

**THE INFLUENCE OF RELIGION ON ADOLESCENT SEXUAL
BEHAVIOUR IN EKITI STATE**

BY

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF SOCIOLOGY,
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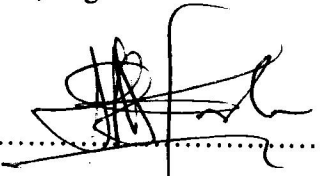
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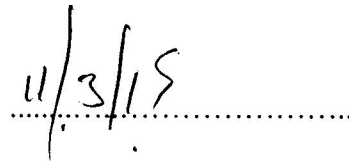
CERTIFICATION

This is to certify that this project work was carried out by **DARE BLESSING IDOWU**. It has been read and approved, having met the standard requirements for the award of (B.Sc) Degree in the Department of SOCIOLOGY, Faculty of Social Science, Federal University Oye - Ekiti, State, Nigeria.

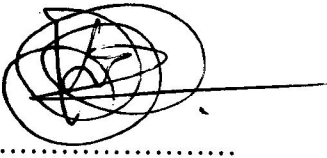


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DEDICATION

This project is dedicated to the ALMIGHTY GOD, whose infinite mercies saw me through the course of this study and to my parent MRAND MRS JIMOH DARE.

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My utmost and sincere gratitude goes to my heavenly Father, my savior, my source, Elohim, who has made all things beautiful in his time He is the giver of life and the reason for my existence. He has been my provider, my backbone, my strong tower whom I run to for safety. He is the true one that offers knowledge and gives wisdom to mankind. Thank you, Lord.

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ABSTRACT

The overall aim of this study is to examine the influence of religion on Sexual Behaviour among Adolescent in Ekiti state. This study was necessary due to the high rate of Abortion and Teenage pregnancy that is widespread in our society.

This study is also interested to know how the teachings and practices of various religious home affect or influence Adolescent decision when it comes to sexual matters. This study used a mixed method of data collection which entails the distribution of questionnaire survey of two hundred sample size and an in-depth interview of ten participant of Adolescent who are between the age range of 10-19 and resides in Oye-Ekiti. Non-probability sampling technique convenience or opportunity sampling was used to gather data from respondents. The quantitative data gathered was analyzed using the statistical package for social sciences (SPSS) which runs the data and calculate chi square and simple percentages while the indepth interview used verbatim method in analyzing.

The Study found out that Adolescent within the age range of 15-19 are the ones who mostly engage in premarital in which majority of them have the knowledge of protecting themselves during sexual intercourse as it was confirmed that 80% of those who have engaged in premarital sex protect themselves and that the most commonly used method of protection are condom and pills. Although more than half of the respondent attest to the fact that their religion doesn't support sexual acts and more than three quarter of the respondent see sex before marriage as a bad thing but some of them still engage in it. The influence of religion on Adolescent sexual behavior was also revealed majorly in the idi session and it was seen that most of the respondent see religion as one cogent factor influencing their decision towards sex related issues.

This study therefore, concludes that religion significantly influence adolescent sexual behaviour. Based on this findings, it is therefore recommended that Religious leaders should serve as a very good example to people since many view them as a role model and that Parents should not be too busy to socialize their children in the right way.

CHAPTER ONE

INTRODUCTION

1.1. Background to the Study

According to World Health Organization (WHO, 2004), sexuality is a central aspect of human being throughout life and encompasses sex, gender, sexual orientation, eroticism, identities, roles, pleasure, intimacy and reproduction. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices and relationship and can be influenced by the interaction of biological, psychological, social, economic, political, ethical, legal, historical, religious and spiritual factors (WHO, 2006).

Adolescent sexuality is a stage of human development in which adolescents experience and explore sexual feelings. Adolescence can be a confusing and unsettling time for young adults. Changes to their bodies, their interests, and their social relationships cause them to question who they are and how they fit into the dynamic and confusing world around them. They question their place in their family, with their friends, with their teachers, and with others around them. This is a time of increased self-awareness, self-identity, self-consciousness, preoccupation with image, and concern with social acceptance. Adolescents are trying to discover and solidify their sense of self and their roles in society (Moffit, 1993). Interest in sexuality intensifies during the onset of puberty, and sexuality is often a vital aspect of teenagers' lives. Ikpe (2004) postulated that "Sexuality defines the very essence of one's humanity including one's self-image, being male or female, physical looks and reproductive capacity; that is sexuality is a natural part of life. It is about the way we are made, how we feel about ourselves, what roles we play in the society and how we procreate.

Religion as an aspect of life shapes to a large extent, 'human behaviour. Like culture, It is patterned, learned, shared and adaptive and is transmittable from one generation to the other (Basso, 2007).. It can be perpetuated and has the potential to overpower intervention programmes and educational innovations likewise, religious and spiritual beliefs influence feelings about morality, sexual behaviour, pre-marital sexual behaviour, adultery, divorce, contraception, abortion and masturbation (Greenberg et al 2000). Sexuality education can be seen as yet another religion which is not necessarily different from what already obtains. Sexual practices have been regulated by the prescriptive power of religion throughout modern history (DeLamater, 1981).. However the contemporary relation between religion and sexuality is less clear but the 19th and 20th centuries philosophers and sociologists of religion explain that the modern reliance on reason has resulted in a lack of faith in religion and has dampened the impact of religion on daily life at an individual, social, and institutional level (Berger, 1967; Sommerville, 1998). They predict the demise of religious involvement in modern secular life.

Other theorist challenged the 19th and 20th century's philosophers by contending that the demand for religion has not diminished with secularization, but rather it has adapted to a highly secular society by generating new religious movements (cults) and leading revivals of traditional religions (sects). The result is a market of competing religious groups that drives a cultural renewal of religion and maintains the influence of religion on daily life. Stark and Bainbridge(1985 These competing market religious groups are thought to reflect a continuum of religious demand, including religiosity that is ultra-liberal, liberal, moderate, conservative, strict, and ultra-strict (Finke and Stark, 2001). (Massachusetts Department of Education, 2010).Social and cultural dimensions also played an important part and were highly relevant to sexual relationships among

adolescent Since Nigerian society and culture had long held the belief that women should be reserved and should retain their virginity, nor should they talk about sex in public because it was considered as a shameful and dishonorable thing to do (ChonladaSorndet, 2007).

Sexual activity in general is associated with various risks. The risks of sexual intercourse include unwanted pregnancy and contracting sexually transmitted infection such as HIV/AIDS, which can be reduced with availability and use of a condom or adopting other safe sex practices. Contraceptives specifically reduce the chance of pregnancy. The risks are higher for young adolescents because their brains are not neutrally mature. Several brain regions in the frontal lobe of the cerebral cortex and in the hypothalamus that are deemed important for self-control, delayed gratification, risk analysis, and appreciation are not fully mature. The brain is not fully mature until age 25. Partially, because of this, young adolescents are generally less equipped than adults to make sound decisions and anticipate the consequences of sexual behavior.

1.2. Statement of the problem

The 2014 World Health Statistics indicate that the average global birth rate among adolescent is 49 per 1000 but increased to 109 per 1000 in 2016. The fact that young people are becoming sexually mature and active at an earlier age without any knowledge or skills that will enable them to live a healthy life and thus become a victim of premarital sex has become a serious problem not only to them but also to the society at large (Bankole & Woog, 2012). Most of the family planning services available in the country do not cater for adolescents; rather efforts are concentrated on married couples (Arowojolu, Ilesanmi, & Okunola, 2000). In addition, sex education among adolescents is

a controversial issue that is begging to be resolved owing to the cultural constraint that has been in existence long ago (Ekoh et al, 2013).

The incidence of teenage pregnancy is fast declining in the developed countries with the lowest incidence of 3 percent in Sweden (Gilda, Finer, Bankole, Eilers. & Singh, 2015). However, in other developing countries particularly African countries: the incidence ranged from 3.7 percent to 22.9 percent of all pregnancies (Adekanle, Adeyemi&Odu, 2008). Nigeria has the highest rate of teenage pregnancy in Africa. About 22.9 percent of the world's teenage pregnancies in 2010 were from Nigeria (National Population Commission (NPC) [Nigeria] & ICF Macro, 2009; WHO, 2010). According to World Bank (2008) and NPC & ICF International (2014), 23 percent of young women age 15-19 have begun childbearing; 18 percent have had a child while 5 percent were pregnant with their first child. Asuzu (2004) reported that in Ibadan, 49% of 16 years old boys reported premarital intercourse compared to 28% of 16 years old girls. Adebayo et al. (2006) described the Nigerian young people's sexual attitudes as risky. They reported that Nigerian adolescents were largely characterised by early initiation into sexual activities, multiple sexual partners and poor attitude towards protective sex. Similarly, a recent study of perception of sexuality in a Nigerian secondary school showed that students were concerned about abortion, premarital sex, pregnancy, teacher-student relationships and lesbianism (Kafewo, 2008). It was mentioned that sexuality related problems especially premarital pregnancy forced some students to drop out from the school. This situation has implications for parity and women development (Osili and Long, 2008).

Nigeria is a country that devote most of her time seeking religious attention most of which are either Christianity or Islam, but the question is, how has our religiosity influence adolescent sexual behaviour Although, limited research pertaining to the impact

of religion on the specific decision making process of adolescent to engage in or abstain from sexual behaviors, nevertheless, research available has found that religion can be a motivating factor in the decision making process. Findings from the longitudinal study conducted by Paul et al. (2000) indicated that religious beliefs are a significant factor in making decisions to abstain from sex. In another study conducted by Gold et al. (2010), over half of the participants (52%) indicated that religion had “somewhat” impacted their decision to engage in sexual intercourse. In another study, McCabe and Killackey (2004) examined the factors that contributed to the decisions surrounding sexual behavior. Their findings indicate that the influence of religion did indeed play a role in their intentions to engage in sexual behavior. However, the results indicated that women’s beliefs regarding the appropriateness of engaging in sexual behavior assisted in shaping their intentions to participate in sexual activity. Although, religion, per se did not contribute to their intentions to have sex, it may have played a role in their beliefs regarding whether or not it was appropriate to engage in premarital sex. Results stemming from this study must be interpreted in light of the fact that the sample only consisted of women. Therefore, further research is needed to explore the gender differences as it relates to the influence of religiosity in the sexual decision making process (Andersen and Taylor 2000).

In addition, sex education among adolescents is a controversial issue that is begging to be resolved while parental aversion in discussing sexuality issues with their children is becoming increasingly high (Ekohet al, 2013). Parents are shy to educate their adolescents on sex and sexual education because of the fear that such discussion may stimulate their interest in sex, while others see sex education as immoral as a result of religious beliefs to discourage adolescents from pre-marital sex (Richard, 2001). Many families are also shifting their role of educating adolescents on sex to other agents of

socialization like schools and peer groups, thus gradually eroding the societal moral value that was obtainable in the past (Olubayo-Fatiregun, 2012).

The problems created by Adolescent when they engage in immoral sexual behavior cannot be overemphasized; it has resulted into unwanted pregnancies, teenage parenthood, illegitimate children, feeling of shame and emotional instability (Alika, 2012). In some cases, abortion is attempted or committed and this sometimes led to premature death of both mother and child. A growing proportion of youth not only initiates sexual intercourse at early ages, but also engages in multiple sexual partners for lack of information and education, hence a high incidence of illegally induced abortions. Moronkola and Fakeye (2008), reveals that sizeable number of youth have been sent out or shamefully and voluntarily withdrawn from school to teenage pregnancy. With the high rates of engagement in sexual behaviors, it would be helpful to understand the role of religion and culture in influencing the decision to engage in sexual behaviors. Unfortunately, many studies have concentrated on the influence of parental advice or education on Adolescent sexual behavior neglecting the fact that the cultural background and the religious doctrine to which individual belong can either make or mar their decision about sexual matters hence, this study therefore, attempts to fill this gap.

1.3. Research Questions

1. What are sexual behaviours of adolescent?
2. What are the influences of religion on Adolescent sexual behavior?
3. What is adolescent attitude and practice to religious injunction about sexual behaviour?
4. What are the factors responsible for adolescent attitudinal disposition to such religious injunctions?

1.4. Research Objectives

The overall objectives of this study were to examine the influence of religion on adolescent sexual behavior. The specific objectives are to;

1. Understand the sexual behaviour of adolescent.
2. Understand the influence of religion on adolescent sexual behaviour.
3. Examine adolescent attitude and practice to religious injunctions about sexual behaviour.
4. Investigate the factors responsible for adolescent attitudinal disposition to such religious injunction.

1.5. Research Hypothesis

Hypothesis One:

There is significant relationship between Religion and Adolescent sexual behaviour.

There is no significant relationship between Religion and Adolescent sexual behaviour..

1.6. Significance of the study

One of the major challenges caused by youth to their society is teenage pregnancy and abortion, this has affected many things in the society like increase government revenue, high rate of mortality in the process of abortion, academic interruption of the victim, lack of concentration on their studies, inadequate nutrition of the new born baby which can generate into juvenile delinquency at the long run thus, this study through its findings would create the necessary awareness among counselors, teachers and parents to the extent to which religion and culture influence the sexual behaviour of adolescent thereby helping them to make right decision in the context of their cultural background, It will also educate the adolescents to the fact that abstinence

is the best option by exposing them to some of the dangers or consequences involved in pre-marital sexual intercourse and therefore make them to manage their teenage age with more caution.

The significant of this study cannot be overemphasized since the findings could be used as references or documentary sources that would help the government, non-government organization governmental ministries and agencies like Ministries of Health and Education; as well as sundry stake-holders to take pragmatic steps towards formulating policies that will address the issue of unlawful sexual behavior among Adolescent as well as packaging effective and result oriented interventions on the sexual behavior of adolescents. Lastly, this study will also contribute positively to the expansion of knowledge and to the existing literature and theoretical framework in the area of adolescent sexual behaviour and also serve as an important reference tool for future researchers in the field.

1.7 Scope of the study

This research work focuses on the influence of religion on adolescent sexual behavior in Ekiti state. This study is limited to Ekiti state from where data will be gathered such as Oye Ekiti, Ado Ekiti.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Introduction: This chapter presents the account of conceptual framework, review of pertinent scholarly works and theoretical underpinning in relation to the study "influence of religion on adolescent sexual behaviour". As the review of literature is essential in creating basic foundation for the study, the review of literature is grouped under the following sub-headings:

CULTURE

- 1) Characteristics of culture
- 2) Types of culture
- 3) Components of culture
- 4) Culture and the society

RELIGION

- 1) Sociological aspects of religion
- 2) Varieties of religious behavior
- 3) Structural elements of religion
- 4) Religion and the society
- 5) The role of religion in the society
- 6) Impact of religion in Nigeria

SEXUAL BEHAVIOR

ADOLESCENCE

Factors Influencing Adolescent Sexual Behaviour

- 1) Personal factors
- 2) Family structure
- 3) Psychological factors
- 4) Cultural factors
- 5) Societal factors

Influence of Religion and Culture on Adolescents Sexual Behaviour

THEORETICAL REVIEW

- 1) Social Learning Theory (SLT)
- 2) Functionalist Theory
- 3) Theory of Emerging Adulthood
- 4) Ecological Systems Theory of Development

2.1. Culture

The term culture was adapted from social anthropology; it has no generally acceptable definition this is because there is no consensus among scholars as to what the word "culture" means. However, scholars in sociology and anthropology have put forward certain definitions of culture. Culture is often used by sociologists to describe the way of life of people in a society. Radcliffe Brown, a sociologist, defined culture essentially as a set of rules that embody the basic ideas that give a society its identity and bind it into a unit.

