

THIS IS HOW WE KNOW

Sexual Learning and Exposure Stories of Young People in Coast Kenya

HUU NDYIO TUNAJUA
*Hadithi za Kujifunza Kijinsia na Mfiduo wa
Vijana huko Pwani Kenya*



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Some of the content in this booklet has been reproduced directly from the doctoral thesis which documents a larger community-based participatory action research study. Further analysis and interpretation of these narratives can be found in the thesis as well. The citation for that original work is/ Baadhi ya yaliyomo kwenye kijitabu hiki yamechanganuliwa moja kwa moja kutoka kwa nadharia ya udaktari ambayo ina kumbukumbu ya uchunguzi shirikishi wa msingi wa ushiriki wa jamii. Uchambuzi zaidi na tafsiri ya simulizi hizi zinaweza kupatikana katika nadharia vile vile. Unukuu wa kazi hiyo ya asili ni:

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Introduction/ Utangulizi

The *This is How We Know* booklet captures the sexual learning and exposure experiences of several young people living in rural communities near Mombasa, Kenya. According to the Kenyan National Bureau of Statistics (KNBS) (2014) Mombasa County communities experience average to high levels of negative consequences, in terms of sex-related issues as described through a discussion of the following sexual health outcomes. Although new HIV infections reduced by 49% across Kenya from 2013 to 2015, Mombasa County showed an increase in new HIV infections by more than 50%. From 2008 to 2014, there was also a slight increase in the percentage of young girls and boys who experienced an early sexual debut (intercourse before the age of 15). Young girls who give birth are still frequently denied the opportunity to finish their studies, making it difficult to gain skills and, ultimately, access employment. In a cyclical fashion, this lack of fostering skills leads to an increased dependency on male partners or family members for support, which contributes to the low status of women and perpetuates the ongoing epidemic of generational poverty (Were, 2007). Despite reductions in new HIV infections, the young population remains increasingly vulnerable to risks associated with sex; necessitating further analysis of best practises for improving health behaviour outcomes. The Kenyan government has taken a centralised approach to education in which the majority of policies put into practice across schools in the country are designed to deliver consistent content, increase the number of competent educators, and achieve a greater reach across counties (Sidze et al., 2017). In 2015, there were a total of 15,400 programmes with a focus on HIV across Kenya. This is a marked increase from 2013, where 7000 HIV programmes, under community-based organisations and non-governmental organisations, were operational, but HIV prevalence remained stable (Kenya AIDS response progress report, 2016). Given the high variability of sex-related problems across the country, the efficacy of current approaches for improving sexual and reproductive health must be called into question as they rarely account for context-specific ways of knowing.

The idea for this booklet hatched out of a community-based participatory action research study that explored intergenerational dialogues of sexual learning and exposure experiences, and the acknowledgment that young people, in our current globalised world, have unique ways of negotiating their understanding of sex-related content and concepts. Unfortunately, opportunities to do so openly and in a manner that feels secure can be rare in rural communities in Kenya's Coast province. Some young people formally learn about family planning and sexual health knowledge in the school setting,

where a teacher embodies a confidence and competencies to deliver such a curriculum. Barring the formal educational avenue to access sex-related knowledge, exposure and learning experiences play out in a variety of settings.

The photographs and their accompanying narratives were produced by young people, given freedom of expression with the camera, a journal, and time to explore how they come to know sex-related information. The young people had an opportunity to sit with the research team members and expand on their reasons behind taking the photos while elaborating on the context and its relationship to sexual learning and exposure. This booklet represents one of numerous outputs—an edutainment short drama, mentorship spaces, a doctoral thesis, a community baraza (*traditional Kenyan gathering place*) and three international conference presentations.

Kijitabu hiki “Jinsi tunavyojua” kinachukua habari za ufunzaji wa kijinsia na uzoefu wa vijana kadhaa wanaoishi katika jamii za vijijini karibu na Mombasa, Kenya. Kulingana na Ofisi ya Takwimu ya Kitaifa ya Takwimu ya Kenya (KNBS) (2014) Jamii za Kaunti ya Mombasa hupata wastani ya kiwango kikubwa cha athari mbaya, katika masuala yanayohusiana na ngono kama ilivyoelezewa kupitia majadiliano ya matokeo yafuatayo ya afya ya kijinsia. Ingawa maambukizo mapya ya VVU (Virusi vya Ukimwi) yalipunguzwa na 49% kote Kenya kutoka 2013 hadi 2015, Kata ya Mombasa ilionyesha kuongezeka kwa maambukizo mapya ya VVU kwa zaidi ya 50%. Kuanzia 2008 hadi 2014, pia kulikuwa na ongezeko kidogo la asilimia ya wasichana wadogo na wavulana ambao walianza mahusiano ya ngono ya mapema (kujuana kabla ya umri wa miaka 15). Wasichana wadogo ambao hujifungua bado wananyimwa fursa ya kumaliza masomo yao, na kuifanya iwe vigumu kupata ujuzi na, hatimaye, kupata kazi. Kwa mtindo wa mzunguko, ukosefu huu wa ustadi wa kukuza husababisha utegemezi ulioongezeka kwa wenzi wa kiume au wanafamilia kwa msaada, ambao huchangia hali ya chini ya wanawake na kuendeleza janga la umaskini wa kizazi (Were, 2007). Licha ya kupungua kwa maambukizo mapya ya VVU, idadi ya vijana wanazidi kuwa katika hatari ya kuhusishwa na ngono; inahitajika uchambuzi zaidi wa mazoea bora ya kuboresha matokeo ya tabia ya kiafya. Serikali ya Kenya imechukua mkakati wa kati wa elimu ambamo sera nyingi zilizowekwa katika shule zote nchini zimetengenezwa ili kutoa yaliyomo thabiti, kuongeza idadi ya waalimu wenye uwezo, na kufikia kufikia kubwa katika kaunti (Sidze et al. , 2017). Mnamo mwaka wa 2015, kulikuwa na jumla ya mipango 15,400 iliyozingatia VVU kote Kenya. Hii ni ongezeko kubwa kutoka 2013, ambapo programu 7,000 za VVU, chini ya mashirika ya kijamii na mashirika yasiyokuwa ya kiserikali, zilikuwa zinafanya kazi, lakini maambukizi ya VVU yalibaki thabiti (Ripoti ya maendeleo ya majibu ya UKIMWI ya Kenya/ Kenya AIDS response progress report, 2016).

Kwa kuzingatia utofauti mkubwa wa shida zinazohusiana na ngono nchini kote, ufanisi wa njia za sasa za kuboresha afya ya ngono na uzazi lazima uulizwe kwani mara chache huwajibikaji kwa njia maalum za muktadha.

Wazo la kijitabu hiki liligunduliwa kutoka kwa utafiti wa vitendo vya ushirikishwaji wa msingi wa jamii ambao ulichunguza mazungumzo ya ujumuishaji wa ujinsia na uzoefu wa kufunua, na kukiri kwamba vijana, katika ulimwengu wetu wa sasa wa utandawazi, wana njia za kipekee za kujadili uelewa wao juu ya ngono- yaliyomo na dhana zinazohusiana. Kwa bahati mbaya, fursa za kufanya hivyo kwa uwazi na kwa njia ambayo huhisi salama inaweza kuwa adimu katika jamii za vijijini katika mkoa wa Pwani wa Kenya. Vijana wengine rasmi hujifunza juu ya upangaji wa familia na maarifa ya afya ya kijinsia katika mpangilio wa shule, ambapo mwalimu anajiamini na uwezo wa kutoa mtaala kama huo. Kuzuia njia rasmi ya kielimu kupata maarifa yanayohusiana na ngono, mfiduo na uzoefu wa kujifunza hucheza katika mazingira anuwai. Picha na simulizi zao zinazoambatana zilitolewa na vijana, wakupewa uhuru wa kujieleza na kamera, jarida, na wakati wa kuchunguza jinsi wanajua habari zinazohusiana na ngono. Vijana walipata nafasi ya kukaa na wanachama wa timu ya utafiti na kupanua juu ya sababu zao nyuma ya kuchukua picha wakati wakifafanua juu ya muktadha na uhusiano wake katika kujifunza ngono na mfiduo. Kijitabu hiki kinawakilisha moja ya matokeo mengi - maigizo fupi ya kuhariri, nafasi za uhamasishaji, nadharia ya udaktari, baraza ya jamii (mahali pa mkutano wa jadi wa Kenya) na mawasilisho matatu ya mkutano wa kimataifa.

