



Attitude Towards Traditional Sexual Practices Among Youth in Rwanda

KEYWORDS

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ABSTRACT *Objective: To study attitude toward traditional sexual practices among unmarried young people in Rwanda.*

Methodology: Based on primary data collected for the author's PhD work titled "Traditional sexual practice called Kunyaza as an HIV risk factor among unmarried youth in Rwanda: A micro level investigation". The multistage sampling technique was used to select the sample respondents and the total sample of 637 male youth was chosen using simple random sampling method. Through interview method, detailed survey schedule was administered to collect data from the respondents. Some statistical techniques like Chi-square test and logistic regression analysis have been tried to examine the association among the factors and the effect of independent variables on dependent variable respectively.

Result: A high level gender relation in study area facilitate heterosexual activities. 81.1 percent of the respondents have experienced sexual contact, mean number of sex partner being 2.3.86.7 percent of the respondents were aware of the prevalence of traditional sexual practices in society and Gukuna and Kunyaza are two most known practices. The results show a strong favourable attitude towards the practices and high adoption of them among the respondents. Place of residence, age and religion are most significant variable influencing the support of cultural sexual practices, while place of residence, age, religion and language are important factors associated with interest of the respondents in following such practices. The practice of traditional sexual practice during last sexual contact is significantly influenced by age, language and education.

Conclusion: In general the male youth in the study area are favourable to this culturally rooted practice, and their socio-economic characteristics do not have much to do with their attitudes and adoption of this practice. Since this cultural practice is more prevalent among the respondents, they are less likely to use condom and thereby increasing the chance for HIV risk.

Introduction

Culture can be understood broadly to mean the shared way of living of a group of people, including their accumulated knowledge and understandings, skills and values which are perceived by them to be unique and meaningful (UNESCO 2011). All social groups all over the World have specific practices and belief which often have strong cultural underpinnings (AU conference centre, 2011). Cultural practices can be positive and beneficial to all society members; on the other hand, there are also practices which may be harmful (Brems E, 2001). A harmful practice, when is rooted in society, such practice can be changed only when this society members are able and willing to understand all consequences which may occur from such practices (Heyns H and Viljoen F, 2002). Only careful efforts will alter or eliminate harmful ones (WHO, 1996), and again even some studies carried out on some traditional practices, rarely have the opportunity to explore the broader implications of such practices on the individual life.

In many societies, those practices, either harmful or not, are given more importance, therefore, those practices have persisted because individuals may hesitate to sacrifice what is perceived as important (Maria Koster and Lisa Leimal Price, 2008). Culture plays a significant role in people's lives in Rwanda and in Africa as a whole. Many of Sub-Saharan African countries continue to face the problem of the growing HIV/AIDS epidemic, many factors that have led to the high prevalence of HIV in this part of the World; not because African are more promiscuous than their European or American counterparts (Moyo.N and Muller.J.C, 2011).

It is evident that cultural attitudes and practices of the people can predispose them to HIV infection (P.W Mamimine, 2007). So, there are different ways of contracting HIV and different ways of preventing it and different groups of people exposed to HIV and these change from culture to culture. That is why a culturally appropriate response to HIV/AIDS prevention is

needed. In this time, when the World stood against HIV, all strategies can be used; to be effective, we must be able to understand the mentality of the people to whom these strategies must be applied.

Like many people of Sub Saharan Africa, Rwandan people have not spared from this problem and traditional sexual practices can also play in one way or another an important role in the poor outcome in the fight against HIV/AIDS. Rwandans have long time followed the practice called "Kunyaza" for triggering female orgasms during heterosexual encounters. During the practice of Kunyaza, man rhythmically and continuously strikes the glans of the clitoris with the glans of his erect penis, moving in the same motion from top to bottom and vice versa or from left to right and vice versa and female end up by secreting and expelling a large quantities of liquid into the perineo-vulval region. This is why this kind of sex is called Kunyaza, which literally means to make urinate and males also feel satisfied by sex when they get wet by female secretions. Because of this many avoid using condom even during premarital sex or extramarital sex which may lead to the risk of being infected by HIV/ AIDS. Initially the striking may be painful because the area is not yet lubricated and this may leads to the very mute wounds to both partners which may make easy their blood into contact which could be the bridge of HIV/AIDS and other blood infectious diseases. However, it proves important to know and understand how much Rwandan people give importance to their traditional sexual practices before any kind of strategy or method for fighting HIV is put in application. So the present paper aims at studying attitude towards traditional sexual practices among youth in Rwanda.