In the late 19th century E.B. Taylor, an anthropologist, defined culture as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (Tylor, 1871). Culture is a way of life of a group of people, their behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. It is a collective programming of the mind that distinguishes the members of one group or category of people from another.

Culture can be described as that social mechanism, which according to Barnard and Burgess (1996), "is the values and beliefs that underlying those institutions, activities and form that take, whether they are the family, education, religion, or even what is acceptable to eat and the way it is eaten." Giddens (1989) stated that "Culture consists of the values the members of a group hold, the norms they follow, and the material goods they create. Values are abstract ideals, while norms are definite principles or rules which people are expected to observe. Norms represents the 'dos' and 'don'ts' of social life. According to Sitaram (1970), culture can be defined as "the sum total of the

learned behaviors of a group of people which are generally considered to be the tradition of that people and are transmitted from generation to generation.”

Culture is defined as the complex whole of man's acquisitions of knowledge, morals, beliefs, art, custom, technology etc. which are shared and transmitted from generation to generation (Otite&Ogoinwo, 1979). Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. Culture in its broadest sense is cultivated behavior; that is the totality of a person's learned accumulated experience which is socially transmitted through social learning. It is the systems of knowledge shared by a relatively large group of people. Culture is therefore everything that is socially learned and shared by members of a society. It is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation.

Culture is communication and communication is culture. It is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions, Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action, Culture is a dynamic phenomenon. The dynamism that characterizes its nature has over time reflected in the numerous views

and perspectives about the concept. Culture represents a people's unique and commonly shared ways of life. It is the total way of life a people. It is in one sense, an interconnected set of attitudes, feelings and actions which have been learnt and shared by a group of people within an identifiable geographical entity. Culture distinguishes one human group from others.

Culture can equally be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only arts, letters, but also modes of life, the fundamental rights of human beings, value systems, traditions and beliefs. It is also an adaptive mechanism, a set of human attributes which are interposed between groups and their environments in order to ensure collective security and communal survival. Ajetunmobi (2000) opines that Culture anywhere in the world can be better understood with the following characteristics: It is learned; It is symbolic; It is shared; It provides acceptable patterns for meeting needs; It depends on the society for its existence; It is relative to time and place; It is cumulative; It rises and declines gradually; It is both implicit and explicit; It is the aggregate of people's development.

Schein (1995) gives a more comprehensive description of culture. According to him, culture has basic properties or elements, which includes the following:

Observed behavioural regularities in the interaction among people, these are subjects of the people's language, customs and tradition as well as their various ritual practices.

The acceptable standards or norms among the members of a particular group.

Espoused values which are the expressed and widely communicated **principles** and values that the group strives to achieve.

Formal philosophy, which serves as a platform through which members of a **group** are guided in their ideology and principles towards other group(s).

Habit of thinking, mental models as well as linguistic paradigms form the basis **for the** cognitive gauge through which the perception, thought and language of the **members** of a group are channeled. It is also a framework through which the upcoming **members** of the group get internalised with the group's values.

Culture develops out of the desire by a group to overcome their problems as they **try to control** their environment so as to improve their economic, religious, security and **technological** needs. Culture is therefore a distinctive and transmissible network of **symbols** which characterize a designated aggregate of people (Eddiefloyd, 2003). **Culture** embraces such things that are man-made, artifacts (Chairs, Cars, planes etc.), **ideals**, beliefs and feelings (e.g. about the existence of God). Culture thus covers all **aspects** of life religion inclusive.

2.1.1 Characteristics of Culture

Culture is socially determined: This means that culture has to do with human **relationships**, which are differentiated, from the kind of relationships that exist between **animals** or objects. It encompasses a practical condition in which the members involved **in the relationship** are in some intelligible sense mutually aware of the existence of each **other**. These elements share set goals and values in life.

Culture is transmissible: This means that culture can be transmitted or passed from one group to another and from one generation to another. This is the element of continuity in culture. It does not die with those who practice it but outlives them.

Culture is general: This refers to generally held and shared experiences by a group of people at the same time. Although there could be variant cultural patterns within a social group; sub-groups might exhibit unique conduct or behaviour or possess unique implements, which are not common to other related groups, majority of the people at the different social levels share such behaviour and implements.

Culture is obligatory: every member of the society is more or less under obligation to accept it. A few, may however, reject it. However, when they do that, society looks at them as having deviant behaviour or social maladjustment.

Culture is variable and dynamic: This means that culture is not static. It changes and evolves out of other cultural patterns and changes over time due to modernization.

2.1.2 Types of Culture

The basic elements of culture are quite useful tools for promoting a better understanding of the different types of culture. These elements include language, norms, values, beliefs and ideologies, social collectives, statuses and roles as well as cultural integration. Hundreds of distinctive cultural variations can therefore be categorized using these basic elements. Contemporary anthropologists have in recent time categorized culture into three broad categories. These are material, social and ideological (Microsoft Encarta Premium, 2009).

Material Culture

Material culture includes products of human manufacture, such as technology as well as concrete acquisitions of human beings in the form of bridges, pots, buckets, cooking utensils and products of handicraft. They are object which people have learned to produce and use to satisfy their needs in the society. In small societies people usually build shelters and make clothing out of readily available plant and animal materials. In primarily agricultural societies, many of which still exist today in countries throughout Africa and Asia, the people build sturdy houses of sun-dried mud brick and thatch, wooden beams, or quarried stones. People in agrarian societies also have many methods of cooking using pots and ovens of mud-brick or stone. In large industrial and commerce-based societies, most people live in cement block or brick houses and apartment buildings with plumbing, supplies of electricity and natural gas, and telephone service. Much of the material culture in these societies consists of mass-produced goods created through industrial production. The variety of common household technologies includes television sets, microwave ovens and computers. The use of automobile, train, ship, airplane and ship for moving humans, goods and services are also examples of material culture.

Social Culture

Social culture is related to people's forms of social organization in terms of how they interact and organize themselves in groups. People in all types of societies organize themselves in relation to each other for work and other duties, and to structure their interactions. The common ways through which they organize themselves include, through bonds by kinship (blood relation) and marriage; work duties and economic positions; and political positions. Through the kinship system, people define the

appropriate types of behaviours expected between kin. Kinship and family relations are both important in agricultural societies. But for many people today living in large societies, kinship and family relations have become less important. People now live alone or in small families and also depend on organizations, workplaces, and government institutions to provide support sswhich people in smaller societies enjoy through their kin and family. People in small societies often live in extended families, in which several generations of kin and relatives by marriage live in the same household. The social culture of the people in the industrialised world is quite different from that of the smaller and less industrialised.

Ideological Culture

Ideological culture relates to what people think, value, believe, and hold as ideals. It is part of the non-material aspect of culture. People's beliefs give them an understanding of how the world works and how they should respond to the actions of others and their environments. These beliefs often tie in closely with the daily concerns of domestic life, such as making a living, health and sickness, happiness and sadness, interpersonal relationships, and death.

People's values are fundamental tools for guiding them to understand the differences between what is right and what is wrong, or good from bad. The ideals complement this cultural pattern by serving as models for what people hope to achieve in life. The ideological culture therefore plays a major role in shaping people's values, ideals and behaviours within any social group they find themselves. This is reflected in their religious beliefs and practices or the way they observe and relate with the natural world

2.1.3 Components of Culture

Adelakun (1990) identified two broad categories of culture as, **Material culture** and **Non-material culture**. According to him, material culture consists of all objects: **physical**, traits, instruments, tools which are made and used by a people in various **aspects** of their community life. These include things like cutlasses, hoes, and normative **aspects**. Material culture also embraces achievements of people such as production of **food**, water supply, **clothing**, housing, healing, tools, utensils, **weapons**, art, literature, **science** and technology.

Non-material culture refers to the non-physical phenomena, processes, and ideas, **which** are abstract and **non-visible**, but are part of the peoples' ways of life. **Non-material culture** is further **divided** into cognitive and normative aspects. The cognitive aspect of **non-material culture** consists of the ideas, knowledge, attitudes, values, beliefs which are **common** among a **given people** while the normative aspect of non-material culture consists of the rules, **regulations** and norms of behaviours and social actions.

2.1.4 CULTURE AND THE SOCIETY

Culture is the **knowledge**, language, values, customs, and material objects that are **passed** from person to **person** and from one generation to the next in a human group or **society**. While a **society** is made up of people, a culture is made up of ideas, behaviors, **and** material possessions. Culture exists in society and organizations and can be a **supportive** force providing a sense of continuity. It can also be a force that generates **discord**, conflict and even violence (Lausanne Institute, 2009).

Society and **socialization** characterize culture as the life and soul of people, **culture** cannot be conceived in a vacuum. Everyone is born into a society. It is here in the

society that he lives. It is in society that he develops and realises himself as a person. Here, he acquires cultural values, learns and socializes with others and makes his own contributions to the overall wellbeing of his society. Culture has a historical evolution and development, in the course of living together in the society, new situations arise in time. These require change and adjustment in life style. The ability to change is what differentiates man from rigid and mechanized animals, and makes possible the evolution and development of history.

Culture is neither divine nor natural, it is a human product. It is the totality of human efforts and achievements in the course of his struggle for existence and survival amidst the unfriendly militating forces of nature. Hence, Neibuhr (1976) asserts that culture is the product of the hand and mind of man.

2.2 RELIGION

Religion is from the Latin words, religio (respect for what is sacred) and religare (to bind, in the sense of an obligation), the term religion describes various systems of belief and practice concerning what people determine to be sacred or spiritual (Durkheim 1915; Fasching and deChant 2001). Throughout history, and in societies across the world, leaders have used religious narratives, symbols, and traditions in an attempt to give more meaning to life and understand the universe. Some form of religion is found in every known culture, and it is usually practised in a public way by a group. The practice of religion can include feasts and festivals, God or gods, marriage and funeral services, music and art, meditation or initiation, sacrifice or service, and other aspects of culture.

Pioneer French sociologist Émile Durkheim described Religion as “a unified system of beliefs and practices relative to sacred things (i.e. things set apart and forbidden) beliefs and practices which unite into one single moral community all those who adhere to

them". It binds people together (social cohesion), promotes behavior consistency (social control), and offers strength during life's transitions and tragedies (meaning and purpose). Durkheim argued that "religion happens" in society when there is a separation between the profane (ordinary life) and the sacred (Émile Durkheim, 1915).

Social scientists recognize that religion exists as an organized and integrated set of beliefs, behaviours, and norms centred on basic social needs and values. Some people associate religion with places of worship (a synagogue or church), others with a practice (confession or meditation), and others with a concept that guides their daily lives (like dharma or sin). Thus, religion is a system of beliefs, values, and practices concerning what a person holds sacred or considers being spiritually significant. Max Weber believed religion could be a force for social change.

Moreover, religion is a cultural universal found in all social groups. For instance, in every culture, funeral rites are practised in some way, although these customs vary between cultures and within religious affiliations. Karl Marx viewed religion as a tool used by capitalist societies to perpetuate inequality. Religion is a social institution, because it includes beliefs and practices that serve the needs of society. Religion is also an example of a cultural universal, because it is found in all societies in one form or another.

According to Yinger, J.M. "religion is a system of beliefs and practices by means of which a group of people struggle with the ultimate problems of human life. It is the refusal to capitulate to death to give up in face of frustration, to allow hostility to tear apart one's human association". In his words, O'dea Thomas (1960) stated that "Religion is man's response to breaking points at which he experiences ultimate and sacred power.

Out of this experience, religious organisations, ritual practices, beliefs and values evolve.”

2.2.1. Sociological Aspects of Religion

Religion is an important constituent of culture or the way of life of a society. Man's faith is as old as humankind itself. Priests and physicians were often the same individuals in different civilizations (Bhugra 1996). Religion has an important role in social integration and control. Religion is part of the culture or way of life of a society, and it helps to maintain cultural traditions. Society can only survive if people share some common beliefs about right and wrong behaviour. Durkheim saw religion as a kind of social glue, binding society together and integrating individuals into it by encouraging them to accept basic social values. So, it is mainly through religion that an individual is socialized into the values of the society. This set of moral beliefs and values may have been so deeply ingrained through socialization that it may have an effect on the everyday behaviour of believers and non-believers alike. If some rule is broken, most individuals will experience a guilty conscience about doing something 'wrong', and this is a powerful socializing and controlling influence over the individual.

Another important sociological function of religion is social support. Religious doctrines encourage positive social attitudes and self-sacrifice. Studies have shown that religiosity is strongly related to almost every dimension of social support. Social support in turn is related to lower rates of depression, anxiety, loneliness, and other mental health problems. Indeed, emotional support from others is a major therapeutic tool used in all forms of counselling and psychotherapy (Browne, 1998).

Freud and Marx are among thinkers who do not consider religion as a fundamental part of human society and life, placing them at the opposite pole to functionalist theories.

According to Marx, religion is basically the outcome of the class **society**. Religion is both a protest against oppression and a kind of consolation and submission to **oppression**. He finds social order to have been created by man. To him, religion is **basically** an ideological phenomenon and religious feeling is a social product (Hamilton, 2008).

According to Durkheim, religion can only be defined in light of the features that **constantly** accompany it. To anyone who views religion as merely a natural expression **of human** activity, all religions without exception, are instructive: they all express man in **their own** way, and can therefore help us reach a better understanding of this aspect of **our nature** (Durkheim, 2004). Durkheim's view in analyzing religious phenomena is **functionalist** and the largest part of his functionalism is focused on social solidarity, **order and cohesion**; and society will always be moving toward logical thinking in favor **of positive** social functions. From his viewpoint, beliefs and rites are two basic categories **of religious** phenomenon, and between these two categories is the realm of the difference **that separates** thought from movement. Religious beliefs all have common features and **designated** by two distinct terms: the profane and sacred, and this is the hallmark that **distinguishes** religious thought from other thoughts (ibid: 48). Durkheim eventually **defines** religion as "a unified system of beliefs and practices relative to sacred thing, that **is to say**, things set apart and surrounded by prohibitions – beliefs and practices that unite **its adherents** a single moral community called a religious' community (church)". **Demonstrating** that the idea of religion is inseparable from the idea of community **(church)** suggests that religion should be eminently collective (Durkheim, 2004).

According to Weber, the sociology of religion tries to examine the outcomes of **religious** orientations for history and human society, and establish the effects of these **orientations** on the lifestyle, approaches and behavior of man (Hamilton, 2008).