Table of Contents/ Yaliyomo

| | |
|---------|--|
| Page 3 | Introduction/ Utangulizi |
| Page 6 | Table of Contents/ Yaliyomo |
| Page 7 | Meet the Team/ Kutana Na Timu |
| Page 8 | What Did We Do?/ Tulifanya Nini? |
| Page 10 | Why Photo-Journals?/ Kwa Nini Picha? |
| Page 11 | Stories of Sexual Learning and Exposure/ Hadithi za Kujifunza Kijinsia na Mfiduo |
| Page 12 | Story-Line One: “You Cannot Eat a Sweet Without its Paper”—Young People’s Conceptualisations of Sexual Knowledge and Practices/ Huwezi Kula Tamu bila Karatasi |
| Page 15 | Story-Line Two: Exposure Settings/Mipangilio ya Mfiduo |
| Page 23 | Story-Line Three: Sex as Currency/ Ngono kama Fedha |
| Page 28 | Story-Line Four: Envisioning Change: Limitations and Possibilities/ Kufikiria Mabadiliko –Mapungufu na Uwezo |
| Page 31 | Acknowledgements/ Shukrani |
| Page 32 | Sources |

Meet the Team/ Kutana na Timu:

We are a research team that transpired out of a university-community research partnership (CURP) between a then University of Auckland doctoral student and a Kenyan non-governmental organisation, Kwacha Afrika. Together, we combined our experiences and expertise to work toward our shared vision: understanding and developing strategies for improved sexual and reproductive wellbeing for young people in Coast Kenya. We specialise in working alongside communities to facilitate conversations that prompt communities to envision solutions to problems they have identified.

Sisi ni timu ya utafiti ambayo iliundwa kutokana na ushirikiano wa utafiti wa vyuo vikuu (CURP) kati ya mwanafunzi wa chuo kikuu cha Auckland wakati huo na shirika lisilo la serikali la Kenya, Kwacha Afrika. Kwa pamoja, tuliunganisha uzoefu wetu na utaalam wa kufanya kazi kwa maono yetu ya pamoja: kuelewa na kukuza mikakati ya kuboresha afya ya kijinsia na uzazi kwa vijana katika Pwani ya Kenya. Msichana Mzuri, umri wa miaka 16, mahojiano ya jarida la picha

Karen Sadeh Kengah is the Head of Programs for the Health, Gender and Disability department of Kwacha Afrika Youth Empowerment Centre in Coast Kenya. With diverse experience in program management and project implementation, her role has impacted marginalised and vulnerable communities through social empowerment, advocating for their rights to better sexual and reproductive health. Karen is a believer in gender equality and young peoples' empowerment at all levels.



Dr Laura Ann Chubb is a lecturer in the School of Counselling, Human Services and Social Work at the University of Auckland in New Zealand. As a community-action researcher, she views strong academic-community partnerships as a way forward for sustainably community development.



Evans Kasena Kenga is the Executive Director at Kwacha Afrika. He is one of the co-founders of the organization and has helped several young people from the Coast region with leadership skills, mentorship and entrepreneurship among others. Evans believes in empowering young people to access self-sustainable futures and become great leaders.



Karen Sadeh Kengah ni Mkuu wa Programu wa Idara ya Afya, Jinsia na Walemavu ya Kwacha Afrika Kituo cha Uwezeshaji Vijana huko Pwani Kenya. Pamoja na uzoefu tofauti katika usimamizi wa programu na utekelezaji wa mradi, jukumu lake limesaidia jamii zilizotengwa na zilizo hatarini kupitia uwezeshaji wa kijamii, akitetea haki yao ya afya bora ya kijinsia na uzazi. Karen ni muumini katika usawa wa kijinsia na uwezeshaji wa vijana katika ngazi zote.



Dr Laura Ann Chubb ni mhadhiri katika Shule ya Ushauri, Huduma za Binadamu na Kazi ya Jamii katika Chuo Kikuu cha Auckland huko New Zealand. Kama mtafiti wa hatua ya jamii, anauona ushirika madhubuti wa jamii na wasomi kama njia ya kusonga mbele kwa maendeleo endelevu ya jamii.



Evans Kasena Kenga ni Mkurugenzi Mtendaji wa Kwacha Afrika. Yeye ni mmoja wa waanzilishi wa shirika hilo na amesaidia vijana kadhaa kutoka mkoa wa Pwani na ustadi wa uongozi, ushauri na ujasiriamali kati ya wengine. Evans anaamini katika kuwezesha vijana kupata uboreshaji wa siku za usoni na kuwa viongozi bora.



What did we do? Tulifanya nini?

In the time between 2013 and 2015, several conversations were had surrounding key issues facing young people in the Coast communities that Kwacha Afrika Youth Empowerment Centre engaged through various educational and participatory activities. It was apparent that several elements of cultural values were being eroded and shifted through young people's interactions with new technologies. Since intergenerational communication was the traditional pathway of sexual education in rural Kenyan communities, we talked about the possibility of considering a culturally responsive approach to sexual and reproductive wellbeing.

In 2015, we began a study to answer the question: "How can a traditional East African gathering place (i.e., baraza) be adapted as a safe space for intergenerational dialogues on sex-related issues in rural Kenyan communities?" Committed to initiatives that arise from community concerns and issues, our team engaged seven months of fieldwork, through four cycles of complex community-based participatory action research we gathered stories from several members of the community to develop an action plan for improving intergenerational sex-talk in the community. In each cycle the findings were shared back to the community and informed the next steps. Many

community members had input on shaping the final results of the study. This booklet focuses solely on the narratives shared with us by young people from our partnering community, whose names and faces have been anonymised from content present in this work to respect their privacy concerns. Their stories provide insight into the complex lives of young people in Coast and help identify the focus topics future programmes should address. We thank these young people for their insights and the choices they made around which photographs and accompanying stories to share. To reduce the possibility for misinterpretation errors, the team has tried to keep the young people's stories in their original presentation to us.

Kati ya mwaka 2013 na 2015, mazungumzo katika mikutano kadhaa yalifanywa kuhusu maswala ambayo yamewakabili vijana katika jamii za Pwani ambayo shirika la vijana la Kwacha Afrika kilihusika katika shughuli mbali mbali za kielimu na za ushiriki. Ilionekana kuwa mambo kadhaa ya maadili ya kitamaduni yalikuwa yakibadilishwa na kuhamishwa kupitia mwingiliano wa vijana na teknolojia mpya. Kwa kuwa mawasiliano ya mambo ya ndani ilikuwa njia ya kuoka ya elimu ya kijinsia katika jamii za vijiji vya Mwakirunge, Mombasa, Kenya; tulizungumza juu ya uwezekano wa kuzingatia njia ya kitamaduni za mazungumzo kwa ustawi wa kingono na uzazi. Mnamo mwaka wa 2015, tulianza utafiti kujibu swali: "Je! Mahali pa mkusanyiko wa jadi wa Jumuiya ya Afrika Mashariki (yaani, baraza) inaweza kubadilishwa kama nafasi salama ya mazungumzo ya mambo ya uhusiano wa kijinsia katika jamii za Kenya za vijijini?" Kwa muda wa miezi saba, timu yetu ilinua kufanya kazi kutoka na maswali nyeti kutoka kwa jamii kupitia mizunguko minne ya uchunguzi shirikishi wa msingi wa jamii tulikusanya hadithi kutoka kwa washiriki kadhaa wa jamii ili kukuza mpango wa hatua za kuboresha mazungumzo ya ngono-ya kijinsia katika jamii. Katika kila mzunguko matokeo yalishirikiwa kwa jamii na kuarifiwa hatua zinazofuata. Washika dau wengi walikuwa na maoni juu ya kuunda matokeo ya mwisho ya utafiti. Kijitabu hiki kinazingatia tu masimulizi yaliyoshirikiwa na sisi na vijana kutoka kwa jamii yetu, ambao majina na nyuso zao hazikujulikana kutoka kwa yaliyomo kwenye kazi hii kuheshimu wasiwasi wao wa faragha. Hadithi mrithi hutoa ufahamu juu ya maisha magumu ya vijana katika Pwani na kusaidia kutambua mada ya kuzingatia mipango ya baadaye inapaswa kushughulikiwa. Tunawashukuru vijana hawa kwa ufahamu wao na chaguo walilofanya karibu na picha na picha zinazoambatana ili kushiriki. Ili kupunguza uwezekano wa makosa ya kutafsiri vibaya, timu imejaribu kuweka hadithi za vijana katika uwasilishaji wao wa asili kwetu.

