

AN INVESTIGATION INTO THE CHURCH'S PARTICIPATION IN THE
PROTECTION OF CHILDREN AGAINST SEXUAL ABUSE IN KIBRA SLUMS:
A CASE OF ANGLICAN CHURCH OF KENYA ST. JEROME
PARISH, NAIROBI COUNTY

by

Jackline Andeso Odiero
11- 0106

A thesis presented to the School of Human and Social Sciences

of

Daystar University

Nairobi, Kenya

In partial fulfillment of the requirements for the degree of a

MASTER OF ARTS

in Child Development

June 2017

APPROVAL

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by

Jackline Andeso Odiero

In accordance with Daystar University policies, this thesis is accepted in partial
fulfillment of requirements for the Master of Arts degree.

Date:

Stephen Many, PhD.
1st Supervisor

Roseline Olumbe, MA.
2nd Supervisor

Roseline
Olumbe, MA. Co-Ordinator, Institute of
Child Development

Kennedy Ongoro, PhD.
Dean, School of Human and Social Sciences

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DECLARATION

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CASE OF ANGLICAN CHURCH OF KENYA ST. JEROME PARISH, NAIROBI
COUNTY

I declare that this thesis is my original work and has not been submitted to any
other college or university for academic credit.

Signed: _____

Date: _____

Jackline Andeso Odiero (11-0106)

ACKNOWLEDGEMENTS

I wish to express my heartfelt gratitude to my supervisors, Rev. Dr. Stephen Many and Mrs. Roseline Olumbe, for their encouragement and guidance during this thesis. Special thanks go to my family, for their support and encouragement, especially in times when I almost gave up.

I appreciate the leadership of ACK St Jerome Church, for giving me permission and opportunity to conduct my research among the congregation. To my friends and classmates at Daystar University who have stood with me in prayers and moral support, I thank you all.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya and Neglect
ANPPCAN	African Network for the Prevention and Protection against Child Abuse
CBD	Central Business District
CD	Choir Department
CMD	Children's Ministry Department
CSA	Child Sexual Abuse
CWSK	Child Welfare society of Kenya
F&GPC	Finance and General Purposes Committee
MD	Men's Department
MUD	Mother's union Department
NCVC	National Center for Victims of Crime
PCC	Parish Church Council Committee
UNCRC	United Nations Convention on the Rights of the Child
UNICEF	United Nations Children's Funds
YD	Youth Department

ABSTRACT

The purpose of this study was to conduct an investigation into the church's participation in the protection of children against sexual abuse in Kibra slum. Its objectives included to investigate the church's participation in the protection of children against sexual abuse in Kibra slum, to establish ways the church uses to protect children from sexual abuse identify the effects of sexual abuse on the lives of children in Kibra and recommend strategies the church can use to tackle sexual abuse among children in Kibra. The study employed a case study design and used both qualitative and quantitative methods of data collection. It targeted 10-15-year-old children, the church's members, especially management board, and Sunday school teachers. The study used purposive sampling technique to select 166 respondents. It used questionnaires and guided interviews to collect data that was coded and keyed into the computer for analysis using Statistical Package for Social Sciences (SPSS) version 21. The findings indicated that the respondents understood the church's role in the protection of children against sexual abuse. The study also found out that children were affected by child sexual abuse both physically, psychologically and emotionally. The study concluded that child sexual abuse was a common occurrence in Kibra slums. The effects of sexual abuse that were experienced in childhood had a long way of effect even to a person's adulthood. The study recommended that church leadership should seriously vet the Sunday school teachers, develop a child safety curriculum, and train the staff on it.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter presents the introduction, the background of the study, the statement of the problem, purpose of the study, objectives of the study, research questions and justification of the study. It further presents the scope of the study, limitations and delimitations of the study, and definition of terms.

Children are at risk today and cases of child abuse especially sexual abuse among children are quite common in Kenya and the contemporary world (Porter, 1987). Nairobi's informal settlements for example are known to be high breeding grounds for all sorts of child abuse. Hardly does a day pass without one coming across police, newspaper or television reports on the latest statistics of child related crime or announcement of an incident in which a child has been sexually abused by adults (Cava, 2010). Such reports make sexual abuse a crime that is of great concern to the society especially the church. It is particularly more serious when committed against children because majority of those affected suffer in silence.

The most disturbing fact about sexual abuse among children, according to Mwiti (2006), is that the reported cases are not usually a true reflection of the cases that take place. In any case, the majority of the cases go unreported and children continue to suffer or die in the hands of abusers who bury them silently. Besides, the menace of sexual

abuse happens in the context where the church, that is the community of believers in Christ, actively propagates the gospel.

Mwiti (1997) asked who abuses the children and why, what can the society do to protect the innocent, helpless little ones from those who not only abuse but torture and eventually murder them. Echoing Mwiti (1997), the research posed the question, “What can the church do to protect these jewels, given her prophetic role in the society?” An investigation into the church’s participation in the protection of children from sexual abuse in Kibra slum is the main concern of this research.

Background of the Study

Sexual abuse is a risk facing children in Africa and the world at large. This sounds like a bomb to the society, as its continuity stands at risk (Shorter, 1991). According to UNICEF(2012), hardships endured by children in poor urban communities are often concealed and thus perpetuated by the statistical averages on which development programmes and decisions about resource allocation are based, one of the hardships being sexual abuse among children.

Porter (1987) cited sexual abuse as an unspoken risk that children are highly vulnerable to. Porter further stated that of all crimes against children, 75% were sexual in nature and one in every five victims of sexual abuse was a child under the age of seven. For Porter, sexual abuse among children is a real and horrific factor in the present day society. The statistics on sexual abuse among children are not exactly known because many victims do not report the offense. Therefore the published figures become under-estimates of the real cases (Porter, 1987). Experts in the field of child abuse agree that

85%- 90% of the incidents of sexual abuse take place with someone the child knows and trusts, not a stranger. Cava (2010) added that the increasing number of adults wanting counselling for childhood sexual abuse shows how long lasting the effects of this type of abuse are.

Besides, UNICEF's state of the world's children report (2012) singled out children as victims of forces beyond their control in contexts where they live. These forces subject them to live in an environment whose conditions are degrading and dehumanizing (UNICEF, 2012). The report further stated that out of 38.3 million Kenyans, more than 50% are children and that,

there are 474 million people under the age of 18 years living in Africa.

This is 21.4% of the total number of children in the world, and 2.3 times as many as the children of all the industrialized nations of the world put together. Africa is also the continent where children form the highest proportion of the population and are highly vulnerable. (p. 10)

This fact also seems to apply to the church so much so that children form a bigger percentage of the congregation's population (Brewster & Brown, 2013). The early years of a person's development are a prime time to exert spiritual influence (Brewster, 2005). Complementing Brewster, Barna (2003) argued that anyone who wishes to have significant influence on the development of a person's moral and spiritual foundations had better exert that influence while the person is still open-minded and impressionable, that is while the person is still young.

Buconyori (1993) saw children as the key determining factor in the future of the church, thereby prompting an argument that the way they are viewed and treated determines the survival of the church and society in the future. What if the children's identities are marred with the effects of sexual abuse, since the abuse happens even within the church? or what kind of church would they constitute? The effects of sexual abuse on children include stunted growth, sexually transmitted diseases/infections, trauma, unwanted pregnancies, low self-esteem, depression but to mention a few (Mwiti, 1991).

Brewster (2011) viewed such children as vulnerable and in need of urgent nurture and protection. In an area like Kibra, the presence of the church can be seen to be quite large according to a research conducted by the Centre for Urban Mission (2013). There are more than two hundred and fifty churches in the area. This means that the church of Christ in Kibra stands the challenge of being investigated in relation to her participation in child protection. Brewster (2011) also described the Christian response to children issues at the turn of the century as one that is in many ways at crossroads because majority of the children are at risk, even in the church, and require more than mere words to demonstrate the love of God. Such is a finding that the church of Christ in a context like Kibra needs to reflect upon and grapple with.

Background of ACK St Jerome Parish

ACK St Jerome parish is an Anglican Church located at Gatwikira village in Kibra slums. Kibra forms one of the slums in Nairobi, located about five kilometers from the Central Business District (CBD). It is rated as the largest slum in the city, the second

largest in Africa and one among many bigger slums in the world (UN-HABITAT, 1999). It is estimated that over a million residents in Kibra live on 100 acres of land and more than half of the population are children and youth. Kibra is characterized by poor living conditions such as poor housing, poor sanitation, unemployment, inadequate access to social amenities but to mention a few.

The residents of Kibra, from whom the membership of St Jerome Church is formed, engage in casual labour as well as small businesses like grocery and also brewing and selling of illicit brews. The availability of the illicit brews contributes to drunkenness and abuse of drugs which also contributes to the high spread of HIV/AIDS in the area. The situation makes children vulnerable and at high risk of abuse especially sexual abuse.

St Jerome parish runs three Sunday services, one of which is children's service. The parish has four local churches in Lindi, Kianda and Soweto villages and in each of them a Sunday school service is conducted for the children. The church is pastored and administered by a priest in-charge called vicar. Below is the leadership structure of ACK St Jerome Parish.

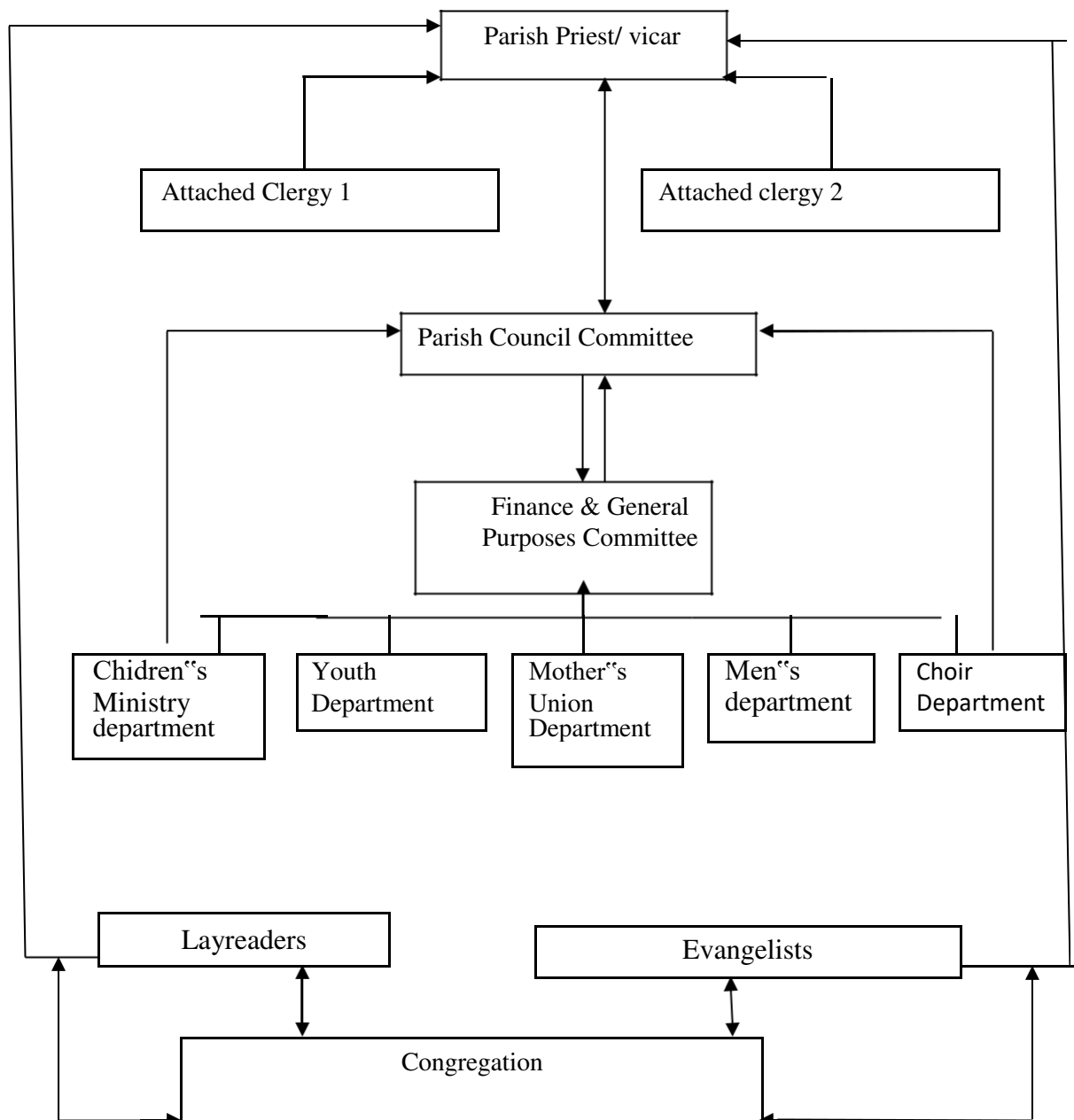


Figure 1. 1: Organizational Structure of ACK St Jerome Parish
Source: Diocesan Constitution (2007)

St Jerome parish is headed by a priest and two attached clergy who work under the priest in charge. The Parish Church Council Committee (PCCC) is a church elected

board that works with the parish priest to manage church affairs. From the PCC, the finance and general purposes committee (F&GPC) is constituted to help in managing church resources and works hand in hand with the PCC. The children's ministry department (CMD), youth department (YD), mother's union department (MUD), the men's department (MD) and the choir department (CD) are departmental representatives in the PCC and they all report directly to the Vicar and PCC. The lay readers and the evangelists form the pastoral team and work directly under the parish priest. The congregation interacts with the management almost on all levels and is the electing body of the church.

