

**SEXUAL IMMORALITY AMONG CHRISTIAN FEMALE  
STUDENTS IN SECONDARY SCHOOLS IN KOGI STATE**

**BY**

**Monday, ISAAC  
NCE/B.ED/M.ED/EDUC/2916/ 2011-2012**

**A THESIS SUBMITTED TO THE POST GRADUATE SCHOOL, AHMADU  
BELLO UNIVERSITY, IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF DEGREE OF MASTER OF  
EDUCATION, CHRISTIAN RELIGIOUS STUDIES.**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,  
CRS SECTION, FACULTY OF EDUCATION, AHMADU BELLO  
UNIVERSITY, ZARIA.**

**AUGUST, 2015**

## **DECLARATION**

I declare that the work in the thesis entitled “Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State” has been written by me in the C.R.S Section in the Department of Arts and Social Science Education under the supervision of Dr. J. N. Kwasau and Rev. Fr. Dr. P. B. Tanko. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree at any university.

\_\_\_\_\_  
Name of Student

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

## CERTIFICATION

This thesis titled “Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State” by Monday Isaac, meets the regulations governing the award of the degree of Master of Education in Christian Religious Studies of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

---

Dr. J. N. Kwasau  
Chairman, Supervisory Committee

---

Date

---

Rev. Fr. Dr. P.B. Tanko  
Member, Supervisory Committee

---

Date

---

Prof. F.S.M. Koya  
Head, Department of Arts and Social  
Science Education

---

Date

---

Prof. A. Z. Hassan  
Dean, School of Postgraduate Studies

---

Date

## **DEDICATION**

This Thesis is dedicated to my parents, Elder Isaac Ojih and Deaconess Mary A. Ojih.

## **ACKNOWLEDGEMENTS**

My profound gratitude goes to the Most High God who sustained, guided and protected me throughout this period of my study.

My Sincere gratitude goes to my supervisors, Dr. John Na'Allah Kwasau and Rev. Fr. Dr. Peter Bauna Tanko, who patiently read through the work, and offered constructive criticisms and valuable suggestions and advice. I also appreciate all my lecturers and the team of examiners for their advice.

I sincerely thank my principal, Government Science Secondary School Egume, Mr. Daniel Shaibu for his understanding and moral support.

My special gratitude goes to my parents, Elder Isaac Ojih and Deaconess Mary A. Ojih for their financial and moral support. I also appreciate my loving sisters Jummai, Chile, Hossana, late Ejura, Grace, Unekwu and my brother Daniel. May God bless them.

I am grateful to the authors whose works I have consulted for this study. I am indebted to any other person who was helpful to me during this research work, but could not be mentioned. I am grateful.

## **ABSTRACT**

This study investigated “Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State.” The involvement of teenagers, adolescents, youths and students in sexual immorality has become a serious problem and concern to parents, religious leaders, school authorities, government in particular and the society in general. The population of this study comprised of secondary school students and teachers in Kogi state. A total of seven hundred and fifty (750) respondents were selected as sample for this study. The sample size of students selected was four hundred (400) while the sample size of teachers selected was three hundred and fifty (350) randomly sampled across the three senatorial districts in Kogi state. The objectives of this study is to find out the causes of and effects perceived sexual immorality among Christian female students and to suggest possible ways of minimizing it. To achieve this purpose, a questionnaire containing four sections was developed and standardized. The questionnaire was structured based on the research questions, hypotheses and objectives. T-test was used in the analysis of the data, major findings observed in this study revealed that sexual immorality among Christian female students is caused by factors such as parental negligence, poverty, influence from peer group and watching of immoral video films. The study revealed that the effects of sexual immorality among Christian female students include unwanted pregnancy, abortions and spread of sexually transmitted diseases. In conclusions, parents/guardians should take special interest in curbing moral decadence among their female children, failure of which, will contribute negatively on their female children. The recommendations given include parents/guardians should keep a close watch on the type of friends their daughters keep and video films they watch at home. The government should improve the economy and censor magazines and video films that are immoral.

## LIST OF TABLES

<b>Tables</b>		<b>Page</b>
3.1	Population of the Study - - - - -	32
3.2	Sample of Schools and Students - - - - -	33
3.3	Selected Sample of Teachers - - - - -	33
4.2.1	Distribution of the Respondents according to their Sex - - -	37
4.2.2	Distribution of the Respondents according to their Age Range - - - - -	38
4.2.3	Respondent's Opinion on the Causes of Sexual Immorality among Christian Female Students - - -	39
4.2.4	Respondents Opinion on the Effects of Sexual Immorality among Christian Female Students - - -	41
4.2.5	Respondents Opinion on possible ways of minimizing the problem of sexual immorality among Christian female students - - - - -	42
4.6	Showing Independent t-test statistics between male and female students on causes of sexual immorality among Christian female students - - - - -	45
4.7	Showing Independent t-test statistics for significant difference in the opinion of teachers and students on the effect of immorality among Christian female students - - -	46
4.8	Showing Independent t-test statistics for significant difference between the views of the teachers and students on possible ways of minimizing sexual immorality among Christian female students - - - - -	46

## TABLE OF CONTENTS

Title Page	-	-	-	-	-	-	-	-	-	i
Declaration	-	-	-	-	-	-	-	-	-	ii
Certification	-	-	-	-	-	-	-	-	-	iii
Dedication	-	-	-	-	-	-	-	-	-	iv
Acknowledgements	-	-	-	-	-	-	-	-	-	v
Abstract	-	-	-	-	-	-	-	-	-	vi
List of Tables	-	-	-	-	-	-	-	-	-	vii
Table of Contents	-	-	-	-	-	-	-	-	-	viii

### CHAPTER 1: INTRODUCTION

1.1	Background to the Study	-	-	-	-	-	-	-	-	1
1.2	Statement of the Problem	-	-	-	-	-	-	-	-	2
1.3	Objectives of the Study	-	-	-	-	-	-	-	-	3
1.4	Research Questions	-	-	-	-	-	-	-	-	4
1.5	Hypotheses	-	-	-	-	-	-	-	-	4
1.6	Significance of the Study	-	-	-	-	-	-	-	-	4
1.7	Scope and Delimitation of the Study	-	-	-	-	-	-	-	-	5
1.8	Basic Assumptions	-	-	-	-	-	-	-	-	5

### CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1	Introduction	-	-	-	-	-	-	-	-	6
2.2	Concept of Morality	-	-	-	-	-	-	-	-	6
2.3	Concept of Immorality	-	-	-	-	-	-	-	-	8
2.4	Concept of Sex	-	-	-	-	-	-	-	-	9
2.5	Concept of Sexual Immorality	-	-	-	-	-	-	-	-	9

2.6	Old Testament Teaching on Sexual Immorality	-	-	-	-	-	-	-	11
2.7	New Testament Teaching on Sexual Immorality	-	-	-	-	-	-	-	12
2.8	Causes of Immorality in the Society	-	-	-	-	-	-	-	14
2.9	Effects of Immorality in the Society	-	-	-	-	-	-	-	24
2.10	Empirical Studies	-	-	-	-	-	-	-	27
2.11	Summary	-	-	--	-	-	-	-	30

### **CHAPTER 3: RESEARCH METHODOLOGY**

3.1	Introduction	-	-	-	-	-	-	-	31
3.2	Research Design	-	-	-	-	-	-	-	31
3.3	Population of the Study	-	-	-	-	-	-	-	31
3.4	Sample and Sampling Techniques	-	-	-	-	-	-	-	32
3.5	Instrumentation	-	-	-	-	-	-	-	34
3.5.1	Validity of the Instrument	-	-	-	-	-	-	-	34
3.5.2	Pilot Study	-	-	-	-	-	-	-	35
3.5.3	Reliability of the Instrument	-	-	-	-	-	-	-	35
3.6	Administration of Questionnaire	-	-	-	-	-	-	-	36
3.7	Method of Data Analysis	-	-	-	-	-	-	-	36

### **CHAPTER 4: RESULTS AND DISCUSSIONS**

4.1	Introduction	-	-	-	-	-	-	-	37
4.2	Demographic Data of the Respondents	-	-	-	-	-	-	-	37
4.2.3	Cause of Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State	-	-	-	-	-	-	-	39
4.2.4	The Effects of Sexual Immorality among Christian Female Students								41

4.3	Test of Hypotheses	-	-	-	-	-	-	-	45
4.4	Summary of Major Findings	-	-	-	-	-	-	-	47
4.5	Discussion of the Findings	-	-	-	-	-	-	-	48

**CHAPTER 5: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

5.1	Summary	-	-	-	-	-	-	-	52
5.2	Conclusions	-	-	-	-	-	-	-	53
5.3	Recommendations	-	-	-	-	-	-	-	54
5.4	Suggestions for Further Research	-	-	-	-	-	-	-	55
	References	-	-	-	-	-	-	-	56
	Appendix A	-	-	-	-	-	-	-	62
	Appendix B	-	-	-	-	-	-	-	63
	Appendix C	-	-	-	-	-	-	-	67
	Appendix D	-	-	-	-	-	-	-	68

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 The Background to the Study**

At the secondary school level, most female students are at the adolescent stage, a developmental period which can decide a person's current and future health. This is because it is at this time that individuals begin to make independent decisions about health-risk and health-enhancing behaviour. According to Cha (2005), Physiological, psychological and cognitive changes associated with sexual dispositions are experienced during this period. Thus, it is not unusual for adolescents to have the physical characteristics of adults in early adolescence and yet have the limited psychological, social and cognitive development consistent with childhood. Risky premarital sexual behaviour, one of the major problems of adolescence, is a result of the developmental characteristics of adolescence.

No other single age group sustains the negative health outcomes from their sexual behaviour as the adolescents. Adolescent girls contribute 55% of all clandestine abortions in the country, and the national HIV sero-prevalence figure for age 15-19 years is 3.6% (Bankole, Oye-Adeniran, Singh, Adewole, Sedgh and Hussain, 2006 and Fatusi and Blum, 2008). Sexual immorality is an area which many people find strange because it is one of the most complex and most controversial areas to venture into in contemporary times. Many people would think of the discussion on sexual immorality as a taboo that culture or custom forbids. Adults in the community frown at sexual immorality because it is a taboo and it brings shame to the family and relations of girls who happen to be victims of the act.

What is most astonishing is that in Kogi state, Christian female students in secondary schools cannot be isolated from this contagion affecting adolescents. Sexual immorality among Christian female students in Kogi state secondary schools is a menace in the society. According to Omotunde (1987) the adults have created the conditions for the spread of sexual immorality by exposing the youths to temptations. This they do by selling pornographic films, books and sexually suggestive music which materials stimulate adolescents' curiosity and engender their ability to experiment on what they see, read and hear.

Coupled with the enhanced biological growth resulting from the chemicals from food crops, secondary school girls consider themselves adults capable of all sexual requirements. Often, the religious and cultural restraints are ignored. According to Adeola (2011), "there are many school girls out there who are going through difficult and horrible situations either because they did not know the problem or they thought the situation was not going to be that terrible. For many of the girls who are caught up in sexual immorality, it has been just a game of daring the impossible after knowing well that the horrors of falling into it are enormous". This study, therefore, tries to find out the main causes of sexual immorality among Christian female students in secondary schools in Kogi state.