Why Photo-Journals? Kwa Nini Picha?

The team decided to use photo-journals to encourage freedom and creativity of young people's choices to share their sexual learning and exposure experiences.

The old adage that a picture is worth a thousand words rings loud in the Kenyan context. Rather than assuming why the images taken and chosen by young people were important to their learning, we encouraged the young people to write about it in their journals.

Wilson et al., (2007) depicted photo-journals as a valuable tool for helping young people access and enact their agency to take stake in the problems affecting their lives:

. . . a rich tool for youth development . . . it offers a promising prevention approach by affording young adolescents the opportunity to experience participation and self-determination (voice and choice), to learn new skills, and to act on things that, from their own perspectives, affect their health and safety concerns in the community. (p. 259)

Stories of Sexual Learning and Exposure/ Hadithi za Kujifunza Kijinsia na Mfiduo

By capturing photographs of routes for sex-related learning and exposure and sharing details about these avenues of learning focus groups and interviews, young people made it very clear that there are several different ways they come to know and understand sex-related issues. Comparing their stories, the research team mapped out where young people in the community obtained or interacted with sex-related ideas, the types of messages they received, how they interpreted these messages, and their visions of sex-related education for their community in the future. All of these activities provided a more detailed account of how sex is, or is not, spoken about in the community and the trickle-down effects it has on other issues, such as body agency, poverty, and gender and civic rights. Through our discussions, young people identified silence, moralising educative practices, early exposure, lack of basic sexual health knowledge or understanding, and the need for an intergenerational space to talk, as pressing issues affecting young people and their families in Mwakirunge.

Kwa kupiga picha za njia za kujifunza kuhusu ngono na kufichua na kugawana maelezo juu ya njia hizi za vikundi vya maongozi ya mahojiano na mahojiano, vijana wanakiri wazi kwamba kuna njia kadhaa tofauti wanazoweza kujua na kuelewa maswala yanayohusiana na jinsia. Kwa kulinganisha hadithi zao, timu ya utafiti iligundua mahali ambapo vijana katika jamii walipata au kuingiliana na maoni yanayohusiana na ngono, aina za ujumbe waliopokea, jinsi ya kutafsiri ujumbe huu, na maono yao ya elimu inayohusiana na ngono kwa jamii yao katika siku za usoni. Shughuli hizi zote zilitoa akaunti ya kina zaidi ya jinsi ngono inavyotamkwa, au haizungumzwiwi katika jamii na athari hasi ambayo inayo kwenye maswala mengine, kama vile shirika la mwili, umasikini, na haki za kijinsia na raia. Kupitia majadiliano yetu, vijana waligundua ukimya, maadili ya kuelimisha, kufunua mapema, ukosefu wa ufahamu wa kimsingi wa afya ya kijinsia au uelewa, na hitaji la nafasi ya kuongea, kama waandishi wa habari wanaoathiri vijana na familia zao huko Mwakirunge.

Story-Line One: “You Cannot Eat a Sweet Without its Paper”—Young People’s Conceptualisations of Sexual Knowledge and Practices /Huwezi Kula Tamu bila Karatasi

| Young Peoples’ Descriptors of Sex |
|-----------------------------------|
| Addiction |
| Prostitute |
| Pregnancy |
| Activity |
| Bad habit |
| Danger |
| Infected |
| “The Thing” |
| Dirty |
| Disease |
| Fornication |
| “Leads to a bad life” |
| Shameful |
| Sickness |
| Sin |
| “Stupid things” |
| Taboo |
| Unclean |
| Cheap |
| Vulgar |

The descriptors listed here reiterate findings from other studies across Sub-Saharan Africa, indicating a moralising discourse around talking, teaching, and learning about sex-related information (McLaughling et al., 2012). Scholars such as Germain (as cited in Muturi, 2005), Leclerc- Madlala (2001), and Ahlberg et al. (2001), who have explored the “culture of silence” associated with sex, stressed that this silence is perpetuated by the fears generated through negative ways of representing sex in conversation. They posit that this culture of silence prevents meaningful understandings of context and creates obstacles to sustainable change.

Table 1. Young peoples’ and adults’ descriptors of sex

When a boy touches or kisses you, you may end having the feelings and doing things you never wanted to do because when a boy touches and kisses you it can lead to sex. Maybe you are a virgin and were keeping it for your husband. Now it will be odd when you will be like that you know [referring to the first time a girl has sex with a husband] (Abigale, age 16, photo-journal interview)

A boy cannot remain a virgin because if they hear their friends are doing sexual intercourse they will also feel like doing it (Erik, age 17, photo-journal interview)

If the boy has sex once, he will be addicted to sex (Flame, age 16, photo-journal interview)

Ruined Bodies - Miili Iliyoharibiwa

Ruined bodies emerged as a theme encompassing ideas related to those who endanger their own bodies or those whose bodies are spoiled through engaging in sexual acts. Often, the notion of being “ruined” was connected to judgement of a person as having bad morals. For example, when discussing whether or not a young boy will respect a girl if she had sex with him, seven girls, and five boys out, of the total 18 students, who completed the interviews, agreed there would be a lack of respect afterwards. This lack of respect was, usually, associated with a person without good character.

Boys when you don't agree to have sex with them, they will have hatred inside them. They will end up telling rumors to people that you are a prostitute and may end up saying bad, bad, things about you (*Female, age 16, photo-journal interview*)

I would be too embarrassed to buy [condoms]. Anywhere you go and buy those condoms, they, people like us, might see a girl like me with a condom. If they know I am not married, then they will start calling names like prostitute (*Female 2, age 16, photo-journal interview*)

The boy will not respect the girl [if she has sex]. For example, if I go for an outing with my boyfriend or any other place, if it's the first time, If I have sex with him, he will see me as being so cheap (*Female 3, age 16, photo-journal interview*)

When they [young people] have sex with one another they will not be role models to the other kids (*Male 1, age 16, photo-journal interview*)

When they [boys] get tested and find they are positive, girls just refuse them because they are infected (*Female 3, age 16, photo-journal interview*)

When you have sex with her, you will not marry her because you know her inside out. There is nothing new (*Male 2, age 16, photo-journal interview*)

Miili iliyoharibiwa ilibuka kama mada inayojumuisha mawazo yanayohusiana na wale wanaohatarisha miili yao au wale ambao miili yao imeharibiwa kupitia kujihusisha na vitendo vya ngono. Mara nyingi, wazo hili la "kuharibiwa" liliunganishwa na uamuzi wa mtu kuwa na maadili mabaya. Mfano . Tunapozungumzia ikiwa mvulana atamuheshimu msichana anapolala naye kwa kitendo cha ngono, wasichana saba na wavulana watano kutoka wale 18 na nane waliohojiwa, walikubalaiana kwamba mvulana huyo hatamuheshimu msichana. Ukosefu huu wa heshima, kawaida, ulihusishwa na mtu asiye na tabia nzuri.