Given the presence of St Jerome Church in Kibra and the high rate of sexual abuse in the area, this research sought to conduct an investigation into the church's participation in protecting children against child sexual abuse (CSA). The study sought to establish the ways in which the church participated in the protection of children against sexual abuse. Does the church receive cases of CSA and how does she tackled them? The study focused on what the church was doing to respond to the desperate cry of children who experience sexual abuse, who hunger for an unconditional love and acceptance that would bring hope and restoration of their developmental milestones and broken relationships (Cava, 2010). A number of organizations in Kibra have been set up to respond to the cries of abused children. Among them are UNICEF, Child Welfare society of Kenya (CWSK), African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN) but to mention a few. However, the researcher was convinced that the church of Christ in Kibra had a role to play in terms of participation

in the protection of children against sexual abuse. Brewster (2011) gave five reasons that make the church to have a role to play in regard to the protection of children. These are that only the church can respond to the needs of the whole person (Luke 2:52), caring for children dispels disbelief (1Kings 17), only the church understands the dignity of all persons (Gen 1:27, Psalm 8:3-6), God hears the children crying (Gen. 21:17) and only the church can remove the curse on human beings (Malachi 4:6, Luke 1:17). Therefore, there was need to carry out an investigation into the participation of the church in the protection of children against sexual abuse in one of the most populated areas of Nairobi County, Kibra.

Statement of the Problem

The church, which is the body of Christ, has always been known for furthering the message of salvation to the ends of the world through proclamation and discipleship. “Go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you...”(Matthew 28: 19-20). Jesus Christ’s command remains inclusive in the sense that it targets everyone in the world, children included. In addition, Jesus’ commission of the apostles and his ministers calls for the proclamation of a common salvation for all; whoever wills, let him/her come and take the benefit. All, children included, are welcome to Christ. Besides, the ministry of reconciliation is also endowed with the community of believers thereby making up the healing component of the church. The church as the ambassador of Christ is entrusted with the responsibility of fostering healing among hurting children.

In spite of the Church being endowed with such great responsibility, cases of child sexual abuse continue being reported among her members and social communities. Brewster (2011) pointed out that child sexual abuse also happens within the church compounds with the

Perpetrators going unnoticed. In some occasions, the perpetrators are some among the church leadership and the cases are secretly handled in ways that deny justice to the victim for fear of shame. Rarely has there been a report showing the action the church has taken to attend to the hurting child; a situation that poses a great challenge to the church in relation to her healing and prophetic role in the society. Seemingly, the perpetrators are likely to form part of the membership of the church and perhaps bearing Christian names and to some extent, church responsibilities.

Barna (2013) also saw human development as a complex mixture of growth in five areas: moral, spiritual, physical, emotional and intellectual dimensions of life and the basis of each of these areas is one's spiritual foundation. Spirituality, therefore, seems to be the most important aspect of development in a person's life with the church as a primary custodian and facilitator (Stonhouse & May, 2010). The instability of one's spirituality would then mean weakness in the other dimensions of development, hence consequential to situations of unhealthy relationships, like child sexual abuse. It is from this position that this research sought to fill the gap that exist in terms of the role of the church in protecting children against sexual abuse.

Purpose of Study

The purpose of this study was to conduct an investigation into the church's participation in the protection of children against sexual abuse in Kibra slum.

Objectives of the Study

This study was guided by the following objectives.

- 1.To establish ways the church participated in the protection of children against sexual abuse in Kibra slum.
- 2.To identify the effects of sexual abuse on children in Kibra slum
3. To recommend strategies the church can use in tackling sexual abuse among children in Kibera slums.

Research Questions

1. In what ways did the church participate in the protection of children against sexual abuse in Kibra slum?
2. What were the effects of sexual abuse on children's lives in Kibra?
- 3.What strategies could the church use to tackle child sexual abuse issues in Kibra slums?

Justification of the Study

Protection of children from all kinds of harm is a requirement of the law of Kenya, and consequently a requirement of the family and the society at large. In reference to the United Nations Convention on the Rights of the Child (UNCRC), protection is intended for defending the child against all sorts of abuse and especially

sexual abuse and manipulation. Although tradition requires parents and guardians to protect and safeguard the rights of children, the church of Christ has a role to play in terms of guidance, leadership and model (Miles & Wright, 2003). The church has a moral obligation to nurture and protect the children in obedience of Christ's command 'let the children come to me and do not stop them because the Kingdom of God belongs to such as these' (Mt 19.14).

Throughout the scriptures, there are examples of child maltreatment. For instance, Job 24:9 states, "The fatherless child is snatched from the breast; the infant of the poor is seized for a debt, 2 Kings 4:1: The wife of a man from the company of prophets cried out to Elisha,,Your servant my husband is dead, and you know that he revered the Lord. But now his creditor is coming to take my two boys as his slaves." The book of Joel also mentions child trafficking and prostitution! „They cast lots for my people and traded boys for prostitutes; they sold girls for wine that they might drink... (Joel 3:8a).'.As these things continue to happen to children, God is not silent but concerned.

The Scriptures clearly present unmistakable evidence of God's love and care and protection for children. A good number of passages in the Old Testament attest to God being the defender of the fatherless. Deuteronomy 10:18, for example, is a reminder to humanity that God defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. Many other passages in the Bible demonstrate God's concern for hurting children and commands that His people, the church, should share his concern and protect the children. Lamentations 2:19 for example, passionately instructs

God's people in exile, "Arise, cry out in the night, as the watches of the night begin; pour out your heart like water in the presence of the Lord. Lift up your hands to him for the lives of your children, who faint from hunger at the head of every street." Brewster (2011) argued that the church is the only body that can deal with the needs of the whole person. In this case therefore it is important that this study be carried out as a reminder to the Church of her role to protect children given to her by her Lord and Savior Jesus Christ.

Mwiti (2006) posed two critical questions in relation to her research on child sexual abuse. The first question seeks to identify the person who would be willing to comprehend and carry the hurt and agony of these helpless innocent and frightened children. The second question seeks to find out the person who would restore their robbed childhood before it is too late. (Mwiti, 2006). Both questions relate to the disturbing and depressing situation sexual abuse causes children to go through.

Cava (2010) also pointed out child sexual abuse as a situation that endangers the lives of children and that those who are abused are likely to abuse others and the cycle continues. It seems an issue of relationships and therefore need to be addressed from a relational approach under the primary leadership of the church.

Additionally, the recent reports in the dailies seemed to reveal the escalation of the issue of child sexual abuse. In the Daily Nation, Muthoni (2015, December, 10) reported that a clinical officer defiled a fifteen year old student while in hospital. The officer was arrested and released on a two hundred thousand shillings bond. Many other

reports continue to surface in our dailies but seldom do the reports show the notification of the church about the abuse and the involvement in terms of response. Furthermore, it seems that cases of CSA in slum areas are rarely reported. Could there be any involvements of the church in the issues of child sexual abuse especially in Kibra? What can the church do better to address the situation? This research justifies the course to conduct this investigation presupposedly.

Significance of the Study

The findings of this study would be significant for various reasons. First, the study would be useful to churches and especially the church leadership in coming up with intervention strategies against child abuse. It would also help to stir up church leaders to re-think their protection measures for children in their contexts of ministry if at all they have none.

Secondly, the study would help the pastors ministering in Kibra slum and other informal settlements to be more vigilant and responsible in as far as issues endangering children's lives are concerned.

Thirdly, the research would enhance the church's role and participation in child protection and also be useful to the faith based organizations that are passionate about protecting children from abuse in slum contexts. The study would contribute to the community's knowledge of child sexual abuse and the need for protecting children.

Finally, the findings would also contribute to the body of knowledge and literature in the area of child protection.

Assumptions of the Study

1. Sexual abuse was prevalent among children in Kibra slums
2. Sexual abuse affected the lives of children living in Kibra slums
3. The Church in Kibra slums participated in the protection of children against sexual abuse.

Scope of the Study

The scope of the study was the informal settlement of Kibra in Nairobi County. The target population was drawn from St Jerome Parish and comprised leaders of the church, the members of the congregation, the children themselves and the Sunday school teachers. The church leaders and the child caregivers helped the researcher to establish how much the church knows about child sexual abuse in relation to the vulnerability of the area. The congregation and the children being the most affected and their experience of how the church participated in protecting them from sexual abuse was helpful in drawing the findings of the research. There are many abuses that children experience in Kibra but this research's interest was on sexual abuse. The study targeted the 10-15 year olds.

Limitations and Delimitations of the Study

The first limitation was the bad weather condition that sometimes resulted into flooding and would destabilize the target population. The researcher maximized on the favorable weather for better results. Another limitation was the „incentive“ mentality of the inhabitants of Kibra. The „incentive“ mentality refers to cultivated habit among Kibra residents that makes them demand payment for everything they do for someone. The researcher involved the local church leaders and members of the community in conducting the study.

The third limitation was the fear that the respondents might have due to the sensitivity of the study topic because matters of sexual abuse are not openly or commonly discussed in the public. The researcher promised and was committed to hold in confidence all the information given. The fourth limitation was the church's attitude on sexual issues. That is the fear of church (believers) to talk about sexual issues. The researcher employed an informal way of discussion in order to derive the necessary information.

Definition of Terms

Child Sexual Abuse: Watson and Rodwell (2014) defined sexual abuse in children as the involvement of a child in sexual activity, either by adults or by other children in a position of responsibility, trust or power over the child, that the child does not fully comprehend, is unable to give informed consent to or is not developmentally prepared for, or that violates the laws or taboos of society.

In this study, sexual abuse means the inclusion of intrafamilial and extrafamilial abuse experiences, sexual experiences with the children that involve physical contact and non-physical contact activities and the emphasis on adult exploitation to use one's power and knowledge and to achieve sexual ends.

Children: Children are persons below the age of eighteen by the constitution of Kenya and the United Nation Convention on the Rights of the Child (2001). This study defined a child as a person who is under the age of eighteen years, and focused on children who are between ten and fifteen years old.

Slum: UNHABITAT (2003) report defined a slum as a densely populated urban area characterized by substandard housing and inadequate and illegal building structures, lack of basic services, over-crowding, poverty and insecure tenure. The term was used in this study to refer to the context of this study that is the prevailing circumstances in which child sexual abuse happens.

Church: Refers to the community of believers in Jesus Christ whose primary role is to propagate and live the gospel as well as teach it to others (Buconyori, 1993). This research used the term church to mean the believers of the gospel of Christ who are called to live and enhance peace, healing and reconciliation in the society by being a voice of the voiceless and powerless children.

Summary

Chapter one has provided the introduction of the study by giving a picture of the state of children's vulnerability in the context of sexual abuse, in the informal settlements, especially, Kibera. The other areas that have been provided in this chapter include the background of the study, statement of the problem, the purpose of the study, the objectives of the study and the research questions. It has also presented justification of the study, the significance of the study, its assumptions, scope, limitations and delimitations and the definition of key terms. The next chapter explores the literature review related to this study.

CHAPTER TWO

LITERATURE REVIEW OF THE STUDY

Introduction

The main task of this chapter is to review literature relating to child mal-treatment with a specific focus on child sexual abuse. The chapter seeks to bring out the prevalence of child sexual abuse, ways in which the church has responded to the menace and ways the church should respond to child sexual abuse. The chapter pointed out the theories that relate to child sexual abuse, provide a general and empirical review of the literature and discusses the conceptual framework of the study.

Theoretical Framework

Theoretical framework of any given study refers to the structure that justifies a theory of a research. The framework defines and describes the theory or theories that support the study and show its justification (Kothari, 2004). This study was based on three theories, namely the ecological systems theory by Urie Bronfenbrenner (1977), Abraham Maslow's theory of human needs (1943) and the attachment theory by John Bowlby (1907-1990).