## **1.2 Statement of the Problem**

There are many outcries against sexual immorality in the Nigerian society today. The involvement of teenagers, adolescents, youths and students in sexual immorality has become a serious problem and concern to parents, religious leaders, school authorities, government in particular and the society in general. Christian female students in

secondary schools cannot be isolated from this contagion affecting adolescents. Parents can no longer speak for or trust their daughters as not being involved. The level of sexual immorality among some Christian female students has highly increased. Schools have become a comfortable place for sexual immorality for some female students. Wearing of seductive attires has become fashionable among teenagers. At the secondary school level, the virtue of virginity is becoming unthinkable, old fashion and abominable. Virginity among Christian female students is not as common as it was in years past. Today, some Christian female students are deflowered at a very young age. Some of them have become pregnant and have eventually dropped out of school; some of them have opted for abortion and in the process have either lost their lives or have their wombs damaged. Also, some of them have contracted deadly sexually transmitted diseases. How can this scourge be reduced such that Christian female students will abide by their religious injunctions? This among others are what this study is set out to investigate towards making some suggestions for reducing the effects of the sexual scourge among Christian female students in secondary schools in Kogi state.

### **1.3 Objectives of the study**

This research aims at examining “Sexual Immorality Among Christian Female Students in Secondary Schools in Kogi State.” The study seeks to achieve its aims through the following objectives which are:

1. To find out the causes of sexual immorality among Christian female students in secondary schools in Kogi State.
2. To find out the effects of sexual immorality on Christian female students in secondary schools in Kogi State.
3. To suggest possible ways of minimizing sexual immorality among Christian female students in secondary schools in Kogi State.

#### **1.4 Research Questions**

1. What are the causes of sexual immorality among Christian female students in secondary schools in Kogi State?
2. What are the effects of sexual immorality on Christian female students in secondary schools in Kogi State?
3. What are the possible ways of minimizing sexual immorality among Christian female students in secondary schools in Kogi State?

#### **1.5 Hypotheses**

1. There is no significant difference between male and female Christian students opinion on the causes of sexual immorality among Christian female students in secondary schools in Kogi state.
2. There is no significant difference in the opinion of teachers and students on the effects of sexual immorality among Christian female students in secondary schools in Kogi state.
3. There is no significant difference between the views of teachers and students on possible ways of minimizing sexual immorality among Christian female students in secondary schools in Kogi State.

#### **1.6 Significance of the Study**

The study would help to enlighten the female students in secondary schools on the causes and effects of sexual immorality. The idea will be used to dissuade them from such behavioural patterns.

The study would help the families to perform their roles to their children effectively, train them in the way of the Lord and make adequate provision to meet up their basic needs.

The study would help the schools not to have a loose administration where students will be free to do what they like. The schools will enforce strict discipline and engage the students with one activity or the other. When the students are engaged properly they will not have time to misbehave.

The study would help the ministries of Education to strengthen the inspectorate and monitoring unit to supervise schools and organize seminar for the students

### **1.7 Scope and Delimitation of the Study**

This research work focuses mainly on the causes and effects of sexual immorality. It concentrates on Christian female students in secondary schools in Kogi state. The study would have been carried out in all the secondary schools in Kogi State but was restricted to senior secondary schools.

### **1.8 Basic Assumptions**

This research work is based on the following assumptions:

1. That sexual immorality is on the increase among Christian female students in secondary schools in Kogi State.
2. That school authorities understand the implications of sexual immorality in relation to the academic and moral development of their students.
3. That Christian female students in secondary schools are ignorant of the effects of sexual immorality.
4. That sexual immorality is now common as a way of life in this modern day civilization.

## **CHAPTER 2**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

This chapter attempted to review some selected literatures, which have dealt with the topic under consideration. The review was considered under the following headings: Concept of Morality; Concept of Immorality; Concept of Sex; Concept of Sexual Immorality; Old Testament Teaching about Attitude towards Sexual Immorality; New Testament Teaching about Sexual Immorality, Causes of immorality in the society, Review of Empirical Studies and Summary.

#### **2.2 Concept of Morality**

The word morals comes from Latin word “Moralis”. Every community has its own idea of what is naturally good or bad, right or wrong. These ideas are less often on the community’s religious views, but concerned with moral values which have influence on people. Adewole (1989) explains that morality is concerned with man’s relationship with man in terms of what is right or wrong which consequently serve as guide for promoting citizenship togetherness. According to Mallum, Haggai and Ajaegbu (2002), morality is the knowledge of right and wrong, good or bad. With Morality, Individuals will know the obligations expected of them in the society and strive towards doing them the right way. Ilori (1994) explains that the idea of morality is a highly specific and restricted concept. He further states that it is customarily used principally in connection with social behaviour.

Uba (1980) (as cited in Oladele, 1984) argues that morality signifies adherence to the moral code of the group, that is, conformity in behaviour to the manner or customs of the social group. Further still, Oladele, (1984) is of the opinion that morality has to do with conforming to a set of conventional rules for determining one's social actions and which have been internalized. In the same vein, Mbiti (1975:45) summarized the meaning of morality thus:

Morality is part of religion which deals with the ideas that safeguard or uphold the life of people in their relationship with one another and the world around them. Values and morals cover topics like truth, justice, love, right and wrong; good and evil, beauty, decency respect for people and property, the keeping of promises and agreements, praises and blame, crime and punishment, the rights and responsibilities of both the individual and his community, character, integrity and so on.

However, for the purpose of this study, morality is perceived as the ability to know and do what is acceptable before God and the society. Since morality has to do with conformity in behaviour to the manner and customs of the social group, we can then agree that there is no society without codes of conducts, the fact is that these codes of conduct differ from one society to another. However, no matter the differences, there are some commonalities among the codes of conduct in any society. For instance, a Christian anywhere in the world is expected to live a moral life that is guided by the principles of God as outlined in the Holy Bible.

Moral attitudes put together, help people in communities to live with one another, settle their differences, maintain peace and harmony, make use of their belongings and have relationships with their total environment. Therefore, what is morally good is said to be what befits human beings, what is decent for other people, what dignifies other people, what renders respect, contentment and prosperity to people and the community.

According to Best (1989) in any given society, we have what is called the 'civil laws' and the 'divine laws'. The civil laws can be regarded as those laws that are expected of every citizen of a country/society to obey, while the divine laws may be defined as those laws of God that man is expected to obey (moral laws); these divine laws are outlined in the Holy Book (Bible). Every member of the society is expected to obey the civil laws and divine laws. However, in the Nigerian society today, people tend to obey civil laws which are man-made to the detriment of the divine laws which are God's moral laws.

Best (1989) further stated that the moral laws of God which grew out of His nature" cannot be changed, abolished or superseded. God cannot dispense with laws that are moral in themselves. Man-made laws are connected with morality among the nations of the world and among the citizens of the same nation.

A person who abides by certain approved codes governing sex is called moral while one who acts contrary to these codes is called immoral. Morality in the view of this researcher is that it evaluates judgments in the categories of right and wrong, good and bad, praise and blame, reward and punishment. Morality aims at moral decency in thought, behaviour and action.

### **2.3 Concept of Immorality**

Adewale (2005) defines immorality as not in conformity with accepted principles of right behaviour; it is a violation of the moral code of the community; Ololobu et al (2002) argues that immorality also means not in conformity with the accepted standards of proper sexual behaviour. To Oladele (1998), immorality is not conforming to a set of conventional rules for determining one's social actions, and which have been internalized. In his own view, Uba (1980), asserts that immorality is refusal to adhere to the norms or moral code of

the group that is not conforming in behaviour to the manners or customs of the social group. To Ogunlade (1995), immorality implies lack of moral behaviour and the inability to act in the manner expected of all persons by the society in any given situation. The researcher comments that immorality as said above has to do with wrong behavior, character or attitude which every member of a group has refused to obey.

#### **2.4 Concept of Sex**

Sex is the means by which higher and lower animals procreate their kinds. Sandhu (1987) says it is the fulfillment of psychological and biological needs of mankind, but if put to wrong use it will result in social problems like unwanted pregnancies, abandoned babies and abortion by girls whose mothers are unable to bring them up.

The researcher defines sex as an action where a man inserts his into a woman's vagina and release sperm which can lead a woman to become pregnant.

#### **2.5 Concept of Sexual Immorality**

Sexual intercourse is the scientific name for "having sex", "making love" and a host of other terms. Anyone who is old enough to have gone through puberty can have sexual intercourse. Fitch and Melisa (2005) say sex is an activity that is meant to involve the entire person's heart, mind and body. The best sex happens when two people love each other and commit to one another in marriage. They further say that, having sex before marriage not only cheapens sex, but it also can put both parties at risk of an unwanted pregnancy or a sexually transmitted infection.

Dagin (2005) states that any male or female that engages in sex solely for money is guilty of sexual immorality. Damian says that any male or female who earns a living through sexual intercourse is guilty of sexual immorality. The International Encyclopedia

of Social Sciences (1972) sees sexual immorality as the granting of sexual access on a relatively indiscriminate basis for payment either in money or goods, depending on the complexity of the local economic system. Sexual immorality is an act that may be performed by either males or females; although in practice in nearly all societies, acts of sexual immorality with the intention to collect money in return are commonly performed by females. The New Lexicon Webster Dictionary of the English Language (1976) defines sexual immorality as the act or practice of offering the body for sexual relations for money.

What about some women, ladies and girls who are rich or who are from wealthy homes but go in for casual sex for personal satisfaction? Can they be said to be guilty of sexual immorality? For the purpose of this study, yes, they are guilty of sexual immorality. Sexual immorality means having sexual intercourse with some one without the legal relationship of husband and wife existing between them. Sexual intercourse between a boy and a girl; a man and a woman that are not legally married as husband and wife is unlawful and is, therefore, regarded as sexual immorality; whether it is done with the intent to get money, favour, gifts or not. It is unlawful because in the book of Exodus 20 vs 14 God commanded that “You shall not commit adultery”. In the New Testament, Apostle Paul warns Christians to “Flee from sexual immorality” (I Corinthians 6 vs 18). Sexual intercourse is for a man and a woman that are legally married as husband and wife. Adewale (2005) says sex must be within the confines of marriage. This is implied by the statement that “let every man have his own wife and every woman have her own husband”. This maintains the Christian doctrine that sex outside marriage is a sin. Sexual intercourse between a man who has never married and a woman who has never married is

called fornication. While sexual intercourse between a man that is married and a woman that is married is called adultery. The researcher is of the opinion of that sexual intercourse outside marriage is illegal and unacceptable before God.

## **2.6 Old Testament Teaching about Sexual Immorality**

The Old Testament teaching about towards sexual immorality is total condemnation with severe punishment. At the lowest level, a personal and social stigma was attached to the practice of sexual immorality. Dinah's brothers justified their attack upon Shechem because he had sexual intercourse with their sister without being legally married to her. (Genesis 34 vs 31), Jephthah's brothers drove him out of the family home because he was a product from her mother's promiscuous life style. (Judges 11 vs 2)

On a deeper level, sexual immorality was not acceptable in God's sight. It was forbidden to offer or use money gotten from sexual immorality in the Temple (Deuteronomy, 23:18). Merrill (1978) states that sexual immorality was abhorrent to God because it has direct relationship to all types of evil and also it led to an increase of general wickedness in the land (Proverbs 23:28). Merrill further says because of the connection between sexual immorality and general wickedness priests were sternly forbidden from associating with the practice in any form (Leviticus 21:7,9,14), should a priest's unmarried daughter be convicted of sexual immorality, she was to be burned in the fire because she disgraces her father. (Leviticus 21:9) and if any other man's unmarried daughter be convicted of sexual immorality she was to be stoned to death (Deuteronomy 22:21). Proverbs 6 v 24, 27, 28, & 29 warns that men should keep away from the immoral and wayward woman. Can a man scoop fire into his lap without his clothes being burned? Can a man walk on hot coals without his feet

being scorched? So, is he who sleeps with a woman outside marriage and will not go unpunished.

