

**SEXUAL MOLESTATION AMONG CHRISTIAN RELIGIOUS LEADERS IN EKITI  
STATE**

**BY**

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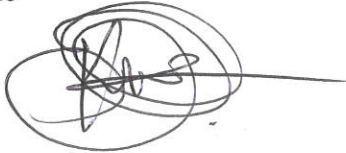
## CERTIFICATION

This to certify that this project entitled, “sexual molestation among Christian religious leaders in Ekiti State was carried out by Enimola Oluwatobi Priscilla with the Matriculation No: SOC/14/2066 in the Department of Sociology, Faculty of social science. Federal University Oye Ekiti, Ekiti-State. In partial fulfillment of the requirement for the award of Bachelor of Science in Sociology (B.sc Sociology)



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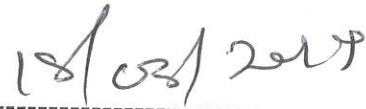


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(DATE)



(DATE)

## DEDICATION

This project is dedicated to Almighty God, for his grace in my life and to my parents also.

## ACKNOWLEDGEMENT

I sincerely thank the Almighty God for his grace over my life. My sincere thanks also go to my supervisor Dr. Babatunde Joshua Omotosho for his efforts in giving me direction and guidance at every stage of this project.

I also appreciate the H.O.D Dr. T. O. Kolawole and other lecturers in the department who have refined and help me in my mental abilities over the years: Prof. O.O Fazoranti, Prof. Ogunbameru, Dr. C.A Abrifor, and Rev. Dr. A. Adebayo, Mr. V. Fasoanti, Miss Adeoye and Mrs. Oriola thank you so much may God reward your labor of love and care.

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May Almighty God grant all your heart desires in Jesus name. (Amen)



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## ABSTRACT

This study investigated sexual molestation among Christian religious leaders in Ekiti State, the study focused on the perception of the society about sexual molestation, factors responsible and consequences of sexual molestation among Christian religious leaders, structure put in place by the religious bodies and society to address this challenge and its success and ways by which sexual molestation among Christian religious leader can be reduced within the society.

The population of the study constituted religious leaders and their followers in Ado and Oye Ekiti in Ekiti State, from which sample size of two hundred (200) respondents, having an unequal representation of (50) religious leaders and (150) followers were selected for the quantitative research and (10) respondent form the religious leader for the qualitative research. The sampling technique used was convenience sampling. Simple percentage analysis was used to analyze the quantitative data using the statistical package for social sciences (SPSS) version 20, while the qualitative data was qualitatively in relation to the research question formulated for they study.

The finding from this research indicated that there is no significant relationship between Religious leader closeness to their followers and sexual molestation. The researcher therefore recommended that seminars should be organized on this issue in order to educate both the religious leaders and the followers on the causes and consequences of sexual molestation and parents should teach their children well in both conduct and dressing, especially the female must be well thought about this because it was discovered from the research that females are the most common victims.

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the study

Sexual molestation is an umbrella terminology which encompasses a wide range of sexual offenses extending to actual or attempted unlawful sexual penetration also called rape, it is a pandemic crime that is characteristically underreported worldwide. However, Sexual molestation is the current issues confronting the society today. In many parts of the world, including Africa, sexual molestation has both theological and cultural roots that dated back to the origin of mankind (Angaegbu, 1997). The theological root of sexual molestation in the world for example, is rich with evidence of male dominant. Akpan (2000) asserts that the review of the concept of culture formation in African and American and in most parts of the world shows that women occupy a subordinate status as a result of this fact, they are oftentimes sexually molested by their male counterparts.

Religious leaders are seen as a mentor to emulate and as a father to yield to their advice and command. Some young adults would often run to them when the home fails to provide the safety they needed but it is pertinent this day to know that some of our religious leaders are the ones mostly involved in all sort of different sexual offences including sexual molestation. There are scores of sexual molestation among some religious leaders in the recent time, if it is not a Pastor touching sensitive part of female member in the name of deliverance, it would be another Pastor in a sex scandal with a member's wife and treating his Parishioners in a dehumanizing manner. Mbang, cited in Oke, (2012) lamented that the religion organization has turned to a dunghill in

which many evil are perpetrated and has led to high level of corruption, immorality and other forms of indiscipline in the society today especially sexual molestation.

## **1.2 Statement of the problem**

National value and heritage is a major pride of our nation Nigeria. However, some of our religious leaders and other individuals no longer hold religious belief and value with utmost importance as it has always been. Moral deterioration/decadence is on the rise in our various communities most especially in issue regarding sex. Religion organization has being used as an instrument of oppression and deceit in Nigeria Oderinde (2014). According to 2001 report from the world factbook by CIA, about 50% of Nigeria's population is Christians. Nigerian society today is the indication that religion is falling and is losing its potency and has been bastardized to the extent that it is losing its appeal as a promoter of right values and spiritual standing as a result of sexual molestation by some religious leaders. Some religious leaders engage in diverse corrupt practices, they can go to any length in quest for power, fight perceived enemies or competitors, he also describe them as been possessive, egoistic, selfish, individualistic, callous, greedy and secretive. Olayiwola (2013), nevertheless, people still troop to religious gathering on a weekly basis in fact, some people cannot do without going to church every day, and some even decide to sleep there. The fact is, so many people are faced with diverse life challenges or problems ranging from academic problem to marital issues to joblessness to spiritual attack and lot of other unpalatable situations that they wish to overcome, this explains why churches are increasing on a daily basis since they believe that their challenges can be solved in the church with the help of the religious leaders.

The most trustworthy people on earth should be religious leaders because of what they preach to their members hence, their members look up to them for guidance and values; they are seen as possessing a high degree of morals, integrity, selfless act, etc. As a matter of fact, they have great influence on their followers and can easily lure them into fulfilling their selfish desires as a result of this; they can easily take advantage of their adherent especially the females. However, this issue of sexual molestation is not always the fault of religious leaders, some ladies dress to the religious leader's office in a seductive manner in the name of going for counseling, they put on skimpy clothes exposing the sensitive part of their body, as a result of this, some of this religious leaders fall victim.

Cases of sexual molestation on the part of religious leaders in Nigerian litter the air space of the electronic media and the print media. It was reported that a 31 years old Pastor allegedly defile a 4 years old girl in his church and would always have sex with her anytime she comes to the church warning her not to tell anybody (vanguard 2018). Unfortunately, many cases are not reported because victims are afraid to tell the police, friends, or family about the abuse because they are scared of been discriminated (Bothwell, 1983). Victims also think that their stories of abuse will not be believed by people because of the dignity accrue to this so called religious leaders. Victims may also keep quiet because they have been threatened with further harm if they tell anyone. Sexual molestation can affect individuals throughout their life, they may replay the attack over and over in their minds this, might lead to distrust and be weary of becoming involved with others. Some of them might even attempt to commit suicide. However, many older victims have survived multiple victimizations over the course of their lives. Recognition of sexual molestation against people in later life is hindered by misconceptions that older adults are not sexual beings or sexually desirable and that rape is a crime of passion and these pertinent



issue amongst others have become fresh and burning in the sociological research and public concern due to the adverse effect on the society. This study is therefore concerned with sexual molestation among religious leaders in Ekiti State.

### **1.3 Relevance of the study**

The findings of this present study will provide people with empirical data which can be used in decision making process concerning sexual molestation among religious leaders. The findings of the study will benefit government, sociologist, students, and stakeholders by providing them with empirical data which will be useful in formulation of appropriate policy which shall be used to curb the menace of sexual molestation among Christian religious leaders. The study will also add to body of knowledge on the concept of sexual molestation among Christian religious leaders.

### **1.4 Research questions**

Thus, the study answered the following research questions

1. What are the perception of the society about sexual molestation among Christian religious leaders and followers?
2. What are the factors responsible for sexual molestation among Christian religious leader?
3. What are the consequences sexual molestation among Christian religious leader on the followers and the society?
4. What are the structures put in place by the religious bodies and the society to address this challenge and its success?
5. What are the ways by which sexual molestation among Christian religious leader can be reduced within the society?

#### **1.4 Objectives of the study**

The main objective of this study was to investigate sexual molestation among Christian religious leaders. The specific objectives were to:

1. Examine the perception of society about sexual molestation among Christian religious leaders and followers.
2. Investigate the factors responsible for sexual molestation among Christian religious leaders
3. Identify the consequences of sexual molestation among Christian religious leaders on the followers and the society
4. Explore structure put in place by the religious bodies and society to address this challenge and its success
5. Suggest ways by which sexual molestation among Christian religious leader can be reduced within the society

#### **1.6 Scope of the study**

This research work focuses on the sexual molestation among Christian religious leaders. This study is limited to Ekiti state from where data was gathered from religious leaders and their followers in Ado and Oye Ekiti.

#### **1.7 Research hypothesis**

**H<sub>0</sub>:** There is no significant relationship between Religious leader closeness to their followers and sexual molestation.

**H<sub>1</sub>:** There is significant relationship between Religious leader closeness to their followers and sexual molestation.

## **1.8 Conceptual clarification**

### **Sexual molestation**

Sexual Molestation refers to sexual activity where consent of the second party is not obtained or freely given (John Paul II). The National Centre on Elder Abuse describes sexual molestation as “the abuse of sex and “non-consenting sexual contact of any kind” including unwanted touching; such as rape, sodomy, and coerced nudity; sexually explicit photographing; and sexual contact with any person incapable of giving consent. The victims who experience sexual violence are mostly female. Individuals mostly responsible for sexual molestation are typically male and is usually someone known to the victims.

Sexual molestation can impact health in many ways. Some ways are serious and can lead to long-term health problems such as chronic pain, headaches, stomach problems, and sexually transmitted diseases (Atado, 1991).

### **Religious leaders**

Every organized religion in the world has individuals or group who are there to guide congregations of followers through the trappings of their faith. Basically, their primary role is to perform the rites and ceremonies that a particular religion requires such as birth rituals, coming of age rituals, death rituals, and whatever else the religion entails. They are also the keepers of religious traditions and often take on the role of moral leaders as well as teacher or guide. Religious leader is by definition one that provides followers with clear course of action which will gain their commitments and serve their individual objectives as well as the higher objectives

of the organization (Anyanwu, 1999). A religious leader is therefore someone who is chosen by God through the members to lead the organization and to ensure that individuals and groups objectives are fulfilled (Ushe, 2010). One can become a religious leader through four means namely: birth right, appointment, self-appointment and election. Leadership by birth right means that one is succeeding to a throne simply because he/she is a member of the ruling family. For example, Kings, Sultans, Emirs, Traditional Rulers, among others are leaders that come to powers by birth rights. Religious leadership by election means one is chosen among others by a group to lead. Such an election might be through open or secret ballot. Leadership by appointment means one is appointed by a superior or a governing body while leadership by self-appointment is when an individual assumes the mantle of leadership through persecution or manipulation of emotions or by force of the gun.