Major objective

The study aims at studying attitude toward traditional sexual practices among unmarried young people in Rwanda.

Materials and Methods

Here is to explain the methodological Procedures of the study in terms of data source, sample selection, tools of data collection, statistical analysis, etc. This study is based on primary data collected for the author's PhD work titled "Traditional sexual practice called Kunyaza as an HIV risk factor among unmarried youth in Rwanda: A micro level investigation". The multistage sampling technique was used to select the sample respondents. The study was conducted in the District of Muhanga and the sampling units were mainly sectors. The district consists of 12 sectors where 4 sectors were chosen for the study. Through conduct of primary survey, sampling frame was made comprising the youth in the age group 17-25 years from rural and urban areas in the selected sectors. The total sample of 637 male youth (from rural and urban areas) was chosen using simple random sampling method. A survey schedule was administered through interview with the respondents. The survey was undertaken among youth of Muhanga district of Southern province of

Republic of Rwanda. Then data were scrutinised for rectifying inconsistencies. After ensuring reliability of information, data were processed using SPSS. Some statistical techniques applied in this research paper are chi square test and logistic regression.

Results and Discussion

Socio-economic and demographic background of the respondents

Table 1 show that the major proportion of respondents is in the age group 17-19 years. The mean age of the respondents is 20 years. 71.3% are from rural areas and 60.9% are Roman Catholics. Majority of them have 7-12 years of schooling. About 38.6 percent of respondents are students and the remaining proportion is distributed in various occupational categories. Majority (54.3%) have monthly income of 1-25000 Rwanda francs (RwF). The median monthly income of the respondents is 25000 RwF.

Table 1: Socio-economic and demographic background of the respondents

Characteristics	Respondents	Percentages	
Place of residence	N=637		
- Rural	454	71.3	
- Urban	183	28.7	
Respondents age	N=637		
-17-19	306	48	
-20-22	200	31.4	
-23-25	131	20.6	
Respondent religion	N=637		
-Roman Catholics	388	60.9	
-Protestants	175	27.5	
-Muslim	74	11.6	
Languages	N=637		Mean 20.3
-Kinyarwanda	240	37.7	
-Kinyarwanda and French	133	20.9	
-Kinyarwanda and English	127	19.9	
-All the three	137	21.5	
Educational attainment	N=637		
-0 to 6 years	195	30.6	
-7 to 12 years	303	47.6	
-13 and above	139	21.8	
Occupational status	N=637		
-Agriculture	73	11.5	
-Dairy wages	62	9.7	
-Student	246	38.6	
-Government services	130	20.4	
-Shopkeeper	24	3.8	
-Others	102	16	Median 25000
Monthly income	N=637		
-1-25000	346	54.3	
-25001-50000	99	15.5	
-50001-75000	79	12.4	
-75001-100000	32	5.0	
-100001 and above	81	12.7	

Gender Relation

This section deals with gender relation of respondents in terms of girl's friend relationship, frequency of meeting, time spent and the matters being discussed with girl friends and the attitude of the respondents' parents towards girl friend

relationship, etc. In the African country Rwanda, culture imposes no restriction on gender relation. Having girl friend is a significant matter as the girls are free to have their boy-friends. Therefore, this section tries to assess the extent to which the gender relation is found in the study area.