Priests must not marry women defiled by prostitution/sexual immorality because priests are holy to their God. Since God is holy the priests must be holy too. Because she has done a disgraceful thing in Israel by being promiscuous while still-in his father's house. Evil must be purge from among you. No one born of a forbidden marriage nor any of her descendants may enter the assembly of the Lord, even down to the tenth generation. It is clear from the foregoing in the Old Testament that sexual immorality was unacceptable and was totally condemned with severe punishment.

## **2.7 New Testament Teaching about Sexual Immorality**

The New Testament also condemns sexual immorality but with mercy and compassion. For example, the woman caught in adultery in the gospel according to John 8:10-11, Jesus said to her; "woman, where are they? Has no one condemned you?". "No one sir" she said, then neither do I condemn you"?, go and sin no more". The attitude of the Apostle Paul is no less strong. Merrill (1978) states that in an era of general moral collapse, it was imperative that young Christians be warned of the pitfalls of the practice. I Corinthians 6:18 states that "flee from sexual immorality; He who sins sexually sins against his own body". Also, in (Ephesians 5:5) we are told "No immoral, impure or greedy person has any inheritance in the kingdom of Christ and God. Finally, in Hebrews (13 vs 4), the Bible says "God will Judge the adulterer and all the sexually immoral". Jesus mentioned that those who committed sexual immorality were among those who repented at John's preaching (Matthew 21 vs 32) and such may enter the

kingdom of God. Also, Jesus forgave a woman who had lived a sinful life (Luke 7 vs 37-50) indicating that people who confess can be forgiven. In the book of act 15; 29 the apostles and the elders in their letter to the gentile believers in Antioch, Syria and Cilicia warned that you are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things.

Apostle Paul in his letter to the Romans 1:24 states that therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. Rom 13:13 Let us behave decently, as in the day time, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. 1Cor.-5:2 it is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife 1Cor 5:9 I have written to you in my letter not to associate with sexually immoral people. I Cor. 5:22 but now I am writing to you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler with such a man do not even eat 1cor- 6:9 do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male-prostitutes nor homosexual-offenders. I Cor 6:13 the body is not meant for sexual immorality but for the Lord, and they Lord for the body.

I Cor-7:9 but if they cannot control themselves, they should marry, for it is better to marry than to burn with passion. 2cor 12:22 I am afraid that when I come again my God will humble me before you, and I will be grieved over many who have sinned earlier and have not repented of the impurity, sexual sin and debauchery in which they have indulged. Eph.5:3 but among you there must not be even a hint of sexual

immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people- Col.3:5 put to death, therefore, what ever belongs to your earthy nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. 1 Thes 4:3 It is God's will that you should be sanctified: that you should avoid sexual immorality, 1Thes 4:4 That each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the pagans. One should learn to live with his own wife, or learn to acquire a wife in a way that is holy and respectable. Jude 7 in a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire. Rev.2:20 Nevertheless, I have this against you: You tolerate that Woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

From the foregoing, it is clear that the New Testament teaching about sexual immorality is forgiveness with mercy; but it does not mean that the New Testament accept sexual immorality or even condones it.

## **2.8 Causes of Immorality in the Society**

The involvement of teenagers, adolescents, youths in immorality has become a serious problem and source of concern to parents, religious leaders, school authorities, government in particular and the society in general. The following factors have been put forward as causes of immorality in the society:

**i. Parental Negligence**

The present decadence in the society can be attributed to the careless attitudes of parents who neglect the aspect of giving proper training to their young ones. Most parents these days are too busy to give quality time and attention to their children; strange as it may sound, many parents are not available for their children. They pay teachers and nannies to play their roles while they spend long hours out of the home in the name of fending for the family. At the end, they become strangers to their children. Hassan (1990) is of the opinion that parents should "talk to their children, answer their questions, go on site-seeing with them, tell them stories and give them a sense of security and confidence".

However, in shaping the lives of the youths, we dare not leave the bulk of the work in the hands of the school authorities, the church or social influence or foster parents. Kumuyi (2001) observed that the present problems that the society is going through today are as a result of the negligence of child training by past generations of parents. However, for the purposes of this study, it is believed that past -generation of parents had really tried their best in child training but the present generation of parents' need to wake up to their responsibility of child training so as to help revive the society.

The role of the mother here cannot be overemphasized as it is necessary for parents (especially the mother) to spend quality time with the youths so as to be able to know their areas of interest. When parents have the knowledge of the areas of interest of the youths, only then would they be able to guide these areas of interest towards helping youths to develop.

## **ii. Over Pampering of Children**

Some parents display excessive love for their daughters to the extent that they are treated like eggs. Some parents are so permissive that they allow their daughters have everything in their own way. No punishment is meted out to them when they go or do wrong. Proverbs 23vs 13-14 says discipline a child and punish him with rod by so doing the soul is save from death. Pampering of children by their parents makes them to be pompous, arrogant and reckless in their way of life. Dagin (2005) says that parents are to blame for not giving proper training to their children, as a result, their female children are lured into immorality.

## **iii. Moral Weakness of Parents**

It is pathetic that parents who ought to demonstrate high level of discipline and show good examples to their children for the betterment of the family in particular and the society in general are also found wanting. Some parents are so morally weak and promiscuous that they lack the boldness to correct the moral weakness of their female children. As a result of this, poor moral upbringing from home, some teenagers over do things.

## **iv. Problem of Accommodation in Towns and Cities**

In big towns and cities some parents stay in one room apartment with their children. Secrecy is not maintained between children and parents; for example, the parents may be making love in the night and the daughters may be listening to what they are saying and doing. Some daughters would like to practice what their parents do in the night by having their own boy friends. Dagin (2005) agrees with Damian (1999) that the children good morals is responsible for the children's involvement in immorality. Their

view is correct but when one looks at the other side of it, there are some parents who teach their female daughters or give proper training to them, yet their female daughters are involved in immorality, why? Socialization and civilization take place everyday. In order to get social approval, female children now regard the teaching and way of life of their parents as local and not civilized. So, they get into immoral relationships so as to be accepted as being civilized. Ilori (1994) says that because of the strong desire for approval, people will follow silly styles, and engage in questionable conduct rather than face disapproval.

**v. Economic Hardship**

Dagin (2005) says that the economic condition of the country is not healthy enough to guarantee the basic survival of the average Nigerian. Some men have many wives and many children to cater for in schools, a man earning N10,750 per month may not be able to meet the financial problems of his grown up daughters. As a result of this, the daughters will look up to people who are capable of accommodating such financial problems.

**vi. Peer Influence**

According to Uche (1980), peer group is the child's own friends and equals. They have their own form of behaviour and values; and are made up of friends and school mates. Torbet (1996), notes that teenagers agree with and abide by the norms of the peers in contradiction to those of the parents, schools and the society. Torbet's opinion could be true because most children spend quality time with their peers than with their parents. Odebunmi (1990) says that "desire to join a group is actually supported by the inability of parents to show love, acceptance and recognition to the child. Johnson (1980) points out

that peer group has a great influence on the child's socialization and this can either be negative or positive. Peer group teaches social interaction necessary to reduce social isolation. Through peer influence, the child learns attitudes, values, and information unobtainable from adults.

Ezenwa (1985) states that friends and peers usually introduce an individual into immoral behaviour, Okon (1980) holds a similar view that many teenagers are involved in immoral behaviour. Olayinka (1998) is of the view that many teenagers today are involved in immorality as a result of the influence from their peers. Ayanniyi (1993) argues that the peer group tends to stimulate and teach their do's and don'ts to their members. After a careful observation of the peer group, Shure (1978) confirms that many children who are involved in misconduct are influenced by other children of the same age. Thornmburg (1975) has emphasized the power of the peer group to cultivate behaviour patterns contrary to those of the family. But in reality, not all peer groups are in conflict with the family or the society in moulding the child's attitude.

vii. **Poor School Administration**

Damian (1999), said that a permissive school should expect poorly behaved students. An idle mind is the devil's workshop; so, students who are not properly occupied with academic work must always find something to engage them. Often times, they do the wrong things. The administration of some schools is very poor, the head and staff of the school are not disciplined as a result of this, they allow the students to do what pleases them.

viii. **Influence of the Mass Media**

The mass media is considered as one of the most important external influences on the society. The mass media includes the radio, television, cinema and video; social networking of the internet. There is also the print media which includes newspapers, magazines, novels, e.t.c, these have powerful influences on the life style of individuals. Ottaway (1962) notes that the negative effects of the mass media upon the minds of adolescents within the Nigerian society need to be checked. Printed materials, cinema, television and video all leave their impact on the lives of our adolescent.

The introduction of video films has made a mockery of the whole idea of censorship. Many parents are no longer in control of what their children watch on television thus children imitate the acts of immorality of their models especially if the models are prestigious and powerful. Ottaway (1962) further notes that the mass media has both negative and positive influences on the adolescents. He further explains that childrens' behaviour is influenced through imitation, as a result, they copy their mannerisms, dressing, hair style, attitudes and methods of speech. In support of Ottaway, Mednus and Johnson (1976) argue that the mass media is a strong force in shaping behaviour. According to them, it is clear from books which individuals read, and from which they acquire sets of beliefs, values and behaviour which may either be positive or negative. Black (1987), express the fact that young people are breaking away from constraints applied by their families and communities by involving themselves in all kinds of misbehaviour and sexual abuses like fornication, promiscuity, nudity, raping shown on screens in motion pictures. Kukah (1985) quoted an American child saying that the adults were responsible for the wrong values and morals exhibited by the youths. The

child has said, its you adults who push drugs on us. It is you adults who print and sell pornography, it is you adults who show and sell through adverts, false values to us. It is you adults who open the accounts for us and enable us to meet all our financial obligations". This shows clearly the contradictory words, actions, attitudes and deeds of adults which gave rise to the adoption of negative morals.

According to Adeniran (1999), some parents are to blame for exposing their children to indecent films. He said that parents today are in the habit of buying or hiring films which portray raw sex. This writer is of the opinion that watching some American, Indian and other immoral films have led to a decline in youth's moral standard.

ix. **Poverty**

Bank (1968) says that poverty makes it difficult for parents not to be able to provide for their children the essentials of life. Jeslid (1975) argued that poverty is responsible for immoral attitude in teenagers. Sandhu (1977) said that adolescents are led into misconduct because of poverty. Young boys who are from rich family and who are influential take advantage of these young girls from poor homes, entice them with both money and material gifts and have carnal knowledge of them. Okusan (1999) state that poverty creates a sense of inferiority complex in a child. This attitude may lead to misconduct. Bozimo (2007) states that poverty makes teenagers indulge in immoral behaviour.

x. **Desire for Social Approval**

One of the strongest urges in human life growing out of instinctive tendencies is the desire for approval. More than we realize, we are influenced by it. In order to get approval and be seen as civilized by friends and society, many teenagers have been lured

into immorality thinking that they are enjoying themselves. Folorunso (1988) states that teenagers have been caught up in the jet age kind of life today. As a result, they indulge in things which were considered taboos in the good old days, this include sex and dumping of their unwanted new born babies in garbage bins, empty cartons, uncompleted buildings, gutters, and hospitals. Teenagers will prefer to violate the accepted standards of morality or accepted standards of proper behaviour than to face disapproval or be seen as uncivilized by friends and guys.

xi. **Government**

The National Policy on Education (NPE) (2001), states that the quality of instruction at all levels has to be oriented towards inculcating moral and spiritual values in interpersonal and human relation. Thus, religious instruction is expected to enhance character training and the development of sound attitudes. Although, the government have this good intention in the education policy, not much effort has been made in practice to see that moral and religious education is being enhanced in Nigerian schools. Observation shows that in some states, where a particular religion dominates only that particular religion is taught, for instance, Islam to the detriment of the other learners who are Christians and vice versa. This ought not to be so, the learners should have equal rights to their various religions.

