



Attitude of in-school adolescents toward premarital sex in Ibadan North Local Government Area

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Abstract

Premarital sex is a global phenomenon observed to be prevalent among adolescents especially in secondary schools. While the obvious consequence has attracted scholarly interest, negligible attention has focused on adolescents' attitude towards premarital sex which is expected to largely influence behavioural changes. The paper attempts to examine in-school adolescent attitude towards premarital sex in Ibadan North Local Government Area (LGA) with a view to examining the effect of sex education and cultural norms and values on students' attitude towards this phenomenon using the social learning and structural functionalist theories as framework for explanation. Both quantitative and qualitative methods were utilized in data collection with 600 in-school students for the quantitative, while 8 senior secondary school 3 (SS3) students and 6 teacher were approached for the in-depth and key informant interviews respectively for the qualitative data. Quantitative data was analyzed using descriptive statistic and regression analysis, while the qualitative data was content analyzed. Findings revealed that 91.3 percent of respondents have not engaged in premarital sex. However, while cultural norms and values had significant effect on students' attitude towards premarital sex ($\beta=.127$, $p=.003$), sex education surprisingly had no significant effect on respondents' attitude towards premarital sex ($\beta=.027$, $p=.503$). Interviews revealed that students abstained for reasons such as fear of getting pregnant and its associated shame and disgrace in their cultural environment. Increased sensitization is needed to maintain the attitude of students towards premarital sex.

Keywords: Attitude, In-school adolescent, premarital sex, sex education, sexual and reproductive health

Introduction

Premarital sex especially among adolescents was and is still culturally frowned at in the Nigerian and African society because of its attendant consequences of unwanted pregnancies, abortion, teenage motherhood, sexually transmitted infections, wasteful living and so on. However, perception and attitude towards premarital sex have been experiencing changes over the years, as there seem to be a high rate of acceptance of premarital sex. Sex is a close physical act between two individuals which includes genital contact (Baumer and South 2001). Premarital sex can be defined as sexual relations outside the institution of marriage or sexual activity practiced by people who are unmarried. Charmaine Inah Calumpang (2001) opined that premarital sex is generally



used with reference to individuals who are presumed not yet of marriageable age or between adults who will presumably marry eventually, but who are engaging in sexual activity prior to marriage.

According to WHO (2001), several studies carried out in sub-Saharan African have documented increasing rates of premarital sexual activities especially among adolescents. In traditional Nigerian societies, sex outside marriage was seen as repugnant and forbidden, and people were not expressing their opinions and views on love, sex, and marriage openly and freely. It was a feature and common practice in most Nigerian communities that the bride and the groom be ignorant about sexual activities until their wedding night. Ola (2015) reported that more than one third of Sub-Saharan Africa's 630 million people are below the ages of 10 and 24 years. The period of adolescence is marked by significant changes, for example, the secondary school student experienced puberty that brings about development of secondary characteristics as well as emotional and intellectual changes. Young people's decisions about whether and when to engage in sexual activity and how to do so safely are influenced by many factors such as family values, religious beliefs and affiliations, parental monitoring, social and cultural background, self image, media, peer influence, and education.

However, these factors are still intervened and influenced by the kind of attitude that adolescents have toward premarital sex. For adolescents who make a decision to abstain or postpone sexual activity, the support of family, health professionals and educators is important to counteract peer pressure and other societal influences influence the adolescent to be negatively disposed towards engaging in premarital sex. Attitude within the context of the paper is measured by the perception and disposition of adolescents towards engaging or not engaging in premarital sex. Adolescents who perceive themselves as having such support usually exhibit healthier decision making (Massachusetts Department of Education, 2010).

Adolescence is a critical and challenging period in human development, as an individual begins to develop a stance towards the world of identity. The adolescent in a bid to cope with new challenges of life often engage in risky behaviours such as premarital sex (Ola 2015). Adolescents and young people indulge in various risky behaviours such as premarital sex due to the attitude and perception they had about it. Arowojolu, Ilesanmi, Roberts and Okunola (2002) as well as Durojaye (2009) documented a rise in young people's engagement in risky behaviours. Moreover Kunnuji (2010),



Lawal (2005) as well as Okpani and Okpani (2000) reported different types of sexual activities in young people of both sexes with progressively decreasing age of initiation. In addition, Mensch, Clark and Anh (2003) asserted that premarital sexual behaviour is not only increasingly accepted by young people but is also becoming prevalent among them and a considerable proportion of young people are engaging in risky sexual activities. The secondary school period is characterized by lots of developmental crisis and this is the period that students develop their attitude and impression about phenomenon, they are also likely to be pressurized into changing their impression and disposition through peer influence especially in cases where the family values, religious beliefs and other factor do not have a deep influence on them. Ola (2005) submitted that secondary school students are faced with many problems in terms of religion and morality, as well as ability to make right and wrong choices. She stressed that these social and psychological pressures adolescents face in a bid to cope with the new challenges of life often make them to engage in risky behaviours such as premarital sex, and this constitute the major health problem of secondary school students otherwise referred to as in-school adolescents.