Ecological Systems Theory

The ecological systems theory was developed by Urie Bronfenbrenner in 1977. According to Bronfenbrenner (1977), the environment is a series of nested environmental

structures that extend beyond the immediate setting of a child's development, with each layer having a powerful effect on the development of children. The ecological systems theory holds that children encounter different environments throughout their lifespan that may influence their developmental stages in varying degrees. The environmental layers are: microsystem, the mesosystem, the exosystem, the macro system and chronosystem (Bronfenbrenner, 1977). The microsystem is the innermost level which refers to the activities, roles and relationships in the child's immediate surroundings. These include settings where the child has direct contact, experience and interaction. The microsystem is characterized by face to face interactions between the child, the family and close relationships like peers which the child forms in an active way.

The mesosystem refers to the relationships or connections among the various aspects of the microsystem and may include schools and churches. The development of a child is facilitated by the interactions between the settings. Miles and Wright (2003) noted that the quality of each environment affects the other. It therefore sounds like the child's development becomes threatened by the weak linkages as the environment becomes insecure and one that is unappealing (Berk, 2013). For instance the child may actively relate to immediate members of the family in a very respectful way not knowing that the relationship formed may later turn against the child and later be in the hands of a sexual abuser.

The exosystem refers to the social setting that does not contain children but affects their experiences in the immediate settings. For example, a child may experience

lack from a parent who has been re-trenched from work or ever travels because of work. Similarly a child may also suffer the effects of the work place or home stress that the parents may be experiencing. For example, parents who experience the effects of unemployment or strained family relationship may have devastating effects on the development of the child.

The macrosystem refers the linkages between two or three systems constituting ideologies, values, laws, regulations and customs of a given culture. The system determines the experiences and interactions within the lower levels of the environment which the impact on the child. An example of the child's experience in this could be the cultural giving of young girls into marriage among some communities in Kenya, which gives the girls no chance to defend themselves.

The macrosystem is referred to as the mother of child welfare and protection as it involves several variables that contribute to how safety feelings are formed in children and can have positive or negative effects in the children's development. The system would therefore call for a greater involvement of culture in influencing child protection.

The chronosystem includes the transitions and shifts in one's lifespan. This may also involve the socio-historical contexts that may influence a person. One classic example of this is how divorce, as a major life transition, may affect not only the couple's relationship but also their children's behavior.

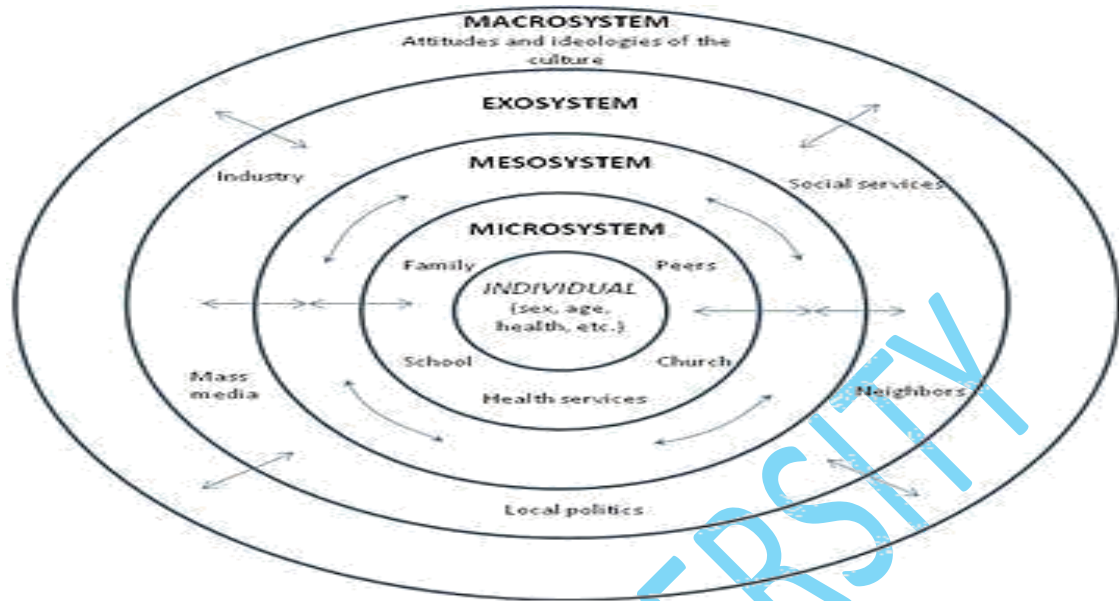


Figure 2. 1: Urie Bronfenbrenner's Ecological Systems Theory

Source: Berk (2013).

In other words, the chronosystem looks at how time affects an individual's development in relation to the environment owing to the fact that time is not static. The ecological theory shows how the various environmental systems influence a child's development. It shows how members of an ecological community connect to one another through relationships and how each system is dependent on the other for sustainability. Child protection therefore is dependent on the family and community. For children to feel safe, they need members of the community to cultivate the safety and the church of Christ cannot be left behind. The environment in the church as well as in the community is packaged in levels of influence from the leadership to where children are. These

influential agents continue to impact the development of children positively, by ensuring children are safe; or negatively by promoting insecurity for children.

Maslow's Theory of Human Needs

Abraham Maslow proposed Maslow's theory of human needs in 1943. According to Maslow (1943), human needs are portrayed in a pyramid shape, which identifies five levels of needs in a person's life. These are the physiological needs, the safety needs, love and belonging needs, esteem needs and self-actualization need. The lowest level of needs is the most fundamental. Maslow refers to the needs on the lower level of the pyramid as deficiency needs and they include physiological, safety, love/belonging and esteem. The theory suggests that these needs must be met if the topmost need of self-actualization is going to be met. The physiological needs are the basic requirements for human survival. If these requirements are not met the human body cannot function well. These needs must therefore be met first.

The safety needs are dependent on the physiological needs. That is to say that when there is physical safety there is a feeling of one being secure. The absence of physical security due to war, natural disaster, family violence or childhood abuse may cause a lot of trauma and stress. Children are the most affected with this level of need because they generally present a greater need to feel safe.

The love/belonging needs are at the third level of the pyramid. They involve the feelings of belongingness and the deficiency within this level can impact an individual's ability to form and maintain emotionally significant relationships like friendships. The absence of a sense of belonging is like to create feelings of loneliness, anxiety and

depression. The esteem need refers to the typical human desire to be accepted and valued by others. When a child feels that they are of great value to the family and those around them, their sense of worth increases their esteem hence their need for acceptance and respect is met. Deprivation of this need may lead to feelings of inferiority, weakness, and helplessness. The self-actualization level of need presents the desire for one to accomplish everything that one is able to and become what one can be. According to Maslow, this need can only be achieved if the other levels of needs have been met (Maslow, 2007).

Building on Maslow's theory of needs, it can be argued that child sexual abuse could be a result of some sort of deficiency in the hierarchy of needs, especially the lower level of need for safety. Maslow's hierarchy of human needs is represented diagrammatically in Figure 2.2.



Figure 2. 2: Abraham Maslow's Hierachy of Needs Theory
Source: Maslow (2007)

The application of this theory identifies a gap in the literature that shows how children have suffered in the hands of adult perpetrators because of unmet needs both on the side of the perpetrators and that of children. The church of Christ on the other hand, continually struggles to minister to the children in their challenging situations. According

to a report by the Anglican church of Kenya in May 2009, an inadequate understanding of child sexual abuse contributes to the inadequacy in responding to the issues of the victims. The church needs to understand the needs of her children and understand her helping role to better their lives. Barna (2003) suggested that children need the church to help them have a healthy environment for their growth, identify their purpose for life, clarify their core life perspectives, and identify talents that can enable them to lead productive and meaningful lives (Barna, 2003).

Attachment Theory

This theory was proposed by John Bowlby in 1990. He defined attachment as an enduring emotional bond that develops progressively during the first year of an infant's life while the infant is completely dependent on the caregiver for survival. This bond enables the child to have attachments that are formed between the parent and the child (Bowlby, 1990).

According to Karla (2008), the proponents of the attachment theory stress its usefulness in understanding the psychological ramifications of child abuse and neglect. They argued that the challenges that children who have been mistreated introduce into the foster care system are more clearly understood and addressed by workers who are familiar with basic attachment concepts. Attachment theory attributes the problems that children continue to experience even after being removed from an abusive situation to the trauma that they endure when experiencing repeated separations from caregivers (Karla, 2008).

Ainsworth (2008) added that children who are securely attached are typically able to balance autonomy with participation in satisfying, emotionally reciprocal relationships later in life. A secure child is confident that the attachment figure will be available to meet their needs and can explore the environment without fear. In case of any distress, a secure child confidently seeks the intervention of the attachment figure and is safe.

A child classified as insecure-avoidant may minimize the importance of connections to others as an adult and will likely find it difficult to empathize with emotional individuals. Such a child does not orientate to their attachment figures while investigating the environment and when in distress, they are not confident to seek help from the attachment figures. This behavior is brought about by insensitive attachment figures who ignore the needs of the children.

An insecure-ambivalent classification may predict impulsivity and a limited ability to regulate one's emotions in adulthood. Such children reject any engagement or interactions with the caregiver and are dependent. The behavior cultivates the feelings of worthlessness and unacceptability (Ainsworth, 2008).

The insecure-disorganized classification is as a result unusual responses especially after experiencing significant trauma and/or behavior on the part of the primary caregiver that was frightening or unpredictable, for example sexual abuse. Adult relationships for individuals who are classified as insecure disorganized are typically volatile and may include emotional or physical abuse as well as other aspects of abuse (Bowlby, 1990).

The application of this theory identifies a gap in the literature that shows how children have suffered in silence because of insecure attachments with their significant figures. Children are likely to be trapped to the hands of some significant figures within the church environment such as the church leaders, to whom children highly respect and trust. The level of attachment with the significant figure might destroy or build a child's life.

General Literature Review

Church involvement in Protecting Children against Sexual Abuse

Perrin and Perrin (2013) pointed out sexual interactions between children and adults as something that existed throughout history but that most societies have not recognized these types of interactions as abusive until recently. In ancient Greece for example, the child especially the female was considered the property of her father and the father could do anything he wished with her. Boys were not an exception either. They were taken for their good appearance and softness and compelled to take adult lovers. They were in-turn protected and given gifts by the teachers and counselors who were approved by the boys' families.

The 19th and 20th centuries saw the increase in child pornography and prostitution, which has continued to heighten the level of the problem of child sexual abuse. According to Tower (2010), the current society, however, seems to harbor contradicting views regarding children and sexuality. On one hand, it is stated, children should not be

exploited sexually, and on the other hand, pornography prevails and thrives both in print and on the internet. The internet continues to provide an excellent vehicle for perpetrators to get to the children thereby sending mixed messages to the children and the perpetrators about what the society believes about sexual abuse and exploitation for children. Furthermore the legal authorities seem to believe the molesting adults rather than the molested child especially when the molester has an influence of a kind to the powers that be. The powerless molested child is left to suffer the effects of the sexual abuse to the later, in life.

Child sexual abuse has been pointed out by Tower (2010) as a major problem to the contemporary society. Two main movements have continued to raise an alarm regarding the level at which children suffer and the need for intervention. The first movement is the Child Protection Movement (CPM) which sees child sexual abuse as a third form of child maltreatment and advocates for the protection of children especially in the home. The other movement has been the Feminist movement (FM) which sees the assault of children as a societal problem rather than familial (Tower, 2013). It seems therefore that the focus of CPM, is the home, while the FM focuses on the societal effort to child protection.

According to the National Survey on Violence Against Children (2010) report, three out of every ten females and nearly two out of every ten males aged eighteen to twenty-four reported at least one experience of sexual violence prior to age 18.7% of females aged eighteen to twenty four reported experiencing physically forced sexual intercourse prior to age eighteen and of females whose first sex occurred before age

eighteen, 24% reported that it was unwilling, meaning that they did not want it to happen and were forced, pressured, tricked or threatened to engage in sexual intercourse. According to UNICEF (2012) report, a majority of the child sexual abuse cases in Kenya are experienced by children under the age of eighteen years.

According to the May (2009), child sexual abuse report on the Anglican Church, church communities have a poor record of dealing with child sexual abuse. The report attributes this to a lack of awareness of the problem and a tendency of not believing that it could occur in the church as the most probable reasons for the poor involvement. Parkinson (2003), a contributor to the report pointed out that some of the poor responses by churches to child sexual abuse allegations could be attributed to the organizational culture and church traditions.

Lester (1985) complemented the report, arguing that the poor participation of the church to child sexual abuse issues was as a result of the church's pastoral neglect of children. Lester continued to point to a number of reasons that contributed to this neglect. Among them are the church's inadequate understanding the child's identity, inadequate understanding of how children communicate, inadequate pastoral training and inadequate understanding of the menace of child maltreatment, especially, child sexual abuse. Besides, media reports have had very little, if any, on the involvement of the church in responding to the escalating problem of child sexual abuse. Kilborn (1996) pointed out the silence of the church in regard to cases of sexual exploitation, arguing that children at risk in the world are more than 20 million and urges the church to awaken and put more attention to protecting and rescuing the world's children.