Wavulana wakati
haukubali kulala nao
watakuwa na chuki
ndani yao. Wataishia
kuwaambia watu
fununu kwamba wewe
ni kahaba na
wanaweza kuishia
kusema mambo
mabaya kukuhusu
*(Msichana 1, umri wa
miaka 16, mahojiano ya
jarida la picha)*

Ningeona aibu sana
kununua [kondomu].
Mahali popote unapoenda
kununua kondomu hizo,
watu kama sisi, wanaweza
kumwona msichana kama
mimi na kondomu. Ikiwa
wanajua kuwa sijaolewa,
basi wataanza kuniita
majina kama kahaba
*(Msichana 2, umri wa
miaka 16, mahojiano ya
jarida la picha)*

Mvulana hatamuheshimu
msichana [ikiwa
watafanya ngono]. Kwa
mfano, ikiwa nitaenda
kando na mpenzi wangu
au mahali pengine
popote, ikiwa ni mara ya
kwanza na nikubali
kufanya naye ngono,
ataniona nikiwa mdhaifu
sana *(Msichana wa 3,
umri wa miaka 16,
mahojiano ya jarida la
picha)*

Wakati [vijana]
watafanya ngono nao
hawatakuwa mfano wa
kuigwa kwa watoto
wengine *(Mvulana 1,
umri wa miaka 16,
mahojiano ya jarida la
picha)*

Wakati wao [wavulana]
wanapimwa na kupatikana
kuwa na virusi vya ukimwi,
wasichana huwakataa kwa
sababu wameambukizwa
*(Msichana 3, umri wa
miaka 16, mahojiano ya
jarida la picha)*

Unapolala naye,
hautamuoa kwa sababu
unamjua ndani kwa nje.
Hautaona jambo jipya
*(Mwanaume 2, umri wa
miaka 16, mahojiano ya
jarida la picha)*

Story-Line Two: Exposure Settings/ Mipangilio ya Mfiduo

Where do these ideas come from? That is the exact question our team put forth to young people to share. We also asked adults what they believed the settings for sexual learning and exposure were for their young people. A table comparing the two perspectives demonstrates that young people's routes of sexual learning and exposure are far more expansive than adults recognise.

| Adult-Perceived Youths Sources of Sex-Related Knowledge | Youth-Identified Sources for Sex-Related Knowledge | This is not an uncommon finding. In consulting young people on sex and AIDS education in three different African countries (<i>one of them Kenya</i>), McLaughlin and colleagues (2012) found that young people knew much more about the topics than most adults would |
|---|--|--|
| Entertainment spots (Discos) Television and radio Gatherings/conversations with peers Siblings Parents in home | Guesthouses Gatherings/conversations with peers Video kiosks Cell phones and internet The bushes <i>Kibanda</i> (Food Stalls) Discos Common pathways/walkways School classrooms and courtyards Local Medical Clinics/Hospitals Local pubs Parents in home through discussion and engagement | |

believe. The young people we worked confirmed previous findings, giving us an in-depth perspective to the multiple routes of sexual learning and exposure they encountered in communal spaces and gatherings as well as their own homes.

Maoni haya yanatoka wapi? Hilo ndilo swali kamili ambalo timu yetu ilipeana kwa vijana kushiriki. Tuliuliza pia watu wazima ni nini wanaamini mazingira ya ujifunzaji wa kimapenzi na yatokanayo na vijana wao. Jedwali kulinganisha mitazamo hii miwili inaonyesha kuwa njia za vijana za kujifunza ngono na yatokanayo ni nyingi sana kuliko watu wazima wanavyotambua. Huu sio upataji wa kawaida. Katika kushauriana na vijana juu ya elimu ya kijinsia na UKIMWI katika nchi tatu tofauti za Afrika (mmoja wao ni Kenya), McLaughlin na wenzake (2012) waligundua kuwa vijana walijua mengi juu ya mada hiyo kuliko watu wengi wazima wameamini. Vijana ambao tulifanya kazi walithibitisha matokeo ya zamani, na kutupatia mtazamo wa kina juu ya njia nyingi za ujifunzaji wa kimapenzi na mfiduo ambao wamekutana nao katika nafasi za pamoja na mikusanyiko na pia katika nyumba zao.

Communal spaces and gatherings/ Nafasi za Jumuiya na mikusanyiko

"It's a Particular Type of House"/ "Ni aina maalum ya Nyumba"



Figure 1: Guesthouse (Kennedy, 2015, March)



Figure 2: Guesthouse (Superwoman, 2015, March)

*This place is where my friends do sex.
This place is like a guesthouse. He does
sex on a bed with more than one girl.
He is affected by syphilis and still does
this bad habit [sex].*

*Mahali hapa ndipo marafiki wangu
wanapofanya ngono. Mahali hapa ni
kama chumba cha wageni. Yeye
hufanya ngono kwenye kitanda na
wasichana zaidi ya mmoja. Anaathiriwa
na kaswisi na bado anafanya tabia hii
mbaya [ya ngono]. (Kennedy, age 16,
photo-journal interview/ Kennedy, umri
wa miaka 16, mahojiano ya jarida la
picha)*

*A guesthouse is a place where people
who are visitors who have come from a
certain place to get rest because they
have nowhere to stay or sleep—
sometimes in a private house. This is
something that affects society. Some say
the guesthouse is a place where people
do sexual intercourse, so whenever
someone gets in a guesthouse people
say that they are going to do sex . . .
that affects society and the children.
Chumba cha wageni ni mahali ambapo
watu ambao ni wageni ambao
wamekuja kutoka mahali pa kupumzika
kupumzika kwa sababu hawana mahali
pa kukaa au kulala - wakati mwingine
katika nyumba ya kibinafsi. Hili ni
jambo ambalo linaathiri jamii. Wengine
wanasema chumba cha wageni ni
mahali watu hufanya ngono, kwa hivyo
kila mtu akiingia kwenye chumba cha
wageni watu wanasema kwamba
watafanya ngono. . . ambayo inaathiri
jamii na watoto. (Superwoman, Age 14,
photo-journal interview/Superikazi,
Umri wa 14, mahojiano ya jarida la
picha)*

In this photo, there was a man who built this house and when he died a member of his family took it and rented it to some men. These men were drug traffickers, so a time came and the man decided to take some pupils including two girls and two boys and started (talking with them and asking them to come around). One day those drug traffickers decided to rape the girls . . . because when they come from school they walk in groups, so if a case like that happens, one of the pupils can report. Katika picha hii, kulikuwa na mtu aliyeijenga nyumba hii na wakati alikufa mtu wa familia yake aliichukua na kuipangisha kwa wanaume wengine. Watu hawa walikuwa wafanyabiashara wa dawa za kulevya, hivyo wakati ulifika na mtu huyo aliamua kuchukua wanafunzi wakiwemo wasichana wawili na wavulana wawili na kuanza (kuzungumza nao na kuwataka waje). Siku moja wafanyabiashara hao wa dawa za kulevya waliamua kubaka wasichana hao. . . kwa sababu wanapokuja kutoka shuleni hutembea kwa vikundi, kwa hivyo ikiwa kesi kama hiyo ikitokea, mmoja wa wanafunzi anaweza kutoa ripoti. (Cactus, umri wa miaka 16, mahojiano ya jarida la picha /Cactus, age 16, photo-journal interview)

In this photograph, there is a small house and in that small house we can say that most of our villagers use it as a place where they can hide themselves when they are doing the activity. Katika picha hii, kuna nyumba ndogo na katika nyumba hiyo ndogo tunaweza kusema kwamba wanakijiji wetu wengi hutumia kama mahali ambapo wanaweza kujificha wanapofanya shughuli hiyo (Maximum Boy, age 16, photo-journal interview/ umri wa miaka 16, mahojiano ya jarida la picha)



Figure 3: House for drugs and rape (Cactus, 2015, March)



Figure 4: Small house (Maximum Boy, 2015, March)

Video Kiosk



Figure 5: Video kiosk (Smart Boy, 2015, March)

This is a place where films are on different CDs that are normally shown there . . . let's say there are big boys and there are girls. There are bad videos such as those for pornography played. Small children see those bad films of pornography then they normally have the mood to practise, to see whether it's true or what Hapa ni mahali ambapo filamu ziko kwenye CD tofauti ambazo kawaida huonyeshwa hapo. . . wacha tuseme kuna wavulana wakubwa na kuna wasichana. Kuna video mbaya kama zile za ponografia zilizochezwa. Watoto wadogo huona filamu hizo mbaya za ponografia basi kawaida huwa na mhemko wa kufanya mazoezi, kuona ikiwa ni kweli au nini (Lion, age 16, photo-journal interview/ Simba, umri wa miaka 16, mahojiano ya jarida la picha)

This is a place where people go and see some pictures . . . Like pornographic pictures. The person in charge of the place is DJ X. Some people go there to waste their time. They go there at 5:00 a.m. and stay there until night . . . When that picture is shown they go do an example to their girlfriends or show these actions to other people. Hapa ni mahali ambapo watu huenda na kuona picha kadhaa. . . Kama picha za ponografia. Mtu anayesimamia mahali hapo ni DJ X. Watu wengine huenda huko ili kupoteza wakati wao. Wao huenda huko saa 5:00 a.m. na hukaa huko hadi usiku. . . Wakati picha hiyo inapoonyeshwa huenda wakawa mfano kwa rafiki zao wa kike au kuonyesha vitendo hivi kwa watu wengine. (Smart Boy, age 16, photo-journal interview Smart Boy, umri wa miaka 16, mahojiano ya jarida la picha)

“How many of you have viewed pornography?” While this garnered some laughs, one boy shyly said, **“I have, madam, but only for five minutes”**. **“Ni wangapi kati yenu ambao mmetazama ponografia?”** Wakati haya yalipokuwa yanajiri walikuwa wanacheka, kijana mmoja akatamka kwa aibu, **“Nishawahi madam, lakini kwa dakika tano tu”**.

