

PSYCHOSOCIAL FACTORS AND PREMARITAL SEXUAL ATTITUDES OF ADOLESCENTS AND YOUNG ADULTS IN SOUTH-WEST NIGERIA

BY

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CERTIFICATION

We certify that the work embodied in this thesis for the award of the degree of Doctor of Philosophy (Psychology) is a record of original research carried out by OJO, ADESOLA ADEBUSOLA under our supervision.

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DEDICATION

“So then it is not of him that willeth,
nor of him that runneth;
but of God that sheweth mercy” Romans 9:16(KJV).

This work is dedicated to God, my All in All.

And

To Wola Ojo, my husband, friend and co-labourer in His Vineyard.

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TABLE OF CONTENTS

	PAGE
Title	i
Certification	ii
Dedication	iii
Acknowledgements	iv-v
Table of Contents	vi-xii
List of Tables and Figures	xiii-xiv
Abstract	xv-xvi

CHAPTER ONE

INTRODUCTION	1-33
1.1 Background to the Study	4-8
1.1.1 The concept of sex	8-9
1.1.2 Human Sexuality	9-11
1.1.3 Defining Attitudes	11-13
1.1.4 Attitude Formation	13
1.1.5 Sexual Attitudes	14
1.1.6 Types of Sexual Attitudes	14-15
1.1.7 Premarital Sexual Attitudes	15-16
1.1.8 Sexual Behaviour and Premarital Sexual Attitudes	16
1.1.9 Psychosocial Factors and Premarital Sexual Attitudes	17-19
1.1.10 Sexual Experience	19

1.1.11	Adolescence	19-20
1.1.12	Young Adulthood	20
1.1.13	Religiosity	21
1.1.14	Sexuality Education	22-23
1.2	Statement of the Research Problem	24-25
1.3	Aim and Objectives of the Study	26
1.4	Research Questions	26-27
1.5	Research Hypotheses	27-28
1.6	Significance of the Study	28-29
1.7	Scope of the Study	29
1.8	Operational Definition of Terms	29-31
1.9	Conceptual Framework	32-33

CHAPTER TWO

LITERATURE REVIEW 34-84

2.0	Theoretical Review	34-66
2.1	Theories of Sexual Development	34-47
2.1.1	The Biopsychology of Sexuality	34-37
2.1.2	Sociobiological Perspective on Sexuality	37-38
2.1.3	Sexual Strategies Theory	38-39
2.1.4	Psychoanalytic Approaches to Sexual Development	39-41
a)	Anna Freud's Theory of Sexual Development	39-40
b)	Erikson's Psychosocial Perspective	40-41

2.1.5	Learning Theory Approaches to Sexuality	41-44
a)	Classical Conditioning	42-43
b)	Operant Conditioning	43
c)	Social Learning	44
2.1.6	Sociological Perspectives on Sexuality	45-47
a)	Gagnon and Simon's Theory of Sexual Scripting	45-46
b)	Lerner and Spanier's Sexual Socialization Theory	46-47
2.1.7	Theories of Attitude Formation or Development	47-51
a)	The Mere Exposure Theory	47-48
b)	Attitude Formation through Classical Conditioning	48
c)	Attitude Formation through Operant Conditioning	48-49
d)	The Self-perception Theory	49-50
e)	The Theory of Planned Behaviour	50-51
2.1.8	Theories of Adolescence	51-55
a)	Anna Freud's Theory of Adolescence	51-52
b)	Cognitive Theories of Adolescence	52-54
i.	Inhelder and Piaget's View	52-53
ii.	Elkind's Contribution	53-54
c)	Bronfenbrenner's Ecological Theory of Adolescent Development	54-55
2.1.9	Theories of Young Adulthood	56-58
a)	Levinson's Life Structure Theory	56-57
b)	Roger Gould's Theory of Adult Personality Development	57-58
2.1.10	Theories Combining Adolescent and Young Adult Development	59-60

a) Erikson's Psychosocial Stages of Development	59-60
b) Havighurst's Developmental Tasks Theory	60
2.1.11 Psychological Theories of Religiosity	60-62
a) Erik Erikson's View on Religion	61
b) Fowler's Developmental Approach to Religion	61-62
2.2 Theoretical Framework for the Study	62-65
i) Sigmund Freud's Psychoanalytic Theory	62-63
ii) The Functional Approach to Attitude Development	63-64
iii) Gordon Allport's Theory of Religiosity	64-65
2.2.1 Summary of Theoretical Review	65-66
2.3 Review of Empirical Studies	66-84
2.3.1 Nigerian Studies on Sexual Behaviour and Attitudes of Adolescents and Young Adults	66-72
i) Prevalence of Sexual Activities among Adolescents and Young Adults	67
ii) Age and Sexual Attitudes and Behaviour of Adolescents and Young Adults	67-68
iii) Gender Differences in Sexual Attitudes and Behaviour of Adolescents and Young Adults	68-69
iv) Risky Sexual Attitudes and Behaviour of Adolescents and Young Adults	69-70
v) Factors Influencing the Premarital Sexual Attitudes and Behaviour of Adolescents and Young Adults	70-72

2.3.2	Studies on Sexual Attitudes and Behaviour of Adolescents and Young Adults from other Parts of the World	72-80
2.3.3	Measurement of Sexual Attitudes	80-81
2.3.4	Religiosity and Sexual Attitudes of Youths	81-83
2.3.5	Summary of Empirical Review	83-84

CHAPTER THREE

METHOD 85-107

3.1	Phase 1: Development of Premarital Sexual Attitudes Test	85-90
3.1.1	Study Location	85
3.1.2	Sampling Techniques	85-86
3.1.3	Sample Selection and Characteristics	86
3.1.4	Research Design	86-87
3.1.5	Instruments	87
3.1.6	Procedure	88-89
3.1.7	Data Collation and Analysis	89-90
3.1.8	Result of Item Generation for the PSAT	90
3.2	Phase 2: Standardization and Validation of Premarital Sexual Attitudes Test (PSAT)	91-100
3.2.1	Study Location	91
3.2.2	Sample Selection and Sampling Techniques	91-92
3.2.3	Sample Characteristics	92-93
3.2.4	Research Design	94

3.2.5	Instruments	94-96
3.2.6	Procedure	96-99
3.2.7	Data Analysis	99-100
3.3	Phase 3: Investigation of Factors Influencing Premarital Sexual	
	Attitudes of the Participants	100-107
3.3.1	Study Location	100
3.3.2	Sample Selection and Sampling Techniques	101
3.3.3	Sample Characteristics	102
3.3.4	Research Design	102-103
3.3.5	Instruments	103-104
3.3.6	Procedure	104-107
3.3.7	Data Analysis	107
 CHAPTER FOUR		
RESULTS		108-133
4.1	Standardization and Validation of Premarital Sexual Attitudes Test	108-114
4.2	Identification of Factors Influencing Premarital Sexual Attitudes (PSA)	114-133
 CHAPTER FIVE		
DISCUSSION		134-148
5.1	Summary of Findings	134-135
5.2	Evaluation of Development and Validation of PSAT	135-140
5.3	Evaluation of Investigation of Psychosocial Factors Influencing PSA	140-148