The Effects of Child Sexual Abuse on Children's Lives

Perrin and Perrin (2013) and Brewster (2011) have presented the characteristics of sexually abused children in two categories namely physical and behavioral. The physical characteristics include pain, itching, bruises, swelling or bleeding around the genitalia, stained, torn or bloody underclothing, frequent yeast infections and difficulty walking or sitting.

The behavioral characteristics include the child shrinking away or feeling threatened by physical touch, exhibits signs of depression or post-traumatic stress disorder (PTSD), self-harm, low performance in school, regresses to behaviors like thumb sucking, frequent escape from home or school, nightmares, bedwetting and a child presenting too sophisticated or unusual sexual knowledge or behavior for the child's age such as asking others to do sex acts.

Perrin and Perrin (2013) continued to argue that the effects of child sexual abuse are intertwined and closely linked with the different forms of childhood sexual abuse. The levels of the effects are determined by the type of sexual abuse, the duration of the abuse and the magnitude of the abuse on the child.

According to the National Center for Victims of Crime (NCVC) 2014 report, the effects of child sexual abuse are devastating. The victim may feel significant distress and display a wide range of short and long-term psychological symptoms. The victim may feel powerless, ashamed, and distrustful of others and the abuse may disrupt the victim's development and increase the likelihood that they will experience other sexual assaults in the future (NCVC, 2014).

Some of the short-term effects according to the NCVC (2014) report include regressive behaviors like thumb sucking, bedwetting, sleep disturbances, eating problems and unwillingness to participate in school or social activities. The long-term effects may include anxiety related problems, self-destructive behaviors like alcoholism, drug abuse and suicidal thoughts.

Perrin and Perrin (2013) added that the victims of child sexual abuse may also show fear and anxiety in response to people who share characteristics of the abuse. For example, same sex as abuser or similar physical characteristics. The victims may also have trouble in adult relationship and adult sexual functioning in the future. Besides, as the victims may also feel angry at the abuser, the adults who failed to protect them and at themselves for not being able to defend themselves and stop the abuse. They may feel betrayed and unable to trust adults because someone they depended on caused them a great harm or failed to protect them. The victims may become suicidal (Perrin & Perrin, 2013).

According to Tower (2010), sexual abuse can involve seduction by a beloved relative or it can be a violent act committed by a stranger. Child sexual abuse is categorized based on the identity of the perpetrator. Hence, two broad categories: intrafamilial abuse (incest) and extrafamilial abuse

Intrafamilial abuse (incest) refers to the sexual abuse by a blood relative who is assumed to be part of the child's nuclear family and an individual assuming the role of a parent. Members of the child's extended family are also included in this category. According to research, this type of abuse represent a larger percentage of child sexual

abuse. Extrafamilial abuse refers to abuse perpetrated by someone outside of the child's family, commonly referred to as pedophiles. This type of abuse represents a small percentage of child sexual abuse (Tower, 2010). The two types of sexual abuse manifest in different forms as discussed below in the succeeding sections.

Child Prostitution

Mwiti (1997) defined child prostitution as a situation where a child is forced into prostitution by economic deficiencies either of the child's own free will or is employed to do so. The need for survival in developing countries could be a direct contributor to child prostitution while in countries like Sri Lanka and Philippines child prostitution is encouraged as it promotes the tourism industry. In light of a survey done in Kenya's towns by the Child Welfare Society, Mombasa, was ranked the highest in child prostitution with more than six hundred reported cases in a year. The prevalence of child prostitution in Kenya is quite high with children being moved from rural areas to urban areas for commercial sexual abuse. Incidentally, child prostitution seems to be more common due to its rewarding concept of little or more financial handout (Mwiti, 1997).

Child Pornography

This is the use of children for the purpose of producing pornographic materials such as videos, films and magazines mainly for commercial use and immoral influence for adults (Tower, 2010). The internet seems to be the greatest contributor of child pornography. According to Chege (2015), the age where laptops, phones and tablets are gifted to the children, and where internet is readily available, teenagers at high risk of

sexual abuse more than ever. Disturbing more is the question of the generation that is coming out of the internet chat rooms and what this implies for the ministry of the people of God, the church.

Rape

Tower (2010) referred to rape as coercive sexual activities that occur against a person's will by means of force or violence. These sexual activities are imposed upon the victims and in most cases by someone well known to them.

Sexting

This is the most recently identified form of child sexual abuse. Sexting involves sending sexually explicit messages and /or photographs electronically either via text messaging or by posting on the internet. The social media channels like Facebook and whatsapp could be the critical areas of contact. (Perrin & Perrin, 2013).

Sex Rings

This refers to the abuse of a number of children by one or more perpetrators. Using various modes of deception, enticement, and manipulation, the perpetrators entice the children in joining the group and then require that the children fulfill sexual demands in order to be accepted into the group. The core element of sex rings is the use of pornographic activities to stimulate and instruct children in these groups and eventual photograph or video-tape the sexual activities.

Sex rings present in three types namely solo rings which consist of single adults involved with small groups of children, syndicated rings which consist of multiple adults in well-structured organizations that exist to recruit, produce pornography, deliver direct sexual services and establish networks of customers, and transitional rings which consist of one or more adults and several children but do not include any organizational aspect although they may eventually form organizations. (Perrin & Perrin, 2013).

Sex trafficking of children

According to Perrin and Perrin (2013), this is the buying and selling of children for adult sexual purposes. Children as young as five years are being sold as sex slaves who are forced to have sex with adults (sex tourists) who are willing to pay. Kilbourn (1996) condemned the act of some parents who opt to sell their children, especially girls to sex traffickers because of their needy situations. The girls once in the hands of the abusers are subjected to beatings, housed in dark rooms and poorly fed. They are expected to receive an average of five sex clients in a day. In some occasions the clients buy the girls in the name of „marrying“ them, uses them for the same business and later resells them. (Kilbourn, 1996).

Sexual harrassment

This refers to the unwelcome sexual advances, requests for sexual favors and other verbal or physical conduct of a sexual nature in which submission to or rejection of

such conduct explicitly or implicitly creates an intimidating, hostile and offensive home or in school environment for the child (Perrin & Perrin, 2013).

Strategies the Church can use to Protect Children Against Child Sexual Abuse

The May 2009 child sexual abuse report on the Anglican Church in Australia shed light in regard to the church's response to child sexual abuse. The report pointed out the Anglican Church of Australia's proactivity in developing a coherent national child protection strategy as a way of dealing with complaints of abuse and initiating disciplinary processes, as an approach the worldwide church needs to emulate.

In addition, Junior (1988) liked the menace of HIV/AIDS with child sexual abuse arguing that the latter is pandemic just as the former, giving a number of ways the church should respond in either situation. To begin with, the church should by all means understand the extend of the problem through research. Secondly, the church should also teach and preach on the subject of child protection from a biblical perspective, enabling and involving the congregation in a joint effort towards tackling the problem. Thirdly, the church should establish an arm of protection for children and develop policies of protecting children. Fourthly, the church should ensure responsibility and professionalism among the children department's personnel. Fifthly, the church should also set a budget for child protection that can aid her in developing capacities of the children pastors and workers, especially on issues of child sexual abuse and other forms of maltreatment (Junior, 1988).

Junior (1988) seemed to be more focused on the church and what it should do to protect children from all sorts of harm. Brewster (2011) focused more on the church and charges the church with the child at the center of his argument. Brewster argued that the safety of children is a right that the church needs to ensure is realized. Miles and Wright (2003) referred to the safety of children as a need that the church and the community must fulfill. Brewster continued to say that the church should cultivate a child friendly environment in which children are safe. This child friendly environment should be a place where the child can love and be loved, the church staff and church facilities are child friendly and the church understands her role towards the children including what children expect from her. The church can realize the above things through a number of ways.

These ways include teaching the word of God in a way that is inclusive of children and adults, making disciples of children through evangelism and constant invitation to the children to be followers of Jesus Christ, regular prayers for children, cultivating a loving and caring environment coupled with a listening ear where children can feel free to share their views, needs, hurts, hopes and dreams (Brewster, 2011). The church should build trust with the children and be approachable for them (Porter, 1987).

Family equipping and preparation forms the fifth thing that the church can do to enhance a friendly environment for the children. The church should educate and encourage parents to enable them to raise their children in accordance with the Word of God and in a way that protects children from harmful culture and other things that defile

their consciences and their faith. Porter (1987) looked at parents as a people with a great responsibility of protecting and preparing children for life. Porter continued to argue that parents need to shield their children from the evil that is in the world and be cognizant of the fact that there are individuals who would want to harm children. Children have to be equipped by their parents as well as the church to recognize the threats and know how to avoid them. The parents should set safeguards for the children and encourage them to know that it is sometimes right to break a confidence and even a promise especially for unusual situations. The church needs to develop rescue centers for children (Cava, 2010).

Creating opportunities for children to participate in ministry makes the children feel valued and resourceful for the ministry. The church should provide opportunity for children to find and express their spiritual gifts. The seventh thing is creating appropriate classrooms that are age appropriate and attractive for children's Bible studies and other activities with child-sized tables and chairs and colorful visuals on the walls at child-eye level. Alongside with this is the commitment of the church to have qualified children teachers who can get regular and continuous training so that they become and remain relevant (Brewster, 2011). As far as Porter (1987) was concerned, the church is called to a campaign of vigilance and advocacy against child sexual abuse at all costs. Porter poses a reminder to the church in the following statement:

We are called to a campaign of vigilance. Jesus makes the strongest denunciations regarding those that corrupt the children and exploit them (Matthew 18:5-6), because for Jesus, damaging a child's innocence forms one of the worst possible evils one can commit, and the church must identify this

risk and seek to reduce or eradicate completely. It calls for hard work and commitment (p.165).

In line with Porter's (1987) argument, Cava (2010) added that the church should help parents deal with their handicap of ignorance regarding their role in teaching and helping the children understand elementary facts about their bodies, especially their sexual development. Besides being good to their own children, parents should also be good neighbors who have concern for other parent's children. The church should also provide adequate premarital counseling for all couples who are planning to marry by including personal profiling, so that those from abusive homes may be helped to deal with the effects of the abuse they had experienced. Ideally the church has a great role to play in regard to the protection of children.

Empirical Literature Review

The greatness of a country is not measured by its wealth, status or power but rather by the state of its children (Garcia et al., 2008). However, according to Porter (1987), children do not seem to be the nucleus of measuring a country's wealth given the prevalence of child sexual abuse in the society. Child sexual abuse is one of the few crimes that consistently incites public outrage and draws media attention. It is a crime that knows no boundaries and affects both boys and girls in all cultures and societies (Porter, 1987). According to Cava (2010), child sexual abuse forms one of the most traumatic events that can happen to a child.

According to Garcia et al. (2008), among the 30 million displaced people, half of them are under eighteen years of age and significant numbers of children live in difficult conditions. Young children are also at risk of recruitment into armed groups either through abduction or being born into armed groups. Shockingly, these groups take advantage of the vulnerability of the children and exploit them. Girls in Southern Sudan for example, who have been abducted by the Lord's Resistance Army (LRA) in Northern Uganda are sexually abused by the soldiers.

In the USA, a child sexual abuse report compiled by the Child Protection Service (CPS) in 2002 stated that about 88,700 cases of child sexual abuse were reported. In the year 2009, the (CPS) received 3.16 million cases, out of which more than half were child sexual abuse cases. Further to this, in Australia, approximately 1/3 of women surveyed reported sexual abuse experiences in childhood and 10% of the Australian men reported sexual abuse in childhood (Garcia, et al., 2008). According to Cava (2010), all children regardless of their sex or geographical locations are vulnerable to sexual abuse but girls are more vulnerable than boys but disabled children are up to 7 times more likely to be sexually abused (Cava, 2010).

Most clinical reports according to Perrin and Perrin (2013) regarding the characteristics of the sexually abused children state that the mean age of child sexual abuse is 9-11-year olds but 7-12-year olds are the most vulnerable. Other reports suggest that children as young as three months of age have been victimized (Perrin & Perrin,

2013). More disturbing is that more often than not, cases of child sexual abuse are rarely reported and children continue to suffer in silence (Cava, 2010).