In the same vein, Gana (2000) states that the essence of religion is to teach moral values and moral codes. The underlying factor for morality is to impact these values or codes to the child in order to form and lead acceptable behaviour in the society. The Alarming rate of immorality among the youths today makes one to wonder if they were ever taught moral values that aim at developing their character. Therefore, any

educational system devoid of religious education may be described as incomplete and irrational.

**vii. Unemployment:**

Observation shows that many Nigerian youths are unemployed. Okeke (1989) in Okon (2001) observes that graduates of colleges and universities in Nigeria (i.e.-the youths) constitute part of the jobless Nigerian population. Thus, Okon (2001) asserts that “unemployment” is perhaps, the central dilemma of Nigeria's developing society.

Mallum (2004:85) confirmed the prevalence of unemployment among Nigerians with its unwholesome consequences thus:

Unemployment is an issue that has bedeviled this country for quite sometimes now. It is a state of not having a job or work to earn a living. People who cannot earn a living are prone to social vices such as armed robbery, drug abuse, illicit sex and so on. Apart from these social vices, they look at themselves as second class citizens unable to contribute to the society. The state of unemployment can lead to depression, low self-esteem and frustration (85)

**viii. Wrong Beliefs**

There is widespread belief among teenagers that drug "increases" the brain capacity for storing and sorting information. In addition, it makes them stay awake for a longer period, hence it "enhances" their understanding and mental performance. On the other hand, some students cheat in examination not because they are dull, but because they believe that others who cheat during examination perform "better". Therefore, they too should cheat so that they can do “better”.

**ix. Influence of Immorality on the Lives and Development of the Nigerian Youths**

Due to the high level of immorality among the youths, the Nigerian society is degenerating with an increasing number of vices namely, disobedience, drug abuse, examination malpractice, abortion, gross indiscipline such as absenteeism and lateness

to work. All the vices mentioned above and many more have lasting negative effects upon the individual and the society at large. Some of the negative effects are mentioned below:

i. **Examination Malpractice**

Examination malpractice has been identified as one of the negative forces which tends to pose serious threat to the very worth and merit of education generally and of teachers' education in particular. Lassa (1996) viewed examination malpractice as an aspect of indiscipline, which is waging war against the value and credibility of educational attainment. This implies that certificates awarded by Nigerian institutions are fast losing international recognition. It was reported that the British Council in Nigeria advised British universities to disregard Nigerian degrees (Agugbuem, 1999).

Examination malpractice also leads to production of quacks as professionals, and this will have serious consequences on national life. Further still, students are no longer interested in studying hard for their certificates. They have become lazy and this is gradually eroding the culture of learning in educational institutions.

ii. **Consequences of Drug Abuse:**

Drug abuse destroys the physical, psychological and social stability of an individual. Drug abusers are more susceptible to diseases e.g. cancer of the brain or lungs, AIDS or any of the sexually transmitted diseases. They also exhibit dishonesty, stealing, and absenteeism from school or workplace. The researcher is of the opinion that all the factors mentioned above are common among Nigerian youths and they stimulates the exhibition of immoral acts and behaviour in them.

## **2.9 Effects of Immorality in the Society**

The attendant effects associated with immorality in the society are enormous.

### **i. Unwanted Pregnancy**

Immorality in teenagers usually results to pregnancy. Pregnancy whether wanted or unwanted pose threats to women especially teenagers. Some newspaper houses and magazines have come out with stories like abandon kids for instance, “The News Watch” a Nigerian weekly news magazine of March 15, 1985 had on its front page “abandon kids the unwanted”. In this magazine, it was reported that a greater percentage of this problem was perpetrated by young girls who could not ascertain the paternity of such children and pregnancies because of the contacts with different boys or men.

Aina (1985) notices that the problem is more serious because practically all groups in the society are guilty of it. The researcher disagrees with Aina that all groups in the society are guilty of it. Aina further says child abandonment is an off-shoot of unwanted pregnancies prevalent among young girls. He further says that, the sort of people who abandon their babies are; dependent girls who live with either their parents or guardians, a girl who has a lover and jumps from one bed to the other and a girl who cannot tell people she is pregnant. According to Ekele (1984), proprietress of the Motherless Babies home Onikan, Lagos in an oral discussion with Aina agreed that it is difficult to know the mothers of abandon children because they are not often traceable.

### **ii. Abortion**

According to the Oxford Advanced Learner’s Dictionary, Abortion is the expulsion or the termination of the foetus from the womb during the first twenty-eight (28) weeks of pregnancy. Mallum (2002) says, abortion is a forceful expulsion of the

embryo or foetus. Immorality among some teenagers in the society usually result to pregnancy. When they become pregnant, the fear of their parents/guardians knowing about it and the shame that is associated with it, make them opt for abortion secretly with the help of old and experienced girls. Some teenagers use local methods to bring on a spontaneous abortion. The use of dangerous methods can damage their health. Abortion has led some girls to their ultimately deaths in the hands of quack doctors and also some of them have had their reproductive systems damaged. Black (1967) estimated that half a million girls die each year as a result of abortion. He further stated that most early pregnancies among teenagers are unplanned and unwanted which lead to abandonment of children who throng the streets of some cities. This practices increases juvenile delinquency, a major social problem in Nigeria today.

### iii. **Diseases and Sickness**

Immorality contributes immensely to the spread of contagious and deadly diseases. Diseases that are passed from one person to another during a sexual act are called sexually transmitted diseases (STDS). They are deadly and infectious. The World Health Organization (WHO) (2001) estimates that annually at least one in ten sexually active people is infected with STDS. The sexually transmitted diseases have a major impact on people's health, especially on women and new born babies. In many developing countries, STDS are among the five most common health problems of which people seek treatment. The situation is most serious in urban areas because some persons between the ages of fifteen (15) and above may have STDS at one time or the other. The number of cases of sexually transmitted disease are on the increase worldwide because there is an increase in sexual activity among young people.

Ifemesia (1985) says immorality is not only common but increasing because the mass media entertainment and advertisements are filled with presentation of sex as glamorous, exciting and risk free. More and more young people are sexually active and they are beginning sexual activity younger. Some of these diseases are gonorrhea, syphilis, HIV/AIDS e.t.c. The most serious and deadly of diseases contacted through promiscuous sexual acts is the Acquired Immune Deficiency Syndrome (AIDS). This devastating and deadliest disease spreads fast. Presently, there is no cure for it. Researchers are trying to develop vaccine to combat it but prospects remain uncertain.

iv. **Immorality Breeds Single Parenthood**

Immorality among some teenagers breeds children whose fathers may not be identified because of contacts with different boys/men. Such children may be abandoned on the street. Aina (1985) states that child abandonment is an off shoot of unwanted pregnancies prevalent among some teenagers. Some children that are abandoned on the streets are those whose paternity could not be ascertained. Some of these children may lack proper parental care and subsequently become delinquent in the society.

v. **Barrenness**

Ifemesia (1985) states that barrenness could come about as a result of damage to the reproductive system due to regular termination of unwanted pregnancies or taking of pills and drugs before or after sexual activity to avert possible pregnancy. When a girl's reproductive system is infested with a dangerous disease through sexual intercourse it can lead to barrenness. This is a serious risk to a woman's health and can be very fatal.

vi. **Poor Academic Performance**

Some teenagers who indulge in sexual immorality develop high taste for money and materialism. They indulge in examination malpractices. There is senseless competition for fashion which makes their mind to be preoccupied with social life and loose concentration in their studies. In a study carried out by Sandhu (1977), it is on record that 35-40 percent of some teenagers who get involved in deviant acts such as drug addiction, gambling, drinking and sexual immorality performed below average and fell at the bottom of the classes. The reason is that they are pre-occupied with seeking pleasure and caring less about academic work.

The researcher is of the opinion that young ladies should abstain from immorality or they will have to live with the consequences mentioned above. Many young girls have sad stories to tell and are left alone to keep babies because they could not wait.

**2.10 Empirical Studies**

Igube E. S. (2004) carried out a study titled “The Impact of Teenage Pregnancy among Young Girls”. The objective was to find out the consequences of pregnancy of young girls.” He used survey method, the population was made up of school girls and female teachers. In all, there were five hundred respondents. The sample size of the school girls was three hundred while the sample size of female teachers was two hundred. The study used random sampling technique. The findings of the study include insufficient knowledge about sex, early marriage, abortion, sickness and diseases such as VVF, HIV and death in some cases. He recommended that parents should train and provide the basic needs of their female children and they should watch their movement and their activities.

The study of Igube (2004) is related to this present study titled “Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State.” Both studies address social problem in the society. He focused on pregnancy alone which is the end result of sexual immorality while the present study attempt to find out the effects of sexual immorality which pregnancy is one of them. Both studies agree that the social problem has destructive effects on teenagers such as abortion, sickness and diseases e.g VVF, HIV/AIDs and death in some cases. Both studies used survey method and questionnaire to collect data. Some of the finding and recommendations of the above study are similar to the present study. The above study is different from the current study because the present study is limited to Christian female students.

The Institute of Social Development, Lagos (2000) carried out a research titled “The Impact of Sexual Promiscuity on the Adolescents”. The objective was to find out the consequences of sexual promiscuity on the adolescents. The Institute used survey method in collecting data. The population include men and women. In all, they include six hundred respondents. The sample size of the men was four hundred while that of the women was two hundred. The study used random sampling technique. The findings of the study include poverty, lack of parental care, peer group and excessive desire for materialism are responsible for sexual promiscuity among adolescents. The recommendation of the Institute are that parents should train and provide the basic needs for their children. Parents should watch the type of friends their children keep.

The study of the Institute above is related to the present study. Both addresses common social problem in the society. Some of the causes of sexual promiscuity are the same with the causes of sexual immorality among Christian female students. Both studies used the same method and instrument to collect data. The study of the Institute is directed to the larger society while the present study is restricted to Christian female students in secondary schools.

Ogunsanya, G. A. (1999) carried out an investigation on “Causes of Moral Decadence among the Youths in the Church in Egbeda Local Government Area of Lagos State.” The objective was to find out the causes of moral decadence among the youths in the Church. He used questionnaire in collecting data for the study. The population include, group leaders and youths in the orthodox Churches in the area. Egbeda local government was divided into three zones. A total of thirty Churches were selected in the three zones. A total of six hundred respondents were sampled. The findings revealed that moral decadence among the youths in Egbeda local government include; parental negligence, peer group and spread of sexually transmitted diseases due to sexual immorality. He recommended that parents should learn to train their children in the way of the Lord and to spend quality time with them. Parents should keep watch the type of friends their children keep.

The study above is related to the present study and both studies address common social problem. Questionnaire was used in collecting data for the studies. Some of the findings of the above study and the present study are the same. Some of the recommendations of both studies are similar. The difference between the studies is that the above study is restricted to the Church while the present study is limited to the school.

## **2.11 Summary**

Morality as viewed by different scholars was examined. While some defined it as principles concerning “rights and wrong” or “good and bad” behaviour laid down by a group of people, others viewed it as conforming to a set of conventional rules for determining one’s social action which have been internalized. However, the researcher is of the opinion that morality has to do with knowing and doing what is acceptable before God and the society. This implies that the citizens must learn to abide by the rules and regulations of the society as long as it is in line with the laws of God as outlined in the Holy Bible.

Immorality in the society manifests in the following areas: fornication, stealing or armed robbery, drug abuse, parental negligence, influence of mass media, peer group, love for money and material things. The negative influence of immorality such as unwanted pregnancy, abortion, sickness etc were equally discussed. Immorality as defined is inability to act in the manner expected of all persons by the society in any given situation.