Sexual and reproductive health of the adolescent is now a growing concern for many developing countries due to increasing trend in sexual activities and unwanted pregnancy among adolescents. The initiation of sexual intercourse is a milestone in the psychical and psychological development of men and women in all societies and both the timing of this event and the context within which it occurs can have immediate and longer term consequences for the individual. It has been observed that sexual attitude and norms have been changing among adolescents and young people in developing countries, under the influence of mass media, rapid modernization, economic expansion and exposure to new ideas. Zheng and Cheng G (2010) documented that emerging evidence from rural and urban areas shows that premarital sex is no longer a taboo and there is an increase in premarital activity among adolescents all over the world.

Reports of Whitbeck, Simons, & Kao (1994) and Santelli, Hirsch (2004) both reported that being away from home is associated with an increase in risky behaviour in both developed and developing countries. Adolescents encounter problems as a result of broad changes in lifestyle combined with socio-economic and cultural shock which may have an impact on their attitude towards marriage and sexual life. Moreover, Wellings, Collumbien, Slaymaker, Singh, Hodges,



Patel, Bajos (2006), documented that the most powerful influences on human sexuality are the social norms that govern its expression. They further stated that morality, taboos, laws and religious beliefs are used by societies worldwide to circumscribe and radically determine the sexual behaviour of their members. However, despite restrictive social norms, there is increasing evidence that adolescents in various parts of the world engage in premarital sex. This is largely a not unconnected with the attitude that the adolescents have about the phenomenon of engaging in premarital sex. For instance, Anna, and Noeme, 2013 in their study of adolescents' attitude towards premarital sex and unwanted pregnancy reported that 32.4% of their sample claimed that premarital sex is appropriate and that 25% already had premarital sex. According to the report, 61.7% of the respondents having premarital sex had their first experience at the age of 17 years among whom 16% faced the problem by surgical abortion procedure while others managed theirs by taking medication.

In addition, gender is another important factor in understanding premarital sexual attitude and behaviours. Studies like that of Miller, Norton, Curtis, Hill, Schvaneveldt, and Young (2004) indicate that males are more likely to initiate sexual intercourse and have more permissive perceptions about sex than females. It was submitted further that gender differences in premarital sexual permissiveness and attitude among adolescents were very significant. Besides, gender disparities in premarital sex and partnership formation and the experience of sexual relations make a strong case for sexuality education programmes tailored to the different experiences and circumstances of young people. Furthermore, in Rani, Figueroa. Ainsle (2003) the female genders behaviour is at stake because they are mostly at the receiving ends in terms of bearing the consequences of premarital sex hence she is expected to uphold the family's honour and reputation. As a result girls are heavily controlled by the family and community members and face rigid gender specific norms (Talbani and Hasanali 2000).

Although several factors such as family, peer, school, media and gender have been found to influence young peoples' sexual behaviour and premarital attitudes, age is also important factor in determining young peoples' premarital sexual attitudes because they are at a period in their developmental process when biological and psychological factors predispose them to certain environmental stimuli that influence on their sexuality. Moreover, early adolescence has been said



to be marked by a great increase in sexual feelings and sexual behaviour. Increasing premarital sex among in-school adolescent has implication for the future of the adolescent generation because it can affect their focus in life. Furthermore, engaging in premarital sex despite the presence of other fact is largely influenced by the attitude of those involved in the acts. It therefore becomes imperative to examine the attitude and generation disposition in-school adolescents towards premarital sex especially in the study area Oyo state where teenage pregnancy has been reported to be particularly high.

Theoretical Framework

This study adopts the Social Learning and Structural Functionalist Theories. Social learning theory of Bandura explains that people learn from one another, through observation, imitation and modeling. People learn through observing others behavior, attitudes and outcomes of those behaviours. Most human behaviours according to this perspective are learned observationally through modeling, that is from observing others one forms an idea of how new behaviours are performed and on later occasions this coded information serves as a guide for action. This specifically explains the role of peer influence and pressure in the engagement of adolescents in premarital sex as most adolescents who find themselves practicing the act sometimes do not plan or wish to be involved. However, when their peers are involved, they are modeled into the act in order to feel a sense of belonging. Social learning theory integrated behavioral and cognitive theories of learning in order to provide a comprehensive model that could account for the wide range of learning experiences that occur in the real world.