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Conceptual Framework

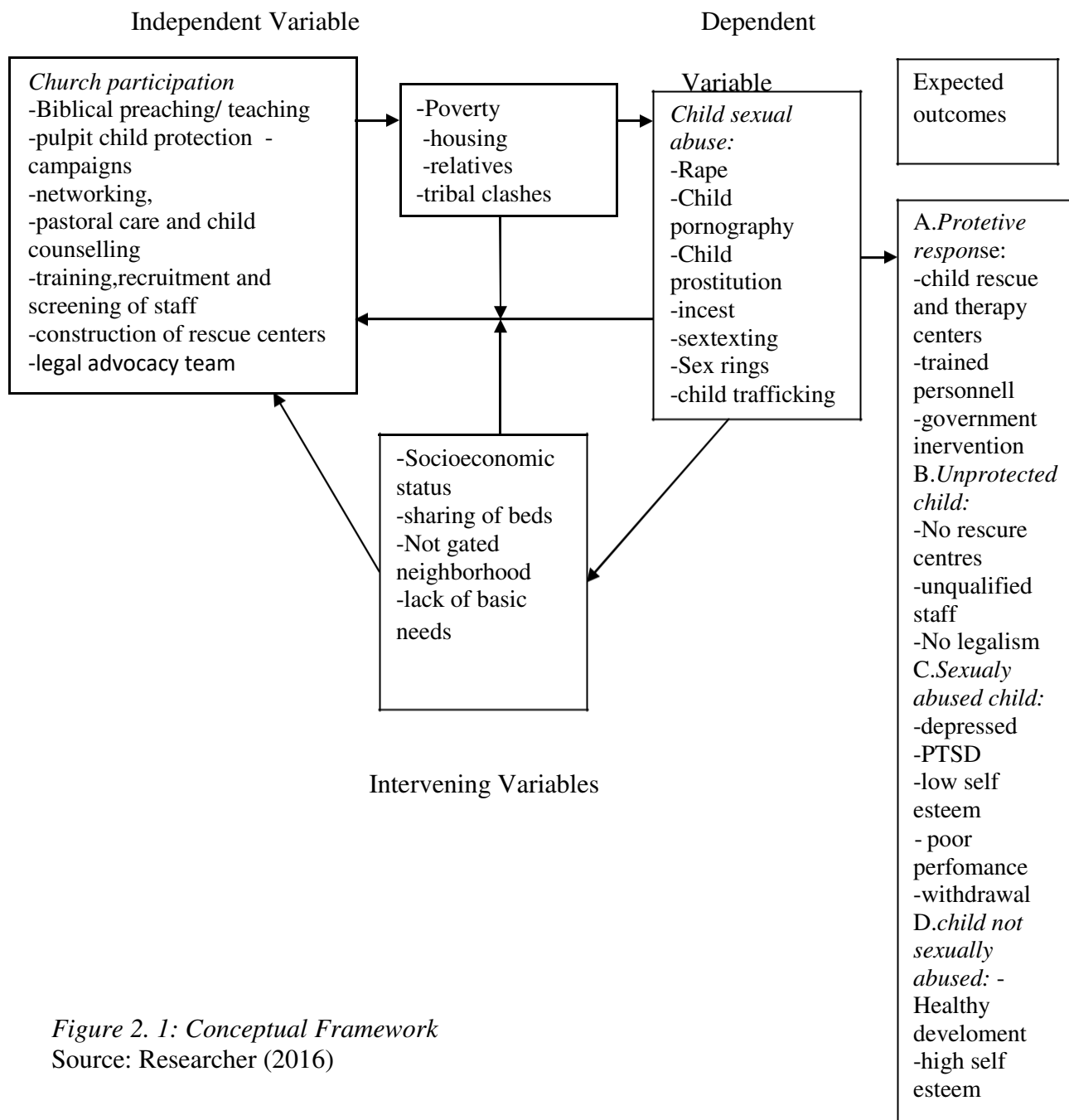


Figure 2. 1: Conceptual Framework
Source: Researcher (2016)

Discussion

The conceptual framework is formed by the independent variable which is the church's participation in the protection of children against sexual abuse, and the dependent variable which is child sexual abuse. When the church executes her role in proclamation and teaching of God's word, especially God's view of children, to God's people as the foundation for protecting children in our society, the society, of which the majority of the people form the membership of the church would embrace God's view of children and would be able to enhance systems of child protection.

By the church conducting child protection campaigns, networking with organizations that work with children, offering pastoral care and child counseling services to the victims, training her staff on issues of child protection, screening and recruiting her staff, constructing rescue centers for the victims and forming legal teams within the church to advocate for justice for the affected children, the intervening variables will be minimized and the child will feel secure and protected and will experience a healthy development.

The result will be a healthy developing child. The framework also shows the results of a silent church to child sexual abuse being an insecure environment where the child suffers sexual abuse, has no rescue center to run to, no pastor to offer care and counseling and continued oppression and injustice from the legal authorities. The unprotected child therefore suffers PTSD, depression, has low self-esteem and stunted growth and development.

Summary

Chapter two focused on the review of relevant literature in the area of child sexual abuse both from a general and empirical approaches. The other areas that have been provided in this chapter included the theoretical as well as the conceptual frameworks of the research. The next chapter discusses the research methodology

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CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Introduction

The chapter discusses the research methodology that the study used. The areas of reference include the population, sample size, sampling techniques, data collection instruments, data collection procedures, pretesting, data analysis plan, and the ethical considerations. Research methodology as defined by Kothari (2004) is a systematic way to be followed in order to solve a research problem. It can also be a plan and structure of investigation so conceived as to obtain answers to research questions (Cooper & Schindler, 2008). It involves the description or the process which has to be followed in undertaking the study (Mugenda & Mugenda, 2003). Therefore, research methodology can be summarized as a plan, technique, or a system that has been put in place to aid in undertaking research or any study.

Research Design

The research design that was used in this study was case survey. Flick (2011) noted that while undertaking the design of a case, the understanding should be broad and can refer to persons, social communities like families, organizations, and institutions like the church. Any one of the cases, for example the church institution becomes the subject of a case analysis (Flick, 2011).

The rationale behind this design is that this was a study that was intended to bring out the involvement of the church on child sexual abuse in some of the most

impoverished communities in Nairobi County. The survey method was appropriate for this study as it takes a short time in terms of data collection, especially with the use of oral interviews, observation, and use of questionnaires (Flick, 2011). The large data collection in turn may enable generalization of the information. This study sought to describe situations in which sexual abuse took place as well as the situations in which victims found themselves in after the abuse had taken place. According to Mugenda and Mugenda (2003), such a design is good for dealing with specific cases in specific contexts.

Population of the Study

A population, according to Mugenda and Mugenda (2003), is an entire group of individuals, events or objects having a common observable characteristics. The population must have characteristics of the largest or as representative of the larger population in order to allow generalization of the results. Another aspect to be noted in any given population is whether it is finite or infinite. Finite in that it consists of a fixed number of elements, which are possible to enumerate in totality. Infinite population is that which is theoretically impossible to observe all elements, that is, no need of the total items in the given population (Kothari, 2004).

Drawing an accessible population from the larger population, according to Mugenda and Mugenda (2003), needs thorough scrutiny of characteristics which will allow generalization of results. This study drew its population from ACK St Jerome Parish which formed part of the membership of the church. The church has an average

population of 400 members, 160 adults and 240 children (ACK St. Jerome Parish Register, 2015).

Most of the members of St Jerome church were casual laborers and small business people engaged in the selling of grocery. Some also engage in brewing and selling of illicit brews. The Sunday activity for children is basically Sunday school which runs concurrently with the English and Kiswahili services. The target population for this study was 160 adults and 144, 10-15 year- old children.

Sample Size

According to ACK St Jerome Parish register, the membership of the church was about 400 people. Of these, 160 (40%) were adults and 240 (60%) were children (ACK St Jerome Parish Register, 2015). According to Mugenda and Mugenda (2003), a sample size of between 10% to 30% of the target population is enough to draw results such that conclusions made can be generalized to the whole population being studied.

The target population for this study was 160 adults and 144, 10-15year- old children. Of the 160 adults, 27 members formed the PCC team of ACK St Jerome church. 50% (67) of the remaining 133 adults were purposively sampled resulting to 94 adults. The study purposively sampled 72 children (50%) of 144 ten to fifteen year old children. Therefore, the sample size for this study was 166 repondents. That is, 94 adults and 72 children as shown in Table 3.1.

Table 3. 1: Sample Size

Population Group	Total population	Target Population	Sampled population		Questionnaire respondents	Interview respondents
Children	240	144	72		72	-
Adults	160	94	PCC	27	78	16
			leaders	16		
			Others	51		
Total	400	238	166		150	16

Sampling Technique

The sampling design which this study considered was the non-probability sampling. This design deals with situations whereby the likelihood of selection is not actually known. It employs other designs such as quota, convenience, purposive and snowball (Sommer & Sommer, 1980). This study, however used purposive sampling method.

Purposive sampling is the judgment of the researchers as to who can provide the best information to achieve the objectives and questions of the study (Kumar (2005). The selection of the different groups, the adults and the children from the target population was purposively sampled. It was expected that the sample would not exceed 150 respondents as this would still be in the limits of 10-20% of the targeted population.

Data Collection Instruments

The primary data collection methods used in this study were interviews and questionnaires.

Interviews

Interviews are considered the best due to their flexibility with use of questions that direct the procedure (Kumar, 2005.). They are divided into two types, structured and unstructured interviews. The type of interviews which was considered in this research was the in-depth which was unstructured because it gave room to explore all alternatives in order to single out information as well as leave room for improvements, especially in the use of words, explanation of questions and formulation on the part of the researcher (Kumar, 2005; Sommer & Sommer, 1980). The interviews were done face to face between the researcher and the respondents in order to understand their perspectives, experience, and situation. The study purposively sampled all the chairpersons of the departments at St Jerome church for interviews. These included two priests, two evangelists, five Sunday school leaders, the chairpersons of mothers' union (MU), Kenya Anglican Men's Association (KAMA), youth, music, finance and general purposes committee (F&GPC), mission and development committees. Of the 166 respondents, 16 were interviewed as shown in Table 3.2.

Table 3. 2: Interview Sample

Population group	Sample
Priests	2
Evangelists	2
Sunday school teachers	5
M.U chairperson	1
KAMA chairperson	1
Youth chairperson	1
F&GPC chairperson	1
Music chairperson	1
Mission chairperson	1
Development chairperson	1
Total	16

Questionnaire

Kothari (2004) explained questionnaire as a list of questions written in a defined order on a form or forms, and have items or questions each designed to address research objectives and questions (Kothari, 2004). The respondent is expected to read, understand and answer the questions. Both closed-ended and open-ended questions were considered in the study. The questionnaires ensured subject centerdness and were found to be ideal for this study because they helped in clarifying issues of sexual abuse among children that are difficult to pin down in groups (Roberts, 1998).

Data Collection Procedures

The study was carried out at the ACK St. Jerome parish in Kibera. The pastor in charge of the parish was informed about the purpose of the study, the kind of help needed from the church and the need for his permission for the parishioners to participate in the study. The researcher sought for a letter of permission to go to the field from Daystar University and a research permit from the National Commission for Science, Technology and Innovation (NACOSTI). The researcher also requested the pastor to sign a consent letter to enable the conduction of the research. On the actual days of data collection, an announcement was made in church by the vicar of the parish, and the respondents were directed on where they would gather for the data collection instruments to be administered.

The researcher had two assistants to help in administration of the data questionnaires. The two research assistants were trained by the researcher on how to administer the research instruments especially the interviews and observations. The respondents were given the questionnaires to fill and also interviewed while the researcher supervised and took note of the responses. After filling in, the questionnaires were collected on the same day for analysis.

Pretesting

Mugenda and Mugenda (2003) defined pretesting as the process of testing a research questionnaire or any other data collection instrument before using it to collect data. Pretesting can help the researcher identify questions that do not make sense to participants, or problems with the questionnaire that might lead to biased answers (Mugenda & Mugenda, 2003). In this study, the researcher randomly sampled respondents for pretest from ACK St Andrews Kianda. The pretest was done using 5% of the population that constituted 8 respondents. The respondents included 4 children (2 boys and 2 girls), 1 pastor, 1PCC and 2 Sunday school teachers. The pretest was done in order to find out the areas of improvement on the data collection instruments. The pretest enabled the researcher to re-work the data collection instruments in preparation for the actual research, thereby maximizing the reliability and validity of the data that was collected (Mugenda & Mugenda, 2003).

Data Analysis Plan

Data analysis refers to the computation of certain measures, patterns of relationships existing among data groups (Kothari, 2004). Processing data is a critical part of any study if valid information has to be obtained and in turn generalized to the larger population (Mugenda & Mugenda, 2003). For quantitative data, the researcher sorted, coded and entered the data into Statistical Package for Social Sciences (SPSS) version 22 and then the output from the SPSS was presented in tables and figures.

For qualitative data, the researcher sorted, clarified and arranged the qualitative data, coded and analyzed it using the Nvivo software. Nvivo is a qualitative data analysis computer software package and is a platform for analyzing all forms of unstructured data (Roberts, 2010).