According to him, “the development of religions all over the world is determined through the presence of a real truth” and religious forces are among the cultural constitutive factors which, because of the legitimacy resulting from them, can change the present situation. Overall, according to Weber, understanding religion as a semantic system is influenced by the choices of human beings and the members of groups. He pays no attention to the origins of beliefs, and the main point is that the religious tradition in each society is proportional to the contextual social conditions of the groups in that society. For the same reason, religion is formed under society and culture and through the process of the sociological choices of society members (Weber, 1970).

Parsons has tried to combine and explain the relationship between social and cultural systems. He is among the thinkers who draw a distinction between social systems and cultural systems. According to him, cultural systems are common meaningful symbols through which actors communicate with each other; and a social system is a set of actions and reactions of a group of individuals. The importance of culture for Parsons is in the social values, norms and order that are achieved through the unconscious adaptation of individuals to formal and informal cultural patterns of social life (R. Hall & Jo Neitz). Influenced by Durkheim, he observed the role of morality in the formation of individual behavior through collective conscience (Smith, 2004). According to him, agreement about common values is at the heart of social system.

2.2.2. Varieties of Religious Behavior

ECCLESIA

An ecclesia (plural, ecclesiae) is a religious organization that claims to include most or all of the members of a society and is recognized as the national or official religion. Since virtually everyone belongs to the faith, membership is by birth rather than

conscious decision. Examples of ecclesiae include the Lutheran church in Sweden, the Catholic Church in Spain, Islam in Saudi Arabia, and Buddhism in Thailand. However, there can be significant differences even within the category of ecclesia. In Saudi Arabia's Islamic regime, leaders of the ecclesia hold vast power over actions of the state. By contrast, the Lutheran church in contemporary Sweden has no such power over the Riksdag (parliament) or the prime minister. Generally, ecclesiae are conservative in that they do not challenge the leaders or policies of a secular government. In a society with an ecclesia, the political and religious institutions often act in harmony and mutually reinforce each other's power over their relative spheres of influence. Within the modern world, ecclesiae tend to be declining in power (Odetola and Ademola, 1985).

DENOMINATIONS

A denomination is a large, organized religion that is not officially linked with the state or government. Like an ecclesia, it tends to have an explicit set of beliefs, a defined system of authority, and a generally respected position in society. Denominations count among their members large segments of a population. Generally, children accept the denomination of their parents and give little thought to membership in other faiths. Denominations also resemble ecclesiae in that few demands are made on members. However, there is a critical difference between these two forms of religious organization. Although the denomination is considered respectable and is not viewed as a challenge to the secular government, it lacks the official recognition and power held by an ecclesia. No nation of the world has more denominations than the United States. In good measure it is a result of the nation's immigrant heritage. Many settlers in the new world brought with them the religious commitments native to their homelands.

SECTS

In contrast to the denomination is the sect, which Max Weber termed a believer's church, because affiliation is based on conscious acceptance of a specific religious dogma. A sect can be defined as a relatively small religious group that has broken away from some other religious organization to renew what it views as the original vision of the faith. Many sects, led by Martin Luther during the Reformation, claim to be the true church because they seek to cleanse the established faith of what they regard as extraneous beliefs and rituals. Sects are fundamentally at odds with society and do not seek to become established national religions. Unlike ecclesiae, sects require intensive commitments and demonstrations of belief by members. Partly owing to their outsider status in society, sects frequently exhibit a higher degree of religious fervor and loyalty than more established religious groups do. Recruitment is focused mainly on adults; as a result, acceptance comes through conversion. Among current-day sects in the United States and other countries are movements within the Roman Catholic Church that favor a return to use of Latin in the mass. Sects are often short-lived; however, if able to survive, they may become less antagonistic to society and begin to resemble denominations. In a few instances, sects have been able to endure over several generations while remaining fairly separate from society. Sociologist Milton (1970) uses the term established sect to describe a religious group that is the outgrowth of a sect, yet remains isolated from society. The Hutterites, Jehovah's Witnesses, Seventh-Day Adventists, and Amish are contemporary examples of established sects.

CULTS

The cult accepts the legitimacy of other religious groups. Like the denomination, the cult does not lay claim to the truth, but unlike the denomination it tends to be critical of society. The cult lacks many of the features of a traditional religion; sees the source of unhappiness and injustice as incorporated within each person; holds the promise of finding truth and contentment by following its tenets; believes it possesses the means for people to unlock a hidden or potential strength within themselves without necessarily withdrawing from the world; and holds a relatively individualized, universalized, and secularized view of the Divine. The cult does not require its members to pass strict doctrinal tests, but instead invites all to join its ranks. It usually lacks the tight discipline of sects whose rank-and-file members hold one another up to the mark. And unlike a sect, it usually lacks prior ties with an established religion: it is instead a new and independent religious tradition. The cult frequently focuses on the problems of its members, especially loneliness, fear, inferiority, tension, and kindred troubles. Some cults are built around a single function, such as spiritual healing or spiritualism. Others, like various New Thought and New Age cults, seek to combine elements of conventional religion with ideas and practices that are essentially nonreligious.

2.2.3. Structural Elements of Religion

Religion all over the world has been found to comprise of four structural elements. The elements as identified by Eddiefloyd (2003) include; Belief, ritual, emotions and organization. Beliefs are strongly held conviction by the people who are adherents to a religion that their object of worship is capable of solving their problems. Religions of the world are based on belief and the recognition and creation of a sacred

supernatural being. The sacred supernatural being is therefore venerated and worship by followers. Indeed, without belief, there would be no religion.

Ritual as an element of Religion refers to religious acts, ceremonial practices and customs that are geared towards the worship of the sacred. Religious rituals are a way of venerating and honouring the sacred. Rituals reaffirm the total commitment of adherents and reinforce their belief in the sacredness of the object being worshiped. They constitute practical avenues where members demonstrate their strong religious belief. Religious rituals require the observance of certain special types of behaviour such as prayers, offering of sacrifices, observance of feast, meditations and the wearing of particular clothes (Eddiefloyd, 2003). Rituals provide an avenue for expression of emotional unity and open declaration that members have absolute commitment to the supernatural being which is being worshipped.

The third element of religion is emotions. This is a reference to the spirit of reverence, humility, ecstasy, excitement and even terror that is evoked in the believer as he presents himself in the presence of the sacred. The fourth element of religion is organization. All Religions are characterized by some form of organization. There are trained officials; priests, cardinals, Bishops, pastors, church assistants, catechists, church leaders etc. who occupy the church hierarchy with full powers and authority vested in them. There are also ordinances, rules and laws that govern the day to day conduct of members. Depending on the type of society one comes from, religion exhibit different degrees of organization. In developed societies of the west, religion is organized along Bureaucratic lines with a list of officials and hierarchy. There are rules that govern relationship among members. In developing societies however, religion is not differentiated in terms of organization.

2.2.4. Religion and the Society

Religion is the worshiping of society (Durkheim, 1961). The society makes religious rules for its peace, order, harmony and stability. Religious beliefs and practices therefore do not exist in a vacuum. They exist in the society and are practiced by individuals who live in the communities that form the society. Religious values are themselves a reflection of values of the society where a particular religion is practiced. Mbiti (1969) asserted that each person has its own religious systems with a set of beliefs and practices. Religion permeates all the departments of life so much that it is not easy or possible to separate it from the society.

Religion helps people relate harmoniously with one another, and with their creator. This relationship promotes peace and avoids conflicts. Religion permeates culture and mediates in social structures. Studies in sociology and political science have revealed that it is quite impossible to ignore a religious factor in party affiliation, voting behaviour and pressure group formation. The mode of religious practices and worship reflects the nature of the society where such religions exist. In traditional African societies the practice of Ancestral worship, beliefs in magic, witchcraft, divination, secret societies and indigenous medicine are widespread. These various practices and beliefs are aimed at creating unity and solidarity among the people. For example, the practice of Ancestral worship among African societies has its roots in the belief that there exist a link between One's dead ancestors and the living members of the community. The dead is believed to know and reward or punish its descendants. Ancestors are therefore in constant watch over the behavior of the living. At death anybody may be called by the body of ancestors to render account of his or her relationships with the kinsmen left behind on Earth. This belief which is widespread among African societies help maintains morality, discipline and order.

Society receives rewards or punishments from supernatural beings based on their observance and adherence to laws handed down by such supernatural beings. The development and transformation of societies is also tied to the level of adherence to its religious practices. Consequently, evil communities are visited with diseases, draughts and floods. Evil societies are dominated by witches and wizards. Witches are believed to possess supernatural elements and powers by which they do harm to their fellow human beings. They are also believed to meet and operate chiefly at night and in secret places. Religion therefore ensures that members of society maintain a high level of morality so as to avoid punishment from their God. Members of the society also depend on religion for their wellbeing. The gift of rains, bounty harvest and good health depends on the extent to which members of a society obey God. Among societies of Africa it is believed that drastic droughts, pestilence, turmoil and other forms of misfortune and sicknesses befall a community because of their evil deeds and disobedience to the will of God.

2.2.5 The Role of Religion in the Society

Religion introduces a new life style: A new outlook, thinking and conduct or behaviour is introduced to adherent's knowledge to shape their reflections, decisions, choices, tastes, opinions, habits, feelings and freedom of action. Such a particular lifestyle is created, maintained and sustained through religious doctrines, laws and ethics. These serve as safeguards, checkpoints, or racetracks against a deviation from the laid down lifestyle. New relationships are also established: Religion creates several fellowship levels women, adult, males, and the youth. Out of these groups, friendship, marriages, godparents, godchildren, and fraternal brotherhoods emerge. Thus, religion opens a new horizon in the life of the adherent as he is given an opportunity to interact socially and religiously. The Introduction of New Institutions: Religion introduces new institutions to its adherents. For example, the Christian missionaries introduced such new

institutions like hospitals, schools, a new legal system, a new form of marriage (monogamy), and so on. Similarly, Islam introduced Islamic education and the Sharia legal system. All these institutions were alien to the African prior to the coming of these religions on the land of Africa.

Religion enhances the establishment and maintenance of new social groups among various communities: The Christian missionaries, for example, introduced in Nigeria such groups as Boys' Brigade, Girls' Brigade, Boys' Scout, Fellowship of Christian Students, Young Men's Christian Association, Young Women's Christian Association, and so on. In these social groups, members learn both religious and social values, which help them to be faithful Christians and patriotic citizens.

Dissemination of Ideas and Information: Religion introduces new ideas and aids the dissemination of such ideas and information to every nook and cranny of the community. Christian missionaries brought new ideas and information about education, medicine, business enterprises, agriculture, roads, pipe-borne water, rural electrification, games, bridges, architecture, organisation and administration. All these ideas and information were disseminated to mission stations in rural communities. The Islamic religion did the same thing, having introduced Islamic education, laws, Arabic language, Arabic writing, mode of dressing, architecture, marriage and purdah system, and so on. These religions and others alike have established communication channels such as newspapers, television, radio, pulpits, revivals and religious literature to enlighten members of the public about their activities, and current issues in the mass media.

Religion transforms the society: Every newly introduced religion changes a people's culture. It does this by introducing new cultural elements such as religious doctrines; dogma; laws; organizations; pressure groups; buildings; patterns of marriage;

kinship; training of children; death and burial rites among other elements of culture. For instance, Christianity came and eliminated some traditional and cultural practices like the killing of twins, slavery, and female circumcision among some communities.

2.2.6. Impact of Religion in Nigeria

Religion is known to play a deeper role in the development of the society. Most of the societal changes are controlled by religion. The presence of religion in the society has constituted to the gradual evolution of moral codes. Religious values if properly applied have guided the relationship between human beings and with God. Religion also carries men and women through the vicissitudes and temptations of life as well as introduces in human the experience of judgment and forgiveness. Religion is primarily concerned with the comfort of humans in the world and in the life hereafter. This has made religion relevant to anything that has to do with formulation of new consciousness. To achieve national development in Nigeria, religions practices must be thoroughly imbibed as to have a new orientation and consciousness among Nigerians. Religion is probably the most popular phenomenon in contemporary Nigeria. Religion has achieved this pre-eminence due to its contributions in the Nigerian society. As a notable agent of change, religions in Nigeria have undeniably exerted a great deal of influence on the Nigerian people.

Religious affiliation has been a binding force in Nigeria. It is a known fact that religion whether it is Christianity, Islam or African Traditional Religion (ATR) has been able to successfully unite the different ethnic groups in Nigeria together and make them to coexist peacefully along religious lines in Nigeria. It has produced great leaders in our Country.

POSITIVE IMPACT OF RELIGION IN NIGERIA

Contribution of Religion in Education

It has been established that politics and education relate to each other in a circular fashion and hence, religious groups are active participants. Prior to the advent of Christianity and Islam, there was African Traditional Religion (ATR) in the Nigerian State. ATR had close collaborative relationship with virtually every aspect of communal living; economic, political and social. According to Author, both the material base and the super-structure of ATR contributed to the development of a nation. It is in this light that it is recognized that prior to the contribution of Islam and Christianity, practitioners of ATR ensured the proper transmission of their religious tenets and traditions through the medium of informal education of their members from one generation to the other.

Islam as a religion has strong influence on its adherents and therefore controls their way of life. It assumes the role of impacting proper Islamic education and culture to its adherents. Islamic education is a must in an umma (Islamic community). In the umma, both rudimentary and advanced Islamic education is given. Millions of both levels of quranic schools are spread all over the areas where Islam has its influence in Nigeria. With modernisation, some of these schools have been combining western education with Islamic ones.

Christianity initiated formal, civilized western education in Nigeria through the establishment of educational institutions at all levels across the country before and after independence. Unlike ATR and Islam, when the Christian schools were established, they were for the converts only. However, expediency forced the situation and they became opened to everyone within their reach regardless of their faith. To meet the needs of

Catechists, interpreters, teachers, nurses and clerks, Teacher Training Colleges and secondary schools were established from as far back as 1853.

Health and Social Welfare

The African Traditional Religion (ATR) prior to the advent of the other two religions in Nigeria permeated the life of its adherents. Hence, it could be said that it took totally the control of their health and other social welfare services. The practitioners of ATR practiced magic and medicine in order to repair the damage to mind and body. Chief priests as custodians of gods and goddesses were consulted in serious cases of misdemeanor and they decreed the actions to be taken to propitiate the gods and goddesses. Thus, under the control of ATR, the general well-being of the community was guaranteed.

Islam took complete charge of the health and social welfare condition of its members in the umma. The Quran is a kind of armour against all evil influences and sicknesses. However, in Nigeria, it was not unusual for unscrupulous Alfas and Lemomus to claim that certain passages of the Quran could be written on scraps paper and wrapped up in leather and used as protective amulets. On social welfare services, Islam advocates how the community could take care of its less fortunate members through the system of zakat (almsgiving) and method of equitable sharing of inheritance. With modernisation and other influences, Muslims have established their own health institutions and social welfare centres for motherless babies and old people.

Christianity introduced orthodox methods of health care services in Nigeria. Early in the life of the various Christian missions, health care services were given in cottage hospitals, maternity homes and dispensaries in very remote areas. They were also involved in leprosy relief work and they built leprosaria. Hospitals and welfare

- centres built by the Christian missions are scattered all over the country rendering efficient services to Nigerians at affordable rates to complement government efforts towards health care delivery.