I have also watched another pornography. Madam, this question has been bothering me for months. Why when a girl and a boy are in the process of doing sex does she normally spills some sweetness? I mean she normally feels so much that the boy goes as far as telling the girl to urinate. Because the girl feels so much sweetness that she feels like urinating but she can't urinate. What is that? Nimeangalia pia ponografia nyingine. Mama, swali hili limekuwa likiniumiza kwa miezi. Je! Ni kwanini msichana na mvulana wanapokuwa katika harakati za kufanya ngono huwa kawaida hutumia utamu? Namaanisha yeye kawaida huhisi sana kwamba mvulana anaenda mbali hadi kumwambia msichana aende. Kwa sababu msichana anahisi utamu mwingi sana hivi kwamba anahisi kupeana mkojo lakini hawezi mkojo. Hiyo ni nini? Bas, co-gender focus group with youth in school/ kikundi cha kuzingatia jinsia na vijana shuleni).

The Classroom/ Darasa



Figure 6: Early pregnancy/ Mimba Za Mapema
(Flame, 2015, March)

I decided to take this photograph so that I can learn something from this girl and tell other girls about early marriage. She was in school when she sat on her desk, she can't stay comfortable, at times she feels she is alone . . . when it is break time she is not comfortable. The other pupils don't love her. The girl didn't know the effects of early sex. If she did, she wouldn't have engaged in sex and other girls learn about early pregnancy from her. This photo has advantages and disadvantages in that when you engage in sex while still in school you will learn more about the effects of sex and they want to know more about it. Siku nenda siku rudi ilikua nikijiu liza sana na ilila nisipate mtu wa kuniji. Ni kwa nini watoto wa kisichana wana pata njauzito wakina bado wako shuleni na bado watoto? But nikafanya utafiti na nikajua ni kwanini. Watoto wanapata mimba kwasa-babu hawajui kua tendo la ngono lina ubaya wake na ujuin wake. Ndio maasa waka pata mimba ovyo ovyo bila ya kujua kua kuna wakati mtu nikufanya tendo la ngono ana pato mimba. Hayo hayawajui. Kama huyu msichana wa shule nyoko na mimba, I think angelijua ntapata mimba hange fanya but nakijua ndio mana aka pata ujauzito. Ndio mana kua kupongeza hili somo ni vizuri cause ndio watu wata kua wazi kwakila kitu. Mazuri na mabaya kuya jua kwa kinaga nbaga na kwa kina zaidi. (Flame, age 16, photo-journal interview)

Clinics/Kliniki

Okay. The clinic relates to sex because the doctors at the clinic complain about the abortion of pregnancies. There are some students in this school; they sleep with a boy and they end up getting pregnant. They go there, at that clinic and abort their pregnancy. Sawa. Kliniki inahusiana na ngono kwa sababu madaktari katika kliniki wanalamika juu ya utoaji wa mimba. Kuna baadhi ya wanafunzi katika shule hii; wanalala na mvulana na huishia kupata mjamzito. Wao huenda huko, kliniki hiyo na kumaliza mimba yao. (Anto, age 14, photo-journal interview/ Anto, umri wa miaka 14, mahojiano ya jarida la picha)



Figure 7: Abortion (Anto, 2015, March)

Nature

The Bush/ Magingira

Young people referred to “the bush” as sites of exposure where risky sex without condoms, sexual game play (*spaces to practice*), rape, and drug experimentation might occur. Vijana walitaja “kichaka” kama maeneo ya mfiduo ambapo ngono hatari bila kondomu, uchezaji wa michezo ya ngono (nafasi za kufanya mazoezi), ubakaji, na majaribio ya dawa za kulevya yanaweza kutokea.

This path is a narrow way in which so many people use to pass through it. In this path, you see through this camera, it's our nearby path which most of the students pass when they are going to school or even returning home. Most of the time there is a policeman who comes and pretends to watch over the path, but he always comes for one mission, to come and lie to the students [bribing them] with sweets and money to have sex with him. Many people always say that this man is living with HIV and wants to transfer this disease to the students. Njia hii ni njia nyembamba ambayo watu wengi hutumia kuipitia. Katika njia hii, unaona kupitia kamera hii, ni njia yetu ya karibu ambayo wanafunzi wengi hupita wakati wanakwenda shule au hata kurudi nyumbani. Wakati mwingi kuna polisi ambaye huja na kujifanya kutazama juu ya njia, lakini kila mara huja kwa ujumbe mmoja, kuja kusema uwongo kwa wanafunzi [kuwapeana rushwa] na pipi na pesa ili kulala naye. Watu wengi daima wanasema kuwa mtu huyu anaishi na VVU na anataka kuhamisha ugonjwa huu kwa wanafunzi. (Antelope, age 17, photo-journal interview/ Antelope, umri wa miaka 17, mahojiano ya jarida la picha)



Figure 8: Common pathway (Antelope, 2015, March)



Figure 9: Coconut tree (Bunsen Burner, 2015, March)

A bush is the easiest and most local place around whereby girls and boys from the community involve themselves in several acts, knowing that nobody is seeing them. Kichaka ni mahali rahisi na mahali pa karibu ambapo wasichana na wavulana kutoka kwa jamii hujihusisha na vitendo kadhaa, wakijua kuwa hakuna anayewaona (Mr Decimal, age 16, Photo-journal/ Bw. Decimal, umri wa miaka 16, jarida la Picha)

This coconut tree really spoiled some girls and boys because they normally come to waste their time doing some bad things, I mean sex. Forgetting that they are very young and also (having sex) may lead to some very bad diseases such as HIV/AIDS and early pregnancies. Mti huu wa nazi uliwaharibu wasichana wengine na wavulana kwa sababu kawaida huja kupoteza wakati wao kufanya mambo mengine mabaya, namaanisha ngono. Kusahau kuwa ni mchanga sana na pia (kufanya ngono) kunaweza kusababisha magonjwa mengine mabaya kama vile VVU / UKIMWI na ujazito wa mapema. (Bunsen Burner, age 15, photo-journal/ Bunsen Burner, umri wa miaka 15, jarida la picha)

Discos and Pubs/ Discos na Pubs

Disco is a place where people celebrate and enjoy themselves, while doing unclean things e.g., sex. During celebrating, people were finding the hidden places for doing sex . . . most people were mainly carrying condoms to prevent them from transmitting HIV/AIDS. Because once you go there your mind is always on sex.

Disco ni mahali ambapo watu husherehekeana kujifurahisha wakiwa wanatenda mambo machafu kama ngono. Wakati washerehe watu hutafuta sehemu zilizo fichika ili kufanya ngono.