Ethical Considerations

There are several research ethics but this research selected a few that were of importance to it. Ethics are norms or standards of behavior that guide moral choices about our behavior and our relationships with others (Cooper & Schindler, 2008). The purpose of research ethics is to ensure that there is no harm caused or suffered from the study as well and guard authenticity or accuracy of data collected (Cooper & Schindler, 2008). The ethics in this research included informed consent, where the respondents were informed of what was expected of them in the research process. The researcher allowed the respondents to decide on whether or not to participate in the study. The purpose, procedures, risks and benefits of the study were explained to respondents. The process of

withdrawal if they wish was explained to the respondents. The researcher explained in clarity to the respondents the above procedures so that none of them would feel coerced to participate in the study (McBurney & White 2010). A research permit was obtained from the National Commission for Sciences, Technology and Innovation (NACOSTI) and data borrowed from other authors was acknowledged. The study ensured confidentiality of all information given by the respondents and well planned dissemination of findings to the relevant bodies.

Summary

This chapter has discussed the research methodology on which the study was undertaken. The areas of focus included the research design, population, sample size, sampling technique, data collection instruments and procedures, pretesting, data analysis plan and the ethical consideration. The next chapter deals with data presentation, analysis and interpretation.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Introduction

This chapter presents the findings based on the objectives of the study which were to establish ways the church participated in the protection of children against sexual abuse in Kibra slum, to identify the effects of sexual abuse on children in Kibra slum and to recommend strategies the church could use in tackling sexual abuse among children in Kibra slums. In line with achieving these objectives, this chapter provides descriptive statistics based on the responses from the questionnaires that were distributed by the researcher which will include: means, standard deviations, frequencies and percentages. Data collected by questionnaires was analyzed and presented with the aid of SPSS version 21. Presentations have been done in the form of tables, bar graphs, and pie charts.

Presentation, Analysis and Interpretation

Response Rate

The researcher administered 150 questionnaires, 72 to children and 78 to adults. Table 4.1 presents the findings.

Table 4. 1: Response Rate

Respondent	Frequency	Percentage
Adminstred	150	100%
Returned	122	81.3
No Returned	28	18.7

Findings in Table 4.1 indicated a response rate of 81.3%. According to Mugenda and Mugenda (2003), a response rate of 70% or more is adequate for generalization of

results. In addition to the questionnaires that were administered, a guided interview was administered to 16 church leaders comprising of 2 pastors, 2 evangelists 5 sunday school teachers and 7 departmental leaders of mothers' union (MU), the youth, Kenya Anglican men's association (KAMA), finance, choir, mission and development. The researcher and the research assistant took notes of the respondents' answers.

Demographic Characteristics

This section presents the demographic characteristics of the respondents.

Age Distribution of Children Respondents

The study sought to establish the age of children from the demographic section of the questionnaire. The children were asked to indicate their ages and the results were as shown in Table 4.1.

Table 4. 2: Age of Children Respondents

Age	Frequency	Percent (%)
10-11	28	44.4
12-13	17	27.0
14-15	16	25.4
No response	2	3.2
Total	63	100.0

Findings indicate that the majority of the respondents who were children were between the ages of 10-11 years. Only 3.2% of the respondents did not respond to the age question. Figure 4.1 shows the distribution of the three ages of children exclusive of the non-response data.

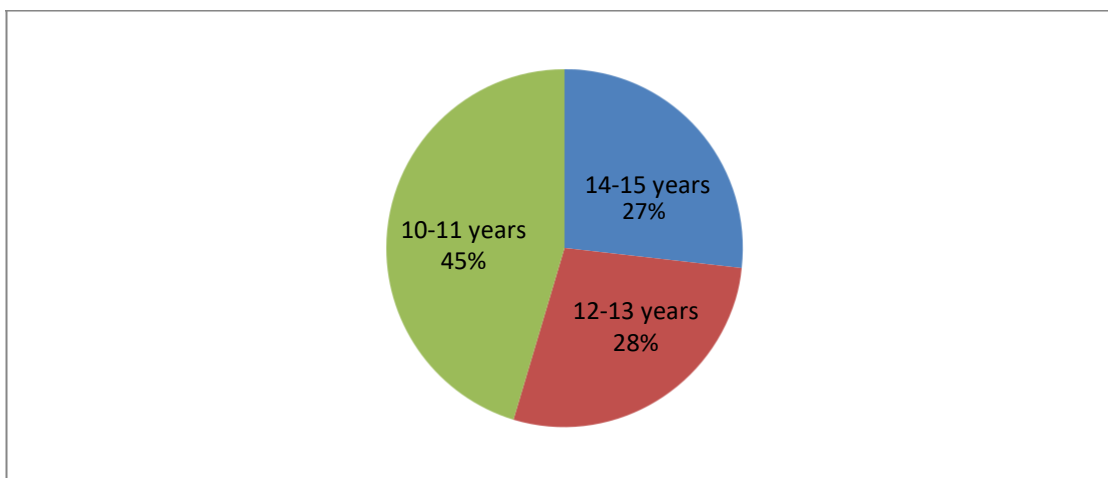


Figure 4. 1: Distribution of Children Respondents

The majority of the children at 45% were aged between 10-11 years, those aged 12-13 years comprised 28%, while 27% of the children were 14-15. The study chose to focus on children between 10 to 15 years because they were mostly the victims of sexual abuse given that they are naïve of their rights compared to teenagers. Further, children of this age bracket could be approached easily in addition to having the mental capacity to comprehend and respond to questions touching on child sexual abuse.

Occupation of Adult Respondents

The adults were asked to indicate their positions in the church as either, as either a pastor, Parish Council Committee member (PCC), teacher or other implying congregant. Findings are shown in Figure 4.2.

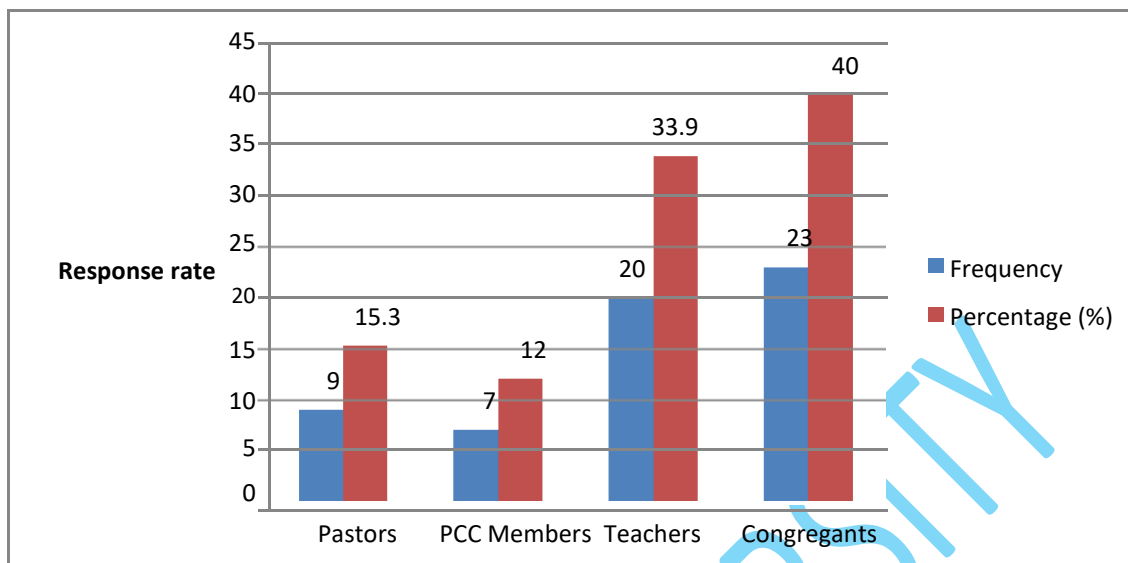


Figure 4. 2: Distribution of Adult Respondents

Figure 4.2 indicate that the majority of the adult respondents were the congregants who formed 40% of the total adults who responded, followed by teachers who formed 33.9% and finally pastors and teachers who respectively formed 15.3% and 12% of the adult who responded. This shows that the adult respondents were proportionately and adequately represented.

Ways in which the church participated in the protection of children against sexual abuse in Kibra slum.

Adults' View on the Church's Participation in Child Protection

Table 4. 3: Likert Scale Scores On Church Participation in Children Protection (Adults)

Questions	Mean	Std. Deviation
Respondents' level of agreement on whether Child protection sermons are preached often	2.7627	1.20829
Respondents' level of agreement on whether Child has counseling rooms for abused children	3.3390	1.18336
Respondents' level of agreement on whether there are counseling activities for children going on in the church	2.7458	1.15360
Respondents' level of agreement on whether Church has rescue center for abused children	4.8983	11.05737
Respondents' level of agreement on whether Church has a child protection policy	4.4237	11.13275
Respondents' level of agreement on whether Church has an advocacy program for children	4.2586	11.25394
Average Likert Score for the Section	3.738	

From the findings in Table 4.4, the mean likert scale score with respect to adults' opinions for the section was 3.738 out of maximum possible score of five in a spectrum ranging from strongly agree (1) to strongly disagree (5). This can be interpreted to mean that more than half of the adults disagreed that the church participated in children protection. Therefore, adults were not in agreement that the church was successful in counseling abused children, establishing rescue centers for abused children, establishing child protection policies, creating advocacy programs for the children, and preaching sermons often.

Table 4.5 gives a picture on the responses of the adults with regard to whether the church participated in protection of children against sexual abuse. It can be seen that those adults who disagreed were 34%, while those who strongly disagreed were 36.8% and the rest (29.2%) fell in the neutral zone. It can be seen that the neutral adults were the

single largest percentage responses and since they fell in between agreeing and disagreeing, they were considered the swing responses.

Table 4. 4: Percentage Frequencies on Church Participation in Children Protection (Adults)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
Respondents' level of agreement on whether Child protection sermons are preached often	20.3	20.3	27.1	27.1	5.1
Respondents' level of agreement on whether Church has counseling rooms for abused children	3.4	27.1	22.0	27.1	27.1
Respondents' level of agreement on whether there are counseling activities for children going on in the church	13.6	32.2	28.8	16.9	8.5
Respondents' level of agreement on whether Church has rescue center for abused children	5.1	15.3	30.5	30.5	18.8
Respondents' level of agreement on whether Church has a child protection policy	13.6	18.6	33.9	20.3	11.9
Respondents' level of agreement on whether Church has an advocacy program for children	20.7	19.0	32.8	19.0	8.6
Average Percentage Frequency	12.8	22.1	29.2	23.5	13.3
Merged Frequency Averages	34 (agreed)		66 (neutral and disagreed)		

In this case, if the neutral responses were considered as adults who were shy to disagree and therefore swung to the disagree section, it would be concluded that most of the adults were not in agreement that the church participated in protection of children against sexual abuse. It is statistically prudent to avoid an equivalent of a type one error

by saying the neutral respondents agreed yet they were hesitant to agree. The fair conclusion is therefore that the church did not participate adequately in protection of children against sexual abuse according to adults.

Table 4. 5: Percentage Frequencies on Church Participation In Children Protection (Children)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
Respondents' level of agreement on whether Child protection sermons are preached often	9.5	20.6	20.6	42.9	6.3
Respondents' level of agreement on whether Child has counseling rooms for abused children	22.2	27.0	15.9	27.0	7.9
Respondents' level of agreement on whether there are counseling activities for children going on in the church	22.2	28.6	23.8	14.3	11.1
Respondents' level of agreement on whether Church has rescue center for abused children	31.7	27.0	23.8	7.9	9.5
Respondents' level of agreement on whether Church has a child protection policy	19.7	17.5	42.2	14.3	6.3
Respondents' level of agreement on whether Church has an advocacy program for children	23.8	7.9	63.5	3.2	1.6
Average Percentage Frequency	21.5	21.4	31.6	18.3	7.1
Merged Frequency Averages	43(agreed)		57 (neutral and disagreed)		

Findings in Table 4.6, indicate that a majority of the children responses were between neutral and disagree (57%). This can therefore mean that most of the children based on the percentages disagreed that the church participated in child protection against

sexual abuse. The reason for this conclusion could be because most children were hesitant to neither agree nor disagree (that is, neutral). Because of consistency with the conclusion on adults' view and prudence in statistical conclusion, the neutral views have been considered to be disagree hence the reason why the study concludes that majority of the children disagreed that the church participated in child protection against sexual abuse. Despite both children and adults disagreeing that the church participated in child protection against sexual abuse, the adults seemed to be of the most extreme view.