Structural functionalism, or simply functionalism on the other hand, is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability. This approach looks at society through a macro-level orientation, which is a broad focus on the social structures that shape society as a whole. This approach looks at both social structure and social functions. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions, and institutions. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole. In the most basic terms, it simply emphasizes "the

effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system".

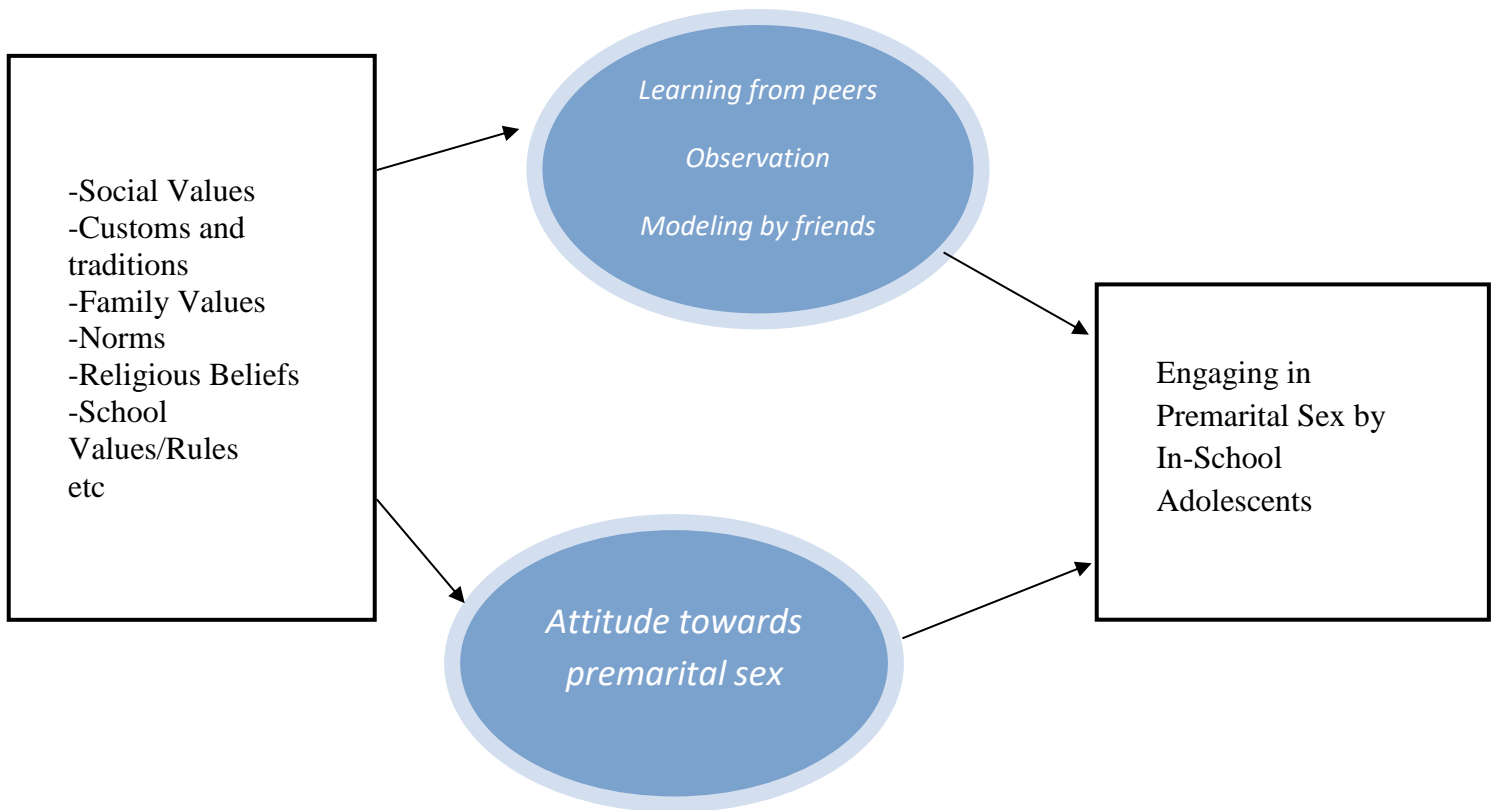


Fig 1: Illustrating the role of structural functionalism and social learning in the attitude and engagement of in-school adolescents in premarital sex