CHAPTER SIX

CONCLUSION 149-155

6.1 Implications of the Findings 150-151

6.2 Limitations of the Study 151-152

6.3 Suggestions for Further Studies 152

6.4 Recommendations 152-154

6.5 Contributions to Knowledge 154-155

References 156-167

Appendices 168-173

LIST OF TABLES AND FIGURES

Table 1: Bio-data Frequency and Percentage Distribution of Participants for Phase 2	93
Table 2: Summary of Sampled Participants for Phase Three	102
Table 3a: Means and Standard Deviation of the Scores of the Participants on PSAT, SAS and BSAS-P across Genders	108
Table 3b: Means and Standard Deviation of the Scores of the Participants on PSAT, SAS and BSAS-P across Genders	109
Table 4: Reliability Coefficients of PSAT	110
Table 5: Correlations Matrix of Participants' scores on PSAT, BSAS-P and SAS	111
Table 6: Initial Eigenvalues of the Extracted Factors	111
Table 7: Items, Communalities and their Factors Loading	112
Table 8: Names of Extracted Factors and the Items that Loaded on them	113
Table 9: Mean and Standard Deviation of Participants' Scores on the Three Measures across School Levels, School Types and Gender	115
Table 10: Mean and Standard Deviation of Participants' Scores in Measures of Religiosity and Premarital Sexual Attitudes by Age Categories and Gender	117
Table 11: Mean, Standard Deviation and Independent T of Premarital Sexual Attitudes Scores of Adolescents and Young Adults (Age in Two Categories)	118
Table 12: Mean and Standard Deviation of the Scores of the Four Age Categories of Participants in the Measure of Premarital Sexual Attitudes (PSAT)	119
Table 13: ANOVA Summary of PSAT Scores of Participants in the Four Age Categories	120
Table 14: Summary of Scheffe Test for the Significant PSA among the Four Age Categories	121
Table 15: Means and Standard Deviations of Adolescents' and Young Adults' Premarital Sexual Attitudes (PSA) Scores by Extrinsic Religiosity	122
Table 16: ANOVA Summary for the Premarital Sexual Attitudes of Adolescents	

and Young Adults by Extrinsic Religiosity	123
Table 17: Means and Standard Deviations of Adolescents' and Young Adults' Premarital Sexual Attitudes (PSA) Scores by Intrinsic Religiosity	124
Table 18: ANOVA Summary for the Premarital Sexual Attitudes of Adolescents and Young Adults by Intrinsic Religiosity	125
Table 19: Regression Analysis Summary	126
Table 20: ANOVA Summary for the Multiple Regression Analysis	126
Table 21: Relative Contribution of the 3 Predictor Variables to Variance in Premarital Sexual Attitudes	127
Table 22: Mean and Standard Deviation of Participants' Premarital Sexual Attitudes Scores by Gender and Age (in Two Categories)	128
Table 23: ANOVA Summary for the PSAT of the Two Age Categories by Gender	129
Table 24: Influence of Secondary School Type (Private or Public) on Premarital Sexual Attitudes of Students	130
Table 25: Influence of Type of University (Private or Public) on Premarital Sexual Attitudes of Students.	131
Table 26: Mean and Standard Deviation of Premarital Sexual Attitudes Scores of Students by Sexual Experience and Gender	132
Table 27: ANOVA Summary for Premarital Sexual Attitudes Scores of Participants by Sexual Experience and Gender	132
Figure 1: Conceptual Framework for the study	32
Figure 2: Graph of the Influences of Gender and Age on PSA of Adolescents and Young Adults	129

ABSTRACT

The study investigated age-related trends in the premarital sexual attitudes of adolescents and young adults in South-West Nigeria focusing on some psychosocial factors that could influence these premarital sexual attitudes. The objectives of the study were to develop and standardize a Premarital Sexual Attitudes Test (PSAT) as well as to examine the influence of some psychosocial factors on premarital sexual attitudes. The following hypotheses were formulated and tested: (i) Adolescents will endorse significantly more conservative premarital sexual attitudes (PSA) than young adults. (ii) Participants who were high on extrinsic religiosity (on one hand) and intrinsic religiosity (on the other hand) will endorse more conservative PSA than those who were low on both dimensions of religiosity. (iii) Males will endorse significantly more permissive PSA than females. (iv) Participants attending both public secondary and tertiary institutions will endorse significantly more permissive PSA than those in private schools. (v) Sexually experienced participants will endorse significantly more permissive PSA than those who are sexually inexperienced.

The study was conducted in three phases: Phase one involved item generation for the newly developed PSAT using a sample of 272 male and female whose ages ranged between 10 and 28 years. Using the classical content analysis technique, the result produced a 50-item initial version of the PSAT. Phase two was devoted to the standardization and validation of the PSAT. The participants were 1,269 adolescents and young adults (628 males and 641 females) who were selected from eight secondary and tertiary institutions in Lagos, Ogun and Osun States in South-West, Nigeria. The scores of the participants in each item of the newly developed PSAT were factor analyzed and psychometric properties were established. In addition, concurrent validity was established for the PSAT by correlating participant's scores on it with their scores on Sexual Attitudes Scale (SAS) and Brief Sexual Attitudes Scale – Permissiveness subscale (BSAS-P). In phase three (main study), the cross-sectional survey research design was employed. This main study sampled 1044 unmarried adolescents and young adults (490 males and 554 females), aged 10-27 years. The following instruments: Personal Data Questionnaire (PDQ), PSAT (final version), Religious Affiliation Scale (RAS) and Religious Trust Scale (RTS) were administered to them simultaneously. The data was analyzed using correlation analysis, multiple regression, independent t test, and one-way analysis of variance.

The results from phase two showed that PSAT is a reliable and valid measure of premarital sexual attitudes and the final version is a 21-item scale which comprises two dimensions: Conservativeness and Permissiveness. Findings from phase three revealed that age, gender, extrinsic religiosity, attendance in private secondary schools and sexual experience had significant influence on participants' PSA ($p < 0.05$). Specifically, adolescents endorsed more conservative PSA than young adults; males endorsed more permissive PSA than females; participants high on extrinsic religiosity endorsed more conservative PSA than those low on extrinsic religiosity; public secondary school students endorsed more permissive PSA than private secondary school students; and sexually experienced participants endorsed more permissive PSA than sexually inexperienced participants. However, for intrinsic religiosity and attendance in private tertiary institutions, no significant relationships were found with PSA.

Results were discussed in the light of the existing theoretical and empirical literatures. A major recommendation was that of making a case for the implementation of the existing policy on

sexuality education and its proper inclusion in the curricula of Nigerian secondary schools as well as the monitoring and evaluation of its effectiveness in order to promote change in the premarital sexual attitudes and behaviour of young people to more adaptive ones.

CHAPTER ONE

INTRODUCTION

It is no longer news that Human Immunodeficiency Virus (HIV) and Acquired Immune Deficiency Syndrome (AIDS) have been described in combination (HIV-AIDS) as a dreaded and deadly scourge that is of global concern especially with regard to the upward trend of their incidence among late adolescents and young adults aged 15-25 years (UNAIDS, 2008). Without any doubt, it is the concern of every society to preserve its next generation. However, sex and sexual activities have been reported to be responsible for about 80% of the incidence of HIV-AIDS (UNAIDS, 2008). Attitudes are generally assumed to be pervasive such that they influence every aspect of human behaviour. It is therefore, the concern of this researcher to see how attitude change can contribute to reducing the spate of sexual problems among young people in Nigeria.

Sexual development is an integral part of physical development which is one of the major dimensions of human development. Developmental psychologists focus on changes that occur in different aspects of human development as people progress from one stage of life to another. Sexuality refers to all emotional, cognitive, behavioural and physical experiences of humans related to their sexual nature (Hill, 2008). Social psychologists refer to attitudes as people's evaluations of any aspect of their social world (e.g., Olson & Maio, 2003; Petty, Wheeler, & Tormala, 2003). Attitudes consist of three main components – the affective, behavioural tendency and cognitive components, the so-called ABCs of attitudes. Although no formal definition of sexual attitudes exists as yet, in this study, sexual attitudes refer to the ways individuals think, feel, and behave or intend to behave with regards to the expression of their sexuality.