Ukiwa waenda disconi watu wengi hubeba mipira ili kujikingana usambaratishaji wa Maradhi ya ukimwi kwa sababu ikifika huko, akili yao huwa kwenye ngono *(Kennedy, age 16, photo-journal/ mahojiano ya jarida la picha.*



Figure10: Discos (Kennedy, 2015, March)

Figure 11:
Taking the brew
(Lion, 2015,
March)



To be sincerely honest, this is a place where people go and drink alcohol. If they take the alcohol, their normal function of the body is affected. You will find a person there just does things that are funny, in front of ladies and gentlemen. They could do things that are not normal, like having sex in an open area. So, there are small children passing and they see those things. Kuwa waaminifu kwa dhati, hapa ni mahali ambapo watu huenda na kunywa pombe. Ikiwa wanachukua pombe, kazi yao ya kawaida ya mwili huathiriwa. Utapata mtu huko anafanya tu vitu ambavyo ni vya kuchekesha, mbele ya wanawake na waungwana. Wanaweza kufanya vitu ambavyo sio vya kawaida, kama kufanya ngono kwenye eneo wazi. Kwa hivyo, kuna watoto wadogo wanapita na wanaona vitu hivyo. *(Lion, age 16, photo-journal interview/ Simba, umri wa miaka 16, mahojiano ya jarida la picha)*

"Some homes are not as safe" / "Nyumba zingine sio salama"

The girl in this photo goes by the name "Girl X", and is in form one at the moment. It happened that last year her mother had travelled and left her with the dad and her siblings. One night, while the mother was still away, the dad approached and forced her to take off her clothes in a hurry. Failure to that (he threatened), he would strike a knife on her body until death. On hearing this, the girl had no other option than going on as per commands. So, it cost her revealing the naked body to her dad. The dad went forward saying she should hide the story from everyone and not dare tell it to her mother.

Msichana katika picha hii huenda kwa jina "Msichana X", na yuko katika fomu moja kwa sasa. Ilitokea kwamba mwaka jana mama yake alikuwa amesafiri na kumuacha na baba na ndugu zake. Usiku mmoja, wakati mama alikuwa bado hayupo, baba huyo alimwendea na kumlazimisha avue nguo zake haraka. Kukosa hilo (akatishia), angepiga kisu juu ya mwili wake hadi kufa. Aliposikia hii, msichana hakuwa na chaguo lingine zaidi ya kuendelea kulingana na amri. Kwa hivyo, ilimgharimu kumfunua baba yake uchi. Yule baba alikwenda mbele akisema anapaswa kuficha hadithi hiyo kwa kila mtu na asithubutu kuiambia mama yake.

Two months later, in the middle of the night, the girl wandered out of the house for a short call (telephone call) behind the house. The mother was inside in their room asleep. The father was still awake. When he heard the door being opened he knew it was "Girl X". So, he opened his bedroom door quietly and walked towards the toilet where he believed she had gone. With a knife in hand while approaching the toilet, "Girl X" saw him, was shocked and frightened. She started shouting; the dad got hold of her and blocked the mouth. He told the girl to stop screaming or else he would kill her. The girl kept quiet as the dad put more strength on blocking her mouth. She was forced to take off her clothes and the dad raped her repeatedly and impregnated her. Miezi miwili baadaye, katikati ya usiku, msichana alitembea nje ya nyumba kwa simu fupi (simu) nyuma ya nyumba. Mama huyo alikuwa ndani ya chumba chao amelala. Baba alikuwa bado macho. Aliposikia mlango ukifunguliwa alijua ni "Msichana X". Kwa hivyo, alifungua mlango wake wa chumba cha kulala kimya kimya na kuelekea kuelekea choo ambapo aliamini alikuwa amekwenda. Akiwa na kisu mkononi wakati akielekea choo, "Msichana X" alipomuona, alishtuka na kuogopa. Alianza kupiga kelele; baba akamshika na akafunga mdomo. Alimwambia msichana aache kupiga mayowe labda angemuua. Msichana alinyamaza kwani baba yake aliweka nguvu zaidi juu ya kuzuia mdomo wake. Alilazimishwa kuchukua nguo zake na baba alimwacha mara kadhaa na kumtia ujauzito.

It came time to whereby she could not hold the crying and took the step to report the matter to counsellors. The father was put under arrest and sentenced to years in prison. "Girl X" gave birth to a baby girl and up to now I am still wondering what would be the title of that kid to the family. Do you know? Ilifika wakati ambapo hakuweza kushikilia kilio na alichukua hatua ya kuripoti suala hilo kwa washauri. Baba yake alikamatwa na akahukumiwa miaka jela. "Msichana X" alijifungua mtoto wa kike na hadi leo bado ninashangaa ni nini jina la mtoto huyo kwa familia. Unajua? (Respecter, age 19, photo-journal interview)

Story-Line Three: Sex as Currency/ Ngono kama Fedha

The Kenyan NACC (2016) indicated imbalances of power between those paying for, and those performing sex-related acts, involved variable condom use across Mombasa County, increasing exposure to sex-related risks (e.g., HIV infection and STIs). In sharing their exposure experiences, young people described bodies, especially young female bodies, as a business. In their descriptions,

young people reported that exchanging sexual favours for monetary or material gain was

a business some young people chose, while others were forced into it by their guardians. NACC ya Kenya (2016) ilionyesha usawa wa nguvu kati ya wale wanaolipia, na wale wanaofanya vitendo vinavyohusiana na ngono, ulihusisha utumiaji wa kondomu katika Kaunti ya Mombasa. Katika kushiriki uzoefu wao, vijana walielezea miili, haswa miili ya kike, kama biashara. Katika maelezo yao, vijana waliripoti kwamba kubadilishana neema za ngono kwa faida ya pesa au mali ilikuwa biashara ambayo vijana

What I think is that the state of the economy plays a role in this issue. Especially to women and how they can make ends meet. Women are ready to sell their bodies just to make ends meet. Sometimes men can be accused but during such situations the woman is the one to be blamed. This can also cause squabbles in the society. Plus, such practices bring about acts of prostitution. Ninachofikiria ni kwamba hali ya uchumi ina jukumu katika suala hili. Hasa kwa wanawake na jinsi wanaweza kupata mapato. Wanawake wako tayari kuuza miili yao ili kujipatia pesa. Wakati mwingine wanaume wanaweza kushtakiwa lakini wakati wa hali kama hiyo mwanamke ndiye anayelaumiwa. Hii inaweza pia kusababisha squabbles katika jamii. Pamoja na hayo, mazoea kama haya huleta vitendo vya ukahaba. (Male, co-gender youth in school focus group/ Kijana, vijana wa kijinsia katika kikundi cha kuzingatia shule)

wengine walichagua, wakati wengine walilazimishwa na walezi wao.

Money can lead to sex. For example, if a girl in her family is poor, she can be convinced to do sex so that she can get money for her expenses. Even some of the parents allow their children to have sex so that they can get money. They take the bodies of their children as a business. Pesa inaweza kusababisha ngono. Kwa mfano, ikiwa msichana katika familia yake ni masikini, anaweza kusadikishwa kufanya ngono ili aweze kupata pesa kwa gharama zake. Hata wazazi wengine huwaruhusu watoto wao kufanya ngono ili waweze kupata pesa. Wanachukua miili ya watoto wao kama biashara. (Kangaroo, age 15, co-gender youth focus group/ umri wa miaka 15, kikundi cha vijana cha kuzingatia jinsia)

Most girls involve themselves in sexual acts due to lack of some basic needs. This has really affected most of the girls in our community due to lack of self-awareness. Wasichana wengi hujihusisha na vitendo vya ngono kwa sababu ya ukosefu wa mahitaji fulani ya kimsingi. Hii imeathiri sana wasichana wengi katika jamii yetu kutokana na kutokujitambua (Mr Decimal, age 16, photo-journal/ Bw. Decimal, umri wa miaka 16, jarida la picha)