Sexual immorality was defined as sexual intercourse with someone without the legal relationship of husband and wife existing between them. Sexual intercourse between a boy and a girl, a man and a woman that are not legally married as husband and wife is unlawful and is therefore, regarded as sexual immorality. The Bible frowns at sexual immorality and condemns it but shows compassion, forgiveness and mercy to the offender. Empirical studies was also included. There can be no sustainable national development in a morally bankrupt society, except there is an adjustment or modification of moral behaviour which means thorough and qualitative moral education which helps to train the body, mind and the spirit.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter describes the methodology used in this study; it includes a discussion on the Research Design, Population of the Study, Sample and Sampling Techniques, Instrumentation, Validity of the Instrument, Pilot Study, Reliability of the Instrument, Administration of Questionnaire, Method of Data Analysis.

#### **3.2 Research Design**

Nworgu (1991) viewed research design in any area of study as a plan or blue print which specifies how data relating to a given problem should be collected and analyzed. It provides the procedural outline for the conduct of any investigation.

This study employs the survey method. Denga (1989), says research design is a descriptive design which seeks to study people or items in groups. Bello and Ajayi (2000) took a descriptive survey research to mean those studies which are aimed at collecting data through observation, interview or questionnaire and describing in a systematic manner, the characteristics, features, peculiarities and facts about a given phenomenon or population. In like manner, the researcher in this study is concerned with gathering data about sexual immorality among Christian female students in secondary schools in Kogi state.

#### **3.3 Population of the Study**

The population of this study comprises secondary school students and teachers in Kogi State. Considering the extensive nature of the target population, it is quite clear that it is too large to handle within a short period of time. The researcher gives a description of the population and state the number of secondary schools, teachers and students to be used.

**Table 3.1 Population of the Schools, Students and Teachers**

Senatorial Districts	No of schools	No of students	No of teachers
Kogi East	132	52,440	2,181
Kogi West	87	34,252	1,125
Kogi Central	43	17,064	825
<b>TOTAL</b>	<b>262</b>	<b>103,756</b>	<b>4,131</b>

Source: Teaching Service Commission, Lokoja.

### **3.4 Sample and Sampling Techniques**

Kogi state was divided according to the three senatorial zones that is, Kogi East, Kogi West and Kogi Central which consists of twenty-one local government areas. A simple random sampling technique procedure was used in the selection of the target population for the study. Following the recommendation of Kregcie and Morgan in Olagunju (2000) which stated that a minimum of 375 subjects could be used for a population of about 15,000. Since the population is over 15,000, a total of 750 (400 students and 350 teachers) were selected as sample for this study. This allowed every subject of the population an equal chance of being included in the sample and it made it a probabilistic sample. Therefore, the simple random sampling method as recommended by Oyejola (2003) and Rasaan (2006) was used in this study. The sample size of students selected for the study was four hundred randomly selected from twenty-one secondary schools sampled across the three senatorial districts in Kogi State. The sample selected was proportional to the population of students in the zones or districts. The size of the sample is in line with the recommendation of the sample size selection chart as designed by Isaac (1981) and Smith (1983). Ten schools were selected from Kogi East Senatorial

district, six schools were selected from Kogi West Senatorial district while five schools were selected from Kogi Central Senatorial district. The selection of the school was based on seniority in their respective senatorial districts that is, the first secondary school established in chronological order in the districts. This eliminated the tendency of being biased.

According to the recommendation of Krejcie and Morgan in Olagunju (2000), a minimum of 375 subjects could be used for a population of about 15,000, the sample size of teachers selected for the study was three hundred and fifty (350) randomly selected from schools across the three senatorial districts in Kogi State. The sample selected is proportional to the population of teachers in the districts.

**Table 3.2: Distribution of the selected sample of schools and students**

Senatorial districts	No. of schools Selected	No. of students	No. of male students	No. of female students	No. of male sample	No. of Female sample
Kogi East	10	52,440	28,905	24,850	100	100
Kogi West	6	34,252	17,504	13,440	60	55
Kogi Central	5	17,064	10,652	8,405	40	45
Total	21	103,756	57,061	46,995	200	200

**Table 3.3 Distribution of the selected sample of Teachers**

Senatorial districts	No. of Teachers	No. of Teachers sample	No. of male Teachers	No. of female Teachers
Kogi East	2,181	170	90	80
Kogi West	1,125	110	30	80
Kogi Central	825	70	30	40
Total	4,131	350	150	200

### 3.5 Instrumentation

The main instrument used in collecting the data was the questionnaire. According to Kerlinger (1978), questionnaire is the best instrument to gather data about the respondent's feeling, emotions and perception. The questionnaire was structured based on the research questions, hypotheses and objectives. The questionnaire was divided into four sections. Section A contained the personal data of the respondents while section B contained responses to the causes of sexual immorality. Section C contained responses on the effects of sexual immorality while section D contained responses to suggested possible ways of minimizing the problem of sexual immorality. The questionnaire was structured along the Likert Scale Format. In the Likert Type Scale, the respondents were asked to respond to each item of five degrees of agreement or disagreement. The score point range from 1-5 as follows:

a	Strongly agree	SA	5
b	Agree	A	4
c	Disagree	D	3
d	Strongly disagree	SD	2
e	Neutral	N	1

#### 3.5.1 Validity of the Instrument

Validity is to ascertain the accuracy or relevance of the instrument used in collecting data. The questionnaire was subjected to face validity by supervisors and statisticians at Iya Abubakar Computer Centre of Ahmadu Bello University, Zaria. This was considered sufficient for a survey instrument of this nature. However, a pilot study was carried out with the designed instrument to establish its reliability.

### **3.5.2 Pilot Study**

A pilot study was conducted at the Community Secondary School, Egume, in Kogi state. The aim was to determine its feasibility and to determine the ease with which the respondents would answer the questions as well as to determine the reliability and internal consistency of the items. The questionnaire for this study consisted of thirty-five items designed to test the hypotheses for the study. A total of forty-five copies of the questionnaire were administered, filled and returned. The filled copies were coded and analysed. Winner (1989) states that, pilot study before the main study helps to check the problem area, ambiguity and possible confusion that may be associated with the study.

The reliability co-efficient of the questionnaire was computed using split-half method. Pearson Product Moment Correlation (PPMC) was used to determine the correlation co-efficient. The correlation co-efficient value of 0.758 obtained was corrected using Spear Man-Brown formular given as:

$$\frac{R=2r}{1+r}$$

Where R is the reliability coefficient and r is the correlation coefficient. The reliability coefficient obtained after subtracting the value of 0.758 into the above formular is 0.862, ( $P < 0.05$ ). This value is close to 1, evidence that the questionnaire was reliable and internally consistent for the study.

### **3.5.3 Reliability of the Instrument**

Reliability of an instrument refers to the consistency with which it measures what it intended to measure. Based on the result of the pilot study, the instrument was found to be consistent and reliable.

### **3.6 Administration of Questionnaire**

The questionnaire was administered by the researcher through the assistance of some teachers. An introductory letter was sent to all the sampled schools involved in the study to solicit for permission to carry out the research. The students were gathered in their respective classrooms for the administration of instrument. The researcher explained the variables in the instrument on the chalkboard for easy understanding. The filled questionnaires by the respondents were collected by the researcher immediately.

### **3.7 Method of Data Analysis**

The data collected for the study was subjected to statistical analysis using procedures like frequencies and percentages for demographic variables, using mean and standard deviation in the measurement of the respondents' opinions. The hypotheses were tested with sample t-test because of the needs to compare the mean scores of the respondents with a fixed score to determine whether they agree or not that the variable will be considered significant. All the hypotheses were tested at 0.05 level of significance. According to Oyejola (2003) T-test has these assumptions:

- i. It assumes random selection of groups
- ii. It has a normal distribution of data which is attained when sample is large.
- iii. It has equal population variance.

## CHAPTER 4

### RESULT AND DISCUSSIONS

#### 4.1 Introduction

This chapter presents the analysis and interpretation of the data collected from the questionnaire. The instrument was geared towards finding information on sexual immorality among Christian female students in secondary schools in Kogi state. The first part of this involves a general presentation of data. The secondary part deals with the test of hypotheses formulated in chapter one, followed by the discussion.

#### 4.2 Demographic Data

The percentages of those who agreed on each item were determined by adding the figures under the columns strongly agree (SA) and agree (A). The figures under the columns disagree (D) and strongly disagree (SD) were added to make the percentages of those who disagreed with the item.

**Table 4.2.1: Gender Classification of Respondents**

Sex	Frequency	Percentage
Teachers (male)	150	18.7
Teachers (female)	200	28.0
Students (male)	200	20.0
Students (female)	200	33.3
Total	750	100

Table 4.1 above presented the frequency distribution of the respondents by their sex. As indicated in the table, out of 350 teachers used in the sample, 140 of them representing 18.7% were males while 210 representing 28.0% were females. Male

students that were used in the sample were 150 representing 20.0% while the remaining 250 representing 33.3% of the students were females. This table shows that majority of the respondents used for this study were females. Since the topic of this thesis concerns girls, it is appropriate to use more females than males.

**Table 4.2.3: Age Distribution of the Respondents**

Age	Frequency	Percentage
12-16 years	50	7.0
17-21 years	180	24.0
22-26 years	170	23.0
27-31 years	100	13.0
32 years and above	250	33.0
Total	750	100

Table 4.2 above presents the frequency distribution of the respondents by their age. As indicated in the table, 50 representing 7.0% of the respondents were within the age range of 12-16 years. Those who were within 17-21 years were 180 representing 24.0% of the total population. Those who were within 27-31 years were 100 representing 13.0% of the total population. The respondents who were above 32 years were the dominant group that accounted for 250, representing 33.0%.

### 4.2.3 Causes of Sexual Immorality among Christian Female Students in Secondary Schools in Kogi State

**Table 4.3: Respondent's Opinions on the Causes of Sexual Immorality among Christian Female Students.**

S/N	Item	Response categories					MEAN
		SA	A	N	D	SD	
1	Lack of parental care	400	100	45	100	105	3.7867
2	Over pampering of children	200	180	20	50	300	2.9067
3	Moral weakness of parents	250	150	50	200	100	3.3333
4	Problem of accommodation	300	80	20	200	150	3.2400
	In the city						
5	Economic hardship	300	163	80	100	110	3.6027
6	Laziness of some Christian female Students	300	107	80	173	100	3.4853
7	Peer group or friends	350	150	45	80	125	3.6933
8	Poor school administration	200	157	50	200	143	3.0947
9	Poor school performance	300	151	99	80	120	3.5747
10	Influence of magazines, Video films e.t.c	350	150	45	100	105	3.7200
11	The role of some teachers	100	300	150	70	130	3.2267
12	Poverty	330	200	20	80	120	3.7201
13	To get social approval	300	99	148	103	100	3.5280
	<b>Cumulative Mean</b>						<b>3.4547</b>

Decision mean = 3,0000

An observation of the above table shows that the respondents are in agreement with the above mentioned causes of sexual immorality among female students, reason being that the cumulative mean of 3.4547 on the items was found to be higher than the decision mean of 3,0000.

Table 4.3 shows that item 1 in the table has 3.7867 mean of the respondents agree that lack of parental care was responsible for Christian female students' involvement in

sexual immorality Responses from item 2 showed that 2.9067 agree that over pampering of children by parents was responsible for their female children involvement in sexual immorality. The respondents to item 3 shows that 3.3333 agree that moral weakness of some Christian parents to inculcate moral values into their female children is responsible for their involvement in sexual immorality. The response of the respondents to item number 4 shows that 3.2400 agree that the problem of accommodation in the city, which compelled parents to live in one or two rooms with children was responsible for Christian female students' involvement in sexual immorality.