Urban dictionary defines religious leader as anyone who has the capacity to lead at religious events through his dedication to his or her religion, he or she should also be dedicated to interracial and religious harmony. According to George Barna, religious leader is someone who has the mandate by supernatural being to leads others with and through religious character and demonstrates the function competencies that permit effective leadership to take place. Religious leader is any person who is recognised by a religious body as having some authority within that body.

## CHAPTER TWO

### LITERATURE REVIEW

The review of literature addresses the vital areas in line with the objectives of this study. The review of literature is grouped under the following subheadings;

1. The phenomenon called religion
2. Qualities of a religious leader
3. societal expectations of religious leaders
4. Nigeria perception about religious leaders
5. Sexual molestation
6. Myths about sexual molestation
7. Predicament of the sexual molestation
8. Causes of sexual molestation among religious leaders
9. Effect of sexual molestation among religious leaders
10. Theoretical framework

#### **2.1 The phenomenon called religion**

Religion is a term emanating from the latin word “religare or religree”, meaning "to tie back" or to tie again. The term is also related to the Latin lingare and the Sanskrit yoga, which means "to unite" or to bring together. ( Danfulani and Baiyewu 2008). By its etymology, therefore, the term religion would denote an institution that should forge unity, peace, order and promotion, growth and development in the society.

Religion however, sometimes pursues this functional role but at other time, it displays more of its dysfunctional role in the society, especially where the leaders of such religious organizations is going contrary to the set injunction. The uniqueness of religion as a human phenomenon lies in the fact that unlike other spheres of human concerns, everybody is interested in religion be it a believer to whom his faith is a matter of ultimate concern or a person who does not believe in supernatural being of the universe. The fact remains that man is homo-religious that is why E.B. Idowu (1973:1) is of the view that religion is very much and always with us. It is with us at every moment of life in our innermost beings and with regard to the great or minor event of life, it is discussed daily in the electronic and print media and in our conversations and is with all of us inevitably, whatever may be our individual avowed attitude to it. He goes further to argue however, that in every case of man's revolt against "religion" the revolt is invariably not against religion but against a scheme old religion or something in the religion that contradicts its basic spiritual moral claims (Idowu 3).

It has however, been observed by W .O. Wotogbe-Weneka (2001) that man is the only universally established and acknowledged being that has something to do with religion in terms of belief and practices associated with the beliefs. Similarly, man is a social animal and also a religious being. Religion is a major concern of man. The social life of man in addition to its economic, political, philosophical, scientific and other aspects of his life is influenced by religious. Religious beliefs and practises are however, far from being informed. Overriding them all is religion which formulates and shapes all of them. It's not only the most influential forces of social life, but also the most effective guide of human behaviour in the society.

James Living stone (2005) has attributed the religiosity of man to man's capacity for "self-transcendence" a capacity denied other lower animals. In other words, man is the only religiously conscious being through his ability to reflect and ponder over and around his environment and is able to extrapolate into a "being or force" higher than himself which demands his loyalty and worship. Religious leaders have developed elaborated theories or theologies to explain man's place in the social control in the society. Hence, religion is closely associated with morality and has elaborate rules of conducts.

Religious leader is expected to be morally upright, since religion reinforces morality with its supernatural sanctions. Both religion and morality jointly command and control human conduct as Matthew Arnold says that "Religion is morality touched with emotions" and F. G Bradly opines that "it is a moral duty not to be immoral and that is the duty to be religious".

## **2.2 Qualities of a religious leader**

1. **Religious leaders must have integrity:** a leader with integrity, it is curtailed that people will repose their trust in him because he is reliable. In many cases, it does not matter the title a man is carrying in the society, once he is discovered to be a man with questionable character, his tendency to influence the world around. Roberts (1995:65) character and integrity are associated word in moral vocabulary "a person has character if he or she is characterized by such traits as truthfulness, courage, justice and compassion, especially, if he or she is able to maintain virtuous action. Another word a person is said to have integrity if he or she is a complete and definite self and has power to resist disintegration in the face of temptation, suffering, peer pressure and other adverse of moral influences. Integrity is essential to every person who hopes to earn the trust and respect of those

around him and more importantly is very crucial to the religious leader if he hopes to influence his followers positively.

Trull and Carter (2004) cited Chaucer who asked if gold rust then what shall poor iron do. If religious leaders whom the society looks up to fall for lack of integrity, what then should be expected of a member of the society.

2. **Religious leader value others:** he should recognizes the valve in people of the society, so continually invests in them and develop others, a leader that valve his society must be passionate, with enthusiasm and exuberance on a daily basis he must support and connect with the people with everything in him to maximizes development in their personal life.
3. **Religious leader should be able to use his influences for the good of others:** religious leader in the society should be able to use his influence for the good of his followers within the community; he should be of his interest in making a positive difference in people's lives as they are creating healthy change and impact. Religious leader doesn't separate a desire for helping other from the desire for financial success, he need to find ways to leverage financial health to strengthen the wellbeing of others. This doesn't mean that balance sheets and income statements aren't important. In fact, he must be generous, volunteer and be willing at all time, he must believe in and motivate them.
4. **Religious leader should not be afraid for the other to succeed:** religious leader is realize that some member of the society needs to be successful even greater than their own success. Such leader must work harder to develop them in positive way to outgrow his leader lever and he must not be threaten by any means. He should be willing to



celebrate as many that achieve greater things and attained higher level in their career in the society.

5. **Religious leader must have a heart of service:** it is the duty of religious leader to serve others in a given society without expecting any reward from them. They truly love and value their society and want to help others for the good of the society, not necessarily for personal gain. He must be showing up always and spending the necessary time with his follower to provide best followership with a concept of shaping their life in a unique and dynamic way for the betterment of the society.
6. **Religious leader remain accessible and approachable:** the door of a religious leader must be widely opened for the member of the society, the member can be able to reach them at any given time of the day, religious leader don't isolate themselves from people regardless of the moment of responsibility or power he or she attains. He is willingly seeking the input of other and encourages them with every resource and with all means for the development and progress of the community and his followers, he is expected to be friendly as well accommodating.
7. **Religious leader is visionary:** a religious leader is said to be a visionary who always think beyond the present mainly for long term agenda of the society, he is the man that must encourage change and better society growth, he must be determine to overcome any obstacle in his way of obtaining his religious goals. He must possess the grief necessary to make the personal sacrifices necessary to ensure that every goal is reached for better society.
8. **Religious leader must be sober minded and self-controlled:** to be sober minded means to be rational, sensible, and he should not be prone to irrational thoughts and to show

good mental and emotional balance and must be self-disciplined, he must not be addicted to any types of substance that negatively influences one's mental, emotional and spiritual state, he must promote peace and not violent, nor a quarrelsome, his teaching and doctrine must not promote violence or hatred in the society and he must be humble not boast about themselves and not to be arrogant or quick tempered.

### **2.3 Societal expectation from religious leaders**

Religious leaders are mostly called by different, numerous titles in Nigeria. Some are called pastors, reverends, apostles, bishops, General Overseers or Superintendents, prophets, and so on Oderinde (2014). Generally they occupy the position of a spiritual guide and community leader in the society. They are believed to be our representatives on earth and ambassadors; hence they are respected and treated with much honour. The status of a religious leader in the society is a unique one and it is the expectation of all and sundry that he or she is above board in character. Consequently, there are high spiritual and moral expectations from him since he is supposed to be a person of integrity in the human society. If the society expects members of the community to exhibit integrity, then it expects the highest level of integrity from them, he is expected to be truthful in life and character and live a moral life Oderinde (2014).

One of the expectations required from religious leaders is integrity. People will repose their trust in those who are reliable and in many cases, it does not matter the title a man is carrying in the society, once he is discovered to be a man whose character is questionable, his tendency to influence the world around him is reduced. According to Roberts (1995: 65) character and integrity are associated word in moral vocabulary; "a person has character if he or she is characterized by such traits as truthfulness, courage, justice and compassion, especially if he or

she is able to maintain virtuous action, emotion and thought despite pressures to slacken his or her measure. In other words, a person is said to have integrity if he or she is a complete and definite self and has the powers to resist disintegration in the face of temptation, suffering, peer pressure, and other adverse moral influences, Integrity is essential to every person who hopes to earn the trust and respect of those around him and more importantly is very crucial to the gospel minister if he hopes to influence his followers positively.

Trull and Carter, (2004) cited Chaucer who asked “If gold rusts, then what shall poor iron do” If Religious leaders whom the society looks up to fall for lack of integrity, what then should be expected of lay persons? If any person is going to misbehave, the society does not expect it to be religious leaders who are supposed to be custodians of morality and exemplary living. They are expected to be people who have given themselves to serve others, to serve the needs of others through the teaching of morals. They must not be one against whom a just accusation can be made by any man.

Religious leaders are expected to be leading their followers with purpose of better society, it is also expected of them to greatly impact their society with their religious norms and values that is in line with godly character of peace and love and. They are also expected to visit, counsel, encourage, do some administration and engage in social ministry in order to meet the holistic needs of his Parishioners. He is also probably a family man who must take care of his family. The society does not want to know whether his wife and family receives ministerial training or not, they expect them to be godly and behave well. He is a public figure and consequently must make every effort to protect his integrity in the discharge of his duties. The lifestyle of a minister is an important element in his or her total witness and should confirm what they proclaim.

Religious leaders play a powerful role in shaping attitude, opinions and behavior because their member trust them, community members and political leaders listen to them they have the power to shape social values in line with faith-based teaching.

#### **2.4 Nigerians perception of religious leader**

In Nigeria religious leader occupy the position of a spiritual guide and community leader in the society believed to be God's representative on earth. Hence, they are respected, feared, loved and treated with high honour, the status of being a religious leader in a society is a unique one. Omitade (2018) People viewed them as superhuman and they are the one that have solution to their problem which lead many religious leaders to abuse their religious authority in which some religious leader sexually molested their followers. Webster's dictionary defines authority as the power to give orders or make decisions, it is also the power or right to direct or control someone or something Omitade (2018). Some religious leaders manipulate some followers which is the acts of causing people to do their will by subtle or deceitful way or by the use of force. It is the process of guiding people into beliefs or action that they do not fully understand and that may not be good for them, some twist the Holy book in order to achieve their selfish interest.