Materials and Methods

The study is a cross-sectional survey design. It employed the combination of both qualitative and quantitative methods. The study was carried out in Ibadan North Local Government area of Oyo State. Ibadan North Local Government is found in Oyo State, it has an area of 27km and a population of 306,795 at the 2006 census. Ibadan North Local Government is one of the 33 local governments in Oyo State. This local government was carved out of the defunct Ibadan Municipal



Council by the Federal Military Government of Nigeria on the 27th of September 1991. The target population of this study was in-school adolescents (male and female) within Ibadan North Local Government area of Oyo State. Participants of this study gave comprehensive and useful information on how they perceive premarital sex and the factors which influenced their attitude towards premarital sex. Primary and secondary data were used in this study. Questionnaires were administered to the students to know their perception of premarital sex and to examine the factors which influence their attitude towards premarital sex. Also, the students were interviewed through in-depth interview so as to gain deeper insight into the topic of study. The schools were picked using the simple random sampling method. Respondents were picked from each school respectively. The respondents cut across all classes in the secondary school that is JSS1 to SS3; respondents were then randomly selected s.

A combination both of qualitative and quantitative method of data collection were used for the study. These included questionnaires, In-Depth Interview guide (IDIs) and Key Informant interviews (KIIs).

Data was analyzed based on the method of collection used. For the questionnaires regression analysis and descriptive analysis used to analyze data generated and tested hypothesis, while open-ended questions were categorized before coding. Content analysis was used for the qualitative data (IDI and KII responses).

Research Findings /Results

Socio-Demographic Characteristics of Respondents

The socio-demographic characteristics of the respondents are presented in table 1 reveals that 261(43.5%) respondents were male, while 339 (56.5%) were female. This implies that most of the respondents were female. This difference could be attributed to the fact that during the course of the study, it was observed by the researcher that due to unknown reasons, the female students seemed more interested in participating in the study compared to the male students. The respondents ages ranged from 10-20 years, 222 (37.0%) respondents were in the age range of 10-12 years, 224 (37.3%) were between 13-15 years, 146 (24.3%) were between 16-18 years, while 8 (1.3%) respondents were over eighteen years. It implies that most of the respondents were



between 13-15 years. This result is in accordance with the age range observed of most in-school adolescents. On the respondents' ethnicity, 16 (27.0%) respondents were Hausa, 61 (10.2%) were Igbo, 502 (83.7%) were Yoruba, while 21 (3.5%) respondents were from other ethnic tribes. This implies that most of the respondents were Yoruba. The high number of Yoruba respondents could be as a result of the study been carried in Ibadan, Oyo state where most residents are Yoruba indigenes.

Majority of the respondents were Muslims, 93 (15.5%) respondents were Catholics, 142 (23.7%) were protestants, 290 (48.3%) were Muslims, 14 (2.3%) were traditional worshipers, while 61 (10.2%) were practicing other religions. The implication is that most of the respondents were Muslims. This could be as a result that this study was carried out in Ibadan where most of the residents have been observed to be Muslims. Nearly all the respondents (98.2%) were single at the time of the study. This is not particularly surprising considering the respondents for the study are adolescent. Furthermore, the location of the study is one where early child marriage is not rampant. The respondents classes spanned from JSS1-SS3, 40 (6.7%) respondents were in JSS I, 114 (19.0%) in JSSII, while 128 (21.3%) were in JSS III. In addition, 34 (5.7%) were in SSI, 166 (27.7%) were in SS II, 118 (19.7%) were in SS III. Therefore, most of the respondents in this research were in SS2. There is no particular reason why respondents are more in the SS2 classes.