Morality and Ethics

One of the basic elements in religion is morality, which is primarily concerned with conduct and duty. It presupposes rule of behaviour as well as our relationship with, and consideration for one another. Morality arose out of man's consciousness of belonging to God. This means that morality is the offspring of religion which is a source of national development. Author examines the role of the church in the moral transformation of contemporary Nigerian society. His study was conducted against the background of the problems of instability and corruption that have faced Nigeria since the Second Republic (1979-1983) and the challenges these have posed for the churches in fashioning appropriate responses to changing people's values and beliefs. The study asserts some critical missionary roles of the church in relation to the promotion of justice, fair play and moral transformation of contemporary Nigerian society. Religious beliefs impel us to live and manifest transparent life for stability and development. Religion is used as an instrument of transformation in Nigeria; it is the key to national development.

Ecology and the Environment

A human being is essentially a natural, biological creature who has a unique relation to nature. The attitudes of human beings to nature have religious roots, which can be a basis for ethical sensitivity. For example, author examines the inter-relationship between religion and the environment in Nigeria from the perspective of the African Independent Churches (Aladura). Those churches have great respect for nature and its

implications for the well-being of their members. Members of those churches make pilgrimages to natural sites, using mountains, hills and forests as prayer homes. The flat tops of such mountains are levelled and surfaced as sanctuaries, in a way similar to traditional shrines and groves. The preferred spiritual environment of the Aladura movement has been influenced by their appreciation of nature. Those churches make the Christian faith more relevant to their environment. The place of ecology in traditional religion derives from its concept of life. Africans have a cyclical view of life, embodying a belief in reincarnation. There is recognition of a dual mode of existence, namely visible and invisible worlds. God is regarded as the ultimate power and authority behind the world and all life. Africans tend to “sacralize” nature by imbuing it with God. It follows that nature has to be “hedged around” to avoid pollution and misuse

Economic and Well-Being

Since religion is indisputably a social phenomenon, it affects the social structure of which the economy is a part. Religion is one of many factors influencing Nigerian economic patterns. The economic roles that organized religion plays in Nigeria includes: employer of labour, provider of services, especially in health and education, investor in real estate and manager of properties etc. Religion affects economic attitudes and behaviour through personal and business virtues as honesty, fair play and honouring one’s commitments. Religion is successful in inculcating such virtues in adherents; it has an impact on the economy.

Religion also contributes towards the development of Nigeria through its impact on well-being of Nigerians. Author notes that organized religion has striven to alleviate some of Nigeria’s socio-economic problems though that is not their primary responsibility. Religious bodies provide educational facilities, medical services,

boreholes, entertainment halls and recreational facilities. These organizations provide employment for great number of Nigerians both skilled and unskilled. Furthermore, religious organizations are continuously involved in raising funds for the needy. Religious bodies in Nigeria play an important role in the absence of a social security system to cater for the aged, infirm and disabled.

NEGATIVE IMPACTS OF RELIGION IN NIGERIA

Religion is regarded as a vanguard for propagating morals and peaceful co-existent of people in any given society. The promotion of kindness, forgiveness, peace and love is expected to be tool of stabilization of any nation. However, religion in Nigeria has been seen to have inflicted a lot of harm on the peaceful co-existence in Nigeria. Seeds of discord have been planted by religions in the recent times. There exists mutual suspicion among the various religious sects in the country. Instead of religions promoting stability and tolerance, it has recently promoted serious conflict which had heightened instability in the Country. It has been observed that since the amalgamation of 1914 troubles started brewing seriously in Nigeria especially between the dominant Christian South and the dominant Muslims North of Nigeria as a nation. At the present, an Islamic terrorists group known as Boko haram has claimed so many lives in the Country.

Religion and politics have caused many countries to either grow or separate. In Nigeria, every government is judged by the way power is distributed. Anything contrary to attaining an equilibrium status triggers a wide cry of marginalization. The struggle for power in Nigeria predated independence, but it was based on ethnic, economic and social factors. It was in the events of 1966 coup that religious meaning and antagonism began to be associated with political activities.

Within the two major religions in Nigeria (Islam and Christianity) there have been internal divisions and sub-division that sometimes produce sharp contentions. Religion which is supposed to be the agent of peace, unity and harmony is not the case in Nigeria. Nigeria has recorded series of religious crises claiming lives and properties which is a hindrance to national development. The issue of religion in Nigeria is becoming more and more pronounced with apparent hostility, friction and crises. Indeed, religion is threatening the corporate existence of the nation as well as undermining the political integrity of the country. Religious crises in Nigeria are a major obstacle to peace and development in the country. According to author religion has played a negative role in Nigeria's national life. It has divided Nigeria along religious lines in its internal and international politics, evidence for which can be seen in the individual positions taken by key state officials on pertinent matters in Nigeria's international relations. Religion has created tension and has also led the nation into bloody and destruction crises which threaten its unity and survival.

2.3. Sexual Behavior

Ikpe (2004) postulated that "Sexuality defines the very essence of one's humanity including one's self-image (being male or female), physical looks and reproductive capacity, that is sexuality is a natural part of life. It is about the way we are made, how we feel about ourselves, what roles we play in the society and how we procreate. Sexual behaviour deals with all things relating to sex, conception and satisfaction. Sexual behaviour is the manner in which humans experience and express their sexuality. People engage in a variety of sexual acts, ranging from activities done alone (e.g., masturbation) to acts with another person (e.g., sexual intercourse, non-penetrative sex, oral sex, etc.) in varying patterns of frequency, for a wide variety of reasons.

Sexual activity usually results in sexual arousal and physiological changes in the aroused person, some of which are pronounced while others are more subtle. Sexual activity may also include conduct and activities which are intended to arouse the sexual interest of another or enhance the sex life of another, such as strategies to find or attract partners (courtship and display behaviour). Human sexual activity has sociological, cognitive, emotional, behavioural and biological aspects; these include personal bonding, sharing emotions and the physiology of the reproductive system, sex drive, sexual intercourse and sexual behaviour in all its forms.

In some cultures, sexual activity is considered acceptable only within marriage, while premarital and extramarital sex is taboo. Some sexual activities are illegal either universally or in some countries or subnational jurisdictions, while some are considered contrary to the norms of certain societies or cultures. Two examples that are criminal offences in most jurisdictions are sexual assault and sexual activity with a person below the local age of consent.

2.4 Adolescence

The term "adolescence" is a concept first popularized in the early 20th century by researchers such as psychologist G. Stanley Hall, generally it refers to the period of transition from childhood to young adulthood, but its exact meaning is imprecise. Researchers often use the terms "adolescents", "teens", and "youth" interchangeably. "Minors" is also sometimes used specifically for those youth who by law are considered unable to give consent (typically under age 18). Adolescence marks is the transition between childhood and adulthood and is usually characterized by secondary sexual growth, emotional changes, hormonal milieu, as well as psychological and cognitive

development (Connell, 1990; Olukoya and Ferguson, 2001; Olukoya and Ferguson, 2002).

Adolescence is also a period of sexual maturity (of sex organs and the development of hormones) and the development of sexual urge. Growing into adolescence is a gradual process, and entails different stages of development with distinct behavioral pattern. According to Abu and Akerele (2006), the first stage is referred to as early adolescence spanning between the ages of 11 and 14 years while the second stage called the middle adolescence is between the ages of 15 and 18 years and last stage is from 18-21 years.

Adolescent period is a period when many young people take the opportunity, assess themselves as well as begin the process of seeking out their own personal identities. Part of this process includes questioning previously accepted beliefs and guidance given in childhood and maintaining a distance from adult influences. Adolescence is usually very adventurous and it is during this stage that behavioral patterns such as risky sexual behaviors which have long life consequences on the life of an adolescent are formed and established (Dermott et al, 2001). It is the period in which pattern of behavior which has long-life consequences are formed and become established. For instance, it is in adolescence that many individuals begin sexual relations and some become involved in risky sexual behaviors with life threatening consequence. The increase in adolescent pre-marital sexual activity in conjunction with the multiplicity of sexual partners have led to an increase in the incidence of unwanted pregnancies and sexually transmitted infections (STI) (ARFH 1997).

2.5. Factors Influencing Adolescent Sexual Behaviour

2.5.1 Personal Factors

Research evidence verifies that certain individual characteristics such as low level of knowledge, family characteristics such as alcohol abuse by family members are associated with higher risk of unintended adolescent pregnancy (Haldre, et al., 2009). For example, adolescents with parents or siblings who abuse alcohol are probable to engage in risky behaviors due to lack of supervision and support from the family members.

2.5.2 Family Structure

According to Panday et al. (2009), family structure characteristics such as single parenting and poor parental supervision due to work or alcohol use, play a role in determining adolescent sexual behaviour including pregnancy. Positive parental influence can buffer adolescents against the influence of negative peer norms that could lead to risky sexual behaviour, including delaying early sexual intercourse (Roche et al., 2005). In contrast, research studies have shown that adolescents with poor parental supervision are more likely to engage in early onset of sexual intercourse, that puts them at risk of teenage pregnancy and STI infections.

Despite parental influences, social and/or peers influences on adolescent sexual behaviour, there has been research evidence on the influence of siblings on adolescent sexual behaviour (Hearn et al., 2003). Younger siblings learn values, knowledge, roles, and skills from their older siblings. In a study that focused on sibling influence and sexual socialization of adolescent girls, it was found that girls with older brothers reported lower levels of interest in sexual activity than those with no older brothers. Living in a household with an older brother may have a protective influence so that girls

are less likely to become intimately involved with boys (Hearn et al., 2003). For adolescents, good supervision from the parents or family members, as well as good communication and understanding are associated with delayed sexual activity. This means that an adolescents' sexual behaviour is somehow determined by his/her family background or structure.

2.5.3 Psychological Factors

Additional individual characteristics, such as low self-esteem, psychological distress, sexual abuse, and depression, also place many adolescents at risk for engaging in risky sexual behaviours. Adolescents' risk behaviours seem to cluster with other risk behaviours, such as alcohol or drug use, antisocial behaviour and delinquency, and pregnancy (Tinsley, Lees, and Sumartojo, 2004). As stated by Klein (2001), adolescence seems to be a stage whereby loneliness emerges, and evidence indicates there is more loneliness during adolescence than any other developmental stage. This loneliness, with other personal attributes such as shyness, self-esteem may contribute to adolescent pregnancy (Klein, 2001). In early adolescence (12-14), girls are attempting to detach from their mothers and as a result, they search for mother substitutes. Female adolescents sometimes therefore engage in sexual relationships to overcome loneliness and also to substitute their mothers (Klein, 2001). To some extent, adolescent girls therefore engage in sexual relationships while they are in a confusion stage.

2.5.4 Cultural Factors

Adolescent sexual behaviour can be influenced by a variety of social, cultural and/or relational factors. Studies of sexual behaviour have indicated gender differences where men were more sexually experienced and reported more sexual partners than do

women. Such apparent sex differences occur due to the acceptability of ~~men to use~~ multiple sexual partners in certain communities.

2.5.5 Societal Factors

The environment in which a child grows has an influence on his/her development as well as behaviour. Gibbons, Helweg-Larsen and Gerrard, (1995) found that peer pressure plays a critical role in teenage girls who are still attending school. Girls became pregnant to conform with the norm of being sexually active. For them, it is part of their social norms or values to fall pregnant in order to fit in the community. For some of teenage girls in schools, having a baby while still at school was found to be fashionable. Similarly, general perceptions of low levels of social support among peers have also been associated with the likelihood of participating in risky sexual behaviour.

The society at large plays a vital role in shaping an individual's behaviour. Societal influences, such as inadequate community resources, poor community supervision, and extreme poverty, are each likely to influence risky sexual behaviour (Smith et al., 2003). A study that was conducted in KwaZulu-Natal, one of the South African provinces with high HIV prevalence (Shisana et al., 2009), focused on sexual behaviours that adolescents adopt. The study findings demonstrated that poverty, as one of the environmental factors, was a drive for young women to engage in sexual activities for financial assistance. These young women engaged in transactional sex in exchange for food, rent/services, essential clothing, school fees, and/or basic transportation (Leclerc-Madlala, 2004). For some reason, these sexual practices are socially accepted for women who have limited means of providing for themselves or their children. Therefore, these young women engage in sexual relationships with older partners, which in turn put them at risk for HIV infection.

For adolescents, poverty may contribute and even influence risky sexual behaviour. Communities that are considered as poverty-stricken areas have high rate of unemployment. Mostly, socio-economic status of women increases vulnerability. A national household HIV survey conducted by the HSRC in 2008 showed evidence that younger girls engage in sexual relationships for material gains (Shisana et al., 2009). It is evident that poverty continues to motivate younger girls to seek older sexual partners for financial assistance. In addition to this, some adolescent girls continue to engage in these sexual relationships with older men so that they provide food for their families. Due to this reason, some parents know about such relationships but they turn a blind eye on them as they fear losing the provider (HSRC, unpublished data). This leaves these adolescent girls at risk of HIV infection as these older sexual partners are less likely to use condoms.

Research has shown that environmental influences make consistent and substantial contributions to disparity in personality behaviour (Cleveland et al., 2001). The area, in which an individual lives, whether urban, rural and/or informal settlement, impacts on one's behaviour. Research confirms that adolescents who grow up and reside in informal environments are more likely to engage in risky sexual behaviours than those in urban formal areas. Evidence from the national HIV population survey conducted by the HSRC showed a higher HIV prevalence in informal locality types than the formal areas (Shisana et al., 2005). For example, social issues such as alcohol abuse, school drop-outs, child sexual abuse, adolescent pregnancy, etc. are common in informal areas, and they are expected to influence someone's behaviour or decision-making.

OTHER FACTORS INCLUDE:

Gender Norms and Values: Many cultures in Nigeria show preference for the male child and accord him certain privileges often to the exclusion of the female child. This leaves the female with little or no education and at a low socio-economic stratum with sex as the only bargaining tool.

Female Genital Mutilation: The practice is done mainly for cultural reasons in the belief that it will reduce promiscuity in the female. However, researchers have documented that the reduced sexual pleasure associated with female genital mutilation could lead them into having multiple sex partners with the hope that sexual satisfaction will be achieved with one of them.

Media: Exposure to television has been found in quantitative studies as a key correlate to onset of early sex. Locally produced movies as well as foreign films have been identified, particularly in Lagos, as a key catalyst for engagement in first sex, particularly for males

Unrestrained Curiosity: In a study conducted among out of school female adolescents in Mushin, Lagos State, the main reason for sexual initiation was curiosity. This is supported by evidence from Abia State, where 23% of the sexually active girls made their debut out of curiosity.

Coercive Factors: There is evidence that in some instances first sex was the result of sexual violence including rape and other forms of coercion. This is supported by data from Abia State, where 31.1% of the adolescent girls made their sexual debut through various coercive factors.

Religious Influence: This is a restraining factor towards sex. Both Muslim and Christian youths mentioned that their religion forbids pre- and extramarital sex. This was the primary reason religious participants gave for abstinence.