Table 4. 6: Effects of Sexual Abuse on Children in Kibra Slum

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree	Mean Likert Score
Respondents' level of agreement on whether a child feels threatened by physical touch	50.8	39.0	6.8	1.7	1.7	1.64
Respondents' level of agreement on whether a child exhibits signs of depression as the effect of sexual abuse	49.2	40.2	8.9	-	1.7	1.64
Respondents' level of agreement on whether a child presents unusual sexual knowledge for the child's age as an effect of sexual abuse	33.9	33.9	20.3	10.2	1.7	2.12
Respondents' level of agreement on whether a child feels powerless and does not trust the environment as an effect of sexual abuse	39.0	47.5	10.2	1.7	1.7	1.80
Respondents' level of agreement on whether a child presents regressive behaviors like frequent escape from home and nightmares as an effect of sexual abuse	35.6	39.0	20.3	5.1	-	1.95
Average	41.7	39.9	13.3	3.7	1.4	1.83
Merged Frequency Averages	81.6(agreed)		18.4 (neutral and disagreed)			

Table 4.7 indicate that the majority of the adults agreed meaning that there was profound effect of sexual abuse on children living in Kibra slum. The adult respondents were of the view that children felt threatened by any physical touch. They also exhibited

signs of depression and felt powerless and did not trust anyone in the environment they were in. Furthermore, the children exhibited knowledge of sexual related content which was not expected for their age. All this led to the adults concluding the children are being profoundly affected by sexual abuse. This can be corroborated by the mean likert score of 1.83 which is below 2 which is the cut-off point for agree in the likert scale of 1 to 5 for views ranging from strongly agree to disagree respectively. The mean likert score fell in the agree region (within 1 and 2) therefore implying that there was a large agreement that children were affected by sexual abuse according to the adults.

Table 4. 7: Effects of Sexual Abuse on Children in Kibra Slum (Children)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree	Mean Likert Score
Respondents' level of agreement on whether a child feels threatened by physical touch	33.3	33.3	19.1	12.7	1.6	2.16
Respondents' level of agreement on whether a child exhibits signs of depression as the effect of sexual abuse	49.2	19.0	14.3	17.5	0	2.12
Respondents' level of agreement on whether a child presents unusual sexual knowledge for the child's age as an effect of sexual abuse	30.2	20.6	22.2	25.4	1.6	2.49
Respondents' level of agreement on whether a child feels powerless and does not trust the environment as an effect of sexual abuse	33.3	23.2	19.7	22.2	1.6	2.38
Respondents' level of agreement on whether a child presents regressive behaviors like frequent escape from home and nightmares as an effect of sexual abuse	33.3	30.2	14.3	17.5	4.8	2.33
Average	35.9	25.3	17.9	19.1	1.9	2.29
Merged Frequency Averages	61.1 (agreed)		38.9 (neutral and disagreed)			

Table 4.8 shows that many children were of the opinion that sexual abuse affected them negatively with 61.1% of them agreeing to the following symptoms of sexual abuse: fear of physical touch, regressive behavior, mistrust, depression and increase in sexual

knowledge. The mean likert scale value of 2.29 which is below the half-way point between 1 and 5 on a five point likert scale corroborates the latter findings. Therefore, the conclusion is that both children and adults felt that sexual abuse profoundly and adversely affected the victim children.

Table 4. 8: Strategies used by Church to Tackle Child Sexual Abuse (Adults)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree	Mean Likert Score
Respondents' level of agreement on whether the church should develop a curriculum on child safety to stop child sexual abuse issues	78.0	18.6	3.4	0	0	1.25
Respondents' level of agreement on whether the church should build a rescue center for abused children to curb child sexual abuse	71.2	25.4	1.7	1.7	0	1.37
Respondents' level of agreement on whether the church should develop a child protection policy and train staff on the same to curb child sexual abuse	62.7	30.5	6.8	0	0	1.44
Respondents' level of agreement on whether the church should create child counseling center to curb child sexual abuse	71.2	25.4	3.4	0	0	1.32
Respondents' level of agreement on whether the church should develop advocacy programs for children to curb child sexual abuse	62.7	27.1	8.5	1.7	0	1.49
Respondents' level of agreement on whether the church should be careful in recruitment and training of Sunday school teachers to curb child sexual abuse	72.9	22.0	5.1	0	0	1.32
Average (%)	69.78	24.83	4.82	0.57	0.00	1.37
Merged Frequency Averages (%)	94.62 (agree)		5.38 (neutral and disagree)			

From Table 4.9, the findings show that 94.62% of the adults were in agreement that the church should employ the following strategies to curb children sexual abuse. Develop a curriculum on child safety, build rescue centers for abused children, develop children protection policies and train staff on the same, create counseling centers; recruit and train qualified Sunday school teachers. Actually, the only sample elements that were considered to disagree were in fact neutral. The mean likert scale value of 1.37 which is way below the half-way point between 1 and 5 on a five point likert scale hence corroborates the latter findings on adoption of children protection strategies.

Table 4. 9: Strategies used by Church to Tackle Child Sexual Abuse (Children)

Questions	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree	Mean Likert Score
Respondents' level of agreement on whether the church should develop a curriculum on child safety to stop child sexual abuse issues	42.9	22.2	12.16	19.0	1.6	2.14
Respondents' level of agreement on whether the church should build a rescue center for abused children to curb child sexual abuse	31.7	28.6	21.55	14.3	1.6	2.25
Respondents' level of agreement on whether the church should develop a child protection policy and train staff on the same to curb child sexual abuse	39.7	27.0	10.54	19.0	1.6	2.16
Respondents' level of agreement on whether the church should create child counseling center to curb child sexual abuse	28.6	36.5	15.15	15.9	1.6	2.25
Respondents' level of agreement on whether the church should develop advocacy programs for children to curb child sexual abuse	38.1	28.6	13.66	15.9	1.6	2.14
Respondents' level of agreement on whether the church should be careful in recruitment and training of Sunday school teachers to curb child sexual abuse	42.9	25.4	13.77	14.3	1.6	2.03
Average (%)	37.32	28.05	14.47	16.40	1.60	2.16
Merged Frequency Averages (%)	65.37 (agree)		32.47 (neutral and disagree)			

From Table 4.10, the findings show that 65.37% of the children were in agreement that the church should do the following to curb children sexual abuse: develop a curriculum on child safety, build rescue centers for abused children, develop children protection policies and train staff on the same, create counseling centers, recruit and train qualified Sunday school teachers. The mean likert scale value of 2.16 which was below the half-way point between 1 and 5 on a five point likert scale hence corroborates the latter findings on adoption of children protection strategies. However, it can also be seen that the agreement of the children was not as strong as for the adults. This could be because children are not as aware as their parents or any other adults of the benefits of employing children protection policies in curbing sexual abuse among the children. In general, it still consistent that both the children and the adults were in favour of the children protection strategies the church should employ.

Guided Interviews

The guided interview schedule was administered to 16 leaders of the church. The interview asked the following questions: “What is child sexual abuse? How often does child sexual abuse happen in Kibra? What forms of child sexual abuse happen in Kibra? What characteristics do abused children show? Are cases of child sexual abuse reported to the church? How does the church handle child sexual abuse cases brought to her attention? What is the church currently doing to protect children against sexual abuse? What should the church do to protect children against sexual abuse?” The researcher took note of responses and thematically analyzed the information.

To begin with, child sexual abuse was well defined by majority of the respondents. Most of the respondents defined child sexual abuse as the act in which a child was exposed to defilement either physically, emotionally or mentally. It was also defined as the exploitation that was done sexually to young girls and boys that were not of age. Most of the respondents felt that more girls were affected by child sexual abuse than boys were.

In Kibra slums, the respondents reported that child sexual abuse was a common occurrence that was reported on a daily basis with many other cases going unreported due to fear and stigmatization. The high number of cases has been attributed to the close proximity of the houses, the insecurity of the area, the high level of substance abuse and the high population of people in the slums.

Among the child sexual abuse forms that were reported in the slums were emotional abuses, which include being abused using vulgar and sexual words. In addition, there was a high level of exposure to pornographic materials, which mentally affected children. Rape, sodomy, forced prostitution were also among the sexual abuse forms. Among the signs that were shown by sexually abused children were depression, development of low self-esteem, fearing strangers. The cases that were experienced most of the time were rarely reported to the church due to fear of stigmatization and gossip, and if they were, they were handled secretly.

Concerning the current involvement of the church in the protection of the children, the respondents felt that the church was doing very little to protect children from sexual abuse. They felt that cases of sexual abuse were delicate and careless handle

would cost the church socially and financially; something that they thought was unmanageable in regard to the status of the church. The impact of cost would go as far as the church's inability to sustain professional input like in offering counseling services and legal costs when the cases were to be taken to court.

The final question attracted a number of recommendations on how the church needs to tackle child safety from the respondents. They felt that the church is the only body that is equipped to minister to the needs of a whole person. Church should continually pray for the children intensify campaigns against child sexual abuse, put in place counseling and advocacy programmes; teach parents on care safety and support of children, be keen on recruiting Sunday school teachers and ensure that those who abuse children are brought to book through the church's legal arm.

Summary of Key Findings

The majority of the respondents did not agree that the church participated enough in children protection against sexual abuse. It was also found that sexual abuse had profound effects on the victim in terms of fear of physical touch, regressive behavior, mistrust, depression, and increase in sexual knowledge. The respondents recommended that the church should develop a curriculum on child safety, build rescue centers for abused children, develop children protection policies and train staff on the same, create counseling centers, recruit and train qualified Sunday school teachers.

Based on further comments by the respondents outside the closed questions, respondents recommended that the church should prosecute those found guilty of abusing children sexually, the church should have open talk with the children to say what they felt

and what they wanted, the church should preach about sexual abuse, and that the church should encourage more children to come for counseling.

Summary

This chapter has discussed the interpretation and presentation of the findings from the study. The findings were presented in forms of tables and figures. The analysis endeavored to answer all the three objectives of the study were to establish ways the church participated in the protection of children against sexual abuse in Kibra slum, to identify the effects of sexual abuse on children in Kibra slum and to recommend strategies the church could use in tackling sexual abuse among children in Kibra slums. The following chapter discusses the research findings, conclusions and recommendations.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents discussions of key findings of the research in relation to the research objectives of the study, conclusion drawn from the findings highlighted and recommendations made thereof. The conclusion and recommendation drawn were focused on addressing the objectives of this study which were to establish ways the church participates in the protection of children against sexual abuse in Kibra slum, to identify the effects of sexual abuse on children in Kibra slum and to recommend strategies the Church can use in tackling sexual abuse among children in Kibra slums.

Discussion of Key Findings

Church's Participation in the Protection of Children against Sexual Abuse

The findings of the study show that the church was doing something in regard to child protection but not as would be the expectation. The respondents sampled disagreed that the church adequately participated in the protection of children against sexual abuse. The likert scale of the adult responses was 3.738 expressing a high level of disagreement to the fact that the church adequately participates in the protection of children against sexual abuse. Lester (1985) qualified this finding by stating that the poor participation of the church in the protection of children against sexual abuse issues was as a result of the church's pastoral neglect of children and pointed out reasons like inadequate understanding of the child's identity, inadequate understanding of children's

communication skills, inadequate pastoral training and inadequate understanding of the menace of child maltreatment, as main contributors. The study found out that the church's participation in the protection of children from sexual abuse was minimal in the sense that it engaged in some activities that promote the protection of children but not to the expected standard. For example, the church informally counseled children regardless of whether they were affected or not. The study revealed that the church environment, in line with Bronfenbrenner's (1977) theory on ecological systems had a great influence on keeping the children safe. Surprisingly it seemed to be an unsafe place for children.

According to Maslow's theory of needs (1943), the attainment of the first level of needs leads to the attainment of the next level and deficiency in a level depreviates another level. By the children experiencing insecurity is clear indication that their physiological needs were not met. In agreement with Maslow's theory, the children's perspective in regard to their need for protection showed that the church's efforts were minimal.

The Effects of Sexual Abuse on the Lives of Children

The findings indicated that both children and adults agreed to the fact that sexual abuse had diverse effects on the victim children. The adults and children's likert scales were 1.87 and 2.29 respectively. According to Perrin and Perrin (2013), the effects of sexual abuse on the lives of children include physical and behavioral characteristics like child shrinking away or feeling threatened by physical touch, the child exhibiting signs of depression or Post traumatic Stress Disorder (PTSD), self-harm, low performance in school, regresses to behaviors like thumb sucking, frequent escape from home or school,

nightmares, bedwetting and a child presenting too sophisticated or unusual sexual knowledge or behavior for the child's age (Perrin & Perrin, 2013).

The National Center for Victims of Crime (2014) reported that child sexual abuse victims felt powerless, ashamed, and distrustful of others and the abuse disrupted the victim's development (NCVC, 2014). The study found out that the effects of child sexual abuse are real and that most children suffer most of the times in secret. The interviews conducted showed that rape, sexual harassment, and pornography were the most occurring forms of sexual abuse among children in Kibra. Some of the affected children would try to get help from the church but also feared to reveal the real problem and instead made it general thus affecting the quality of the counseling services that they received. Fear, mistrust and stigmatization were the key reasons revealed by the interviews as factors that made children to suffer in silence. This finding concurred with Bowlby's (1990) theory of attachment where children do not feel safe or they feel insecure while in the hands of their teachers as well as the church leadership.