#### **2.5 Sexual molestation**

Sexual molestation is an antisocial behaviour which is one of the endemic problems predominant in the society. Rape is a type of sexual molestation usually involving sexual intercourse or other forms of sexual penetration carried out against a person without their consent. The act may be carried out by physical force, abuse of authority or a person who is incapable of giving valid consent, The U.S Department of Justice (2003) declared that 6 in 10 assaulted victims reported that offender was an intimate, relative, friend or acquaintance.

Sexual molestation is an act in which a person sexually touches another person without their consent or physically forces a person to engage in a sexual act against their will. It is a form of sexual violence which includes (rape, forced vaginal, anal or oral penetration or drug facilitated sexual molestations).

Sexual molestation is any sexual act or attempt to obtain a sexual act by violence or coercion, acts to traffic a person or acts directed against person sexuality, regardless of the relationship to the victims, it is wide spread and is considered to be one of the most traumatic, pervasive and most common human right violence and one of the antisocial behaviour which has a serious public health problem and a profound short or long term impact on physical and mental health such as an increased risk of sexual and reproductive health problems, an increase risk of suicide or HIV infection, murder occurring either during the molestation or as a result of trauma experienced. Though women and girls are the most vulnerable victims of sexual molestation it can occur to anybody at any age, it is an act of violence that can be perpetrated by parents, caregivers, acquaintance and strangers as well as intimate partner. It is rarely a crime of passion and it is rather, an aggressive act that frequently aims to express power and dominance over the victim.

Sexual molestation remains highly stigmatized in all settings, thus levels disclosure of the molestation vary between regions. In general, it is a widely underreported phenomenon, thus available data tend to underestimate the true scale of the problem. In addition, Sexual molestation is also a neglected area of search, thus deeper understanding of the issues is impressive in other to promote a coordinated movement against it. This evil acts is usually carried out by some religious leaders, they usually have canal knowledge of male, female, minor

etc. For instance, the case of a Revered Father in Imo state who sexually abused one of his followers during restitution session.

It is a form of sexual misconduct which occurs when a person within a ministerial role of leadership engages in a sexual contact or sexualized behavior with a congregant, client, or staff. (1996 book of resolutions, p. 130). Sexualized behavior is the behavior that communicates sexual interest or content. Example are displaying sexually suggestive visual materials, making sexual comments about person's body, touching another person's body, hair or clothing, kissing and sexual intercourse. Some religious leaders do deceive some ladies in the name of miracle, counseling, vigil, deliverance and prayers to having sexual affairs with them, making the people who are to help in leading this Nation tomorrow to fall on the roadside. In fact, some of them do have carnal knowledge of little children, child abuse. Sexual molestation is widely reported on news and many religious leaders of different organization were found wanting. In the name of spiritual cleansing, deliverance, inducement, attains they have some as sexual slaves, underage or minor were not left out. example is in The Punch Newspaper of July 26, 2012 where Ihuoma Chiedozie writes about Pastor Prince , the General Overseer of the Mountain Movers Fire Ministries International, Nyanya, a satellite town located between Abuja and Nasarawa State who was taken to court for having carnal knowledge of two 14-year old female members of his Church. It was reported that a 31 years old Pastor, John Anisere allegedly defile four year old girl. Anisere who resides at ipaja lagos is being tried for defilement (vanguard June 5, 2018).

Sexual molestation is not peculiar to any particular race or socio-economic class, the victim are mostly females nearly 1 in 5 women and 1 in 71 men are victims of sexual molestation (Black et al., 2011). The world health organization reports that one in every woman is a victim of sexual

molestation and globally, 35% of women have experienced either physical or sexual intimate partner violence or non-partner violence. Most reported figures are said to be inaccurate and often underestimate as most cases of sexual molestation are underreported by the victims because of the associated stigma. In Africa, 5-15% of the females report a forced or coerced sexual experience. In Nigeria the reported incidence of sexual molestation varies and 13.8 % are female children to 15% young adult.

## **2.6 Myths about sexual molestation**

i. Benedict (1985) & Burnt (1998) observed that one of the difficult obstacles to control sexual molestation is the abundance of debilitating myths in society. Sexual molestation can result in pregnancy, sexually transmitted diseases, depression or post-traumatic stress disorder. Force and violence are use against victims and such arousal may be heightened by aggressive resistances of victims (Burtz&Spaccarell 1999, Drieschner& Lange 1999, Knight 1999)

iii. Ganas, Sampson, Gozzl & Stewart (1999) hypothesized that this myth permeates our society because the myths provide comfort for our social structure. People don't believe that sexual molestation occurred. They focus the blame of sexual violence on victims rather than the perpetrators.

Lear (1972) reported that according to police reports, rapes are no more likely to be falsely reported than other crimes. Therefore, to conclude that sexual molestation is likely to be falsely reported is a blatant myth. In the vast majority of instances when women report having been molested just as with children who have been sexually abused, the crime did happen.



iii. Sexual molestation is largely motivated by lust, according to Eister (1995). Scully and Marrola (1998) motivation for sexual molestation is majorly domination, power, anger, revenge, control, frustration or sadism. Benedict (1985) Eister (1995) report that some men may come to associate sex with violence, they don't view women as human beings, they see women as object or prey.

iv. Rapists are weird and are psychotic loners the idea that rapists were mentally ill has generated a lot of argument for a long time. Sally and Marrola (1998) observed that the sheer number of rapes makes it statistically impossible that the typical rapist is mentally ill looking at the small number of psychopath men in the population.

V. Victims or survivors of sexual molestation provoked the act or wanted to be molested, so no harm was done. By acting sexy, wearing sexy clothes or lots of make-up, a woman does something that clearly says " come rape me" Burt (1998 ) & Ganas et al (1999) . Sussman and Bordwell (1981) have clearly shown that what the survivor does before the act has little to do with the religious leader decision to molest.

## **2.7 Predicament of the sexual molestation**

The sexual molestation is associated especially to girls or women according to Amir (1971), Benedict (1985) Williams and Holmes (1981) exhibits varieties of reactions when sexually molested. The following are the reactions:

- i. Exhibits no emotions appearing unaffected
- ii. Feels humiliated, demand and degrading
- iii. Suffers immediate physical and psychological injury as well as long-term trauma
- iv. Experiences impaired sexual functioning
- v. May blame herself and feel guilty.



- vi. May have difficulty relating to and trusting others especially men.
- vii. May experience fantasies, day dreams and nightmares vividly revolving the assault or additional encounters with the assailant or may have mental image of scenes of revenge.
- viii. Will never be the same even though most survivors over time develop ways to recover, cope and go on with their lives.
- ix. May be fearful of going to the police or rape crisis center.
- x. May be reluctant to discuss with members of her family, friends and others because of the risk of rejection and embarrassment.

## **2.8 Causes of sexual molestation among religious leader**

### **2.8.1 Quest for power**

Religious leaders in Nigeria have the spurt of a long search for political relevance, power and position of high magnitude on many attempts. Yet the quest for power in many occasions cannot be reconciled with the defence for a healthy religion and society at large. They did apparently pursue power with every diabolical means because power intoxicates. Power motivates and influences a means to an end not money. While money is no doubt a huge motivator, power is one major factor that cannot be denied and the desire is unquenchable. This is the driving force in the life of some religious leaders.

The quest for power is unquestionable, many religious leader are going extremely to get and keep it by promoting anarchy and nepotism in our society, many had defied themselves and worshipped by their followers, there are places in their houses your worship places that are so sacred to be enter by their follower because of the evil that has being done.

### **2.8.2 Poverty**

The religious boom being experienced in Nigeria is being driven by poverty this is worrisome among the Nigerian; it is this factor that usually makes many to compromise their future. Miller and Yamamori (2002) state that religion is an abiding stereotype that it grows in terms of human need be it economic deprivation or fear of the unknown, for Karl Marx religion is an opium of the masses, Sigmund Freud said that religion was a fantasy escape mechanism employed by the weak people in the society in search of security and Emile Durkheim sees religious ritual as a way of maintaining collective order by primitive people. These deprivation theories as expounded in the work of John C. Raines. Poor women and girls may be more at risk of sexual molestation in the course of the daily tasks than those who are better off, some religious leaders take advantage of this to sexually molest them by enticing them with material things and also brain wash them.

### **2.9 Effect of sexual molestation among religious leaders**

The effect of sexual molestation on the victim is perpetual and debilitating throughout life. It is also of considerable concern to the society. If survivors are left unassisted, they experience recurring episodes of victimization and exhibits debilitating symptoms for many years. The impact on the individual includes psychological and emotional effects such as: intense fear of death and disassociation during the assault; anxiety and ongoing fears, shame and humiliation (Petra, 2002); feelings of low self-esteem, self-blame, and guilt; shock, confusion, and denial; self-harm, suicidal ideation (Stepakoff, 1998) and attempted suicide, and Experience borderline personality disorder, dissociative disorder and post-traumatic stress disorder are associated with childhood sexual abuse (Brier & Runtz 1993, McLean & Gallop 2003; Mitchell & Morse 1998 ).

Physical effects of sexual molestation include: chronic diseases, headaches, eating disorders, gynecological symptoms, irritable bowel syndrome, and damage to the urethra, vagina or anus.

Social stigmatization, alienation, inhibitions, introversion and interpersonal hypersensitivity occur (Browne & Funkelhor 2000, Lundberg-Love et al 1992). More chronic medical conditions (Browne & Funkelhor 2000, Ullman & Breaklin 2003), more contacts with medical doctors for somatic complaints and longtime physical health deficits emerge (Moeller, Bachmann & Moeller, 1993, Stevenson 1999). There are greater incidences of negative self-image (Courtois 1988, Herman 1981), poor interpersonal relationships and poor parenting skills (Browne & Funkelhor, 2000 and suicide (Ullman & Brecklin 2002). Child sexual abused in adulthood are prone to use of alcohol and drugs to submerge bad memories from awareness as well as engage in suicidal ideation and attempts (Rew 1989, Ullman & Brecklin 2003). Adult women survivors consistently demonstrate compulsive sexual identity issues and loss of sexual interest (Briere & Runtz 1987, Courtois 1988, Herman 1981, Funkelhor 1979, Mitchell & Morse 1988).