The responses of the respondents to item 5 indicate that 3.6027 agree that economic hardship in the country is responsible for Christian female students' involvement in sexual immorality. The responses of the respondents to item 6 indicated that 3.4853 agree that laziness of some Christian female students who want their needs to be met on the platter of gold, was responsible for their involvement in sexual immorality. The response of the respondents to item 7 showed that 3.6933 agree that peer group or friends is responsible for Christian female students' involvement in sexual immorality. The response of the respondents to item 8 showed that 3.0947 agree that poor school administration was a cause of Christian female students' involvement in sexual immorality 3.5747 of the mean agree that poor school performance was responsible for sexual immorality among Christian female students.

The response of the respondents to item 10 showed that 3.7200 agree that video films, pornographic materials was responsible for Christian female students involvement in sexual immorality. Out of the 750 respondents 3.2267 agree that the role of some teachers was a cause of sexual immorality among Christian female students. The

response of the respondents to item 12, showed that 3.7201 agree that poverty was a cause of sexual immorality among Christian female students. The response of the respondents to item 13 showed that 3.5280 agree that to get social approval or to belong to the class called “social” was responsible for sexual immorality among Christian female students.

#### 4.2.4 The Effects of Sexual Immorality among Christian Female Students

**Table 4.4: Respondents’ Opinions on the Effects of Sexual Immorality among Christian Female Students**

S/N	Item	Response categories					SD	MEAN
		SA	A	N	D			
1.	Unwanted pregnancy	350	150	150	80	20	3.9733	
2.	Abortion	400	100	50	50	150	3.7333	
3.	Disease and sickness	100	300	150	180	20	3.3733	
4.	Single Parenthood	350	50	150	50	150	3.5333	
5.	Barrenness	200	200	50	100	200	3.1333	
6.	Poor academic performance	250	150	100	150	250	3.6000	
<b>Cumulative mean</b>							<b>3.5577</b>	

Decision mean = 3,000

The table above revealed the effects of sexual immorality on female students, they are all in agreement with all the items because the cumulative mean response of 3.5577 is higher than the 3.0000 decision mean.

The response of the respondents to the effects of sexual immorality on Christian female students shown above indicate that 3.9733 agreed that unwanted pregnancy is one of the effects of sexual immorality on Christian female students. The opinion of the respondents to item 2 showed that 3.7333 agree that abortion is the effect of sexual immorality on Christian female students, The opinion of the respondents to item 3

showed that 3.3733 agree that disease and sickness is the effect of sexual immorality among female students The opinion of the respondents on item 4 showed that 3.5333 agree that single parenthood is the effect of sexual immorality among Christian female students The response of the respondents to item 5 showed that 3.1333 agree that barrenness is the effect of sexual immorality among Christian female students. Out of the 750 respondents, 3.6000 agree that poor academic performance is the effect of sexual immorality among Christian female students.

### **Possible ways of Minimizing Sexual Immorality**

**Table 4.5: Respondents' Opinion on Possible Ways of Minimizing the problem of Sexual Immorality among Christian Female Students.**

S/N	Item	Response categories				SD	MEAN
		SA	A	N	D		
1.	Christian Parents should give proper attention to their female children	200	300	50	80	120	3.5067
2.	Christian Parents should discipline their female children	300	100	150	160	40	3.6133
3.	Parents should have morals and inculcate these morals into their female children.	280	120	150	150	50	3.5733
4.	Parents who live in big towns should not live in one room apartments with their children	420	80	50	98	120	3.8240
5.	Government should improve the economy and provide jobs for her citizens.	205	195	150	10	190	3.2867
6.	Female children should be prepared to work hard, engage in honest trades and to accept suffering as part of life.	380	120	150	60	40	3.9867
7.	Bad friends should be avoided	350	50	50	180	120	3.4400

8.	The School should promote discipline	250	150	50	200	100	3.3333
9.	Christian female students should develop good study habits	300	100	150	120	80	3.5600
10.	Government should censor magazines	270	130	50	150	150	3.2933
11.	Teachers should be good role models to their students	290	210	50	100	126	3.6880
12.	Christian parents should have a reliable source of livelihood to sustain the family	170	130	50	100	100	2.4267
13.	Christian female students should not go into sexual immorality in order to get social approval from their Friends as being Civilized.	280	220	150	80	20	3.8800
14.	There should be periodic talk/seminar on the evil of sexual immorality.	100	300	150	50	150	3.2000
15.	Pictures and films of AIDS victims should be shown to the students.	250	150	150	80	120	3.4400
16.	Religious and moral education should be made compulsory in secondary schools.	200	300	150	65	35	3.7533
<b>Cumulative mean</b>							<b>3.4878</b>

---

Decision mean = 3,000

The table above revealed the opinion of respondents on suggested possible ways of minimizing the problem of sexual immorality among female students. Since the cumulative mean response of 3.4878 was found to be higher than the decision mean of 3.000, they are in agreement with majority of the above 16 items.

The response of the respondents on the possible ways of minimizing the problem of sexual immorality among Christian female students on item 1 showed that 3.5067

agree with the suggestion that Christian parents should give proper attention to their female children. The respondents' opinion on item 2 showed 400 representing 53.3% agree that Christian parents/guardians should discipline their female children. Out of the 750 respondents, 3.5733 that Christian parents should inculcate morals into their female children. The opinion of the respondents to item 4 showed that 3.8240 agree that Christian parents/guardians who lived in cities should not live in one or two rooms with their children. The response to item 5 in the above table showed that 3.2867 agree that government should improve the economy and provide Jobs for her citizens. The response to item 6 showed that 3.9867 agree that Christian female students should work hard, engage in honest trades and to accept sufferings as part of life. The response to item 7 showed that 3.4400 agree with the suggestion that Christian female students should avoid bad friends. The response to item 8 indicated that 3.3333 agree that the school should promote discipline.

The response to item 9 showed that 3.5600 of the respondents agree that Christian female students should develop good study habits. The response of the respondents to item 10 showed that 3.2933 agree with the suggestion that government should censor magazines, video films e.t.c.

The opinion of the respondents to item 11 showed that 3.6880 agree that teachers should be good role model to their students

The opinion of the respondents to item 12 showed that 2.4267 of the respondents agree that Christian parents should have a reliable source of livelihood to sustain the family. The response of the respondents on item 13 showed that 3.8800 agree that Christian female students should not go into sexual immorality in order to get social

approval from their friends as being civilized. The opinion of the respondents on item 14 showed that 3.2000 agree that there should be periodic talk/seminar on the evil of sexual immorality. The opinion of the respondents on item 15 showed that 3.4400 agree that pictures and film of AIDS Victims should be shown to Christian female students. The response of the respondents on item 16 showed that 3.7533 agree that religious and moral education should be made compulsory in secondary schools.

### 4.3 Test of Hypotheses

#### Hypothesis 1:

Ho<sub>1</sub>: This hypothesis states that there is no significant difference between male and female Christian students opinion on the causes of sexual immorality among Christian female students in secondary schools in Kogi state.

**Table 4.6: Showing the Independent T-test Statistics between Male and Female Students on the Causes of Sexual Immorality among Christian Female Students**

Sex	N	Mean	S.D	S.E	df	t	Sig.
Male	150	51.1200	7.92412	64.707	398	40.249	0.000
Female	250	27.7400	3.60282	27.756			

The above independent t-test statistics revealed a significant difference between the opinions of male and female students on the causes of sexual immorality. This position was confirmed from the outcome of the table which showed that the calculated 40. 249 at df 398 is higher than the t critical of 1.96 at 0.000 level of tolerance. Therefore, the null hypothesis which states that there is no significant difference between male students and female students in their opinion on causes of sexual immorality is hereby rejected.

### Hypothesis II:

Ho<sub>2</sub>: This hypothesis states that there is no significant difference between the opinion of teachers and students on the effects of sexual immorality among Christian female students in secondary schools in Kogi state.

**Table 4.7: Showing the Independent t-test Statistics for Significant difference in the Opinion of Teachers and Students on the Effects of Sexual Immorality among Christian Female Students**

Sex	N	Mean	S.D	S.E	df	t	Sig.
Teachers	350	30.000	.00000	.00000	748	38.789	0.000
Students	400	17.5000	6.02834	30142			

The above independent t-test statistics revealed a significant difference between the opinions of teachers and students on the effects of sexual immorality on Christian female students. The outcome of the table showed that the calculated t of 38.789 at df 748 is higher than the t critical of 1.96 at 0.000 level of tolerance. Therefore, the null hypothesis which states that there is no significant difference between the opinion of teachers and students on the effects of sexual immorality is hereby rejected.

### Hypothesis III:

Ho<sub>3</sub>: This hypothesis states that there is no significant difference between the views of the teachers and students on possible ways of minimizing sexual immorality among Christian female students.

**Table 4.8: Showing the independent t-test statistics for significant difference between the views of the teachers and students on possible ways of minimizing sexual immorality among Christian female students.**

Sex	N	Mean	S.D	S.E	df	t	Sig.
Teachers	350	79.7143	.70086	.03746	748	39.623	0.000
Students	400	47.0450	.540963	.77048			

The above independent t-test statistics showed a significant difference between the views of teachers and students on possible ways of minimizing sexual immorality among Christian female students. This position was confirmed from the outcome of the table which revealed that the calculated t of 39.623 at df 748 is higher than the t critical of 1.96 at 0.000 level of tolerance. Therefore, the null hypothesis which states that there is no significant difference between the views of the teachers and students on possible ways of minimizing sexual immorality among Christian female students is hereby rejected.

#### **4.4 Summary of Major Findings**

The following major findings were observed in the study:

1. The research findings revealed that sexual immorality among Christian female students is caused by factors such as poverty, parental negligence, laziness of some Christian female students, poor school administration, influence from peer group and watching of immoral video films.
2. The study also revealed that the effects of sexual immorality among Christian female students are unwanted pregnancy, abortions, spread of sexually transmitted diseases, barrenness and poor academic performance in school.
3. The study revealed that the government has not done enough to improve the economy. The government is not playing its role very well. Teacher's view was on societal and on government intervention to improve the economy while students view was purely from socio-cultural and family background.

#### **4.5 Discussion of the Findings**

This study examined the causes and effects of sexual immorality among Christian female students in secondary schools in Kogi State. Among the variables investigated were the causes of sexual immorality among Christian female students, effects of sexual immorality on Christian female students and possible ways of minimizing sexual immorality among Christian female students.

The result of the data collected and consequently analyzed using the independent sample t-test statistics showed that male and female students significantly differ in their opinions on causes of sexual immorality among Christian female students. The male students respondents believe that causes of Christian female students immorality are basically from parental background such as lack of care, over pampering of children, moral weakness of parents and economic hardship of parents. This is in agreement with Damian (1999) and Dagin (2005) that lack of parental care encourages Christian female students to practice sexual immorality. This is also in accordance with Bozimo (2004) who says that as a result of parental negligence, Christian female students devise some other methods of coping with their situations.

Also this finding agrees with Mallum, Haggai and Ajaegbu (2002) who state that Christian female students get involved in sexual offences as a result of parents denying and neglecting to provide the essential needs of their children. The Christian female students respondents on the other hand believe that the causes of Christian female students immorality has to do with the general set-up in the school such as poor school administration, poor school performance, the role of some teachers and peer group or friends influence in schools. This is in agreement with Damian (1999) that a permissive

school produces poorly behaved students and they get involved in negative activities in which sexual immorality is one. This is also in accordance with Uche (1980), Torbet (1996) Olayinka (1998) that many Christian female students are involved in sexual immorality as a result of the influence from their peers.

Ottaway (1962), Mednus and Johnson (1976) and Black (1987) share similar views that young people are breaking away from constraints applied by their families and involving themselves in sexual abuses like fornication, promiscuity e.t.c. This wide gap in their views explain why significant difference exists between the two independent groups (male and female respondents) in their opinions on the causes of sexual immorality among Christian female students.