Table 2: Gender Relation

Characteristics	Respondents	Percentages
Do you have a girlfriend	N=637	
-Yes	379	59.5
-No	258	40.5
Have you got habit of spending time with your girlfriend	N=379	
-Yes	371	97.9
-No	8	2.1
Don't your parents object to it	N=379	
-No	379	100
-Father objects	0	0
-Mother objects	0	0
-Both	0	0
Don't your girlfriend parents object to it	N=379	
-No	379	100
-Father objects	0	0
-Mother objects	0	0
-Both	0	0
Do you both talk about various matters interested to you both	N=379	
-Yes	371	97.9
-No	8	2.1
Do you discuss about reproductive health with your girlfriend	N=379	
-Always	324	85.5
-Sometimes	40	10.6
-Never	0	0
Have you discussed about sexual matters with your girlfriend	N=379	
-Yes	289	76.3
-No	90	23.7
Do you both discuss mutually sexual matters	N=379	
-Always	235	62
-Sometimes	144	38
-Never	0	0
Is your girlfriend freely sharing with you all sexual matters or issues	N=379	
-Yes	45	11.9
-No	190	50.1
Frequency of meeting his girlfriend	N=379	
-Everyday	182	48.0
-5 t 3 times a week	165	43.5
-Less than 3 times	32	8.4
Duration of friendship (in months)	N=379	
-1-12 months	0	0
-13-24 moths		
-25-36 months		
-37 and above months		

Table 2 shows that about 59.5% of the respondents have girlfriends and 97.9% are habituated to spending time with their girl friends expressing wide spread gender relation in the study areas. The duration of relationship with girls' friends for 48% of respondents is one to twelve months. 50.1% meet their girlfriends 3 to 5 times a week and 38% and 11.9% less than 3 times a week and every day a week respectively. 76.3% of respondents used to discuss sexual matters with their girlfriends and 62% of girls friends share with their boyfriends the same matters. There is no any objection from parents' side to girl's friend relationship.

Sexual Behaviour of Respondents

Sometimes, gender relation goes beyond the stage of mere friendship. In general, there will be possible for girls and boys to involve in sexual activities. Therefore, here is to analyse

sexual behaviour of male youth in Rwanda and the importance given to cultural practice in sexual activities.

Table 3: Sexual Behaviour of Respondents

Characteristics	Respondents	Percentages
Have you ever had sex experience with a girl	N=637	
-Yes	523	82.1
-No	114	17.9
Age at first sex experience	N=523	
-Below 14	110	21
-14 to 19	405	77.4
-19 and above	8	1.5
Partner at first sex experience	N=523	
-Classmate	160	30.6
-Relative	61	11.7
-Neighbours	128	24.5
-Sex workers	7	1.3
-Widow	72	13.8
-Divorced	0	0
-Separated	4	0.8
-Baby sitter	87	16.6
-Others	4	0.8
Who was the first to induce sex between you and your first sex partner	N=523	
-Myself	220	42.1
-Girl	213	40.7
-Both/Mutual concern	90	17.2
Place where you had first sex experience	N=523	
-School	152	29.1
-Her home	178	34
-My home	88	16.8
-Lodge	19	3.6
-In the forest	86	16.4
-Others	0	0
Have you had any guilty feeling after having sex for the first time	N=523	
-Yes	97	18.5
-No	426	81.5
Do you still continue	N=523	
-Yes	477	91.2
-No	46	8.8
Number of sex partners	N=523	
-1 to 3	435	83.2
-4 to 6	81	15.5
-7 and above	7	1.3
Mean number of sex partner	2.3	

Majority of respondents (82.1%) have had sex with girls. All the sexual activities are pre-marital in nature and therefore wide spread pre-marital relationship among African youth is more common. Further enquiry was made to the respondents who reported experience of pre-marital sex. It is evident from table 4 that 77.4 percent of respondents had their first sex in the age group 14-18 and those with such experience below 14 years constitute 21 percent, indicating sexual experience (pre-marital) of respondents at comparatively very low ages. The mean age at first sex with girls was 15.5 years. The first sex partners were classmates (30.6 Percent), neighbours (24.5 percent), baby sitters (16.6 percent) and widows (13.8 percent). The respondents were asked whether they had any guilty feeling after having sex for the first time with sex partners. Interestingly 81.5 percent reported to have no guilty feeling after having sex with their partners for the first time. Surprisingly, 91.2 percent of the respondents who had first sex with their partners are still continuing their sexual activities with the same or different sex partners. In conclusion, pre-marital sex is a common phenomenon among the Block youth in the study area. The number of sex partners with whom the respondents have had sex is analyzed here.

