiscipline at all levels of society, whose results are craze for power without accountability, cheating, laziness, and lack of dignity and respect for human life. Furthermore, it is in public domain that an increase in vices like corruption; broken homes, teenage pregnancies, crimes, and sexual promiscuity [42,43] are all linked to the breakdown of moral values. Being dishonest, unjust, intolerant, disrespectful, disobedient, undisciplined, individualistic or corrupt makes one a hero in the contemporary society because these are the values majority hold and are pursuing.

The modern society has adopted the philosophy “the end justifies the means”. Everyone wants to acquire wealth in the shortest time possible thereby causing the wave of corruption to be in vogue. Similarly, everyone wants to be the best in academics without toiling thereby causing a wave of exams dishonesty no wonder exams in Kenya are guarded like African presidents.

One notable consistent behavior pattern of the youth is in the use of social media, but unfortunately the youth do not seem to have control of the habit. Furthermore, the use of social media, television, and the increased proliferation of social functions has given rise to celebrities who the youth yearn to learn from or imitate. These celebrities are famous for nudity and substance abuse among other indecent habits.

The youth continue to witness the media society celebrate scantily dressed women and socialites and corrupt people celebrated as heroes and trusted with public offices. Disturbingly, it is the case today that within their environment the youth are surrounded by a crowd of witnesses who have thrown morality away, but nevertheless making it in life [44]. In the same vein the present radical crave for drugs, consumption of alcohol and partying is most disturbing to parents and the community at large.

Lastly, young people need and deserve accurate information on the entire range of sex topics and issues. Without access to vital information from trusted adults, young people turn to less reliable source that puts them at a risk of diseases and unintended pregnancy. Young people of faith will make sexual decisions in a religious framework if supported by caring adults.

8. RECOMMENDATION

Both the usefulness of media in addressing issues of sexual health and their potential role in placing teens at risk depend critically on the extent with which such media are in use. A study by [45] interviewed a national sample of teens shortly after the airing of an episode of Friends that contained information about condom efficacy. As a result of viewing, many teens reported having a conversation with a parent or other adult about how effective condoms are for preventing pregnancy, and those who did so came away from the program with a more accurate understanding of the issue. This illustrates the power of media, including entertainment media, to reach youth with sexual health information. As with traditional media, the rates of many forms of new media use are somewhat higher in the minority groups that are at higher risk for teen pregnancy and Sexual Transmitted Infections (STIs). Thus, there is much potential to reach these groups with interventions, as well as some potential for negative effects of exposure.

It is the parents’ responsibility through examples and affection to instill moral values in the child. For this to happen, the parents should create opportunities to spend time with the child especially from early age since it is in the early phase when the foundation for the entire persons later life is laid. By doing so, the child will not only have a good foundation but also become grounded on moral values.

Rather than see the social media as always a problem, it is good for the parents and the community to recognize that youth have a great ability to exploit its potential for the benefit of the community as well as for creating business opportunities that could change the youths’ status. It is therefore recommended that the youth should be given skills to recognize and how to avoid negative aspects of social media while being encouraged to exploit the positive aspects.

Compressive sex education does not increase sexual activity among teens; however it does increase the use of contraception and practice of
safe sex. Churches should increase mini health care centers for sexually active and non-sexually active teens. This center can be a place that provides counselors, pamphlets, birth control and other contraceptive, and most importantly a place where teens can feel comfortable discussing sexually related issues that they may have.

Sex education can be beneficial if taught early. A thriving program depends on knowledge, skills and attitudes of teachers and guiders. Teens’ seeking information from peers and unknowledgeable parents results in misinformation. Sex education should teach that abstinence is a choice. Youth and young adults should not allow themselves to be pressured to have sex, and those who choose to abstain for personal or religious reason should be respected, not ridiculed for their decision.

Church leaders are important messengers and mentors for young people with the active engagement and commitment of the modern church community, we can reduce teens pregnancy, HIV/AIDS and sexually transmitted infections in our community. Quite often the only time the church responds to the subject of sex is when judging and/or condemning individuals. Refer to [46,47] for more recommendations.

This paper is for educators and others who know that schools, churches, media and families must change the way they approach sexuality education. It adds to the growing body of knowledge and research suggesting that we need to move beyond simplistic and narrow approaches to teaching and learning of sexuality.

COMPETING INTERESTS

Author has declared that no competing interests exist.

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