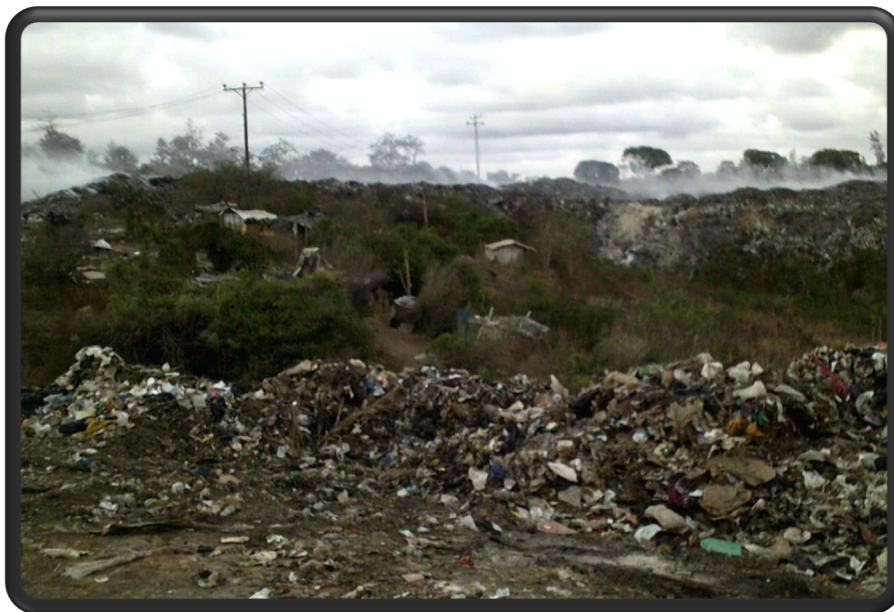


Figure 12: The fate of the girl child/ *Hatma ya mtoto wa msichana* (Cool Girl/ *Msichana Mzuri*, 2015, March)

There was a girl who lived in a house. It relates to sex because of the surrounding place that the girl child lived. The girl child could not stay at her house because the parents are poor and cannot take care of her needs. So, she went out, looked for money from other people, where she associated herself with sex at an early age. She kept

doing it up to date; she has never come home. In fact, she does not want to go back because of the poor conditions of the home and parents cannot take care of her needs . . . When I look at the photo I learn about sex through the life of the girl and the surroundings that made her involve herself into sex at an early age. Kulikuwa na msichana ambaye alikuwa akiishi katika nyumba. Inahusiana na ngono kwa sababu ya eneo jirani ambalo mtoto wa kike aliishi. Mtoto wa kike hakuweza kukaa nyumbani kwake kwa sababu wazazi ni masikini na hawawezi kutunza mahitaji yake. Kwa hivyo, akatoka, akatafuta pesa kutoka kwa watu wengine, ambapo alijihusisha na ngono katika umri mdogo. Aliendelea kuifanya hadi leo; hajawahi kuja nyumbani. Kwa kweli, hataki kurudi nyuma kwa sababu ya hali mbaya ya nyumbani na wazazi hawawezi kumtunza mahitaji yake. . . Ninapoangalia picha ninajifunza juu ya ngono kupitia maisha ya msichana na mazingira ambayo yalimfanya ajihusishe na ngono katika umri mdogo. (Cool Girl, age 16, photo-journal interview/ Msichana Mzuri, umri wa miaka 16, mahojiano ya jarida la picha)

Figure 13: Time is money
(Erik, 2015, March)



*Okay I took a photo of money.
For example, if a girl at their
home has poverty now she can
have sex with the man so that
she can get money for daily
bread . . . Before they get the*

money, they go for sex, and some of them are forced by their parents. If for example the girl's mother works in a pub, the mother ends up giving her girl so that she can get money because at that place where people come to enjoy (alcohol, music, etc.) she can take her child so that people talk to her (and pay money for her services). Sawa nilichukua picha ya pesa. Kwa mfano, ikiwa msichana nyumbani kwao ana umasikini sasa anaweza kufanya ngono na huyo mtu ili apate pesa kwa mkate wa kila siku. . . Kabla ya kupata pesa, huenda kwa ngono, na baadhi yao wanalazimishwa na wazazi wao. Ikiwa kwa mfano mama wa msichana anafanya kazi katika baa, mama huishia kumpa msichana wake ili apate pesa kwa sababu mahali hapo watu huja kufurahiya (pombe, muziki, nk) anaweza kuchukua mtoto wake ili watu wazungumze kwake (na ulipe pesa kwa huduma zake). (Erik, age 17, photo-journal interview/ umri wa miaka 17, mahojiano ya jarida la picha)

So many girls are deceived by men they are bought things and then they fall pregnant at an early age and they are forced into early marriage. I took it (the photograph) in this school because girls in this school are usually given phones and cameras by men. Wasichana wengi hudanganywa na wanaume wanunuliwa vitu halafu wanachukua ujauzito wakiwa na umri mdogo na wanalazimishwa kuingia kwenye ndoa ya mapema.

Nilichukua (picha) katika shule hii kwa sababu wasichana katika shule hii kawaida hupewa simu na kamera na wanaume (Fenwick age 16, photo-journal interview/ umri wa miaka 16, mahojiano ya jarida la picha)

She doesn't go to school because the parents don't have money to pay for the school fees now. She had a boyfriend or a father (she had a baby). Sometimes she isn't at home for many days in a week now because she ends up sleeping with the man just to get money. Yeye haendi shule kwa sababu wazazi hawana pesa ya kulipia ada ya shule sasa. Alikuwa na mpenzi au baba (alikuwa na mtoto). Wakati mwingine yeye hayuko nyumbani kwa siku nyingi katika wiki sasa kwa sababu anaishia kulala na mtu huyo kupata pesa. (Abigale, age 16, photo-journal interview/ umri wa miaka 16, mahojiano ya jarida la picha)

Men need more intercourse than women. They have money and for a girl, they do not have. So, men use their money to get us to have sex. Wanaume wanahitaji kujuana zaidi kuliko wanawake. Wana pesa na kwa msichana, hawana.

Kwa hivyo, wanaume hutumia pesa zao kutufanya tufanye ngono. (Cool Girl, age 16, photo-journal interview/ Msichana Mzuri, umri wa miaka 16, mahojiano ya jarida la picha)

Sometimes the boy's soul has just admired the girl. If the boy loves the girl, he will force her by giving her some money and some presents. Wakati mwingine roho ya mvulana imemvutia msichana tu. Ikiwa mvulana ampenda msichana, atamlazimisha kwa kumpa pesa na zawadi kadhaa. (Flame, age 16, photo-journal interview/ umri wa miaka 16, mahojiano ya jarida la picha)

Food, Money, Sex/ Chakula, Pesa, Ngono

This kibanda is really exposing some girls and boys, most are students. They go there to eat and kiss each other, which unfortunately leads to sex. Most of the time they go back home in the late hours while their parents really complain about their behaviours. Lastly, the girl or boy may end up falling in early pregnancies or getting HIV/AIDS. Huo kibanda unafichua wasichana na wavulana wengine, wengi ni wanafunzi. Wao huenda huko kula na kumbusu kila mmoja, ambayo kwa bahati mbaya husababisha ngono. Wakati mwingi hurejea nyumbani katika masaa ya marehemu wakati wazazi wao wanalalamika sana juu ya tabia zao. Mwishowe, msichana au mvulana anaweza kuishia katika ujauzito wa mapema au kupata VVU / UKIMWI. (Edward, age 15, photo-journal interview/ umri wa miaka 15, mahojiano ya jarida la picha)

In my investigation, I have found that food relates to sex. Nowadays many people always go to school without having anything to eat. This leads to sex. You shall find (in our community) that many young ladies are always being picked by strangers and are brought food. These days there is nothing for free and after that (receiving and eating the food), they have sex and this may lead to getting the disease known as HIV/AIDS. Kupitia uchunguzi wangu, nimegundua kuwa chakula kinahusiana na ngono. Siku hizi watu wengi huwa wanaenda shuleni bila kuwa na chochote cha kula. Hii husababisha ngono. Utakuta (katika jamii yetu) kuwa wanawake wengi wenye umri mdogo wanabebwa kila wakati na wanaume wageni ambao huwaletea chakula. Siku hizi hakuna kitu cha bure na baada ya hapo (kupokea na kula chakula), wanafanya ngono na hii inaweza kusababisha ugonjwa unajulikana kama VVU / UKIMWI. (Antelope, age 14, photo-journal interview/ umri wa miaka 14, mahojiano ya jarida la picha)