Table shows that 83.2 percent of the respondents have 1-3 sex partners. The mean number of sex partners is 2.3.

Respondents' attitude toward and their involvement in traditional sexual practices

In the country Rwanda, there are some traditional or cultural

sexual practices which also cause HIV risk. Therefore, here an attempt is made to analyse attitude of the Block youth towards the traditional sexual practice and the extent of use of such sexual practice among the male youth in Rwanda and the implication of this practice.

Table 4: Distribution of respondents by their opinion about traditional sexual activities

Characteristics	Respondents	Percentage
Do you support traditional sexual practices	N=637	
-Yes	383	60.1
-No	172	27.0
-No idea	82	12.9
Is there no harm in following such cultural practices	N=637	
-Yes	294	46.2
-No	161	25.3
-Don't know	182	28.6
Are you aware of prevalence of such practices in Rwanda	N=637	
-Yes	552	86.7
-No	0	0
-Don't know	85	13.3
Traditional sexual practices in Rwanda		
Gukuna	N=552	
-Know	516	93.5
-Don't know	36	6.5
Kunyaza	N=552	
-Know	376	68.1
-Don't know	176	31.9
Are you interested in following such practices	N=552	
-Yes	392	71.0
-No	160	29.0
Reason of your interest	N=392	
-Only way to be satisfied by sex	200	51.0
-We inherited from our ancestors	62	15.8
-Both reasons	130	33.2
-Other	0	0
Are girls also interested in such practices	N=637	
-Yes	385	60.4
-No	4	0.6
-No idea	248	38.9
Do you ever think of dropping such practices during sexual activities	N=391	
-Yes	14	3.6
-Sometimes	232	59.3
-Never	145	37.1
Do you support community to strictly follow such practice	N=608	
-Yes	380	62.5
-No	228	37.5
Have you followed it during last sexual contact	N=521	
-Yes	348	66.8
-No	173	33.2
Do you want to continue	N=348	
-Yes	342	98.3
-No	6	1.7

In Rwanda, there are some cultural-based sexual practices. 86.7 percent of the respondents were aware of such traditional sexual practices in the society. The respondents who were aware of these practices were asked to explain the traditional sexual practices being followed in their culture. Gukuna and Kunyaza are the important practices in the Rwandan Culture.

Gukuna

Gukuna is the practice consisting of elongation of labia minora (inner vaginal lips). While in western countries, labiaplasty (labia reduction and beautification) is becoming increasingly popular as a form of female cosmetic surgery (McNamara 2006), in Rwanda instead of labiaplasty women elongate labia minora. During the stretching (pulling) session, women are helped by use of plants; *Solanum aculeastrum* Dunal and *Bidens pilosa* L are used as antibacterial and antifungal medicine (Marian Koster & Lisa Leimar Price 2008)

Kunyaza

Kunyaza has the reputation of triggering female orgasm during heterosexual encounters. This sexual practice is termed in Rwanda and Burundi as Kunyaza and in Uganda as kachabali (Bizimana, 2008). The man rhythmically and continuously strikes the glans of the clitoris with the glans of his erect penis, moving in the same motion from top to bottom and vice versa or from left to right and vice versa. During the practice of kunyaza, the woman generally produces and expels large quantities of liquid into the perineo-vulval region. This is why this kind of sex is called kunyaza, which literally means to make urinate. The genital area of the male often also gets wet and sometimes the wetness reaches the umbilical area due to the stroking movements.

The practice of Gukuna as it is indicated in the above table was reported by 93.5 percent of the respondents while the practice of Kunyaza by 68.1 of the respondents explaining a very strong practice attitude among the Blok Youth in Rwanda. The respondents (Block Male Youth) were asked whether their girlfriends were also interested in practice of Gukuna and Kunyaza. It is evident from table that 71.0 percent revealed willingness of their girlfriends in the traditional sexual practice. For the question "Do you ever think of dropping traditional sexual practice during sexual activities? 96.4 percent of respondents said "No" indicating a strong practice attitude among the respondents. Majority of respondents opined that their community should also follow this traditional sexual practice. Interestingly, 66.8 percent of the respondents followed the traditional sexual practice during their last sexual contact. These respondents were further interviewed about whether they wanted to continue in future. Again, 98.3 percent of them expressed their willingness to continue in future also. Therefore, data reveal a very strong positive attitude of the respondents towards traditional sexual practice.