Sexual molestation can have profound effects on the relationships and social life of the victim, impacting intimate partner, friendship and family relationships (Crome & McCabe, 1995). It can disrupt and alter a victim's work life, leisure activities and community life. Furthermore, victims can suffer secondary victimization through their experience of the response of the criminal justice system and health service providers (Ahrens, 2006) and receive other harmful and negative responses from friends, family and broader society (Davis & Brickman, 1996). Sexual molestation may have financial costs, including loss of earnings capacity, medical expenses, and counseling expenses and of course, a myriad of intangible costs not measurable in monetary terms (Mayhew & Adkins, 2003).

## 2.10 THEORETICAL FRAMEWORK

### **Anomie theory**

Anomie theorists explain that it is the society that creates deviant as a result of the goals they set for themselves and the acceptable means of achieving it. Emile Durkheim is a leading proponent of this theory. Durkheim first introduces the concept of anomie in his 1893 work “the division labour in society”. The society outlined a goal and means which the people in the society must adhere to. When an individual belong to a particular society he or she is automatically subjected to those laid down goals and means outlined by the society and must support it if he or she wants to be acceptable in that society. People who have not achieved that goal are seen as inferior or underrated in the society as a result of this individuals in the society strive so hard to come out of the inferior candidate to be among those who have achieved one or some of those goals.

In the contest of religious leaders who are also members of their society some of whom have tried hard to achieve their societal goals but has proved abortive several times hence, they might devise a means (although not institutional) to achieving this goal. Some of them engage in becoming religious leaders since they know that Nigerians are religious and it's easy to extort money from them through this means.

Apparently, some religious leaders are not called by God but are called by themselves because they see it as a means to achieve the goals they have been unable to achieve through institutional means thereby engaging in diverse antisocial behaviour ranging from dehumanization, sexual molestation, molestation, lying, sexual harassment, embezzlement, murder etc. however, some religious leaders are truly called by God but they are not patient to allow God have His way in their ministry at a time when they are facing some challenges in their ministry as a result of these challenges some of them fall and went astray completely by engaging in sexual

molestation, they allow greed and covetousness to be the driver of their life to achieve their goal in line with the goal of the society.

### **Mode of adaptation**

**Conformist:** these are the religious leaders who are called by God and understand what obedience to God and to the society really means, they conform to both the goals of their society and the institutional means of achieving it. Religious leaders in this category do not engage in sexual molestation or deviant but are truly role models in the society.

**Innovator:** These religious leaders actually accept the goals of the society but do not accept the institutional means of achieving it hence, they provide their own means of achieving these societal goals these are leaders who engage in non-conforming in order to achieve it, sexual molestation are perpetuated by this categories of leader.

**Ritualist:** religious leaders who fall into this group accept means of achieving this goals but are not interested in achieving the goal itself they are of the opinion that this earth is not their home but a passage to their glorious home (heaven) and that if they want to reach home (heaven) they need to shun the goals and library of this earth and concentrate only on heaven.

**Retreatist:** they are religious leaders who reject both the goals of the society and the means of achieving it, they seem not to be interested in their society at all. They are indifferent and do things that satisfices and please their soul not minding what the society has to say or not.

**Rebellions:** These leaders like the retreatist reject both the societal goals and the means of achieving it but are different from the retreatist in that they devise their own goals and means which is different to the society. These leaders engage in sexual molestation in order to achieve their personal goals.

## CHAPTER THREE

### METHODOLOGY

This chapter explains the methods used in gathering relevant data for this study. This chapter includes the following among others the research design, study area, population of study, sample size, sampling technique, method of analysis and data presentation.

#### **3.1 Research design**

This study is an exploratory survey. The study sourced data from both primary and secondary sources. At the primary source, data was obtained from two levels. That is, at the level of the religious leaders and the level of congregation or followers. At the level of religious leaders, qualitative data were obtained using In-Depth interview to collect data on the subject matter and quantitative information was collected using semi-structured questionnaire from the religious leaders also. On the other hand, at the level of congregation or the followers, quantitative information was collected using semi-structured questionnaire from the congregation on the study topic. For the secondary data source, relevant past works with different scholars in different fields of study were collected and reviewed in this study. Some of the secondary data that were collected for this study includes text books, online materials, religious bulleting, newspapers and magazines to mention but a few.

#### **3.2 Study area**

##### **3.2.1 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 people refer to Ekiti as 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. Dr John Olukayode Fayemi (born 9 February, 1965) is the current governor of Ekiti State (On-line available).

### **3.2.2 History of Oye Ekiti**

Oye is a town and headquarter of Oye Local Government Area in Ekiti State, Nigeria. Its boundary in the north lies in Ilejemeje while it is bounded on the south by Ifelodun, Ikole to the east and Ido to the west. Oye local government Area was carved out from the defunct Ekiti North local government on 17 may 1989. Majority of its inhabitants speak Yoruba with only few dialectical variations. In terms of religious affiliations, Christianity is dominant religion in Oye while the traditional religion is practiced by a few (On-line available).

### **3.2.3 History of Ado-Ekiti**

Ado Ekiti is a city in southwest Nigeria, the state capital and headquarters of Ekiti state. The population in 2006 was 308,621 and 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 Osin 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. Ado Ekiti is one of the towns of the northeastern territory of Yoruba land and passed through a succession of military, political and cultural changes from the time of Ewi Awamaro (circa 1310 A.D) who migrated there to form what became Ado-Ekiti. 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 (On-line available).

### **3.3 Population of the study**

This refers to a given set of people in an area fit and suit for this study to provide or capable of eliciting adequate information for this study. The religious leaders and their followers in Ekiti state are the population for this study with reference to Ado-Ekiti and Oye-Ekiti as study locations.

### **3.4 Sample size**

In this study, the researcher uses a sample size of two hundred respondents, having an unequal representation of religious leaders and followers since the two locations differs in their



number of churches that is, Ado Ekiti has more of churches than Oye-Ekiti. There are many Streets and Quarters in Ado-Ekiti, it includes: Oke Oriomi Street, Opopogboro Street, Bashiri street, Arowolo street, ifesowapo street, olatunji street, Olope Street, Okela Street, Ijigbo street, Dalinmore street, Ajilosun street, Ile-ileri street, olora quarters, Ekute quarters to mention just a few. Hence, 100 followers and 30 religious leaders were conveniently selected in Ado Ekiti from various streets while 50 followers and 20 leaders were selected in Oye-Ekiti, making a total of 50 religious leaders and 150 Christian followers, which actually give proper representative of the entire respondent. Also, a total of 10 religious leaders were further selected in both Ado Ekiti and Oye-Ekiti. In Ado Ekiti, 7 religious leaders were selected and 3 were selected in Oye-Ekiti for qualitative data via In-Depth.

### **3.5 Sampling technique**

In this study, non-probability sampling technique was adopted. That is, the convenience sampling or accidental sampling technique was used to gather or select the respondents for both quantitative and qualitative data for this study from the respondents. In convenience sampling technique, the researcher chooses the closest respondents. This method is necessary because religious leaders are busy set of people who attend or host series of programs. Hence, it is those ones who are closer and happens to be available as at the time of this study are administer the instruments to. For the qualitative aspect which is interview, 7 respondents were interviewed in Ado-Ekiti while 3 were interviewed in Oye Ekiti.

### **3.6 Method of data collection**

Mixed methods of data collection were employed in this research as both quantitative and qualitative methods were adopted. This is simply because the nature of the study requires that mixed methods is used in order to substantiate the quantitative data with the qualitative data via interview using interview guide. That is, semi-structured questionnaire and in-depth interview were used to obtain data for this study. For the qualitative data, electronic gadget was used to record the interview.

### **3.7 Method of data analysis**

The researcher used both quantitative and qualitative methods of analysis. In this study, the quantitative data collected via semi-structured questionnaire were be analyzed using the statistical package for social science (SPSS) version 22. The analyzed data was presented using frequencies and tables, simple percentages were used to represent some information in the study. On the other hand, the qualitative data through the interview was analyzed using content analysis and verbatim to substantiate the quantitative data collected for this study. Both quantitative and qualitative data strongly strengthen the study.

### **3.7 Validity and reliability**

There is the need for the validity and reliability of the study. For the validity and reliability of this study, it was approved by my supervisor and other practitioners in the department.

### **3.8 Ethical consideration**

In this study, the fundamental right of the respondents was protected such that none of the instruments for data collection was forced on anybody. Also, their privacy was not encroached.

All the respondents made to know what the study is all about.

## CHAPTER FOUR

### DATA PRESENTATION AND ANALYSIS

#### 4.0. Introduction

This section presents the data analysis on the study of Sexual Molestation among Religious Leaders in Ekiti State. It includes descriptive statistics of some selected variables of sampled respondents. Also, Chi square was used at the bi-variant level to examine the relationship between religious leader closeness with their followers and sexual molestation. Out of a total of 200 copies of questionnaire distributed, all were dully filled and returned. This gives a return rate of 100% for the study. Therefore, the study used the data collected for the purpose of the analysis and test of stated hypothesis.

#### 4.1 Data presentation

The presentation of this data is divided into four (4) different sections. The first section which is section A present the socio-demographic data of the respondents (Leaders), section B presented the perception of religious leader towards sexual molestation, section C presented the causes and consequences of sexual molestation among religious leaders and section D presented structure put in place in curbing sexual molestation among religious leaders.

**Table 4.1.1: Distribution showing the demographic data of the respondents (Leaders)**

VARIABLES		FREQUENCY	PERCENTAGE
Gender	Male	34	68.0
	Female	16	32.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Age group	Under 20	0	0.0
	20-24	1	2.0
	25-29	7	14.0
	30 -34	10	20.0

	Above 35	32	64.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Ethnic group	Yoruba	42	84.0
	Igbo	2	4.0
	Hausa	5	10.0
	Others	1	2.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Marital status	Married	41	82.0
	Single	7	14.0
	divorce	2	4.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Religion	Christian	50	100.0
	Islam	0.0	0.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>

**Source: Researcher's survey, 2018**

Table 4.1.1 presents the demographic distribution of the respondents. This table shows that 34 (68%) male and 16 (32%) female religious leader respondents that given questionnaire. And it also shows the age group, depicting that 1(2.0%) are within the age of 20-24, 7(14.0%) are within the age of 25-29, 10 (20%) are 30-34 while 32 (64%) are 35 and above.

In the distribution of the ethnic group it shows that 42(84%) are Yoruba, 2(4%) are Igbos, 5(10%) are Hausa while 1(2%) are from other tribes. With respect to marital status, table 4.1 present that 41(82%) are married, 7(14%) are single and 2(4%) are divorced. Also, the respondents religion distribution depicted in the table revealed that, all the respondent are Christian.