Among others are person adolescents' reside with and watching of pornography, uncontrolled natural urge, as well as alcohol dependence

2.6 Influence of Religion and Culture on Adolescents Sexual Behaviour

One factor that has not been given adequate attention is the role of religion in adolescent sexuality. Although several studies have shown a correlation between adolescent sexual behaviour and religious commitment, no serious attempt to confirm the underlying mechanism through which religion affects sexual behaviour exists in Nigeria. Because religious values are the source of moral prescriptions for many individuals, the teachings of the churches are likely to play a role in the formation of individual attitudes, values and decisions. The extent to which religion influences individual attitudes and behaviour, however, depends on the specific doctrines and policies of the churches and on the degree of integration and commitment of individuals to their particular religious institutions.

Much research has been devoted to understanding religion's influence on sexual behaviors (Meier 2003; Rostosky et al. 2004). Researchers have found that individuals who believe religion is important and are religiously active are more likely to delay first sex (sometimes until marriage) (Chamrathirong et al. 2010; Gilbert 2008; Holder et al. 2000; Meier 2003; Rostosky et al. 2004; Shirazi and Morowatisharifabad 2009; Zaleski and Schiaffino 2000). While a lot of attention has been given to the relationship between generic measures of religion and sexual behaviors, few quantitative studies have examined differences between the major religions because most research has been

collected in nations that have a single dominant faith (i.e., Christian). Some cross-national attitudinal studies find that Muslims and Hindus tend to have more conservative sex-related attitudes than do Christians (Finke and Adameczyk 2008). Likewise, in the few studies that survey people of different religions within the same nation, Muslims appear less likely than Christians to have premarital sex (Addai 2000; Agha 2009).

Aji et al (2012) reviewed the sexual practices and behaviors of Nigerian adolescents, founding out that adolescents engage in unhealthy sexual behaviors, characterized by early age at sexual initiation, unsafe sex and multiple sex partners. Reasons given for this include curiosity, peer influence, pleasure and financial benefit, amongst others. He thereby recommended increase sexual awareness in adolescents, encourage contraceptive use and improve adolescent reproductive and sexual health in the country.

Clifford Odimegwu (2005) examined the role of religion in adolescent sexual attitudes and behaviour in Nigeria. The study was conducted in two national universities in Nigeria located in the eastern and western parts of the country with student population of more than 40,000. Data for the study were collected from a representative sample of students resident in the universities. A total of 1,870 students were successfully interviewed, but because of the age restriction for adolescents, information from 1,153 campus-based adolescents aged 10–24 years were analyzed. Logistic regression model was used for analysis both at the adjusted and unadjusted levels. Findings were consistent with existing literature, that there is a strong relationship between religiosity and adolescent sexual attitudes and behaviour, the study recommended that since religion affects the sexual lifestyles of adolescents, religious leaders can do a lot by mobilising their members towards supporting HIV/AIDS prevention initiatives in the country.

Nichols (2011), in his study, the influence of religion within the socialization process as it pertains to sexuality was examined among 20 emerging adults aged 21-24, using qualitative research methods. Overall, participants fell into two categories: religion was present but no significant influence and religion significantly influenced my sexuality. Results indicated that individuals within the religion was present but no significant influence category lacked internalization of religious beliefs and often perceived that sexual messages from intersecting influences were inconsistent. On the contrary, respondents who fell within the religion significantly influenced my sexuality group expressed that religious beliefs had become part of their personal belief structure and were an intrinsic motivator that guided behavior. Within this category there was diversity concerning the way religion influenced sexuality. In particular, participants fell into four categories: abstinent, delayed sexual debut, regret and desire to change, and acceptance of all lifestyles. Although religiosity was related to different outcomes among the religion significantly influenced my sexuality group, internalization and the consistency of messages among influencing sources were recurrent themes. Results reflected the idea that emerging adulthood is a time characterized by exploration and change and that there are various influences that intersect to impact the sexual socialization of emerging adults.

Religion is one of the factors to be considered affecting young people's decisions regarding sexual activity. According to Voydanoff and Donnelly (1990) cited by Deane (1999), religiosity is an important factor in differentiating teens who engage in early sexual activity from those who postpone such behaviour. Low levels of religiosity are associated with early sexual initiation. The more religious the individual, the more important the opinions of parents, peers and religious leaders and the more likely they

are to operate in terms of external morality in relation to sexual behaviour and to delay involvement (Netting,1992).

Similarly, Powell and Jorgensen (1985) in a study conducted in Iowa State University argue that a church -based sexual education program offers the advantages of providing more comprehensive sex education, in that a framework is established for examining personal responsibility and controversial issues. However, religious students discuss about sexual matters less frequently, but more about abstinence than non-religious students, and feel less open and comfortable talking about sexual issues with friends. More religious students tend to be more conservative in their attitudes and behaviour about sexuality and this conservatism appears to generalize to their conversations with friends (Lefkowitz et al, 2004).

Mash and Kareithi (2005), in their study on youth sexuality among the youths of Anglican church in Cape Town Diocese, pointed out a couple of main reasons why the church' teachings do not always lead the youth to change the mind vis-à-vis sex .Those reasons are the following: the methods of communication are 'top to bottom', from the older members of the church to the youth; communication around sex is generally correctional or reactive and negative in approach ('No sex before marriage', 'Don't do it',...); the goal appears to be marriage, while, as some respondents revealed, they did not aspire to marriage. Material needs which seem to have more priority than abstaining; peer pressure; and parents' sexual behaviour which encourages children to engage in sexual encounters, are also included in the reasons given by young people.

In their study which examined the causal interconnections between adolescent sexuality and the religious affiliation and participation of adolescents, Thornton and Camburn (1989) corroborated previous research which showed a strong correlation

between religious involvement and adolescent sexual attitudes and behaviour. Specifically, young people who attended church frequently and who valued religion in their lives had the least permissive attitudes and were less experienced sexually. However, while the study's findings supported the traditional hypothesis of an effect of religious participation on adolescent sexuality, it also supported the theoretical argument of sexual behavior affecting religious behaviour.

In their study in Brazil, Hill, Cleland and Ali (2004), examined the relationship between religious affiliation and extramarital sex among men. They found that nonevangelical men were significantly more likely to report having had extramarital partners as well as unprotected extramarital sex when compared with members of evangelical religions. The Christian religious groups have strong opposition against premarital sex, although such opposition is more radical among the Pentecostal and evangelical religious movements. While the latter can sanction their members by excommunication, the former can tolerate the offending members with the hope that they will turn a new leaf. This differential institutional commitment to premarital sexual abstinence leads to the expectation that individual Catholics and evangelical Protestants would be less accepting of premarital sex than non-fundamentalist Protestants. Those with no religious affiliation would be most likely to accept and engage in premarital intercourse.

Since most religious groups discourage premarital sex, the degree of commitment to religious organisations may be more important as a determinant of premarital sex attitudes and behaviour than religious affiliation. Individuals who attend religious services may receive more frequent religious messages against premarital sex. Their greater religious commitment may also make them more likely to accept the teachings of their religious institutions concerning premarital sex. Thus, individuals who attend

religious services frequently and who value religion in their lives are probably more likely than others to develop sexual attitudes and behaviour that are consistent with their religious doctrines. As a result young people who are active in religious groups would either have a greater commitment towards sexual abstinence before marriage or would place greater emphasis on maturity in sexual relationships than would young people less active in religious institutions.

Involvement in religious institutions would also enhance the chances of young people making friends with peers who have restrictive attitudes towards premarital sex. Young people who are active in religion would have increased contact with adults who might be influential in leading them to delay sexual involvement. The religious commitment of individuals can be influenced by their values and behaviour concerning family and personal issues. Individuals with attitudes inconsistent with the teachings of their religious institutions can resolve such discrepancies through a number of mechanisms, including making redefinitions of the group's position on a subject or modifying their positions to be more in tune with that of the faith. In neither of these cases would there be any necessary impact on the individual's religious commitment.

Attendance at religious services or programmes and religious importance are likely to produce less permissive attitudes and less engagement in premarital sex, while the acceptance of premarital sex is likely to reduce religious commitment and participation. Both of these mechanisms would lead to a negative correlation between religious involvement and premarital sex.

Catholics and protestant females initiate sexual intercourse later than their counterparts; frequent attendance at religious services was associated with more conservative sexual attitudes and less frequent sexual intercourse.

Thornton and Camburn, (1989), past research has indicated that religious affiliations may be linked with unique patterns of sexual behavior. “Embodied spirituality,” or a spiritual perception of sexual experiences, was found to positively correlate with a general measure of level of comfort with the body, intimacy, and sexual expression (Horn, Piedmont, Fialkowski, Wicks, & Hunt, 2005). Belief in spiritual sexual experiences in heterosexual college students was associated with increased sexual intercourse and a higher frequency and variety of sexual activities (Murray-Swank, Pargament, & Mahoney, 2005).

In a study conducted at a South African tertiary institution, findings showed that traditional constructions of gender were still operating and constraining women (Mantell et al., 2009). Women are still disadvantaged relative to men. Men are characterized as beating women if they feel like it, raping children, make decisions regarding sex, as well as use of condoms. Men maintain power over women and are regarded as heads of households (Mantell et al., 2009). In addition to this, briefings on violence prevention compiled by World Health Organization (WHO) also confirm cultural and social norms that encourage gender disparities (WHO, 2009). For example, there are cultural norms that tolerate or accept violence. An example is traditional beliefs that men have a right to control or discipline women through physical means. This type of behaviour makes women vulnerable to violence and places young girls at risk of sexual abuse. Available evidence demonstrates that sexual violence is an acceptable way of putting women in their places in South Africa (WHO, 2009).

A study conducted in a township in Cape Town (Kalichman&Simbayi, 2004) found that women were sexually coerced due to gender-power imbalanced relationships. Furthermore, sexual activity including rape is considered a marker of masculinity (Kalichman et al., 2005) also study that examined influence of men’s right to control

their wives' behaviour demonstrated existence of patriarchal societies (Adegoke and Oladeji, 2008). In such communities people hold a variety of cultural beliefs that oppress women. This means that women are often less likely to make decisions, and that includes sex-related decisions. Men are therefore considered heads of households and are expected to rule. These gender imbalances have been associated with unprotected sex and increased risk for HIV infection among females (Harrison et al., 2001; Mantell et al., 2009).

2.7. Consequences of Adolescent Sexuality

The consequences include among others include unintended teenage/adolescent pregnancy, early childbirth/risky childbearing from sexual escapades, STIs and HIV/AIDs; others includes suicide, premature death from accidents, negative effects of alcoholism, drug use, violence, etc. The commonest consequence include: HIV/AIDs, unsafe abortion,

2.8 Theoretical Review

and unintended teenage/adolescent pregnancy. A theoretical framework is an important component of the research process. Theories provide a lens to view and understand a particular phenomenon (Boss, Doherty, LaRossa, Schumm, and Steinmetz, 1993).

2.8.1. Social Learning Theory (SLT)

This theory assumes that behavior is socially learned as an individual grows up in his environment he learns a lot of things from religion, culture, peer, school, social media etc. This learned behavior may be modified or changed with new experiences or input.

Behavior is learned from other people, and individuals' needs are sometimes met with the assistance of other people (Rotter, 1954).

According to social learning theory, a person's behavior is determined by her/his goals. The more specific the category of behaviors and goals included in the need, the greater the possibility of predicting the strength of one from the other. In SLT a need may be viewed as having three essential components: need potentials, expectancies, and values. Need potential refers to the set of behaviors directed toward the same goal and their potential strength, which is the likelihood that they will be used in a given situation (Rotter, 1971). For example, Benda and DiBlasio (as cited in Johnson, Rozmus&Edmisson, 1999) found that adolescents who perceived the rewards of sex as outweighing the costs had a higher frequency of sex than other adolescents.

Sexual intercourse would be seen as the "set of behaviors" used to achieve the goal of the "rewards" of sex. The second major component is expectancies, or beliefs and knowledge, that certain behaviors will lead to satisfactions or goals that a person values. For example, the adolescent may know that past experiences of having sexual intercourse brought excitement and pleasure. The adolescent believes and expects that the same activity of sexual intercourse will bring excitement and pleasure again. Therefore he/she participates in the sexual activity again. Another adolescent may know that sexual intercourse can lead to the transmission of HIV and genital herpes, therefore does not participate in sexual activity because he/she values personal health.

The third major component is the value attached to the goals themselves. Values differentiate the degree to which one set of satisfactions is preferred over another (Rotter, 1971). The value of an exciting life was found to correlate more highly with risky adolescent behaviour than were other values (Rozmus&Edgil, 1993). For adolescents

who valued excitement, the satisfaction of sexual intercourse is preferred in comparison to abstinence, which could be considered unexciting (Johnson et al., 1999).

2.8.2. Functionalist Theory

The functionalist theory sees religion as a system of interrelated systems that constitute the whole social system. Each unit or sub-system is interdependent on the other institutions of the whole social system. Changes in any part or sub-system affect the others as well as the total condition of the whole social system.

The functionalist school of thought views the contribution of religion to human societies and cultures based on its general characteristics of contingency, powerlessness, and scarcity. The functionalists assert that since human beings live in conditions of uncertainty and insecurity, all things are contingent and so devoid of any security. According to functionalists, human beings are incapable of controlling and affecting situations within their environment such as suffering, decay, death, and so on. This exposes their weakness or powerlessness.

2.8.3. Theory of Emerging Adulthood

In recent decades, a new stage of life has transpired. This new developmental stage is now known as emerging adulthood (Arnett, 2000). Emerging adulthood refers to the developmental period between ages 18 and 25. Recent research has indicated that the period of emerging adulthood has come to light as the demographics have continued to shift throughout the last half century. Such changes include the decisions to delay marriage and parenthood as well as to continue education (Arnett, 2004). The particular term emerging captures the essence of this newfound phase of life. Once seen as young adults or adolescents, the term emerging differentiates the individuals within this period

from the stages that both precede and follow it (Arnett, 2007). Individuals now classified as emerging adults are no longer adolescents, but lack the maturity to be considered adults (Arnett, 2007). Therefore, they are seen as in between the two stages. Throughout emerging adulthood, individuals are making life altering decisions and preparing themselves for adulthood by laying the foundation for their future (Arnett, 2007).

Emerging Adulthood and Adolescent Sexual Behaviour

The Center for Disease Control (CDC, 2010) provides daunting statistics regarding the sexual behavior of adolescents. Although the statistics obtained are specifically targeted towards describing the sexual behavior of secondary school students, the information provided is useful in understanding sexuality among emerging adults. In 2009, 46% of secondary school students indicated that they had engaged in sexual intercourse and 14% reported having at least four lifetime sexual partners. Of those that were sexually active, 34% reported not using a condom. In 2002, a report measuring participation in oral and anal sex among males and females aged 15 to 19, concluded that 11% of males and females had engaged in anal sex with someone of the opposite sex and 55% of males and 54% of females had participated in oral sex (CDC, 2010).