Background characteristics Linkage with respondents' attitude towards traditional sexual practice.

Here an attempt is made to examine the linkage between background conditions of respondents and their attitude towards and practice of traditional sexual practice. The main purpose of this cross-classification analysis is to investigate whether socio-economic characteristics of respondents affect their attitude towards traditional sexual practice or whether it has nothing to do with culturally rooted norms and prescriptions

Table 5: Linkage between background characteristics of the respondents and their attitude towards traditional sexual practices.

Background conditions	Variable categories	Attitude towards traditional sexual practice			
		Percentages of respondents supporting traditional sexual practices	Percentages of respondents interested in following sexual practices	Percentages of respondents who ever think of dropping such practices	Percentages of respondents who followed them during last sexual contact
Place of residence	- Rural	73.0	70.3	55.5	67.9
	- Urban	58.9	72.8	81.8	64.1
	-Total	69.0*	71.0	66.8*	66.8
Respondents age	-17-19	75.1	77.4	58.6	73.6
	-20-22	72.3	70.8	58.0	63.1
	-23-25	53.4	60.3	81.0	60.2
	-Total	69.0*	71.0*	66.8*	66.8*
Respondent religion	- Catholics	84.3	83.6	59.3	73.1
	-Protestants	35.2	39.9	78.2	46.5
	-Muslim	64.2	70.1	67.4	64.2
	-Total	69.0*	71.0*	66.8*	66.8*
Languages	-Kinyarwanda	94.6	92.8	38.0	82.7
	-Kinyarwanda and French	58.9	63.5	80.0	71.7
	-Kinyarwanda and English	57.9	55.6	95.0	33.3
	-All the three	41.4	50.0	100	55.9
-Total	69.0*	71.0*	66.8*	66.8*	
Educational attainment	-0 to 6 years	95.8	93.7	27.3	86.4
	-7 to 12 years	63.1	67.4	89.2	60.8
	-13 and above	40.8	44.6	100	45.8
	-Total	69.0*	71.0*	66.8*	66.8*
Occupational status	-Agriculture	95.5	89.6	13.6	87.0
	-Dairy wages	91.9	91.9	28.1	79.0
	-Student	50.0	50.9	88.2	52.4
	-Government services	52.3	59.2	100	56.6
	-Shopkeeper	100	100	83.3	66.7
	-Others	83.3	87.3	56.2	79.4
-Total	69.0*	71.0*	66.8*	66.8*	

Monthly income	-1-25000	74.5	74.4	40.8	72.9
	-25001-50000	76.5	79.8	80.6	66.3
	-50001-75000	75.0	73.0	94.4	62.5
	-75001-100000	32.3	46.4	92.3	44.8
	-100001 and above	50.6	56.8	93.5	57.5
	-Total	69.0*	71.0*	66.8*	66.8*
Do you have a girlfriend	-Yes	61.4	65.7	77.0	63.8
	-No	84.0	81.4	40.8	72.3
	-Total	69.0*	71.0*	66.8	66.8*
Age at first sex experience	-Below 14	58.2	69.1	87.7	64.9
	-14 to 19	84.8	85.1	58.2	71.0
	-19 and above	50.0	100	50.0	100
	-Total	78.8*	71.0*	66.8*	66.8
Number of sex partners	-1 to 3	77.5	81.1	62.1	68.3
	-4 to 6	83.3	85.9	68.7	78.2
	-7 and above	100	100	42.9	100
	-Total	78.8	71.0	66.8	66.8

Note: * Chi-square test results indicate the significance of the association between the two factors.