Table 1: Socio-Demographic Characteristics of Respondents

Characteristics	Frequency N=600	Percentage
Age (years)		
10-12	222	37.0
13-15	224	37.3
16-18	146	24.3
18 and above	8	1.3
Sex		
Male	261	43.5
Female	539	56.5
Marital Status		
Single	539	98.2
Engaged	11	1.8
Class		
Jss 1	40	6.7
Jss 2	114	19.0
Jss 3	128	21.3
SS 1	34	5.7
SS 2	166	27.7
SS 3	118	19.7



Characteristics	Frequency N=600	Percentage
Ethnic group		
Hausa	16	27.0
Igbo	61	10.2
Yoruba	502	83.7
Others	21	3.5
Religion		
Catholics	93	15.5
Protestants	142	23.7
Muslims	290	48.3
Traditional	14	2.3
Others	61	10.2

As indicated in table below, only 8.7% of the respondents affirmed that they had engaged in premarital sex, while 91.3% reported they had not. This may be an indication that premarital sex is rarely practiced among adolescents in the study area or perhaps because the culture of silence about sexual discourse is high and shameful and so, adolescents might be ashamed to agree that they are involved in premarital sex even when they do. Findings from the in-depth interview conducted with the adolescents, supported the quantitative report that majority of the adolescent are not so involved in premarital sex in selected schools studied.

Table 2: Adolescents’ attitude towards premarital sex

S/n	Statement	Responses		Total
		Yes	No	
1.	I have engaged in premarital sex	52(8.7%)	548(91.3%)	600
2.	I think premarital sex is wrong	509(84.8%)	91(15.2%)	600
3	Premarital sex is against my own personal values	521(86.8%)	79 (13.2%)	600
4.	Premarital sex is against cultural norms and values	471(78.5%)	129 (21.5%)	600
5.	It would be considered a disgraced to family	504(84.0%)	96 (16.0%)	600
6.	Am scared of getting pregnant	527(87.8%)	73(12.2%)	600
7	I don’t want to contact sexually transmitted disease	566(94.3%)	34(5.7%)	600
8	It would be considered irresponsible of me	532(88.7%)	68(11.3%)	600
9	The friends I keep do not subscribe to it	511(85.2%)	89(14.8%)	600
10	Am scared of becoming a young parent	551(91.8%)	49(8.2%)	600

In reiterating her attitude towards the practice of premarital sex, an adolescent expressed her influence in discouraging her friends from the act of engaging in premarital sex because she considers it a bad, a shameful and disgraceful act to her family by saying:



I always tell even my friends that premarital sex is bad. I don't even advice, even my enemy; I don't want them to engage in premarital sex. I do not engage in premarital sex. I do not engage in premarital sex because it brings shame to the family, it disgrace me and my family.
(Idi1/Female/ 14years)

Another adolescent emphatically buttressed the views of the above by considering premarital sex an act that young people should not engage in before marriage. He however ever stated the probability of engaging in sexual activity is subject to how soon he gets married as he has no interest to indulge in the act outside marriage. Interestingly, this kind of response which would have been expected from the female gender due to the patriarchal nature of the Nigerian society and the socialization content of patriarchy as well as the implication such has on the female gender, depicts that even the adolescent males realized the consequences of premarital sex and want to avoid it until marriage. He buttressed these views by calling premarital sex a rubbish act by saying:

I think it is rubbish because if someone is not married you don't even have the right to do those sought of rubbish. I have not engaged in premarital; sex because am still young so maybe when am older or when am married. If I am engaged to be married, it is under 'maybe' that I would have premarital sex because I don't even know maybe I would soon marry her. I don't have interest in premarital sex.. (IDI / Male/ 16 Years)

Another male adolescent supported the above view by considering premarital sex a bad thing to do due to the religious belief that it by saying:

I think it is a bad thing. I think it is against Islamic and it is not good. I don't like it because it is a type of cheating. I have not engaged in premarital sex. (IDI /Male/ 15 Years)

Unfortunately, the culture of silence and feeling of shame is revealed in the response of the students is confirmed by the contrary views of the teachers in the schools who opined that their students are involved in premarital sex. The teacher emphasized the role of social media rather than peer influence in the tendency of adolescent to involve in premarital sex by saying:

The little I can say about premarital sex is that it has become what the young ones cherish compared to the days of their fathers. But because of the exposure or the way we live our lives today we see our children going into premarital sex. It is an act that should be preached against. They think it is right, that it is the normal way of life. I think what influences them are



the movies they watch and the lyrics they listen to. Also what they learn from peer groups.. (KII /Male teacher /16years)

Another teacher supported the above view by emphasizing the role of the larger society in the attitude of adolescents towards premarital sex. He buttressed this views by saying:

I would want to say it's a general thing now probably among the generation now and the one to come. And I would say that it's not only happening in the school here because whatever is happening here is a reflection of the larger society. Their view towards premarital sex is appalling and disheartening in the sense that I won't know where we are missing it; at home, in the school or in the society at large. (KII/ MALE TEACHER).