Arnett's (2000) theory on emerging adulthood together with Marcia's ideas about identity exploration can be utilized to help explain the changes in religious practices and beliefs that occur within the period as well as the sexual attitudes and behaviors. More specifically, the theory of emerging adulthood can be used as a lens, in which to view the specific sexual behaviors that individuals engage in and the attitudes and perceptions that they hold regarding religion and sexuality

The research studies that have examined sexual attitudes and the impact of religiosity have found that religiosity is associated with more conventional attitudes regarding sexual activity (Lefkowitz et al., 2004; Murray, Ciarrocchi, & Murray-Swank, 2007; Thornton & Camburn, 1989) as well as more negative perceptions of condom use (Lefkowitz et al., 2004). In addition, Reed and Meyers (1991) found that extrinsic religiosity (e.g. church attendance) was correlated with more sexual promiscuous attitudes toward sexual activity, whereas intrinsic religiosity was associated with conservative attitudes as it relates to sexuality. This lends support to the notion that when religion becomes more personal or intrinsically motivated, as it does in emerging adulthood; it has more impact on behavior (Barnett, Jackson, Smith, & Gibson, 2010). Sexual permissiveness are less likely to be influenced by religiosity when individuals are members of a faith that have tolerant official stands on the issue; the less tolerant the faith, the stronger the influence of religiosity on permissive premarital sexual attitudes. Exploration is a major developmental task related to the period of emerging adulthood (Arnett, 2000), and as such individuals will explore and develop their personal attitudes regarding sexuality throughout these particular years. Therefore, it is important to consider the implication of the influence religiosity has on the sexual attitudes of emerging adults.

2.8.4. Ecological Systems Theory of Development

Bronfenbrenner (1979) developed this theory to explain how everything in a child and the child's environment affects the development of the child. He identified five different levels of social contexts that are influential in development, including the individual level. These ecological levels are named follows: individuals, microsystems, organizations, localities and macrosystems. The development of a child or an individual can be influenced by these ecological levels in different ways (Dalton, Elias

&Wandersman, 2007). Bronfenbrenner relates these levels to an individual's behaviour. Microsystems are environments in which the person engages in personal interaction with others, for example families, friends, classrooms, work groups. Organisations are parts of larger social units and they include schools, work places, religious congregations, local businesses, etc. Localities include neighbourhoods, cities, towns, rural areas, etc. Localities may be understood as setsoforganisations or microsystems. A locality is important in an individual's life and its history, cultural traditions and qualities as a whole community surrounds the individuals. Macrosystems represent the largest ecological level. Macrosystems include societies, cultures, political parties, social movements, mass media, internet, etc. All these ecological levels influence behaviour through policies and specific decisions (Dalton et al., 2007).

The above-mentioned ecological levels play an essential role in the development of a person's behavior. Adolescents' sexual behaviour can be understood by looking at how these different environmental settings affect their decision-making with regard to teenage pregnancy and HIV risk. These environmental settings, as highlighted by Bronfenbrenner (1979), assist in terms of understanding how adolescents' ways of thinking are shaped by the environments in which they live. Understanding the factors that influence an adolescent's decision to have sexual intercourse has important implications for theory. These risk factors have been defined as individual or environmental hazards that increase an individual's vulnerability to negative developmental outcomes (Small & Luster, 1994).

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter is designed to give detailed account of the procedures involved in carrying out the research, method by which correspondents are reached and also collection of data, and systematic analysis for drawing conclusions.

3.1 Research Design

Research Design is the plan, structure, and strategy of investigation conceived so as to attain answers to research questions and to control Variable (Ogunbameru 2010).

There are three purposes of research design;

- (i) To provide answers to questions
- (ii) To control variance
- (iii) To outline conclusions (Ogunbameru 2010).

The type of research design that was used in this study is the survey method; this method is one which involves collection of data to investigate existing phenomena. Psychologists and sociologists use surveys to analyze human behavior.

3.2 Study Area

Historical Profile of Ekiti State

Occupying an area of 700sq km, undulating gently in the south and west generally, flat in the central and northern parts, Ekiti is bounded in the south by

Iju/itaogbolu, Ifedore and Owo local governments of Ondo state: in the east by Akoko also of Ondo state; in the west by Osun state and in the north by Kwara and Kogi state. Popularly known as the Land of honour, Ekiti state was created, on October 1st 1996 by the late Former Head of state General Sani Abacha. The people of Ekiti are predominantly agrarian although, cash and food crops are grown extensively in old style land-holdings with little or no input or modernization equipment. In addition to the above, Ekiti indigenes attend in their thousands universities and other tertiary schools in all parts of Nigeria. Indeed it is almost unknown for a polytechnic, university, college of technology or of education located anywhere in Nigeria not to have a large number of Ekiti indigenes as students and in many cases also academics and administrative staff. This is the reason why people refer to Ekiti as a land of 'book-crammers'. In terms of religious affiliations, Christianity and Islam are the two religions prevalent in the state while the traditional religion is practiced by a few. Peter Ayodele Fayose (born 15 November 1960) serves as the current governor of Ekiti State in Nigeria.

Historical Profile of Oye Ekiti

Oye is a Local Government capital and town situated in Ekiti state. Its boundary in the north lies in Ilemeje while it is bounded on the south by Ifelodun, Ikole to the east and Ido to the west. Oye Ekiti boasts of a growing student community hosted by the Federal University Oye and Crawford University. Oye Local Government Area was established from the former Ekiti North Local Government on May 17 1989. Majority of its inhabitants speak Yoruba with only few dialectical variations.

Historical Profile of Ado Ekiti

Ado Ekiti is a city located in southwest Nigeria, the state capital and headquarters of the Ekiti State. Research shows that some people of unknown historical origin

occupied this particular region about eleven thousand (11,000) years ago. These people were supposedly ancestors of Igbon near Ogotun, Erijiyan, Ijero, Ulesun and Asin (near Ikole). These ancient people were the ancestors of Ekiti. After many generations, a new wave of immigrant groups penetrated this homeland; their leader as Ewi, second successor of Prince Biritiokun, Son of Oduduwa, on account of his wanderings all the way from the Benin forests came to this homeland. Ulesun people welcomed them warmly and neighboring committees came together to assist the Ewi's in their settlement. Eventually, Ewi and his people overthrew the existing political structure, conquered Ulesun community, displaced its ruler Elesun and established a new town, Awamaro named Ado, meaning 'here we encamp'. Ado-Ekiti is one of the towns of the north-eastern territory of Yoruba land and passed through a succession of military, political and cultural changes from the time of EwiAwamaro (circa 1310 A.D) who migrated there to form what became Ado-Ekiti.

3.3 Instrument of Data Collection

Questionnaire (quantitative) and interview (qualitative) was be used as the research instrument of this study, which includes closed ended and open ended questions. The questionnaire and interview guide entails the issues discussed in the research objectives and research questions of the study, which majority was be closed ended and the rest will be open ended to give room for suggestions from respondents. For the primary data, both quantitative and qualitative data wasl be generated using questionnaire survey and in-depth interviews. While secondary data was generated through journals, textbooks, internet and other sources

3.4 Study Population

Population of a study refers to the category of people which the research covers. It refers to the individual who are subject to the research. The population of the study covered adolescent within the age range of 14 – 19 in Ado and Oye-Ekiti.

3.5 Sample Size

For the quantitative method, a sample size of two hundred was used. Having an equal representation of one hundred (100) respondents(adolescent) from each town. While for the interview, 10(ten participants was obtained, 5(five) participant from each town.

3.6 Sampling technique

The research adopts anon-probability sampling technique. Convenience or opportunity sampling was used to gather data from the respondents. In convenience sampling the researcher chooses the closest live persons as respondents (Ogunbameru2010).

3.7 Method Of Data Collection

A mixed method of data collection was employed in this research as both quantitative and qualitative method was used in the collection of data. For the quantitative method, the questionnaire was used, while a recorder was used for conducting the interview.

3.8 Method of Data Analysis

Since quantitative data was gathered, the collected data was analyzed using the statistical package for social sciences (SPSS), which was coded for easy transcription and analyzed for easy understanding which helps to draw conclusion pertaining to the study. It runs the data and calculate chi square, T- test, mean, median and mode etc. The

software had two views, which are the variable view and data view. The variable view was a platform in which the variables were imputed based on each questions on the questionnaire. After the data was coded, it was inputted in the data view before the tests. The qualitative data was analysed using content analysis and verbatim report.

3.9 Validity and Reliability of Instrument

The commonest definition of validity is epitomize by question áre we measuring what we think we are measuring .Reliability refers to the accuracy or precision of a measuring instrument. In testing for the validity and reliability of the research instrument a pilot study was conducted, the project supervisor also scrutinized the entire instruments to ensure that the major issues raised were covered and to also verify the authenticity of the instrument. All this gave the instruments face validity or credibility.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND RESULTS

Introduction: This chapter focuses on data presentation and statistical analysis on the influence of Religious beliefs on Adolescent sexual behaviour. The univariate analysis shows the percentage distribution of respondent characteristics and information about adolescent sexual behaviour. The statistical techniques used were chi-square test to examine the influence of religion on adolescent sexual behaviour in the study area.

Table 4.1 Percentage distribution of respondent Based on Socio-Demographic variables

Background Characteristics	Frequency	Percent (%)
Age		
10-14 years	18	9.0
15-19 years	182	91.0
Total	200	100.0
Sex		
Male	98	49.0
Female	102	51.0
Total	200	100.0
Educational Level		
No Formal Education	6	3.0
Primary	4	2.0
Secondary	103	51.5
Tertiary	87	43.5
Total	200	100.0
Religious status		
Christianity	142	71
Islam	47	23.5
Traditional	11	5.5
Total	200	100.0
Type of family		
Monogamy	122	61.0
Polygamy	52	26.0
Single parent	26	13.0
Total	200	100.0
Ethnicity		
Yoruba	165	82.5
Hausa	13	6.5
Igbo	11	5.5
Others	11	5.5
Total	200	100.0

Source: Authors Field Work, 2018

Table 4.1 presents the demographic distribution of the respondents. The table shows the age distribution of the respondent which revealed that majority 91% of the respondent were within the age range of 15-19 years while age 10-14 years were 9%. Females are reported to be more than male by 51% to 49% respectively. Adolescent with tertiary education were reported by 43.5%, secondary was 51.5% while primary and those with no formal education took 2% and 3% respectively. The percentage distribution of religion of the respondent also reveals that majority 71% of them were Christians while Muslim and traditional religion took 23.5% and 5.5% respectively. This implies that there are more Christian worshippers than other religion simply because the study took place in a Christian dominated area. It was also affirmed that adolescent who are from a monogamous family are 61% and polygamous are 26% while those brought up by single parents are 13%. Yoruba ethnic group predominated the sample population as Yoruba took 82.5%, Igbo, 5.5% while Hausa took 6.5%.

4.2 Distribution of Adolescent by Sexual Behaviour

Background Characteristics	Frequency	Percent (%)
Have you ever had sex?		
Yes	65	32.5
No	135	67.5
Total	200	100.0
If yes, at what age range?		
10 – 14	17	26.2
15 – 19	48	73.8
Total	65	100.0
Did you protect yourself during sexual intercourse		
Yes	52	80.0
No	13	20.0
Total	65	100.0
If yes, what method was used		
Condom	36	55.4
Pill	18	27.7
Injection	0	0.0
Withdrawal	11	16.9
Safer period	0	0.0
Other	0	0.0
Total	65	100.0
How many sexual partners do you have?		
One	37	18.5
More than one	28	14.0
None	135	67.5
Total	200	100.0

Source: Authors Field Work, 2018

Results in Table 4.2 shows that 67.5% of the adolescent has never had sex while those who have experienced it were 32.5%. The age range at which they had sex was 73.8% within 15-19 years and those within the age range 10-14 years were 26.2%. The table also reveals that some respondents protect themselves during sexual intercourse 80% while those who do not protect themselves are 20%. The contraceptive method mostly use among adolescent were condom by 55.4%, pills and withdrawal methods was 27.7% and 16.9% respectively. However, other methods like injection and safe period were not adopted due to their naivety about it. Finally, on this table the number of Adolescent sexual partner was revealed. As it was seen that majority 67.5% claimed not

to have any sexual partners while those who has one and more than one were 18.5% and 14% respectively.

Table 4.2.1 Distribution showing Adolescent views and Attitude on sexual behavior

How long have you had sex?		
Just one week	15	7.5
Two weeks	17	8.5
A month	23	11.5
Years	10	5.0
Never	135	67.5
Total	200	100.0
Do you feel any pressure from others to have sexual intercourse		
Yes	75	37.5
No	125	62.5
Total	200	100.0
Have you ever been sexually assaulted?		
Yes	47	23.5
No	153	76.5
Total	200	100.0
What do you think about sex before marriage		
Very bad	136	68.0
Not bad	41	20.5
Not that sure	23	11.5
Total	200	100.0
Which of these statement best describes your sexual intercourse plans?		
I plan to wait until marriage	117	58.5
I plan to wait until am engaged to be married	30	15.0
I plan to wait until i find someone i love	35	17.5
I plan to have sexual intercourse when an opportunity comes along	18	9.0
Total	200	100.0

Source: Authors Field Work, 2018

Table 4.2.1 disclose that majority of the respondent 67.5%, has never had sex, those who had sex within a week and two weeks of filling the questionnaire were 7.5% and 8.5% respectively while a month and years took 11.35% and 5%. More so, adolescent

who do not feel pressure from others to have sex are 62.5% and those that feel pressure from others to have sex by 37.5%. It was also revealed that 76.5% of the respondent has not been sexually assaulted while 23.5% have experienced it one time in their life. Also respondent views on Sex before marriage is revealed. As it was seen that 68%, see it to be very bad, 20.5% said it's not bad while 11.5% of them are not sure. In the Idi session conducted respondent views on sex before marriage is summarized below to corroborate this analysis.

'This is when young people engage in premarital sex, people who are not yet married to themselves, it's a very bad action that one may likely regret later in life because the consequences are always there. '(IDI, FEMALE FUOYE)'

Another respondent:

'This is when individuals who are not entitled to have sex engage in it before they are married to one another. Though many of us are engaging in it but I still believe it's not right but it is just hard to control. ;(IDI, FEMALE FUOYE)

Another respondent:

'This means having affairs outside marriage that is, people outside wedlock who engage in sexual relationship with one another, there's no big deal about it because it's about having fun '(IDI, MALE FUOYE)

Still on table 4.2,1 it was also revealed that Adolescent who wish to stay until marriage before having sexual intercourse are 58.5%, adolescent who plan to delay sex until they are engaged to be married are 15%, adolescent who plan to wait until they find someone

they love are 17.5% while those who plan to have sexual intercourse when an opportunity comes along are 9%. In lieu of the above question an interview session was conducted to know whether adolescent of nowadays are sexually corrupt. Some of their responses were given below to compliment this analysis

“Most of them are sexually corrupt they did not see it as an illegal act. This behavior is visible to the blind and audible to the deaf that every young person takes sex as part of growing up, they don't see it as something that should be done in marriage. It makes them bigger boys' and girls” (IDI, FEMALE FUYOYE)

Another respondent:

“yes, this is because sex is common in our society even when you are walking on the street at night you will see young girls and young boys molesting themselves. This might be because of the influence of social media like the film they watch, the songs they listen to”. (IDI, FEMALE FUYOYE)

Another respondent:

“Yes, in fact over corrupt, it's obvious in our days so many news and things we see with our eyes even as young girls get pregnant and commit abortion here and there. Adolescent are indeed corrupt”. (IDI, FEMALE FUYOYE)

Another respondent:

“Yes, they are indeed corrupt this is because technology have advanced through which they see so many unworthy and immoral things which they are eager to practice. Infact some religion has risen up to support sex and even homosexuality. Parent's background Also affect this”. (IDI, MALE FUYOYE)

Table 4.3 Distribution showing the influence of Religion on Adolescent Sexual Behavior.