**Table 4.1.2: Distribution showing the perception of religious leader towards sexual molestation**

VARIABLES		FREQUENCY	PERCENTAGE
Do you have any close relationship with your followers	Yes	48	96.0
	No	2	4.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
If yes, rate your closeness	partially close	9	18

	Close	20	40
	very close	21	42
	<b>Total</b>	<b>50</b>	<b>100</b>
Have you seen or heard about any religious leader engaging in sexual molestation	Yes	49	98.0
	No	1	2.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Have you experience sexual molestation or attempt from any of your followers	Yes	10	20.0
	No	40	80.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>

**Source: Researcher's survey, 2018**

Table 4.1.2 present the perceptions and their relationship toward sexual molestation among religious leaders and their followers.

The result from this table shows that 48(96%) of leader said that they have a close relationship with their followers while very few said that they don't have 2(4.0%). Also it was seen that majority of the leaders attest that they are very close 21(42%) and close 20(40%) to their followers while just few of 9(18%) said that they are partially close.

Almost all the religious leader claim that they have seen or heard about religious leader engaging in sexual molestation with their followers 49(98%) and just only 1(2%) said they not. Majority of 40(80%) claim that they have never experience sexual molestation while just 10(20%) reported that they have experience it before.

**In the IDI session respondents has this to say:**

*The act should not be heard or seen among religious leaders because they are the mouth piece of God and it is not in the order of the service for a religious leader to do such.*

Another respondent:

*My perception is that such religious leaders are not mature in the spirit and mind whether old or young. No religious leaders such do such.*

Another respondent:

*What is known is that sexual molestation is on the increase, I will not be surprised because we are in the end time as the Bible say that at the end time people love for God will demolished while we will love things of the world, and so in summary it is not a good thing.*

Also, respondents were interview on whether they have experience sexual molestation before.

And some of the respondent reported that;

*Yes, it is something that the society is hiding because it is not a thing people should hear about.*

Another respondent:

*There are a lot of news about it on radio, television and newspaper, there is no single day you will not hear about it.*

Another respondent:

*Yes, it is common in white garment churches, where a religious leader will ask his followers to come under God protection for some days and the religious leaders will be having an affair at night with that follower in the name of midnight prayers.*

**Table 4.1.3: Distribution showing what are the causes and consequences of sexual molestation among religious leaders.**

VARIABLES		FREQUENCY	PERCENTAGE
The rate of sexual molestation among religious leaders is on the increase.	Strongly Agree	10	20.0
	Agree	24	48.0
	Undecided	5	10.0
	Disagree	10	20.0

	Strongly Disagree	1	2.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Most religious leader are the cause of sexual molestation	Strongly Agree	6	12.0
	Agree	9	18.0
	Undecided	12	24.0
	Disagree	11	22.0
	Strongly Disagree	12	24.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Sexual molestation is as a result of body exposure in religious organization	Strongly Agree	18	36.0
	Agree	15	30.0
	Undecided	4	8.0
	Disagree	6	12.0
	Strongly Disagree	7	14.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Quest for power is one of the cause of sexual molestation among religious leaders.	Strongly Agree	9	18.0
	Agree	22	44.0
	Undecided	3	6.0
	Disagree	8	16.0
	Strongly Disagree	8	16.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Members especially female also sexually assault their religious leaders.	Strongly Agree	12	24.0
	Agree	22	44.0
	Undecided	3	6.0
	Disagree	5	10.0
	Strongly Disagree	8	16.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
Sexual molestation can adversely affect the society	Strongly Agree	28	56.0
	Agree	18	36.0
	Undecided	0	0.0
	Disagree	0	0.0
	Strongly Disagree	4	8.0
	<b>Total</b>	<b>50</b>	<b>100.</b>
Does income affect the rate of sexual molestation among religious leaders	Yes	30	60.0
	No	20	40.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>

Source: Researcher's survey, 2018



Table 4.1.3 present the causes and consequences of sexual molestation among religious leaders.

The result show that 10(20%) of this respondents strongly agree that the rate of sexual molestation among religious leaders is on the increase, 24(48%) agrees, 5(10%) of this respondent are undecided about this, while 10(20%) disagree and 1(2%) strongly agree to this note. 6(12%) respondent strongly agreed that Most religious leader are the cause of sexual molestation, 9(18%) of them agreed, 12(24%) are undecided, while majority of 11(22%) disagreed and 12(24%) strongly disagreed saying that religious leader are not the cause of sexual molestation.

This table also revealed that majority strongly agree 18(36%) and agree 15(30%) that Sexual molestation is as a result of body exposure in religious organization. Every few disagree 6(12%) and strongly disagree 7(14%) to this and 4(8%) are undecided to this note. 9(18%) of this respondent also strongly agree to the fact that Quest for power is one of the cause of sexual molestation among religious leaders, 22(44%) agrees, 3(6%) are undecided, 8(16%) disagree while 8(16%) of this respondent strongly agree to this. 12(24%) respondent strongly agreed that Members especially female also sexually assault their religious leaders, 22(44%) of them agreed, 3(6%) are undecided, while 5(10%) disagreed and 8(16%) strongly disagreed saying that their Members especially female also sexually assault their religious leaders. Sexual molestation is said to adversely affect the society that 28(56%) respondent strongly agree, 18(36%) agree to this and only 4(8%) strongly disagree to this note. that 30(60%) said that income also affect the rate of sexual molestation among religious leader while the other of 20(40%) said that this notion is untrue.

**An interview was done on the causes of sexual molestation and some respondent revealed that;**

*Some religious leaders are not called by God, those that are called by God can be laid by flesh and greediness can also cause it.*

Another respondent:

*The approach of church members can cause such act; the way some female member dress can lay religious leaders to do such. If a religious leader doesn't have time for his family it can lead a religious leader to do such act.*

Another respondent:

*There are many reasons for that, covetousness some religious leaders are not satisfied with what they have. Seeking for power, I want to do like this or like that, this will result to such act because some religious leaders have to do ritual to attain the position they are seeking for.*

Another respondent:

*Our Nigeria economy also contributes to this act, if our economy is buoyant some of our religious leaders will not engage in such act, poverty make some to do what they don't want to do.*

Another respondent:

*Social network is one of the causes of such act because some religious leaders want to practice what they see.*

In the interview done a question was asked "What can be the aftermath of such action on the religious leaders, on the person be assaulted and on the society at large?" and some respondent reported that;

*Such religious leader will be disgrace, such leader will be punished if the leader is under authority, such leader can be denial of his post as a religious leaders. On the person be assaulted, it can lead to death, sickness and marital destruction if the person is married.*

*On the society, it can lead to destruction of societal value.*

Another respondent:

*It can lead to denial of such religious leader post, it lead to disgrace.*

*On the person, it can lead to the destruction of the career of the person.*

*On the society, this attitude can make the person assault to join bad gang in other to take revenge which can make the number of bad gang in the society to increase.*

Another respondent:

*It can also lead to the destruction of home of such leader. On the person be assaulted, the person can contract deadly diseases. On the society, this can lead to the corrupt mind of the people in the society.*

Another respondent:

*Rejection from the Holy Spirit and on the person, it can lead to unwanted pregnancy. On the society, the society will not believe in such religious leader again.*

**Table 4.1.4 Distribution showing structure put in place in curbing of sexual molestation among religious leader.**

VARIABLES		FREQUENCY	PERCENTAGE
Do you know of any disciplinary body in place against sexual molestation among religion leader	Yes	26	52.0
	No	24	48.0
	<b>Total</b>	<b>50</b>	<b>100.0</b>
If yes, mention	Anglican communion in Nigeria	1	2

Christian ass. of Nigeria, header of church, Pentecostal fellowship of Nigeria	1	2
Christian ass. of Nigeria, Pentecostal of Nigeria fellowship, leader of the church	1	2
Church header committee, human right activity	1	2
Court, group leader	1	2
Disciplinary committee, child abuse organization, church council	2	4
Disciplinary committee, counsel committee, Christian ass. of Nigeria	3	6
Head of church, CAN, PFM	3	6
human right committee, justice development, ICPC	3	6
Justice and peace initiative	1	2
Member of the council, committee of headers	2	4
Pastor Bamisaye, pastor W.F Kumuyi, Pastor E.A Adeboye	1	2
Self-discipline, through prayer, doer of the words of God	1	2
The head pastor, pastor wife, disciplinary committee	1	2
<b>Total</b>	<b>50</b>	<b>100</b>

**Source: Researcher's survey, 2018**

Table 4.1.4 presented result, shows that 26(52%) of said that they know disciplinary body in place against sexual molestation among religion leader while 24(48%) said that they don't know.

An interview was done on what should be done to curb this act and some respondents said that;

*Whoa! So many things can be done, let go back to the family. Family is the origin of everything, let each parent teach what is right and take good care of their children, after that the government can take a decision and let there be law. Such a religious leader should be punished by so doing the whole world will know that such act is a great offence.*

Another respondent:

*People should be educated on the issue of sexual molestation and there should be strong law that those find guilty should be punished.*

Another respondent:

*the only way is to teach and preach against it, there should be a workshop for our religious leaders and their followers on the issue of sexual molestation, ladies should be teach the important of decent dressing in the society. The government also should regulate the media on what it being shown and an effective law should be makes.*

Another respondent:

*Teaching the people about the societal norms and value is important, the legal officers should take action and bring such leader find in such act to book, that will put fear into their mind and to eradicate the act.*

Some respondent were been asked in the interview that should religious activities be canceled if there's increase in sexual molestation among religious leaders? Some respondent sad that;

*Religious activities can't be canceled because religion play important role in the society, such as socialization of individual in the society.*

Another respondent:

*If it is canceled the rate will be increase, it is only religious activities that can curb such act through teaching and preaching against it in our society.*

#### 4.2 Data Presentation

The presentation of this data is divided into six (6) different sections. The first section which is section A present the socio-demographic data of the respondents (Followers), section B presented the Followers Perception of Sexual Molestation, section C presented the Causes of Sexual Molestation among Religious Leaders, section D presented the Consequences of Sexual Molestation among Religious Leaders, section E presented the Structure of Curbing Sexual Molestation among Religious Leaders and section F presented the Ways to reduce Sexual Molestation among Religious Leaders

**Table 4.2.1 Distribution showing the demographic data of the respondents (Followers)**

VARIABLES		FREQUENCY	PERCENTAGE
Gender	Male	57	38.0
	Female	93	62.0
	<b>Total</b>	<b>150</b>	<b>100.0</b>
Age group	Under 20	91	60.7
	20-24	37	24.7
	25-29	8	5.3
	30 -34	9	6.0
	Above 35	5	3.3
	<b>Total</b>	<b>150</b>	<b>100</b>
	<b>Total</b>	<b>150</b>	<b>100.0</b>
Ethnic group	Yoruba	115	76.7
	Igbo	24	16
	Hausa	10	6.7
	Others	1	0.7
	<b>Total</b>	<b>150</b>	<b>100.0</b>
Marital status	Married	43	28.7
	Single	47	31.3
	Never married	50	33.3
	Separated	7	4.7

	Divorce	3	2
	<b>Total</b>	<b>150</b>	<b>100</b>

Source: Researchers survey, 2018

Table 4.2.1 shows the demographic distribution of followers respondents. Depicting that 57(38%) of the respondent are male while 93(62%) are female. It also shows the age group of under 20 to be 91(60.7%), 37 (24.7%) are within 20-24 age group, 8(5.3%) are within the age of 25-29, 9 (6.0%) are 30-34 while 5 (3.3%) are 35 and above.