This kibanda, is Mama X's . . . This woman normally cooks uji, potatoes, tea, mandazi (donut-like bread) many things to eat . . . Why it really hurts me to take this photo is because this woman usually cooks at around night hours from six to seven p.m. when students from nearby schools, like [community] and [name of another community], spend their time. Motorbikes riders are also there, who take alcohol and bhang [weed] that's the nasty thing. I have seen with my two naked eyes where a girl comes there, she doesn't have money . . . she starts begging for money "give me ten bob" [makes hand gesture opening palms for money]. I was also doing that habit, but I stopped. They were doing bad things . . . Maybe they could say [the motorists] "you are borrowing money from me every day; can you help me?" They wanted to introduce me to sex. Maybe the person was HIV positive, you don't understand someone's status. When someone reaches there and they don't have money (to buy food) they say, "help me with money" like ten shillings . . . Maybe give them 10 bob today, tomorrow 10 bob, another day the person gives them . . . In the end, the person comes and catches you forcefully and says you owe them money . . . they get used or exposed [to sex]. The girls are telling Mama X we don't have money today for food. She tells them "these men should pay for you". So, the girls go with them [the motorists] to receive some food. (Bunsen Burner, age 15, photo-journal interview)



Figure 14: Mama X's kibanda/ kibanda cha Mama X (Bunsen Burner, 2015, March)

Huu kibanda, ni Mama X's. . . Mwanamke huyu kawaida anapika uji, viazi, chai, mandazi (mkate kama donut) vitu vingi kula. . . Kwanini inaniumiza sana kuchukua picha hii ni kwa sababu mwanamke huyu kawaida hupika karibu masaa ya usiku kutoka saa sita hadi saba p.m. wakati wanafunzi kutoka shule za karibu, kama [jamii] na [jina la jamii nyingine], hutumia wakati wao. Wapanda farasi wa pikipiki pia wapo, ambao huchukua pombe na bhang [magugu] ndio jambo baya. Nimeona na macho yangu mawili uchi ambapo msichana huja huko, hana pesa. . . ananza kuomba pesa "nipe bob kumi" [hufanya mikono kufungua mikono ya fedha]. Nilikuwa pia nikifanya tabia hiyo, lakini niliacha. Walikuwa wakifanya mambo mabaya. . . Labda wangeweza kusema [waendesha magari] "unanikopa pesa kila siku; unaweza kunisaidia?" Walitaka kunitambulisha kwa ngono. Labda mtu huyo alikuwa na VVU, hauelewi hali ya mtu mwingine. Wakati mtu anafikia hapo na hawana pesa (kununua chakula) wanasema, "nisaidie na pesa" kama shilingi kumi. . . Labda wape bob 10 leo, kesho 10 bob, siku nyingine mtu atawapa. . . Mwishowe, mtu huyo anakuja na kukushika kwa nguvu na anasema unawahitaji pesa. . . wao hutumika au kufunuliwa [kwa ngono]. Wasichana wanamwambia Mama X hatuna pesa leo kwa chakula. Anawaambia "hawa watu wanapaswa kulipa kwa ajili yenu". Kwa hivyo, wasichana huenda nao [waendeshaji magari] kupata chakula. (Bunsen Burner, umri wa miaka 15, mahojiano ya jarida la picha)

Story-Line Four: Envisioning Change – Limitations and Possibilities/ Kufikiria Mabadiliko - Mapungufu na Uwezo

Change is Possible

In my opinion, change is within us and with us, but we also need guidance and motivation as well as mobilisation. I believe change can occur.

Mabadiliko Yanawezekana

Kwa maoni yangu, mabadiliko ni ndani yetu na sisi, lakini tunahitaji pia mwongozo na motisho na uhamasishaji. Naamini mabadiliko yanaweza kutokea.

Gender-Specific Spaces

As for us women, we shall be more open if secluded from the gentlemen because we are afraid of being judged.

The problem with coming together as two genders, while needed is also difficult. For example, on my side, if I find a lady caught up in a problem on her way home and it happens that I decide to help her, I might be accused later of raping her, when the only intention I had was helping. That is a challenge when it comes to men in our community. Also, for the most part, you cannot even have a conversation with a female child because some people look at it as wrong, like she cannot be spoken to about such things. Only when I am a community facilitator like you [points to a research team member] can I be allowed to discuss with them.

Maalum ya Kijinsia

Kama sisi wanawake, tutakuwa wazi zaidi ikiwa tutatenganishwa na waungwana kwa sababu tunaogopa kuhukumiwa.

Shida ya kuja pamoja kama wenzi wawili, wakati inahitajika pia ni ngumu. Kwa mfano, kwa upande wangu, ikiwa nitapata mwanamke amepatwa na shida njiani akienda nyumbani na ikitokea nikiamua kumsaidia, naweza kuhukumiwa baadaye kwa kumbaka, wakati nia pekee nilikuwa nikimsaidia. Hiyo ni changamoto linapokuja kwa wanaume katika jamii yetu. Pia, kwa sehemu kubwa, huwezi hata kuwa na mazungumzo na mtoto wa kike kwa sababu watu wengine huona kuwa sio sawa, kama hangeweza kuongea na mambo kama haya. Wakati mimi ni mwezeshaji wa jamii kama wewe [anaonyesha mshiriki wa kikundi cha utafiti] ninaweza kuruhusiwa kujadili nao.

Cultural as Constraining

Tradition contributes to these sex issues because in an African setting, women cannot speak about such things in the presence of gentlemen and vice versa. This is because whichever gender the person will be harshly judged. This is how strongly it [traditional gender roles] impacts on sex-related issues which to some extent this is a negative angle.

The difficulty in talking about sex is enhanced by the cultural dynamics because people will start saying this person [someone trying to discuss sexual topics] is a fugitive and is spoiling the kids! So, the culture is why we don't get much into talking about it.

Some parents believe that such talks do not exist these days and that tradition restricts them.

Utamaduni wa Kunyamaza

Mila huchangia katika maswala haya ya kijinsia kwa sababu katika mazingira ya Kiafrika, wanawake hawawezi kusema juu ya vitu kama hivyo mbele ya waungwana na kinyume chake. Hii ni kwa sababu kila jinsia mtu huyo atahukumiwa vibaya. Hivi ndivyo athari [majukumu ya jadi ya jadi] inavyoathiri sana juu ya masuala yanayohusiana na ngono ambayo kwa kiwango fulani hii ni pembe hasi.

Ugumu wa kuzungumza juu ya ngono huongezewa na mienendo ya kitamaduni kwa sababu watu wataanza kusema mtu huyu [mtu anayejaribu kujadili mada za ngono] ni mkimbizi na anaharibu watoto! Kwa hivyo, utamaduni ni kwa nini hatuingii sana kuzungumza juu yake.

Wazazi wengine wanaamini kuwa mazungumzo kama haya hayapo siku hizi na kwamba mila huwazuia.

The Need for Conversations and Education

First of all, we should bring the youths together, both boys and girls. We should talk to them about sexuality, more than the act but their rights. That is when they will understand the side effects of trying what is in the videos they see, what happens at those discos they attend. We cannot lose focus, we have to go together as a group. Long ago there were no discos. Even women never used to put on their tops and it was normal, no fuss, but nowadays we don't see that. We see girls putting on clothes that are somehow naked.

They teach on the issues of human being only. But . . . when it reaches to adolescent issue . . . we are explained to the different changes that occur at each level and every part of the human body at certain ages of ten years when you can impregnate a girl whereby some teachers explain while some teachers don't.

Haja ya Mazungumzo na Elimu

Kwanza kabisa, tunapaswa kuwaleta vijana pamoja, wavulana na wasichana. Tunapaswa kuzungumza nao juu ya ujinsia, zaidi ya kitendo lakini haki zao. Wakati huo ndipo watakapoelewa athari za kujaribu kile kilicho kwenye video wanazooona, kinachotokea kwenye disco hizo wanazohudhuria. Hatuwezi kupoteza mwelekeo, lazima tuende pamoja kama kikundi. Zamani hakukuwa na disco. Hata wanawake hawakuwahi kutumia miiba yao na ilikuwa ya kawaida, hakuna ubishi, lakini siku hizi hatujaona hiyo. Tunaona wasichana wakivaa nguo ambazo kwa njia fulani ni uchi.

Wanafundisha juu ya maswala ya mwanadamu tu. Lakini. . . inapofikia suala la ujana. . . tunaelezewa mabadiliko tofauti ambayo hufanyika katika kila ngazi na kila sehemu ya mwili wa binadamu katika miaka fulani ya miaka kumi wakati unaweza kumtia mtoto msichana ambaye baadhi ya waalimu huelezea wakati baadhi ya waalimu hawafanyi.

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