Table 5 shows that 73 percent of rural respondents against 58.9 percent of urban respondents strongly supported practice of traditional sexual practices. In contrast, the percentage of urban respondents having mind set to drop this practice was relatively high in urban area. The respondents in the age group of 17-19 year old were more likely to support it. Among different religious groups, the proportion of Catholic respondents who supported the practice was comparatively high. The proportion of the respondents favourable to traditional practice, the proportion who followed such practice and the proportion who adopted such a practice in the last sexual activity were comparatively high in the category of less years of schooling when compared to more years of schooling and college. In accordance with the statement, the proportion with an opinion of dropping such practice was relatively high in more years of schooling and college. The respondents speaking Kinyarwanda language were more likely to support the traditional sexual practices than the others. Students and government servants were more favourable to traditional sexual practice when compared to other occupation categories. The low and middle income groups were more favourable to traditional sexual practice when compared to high income group, but majority in each of the income categories supported such a practice. Similarly, the proportions with an idea to drop traditional practice are slightly edging in high income categories. Though there is no significant difference, 100% of the respondents with comparatively more number of sex partners were more favourable to such practice. Chi-square test results show an association between some background variables (place of residence, respondents' age, respondent religion, languages, educational attainment, monthly income, occupational status) and the respondents' favourable attitude towards traditional sexual practice. It is to note that irrespective variable categories majority of respondents were more favourable to practice of traditional sexual practice, but this proportion is slightly less in the higher socio-economic categories showing some amount of association with background characteristics, but not very significantly associated. There is no significant association between the respondents' girlfriend linkage and their attitude towards traditional sexual practice. Similarly, age at first sexual contact is not closely associated with the respondents' favourable attitude towards traditional sexual practice.

Logistic Regression

Logistic regression is an important statistical tool used to assess the net effect of each of the independent variable on dependent variable. Here an attempt is made to measure the net effect of background variables (independent) on the respondents' attitude towards and use of traditional sexual practice (dependant variable) for controlling other variables,

applying logistic regression analysis. The odd ratio calculated using logistic regression is a measure of net effect of each of the background variables on dependent variable. There are three dependent variables selected. The effects of background variables on each of the dependent variables are assessed. For application of logistic regression analysis, dependent variable should be dichotomous. For the first dependent variable (support of traditional sexual practice), "support" and "not support" are given score values 1 and 0 respectively. Similarly, for the second dependent variable (interest in following traditional sexual practice), the answers "Interested" and "Not interested" are given the values 1 and 0 respectively. For the third dependent variable (adoption traditional sexual practice during the last sexual contact), "Adopted" and "Not adopted" are given values 1 and 0 respectively.

Table 6: Binary logistic regression between respondent's backgrounds Conditions and respondents' attitude towards the practice of traditional sexual practices.

Background variables	Support of traditional sexual practices		Interested in following sexual practices		Followed them during last sexual contact	
	Sig.	Exp(B)	Sig.	Exp(B)	Sig.	Exp(B)
Place of residence; Rural (R)						
Urban	.086	.578	.002	4.574	.481	.823
Age; 17-19 (R)	.000		.000		.002	
20-22	.000	.122	.000	.036	.134	1.900
23-25	.019	.339	.297	1.850	.169	.581
Religion; Catholics (R)	.000		.003		.988	
Protestants	.002	.211	.001	.059	.893	.947
Muslims	.005	4,309	.014	.119	.878	.931
Languages; Kinyarwanda (R)	.012		.006		.000	
Kinyarwanda-French	.003	.098	.995	.000	.243	.482
Kinyarwanda-English	.067	.371	.050	.199	.372	1.546
All three	.009	.250	.020	5.698	.001	.204
Education; 0-6 (R)	.020		.472		.003	
7-12	.026	.072	1.000	1.791	.001	16.123
13 and +	.977	1,015	.220	2.667	.014	3.015

Occupation; Agriculture (R)	,789		.869		.729	
Daily wage worker	,937	1,082	.998	.000	.886	1.093
Students	,930	1,075	.995	.000	.995	1.003
Gvt services	,673	,715	.790	1.431	.856	.891
Shopkeeper	,170	,415	.498	.481	.174	.462
Others	,998	,000	.997	.000	.602	.692
Income; 1-25000 (R)	,000		.115		.604	
25001-50000	,063	3,850	.896	.879	.480	.670
50001-75000	,387	1,692	.793	.793	.485	.709
75001-100000	,073	,333	.029	.166	.309	.590
100001 and above	,015	6,178	.996	.993	.111	.350
Constant	,001	13,136	,929	1,065	,383	1,770