In the distribution of the ethnic group it shows that 115(76.7%) are Yoruba, 24(16%) are Igbos, (6.7%) are Hausa while 1(0.7%) are from other tribes. With respect to marital status, table 4.1 present that 43(28.7%) are married, 47(31.3%) are single, 50(33.3%) are never married, 7(4.7%) of the respondent separated and 3(2.0%) are divorced.

**Table 4.2.1.1 Distribution showing the demographic data of the respondents (Followers)**

VARIABLES		FREQUENCY	PERCENTAGE
Religion	Christian	119	79.3
	Islam	20	13.3
	Free thinkers	11	7.3
	<b>Total</b>	<b>150</b>	<b>100</b>
Educational Qualification of Respondents	No formal education	14	9.3
	Primary school	8	5.3
	Secondary school	72	48
	Nce/nd education	22	14.7
	B.sc/hnd	18	12
	Post graduate	16	10.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Occupation	Student	89	59.3
	Civil servant	14	9.3
	Trader/business	24	16
	Unemployment	5	3.3

	Self employment/artisan	17	11.3
	Other specific	1	0.7
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

Also, concerning the respondent religious status, 119(79.3%) are Christian, 20(12%) practice Islam and the remaining 11(7.3) are free thinkers.

This table show the distribution of the educational qualification of the followers depicting that 8(5.3%) for primary, 72(48%) for secondary, 22(14.7%) for NCE/ND, 18(12%) for B.sc/HND while 16(10.7) for post graduate. The table also the present that the occupational status, showing that most of the follower are student 89(59.3), followed by traders 24(16%),self-employed/artisan 17(11.3), civil servant 14,(9.3%), unemployed 5(3.3%) and then others 1(0.7%).

**Table 4.2.2: Distribution showing the Followers Perception of Sexual Molestation**

VARIABLES		FREQUENCY	PERCENTAGE
Sexual molestation is a common thing in churches	Strongly Agree	21	14
	Agree	47	31.3
	Undecided	7	4.7
	Disagree	50	33.3
	Strongly Disagree	25	16.7
	<b>Total</b>	<b>150</b>	<b>100</b>
I have seen and heard of religious leader involved in sexual molestation	Strongly Agree	29	19.3
	Agree	68	45.3
	Undecided	9	6
	Disagree	29	19.3
	Strongly Disagree	15	10
	<b>Total</b>	<b>150</b>	<b>100</b>
I have never been involved in sexual molestation	Strongly Agree	30	20
	Agree	44	29.3
	Undecided	17	11.3
	Disagree	51	34
	Strongly Disagree	8	5.3



	<b>Total</b>	<b>150</b>	<b>100</b>
sexual molestation is common among religious leader	Strongly Agree	24	16
	Agree	60	40
	Undecided	19	12.7
	Disagree	33	22
	Strongly Disagree	14	9.3
	<b>Total</b>	<b>150</b>	<b>100</b>
Most religious leaders get away with molestation	Strongly Agree	25	16.7
	Agree	68	45.3
	Undecided	19	12.7
	Disagree	31	20.7
	Strongly Disagree	7	4.7
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

Table 4.2.2 presents the Follower Perception of Sexual Molestation

In respect to the question on “sexual molestation a common thing in the church” 21(14%) strongly agreed 47(31.3) agreed, 7(4.7%) respondent are undecided, but 50(33.3%) disagreed and 25(16.7%) of the respondent strongly disagree. 29(19.3%) respondent strongly agreed that they have seen and heard about the religious leader engaging in sexual molestation, 68(45.3%) of them agreed, 9(6%) are undecided, while 29(19.3%) disagreed and 15(10%) strongly disagreed saying that they have not seen nor hear about any sexual molestation among religious leaders. The table shows that 30(20%) of the respondent strongly agreed that they have never been involved in sexual molestation, similarly, 44(29.3%) agreed, 17(11.3%) are undecided, 51(34%) disagree and 8(5.3%) strongly disagreed with this.

Table 4.2.2 also presented that 24(16%) of the respondent strongly agreed that sexual molestation is common among religious leaders while 60(40%) agreed to this, 19(12.7%) of the respondent are undecided while 33(22%) respondent disagree and 14(9.3%) strongly disagree to this. Also 25,(16.7%) respondent strongly agree that most religious leader do get away with

molestation, 68,(45%) agreed to this, 19,(12.7%) are undecided while 31,(20.7%) disagreed and 7,(4.7%) strongly disagree to this note.

**Table 4.2.3: Distribution showing the Causes of Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Lack of self-control among religious leaders cause sexual molestation	Strongly Agree	51	34
	Agree	64	42.7
	Undecided	9	6
	Disagree	19	12.7
	Strongly Disagree	7	4.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Unhealthy closeness between religious leaders and members	Strongly Agree	23	15.3
	Agree	57	38
	Undecided	20	13.3
	Disagree	39	26
	Strongly Disagree	11	7.3
	<b>Total</b>	<b>150</b>	<b>100</b>
One man visitation/counseling to followers lead to sexual molestation	Strongly Agree	20	13.3
	Agree	51	34
	Undecided	27	18
	Disagree	42	28
	Strongly Disagree	10	6.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Lack of contentment among religious leaders	Strongly Agree	25	16.7
	Agree	74	49.3
	Undecided	22	14.7
	Disagree	25	16.7
	Strongly Disagree	4	2.7
	<b>Total</b>	<b>150</b>	<b>100</b>

Source: Researchers survey, 2018

Tables 4.2.3 show the causes of sexual molestation among religious leaders. The result show that 51(34%) of this respondents strongly agree that lack of self-control among religious leaders is one of the cause of sexual molestation, 64(42.7%) agrees, 9(6%) of this respondent are undecided about this, while 19(12.7%) disagree and 7(4.7%) strongly disagree to this note. 23(15%) of this respondent also strongly agree to the fact that unhealthy closeness between religious leader and their member is also one of the factor that causes sexual molestation, 57(38%) agrees, 20(13.3%) are undecided,39(26%) disagree while 11(7.3%) of this respondent strongly agree to this. Also 20(13.3%) strongly agree that one man visitation/counseling to followers lead to sexual molestation, 51(34%) agreed to this, 27(18%) are undecided while 42(28%) disagree and 10(6.7%) strongly disagree to this. Lack of contentment is also a factor that 25(16.7%) respondent strongly agree, 74(49.3%) agree to this, 22(14.7%) of this respondent are undecided, 25(16.7%) disagree and only 4(2.7%) strongly disagree to this note.

**Table 4.2.3.1: Distribution showing the Causes of Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Backsliding in reading the word of God, praying and fast constantly	Strongly Agree	37	24.7
	Agree	61	40.7
	Undecided	28	18.7
	Disagree	14	9.3
	Strongly Disagree	10	6.7
	<b>Total</b>	<b>150</b>	<b>100</b>
distance between religious leaders and their wives	Strongly Agree	33	22
	Agree	66	44
	Undecided	13	8.7
	Disagree	22	14.7
	Strongly Disagree	16	10.7
	<b>Total</b>	<b>150</b>	<b>100</b>

Mention other reasons responsible for sexual molestation among religious leaders	Economic hardship	23	15.3
	Greediness	34	22.7
	Seductive wears	67	44.7
	Indiscipline	11	7.3
	Lack of children	11	7.3
	Don't know	4	2.7
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

This table 4.2.3.1 present that 37(24.7%) strongly agree that backsliding in reading the word of God, praying and lack of constant fast is also a factor that can bring about sexual molestation among religious leaders, 61(40.7%) agree to this while 37(24.7%) are undecided about this but a few of 14(9.3%) respondent disagree and just 10(6.7%) strongly disagree to this. It is also seen that distance between religious leaders and their wives is also a factor that 33(22%) strongly disagree to this, 66(44%) agree, 13(8.7%) are undecided about this, 22(14.7%) disagree and just 16(10.7%) strongly disagree to this.

Also the respondent also mention other reasons responsible for sexual molestation among religious leaders in which 23(15.5%) mention economic hardship , 34(22.7%) greediness, 67(44.7%) mention seductive wear of the members or followers, 11(7.3%) mention indiscipline and lack of children.

**Table 4.2.4: Distribution showing the Consequences of Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Religious leader may lose his/her job in the religious organization	Strongly Agree	30	20
	Agree	83	55.3
	Undecided	13	8.7
	Disagree	16	10.7
	Strongly Disagree	8	5.3

	<b>Total</b>	<b>150</b>	<b>100</b>
The spirit of god departs from them	Strongly Agree	48	32
	Agree	66	44
	Undecided	8	5.3
	Disagree	22	14.7
	Strongly Disagree	6	4
	<b>Total</b>	<b>150</b>	<b>100</b>
Stigmatization in the church and community	Strongly Agree	27	18
	Agree	88	58.7
	Undecided	7	4.7
	Disagree	24	16
	Strongly Disagree	4	2.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Religious leader family may scatter	Strongly Agree	40	26.7
	Agree	72	48
	Undecided	15	10
	Disagree	14	9.3
	Strongly Disagree	9	6
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

With respect to table 4.2.4, which present the consequences of Sexual molestation. The result shows that a large number of 30(20%), 83(55.3%) strongly agree and agree respectively while 13(8.7%) are undecided, a very few of 16(10.7%), 8(5.3%) disagree and strongly disagree that religious leaders may lose their jobs. Also 48(32%) of the respondents strongly agree that the spirit of God will depart from them, 66(44%) agree, 8(5.3%) are undecided about this while 22(14.7%), 6(4%) disagree and strongly disagree to this note respectively. The result from this table also shows that there will be stigmatization in the church and community in which a large number of 27(18%), 88(58.7%) strongly agree and agree respectively to this, 7(4.7%) are undecided about this while 24(16%), 4(2.7%) disagree and strongly disagree respectively to this. Also a large number of 40(26.7%), 72(48%) strongly agree and agree respectively that the

religious leader family may scatter, 15(10%) are undecided, 14(9.3%) disagree and 9(6%) strongly disagree to this note.