Premarital sexual attitudes are those feelings, thoughts, and possible behaviours that young people hold and exhibit about their sexuality prior to marriage. The relationship between sexual attitudes and behaviour is a vital reason for young people to decide whether or not to engage in premarital sex. Research evidence shows that adolescents with more liberal attitudes toward sexuality are more likely to experience premarital sex (Rakesh, 1992). Studying sexuality is important for many reasons which include the fact that it represents a primary source of motivation as well as the myriads of personal, social, psychological and health-related problems which people face with regard to their sexuality, significant among which are the dreaded Human Immunodeficiency Virus-Acquired Immune Deficiency Syndrome (HIV-AIDS) and other Sexually Transmitted Diseases (STDs).

Adolescence has been described as the transition period that transforms childhood into adulthood; the second decade of life characterized by dramatic changes in the physical, social, and psychological dimensions of the person (Agiobu-Kemmer, 2009). According to Rew (2005), this stage of life is also characterized by dramatic changes in the spiritual dimensions of the person. Erikson (1974) opined that whereas adolescents are preoccupied with the self, young adults turn outward and focus on social and intimate relation with others. Young adulthood, popularly called a time of “youth”, has been described as the transitional period between adolescence and adulthood; a time of extended economic and personal temporariness which can last between 2 to 8 years (Kenniston, 1970).

According to Wikipedia (2010), psychosocial factors can be defined as important human attributes which can be influenced by the social environment. In this study, these would include developmental stage (age), gender, religiosity and sexual experience while the social

environment describes the type of educational institutions young people attend. Among the many factors that could predict premarital sexual attitudes among young people, age, gender and religiosity seem to stand out. Age is an important factor in determining young people's premarital sexual attitudes because adolescents and young adults are at a period in their development when physical (biological), psychological and social factors predispose them to certain environmental stimuli that impact on their sexuality. The influence of gender on premarital sexual attitudes of young people finds support from three lines of explanation: physiological; social and psychological (Freud, 1969; Erikson 1974; Reiss, 1986; Udry, 1988; Blos, 1988; Hill, 2008).

The importance of religiosity as a predictive factor in determining premarital sexual attitudes among adolescents and young adults in Nigeria cannot be overemphasized. Although Nigeria is said to be a secular state, there is no gainsaying that it is at the same time a highly religious nation – the two prominent religions being Christianity and Islam. Religiosity implies adherence to a set of beliefs, practices, customs and rituals that are rooted into culture which prescribes the existence of a deity – God. The role of religiosity as a moral builder and an important determinant of one's attitude toward sexuality has been acknowledged (Holder, DuRant, Harris, Daniel, Obeidallah, & Goodman, 2000).

The South West was chosen for this study because it is the geo-political zone in Nigeria where there is a good mix of the number adherents of the two major religions whereas most other geo-political zones have more of either Christians or Muslims.

1.1

Background to the Study

Sexuality, in view of its components, can be described as a central aspect of our being human throughout life. Human beings of all ages form attitudes about different issues that concern them in order to make decisions about what they would do with those objects of attitude; sexuality is no exception to these issues. Lerner and Spanier (1980) noted that young people are vitally interested in sex and are open to new information, while, at the same time, questioning values and experimenting with behaviour. They added that parents and formal channels such as schools are important sources of learning about sexuality, but much of this occurs within the peer group context. The question is, how authentic and helpful could the information obtained from peer group be and how would this affect young people's premarital sexual attitudes?

Adolescents and young adults indulge in various risky behaviours one of which is risky sexual behaviour. Consistent with research conducted by Cooper (2002), risky sexual behaviours are defined as those sexual behaviours that increase the likelihood of negative outcomes associated with such sexual conduct. Premarital sexual behaviour is often associated with negative outcomes which include various personal, social, psychological as well as health-related problems, such as unwanted and unintended pregnancies, guilt and shame that come from feeling used in sexual relationships, low self-esteem, HIV-AIDS and other Sexually Transmitted Diseases (STDs), and so forth. One significant health-related negative outcome of risky sexual behaviours of young people which has been a source of global concern is HIV-AIDS.

HIV-AIDS remains incurable and has been devastating many countries since its first reported case in the United States in 1981. The number of people living with the virus has risen from about 10 million in 1991 to 33 million in 2007 (UNAIDS, 2008). Globally, about 45% of new

infections occurred among young people aged 15-25 years (UNAIDS, 2008). Africa remains the most affected region in the world. Sub-Saharan Africa, which has just over 10% of the world's population, is home to two-thirds of all people living with HIV and three-quarters of all AIDS deaths (1.5 million deaths) in 2007 (UNAIDS, 2008). Late adolescents and young adults have been reported to have the highest HIV prevalence rates and the average age at which new HIV infections occur continues to decrease (Chinake, Dunbar, & van der Straten, 2002).

In Nigeria, since the first AIDS case was reported in 1986, the prevalence of the epidemic has been on the increase and among Nigerian youths, its reported incidence has risen appreciably, especially among young girls and housewives. The ratio of infection has been put as 1:4 among males and females (FMOH, 2004; JAAD, 2010). Furthermore, it has been found that 80% of all HIV infections are transmitted through sexual intercourse (UNAIDS, 2008). Sexual attitude and behavior change therefore, appears to be the most effective way of curbing further spread of the infection.

Studies of the knowledge of HIV-AIDS among Nigerian adolescents and young adults in secondary schools and tertiary institutions reveal that despite the relatively high knowledge about the sexual transmission of HIV, the youths have a low-risk perception and believe in their own invulnerability to AIDS (Arowojolu, Ilesanmi, Roberts & Okunola, 2002; Durojaiye, 2009). In the same vein, research has also shown that many Nigerian young people are sexually active, quite a number are taking to clandestine abortion and the mean age of first sexual experience for males has been found to be about 15.8 years and 16.3 years for females (Fawole, Asuzu & Oduntan, 1999; Nwokocha & Nwakoby, 2002). The question again is: What impact could this feeling of invulnerability have on the premarital sexual attitudes and behaviour of young people?

Another critical question is: What influence does religion have on young people's decision-making about engaging in risky sexual behaviours?

Furthermore, in the course of adolescent social development, one of the preoccupations of these individuals is getting attached to persons of the opposite sex. This is in line with some of Havighurst's (1972) developmental tasks of adolescents which include: (1) achieving new and more mature relations with age-mates of both sexes; (2) achieving a masculine or feminine social role; and (3) preparing for marriage and family life. For the young adult, intimacy has been identified by Erikson (1968) as a major psychosocial crisis which must be resolved at this developmental stage. It is therefore, important to note that sexuality is an issue of great concern to both adolescents and young adults as it seems to be tied to many aspects of their development.

Like many other aspects of human behaviour, sexuality has been viewed to be developmental in nature and various researchers have been able to trace sexuality right from a few days of life (Constantine & Martinson, 1981; Borneman, 1983; Strong, DeVault & Sayad, 1996). Amazingly, some researchers have even traced sexuality to the prenatal stages (Money & Musaph, 1977). While the beginning of adolescence (that is, early adolescence) has been said to be marked by a great increase in sexual feelings and sexual behaviour (LeVay & Valente, 2003), other factors have been found to be responsible for the premarital sexual attitudes and behaviour of young adults (Christopher & Cate, 1984). These factors include love (or liking) for each other, physical arousal and willingness of both partners, feelings of obligation or pressure. This implies that the premarital sexual attitudes or perceptions of young people may tend to differ or vary with age. That is, the premarital sexual attitudes of early adolescents may differ significantly from those of young adults.