It was observed after probing further, that the teachers had observed that some of the students are exposed to pornographic materials and conversations between the male and female students had underlying romantic and sexual tones. Despite these, respondents' believe that premarital sex is wrong as opined by 84.8% believed that premarital sex is wrong, while only 15.2% came out openly to say it is not. When asked about their perception about premarital sex,

This respondent stated;

Actually it's not good when you give out yourself. It is very bad. I have not engaged in premarital sex; its very bad. It can lead to diseases. You can't tell me to do something when my spiritual codes do not align with it. Maybe because of the way I was brought up or because I know the danger. I learnt about it from parents and church. (IDI 3/ FEMALE/ 14YEARS)

Another respondent had this to say;

Their view towards premarital sex is appalling and disheartening in the sense that I won't know where we are missing it; at home, in the school or in the society at large. (KII / Male Teacher)

Furthermore, 86.8% of the respondents believed that, it is against their own personal values to engage in premarital sex, while 13.2% did not. These values could have been influenced by the friends the keep and the sex education they have received. Also their cultural norms and values could have helped shaped these values. Moreover, 78.5% of the respondents reacted that it is



against their cultural norms and values, while 21.5% did not. Besides, 84.0% of the respondents considered it as a disgraced to the family for them to engage in premarital sex, 16.0% did not. Also, 87.8% of the respondents affirmed that they are scared of getting pregnant, while 12.2% did not. This implied that, most respondents did not engage in premarital sex; because they considered it wrong. Most respondents also believed that, premarital sex is against their personal and cultural values. It was also believed that, premarital sex is considered as a disgraced to family; as majority of them are scared of getting pregnant

In the same vein, 94.3% of the respondents reacted that they don't want to contact sexually transmitted disease, while 5.7% did not. Furthermore, the respondents responded that it would be considered irresponsible of them to engage in premarital sex, 11.3% did not. In addition, 85.2% of the respondents affirmed that the friends they keep do not subscribe to premarital sex, while 14.8% did not. Also, 91.8% of the respondents reacted that they are scared of becoming a youth parent, while 8.2% did not. Meanwhile, shame and disgrace were mentioned as other reasons why premarital sex was considered as wrongful act.

This indicated that majority of the respondents did not want to engage in premarital sex, because they don't want to contact sexually transmitted disease. In addition, most of the respondents believed that it would be irresponsible of them. Besides, some respondents believed that the friends they keep do not subscribe to premarital, so they don't engage in it; with the fact that they are scared of becoming youth parents. Based on the reactions of the respondents, it could therefore be inferred that in-school adolescents in Ibadan North Local Government Area had negative attitude towards engaging in premarital sex. These findings corroborate with the findings made during the in-depth interview. While some students did not have a proper understanding of the concept of premarital sex, for instance when asked to explain what premarital sex is a respondent stated that "Premarital sex is when you are pregnant untimely or have sex untimely"

Another respondent said;

I see premarital as when someone is still at a young age and is having sex with the other. Like from age seven, when you are not mature. (IDI 3/ FEMALE/ 14 YEARS).



The above depicted that some of the adolescents consider child sexual abuse premarital sex and have a very wrong conception about what premarital sex entails. This misconception has implication for adolescents' attitude towards premarital sex and responses as adolescents who are involved in sexual acts and behaviour may not consider it premarital sex and give appropriate responses. Despite this fact, they still generally had the same attitude towards premarital sex emphasizing that it is bad and nothing could influence them in engaging in it.

Most of the teachers who were interviewed were of the strong opinion that their students may display a negative attitude toward premarital sex, because they are ashamed of discussing it, and it is considered shameful, but that the students are involved in the act although some may not know the consequences of the acts.

A respondent had this to say;

With my experience I will say majority of them engage in premarital sex and are ignorant of the consequences.. (KII/ Teacher MALE)

Also another respondent while describing their attitude to premarital sex said;

...there are some of them that have already been exposed to sex. If you talk about something like that with them in class, you will see them laughing. (KII 2/ FEMALE)

The above responses revealed that students may have reported been sexually pure because that is what they consider ideal and considering their ages, may feel ashamed to report their true attitude and behaviour towards premarital sex. However, in the real sex, they may be involved in premarital sex and not report them because of their ages and the increased culture of silence and societal frown against premarital sex.