Variables	Frequency	Percent (%)
Did your religion support sexual acts		
Yes	83	41.5
No	117	58.5
Total	200	100.0
What do your religion say about sex before marriage?		
Very bad	155	77.5
Not bad	30	15.0
Not that sure	15	7.5
Total	200	100.0
Do your cultural belief contradict your religious teaching		
Yes	64	32.0
No	136	68.0
Total	200	100.0

Source: Authors Field Work, 2018

Table 4.3 presents the distribution showing the influence of religion on Adolescent sexual behavior. It was revealed that majority 58.5% of the respondent attest to the fact that their religion doesn't support sexual acts while 41.5% said their religion is in support of it. When asked whether their cultural beliefs contradicts their religious teaching 68% of the respondent said no while 32% said yes. My religion say a very bad thing about sexual acts by 77.5%, not bad and not sure by 15% and 7.5% respectively. Also in the Idi session respondents has this to say concerning what their religion says about sex before marriage

'My religion says marriage is honorable bed undefiled and that sex should be done in marriage because it is sweeter in marriage. (IDI, FEMALE FUOYE)

Another respondent:

"My religion is against it in fact it is termed 'fornication'. Premarital sex is evil and not permitted in my religion '(IDI, MALE FUOYE)

Another respondent:

“Sex before marriage is haram that is, it is a taboo and it is forbidden in Islam (IDI, FEMALE FUOYE)

Another respondent:

‘sex before marriage is like cutting short your destiny, it is like eating the future at the present and it is very bad (IDI, MALE FUOYE)

4.4 Distribution based Adolescent level of commitment and attitude towards religion.

Variables	Frequency	Percent(%)
How often do you usually attend religious services?		
At least once in a week	108	54.0
At least once in a month	21	10.5
Every day	63	31.5
At least once in a year	7	3.5
Never	1	0.5
Total	200	100.0
How important is religion in your life?		
Very important	151	75.5
Important	36	18.0
Not sure	9	4.5
Not important	4	2.0
Total	200	100.0
Are you committed to your religion?		
Yes	154	77.0
No	24	12.0
I don't know	22	11.0
Total	200	100.0
If yes, rate yourself		
Very committed	119	59.5
Uncommitted	34	17.0
Partially committed	47	23.5
Total	200	100.0

Source: Authors Field Work, 2018

Table 4.4 reveals Adolescent level of commitment and attitude towards religion. As it was seen that 31.5% of respondent attend religious services everyday, those who

reported once in a year and never are 3.5% and 0.5% respectively. Religion were very important in adolescent life by 75.5%, important by 18%, adolescent that reported not sure and not important by 4.5% and 2% respectively. Adolescent were committed to their religion by 77% and those that are not committed were 23%. Those that were very committed to their religion were 59.5%, partially committed and uncommitted by 23.5% and 17% respectively. Idi responses of respondent level of commitment is summarized below to corroborate this analysis.

'Yes of course I'm a committed member of my religious doctrine, in every religion there are rules and principles, it's only when you are breaking the rule that you are not committed. Commitment have to do with rules and since I adhere to the rules and principles of my religious doctrine then I am committed''.(IDI, FEMALE FUOYE)

Another respondent:

'Yes, I am a committed member of my religious doctrine since I was in secondary school because I am a worker in my church and I am committed to the extent that I don't miss church without a tangible reason'' (IDI, MALE FUOYE)

Another respondent:

' Yes I know I'm committed because I pray five times daily according to my Islamic doctrine and I know that I am committed because I put my doctrine at heart'(IDI, FEMALE FUOYE)

4.5 Distribution of Respondents by Influence of Parent's Religious Beliefs on Adolescent Sexual Behaviour.

Variables	Frequency	Percent (%)
What religious belief do your parent belong?		
Christianity	159	79.5
Islam	37	18.5
Traditional	4	2.0
Total	200	100.0
Have you ever discussed sex related matters with your parents?		
Yes	87	43.5
No	113	56.5
Total	200	100.0
If yes how often		
Very rare	54	27.0
Rarely	10	5.0
Occasional	23	11.5
Never	113	56.5
Total	200	100.0
Do your parents live in the same household with you?		
Yes	164	82.0
No	36	18.0
Total	200	100.0
Do your parents tell you about sex according to your religion?		
Yes	121	60.5
No	79	39.5
Total	200	100.0
If yes how often?		
Very rare	36	18.0
Rarely	24	12.0
Occasional	61	30.5
Never	79	39.5
Total	200	100.0

Source: Authors Field Work, 2018

Table 4.5 reveals the Influence of Parent's Religious Beliefs on Adolescent Sexual Behaviour which shows the religion to which parents belongs to. As it was seen that Christianity were 79.5% while Islam and traditional religion took 18.5% and 2% respectively. 43.5% of selected Adolescent discussed sex related matters with

their parents and those that reported no by 56.5%. It was also seen that 82% of the Adolescent lived in the same household with their parents and those who do not are 18%. Also 39.5% of Parents don't talk about sex according to religion to their children while 60.5% do but the degree varies. as it was seen that 18% of the parent talk about sex according to religion very rarely, 12% rarely talk about it, 30.5% occasionally talk about it while 39.5% never talk about it.

4.6 Distribution by Factors Responsible for Adolescent Attitude Disposition to Religious Injunction.

VARIABLES	RESPONSE (%)				
	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
My religion teaches me to have sex after marriage	62.0	15.5	5.5	6.5	10.5
I agree with such teaching	48.0	28.5	11.5	4.5	7.5
Sex after marriage is a myth	21.5	30.5	26.5	9.5	12.0
I usually obey my religion doctrine willingly	28.0	45.0	15.0	6.5	5.5
Sex before marriage is a sin	41.0	27.0	18.0	8.0	6.0
Religion teachings are not always 100% right	20.0	35.0	12.5	16.5	16.0
Nothing can hinder me not to follow my religious teachings	27.0	43.0	14.5	9.5	6.0
I fear my religious leader	23.0	34.0	10.0	21.0	12.0
My parent forced me to join the working force	13.0	15.5	13.0	21.5	37.0

Source: Authors Field Work, 2018

Results in Table 4.6 above showed the factors responsible, for adolescent attitude disposition to religious injunction. Religion teaches adolescent to have sex after marriage and strongly agree by 62%, agree by 15.5%, strongly disagree by 10.5% and disagree by 6.5%. Adolescent strongly agree with religious teaching by 48%, agree by 28.5% and strongly disagree and disagree by 7.5% and 4.5%. It was agreed on that sex after marriage is a myth by 30.5%, strongly agree by 21.5% and strongly disagree and disagree by 12% and 9.5% respectively. Adolescent strongly agree to obey religion doctrine willingly by

28% and agree by 45% and disagree and strongly disagree by 6.5% and 5.5% respectively. It was strongly agree that Sex before marriage is a sin by 41%, agree by 27% and disagree and strongly disagree by 8% and 6% respectively. It was strongly agree that religion teachings are not always 100% right by 20%, agree by 35% and disagree and strongly disagree by 16.5% and 16%. Although some adolescent do not totally believe in their religious teaching some of them disagree to this as they affirm that they have learnt a lot of things from it, this was confirmed in the interview session conducted which reveals what they have learnt about sexual behavior in their religious home and their own perception of the teaching. Some of their responses are captured below to corroborate this analysis

In the IDI session respondents has this to say:

“Yes of course, they organize seminars, relationship talks even in the bible. I learnt that sex before marriage is a sin and it can lead to various things like unwanted pregnancy and sexually transmitted disease among others. I believe they are really worthwhile and I think everybody should learn about it because if everybody is able to take it to heart it will help them to live exemplary life”(IDI, FEMALE FUOYE)

Another respondent:

Those teachings are really very good and I think they will do us good if we can adhere to it” They are good and encouraging (IDI, MALE FUOYE)

Another respondent:

“not really, we don’t really have programmers on relationships and marriage unlike, the Christians. I didn’t really learn much from our services but through the holy quran which guides our conduct. This teachings are really good because it is based on the principles and values of the Quran”. (IDI, FEMALE FUOYE)

This table also reveals that nothing can hinder some adolescent not to follow their religious teachings as it was seen that 43% agree to this and strongly agree by 27% while disagree and strongly disagree took 9.5% and 6% respectively. Also in the interview session interviewee reveals what can hinder them to follow their religion teaching. Some of their responses were also given below to corroborate this analysis

“One thing about religious teaching is that it is supreme so I don’t think anything can hinder me to strictly follow it (IDI, FEMALE FUOYE)

Another respondent:

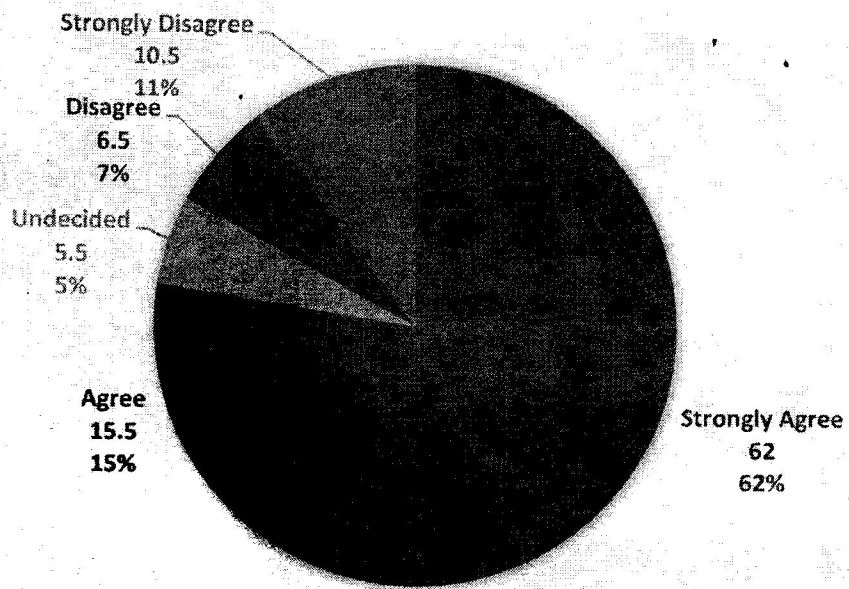
‘A lot of things have been hindering me to follow my religious doctrine, one of it is pretense, some of our leaders can pretend for Africa they show themselves like they are perfect gentlemen/women whereas they are not. So because they are not doing what they are saying that is one of the things’ that hinders me’ (IDI, FEMALE FUOYE)

Another respondent:

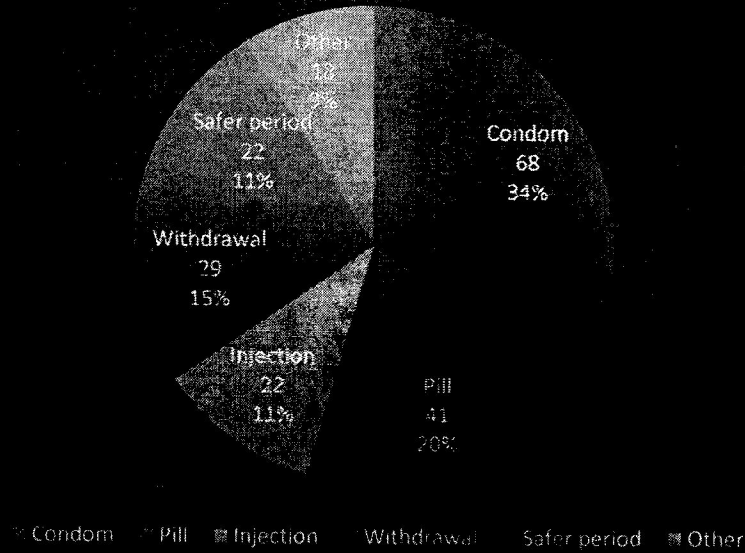
‘I have my own personal beliefs which sometimes contradicts or negate my own religious teachings’ (IDI, FEMALE FUOYE)

Adolescent agree and strongly agree to fear any religious leader by 34% and 23% respectively and disagree and strongly disagree by 21% and 12% respectively. It was also revealed that adolescent parent forced them to join the working force by 15.5%, strongly agree by 13% and strongly disagree and agree by 37% and 21.5% respectively.

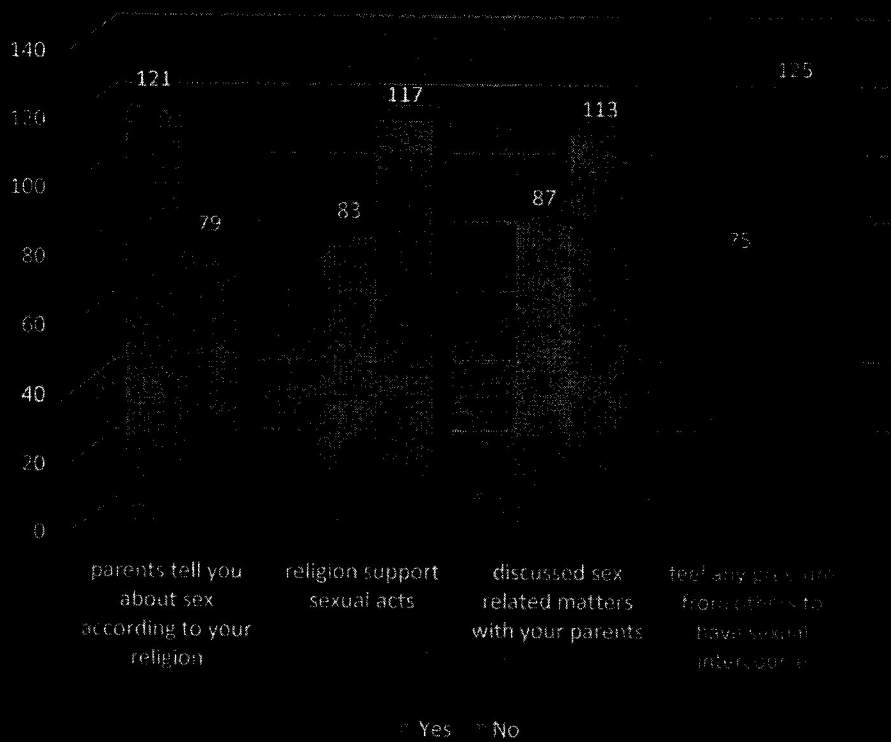
RELIGION TEACHES ME TO HAVE SEX AFTER MARRIAGE



CONTRACEPTIVE METHOD USED BY ADOLESCENT



Adolescent Sexual Behaviour



Testing of hypothesis

In the section, the hypothesis earlier formulate by the research in chapter one is tested to enable an opinion and inference to be drawn. The inferential analysis using statistical tool chi-square was conducted to test the hypothesis at 5% level of significance. The analysis considered relevant questions as they relate to the hypothesis.