In the Nigerian society, general observation has shown that adults who hold conservative views about sexuality tend to object to information being presented to students (young people) in sex education. This view was corroborated by Durojaiye (1972) who opined that the Nigerian society believes that knowledge of sexual topics will lead to moral deterioration of young people and ignorance maintains innocence. They believe that providing information about sexual behaviour and contraception use incites sexual interest and promotes sexual permissiveness. Of course, it is clear that this kind of attitude on the part of parents and religious leaders will not only prevent them from playing the part they are expected to play as primary sex educators of their children and followers. It will also encourage the young ones to seek such information from possible ‘wrong’ sources such as peers, books, and the electronic media in general.

Stressing the importance of appropriate information through sexuality education, Olayinka (1987) in his work titled “sex education and marital guidance” pointed out that the moral decadence which adults complain of among youths was due to the fact that those youths were not given the facts they deserved to know about sexuality education and this has led to moral degeneration. He further explained that youths need the right persons and body of knowledge to guide them. This, he insists, will ensure proper behaviour and better use of their sexual urges for the right purposes and with the right persons.

However, it is hoped that if religious leaders could focus attention on adolescents and young adults’ sexual issues, a lot would be achieved in helping to curb their risky sexual behaviours among other problem behaviours and inadvertently assist in reducing the spread of HIV-AIDS. This is because studies from other nations have shown that religiosity has significant influence

on young people's premarital sexual attitudes and behavior (Holder et al., 2000; Schapman & Inderbitzen-Nolan, 2002; Regnerus & Elder, 2003).

Although sexuality has been described as a central aspect of our being human throughout life, the Nigerian adult society seems to believe it is a subject to be handled only by the adult population. However, the negative effects of unguarded sexual behaviours of the youth due to ignorance, misinformation, or even lack of information and their consequent sexual risk behaviours make this study an imperative one especially as a contribution to the solutions being sought by different professions to combat the HIV-AIDS pandemic. The study is interested in investigating age-related changes in premarital sexual attitudes among young people.

1.1.1 The Concept of Sex

The word 'sex' has always been shrouded in mystery and secrecy. It is usually regarded as a 'private thing' which should only be mentioned or discussed among those who are supposedly 'mature' enough to handle it. It is suspected that, in the traditional Nigerian society sex has always been seen as an instrument to be used strictly for the purposes of reproduction and 'marital comfort'. The word 'sex' is a concept from which one of the key words of the dependent variable (premarital sexual attitudes) of this study derives its root, therefore it is the very first concept that needs to be clarified.

The word 'sex' stems from Latin roots meaning "to cut or divide", signifying the division of organisms into male or female. It refers to the sum of biological characteristics that define the spectrum of humans as females or males. It encompasses all the characteristics that distinguish

us on the basis of reproductive function – anatomy and physiology (Action Health Inc, 2003). Therefore, one use of the term refers to our gender, or state of being male or female.

Sex is often confused with gender. Gender refers to the social interpretation of one's biological sex. It is a cultural response to a biologically determined state. Gender is the condition of being masculine or feminine in behaviour. One is born male and female biologically, but one learns how to be masculine or feminine. Gender is a socially determined definition of what it means to be female or male.

Sex is also used to describe various sexual behaviours, like sexual intercourse. Sex also refers to physical activities involving the sex organs for purposes of reproduction and pleasure. Furthermore, sex relates to erotic feelings, experiences, or desires, such as sexual fantasies and thoughts, sexual urges or feelings of attraction to another person. Psychologists have often described sex as representing a primary source of motivation. Specifically, according to learning theorists sex is one of the primary reinforcers (others are food, water and so on) because there is something intrinsically rewarding about it. Hyde (1994) argued that it can be a positive reinforcer, but it can also be the behaviour (operant) that is rewarded or punished.

1.1.2 Human Sexuality

Human sexuality has been simply defined as the ways in which we experience and express ourselves as sexual beings (Nevid, Fichner-Rathus & Rathus, 1995). According to Hill (2008), human sexuality refers to all emotional, cognitive, behavioural, and physical experiences of humans related to their sexual nature. Sexual nature for humans involves the subjective desire to

experience sexual arousal and possibly engage in overt expression of that desire. Emotional and cognitive activities that lead individuals to identify situations as sexual, that lead to motivation to engage in sexual expression, or that lead to physical arousal are the criteria that define sexuality.

Foucault (1988) explains that there are two angles of viewing sexuality, he cited that in countries like China, Japan, India and the Roman Empire, it was seen as an "*Art erotica*" also known as "erotic art", where sex is seen as an art and a special experience and not something dirty and shameful. It is something to be kept secret, but only because of the view that it would lose its power and its pleasure if spoken about". On the other hand, in modern day Western society, it is known as "*scientia sexualis*" or the science of sexuality. Foucault (1988) tried to disprove the notion that Western society has seen a repression of sexuality since the 17th century and that sexuality has been unmentionable, something impossible to speak about. He remarked that "Western culture has long been fixated on sexuality". Therefore, the social convention, not to mention sexuality, has created a discourse around it, thereby making sexuality ubiquitous. This would not have been the case, had it been thought of as something quite natural.

According to Action Health Incorporated (2003) sexuality is a broad term that refers to a core dimension of being human which includes sex, gender, sexual and gender identity, sexual orientation, emotional attachment/love, and reproduction. It argues further that sexuality is more than sexual feelings or sexual intercourse. Rather, it includes all the feelings, sexual thoughts, attitudes, experiences, learnings, ideas, values, imaginings and behaviours of a person, whether female or male.

Sexuality is considered to be a lifelong process that begins when a person is born and ends when he/she dies. It involves all aspects of one's personality and behaviours that reflect and are affected by one being male or female. According to Fatusi, Segun et al. (2001), sexuality is a natural and healthy part of living and it includes self-esteem/self-concept, sexual identity, relationship, sexual intercourse, reproduction. They opine that factors that affect human sexuality include personal values, societal values such as gender roles, the influence of the mass media and peer pressure.

1.1.3 Defining Attitude

Attitude can generally be defined as the way one thinks, feels and behaves toward somebody or something. One of the oldest definitions of attitude was formulated by Allport (1935) as follows: "An attitude is a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related". Although there have been many redefinitions of the concept of attitude over the years, this definition still captures much of what is essential about attitudes. Taking the first part of this definition "an attitude is a mental or neural state of readiness", this means that attitudes are private. This implies that attitudes cannot be measured directly as only the person who holds an attitude is capable of having direct access to it. This informed the way premarital sexual attitudes were measured in this study.

Secondly, it can be inferred that if attitudes are "organized through experience", then they are presumably formed through learning from a variety of experiences and influences. This informs why this study is making a case for a working and workable policy on sexuality education in

Nigeria which would mandate all schools in the country to incorporate sexuality education into the school curriculum at least from Basic 5, that is at age 10 when many primary school pupils enter adolescence. Also, since the home and religious settings are veritable sources of learning for young people, these agents of socialization should take seriously the work of educating their young ones about their sexuality now more than ever before. This is in view of the fact that there are many other 'agents' such as peer, soft sell magazines, television, internet, sophisticated telephones, who are ready, willing, and already doing the job for them.