**Table 4.2.4.1: Distribution showing the Consequences of Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Religious may be totally demoted and suspended	Strongly Agree	21	14
	Agree	83	55.3
	Undecided	11	7.3
	Disagree	19	12.7
	Strongly Disagree	16	10.7
	<b>Total</b>	<b>150</b>	<b>100</b>
The church may lose members and prevent new members joining the church	Strongly Agree	28	18.7
	Agree	86	57.3
	Undecided	6	4
	Disagree	24	16
	Strongly Disagree	6	4
	<b>Total</b>	<b>150</b>	<b>100</b>
I don't think anything happens to them	Strongly Agree	16	10.7
	Agree	53	35.3
	Undecided	12	8
	Disagree	37	24.7
	Strongly Disagree	32	21.3
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

Table 4.2.4.1 also present that majority of the respondents of 21(14%), 83(55.3%) strongly agree and agree respectively that the religious leader may be totally demoted and suspended, 11(7.3%) are undecided, 19(12.7%) disagree and 16(10.7%) strongly disagree to this. The result also show that 28(18.7) strongly agree and 86(57.3%) agree that the church may lose members and prevent new members joining the church, only 6(4%) are undecided, 24(16%) disagree and just 6(4%) strongly disagree to this. One surprising thing is that a large number of 16(10.7%) agree and 53(35.3%) agree to this assertion that nothing might happen to them although an equal number of

37(24.7%) disagree and 32(21.3%) strongly disagree with this assertion while only 12(8%) are undecided about this.

**Table 4.2.5: Distribution showing the Structure of Curbing Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Do your church have a disciplinary committee that handle case sexual molestation	Yes	109	72.7
	No	32	21.3
	Don't know	9	6
	<b>Total</b>	<b>150</b>	<b>100</b>
Are religious leaders involved in sexual molestation punished?	Yes	92	61.3
	No	43	28.7
	Don't know	15	10
	<b>Total</b>	<b>150</b>	<b>100</b>
Do the disciplinary bodies conclude case of sexual molestation and get result?	Yes	79	52.7
	No	43	28.7
	Don't know	28	18.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Among the body of religious leader, is there any check and balances	Yes	81	54
	No	38	25.3
	Don't know	31	20.7
	<b>Total</b>	<b>150</b>	<b>100</b>
Do you think female to female counseling help reduce sexual molestation among religious leaders	Yes	56	37.3
	No	69	46
	Don't know	25	16.7
	<b>Total</b>	<b>150</b>	<b>100</b>

**Source: Researchers survey, 2018**

Table 4.2.5 present structure of curbing sexual molestation among religious leaders. Also all the respondents of 109(72.7%) said that their church has a disciplinary committee that handle cases on sexual molestation and just few of 32(21.3%) reported that they did not have and very few of 9(6%) said they don't know. Also 92(61.3%) claim that any of their religious leader that engage



in sexual molestation will be punished, while 43(28.7%) said that they wouldn't be punished and 15(10%) said that they don't know.

Some of this respondents of said that the disciplinary body do conclude cases of sexual molestation and get result (79,52%) while 43(28.7%) said that the disciplinary body do not conclude cases of sexual molestation and get result and 28(18.7%) of them reported that they don't know whether they do or do not conclude on cases. Also, the result show that 81(54%) respondent claim that they are checks and balances among the body of religious leaders while 38(25.3%) said No to this and 31(20.7%) claim they don't know. 56(37.3%) of the respondent thinks female to female counseling will help reduce Sexual molestation while 69(46%) do not and 25(16.7%) don't know.

**Table 4.2.6: Distribution showing the Ways to reduce Sexual Molestation among Religious Leaders**

VARIABLES		FREQUENCY	PERCENTAGE
Religious leaders must submit themselves for real discipline	Strongly Agree	51	34
	Agree	73	48.7
	Undecided	7	4.7
	Disagree	13	8.7
	Strongly Disagree	6	4
	<b>Total</b>	<b>150</b>	<b>100</b>
Informal relationship should be reduced	Strongly Agree	26	17.3
	Agree	78	52
	Undecided	14	9.3
	Disagree	24	16
	Strongly Disagree	8	5.3
	<b>Total</b>	<b>150</b>	<b>100</b>
Religious leaders must be self-discipline and control	Strongly Agree	58	38.7
	Agree	62	41.3
	Undecided	7	4.7
	Disagree	15	10
	Strongly Disagree	8	5.3
	<b>Total</b>	<b>150</b>	<b>100</b>

Source: Researchers survey, 2018



Tables 4.2.6 reveal various ways to reduce sexual molestation among religious leaders. 51(34%) strongly agree and 73(48.7%) agree that religious leader must submit themselves for real discipline in order to reduce sexual molestation, 7(4.7%) are undecided while 13(8.7%) disagree and 6(4%) strongly disagree to this. Also 26(17.3%) strongly agree and 78(52%) agree that informal relationship between the religious leader and should be reduced, 14, (9.3%) of this respondent are undecided, 24(16%) disagree and 8(5.3) strongly disagree to this.

This table also revealed the majority that strongly agree 58(38.7%) and agree 62(41.3%) that religious leaders must be self-discipline and must learn to control themselves. Every few disagree 15(10%) and strongly disagree 8(5.3%) to this and 7(4.7%) are undecided to this note.

### 4.3 Test of hypothesis

#### Hypothesis One

$H_0$ : There is no significant relationship between Religious leader closeness to their followers and sexual molestation.

$H_1$ : There is significant relationship between Religious leader closeness to their followers and sexual molestation.

#### 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.

Table 4.3.1

Do you have any close relationship with your followers	Have you heard about any religious leader engaging in sexual molestation		Total
	Yes	No	
Yes	47	1	48
No	2	0	2
Total	49	1	50
Chi-square = 0.521 p-value = 0.470			

**Source: Researcher's Survey, 2018**

Table 4.2.1 represents the summary of chi-square result. From the table, the result indicates a chi-square value of 0.521, degree of freedom of 1 and p-value of 0.470, that is  $X^2(1) = 0.521$ ,  $p = 0.470$ . This implies that there is no significant relationship between Religious leader closeness to their followers and sexual molestation at 5% level of significance. In view of the above result therefore, it is evident to accept the null hypothesis  $H_0$  which state that there is no significant relationship between Religious leader closeness to their followers and sexual molestation.

**4.4 Discussion of the findings**

This section of this chapter provides the discussion of research findings as they relate to the objectives of the study and answers to the research questions. These results of the above are discussed below;

**4.4.1 Perception of society about sexual molestation among Christian religious leaders and followers**

The result of the analysis above revealed the view of people on sexual molestation among religious leader and the followers. Section B of the leaders and followers analysis presents that this act is a on the increase in the society and it is a very bad attitude that should not be heard and seen in the society.

**4.4.2 Factors responsible for sexual molestation among Christian religious leaders.**

The analysis above in table 4.1.3 and table 4.2.3 shows the result of the factors responsible for sexual molestation among religious leaders. The result shows that indecent dressing in religious organization especially in the aspect of the female dressing is a keys factor. Quest for power, greediness, economic hardship, lack of self-control, one man visitation/counseling to followers are also factor for enhance and cause sexual molestation.

#### **4.4.3 The consequences of sexual molestation among Christian religious leaders on the followers and the society**

The study result of the analysis in the table 4.1.3 and 4.2.4 reveal that sexual molestation has negative consequence on both the religious leaders, followers and the society. Most of the respondents asserted that sexual molestation can lead to Stigmatization in the church and community, Religious leader family may scatter, the church may lose members and prevent new members joining the church, and Religious may be totally demoted and suspended and can also lead to unwanted pregnancy.

#### **4.4.4 Structures put in place by the religious bodies and society to address this challenge and its success**

Analysis presented on table 4.2.5 and table 4.1.3 shows that there are some structure put in place by the religious bodies and the society to address sexual molestation. Some of the structures reported are church disciplinary committee, Justice and peace initiative, human right committee, Christian ass. Of Nigeria e.tc. Respondent also said that these bodies are trying by punishing anyone found guilty of this act.

#### **4.4.5 Ways by which sexual molestation among Christian religious leader can be reduced within the society**

Table 4.2.6 and 4.2.5 revealed ways by which sexual molestation can be reduced. Respondents asserted that Religious leaders must submit themselves for real discipline, Informal relationship should be reduced and Religious leaders must be self-disciplined. Also some respondent said that people should be educated on the issue of sexual molestation and there should be strong law that those find guilty should be punished in order to reduce this act. Ladies should be taught the important of decent dressing in the society and also seminars should be organized on this issue and to educate both the religious leaders and their followers and the government should make a policy that will eradicate such act.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.1 Summary

In respect to this study the main aim is to understand the act of sexual molestation among religious leaders and followers. This study is been broken down into five (5) chapters. Chapter one of the project talks about the introductory aspect of the research topic, statement of the problem, the relevance of the study to the individual and society at large, the objectives of the study, research questions and scope of the study were looked into.

Chapter two of this research explains the literature review of the research topic which talk about the phenomenon called religion, qualities of a religious leader, societal expectations of religious leaders, Nigeria perception about religious leaders, sexual molestation, myths about sexual molestation, predicament of the sexual molestation, causes of Sexual molestation among religious leaders, effect of sexual molestation among religious leaders. Theoretical and empirical framework in which anomie theory was used. The third chapter deals with the research methodology, sampling technique, method of data collection and its major aim is to explain how the results of the study were analyzed.

Chapter four shows the presentation and interpretation of results pertaining the analysis of primary data gathered through the administering of the questionnaire and from the result of the interview that was conducted. The result and interpretation of the research hypothesis were also presented. Lastly, Chapter five presents the summary of the study, discussion of research findings as they relate to the objectives of the study and providing answers to the research questions formulated in this study, conclusions, recommendation and limitation of the study

## **5.2 Conclusion**

This study has thus found that there is need for this act (sexual molestation) to be tackled as fast as possible. It has been found that sexual molestation is in the increase among leaders and greediness, indecent dressing, quest for power, economic problem are the major factors that enhance this act. So therefore for the act to be curb the government must make a working policy, anyone found in this act must be punished and indecent dressing must not be allowed in religious organizations and even in the society at large.