HYPOTHESIS

H1; There is a significant relationship between religion and adolescent sexual behavior

H0; There is no significant relationship between religion and adolescent sexual behavior

Decision Rule:

The decision rule is presented as follows: Reject H_0 : if the p-value is <5% level of significance; Accept the H_0 : if the p-value is >5% level of significance.

Test statistics on the relationship between the religion belief and sexual behaviour.

Did your religion support sexual acts * have you ever had sex Crosstabulation

	have you ever had sex		Total
	Yes	no	
did your religion support sexual acts yes	34	46	80
no	31	89	120
Total	65	135	200

Chi-Square Tests

	Value	Df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	6.078 ^a	1	.014		
Continuity Correction ^b	5.342	1	.021		
Likelihood Ratio	6.022	1	.014		
Fisher's Exact Test				.020	.011
Linear-by-Linear Association	6.047	1	.014		
N of Valid Cases	200				

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 26.00.

b. Computed only for a 2x2 table

Table above represents the summary of chi-square result. From the table, the result indicates a chi-square value of 6.078, degree of freedom 1 and p-value of 0.014, that is $X^2(1)=6.078$, $P<0.05$. This implies that is a significant relationship between religion and sexual behaviour at 5% level of significance. In view of the above result therefore, it is evident to reject the null hypothesis H_0 : However, the alternative hypothesis is accepted.

4.7 Discussion of findings

4.7.1 Socio-Demographic characteristics of respondent

The results showing the demographic characteristics of the respondent reveals that majority 91% of the sampled respondent were within the ages 15-19 years while 10-14 years are 9% most of whom are females 51%. More than half 71% of the sampled respondent are Christians and are considerably educated individuals as most of them reached tertiary 43.5% and secondary level 51.5%. It was also affirmed that adolescent who are from a monogamous family are 61% and polygamous are 26% while those brought up by single parents are 13%. Yoruba ethnic group predominated the sample population as Yoruba took 82.5%.

4.7.2 Adolescent Sexual Behaviour

Majority of the sampled respondent 67.5% said they have never engage in premarital sex while 32.5% confessed to have experienced it, most of which occurred within the age range of 15-19(73.8%). It was also confirmed that 80% of those who have engaged in premarital sex protect themselves and that the most commonly used method of protection are condom 53.4% and pills 27.7%. However, other methods like injection and safe period were not adopted due to their naivety about it. Also, the number of Adolescent sexual partner was revealed. As it was seen that majority 67.5% claimed not

to have any sexual partners while those who has one and more than one were 18.5% and 14% respectively.

4.7.3 Adolescent views and Attitude on sexual behavior

Result in table 4.2.1 above shows that more than three quarter has never been assaulted before and that they do not feel pressure from others to have sex. Also respondent views on Sex before marriage was revealed. It was seen that majority 68% of the respondent sees sex before marriage as a bad thing. The result also shows that more than half 58.5% of the sampled respondent wish to stay until marriage before having sexual intercourse while those who plan to have sexual intercourse when an opportunity comes are 9%..

4.7.3 Influence of Religion on Adolescent Sexual Behavior.

It was revealed that majority 58.5% of the respondent attest to the fact that their religion doesn't support sexual acts while 41.5% said their religion is in support of it. More than three quarter 77.5% of the respondent see sex before marriage as a bad thing. The influence of religion on Adolescent sexual behavior was majorly captured in the idi session. As it was seen that most of the respondent (7 out of 10) believe that religion has failed in influencing or controlling sexual acts amongst Adolescent.

4.7.4 Adolescent level of commitment and attitude towards religion

The religious nature of our society was confirmed in this thesis as more than half of the sampled respondents attend religious service at least once in a week while more than three-quarter of the respondent sees religion as very important in their life. Majority 77% of the Adolescent were committed to their religion but the extent to which they are committed varies from persons to person, those that were very committed to their religion were 59.5%, partially committed and uncommitted by 23.5% and 17% respectively.

4.7.5 Adolescent Attitude Disposition to Religious Injunction

The result also shows the factors responsible for adolescent attitude disposition to religious injunction. It was seen that more than half of the sampled respondent strongly agreed to the fact that their religion teaches them to have sex after marriage out of which 48% of them believe in such teachings and 41% sees premarital sex as sin. More than three-quarter of the respondent said they usually obey their religious teachings, also 55% believe that religious teachings is not always 100% right. Although some adolescent do not totally believe in their religious teaching some of them disagree to this as they affirm that they have learnt a lot of things from it, this was confirmed in the interview session conducted which reveals what they have learnt about sexual behavior in their religious home.

The findings of the bivariate analysis which shows the results of hypothesis tested in this study was also revealed. The study was interested to know the relationship between religion and adolescent sexual behavior. As it was seen that the result indicates a chi-square value of 6.078, degree of freedom 1 and p-value of 0.014, that is $X^2=6.078$, $P<0.05$. This implies that there is a significant relationship between religion and adolescent sexual behaviour at 5% level of significance.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The main aim of this study is to examine the relationship between Religion and Sexual Behaviour among Adolescent in Oye-Ekiti. It is the summary of all the chapters, the conclusion of the project work, and the recommendation from the result of the research. This fifth chapter represents the final of all the chapters in a project work and examines the summary of the study conclusions, recommendation and the discussion of research findings as they relate to the objectives of the study and providing answers to the research questions formulated in this study.

5.1 Summary

This project work is divided into five chapters. Chapter one gave an introduction of what this project work is all about and exposing different issues under it, it talks about the background to the study which gives a proper description of the topic, statement of the problem that reveals the present situation of the problem in which this project desires to know the causes, effects and the way out of the problem. It also focused on the research questions and objectives which this thesis desires to answer and achieved respectively, the significance of the study was also explained. Adolescent sexuality is a stage of human development in which adolescents experience and explore sexual feelings. This is a time of increased self-awareness, self-identity, self-consciousness, preoccupation with image, and concern with social acceptance. Religion as an aspect of life shapes to a large extent, human behaviour. Like culture, It is patterned, learned, shared and adaptive and is transmittable from one generation to the other Nigerian adolescents were largely characterized by early initiation into sexual activities, multiple sexual partners and poor attitude towards protective sex Amazingly, Nigeria is a country that devote most of her time seeking religious attention most of which are either

Christianity or Islam, but the question is, how has our religiosity influence adolescent sexual behaviour?. Although several research has been conducted regarding this topic but there is need for further and in-depth exploration of the topic.

Chapter two focused on reviewing past and relevant literatures as it concerns or relate to the topic. Diverse view on the relationship between religion and sexual behavior was examined in this chapter. It also focused on the theoretical framework which aid better understanding of the topic.

Chapter three of this thesis focused on the processes and methods used in carrying out the research. This chapter addresses the methods used in this study in order to provide detailed account of the systematic steps involved in carrying out the research. Some of the things that were addressed include, research design, study area, population study, sample size, sample techniques and so on. It is also concerned with the collection and systematic analysis of data for the purpose of drawing reliable conclusion.

The fourth chapter shows the presentation and interpretation of results pertaining to the analysis of primary data gathered through the administering of questionnaire and in-depth interview. The result and interpretation of the research hypothesis were also presented. From the findings it was revealed that majority 91% of the sampled respondent were within the ages 15-19 years while 10-14 years are 9% most of whom are females 51%. More than half 71% of the sampled respondent are Christians and are considerably educated individuals as most of them reached tertiary 43.5% and secondary level 51.5%. It was also affirmed that adolescent who are from a monogamous family are 61% and polygamous are 26% while those brought up by single parents are 13%. Yoruba ethnic group predominated the sample population as Yoruba took 82.5%. The religious nature of our society was confirmed in this thesis as more than half of the sampled respondent attend religious service at least once in a week while more than three-quarter

of the respondent sees religion as very important in their life. Majority 77% of the Adolescent were committed to their religion but the extent to which they are committed varies from persons to person.

The findings of the bivariate analysis which shows the results of hypothesis tested in this study was also revealed. The study was interested to know the relationship between religion and adolescent sexual behavior. As it was seen that the result indicates a chi-square value of 6.078, degree of freedom 1 and p-value of 0.014, that is $X^2=6.078$, $P<0.05$. This implies that there is a significant relationship between religion and adolescent sexual behaviour at 5% level of significance.

5.3 Conclusion

From the result of the empirical findings in chapter four of this study, the researcher concludes therefore that

1. Adolescent between the age range 15-19 are the ones who mostly engage in sex before marriage.
2. Majority of those who engage in premarital sex protect themselves
3. The most commonly used method of protection during sexual intercourse are condom and pills
4. Most Adolescent wish to stay until marriage before having sexual intercourse
5. Religion is against sex before marriage
6. Most Adolescent sees sex before marriage as a sin
7. Religion has minimal control over the sexual behavior of Adolescent

The study however comes to the conclusion that there is a significant relationship between religion and Adolescent sexual behavior.

5.4 Recommendations

1. Religious leaders should serve as a very good example to people since many view them as a role model
2. Abstinence should be preached as the best option
3. Religious home cannot fight this scourge alone hence, parents and schools should also join hands together
4. Parents should not be too busy to socialize their children in the right way

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APPENDIX

FEDERAL UNIVERSITY OYE-EKITI

**INFLUENCE OF RELIGION ON ADOLESCENTS SEXUAL BEHAVIOR IN
OYE-EKITI, EKITI STATE**

PARTICIPANTS SEMI-STRUCTURED QUESTIONNAIRE

I am DARE BLESSING, an undergraduate student of sociology department, federal university Oye-Ekiti, Nigerian. I am conducting a research in territory institution in Oye-Ekiti, EKITI STATE. Your honest answer will be highly appreciated.

Informed consent

I understand what the research is all about and I agree...../disagree.....to fill the questionnaire.

SECTION A

Socio-demographic characteristics

1. Sex: male () female ()
2. Age (at last birthday) a) 10-14 (b) 15-19
3. Level of education a) no formal education (b) primary (c) secondary (d) tertiary
4. Religious affiliation: Christianity () Islam() traditional ()
5. Type of family (a) monogamy (b) polygamy (c) single parent
- 6 Ethnicity (a) Yoruba (b) Hausa (c) Igbo (d) Others

SECTION B

Influence of religion on adolescent on sexual behavior

Kindly answer the following questions honest by selecting from the option below

7. What religious belief do your parent belong? (a) Christianity (b) Islam (c) traditionalist
8. Have you ever discussed sex-related matters with your parents? (a) yes (b) no
9. If YES how Often? (a) very rare (b) rarely (c) occasional (d) never
10. Do you parents live in the same household with you? (a) Yes (b) No

- 11 Do your parents tell you about sex according to your religion? (a) Yes (b) no
- 12 If yes, how often? (a) very rare (b) rarely (c) occasional (d) never
13. How often do you usually attend religious services?(1) At least once a week (2) At least once a month (3) Every day (4) At least one a year (4) Never
14. How important is religion in your life? (1) Very important (2) Important (3) not sure(4) not important
- 15.Are you committed to your religion (a) yes (b) no (c) I don't know
16. If yes, rate yourself (a) very committed (b) uncommitted (c) partially committed
17. Did your religion support sexual acts? Yes or no
18. What do you religion say about sex before marriage? (a) Very bad (b) not bad (c) not that sure

SECTION C

Sexual behavior of adolescent

Kindly answer the following questions honest by selecting from the option below

19. Have you ever had sex? (a)Yes (b) no
20. If yes, at what age range? (a) 10-14 (b) 15-19
21. How many sexual partners do you have? (a) one (b) more than one (c) none
22. How long have you had sex? (a)just one week (b) two week (c) a month (d) years (e) never
23. Do you feel any pressure from others to have sexual intercourse? (a) yes(b) no
24. If your answer was yes for question 1, do you protect yourself? (a) yes (b) no
25. If yes, what method was used? (a) Condom (b) Pill (c) Injection (d) Withdrawal (e) Safer Period (f) Others....
26. Have you ever been sexually assaulted? (a) yes (b) no
27. What do you think about sex before marriage? (a) Very bad (b) not bad (c) not that sure
28. Which of these statement best describes your sexual intercourse plans? (a) I plan to wait until marriage (b) I plan to wait until I am engaged to be married (c) I plan to wait until I find someone I love (d) I plan to have sexual intercourse when an opportunity comes along.

SECTION D

The factors responsible for adolescent attitude disposition to religious injunction

SA; strongly agree, A: agree UD: undecided, DS: disagree, SD: strongly disagree

		SA	A	UD	DS	SD
29	My religion teaches me to have sex after marriage					
30	I agree with such teaching					
31	Sex after marriage is a myth					
32	I usually obey my religion doctrine willingly					
33	Sex before marriage is a sin					
34	Religion teachings are not always 100% right					
35	I am committed to religious activities					
36	I fear my religious leader					
37	My parent forced me to join the working force					

38 Will you say you have been faithful to that teaching (a) yes (b) no

39 Do you think abstain is difficult to do (a) yes (b) no

40 If yes/ no explain.....

41 Do your cultural belief contradict your religion teaching

FEDERAL UNIVERSITY OYE - EKITI

“Interview schedule on the influence of Religion on Adolescent Sexual Behavior

Introduction

The purpose of this interview is to understand how Religion influence Adolescent Sexual Behavior

The interviewer will begin by

1. Courtesy

- Introduces himself
- Explains the purpose of the session
- Inform the interviewee of what will be done with the information
- Explain why the interviewee was asked to participate
- Seek to ensure respondent of trust an confidentiality
- Appreciates the interviewee for deciding to participate in the interview

2. Logistics

- Notify the interviewee of the use of a recording device
- Ensure that noise and disturbances is minimized
- Develop a casual rapport
- Schedules time for the interview process

3. Interview begins

- The researcher will ask the following questions from the interviewee to allow time for his/her response

QUESTIONS

1. Gender
2. Age (at last birthday)
3. Level of education
4. Religious affiliation:
- 5 What do you understand by sex before marriage?
- 6 Do you think Adolescent of nowadays are sexually corrupt

- Probes; Why did you say that

7 will you say you are a committed member of your religious doctrine

- Follow up; when do you know you are committed

8 What is your perception about religious leader?.

- Probes; Do you mean they are

9 what do your religion say about sex before marriage

10 will you say you learn a lots on sexual matters in your religious home

- Follow up; What are those things you learn

11 What is your perception on those teachings

12 will you say you have been adhering to those teachings

- Probes, How?

13 Does your religious teachings contradict your personal belief

14 What can hinder you to follow your religious teaching

15 In general, do you think religion has more control over sexual behavior adolescent