The outcome of hypothesis 2 showed that the existence of significant difference between students and teachers respondents on the effects of sexual immorality on Christian female students is not surprising neither was it out of place. The explanation for this wide difference between the two groups can be viewed in two perspectives. Both of them are of different status and will have to view these effects differently. In other words, the teachers are of the opinion that the effects of perceived sexual immorality among Christian females students lies primarily on poor academic performance of these students which is related to the teachers professional characteristics. This observation is in line with Sandhu (1977) who states that students who get involved in sexual immorality performed below average and fell at the bottom of the classes.

The students on the other hand especially the Christian female students have personal views on the effects of sexual immorality such as unwanted pregnancy, abortion, diseases and sicknesses. This observation is in agreement with Aina (1985)

which says unwanted pregnancies are prevalent among Christian female students. WHO (2001) states that sexually transmitted diseases have a major impact on people's health, especially for women. The teachers are only affected by the students' poor academic performance resulting from lack of concentration in academic work and performance for going to parties, absence from class or school and examination malpractices.

On the other hand, Christian female students are normally faced with the practical effects of perceived sexual immorality such as unwanted pregnancy, abortion, diseases/sicknesses, and having children whose fathers may not be identified. Significant difference was also found to exist between students and teachers in their views on the possible ways of minimizing problems of perceived sexual immorality among Christian female students. Broadly, the teachers' views on possible ways to minimize female students immorality was on societal and on government intervention. This observation is in line with Dagin (2005), which states that government should improve the economy.

The Christian students on the other hand, offered suggestions purely from socio-cultural and family background. The students' suggestions had high agreement on items like Christian parents giving proper attention to their female children, parents should discipline their female children, Christian parents should inculcate morals into their female children, Christian parents should have reliable source of livelihood to sustain the family. These suggestions are in line with Dagin (2005), who says that parents should give proper attention to their female children.

On the other hand, the teachers were in agreement with items such as government should censor magazines, video films etc, periodic talk/seminar on the evil of perceived sexual immorality, pictures and films of AIDS victims being shown to Christian female

students and that religious and moral education should be made compulsory in secondary schools. These are in line with the suggestion of Adeniran (1999), who says that parents should monitor the kinds of films their children watch at home. The teachers have a better understanding of the Christian female students than the students and more so, the teachers have a different perceptions than that of the students.

The difference in perceptions are due to maturity of the teachers. This broad opposite opinion explains why significant difference exists between students and teachers on the ways of minimizing problems of perceived sexual immorality among Christian female students. This outcome is in line with Adeyeye (2009) who affirms that the youths, especially Christian female students are most vulnerable to sexual immorality and promiscuity because they try to imitate their peers and are, therefore, easy to influenced, and be brainwashed into the feeling of being sociable.

## **CHAPTER 5**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Summary**

This study examined sexual immorality among Christian female students in secondary schools in Kogi state. The statement of the problem focused on the alarming rate of sexual immorality among Christian female students. Despite the efforts of religious institutions, governmental and non-governmental organizations to curb this problem it is obvious that sexual immorality still persists. In order to achieve the aim of the study, three objectives and three hypotheses were formulated. The main objectives include to identify the causes, effects and possible ways of minimizing the scourge. The main population are secondary school students and teachers in Kogi state. A total population of seven hundred and fifty respondents (750) were selected as sample for this study. The sample size of students selected was four hundred (400) while the sample size of teachers was three hundred and fifty (350). The Scope of this study focuses mainly on the causes and effects of sexual immorality and it concentrates on Christian female students in secondary schools in Kogi state.

Chapter two dealt with the review of related literature. Old and New Testament teaching about sexual immorality were discussed. In the Old Testament, it was totally condemned with severe punishment while in the New Testament it is forgiveness with mercy; but it does not mean that the New Testament condones it. The involvement of teenagers, adolescents, youths in immorality in the society can be traced to the following factors such as parental negligence, economic hardship, peer group, influence of mass

media, poverty, desire for social approval e.t.c while the attendant effects of the factors mentioned above are, indiscipline unwanted pregnancy, abortion e.t.c were discussed.

The survey method was used in the study and data were collected through the use of questionnaire which contained thirty-five items organized into four sections. The questionnaire thus developed was administered by the researcher on seven hundred and fifty (750) respondents in the three senatorial zones in Kogi state. The data collected were statistically analysed to determine the causes and the effects of sexual immorality among Christian female students in Kogi State.

T-test was use in the analysis of the data, major findings revealed that sexual immorality among Christian female students is caused by poverty, parental negligence, peer group e.t.c while the attendant effects are unwanted pregnancy, abortion e.t.c.

## **5.2 Conclusions**

From the outcome of the findings, the general conclusion of the study is that the development of moral behaviour follows a gradual and deliberate process. It is in the light of this that this research work suggests that Christian parents/guardians should take special interest in curbing moral decadence among the youths. When the thought of the youth is modified or transformed their actions will definitely be transformed. Based on the findings, the following conclusions were drawn:

1. That parents/guardians failed in their responsibility to train or bring up their children in the way of the Lord is greatly responsible for their Female children involvement in sexual immorality

The basic foundation of any society is the family. The family is the bedrock of everything and is the cradle of civilization in whatever sphere. It is the

parents/guardians who should begin teaching their children about the values of the society. Because such an important function of parents is no longer taken seriously, children grow to see nothing wrong with sexual immorality.

Parents/guardians have to rise to their responsibilities as first teachers of their children if the fight against sexual immorality is to succeed.

2. That the Christian female students in secondary schools are ignorant about the attendant effects of sexual immorality.
3. That the government has failed in carrying out some of its responsibility.

### **5.3 Recommendations**

Based on the findings of the research, the following recommendations are made.

1. Christian parents/guardian should have a genuine means of livelihood, provide the basic needs for their female children, teach their female children to be hard working, engage them in honest trade, and they should watch the type of friends they keep and video films they watch at home.
2. Christian female Students should abstain from sex and wait until they are married, if they get pregnant, they should not go for abortion rather they should keep the pregnancy and give birth to the baby.
3. Government should improve the economy, censor magazines, video films that are immoral and ensure enough public awareness on the evils of sexual immorality. The promotion of immoral programmes and films by the media should be discouraged by the government since the students are often the first victims of such. More programmes and films which portray the riches of societal values like sexual restraint, the veneration of virginity and frowning at

immoral behaviours should be encouraged. Through this, the students or the young will grow to appreciate the dignity of sexual discipline and not seek to imitate something that run contrary to decency.

#### **5.4 Suggestions for Further Research**

1. It is suggested that similar study be carried out on indiscipline in tertiary institutions.
2. The researcher further recommends that a study be conducted on the place of Christian moral education for sustainable development in Nigeria.

## REFERENCES

- Adeniran, M. (1999, Oct 21). *Who is to be Blamed on Immoralities*, Sunday Monitor, pp 10-17.
- Adeola M. (2011). *Determinants of premarital sexual behavior among secondary school students in Nigeria*. Dissertation submitted to the Social Studies Section, Faculty of Education Post graduate School, Ahmadu Bello University, Zaria.
- Adewale O.A. (2005), *Building a Biblical African Christian View of Sex: African Journal of Biblical Studies*, Vol. 4(3), p. 15.
- Adewole, A. (1989), *Ethics and the Educational Community*. Jos: Fab Aniel Books
- Afolabi, M. (1993). *Introduction to Research for Writing Proposals, Projects and Thesis*, Zaria: Alpha Books.
- Aina, O. (1998, Aug 15). *Youths and Drug Abuse Sunday Monitor*, pp.15-18.
- Alabi, J. (1990). *Prevention of AIDS in Nigeria. A Paper Presented in a Seminar at the University of Ibadan*. 12<sup>th</sup>-April.
- Alapafuja, D. (1986, February 2). *My Daughter in the Arms of a Sugar Daddy. Prime People*. P 31.
- Ayaniyi, B.A. (1993). *Understanding Educational Psychology*. A Master Thesis Submitted to Education Department, Ahmadu Bello University, Zaria.
- Azika, N. (2002) *Research methodology in the behavioral Sciences*. Ibadan: Longman press.
- Badmos K.S. (1997). *Moral Decadence and its Remedies for Effective National Development*. Journal of Arabic Religious Studies, pp 35-42.
- Baelz, P. (1977). *Ethics and Belief*. London: Sheldon Press.
- Baizer, M. (1974). *Pregnant Adolescents Washington D.C; Russell Foundations*.
- Bamaiyi, I. (1977). *Prostitution: A Case Study of Kakuri Hausa*. A Master's Thesis Submitted to the Social Studies Section, Faculty of Education, Ahmadu Bello University, Zaria
- Banks, O. (1971). *Social Learning Theory*. New Jersey: Prentice Press.
- Benson, A.A. (2002). *Academic and Moral Decay Among Students. The Way Out*. Benin: Benking Intellectual Press.

- Black, M. (1987). *Better Health for Women and Children Through Family Planning*. New York: Hammarsk Plaza Press.
- Bello, R. & Ajayi, S. (2000). *Research Methods and Statistical Analyses*. Ilorin: Haytee Press and Publishing Company Limited.
- Bozimo, G. (2004). *Current Trends in Social Studies Education*. Pankshin: Academic Trust Fund Press.
- Cha, E.S. (2005). *Predicators of sexual Behaviour among Korean college students: Testing the Theory of Planned behaviour*. Ph.D Thesis Submitted to the Post Graduate, Faculty of the School fo Nursing, University of Pittsburgh.
- Cook, D. (1983). *The Moral Maze: A Way of Exploring Christian Ethics* London: Spek Press.
- Dada, B. (1987, April 5). *Baby Brides; The Burden of a Nation*. *Sunday Times*.
- Dagin, S. (2005). *Bring Back the Lost Daughters*. Jos: Fab Books.
- Dave, B. (2000). *Sex and Dating: A Guide to Relationships for Teens and Young Adults*. Benin.
- Damian R.Z. (1999). *Psycho-Social Threats to Educational Institutions and Society*. Jos: Zimek Books.
- Denga, D. (1989). *An Introduction to Research Methods and Statistics in Education and Social Science*. Calabar: Rapid Educational Publishers.
- Edward, M. (1977). *Abortion, New Directions for Policy Studies*. Indiana: University of Notre Dame Press.
- Eguik, H. (1972). *Prostitution in D. Levinson and K. Christenson (Eds). Encyclopedia of Social Sciences*, pp 350-353 Chicago: Heming Bentons.
- Essen, A.J. (1983). *Professional Ethics a New Perspective on Moral Education*. Lagos: Evers Brothers Press.
- Ezekiel, E. (1987, March, 6). *The Family that Reasons Together is Forever Happy*. *The Guardian* p. 28.
- Ezenwa, A.O. (1985). *Comprehensive Test on Health and Safety in Tropics*. Lagos: Safety Sciences.
- Fatusi, A.M and Blum, R.W. (2008): *Predicators of early sexual initiation among a nationally representative sample of Nigerian adolescents*. *Public Health Journal* 8(13).