Thirdly, since attitudes "exert a directive or dynamic influence upon the person's response to related objects and situations", then attitudes are directly related to people's actions and behaviour. This is the rationale behind this study assuming that the connection between attitude and behaviour is a vital reason for young people to decide whether or not to engage in premarital sex.

More recently, social psychologists have defined attitudes as enduring evaluations of people, objects or ideas. Some psychologists (e.g., Olson & Maio, 2003; Petty, Wheeler, & Tomala, 2003) refer to attitudes as people's evaluations of any aspect of their social world. Attitudes are said to consist of three main components – affective (feelings), behavioural tendency (predisposition to act in a certain manner) and cognitive (knowledge or belief) toward the object of attitude. This is called the ABC or tripartite model of attitudes. Over many decades, psychologists have attempted to define the concept of attitudes using different parameters such as the interdependence of group, cultural and individual factors (e.g., Allport, 1935; Festinger, 1950) as well as internal psychological processes such as disposition and feeling (Rokeach, 1958; Warren & Jahoda, 1973; Petty & Cacioppo, 1981; Zimbardo & Leippe, 1991). Schuman

(1995) simply defined attitude as a positive or negative evaluation of an object. “Objects” include people, things, events, and issues. For example, an attitude toward the self is called self-esteem, while an attitude toward sex is called sexual attitude.

1.1.4 Attitude Formation

Attitudes are said to follow a series of developmental process. Attitudes can develop from one’s beliefs, one’s feelings, and one’s behaviour, singly or in combination (Franzoi, 2000). According to Maxwell (2003), factors that play a role in the formation of people’s attitudes and at different stages of the lives include: inherent personality/temperament (pre-birth); environment (at birth); word expression, adult acceptance/affirmation (between ages 1 to 6 years); self-image and exposure to new experiences (ages 6 to 10 years); peers and physical appearance (ages 11 to 21 years); and marriage, family, job, success, adjustment and assessments of life (ages 21 to 61). Going by this classification, it means that the factors that would play a role in the development of premarital sexual attitudes of adolescents would include the opinions of their friends while marriage or getting ready to marry would tend to play a major role in the development of premarital sexual attitudes among young adults. Therefore, one would expect a difference in premarital sexual attitudes of these two age categories by virtue of the source of motivation.

1.1.5 Sexual Attitudes

Sexual attitudes can be defined as the ways individuals think, feel and behave or intend to behave with regard to the expression of their sexuality. Buzwell and Rosenthal (1996) defined sexual attitudes as feelings about sexual arousal, interests in exploring sexual behaviours, and the desire for commitment. A related term that has been used in the literature is “sexual ideology”

(Troiden & Jendrek, 1987). Sexual ideology refers to an individual's beliefs and attitudes regarding the regulation and expression of sexual conduct. It is regarded as an individual's willingness to place limits on the range of human sexual expression. Taking the cultural perspective, Akinsola (2010) viewed sexual attitudes as stable and enduring beliefs and values attached to sexuality matters in one's society which individuals have learnt and developed over time. She further argued that such attitudes would also reflect the sexual ideologies of the society and the moral standard maintained and upheld by the society. As earlier stated, not so many authors have attempted to define the concept of sexual attitudes. Therefore this study provided the definition which will further be narrowed down to premarital sexual attitudes.

1.1.6 Types of Sexual Attitudes

Researchers in sexual attitudes have attempted to differentiate various types of sexual attitudes which people exhibit. This they tried to do mainly by categorizing the sexual attitudes scales they have developed into subscales. Hudson, Murphy and Nurius (1983) identified two types of sexual attitudes namely: liberal sexual attitude and conservative sexual attitude. According to them, a sexual liberal is an individual who places few limits on human sexual expression. Whereas, a sexual conservative would place more limits on the scope of human sexual expression. Hendrick, Hendrick and Reich (2006) in their multidimensional measure of sexual attitudes, identified four aspects which are: permissiveness, birth control, communion and instrumentality. According to them, permissiveness implies beliefs in the acceptability of casual, impersonal sex. Birth control dimension involves beliefs that individuals should use birth control when engaging in sex. The communion subscale involves beliefs that sexual interaction should be based on love and sharing of emotional intimacy. The instrumentality dimension

involves beliefs that sex serves the purpose of providing pleasure for the individual. Akinsola (2010) identified seven factors in her sexual attitudes scale which are: liberal attitude, permissive attitude, promiscuous attitude, restraint attitude, loose attitude, judgmental attitude and parental responsibility. Rakesh (1992) also described another type of liberal sexual attitude which he described as being respecting of others' opinion or behaviours about sex or sexuality.

1.1.7 Premarital Sexual Attitudes

'Premarital sexual attitudes' is the term used in this study to describe those feelings, thoughts, and possible behaviours that young people exhibit about their sexuality prior to marriage. Based on the theoretical tripartite components of attitude, the study sought to investigate the affective responses or feelings, the cognitions or thoughts as well as the behavioural intentions of young people toward having sex before marriage. The affective responses that were obtained included: 'I feel very safe and have rest and peace of mind when I abstain from sex' and 'I feel premarital sex is cool and gives you prestige'. Their cognitions (or beliefs and thoughts) concerning having sex before marriage were expressed in statements such as: 'I believe it's okay to have sex before marriage to gain a lot of experience in order to satisfy one's mate' and 'I think people should only engage in sex when they are married'. The behavioural response or intentions of the young people with regards to sex before marriage were expressed in a statement like 'I would like to have sex if the opportunity arises'.

The responses of the participants in the first phase of this study generated statements or responses which provided the basis for coming up with the terms 'conservativeness' and 'permissiveness' to describe the premarital sexual attitudes of young people. Conservative

Premarital Sexual Attitude involves holding on to the belief that sex should be reserved for marriage and having strong negative feelings toward sex before marriage. On the other hand, Permissive Premarital Sexual Attitude entails being approving of sex before marriage and expressing willingness to engage in premarital sex if the opportunity arises.

1.1.8 Sexual Behaviour and Premarital Sexual Attitudes

Sexual behaviour has been defined as behaviour characterized by conscious psychological/erotic arousal and which may also be accompanied by physiological arousal (Katchadourian & Martin, 1979). Most sexual behaviour is said to have three components: desire (psychological arousal), physiological response (erection, vaginal lubrication, orgasm and so on), and activities (fantasies, masturbation, sexual intercourse).

Another related concept is **sexual identity**. Hill (2008) defined sexual identity as an individual's overall understanding of all aspects of his or her sexuality – that is, what the person is like in terms of sexual feelings, attitudes, and behaviours. Sexual identity is also said to include one's sexual orientation which is the understanding a person has of being sexually and romantically attracted to males, females, or both (Mohr, 2002; Worthington, Savoy et al., 2002).

1.1.9 Psychosocial Factors and Premarital Sexual Attitudes

According to a model proposed by Hill (1983), sexuality is one of the five major psychosocial issues confronting individuals as they progress into adolescence. Psychosocial factors have been defined as important human attributes which can be influenced by the social environment (Wikipedia, 2010). Hill (2008) further argued that sexuality represents one of a number of

challenges faced by youth that are relatively unique to adolescence because of the sudden, rapid increase in complexity and intensity they experience. During a short period of time relative to the entire life span, individuals must come to terms with a dramatically changing body, both with respect to its appearance and the way it functions.

In this study, the psychosocial factors which have been hypothesized to influence premarital sexual attitudes are developmental stage (i.e. adolescence or young adulthood), gender, religiosity (whether extrinsic or intrinsic), institutional environment (whether public or private) and previous sexual experience. Each of these factors would tend to take their toll on the way adolescents and young adults are trying to resolve the issues which they may already be having with their sexuality especially in view of the cultural and religious expectations of the adults around them.