This act is very bad and it has negative effect on both the religious leaders, followers and the society.

## **5.3 RECOMMENDATIONS**

Based on the results of the findings, the following recommendations were made:-

- (i) Seminars should be organized on this issue in order to educate both the religious leaders and the followers on the causes and consequences of sexual molestation.
- (ii) The government should make a working and active policy that will eradicate this act.
- (iii) Parent should teach their children well in both conduct and dressing. Especially the female must be well thought about this because it was discovered from the research that females are the most common victims.

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**APPENDIX  
QUESTIONARE  
DEPARTMENT OF SOCIOLOGY  
FACULTY OF SOCIAL SCIENCES  
FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE.**

I am Enimola Oluwatobi Priscilla, a final year student of the department of sociology, Federal university Oye Ekiti, Ekiti state. This is a part of my B.Sc. Research thesis and this is a questionnaire designed to obtain information from you for the prime purpose of conducting a research aimed at investigating SEXUAL MOLESTATION AMONG CHRISTIAN RELIGIOUS LEADERS IN EKITI.

Instruction: you are kindly requested to answer the question below by selecting the appropriate answer in your own humble opinion. Be rest assured that all the information required are for research purpose only and will be kept confidential. Thanks for your cooperation.

Yours faithfully,

Enimola Oluwatobi.

(RELIGIOUS LEADERS)

**SECTION A: DEMOGRAPHIC DATA**

(Q.1) Gender (a) Male ( ) (b) Female ( )

(Q.2) Age group (a) under 20 ( ) (b) 20-24 ( ) (c) 25-29 ( ) (d) 30- 34 ( ) (e) above 35 ( )

(Q.3) Ethnic group (a) Yoruba ( ) (b) Igbo ( ) (c) Hausa ( ) (d) other Specify -----

(Q.4) Marital status (a) married ( ) (b) single ( ) (c) divorced

(Q.5) Religion (a) Christianity ( ) (b) Islam

**SECTION B: THE PERCEPTION OF THE SOCIETY TOWARDS SEXUAL MOLESTATION AMONG CHRISTIAN RELIGIOUS LEADERS AND FOLLOWERS.**

(Q.6) Do you have any close relationship with your follower (a) yes ( ) (b) No ( )

(Q.7) If yes, rate your closeness (a) somewhat close (b) partially close (c) close (d) very close

(Q.8) Do you think your followers do what you preach (a) yes ( ) (b) no ( )

(Q.9) Have you heard about any religious leader engaging in sexual molestation (a) yes ( )

(b) no ( )

(Q.10) have you experience sexual molestation or attempt from any of your followers (a) yes ( )

(b) no ( )

(Q. 11) if yes, how did you handle the situation -----

**SECTION C: WHAT ARE THE CAUSES AND CONSEQUENCES OF SEXUAL MOLESTATION AMONG CHRISTIAN RELIGIOUS LEADERS?**

Read the following statement and rate your level of agreements or disagreements with the following corresponds to your opinion most appropriately.

SA- Strongly Agree, A-Agree, U- Undecided, D- Disagree, SD- Strongly Disagree.

S/N	ITEM	SA	A	U	D	SD
Q.12	Most religious leaders engage in sexual molestation					
Q.13	The rate of sexual molestation among religious leader is on the increase					
Q.14	Most religious leaders are the cause of sexual molestation					
Q15	sexual molestation occur as a result of body exposure in religious organization					
Q.16	Quest for power is one of the cause of sexual molestation among religious leader					
Q.17	The rich are the most sexually corrupt religious leader					
Q.18	members especially female also sexually molested their religious leader					
Q.19	Sexual molestation can adversely affect the society					

(Q.20) Does income affect the rate of Sexual molestation among religious leaders (a) yes ( )  
(b) No ( )

(Q.21) Does sexual molestation affect the society (a) yes ( ) (b) no ( )

**SECTION D: STRUCTURE PUT IN PLACE IN CURBING SEXUAL MOLESTATION AMONG CHRISTIAN RELIGIOUS LEADERS.**

(Q.22) Do you know of any disciplinary body in place against sexual molestation among religious leaders (a) yes (b) No

(Q.23) If yes, can you please mention them

I. -----

II. -----

III. -----

(Q.24) Is there any code of conduct guiding the activities of religious leader (a)yes ( ) (b) No ( )

(Q.25) among the body of religious leader, is there any check and balances (a) yes ( ) (b) No

(Q.26) Do you think female to female counseling help reduce sexual molestation among religious leaders (a) yes ( ) (b) No ( )

**DEPARTMENT OF SOCIOLOGY**  
**FACULTY OF SOCIAL SCIENCES**  
**FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE.**

I am Enimola Oluwatobi Priscilla, a final year student of the department of sociology, Federal University Oye-Ekiti, Ekiti state. This is a part of my B.Sc. Research thesis and this is a questionnaire designed to obtain information from you for the prime purpose of conducting a research aimed at investigating, “**sexual molestation among Christian religious leaders in Ekiti**”. Be rest assured that all the information required are for research purpose only and will be kept confidential. Thanks for your cooperation.

Yours faithfully,  
Enimola Oluwatobi.

**Instruction:** kindly answer the questions below by selecting the appropriate answer in your own humble opinion.

(FOLLOWERS)

**SECTION A: SOCIO-DEMOGRAPHIC DATA OF**

1. Gender:

(A) Male ( ) (B) Female ( )

2. Age as at last birthday:

(A) 20 – 30 years ( ) (B) 31 – 40 years ( ) (C) 41 - 50 years ( ) (D) 51- 60 years ( ) (E) 61 years above ( )

3. Ethnic group

(A) Yoruba ( ) (B) Igbo ( ) (C) Hausa ( ) (D) Other Specify.....

4. Marital Status:

(A) Married ( ) (B) Single due to ( ) (C) Never married ( ) (D) Separated ( ) (E) Divorced ( ) (F) Widowed ( )

5. Religious Affiliation of the Respondents

(A) Christianity ( ) (B) Muslim ( ) (C) Free thinker ( )

6. Educational Qualification of Respondents

(A) No formal education ( ) (B) Primary Education ( ) (C) Secondary Education ( ) (D) NCE/ND Education ( ) (E) B.SC/HND ( ) (F) Post Graduate ( )

7. Occupation (A) Student ( ) (B) Civil Servant ( ) © Trader/Business ( ) (D) Unemployed ( ) (E) Self-employed/Artisan ( ) (F) Others Specify.....

**SECTION B: The Religious Leaders Perception of Sexual Molestation**

Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

Statement SA A I D SD

SN	ITEMS	SA	A	I	D	SD
8	Sexual molestation is a common thing in churches					
9	I have seen and heard of religious leader involved in sexual molestation					
10	I have never been involved in sexual molestation					
11	I have been part of a team that handled the case of sexual Molestation					
12	sexual molestation is common among religious leader					
13	sexual molestation should not be heard among the religious leaders					
14	Most religious leaders get away with Sexual Molestation.					

**Section C: Causes of Sexual Molestation among Christian Religious Leaders**

Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

SN	ITEMS	SA	A	I	D	SD
15	Lack of self-control among religious leaders cause sexual molestation					
16	Unhealthy closeness between religious leaders and members					
17	One man visitation/counseling to followers lead to sexual molestation					
18	Lack of contentment among religious leaders					
19	coveting members wives					
20	backsliding in reading the word of God, praying and fast					

	constantly					
21	Lack of mutual understanding between religious leaders and their wives					
22	distance between religious leaders and their wives					

23 Mention other reasons responsible for sexual molestation among religious leaders \_\_\_\_\_

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**Section D: Consequences of Sexual Molestation among Christian Religious Leaders**

Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed

SN	ITEMS	SA	A	I	D	SD
24	the spirit of God departs from them					
25	stigmatization in the church and community					
26	religious leader family may scatter					
27	Religious may be totally demoted and suspended					
28	The church/mosque may be in absolute confusion					
29	the church may lose members and prevent new members joining the church					
30	I don't think anything happens to them					

**Section E: Structure of Curbing Sexual Molestation among Christian Religious Leaders**

31. Do your church have a disciplinary committee that handle case sexual molestation A) Yes ( ) (B) No ( ) ( C) Don't Know ( )
32. Are religious leaders involve in sexual molestation punished? (A) Yes ( ) (B) No ( ) ( C) Don't Know ( )
33. Do the disciplinary body conclude case of sexual molestation and get result? (A) Yes ( ) (B) No ( ) ( C) Don't Know ( )

34. Is there any code of conduct guiding the activities of religious leaders (A) Yes ( ) (B) No ( ) (C) Don't Know ( )

35. Among the body of religious leader, is there any check and balances (A) Yes ( ) (B) No ( ) (C) Don't Know ( )

36. Do you think female to female counseling help reduce sexual molestation among religious leaders A) Yes ( ) (B) No ( ) (C) Don't Know ( )

**Section F: Ways to reduce Sexual Molestation among Christian Religious Leaders**

**Tick the most appropriate option to each question: SA-Strongly Agreed, A-Agreed, I-Indifference, D-Disagreed, SD-Strongly Disagreed**

SN	ITEMS	SA	A	I	D	SD
37	Religious leaders must submit themselves for real discipline					
38	Informal relationship should be reduced					
39	Junior and young religious leaders should be engage always					
40	Religious leaders must be self-discipline and control					
41	Religious leaders must learn to wait on God all the time for everything					

**DEPARTMENT OF SOCIOLOGY  
FACULTY OF SOCIAL SCIENCES  
FEDERAL UNIVERSITY OYE - EKITI**

“Interview schedule on sexual molestation among religious leaders in Ekiti.

**Introduction**

The purpose of this interview is to seek the view of religious leaders and their followers on sexual molestation among religious leaders.

The interviewer will begin by

1. Courtesy

- Introduces herself
- 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 and 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**

- I. What constitute sexual molestation from religious leaders?
- II. What is your perception concerning sexual molestation among religious leaders?
- III. Do you know if sexual molestation exists among religious leaders?
- IV. What do you think is the cause of such action?
- V. Probe question: how?
- VI. Why do you think pastors sexually molested their members?
- VII. Have you witnessed it before?