R: Reference group

Table 6 shows the logistic regression results explaining how respondents' background conditions affect their attitude towards the practice of traditional sexual practices. When compared to rural respondents (reference group), 5 times or 57 percent lesser chance for urban people to have favourable attitude towards traditional sexual practice. Similarly, when compared to the age group 17-19 years (reference group), the age groups 20-22 and 25-27 have 12 percent and 33 percent less chance respectively to support traditional sexual practice. The most significant variables exercising influence over the dependent variable are place of residence, age, religion. The odd ratios explain the effect of other independent variables, but their effects are not statistically significant.

Table also shows the effect of background conditions on respondents' interest in following such sexual practices. 23-25 year old age group respondents are more likely to follow such practices than the others. Catholics are more likely to be interested in following traditional practices than the others. Respondents with low level of education are less likely to be interested in following such practices than the others. Low income respondents are more likely to be interested in following the practices than the others and respondents. The important factors associated with interest of the respondents in following such practice are place of residence, age, religion, languages, etc. The effects of these variables are statistically significant.

The effects of background conditions on practice of traditional sexual practices during last sexual contact of the respondents are given in table 6. Urban respondent are less likely to follow such practice during last sexual intercourse when compared to the reference group (rural respondents). The respondents in the age group 20-22 years are more likely to follow it during the last sexual contact. Catholics are more likely to follow such practice during last sexual intercourse than the others. Daily wage workers and students are more likely to follow such practice during last sexual intercourse than reference group respondents. Low income respondents are more likely to follow them than the respondents in other

income levels. The most important factors exercising influence over dependent variable are age, language, education which are statistically significant.

Conclusion

The primary aim of this paper is to examine the respondents' attitude towards and adoption of traditional sexual practice causing HIV risk. About 60 percent of the respondents have girlfriends for which there is no objection from parents' side and this kind of gender relation facilitates heterosexual activities. A high level gender relation is empirically evident in study area. 82.1 percent of respondents have experienced sexual contact with various kinds of sex partners. Like other countries in Sub-Saharan Africa, the onset of sexual activity typically occurs by age 20 and often earlier (UNFPA, 2010). In this study, majority had sex, for the first time, with those who were in the age group 14-18 and the mean number of sex partners works out 2.3.

The majority of the respondents (86.7 percent) were aware of the prevalence of traditional sexual practices in society and particularly two practices called "Gukuna and Kunyaza". Majority of respondents were more favourable to traditional sexual practice. They have very strong favourable attitude towards it. Percent of respondents adopted this traditional sexual practice. Therefore, a strong favourable attitude towards it and high rate of adoption are found among male youth in Rwanda.

According to respondents' views, about 71 percent of respondents' girlfriends were also interested in traditional sexual practice. The respondents having plan to drop this practice constitute a very low proportion indicating a strong preference for adoption of traditional sexual practice among African Youth. Astonishingly, 98.3 percent of them expressed their willingness to continue in future also. There is a significant association between respondents' support of traditional sexual practices and place of residence, age, religion, and income. Rural respondents were more likely to support traditional sexual practices than urban respondents. The respondents of low educational level are more likely to be interested in following such practices than the others.

In general, majority of respondents are more favourable to traditional sexual practice, but this proportion seems to be slightly less in certain social factor categories and in some better economic variable categories indicating some level of influence of independent variables on dependent variable. But association of many of the socio-economic variables is not statistically significant. Though there are socio-economic variations or differences among the respondents, they have more favourable attitude towards this traditional practice and majority in each of the variable categories adopted this practice. This is culturally rooted practice being very much favoured by the male youth in the study area. Socio-economic variables do not have much to do with their attitude and adoption of traditional sexual practice. Since this cultural practice is more prevalent among the respondents, they are less likely to use condom and thereby increasing the chance for HIV risk.

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