There are myriads of other factors which could influence the premarital sexual attitudes of young people in Nigeria. One of such factors is the family setting. Nigeria being a collectivist society as opposed to the individualistic society of the Western world engenders some peculiarities in the family system which could impinge negatively on the sexuality of young people and thereby influence their sexual attitudes and behaviour. One of such peculiarities is the extended family system which makes room for families to accommodate relatives who are sometimes much older than the children of the family and who end up bringing in all sorts of problems including sexual problems into such families. Another one is the issue of having 'house-boys' or 'house-girls' or even family drivers who end up molesting the young people in the family. The researcher has had cause to work with many adolescents, young adults and their families, specifically to counsel with young people who have been sexually abused in their own homes either by house-girls,

house-boys, drivers, siblings, cousins or even by their fathers. This situation has been a fall out of the extended family system where families bring in other people to live with them, making the family home over-crowded such that males and females share the same room. Unfortunately, because of the way Nigerian children are socialized not to speak out their minds, coupled with the fact that perpetrators of such acts usually either threaten their victims or pacify them with material gifts, the cases of incest or other types of sexual problems in families hardly get reported.

Another factor that has been having far reaching impact on the premarital sexual attitudes of Nigerian youth is the mass media. These include the television, video films, pornographic literature such as magazines, the internet, phones (especially the Blackberry series), and so on. As noted by Filani (2001), television has been found to greatly influence the attitudes, moral, values and behaviours of the youths. Owvamamam (2005) observed that films and pictures are forms of instructional materials through which the young ones acquire new attitudes. Specifically, Krupp (2006) posited that the negative effect of mass media exposure on adolescents include increased violence and aggressive behaviour, increased high risk behaviour, such as alcohol and tobacco use and accelerated onset of sexual activity. Ijaduola (2007) investigated the influence of video films on the sex attitude of secondary school students in Ogun State, Nigeria and found a significant difference between the sexual attitudes of students who were habitual film watchers and those who were not. Ankomah, Mamman-Daura, Omoregie and Anyanti (2011) reported that locally produced movies as well as foreign films were identified, particularly in Lagos, as a key catalyst for engagement in first sex, particularly for males.

1.1.10 Sexual Experience

Sexual experience refers to an individual's involvement in sexual activities. While consensual sexual experience refers to sexual activities which individuals have partaken of in agreement with a sexual partner, non-consensual sexual experience refers to sexual activities which individuals were forced into, such as rape or sexual abuse. In this study, sexual experience refers to whether an individual has had sexual intercourse at any point in time. It is however, interesting to note that only 12% of the sexually experienced participants in this study reported that rape or sexual abuse was the cause of their sexual experience. Whereas 87.4% of those who have had sex before gave the causes as: 'curiosity', 'felt old enough', 'because of friends' and 'needed money'. In other words, most of them had had consensual sexual experience.

1.1.11 Adolescence

Adolescence has been described as the transition period that transforms childhood into adulthood. It is one of the transition periods in the Total Human Lifespan Model (Agiobu-Kemmer, 2009). Strong and DeVault (1988) defined adolescence as the psychological state occurring during puberty, which is a biological period between childhood and adulthood, during which a person becomes capable of reproduction. It is a period characterized by biological, physical, social and psychological – changes and the development of primary and secondary sexual characteristics which leads to sexual maturity. This process of physical changes is known as puberty, and it generally takes place in girls between the ages of 8 and 14, and boys between the ages of 9 and 16. These physical changes signal a range of psychological changes which manifest themselves throughout adolescence, varying significantly from person to person and from one culture to another. Psychological changes generally include questioning of identity,

achievement of an appropriate sex role and movement toward personal independence. Social changes include for the most part a situation in which the important factor is peer group relations.

1.1.12 Young Adulthood

Young adulthood is popularly called 'youth'. It is said to be a period of economic and personal temporariness; its age range has been put to 18 to 30 years. It is a period when individuals are reaching their peak in physical and cognitive development. Some of the major concerns of individuals in this period of life include intimacy and career development. Levinson (1981) described young adulthood as a preparatory phase of development, referring to it as the '*novice*' phase of adult life.

1.1.13 Religiosity

Religiosity is related to the concept of religion which generally contains a set of beliefs, practices, customs and rituals that are rooted in culture. It is also related to the connection of a person to a deity. In its broadest sense, religiosity is a comprehensive sociological term used to refer to the numerous aspects of religious activity, dedication and belief (in religious doctrines).

According to Cornwall, Albrecht, Cunningham and Pitcher (1986), religiosity has at least three components which include: Knowing (cognition); this component is manifested through beliefs in supernatural beings and varies from absence of such beliefs to acceptance of complete creeds of a doctrine. Feeling (affect); this component is measured as intensity of affects of reverence, adoration, humility, thankfulness towards the divine being. And doing (behaviour); this

component is demonstrated by the degree of readiness to act according to convictions and emotions.

Allport and Ross (1967) identified two dimensions of religion as measured by their Religious Orientation Scale in terms of “intrinsic religion” referring to a genuine, heartfelt, devout faith and “extrinsic religion”, referring to a more utilitarian use of religion as a means to an end, such as church attendance to gain social status. According to them, an intrinsically religious person’s motivation to be religious comes from within the individual rather than from external sources. A third form of religious orientation has been described as the “quest”. This refers to treatment of religion as an open-ended search (Batson, Schoenrade & Ventis, 1993).

1.1.14 Sexuality Education

Although sexuality education is not one of the variables being investigated in this study, the researcher recognizes that any study on premarital sexual attitudes among young people would be incomplete without considering the issue of sexuality education. The ultimate goal of investigating premarital sexual attitudes among young people would be to examine how these premarital sexual attitudes influence their behaviour especially risky sexual behaviours. Owing to the consequences of risky sexual behaviours, it is believed that sexuality education would be a veritable tool for attitude change.

Sexuality education simply means the presentation of every aspect of the sexuality of an individual exactly as it is, and equipping the individual with all options there are to enhance a better understanding of sexuality in its holistic manner (Dienye, 2011). Sexuality education has

been defined as the lifelong process of acquiring information and forming attitudes, beliefs, and values about identity, relationships, and intimacy. It encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image, and gender roles. Sexuality education addresses the biological, socio-cultural, psychological, and spiritual dimensions of sexuality (SIECUS, 1988). According to the U.S. Surgeon General (2001), school-based sexuality education programs were generally of two types: abstinence-focused programs that emphasize sexual abstinence as the most appropriate choice for young people and abstinence –based education which included sexuality and STI/HIV education programs that also covered abstinence but, in addition, included condoms and other methods of contraception to provide protection against STIs or pregnancy.

In Nigeria, Ajuwon (2005) contends that the justification for targeting young people for sexuality education is that many in this group are in their most impressionist years when behaviors and character traits have not been fully formed. Therefore, sexuality education during adolescence is likely to foster positive attitudes and healthy behaviors in adult years. Thus, the ability to exercise self-control and determine one's sexual behaviour by conforming to certain principles as they concern sexual behaviours, are the bases of sexuality/sex education.

Advocates worldwide recognize the need to address the political and social contexts in which young people make decisions about sex and reproduction. Globally, commitment to meeting young people's reproductive health needs has become higher. International conferences and agreements such as the 1989 Convention on the Rights of the Child, the 1994 International Conference on Population and Development (ICPD), the U.N. World Program of Action for Youth in the Year 2000 and Beyond, and the 2001 U.N. General Assembly Special Session on

HIV/AIDS have affirmed the needs of young people for information, counselling, and high quality sexual and reproductive health services.