Table 3: Regression analysis about influence of sex education on attitude of in-school adolescents towards premarital sex

Variable	Unstandardized coefficients		standardized coefficients	T	Sig.
	B	Std. Error	Beta (β)		
(Constant)	13.798	.605		22.796	.000
Sex education	.097	.145	.027	.670	.503

As shown in table 2, the standardized coefficient (β) of 0.027 indicates that there was no significant correlation between sex education and attitude towards premarital sex. In the same vein, the obtained *p* value of 0.503 on sex education was not tested significant at 0.05 alpha level ($\beta=.027$; Sig. value=.503; $p>.05$). This implies that sex education had no significant influence on attitude of in-school adolescents in Ibadan North Local Government Area towards premarital sex. The null hypothesis was therefore, accepted. The finding implies that the health education being received from parents, teachers, friends, social media and a host of other source, was not connected with how some of the respondents are engaging in premarital sex. This finding rejects the findings of previous studies which state that sex education has an effect on the attitude and involvement of adolescents in premarital sex.

In the course of the interview, most of the respondents replied to have been educated on premarital sex by their parents, friends, films and religious leaders and that they have as well been educated on the consequences involved in engaging in premarital sex.

Some respondents stated that they have been educated on premarital sex by their parents and that social media and that the consequences of engaging in premarital sex have been spelt out to them.

I have been educated on premarital sex by my parents, and social media; internet. I fully understand the education on premarital sex. If I engage in premarital sex it would bring shame on my family, it would bring disgrace on me and my family. They always tell me that if I don't want to be a young parent, that I should step aside from that. I am aware of the consequences of premarital sex. It leads to drop out, it brings shame, even when you see your friend you are going to be ashamed



that your friend are not pregnant that you are now pregnant. (IDI 1/ FEMALE/ 14 YEARS)

Some others stated that their community as well as their teachers and parents were responsible for educating them and that the education they have received has helped to shape their attitude towards premarital sex.

I have been educated by the community- adults in my estate. Different kind of outings and even my mum has sat me down. Even when I went to Lagos and my sister also. We use to talk about it among friends. Teachers use to tell us that it is bad also.

Another respondent stated that she was taught that premarital sex is bad, that the consequences of engaging in premarital sex such as unwanted pregnancy was also explained to her and further more the education she received helped shaped the way she views premarital sex.

They taught us that premarital sex is not good at all, even as a child of god no matter how. It depends on how they get into premarital sex, how you were brought up, the area you live in, the kind of upbringing, the society and community. Because they say charity begins at home. Consequences are that you might have to drop out of school, unwanted pregnancy. The education they taught me, I too am using it to teach others and it has shaped my perception. I was not taught about safe sex. (1D16/ FEMALE/ 15 YEARS)

This was also corroborated by teachers who participated in the Key Informant Interview. They emphasised that the students have been educated on premarital sex through various mediums like the mass media, corpers, as well as topics which are in their syllabus. Also they stated that their students have been educated on the consequences on engaging in premarital sex.

The students have been educated on premarital sex. Before I was teaching basic science and there are topics like that in their syllabus and we as well discuss it with them. Personally when I get to their classes, I do tell them and discuss about HIV/AIDS, the causes and the effects so they are aware that they should abstain from premarital sex and they are also aware of the consequences of engaging in premarital sex. (KIII/MALE)

Furthermore, a teacher stated that the students have been educated on premarital sex through some topics in their syllabus, corpers and also that the students have been educated on the consequences of engaging in premarital sex.



The students have been educated about premarital sex. There are some topics in their basic science subject which addresses it. Also there are some corpors that come to educate them also. We as well educate them on the consequences of engaging in premarital sex. (KII 2/ FEMALE)

Another teacher emphasized that the mass media was also an agent through which the teachers were educated about premarital sex.

We the teachers do educate them, also the radio, television and even the internet. We try our possible best to let them know about the consequences of premarital sex. (KII 3/ MALE)

All these statements prove that most students have been educated on what premarital sex is. The sex education has come through various mediums and the students have been exposed to the consequences of engaging in premarital sex, although responses provided points to the fact that the consequences of engaging in premarital sex are not fully understood. Also not all respondents have been exposed to education on premarital sex.

A respondent said;

I have not been educated on premarital sex. Am living with my parents, my mummy usually tell me but it is not usually in that way. I wish I am educated on premarital sex (IDI 2/ MALE/ 16 YEARS).