Junior's (1988) argument regarding the church's role in child protection presents ways in which the church can participate. First is through teaching and preaching on the subject of child protection from a biblical perspective, enabling and involving the congregation in a joint effort towards tackling the problem, establishing an arm of protection for children and developing policies of protecting children. The church can also participate by ensuring responsibility and professionalism among the children department's personnel and setting budgets for child protection that can aid her in developing capacities of the children pastors and workers, especially on issues of child

sexual abuse and other forms of maltreatment guided the study. The study revealed that the church's involvement in the protection of children against sexual abuse was minimal and that there was need for the church to rise up to the standard and be the defender of the weak abused child and a voice to the voiceless child.

Strategies the Church Can Use to Tackle Sexual Abuse Cases

Children at 65.37% and adults at 94.62% stated that the church should implement the child protection strategies that include developing a curriculum on child safety, building rescue centers for abused children, developing children protection policies and training staff on the same, creating counseling centers, recruiting and training qualified Sunday school teachers.

In the interviews, some teachers would schedule Sunday school classes only to prey sexually on the young children. It was also suggested by the respondents that children should be taught and given training on probable means of avoiding sexual abuse such as not walking alone at night, avoiding conversing with strangers, being sensitive on physical touches, among other measures.

Conclusions

The researcher concludes that child sexual abuse is a common occurrence in Kibra slums and the majority of the children abused suffered in silence. However, when the church does not have institutions that can deal with sexual abuse, it would be difficult for her to participate actively in the protection children against sexual abuse.

The effects of sexual abuse that were experienced in childhood have a long way of effect even to a person's adulthood. Thus the need for the church to do all that she can to ensure that children are not sexually abused as they grow up.

Children who were sexually abused were discovered to exhibit both physical and psychological and physical signs of abuse. Depression was a key sign and is manifested in form of sadness, a lot of crying for no reason. Additionally, there was fear that came to a child when they are physically touched. There was also the element of regressive behavior from the child that results in either nightmares or running away from home.

The findings of the research on child sexual abuse being reported frequently as well as those that are not reported is an indication that the cases are on the rise in the study area. This means that the church has a significant role to play in ensuring that child sexual abuse is mitigated in the slum dwelling areas.

Sexual abuse can be tackled by the church through biblical teaching and preaching of the word of God in relation to child protection, pulpit child protection campaigns, networking with relevant organizations and institutions that promote the agenda of child protection and developing structures and systems that can provide helping services with the help of the legal child advocacy team within the church.

Recommendations

Based on the research findings of the study, the researcher proposed the following recommendations.

1. The church leadership should seriously vet the Sunday school teachers to ensure that they do not prey on young helpless children. She should develop a child safety curriculum and train the staff on it.
2. Children should be taught and given training on probable means of avoiding sexual abuse such as not walking alone at night, avoiding conversing with strangers, avoiding being alone with a teacher, among other measures.
3. Advocacy programs should be launched and spear headed by the church to ensure that child sexual abuse is condemned and portrayed as a vice in the society. Through the identification of child sexual abuse as a terrible societal vice, sermons should be preached in the church against it as well as the need for parents to protect their children from sexual predators. The church should also ensure that the perpetrators of such crimes are brought fully to the arms of justice.
4. The study also recommends the setting up of counseling and rescue centers and the provision of social services for the taking of both proactive and reactive measures against child sexual abuse. Additionally, a child protection policy should be developed that will ensure children are protected from child sexual abuses all the time. If abused, the same policy should provide guidelines on how best the situation can be resolved in the best way possible considering the uniqueness of the situation.
5. Children's rights document condemns the act of child sexual abuse as the practice violates the children's basic human rights. Therefore there is a need for the

government to step out and ensure that children are protected as stipulated in the constitution

6. The church should regularly talk against the practice of child sexual abuse in Kibra influenced by biblical principles which promote protection of children and that facilitates a friendly environment for quality and fulfilled development of children.

Areas for Further Research

Based on the fact that the research was done with a focus on the 10-15-year-old children whose voice needed to bring out the participation of the church in protecting children against sexual abuse in Kibra slums, the research recommends a study be done in a similar marginalized community in another county.

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APPENDICES

Appendix A: Questionnaire for Adults

Dear Respondent

RE: RESEARCH ON THE CHURCH'S PARTICIPATION IN THE PROTECTION OF
CHILDREN AGAINST SEXUAL ABUSE

Thank you for participating in this research. The purpose of this research is to investigate the participation of the church in the protection of children against sexual abuse. The findings will help in identifying the important part the church plays or should play in protecting and advocating for the safety of children.

Your responses will be treated with strict confidence and used only for research purposes.

Thank you in advance

Jackline Andeso

INSTRUCTIONS: The questionnaire is designed to bring out information regarding the participation of the church in the protection of children against sexual abuse. Your thoughtful and complete response will be most appreciated. Kindly return the questionnaire to the researcher immediately you finish filling it. Thank you.

Demographic data (please tick)

- ☐ Pastor
- ☐ PCC
- ☐ Teacher
- ☐ Other

Question one: The ways in which the church participates in protecting children against sexual abuse

(Kindly circle the number that represents your view of the prevalence of child sexual abuse.)

A. Child protection sermons are preached oftenly

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

B. Church has a counselling room for abused children

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

C. There are counselling activities for children going on in the church

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

D. Church has a rescue center for abused children

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

E. Church has a child Protection policy

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

F. Church has an advocacy program for children

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

OtherComments

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Question two: The effects of sexual abuse on children's lives

A. Child feels threatened by physical touch

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

B.Child exhibits signs of depression(sadness, cries alot, withdrawn)

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

C .Child presenting unusual sexual knowledge for the child"s age

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

D.Child feels powerless and hopeless and does not trust the environment

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

E.Child presents regressive behaviours like frequent escape from home, and nightmares

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

Question three: Strategies the church can use to child sexual abuse issues in Kibera slums?

A. Church should develop a curriculum on child safety

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

B. Church should build a rescue center for abused children

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

C. Church should deveop a child Protection policy and train staff on the same

Strongly agree agree Neutral Disagree Strongly disagree 12345

D. Church should create child counselling centers

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

E. Church should develop advocay program for the children

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

F. Church should be careful when recruiting and training sunday school teachers

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

Other Comments

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Appendix B: Questionnaire for Children

INSTRUCTIONS: The questionnaire is designed to bring out information regarding the participation of the church in the protection of children against sexual abuse. Your response will be most appreciated. Kindly return the questionnaire to the researcher immediately you finish filling it.

Demographic data (please tick)

☐

10-11

☐

12-13

☐

14-15

Question one: The ways in which the church helps in protecting children against sexual abuse

(Kindly circle the number that represents your view of the prevalence of child sexual abuse.)

A. Child safety lessons are taught regularly

Strongly agree

agree

Neutral

Disagree

Strongly disagree

1

2

3

4

5

B. Church has a counselling/ helping room for abused children

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

C. Church has a rescue center for abused children

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

D. There are counselling activities for children going on in the church

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

E. Church has a child Protection policy

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

F. Church has an advocacy program for children

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

Other Comments

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Question two: The effects of sexual abuse on children's lives

A.Child has great fear when physically touched

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

B.Child exhibits signs of depression(sadnesss, cries alot, lonliness)

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

C .Child presenting unusual sexual knowledge for the child's age

Strongly agree	agree	Neutral	Disagree	Strongly disagree
1	2	3	4	5

D. Child feels powerless and does not trust the environment

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

E. Child presents regressive behaviours like frequent escape from home, and nightmares

Strongly agree Disagree Strongly agree Agree Neural

1 2 3 4 5

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Question three: Strategies the church can use to child sexual abuse issues in Kibera slums?

A. Church should develop a curriculum on child safety

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

B. Church should build a rescue center for abused children

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

C. Church should develop a child Protection policy and train staff on the same

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

D. Church should create child counselling centers

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

E. Church should develop advocacy program for the children

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

F. Church should be careful when recruiting and training Sunday school teachers

Strongly agree agree Neutral Disagree Strongly disagree

1 2 3 4 5

Other Comments

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Appendix C: Interview Guide

GUIDED INTERVIEW SCHEDULE FOR CHAIRPERSONS OF DEPARTMENTS AT ST JEROME PARISH

1. What is child sexual abuse (CSA)?
2. How often does CSA happen in Kibera ?
3. What forms of child sexual abuse happen in Kibera?
4. What characteristics do abused children show?
5. Are cases of child sexual abuse reported to the church?
6. How does the church handle child sexual abuse cases brought to her attention?
7. What the church currently doing to protect children against sexual abuse?
8. What should the church do to protect children against sexual abuse?

APPENDIX D: NACOSTI Permit

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2215471,
2241346, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: cg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Liburu Highway
P.O. Box 30023-00100
NAIROBI-KENYA

Ref No. **NACOSTI/P/17/73516/16492**

Date: **4th April, 2017**

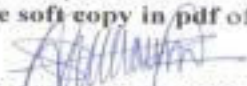
Jackline Andeso Odiero
Daystar University
P.O. Box 44400-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on "*An investigation into church's participation in the protection of children against sexual abuse in Kibra Slums: A case of Anglican Church of Kenya, St Jerome Parish, Nairobi County,*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **3rd April, 2018.**

You are advised to report the **County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County,

REGIONAL COORDINATOR
NAIROBI REGION
P.O. Box 30124-00100, NBI
TEL: 341666

The County Director of Education
Nairobi County,

National Commission for Science, Technology and Innovation (NACOSTI) 2008 Certified



Republic of Kenya
MINISTRY OF EDUCATION
STATE DEPARTMENT OF BASIC EDUCATION

Telegram: "SCHOOLING", Nairobi
Telephone: Nairobi 820 24536/99
Email: ccnairobi@gmail.com
cdnairobi@gmail.com

REGIONAL COORDINATOR OF EDUCATION
NAIROBI REGION
NYAYO HOUSE
P.O. Box 74629 - 00200
NAIROBI

When replying please quote

Ref: RCE/NRB/GEN/I/VOL. I

DATE: 5th April, 2017

Jackline Andeso Odiero
Daystar University
P O Box 44400-00100
NAIROBI

RE: RESEARCH AUTHORIZATION

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "An investigation into church's participation in the protection of children against sexual abuse in Kibra Slums: A case of Anglican Church of Kenya, St. Jerome Parish, Nairobi County."

This office has no objection and authority is hereby granted for a period ending 3rd April, 2018 as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.

FLORENCE HUNGI
FOR: REGIONAL COORDINATOR OF EDUCATION
NAIROBI

C.C.

Director General/CEO
Nation Commission for Science, Technology and Innovation
NAIROBI

DAYSTAR
UNIVERSITY

Abil River Campus
P.O. Box 17 00145
Daystar University, Kenya
Tel: 043 6622801-02-03
Tel: 043 6622820
Email: admin@daystar.ac.ke

Nairobi Campus
P.O. Box 44303 00100
Nairobi, Kenya
Tel: 020 2773 802-0946
Fax: 020 2728378
Email: nairobi@daystar.ac.ke

Mombasa Campus
Apollo House, 1st Floor
P.O. Box 90481 80100
Kisumu Mombasa
Tel: 020 2474410
Email: mombasa@daystar.ac.ke

www.daystar.ac.ke

Date: 28th February, 2017

To: The Ministry of Higher Education, Science and Technology,
P.O. Box 30623-00100,
Nairobi.

RE: DATA COLLECTION

Greetings from Daystar University!

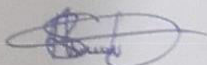
As you are aware, we offer a Master of Arts degree in Child Development whose goal is to equip students with knowledge and skills in child development so that they can be able to do the following: identify developmental needs and changes among children and adolescents, identify various ways of handling the developmental needs and changes in children, integrate Christian faith and work among children and adolescents, carry out participatory training on child development issues at the community level, carry out research in the field of child development, connect theories of child growth and development to social policy, education and intervention among others.

We believe that you are aware of the growing need for trained child development workers in Africa to cope with the enormous challenges facing children and families. As part of the requirements for the award of the degree of Master of Arts in Child Development, students are required to carry out a research in the field of child growth and development. The research is undertaken after the student has successfully completed all the course work and defended their research proposals. The bearer of this letter **Jackline Andeso Odiero** (Reg. No. 11-1006) is a student in Child Development program. She has successfully completed all prerequisites to data collection and cleared by the Department to proceed for data collection. Her Research Title is *An Investigation into the Church's Participation in the Protection Against Sexual Abuse in Kibra Slums, A Case of Anglican Church of Kenya, St. Jerome, Nairobi Country.*

The purpose of this letter is to introduce the student and also to assist her acquire the necessary clearances to collect data. The student is responsible in covering the cost of her research.

Thank you for your support and collaboration.

Sincerely in God's service,



Roseline Olumbe (Mrs)
Coordinator, Institute of Child Development,
Daystar University,
Email: rolumbe@daystar.ac.ke

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