In 2002, the Nigerian Federal Ministry of Education approved the teaching of sexuality and life planning education in the secondary schools. This policy directive paved the way for the development of a national curriculum, recently approved after extensive stakeholder review and debate. In spite of this, not much is being done by way of implementation as it is suspected that most Nigerian secondary schools are yet to officially include sexuality education as a subject in their curricula. Meanwhile, it is the conviction of this researcher that safe attitudes towards sex and sexual relationships are developed when youths are exposed to effective sex/sexuality education programmes.

1.2 Statement of the Problem

Young people's (adolescents and young adults) sexual interest and sexual behaviour have been of major concern to the Nigerian adult society over the ages. Even more so now, that they have increased exposure and unbridled access to internet pornography. Generally, most adults, especially parents and religious leaders do not expect the youth to have anything to do with the issue of sex until they get married, as a violation of this is seen to tamper with societal and spiritual values. Durojaiye (1972) asserts that the Nigerian society believes that knowledge of sexual topics will lead to moral deterioration of young people and ignorance maintains innocence.

In spite of this, adolescents and youths in Africa have been found to have some of the most unusual reproductive health statistics in the world. Specifically, data from different parts of

Nigeria point to sexual activity in single adolescents of both sexes with progressively decreasing age of initiation (e.g. Odujirin, 1991; Okpani & Okpani, 2000). Parents and families are worried about the multifaceted effects of the sexual activities of their young ones. Religious bodies are concerned about the spiritual implication of young people's involvement in what is described in their parlance as 'fornication' or sexual immorality. Furthermore, the upward trend in the incidence of sexually transmitted diseases especially the dreaded scourge HIV-AIDS has been of great concern to everyone, both nationally and internationally.

Dienye (2011) contends that sexuality education has always been viewed as a prerogative of the married or soon to be married. Discussions about sex between parents and children have been more of handing down dos and don'ts without proper explanation to them of the problems they may encounter at their different developmental stages. Cultural limitations prevent parents from engaging in sincere discussions about sexuality and sex with younger people. Thus youths grow up without adequate information on sexually transmitted diseases. Even with the influx of cable television and the airing of erotic movies from foreign channels, most Nigerians still feel uncomfortable discussing sexuality and sex related issues freely with their children. Sex education has suffered a lot of setback in its proper implementation in schools because of the sensitivity of the Nigerian adult society to the subject.

With the influx of information technology, there has been an increase in the explicit portrayal of sexual activities especially in the media such as the internet. The concept of Online Sexual Activity (OSA) has been reported in the literature with increased involvement of Nigerian young people and its tendency to predispose them to real life sexual activities (e.g. Lawal, 2005; Kunnuji, 2010). Additionally, in spite of the fact that adults vehemently disapprove of young

people having anything to do with the issue of sex, this does not prevent the youth from forming premarital sexual attitudes which will in turn affect their sexual behaviour. This is because they are at the period of their lives when physical, cognitive and psychosocial aspects of development tend to predispose them to issues of sex and thereby expose them to sexual problems and other negative consequences.

Despite the vast amount of studies on young people's sexual behaviors, little is known about the processes by which premarital sexual attitudes develop among Nigerian youths. There is also a dearth of indigenous standardized premarital sexual attitudes scales whose original normative population is the Nigerian sample. The focus of this study is to examine age-related trends in the premarital sexual attitudes of adolescents and young adults; as well as to investigate some of the important factors that could influence their premarital sexual attitudes.

1.3 Aim and Objectives of the Study

The main purpose of the present study was to investigate premarital sexual attitudes among adolescents and young adults and the influence of some psychosocial factors.

Specifically, the study has the following objectives:

1. To develop, standardize and validate a premarital sexual attitudes scale.
2. To examine age-related changes in premarital sexual attitudes among adolescents and young adults.
3. To investigate the relationship between religiosity (extrinsic and intrinsic) and the premarital sexual attitudes of adolescents and young adults.

4. To compare gender differences in the premarital sexual attitudes of adolescents and young adults.
5. To compare institutional differences in premarital sexual attitudes of participants attending public and private Secondary schools.
6. To compare institutional differences in premarital sexual attitudes of participants attending public and private tertiary institutions.
7. To examine the influence of sexual experience on the premarital sexual attitudes of adolescents and young adults.

1.4 Research Questions

Answers were sought to the following research questions:

1. Will there be differences in the attitudes of adolescents and young adults to premarital sex attributable to age?
2. What is the relationship between the extrinsic religiosity (involvement in religious practices) and premarital sexual attitudes of adolescents and young adults?
3. What is the relationship between the intrinsic religiosity (faith and trust in God) and premarital sexual attitudes of adolescents and young adults?
4. Are there gender differences in adolescents' and young adults' premarital sexual attitudes?
5. Are there differences in the premarital sexual attitudes of participants attending public and private Secondary schools?
6. Are there differences in the premarital sexual attitudes of participants attending public and private Tertiary institutions?

7. Will adolescents and young adults who are sexually experienced differ in their attitudes to premarital sex from their counterparts who are sexually inexperienced?

1.5 Research Hypotheses

In order to answer the research questions, the following hypotheses were tested:

1. Adolescents will endorse significantly more conservative premarital sexual attitudes than young adults.
2. Adolescents and young adults who are high on extrinsic religiosity will be significantly more conservative in their premarital sexual attitudes than those who are low on that dimension of religiosity.
3. Adolescents and young adults who are high on intrinsic religiosity will be significantly more conservative in their premarital sexual attitudes than those who are low on that dimension of religiosity.
4. Male participants (adolescents and young adults) will endorse significantly more permissive premarital sexual attitudes than their female counterparts.
5. Participants attending public secondary schools will endorse significantly more permissive premarital sexual attitudes than their counterparts attending private secondary schools.
6. Participants attending public universities will endorse significantly more permissive premarital sexual attitudes than their counterparts attending private universities.
7. Adolescents and young adults who are sexually experienced will endorse significantly more permissive premarital sexual attitudes than their counterparts who are not sexually experienced.

1.6 Significance of the Study

A significant contribution of this study lies in the documentation of an instrument to measure premarital sexual attitudes that will be useful for research in the field of human sexuality. It can also be used as a diagnostic tool by counsellors and other relevant professionals in designing appropriate intervention techniques.

The findings which relate to developmental trends in premarital sexual attitudes among young people would be useful in assisting guidance-counsellors to plan age-related sexuality education programmes for different categories of young people. This will go a long way in helping the youth change their premarital sexual attitudes to more positive and adaptive ones.

From the findings of this study, parents and other concerned adults (especially religious leaders) will become aware of the prevalent sexual attitudes among unmarried young people in Nigeria and thereby be equipped with the needed information for restoring moral, religious and societal values in young people. In addition, policy makers and international organizations will have useful information on adolescents' and young adults' reproductive health issues that could further help in curbing the HIV-AIDS pandemic in order to save the next generation. Finally, this study will increase the scanty literature on premarital sexual attitudes emanating from this part of the world.