Also the education they have received however is not all that sufficient. A respondent stated;-

I think they still lack knowledge about this pre-marital sex education. They should be more aware. I think there should be a column or a subject that is basically meant to be on sex education. The attitude of students towards premarital sex is bad that is why I said that there should be a subject under school curriculum that would be sex education so that these children would learn what they should do and what they should not do concerning sex education. (KII 4/ FEMALE)

Table 4: Regression analysis about effect of cultural norms and values on attitude of in-school adolescents towards premarital sex

Variable	Unstandardized coefficients		standardized coefficients	T	Sig.
	B	Std. Error	Beta (β)		
(Constant)	11.734	.868		13.522	.000
Cultural norms and values	.067	.022	.127	2.972	.003



As indicated in table 3, the standardized coefficient (β) of 0.127 shows that there was a significant and positive correlation between cultural norms and values on attitude towards premarital sex. Also, the obtained p value of 0.003 on cultural norm and values was tested significant at 0.05 alpha level ($\beta=.127$; Sig. value=.003; $p<.05$). This implies that cultural norm and values had significant effect on attitude of in-school adolescents in IBNLGA towards premarital sex. The null hypothesis was therefore, rejected. This finding suggests that the decadence in cultural norm and values in Yoruba society, particularly in Ibadan North Local Government Area, had strong effect on how the respondents in the study's setting are involving themselves in premarital sex.

Most of the students were aware of the cultural norms and values guiding premarital sex in their culture and as well respect their cultural norms and values and argued that such beliefs should be upheld within the society.

I am aware of norms guiding premarital sex in my culture; in Yoruba land, it's very bad if you're married to go and have sex with another person, in Osun state they use to do "oro" when they discover that the woman is pregnant and it's not the husband that owns it. It is very shameful, and it brings shame to the woman and to her family. Culture does not encourage it, the person gets sent away from the husband's family. I hold my cultural knowledge in high esteem. (IDI 3/ FEMALE/ 14 YEARS)

Some respondents were also of the view that cultural beliefs are not archaic and that they should be encouraged and upheld with the society.

I am aware of some norms and culture guiding premarital sex in my culture. It is usually seen as adultery; girls and boys should be virgins until they are married. Even religiously there is a belief in Islam that if you are virgin until marriage your mother would be respected. This beliefs are not archaic they should still be upheld in the society. (IDI 4/ MALE/ 15 YEARS)

However the teachers reported that the students are not aware of the cultural norms and values mainly due to the failed state of the society.

The students know little or nothing about cultural norms and values since the home has failed. The basic values they are meant to know they do not know since the parents are not there. But we the teachers try to let them know the values. Also the do not know this values because practices that upheld the values such as virginity are not practiced again due to modernization. However the few that are aware of their cultural norms are influenced by it. (KII 3/ MALE)



Also another teacher explained that although the students are aware, they do teach them not follow it as it is against biblical principles.

The students are aware of their cultural norms and values but they do not regard it because we teach them that it is against biblical principles and that the cultural norms which encourage involving premarital sex should be ignored. (KIII/MALE)

The study revealed that the student that is a correlation between cultural norms and values on attitude towards premarital sex. The study proved that most students are not aware of their culture norms and values that guide premarital sex in their culture. It was proved that they wished to know more about the norms guiding premarital sex and that they should adhere to their teacher norms and values.

It was also proved that the decadence in cultural norms and values has a strong effect on how the respondents in the study will involve themselves in premarital sex.

Conclusions and Recommendations

Premarital sex is a behaviour which is quite prevalent and peculiar to adolescents, this largely due to the fact that adolescents are at the period of self discovery and mostly tend to explore and practice behaviours which they believe would give them a sort of emancipation.

Findings from this study proved that cultural norms and values had a significant influence on the attitude of in-school adolescents in Ibadan North Local Government Area of Oyo State. Based on the findings of the study the following recommendations are hereby suggested. There is a need to intensity sex education. Due to fast grow rate of globalization, exposure to sex material is quite easy. Sex education should start from an early age that adolescents would be properly informed. Sex education should be introduced into student syllabus right from childhood. Also various sensitization programmes should be organized. Adolescents should be taught broadly on the consequences of engaging in marital sex. This will help them to make well informed decisions. Abstinence should be encouraged among adolescents. Adolescents should be made to see the need why they should abstain from sex until marriage. However, coupled with safe this safe sex should



also be taught and encouraged so students who cannot abstain from sex will also be protected. The event that an adolescent engage in premarital sex and should get pregnant or contract sexually transmitted diseases support systems and group should be established, so as to protect such adolescent from the negative impact such as dropping out of school and giving them the support needed to take adequate care of their young children. Cultural norms and values should be taught. Parents should socialize their children about their cultural norms and values. Also, cultural norms and values should be introduced into the school syllabus. Parents, teachers and the society at large, should be watching of the friends their children keep and should have a working relationship with them so they would listen to them rather than listen to their peers.

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