- Federal Republic of Nigeria (1981) *National policy on Education*. (Revised) NERDC Press.
- Fletcher, J. (1976). *Situation Ethics: The New Morality*. Philadelphia: The West Minster Press.
- Folorunso, I (1988). *O Lord, my Daughter is Pregnant and Unwed*. Today's Challenge, pp 16-18.
- Forster, G. (1977). *Cultural Patterns and Moral Laws*. Brancote Notts: Grove Books.
- Grinder, R.E. (1973). *Adolescence*. New York: John Willey Press.
- Handselbarth, G. (1976). *Christian Ethics in the African Context* Ibadan: Day Star Press.
- Ifemesia, B. (1983), *Moral Revolution in Africa*, Stage 1 and 2. Enugu: Holmosweb press.
- Ilori, J.A. (1994). *Moral Philosophy in African Context*. Zaria: Ahmadu Bello University Press.
- Isaac J & Micheal, L (1981). *Sample Size Selection Chart*, Retrieved March 15, 2008 from [www.pdande.Wbmaster@ces.uwex.edu](http://www.pdande.Wbmaster@ces.uwex.edu).
- Jeslid, J. (1975). *Child Psychology*. New York: Harper and Row.
- Kerlinger, F.N. (1973), *Foundation of Behavioural Research*. New York: Hollan Rinehart and Winston.
- Kukah, M.H. (1985 November 3). *The Youth and prospects of Moral Development*. Sunday, New Nigerian, pp 6-8.
- Laje, D. (1993), *Causes of Moral Decadence among ECWA Youths in Pengana Chieftdom*. Paper Presented at Christian Religious Studies Seminar. Theological Seminary, Jos. 20<sup>th</sup>- 22<sup>nd</sup> June.
- Mackeri, N.S. (1993). *Effects of Fornication on the Education of Youths in Banju Land*. Paper Presented at Christian Religious Studies Seminar in Theological Seminary Jose, 20<sup>th</sup> 22<sup>nd</sup> June.
- Mallum, J., Haggai, M.P., & Ajaegbu K.J. U. (2002). *Introduction to Child Development*. Abuja: Ya-Byang press.
- Meadow, R. (1993). *ABC of Child Abuse*, London: Group Tan Stock Press.
- Mbiti, J. s. (1975). *Introduction to African Religion*. London: Heinemann Educational Book Ltd.

- Medinnus, G.R.D. & Johnson R.C. (1976). *Child and Adolescent Psychology*. (2<sup>nd</sup> ed) New York: Johnklay Press.
- Merril, C.T. (1978). *Harpers Encyclopedia of Bible*. Michigan: Harper and Row Publishers.
- Krejin and Morgan (1970). "Determining Sample Size for Research and Psychological Measurement" *Journal* Vol. 30 pg 607-610
- Newcomer, P.L. (1980). *Understanding and Teaching Emotionally Disturbed Children*. Boston: Allyn and Bacon Publishers.
- Nwana, O.C. (1985). "Introduction to Educational Research". Ibadan: Heinemann Educational Books.
- Nwokafor, M. (1989). *Health Talk on Sex Education*. A Paper Presented at the Female Counseling Week at Government Secondary School Ogaminana, 13<sup>th</sup> – 14<sup>th</sup> June.
- Nworgu, B, G. (1991). *Educational Research Basic Issues and Methodology*. Ibadan: Wisdom Publishers Ltd.
- Nwosu, D. (1984). Religion, Morality and Moral Education. *Journal of Arabic and Religious Studies*, pp 20-40.
- Odebunmi, A. (1990). *Understanding Behavior Problems*. Ibadan: Gbemi Sodipo Press.
- Ogunlade, A. (1995). *Introduction to Developmental Psychology*. Ibadan: Indemas Publications.
- Okon S.E. (1981). *Personal Problems of Secondary Students*. A case Study in Barewa College. *British Columbia Journal of Special Education*. Vol. 37 (4) pp 32-34.
- Okon, S.E. (1988). *The Teenagers in Nigerian Secondary Schools Understanding and Guiding their Development*. *Journal of Special Education*, vol 37(4) pp 52-27.
- Okusan, O.M. (1999, July 9). Indiscipline among the Children. *The Punch*, pp. 15-16 & 19.
- Oladele, J.O. (1998). *Fundamentals of Psychological Foundations in Education*. Lagos: Johns-Lad Publishers.
- Ololobou, Y.P.S, Jacob, S. Ndazhaga J. (2002). *Dimension of Social Studies*. Jos: WAIS Printing Press.
- Omotunde, D. (1987, January 26), *The Extra Mouths*. *New swatch*, pp 10-12.

- Onamusi, G.E. (2002). *Child Upbringing*. Kano: Amazing Grace press.
- Osofsky, H.J. (1968). *The Pregnant Teenager*. Ibadan: Springbooks.
- Ottaway, A.K.C. (1962). *Education and Society, An Instrument to Sociology of Education*. London. Routledge and Kegan Paul Publishers.
- Oyejola, B.A. (2003). *Fundamentals of Statistical Analysis*. Ilorin: Olad Press.
- Pfeiffer, C.F. (1988). *The New Combined Bible Dictionary and Concordance*. Michigan: Baker press.
- Rasaq, A (2006). *Research Methodology and Statistical Analysis*. Ilorin; Olad Press.
- Ray, E. (1985, March 18). *Abandon Child*. Lagos: News Watch, pp 5-8.
- Reiss, I.I. (1967). *The Social Context of Premarital Sexual Permissiveness*. New York: Holt Rinchart and Winston.
- Salami, R.A. (1981, July 8). *Pregnancy Among School Girls*. Nigerian Herald, pp 19-20.
- Sandhu, H.S. (1987). *Juvenile Delinquency, causes, Control, and Prevention*, New York: McCraw-Hill Press.
- Shure, B.M. (1978). *Problem Solving Techniques in Child Learning*. London: Jeresey Bass Press.
- Smith, M.F. (1983). *Sample Size Selection Chart 2*. Retrieved May 15, 2008 from [www.polande.webmastrer@ces.uwex.edu](http://www.polande.webmastrer@ces.uwex.edu).
- Sounder, T (1977). *Fundamental Research Statistics for Behavioral Sciences*. New York: Richard and Winston.
- The Holy Bible: *New International Version, Colorado, International Bible Society*. Colorado.
- Thomass, W. (1967). *The Unadjusted Girl*, New York: Harper and Row.
- Thornburg, D.H. (1975). *Development in Adolescence*, California: Wadsworth.
- Torbet, P (1996). *State Response to Serious and Violent Juvenile Crime*. Pittsburgh: National Centre for Juvenile Justice.
- Thomas, J. F. & Melissa, R. C. (2005). *Questions Kids Ask about Sex*. Lagos.

Uba, A.A. (1980). *Fundamentals of Psychology of Childhood and Adolescence*. Ibadan: Claverianum press.

Uche, V.W. (1980). *A Sociology of Education for N.C.E. Students*. London: George Allen.

Ukatu, B.O. (1986, August 21). *Parental Role in Sex Education*. The Guardian, p 71.

Watch Tower (April 8, 2000). *What has Happened to Morals?* New York: Watch Tower Bible and Tract Society, p. 16.

**APPENDIX A**

**POST GRADUATE SCHOOL,  
AHMADU BELLO UNIVERSITY, ZARIA**

Dear Respondents,

The researcher is a student of the above University. He is carrying out a research on “SEXUAL IMMORALITY AMONG CHRISTIAN FEMALE STUDENTS IN SECONDARY SCHOOLS IN KOGI STATE”. He needs your co-operation in responding sincerely to the questions asked below. The information given will be used to write a thesis and will be treated as confidential.

Thanks for your co-operation.

Yours sincerely,

Isaac M.A

**APPENDIX B**

**QUESTIONNAIRE ON SEXUAL IMMORALITY AMONG CHRISTIAN FEMALE STUDENTS IN SECONDARY SCHOOLS IN KOGI STATE**

**INSTRUCTION:** Read carefully the sections and tick (√) in the appropriate box and columns below

**Section A: Demographic Data**

- 2. Name of your School \_\_\_\_\_
- 3. Sex: Male ( ) Female ( )
- 4. Age:
  - 12-16 years ( )
  - 17-21 years ( )
  - 22-26 years ( )
  - 27-31 years ( )
  - 32 yrs and above ( )
- 5. Status: Student ( ) Teacher ( )

**Instruction:** At the end of each statement are columns numbered 5,4,3,2,1, which represent:

**KEY**

- 5 SA- Strongly Agree
- 4 A-Agree
- 3 N-Neutral
- 2 D-Disagree
- 1 SD-Strongly Disagree

	<b>Section B: Causes of Sexual Immorality</b>	5	4	3	2	1
		SA	A	N	D	SD
1	Lack of parental care					
2	Over pampering of children					
3	Moral Weakness of parents					
4	Problems of accommodation in the city					
5	Economic hardship.					
6.	Laziness of some Christian female students.					
7	Peer group or friends					
8	Poor school administration					
9	Poor school performance.					
10	Influence of magazines, Video films etc.					
11	The role of some teachers					
12	Poverty					
13	To get social approval					

Any other causes of sexual immorality among Christian female students.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

	<b>Section C: The Effects of Sexual Immorality on Christian Female Students.</b>	5 SA	4 A	3 N	2 D	1 SD
1	Unwanted pregnancy					
2	Abortion					
3	Diseases and sickness					
4	It breeds single parenthood					
5	Barrenness					
6.	Poor academic performance					

Any other effects of sexual immorality among Christian female students:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

	<b>Section D: Suggested Possible ways of Minimizing the Problem of Sexual Immorality among Christian Female Students</b>	5 SA	4 A	3 N	2 D	1 SD
1	Parents should give proper attention to their female children					
2	Parents should discipline their female children					
3	Parents should have morals and inculcate these morals into their female children					
4	Parents should not live in one room apartments with their children					
5	Government should improve the economy and provide jobs for her citizens					
6.	Female students should be prepared to work hard, engage in honest trades and to accept suffering as part of life					
7	Bad friends should be avoided					
8	The school should promote discipline					
9	Female students should develop good study habits					
10	Government should censor magazines, video films etc					
11	Teachers should be good role model to their students					
12	Parents should have a reliable source of livelihood to sustain the family					
13	Female students should not be involve in sexual immorality because they want approval from their friends as being civilized					
14	There should be periodic talk/seminar on the evil of sexual immorality					
15	Pictures and films of AIDS victims should be shown to the students					
16	Religious and moral education should be made compulsory in secondary schools					

Any other ways of minimizing the problem of sexual immorality among Christian female students:

1 \_\_\_\_\_

2 \_\_\_\_\_

3 \_\_\_\_\_

## APPENDIX C

**Table 4.3: Respondent's Opinions on the Causes of Sexual Immorality among Christian Female Students.**

S/N		Agreed	%	Disagreed	%	Undecided	%
1	Lack of parental care	500	66.7	205	27.3	45	6.0
2	Over pampering of children	380	50.7	350	46.7	20	2.7
3	Moral weakness of parents	400	53.3	300	40.0	50	6.7
4	Problem of accommodation in the city	380	50.7	350	46.7	20	2.7
5	Economic hardship	463	61.7	207	27.6	80	10.7
6	Laziness of some female students	407	54.3	263	35.1	80	10.9
7	Peer group or friends	500	66.7	205	27.3	45	6.0
8	Poor school administration	357	47.6	343	45.7	50	6.7
9	Poor school performance	451	60.1	200	26.7	99	13.2
10	Influence of magazines, video films e.t.c.	500	66.7	205	27.3	45	6.0
11	The role of some teachers	400	53.3	200	26.7	150	20.0
12	Poverty	530	70.7	200	26.7	20	2.7
13	To get social approval	399	53.2	203	27.1	148	19.7

## APPENDIX D

### SAMPLE SIZE POPULATION CHART

<b>Population</b>	<b>Sample</b>	<b>Population</b>	<b>Sample</b>	<b>Population</b>	<b>Sample</b>
10	10	220	140	1200	201
15	14	230	114	1300	207
20	10	240	140	1400	320
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	159	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	340
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	355
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	369
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	113	850	265	30000	379
180	123	900	269	40000	330
190	127	950	271	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000+	384

Krejcie and Morgan (1970:228)