1.7 Scope of the Study

The study covers Nigerian adolescents and young adults aged between 10 years and 27 years who are attending Federal, State, Private, Christian and Muslim secondary and tertiary

institutions in Lagos, Ogun and Osun States in South West Nigeria where a representative sample of all major ethnic and religious groups in Nigeria can be found. The adolescents and young adults are unmarried as the sexual attitudes being investigated in the study involve specifically premarital sexual attitudes. Participants who were sampled came from different socioeconomic and family backgrounds. The study focused on the two-dimensional premarital sexual attitudes (that is, conservativeness and permissiveness) of the different age categories in the adolescent and young adulthood stages of development. Also, some psychosocial factors (specifically age, gender, religiosity, types of institution, and sexual experience) and their relationship with these attitudes were investigated.

1.8 Operational Definition of Terms

The following terms used in the study can be described in the context below.

Sexual attitudes – They imply one’s affective, behavioral and cognitive dispositions toward issues relating to sex.

Premarital sexual attitudes – are those feelings, thoughts, and possible behaviours that young people exhibit about their sexuality prior to marriage. The instrument used in this study (Premarital Sexual Attitudes Test – PSAT) measures these variables on two dimensions (permissiveness and conservativeness) in terms of either low or high scores.

Permissiveness – means allowing or showing a freedom of behaviour that many people do not approve of.

Conservativeness – means showing preference for traditional beliefs and values about an idea or issue.

Permissive premarital sexual attitude – is a dimension of premarital sexual attitudes whereby young unmarried people exhibit the behaviour of being approving of premarital sex, an idea that does not meet with the approval of adults in the society.

Conservative premarital sexual attitude – is a dimension of premarital sexual attitudes which implies that an individual is holding on to the traditional beliefs and values about sex, which emphasize that it should be reserved for marriage.

Sexual experience – This refers to young people's premarital experience of sexual intercourse. In this study, young people who reported to have had sex before were termed 'sexually experienced' while those who reported that they have never had sex before were termed 'sexually inexperienced'.

Religiosity – This implies adherence to a set of beliefs, practices, customs and rituals that are rooted into culture that prescribes the existence of a deity – God. In this study, religiosity was measured along two dimensions.

Extrinsic religiosity – is a dimension of religiosity which describes the extent to which an individual engages in religious activities, holds strong religious views and believes in prescribed religious practices). It was assessed in terms of high and low scores on the dimension. In this study, it was measured with the Religious Affiliation Scale (RAS) developed by Omoluabi (1995).

Intrinsic religiosity – is a dimension of religiosity which describes the covert aspects of religion such as an individual's trust, hope and faith in his God. It was measured in this study with the Religious Trust Scale (RTS) developed by Ayenibiowo and Ayeni (2009).

Adolescents – The National Adolescent Health Policy in Nigeria defines adolescents as individuals between the ages of 10 and 24 years. WHO's definition of adolescents as individuals

between the ages of 10-19 years was adopted for this study. In this study, early adolescents are those aged between 10-14 years, while late adolescents are those aged 15-19 years.

Young adults – According to Kenniston (1970) young adults are individuals aged 21 to 28 years. The two categories of young adults in this study were: early young adults aged 20-23 years and late young adults aged 24-27 years.

Young people – this term refers to individuals aged between 10 and 24 years (Fatusi et al., 2001). This term is often used whenever the health status or behaviour of adolescents and youths is being considered.

Institutional type – In this study, this refers to the proprietorship of an educational institution – whether it is private owned by an individual/organization (religious and nonreligious) or public owned, that is, established by either Federal or State government.

Psychosocial factors – are important human attributes which can be influenced by the social environment. In this study, these include developmental stage (age), gender, religiosity and sexual experience; while the social environment describes the type of educational institutions young people attend – public or private owned.

1.9 Conceptual Framework for the study

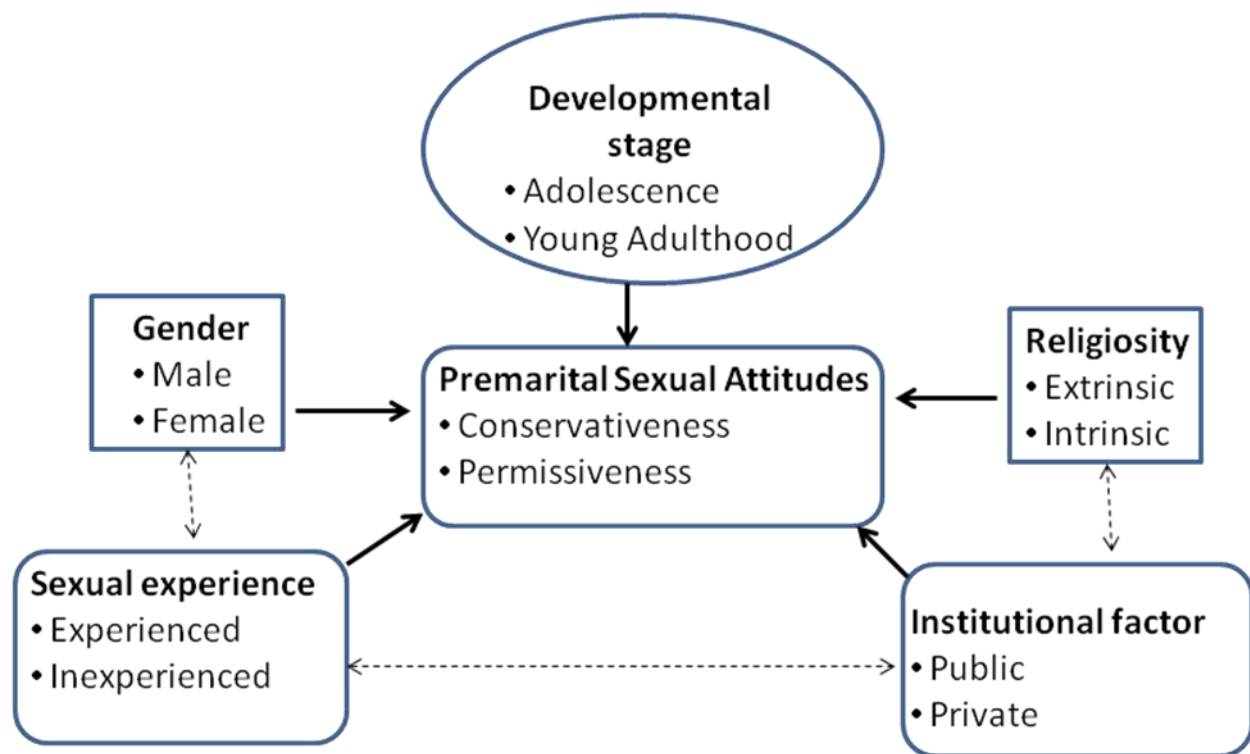


Figure 1: Conceptual framework for the study

Source: The Researcher

In line with existing literature, many factors could predict the premarital sexual attitudes of adolescents and young adults. The conceptual framework for this study illustrated in Figure 1, depicts the core issue which is the premarital sexual attitudes of adolescents and young adults who as either males or females must be sexually socialized to employ either short or long – term sexual strategies. These routes will lead to sexual experience. Sexual experience which exemplifies sexual behaviour on the other hand, could work in a dyadic way to influence premarital sexual attitudes either along conservative or permissive dimensions. The study focused on these two dimensions of premarital sexual attitudes: conservativeness and permissiveness.

Since premarital sexual attitudes in this study, are concerned with unmarried young people, age was considered as one of the primary factors that could influence them while the developmental trend in premarital sexual attitudes over the sub-stages of adolescence and young adulthood was examined to determine whether or not young people become more permissive in their premarital sexual attitudes as they age. In addition, informed by empirical literature and because premarital sexual attitudes is largely a concept that is rooted in the relationship between individuals of both sexes, the study examined the influence of gender which is another key factor that could shape the premarital sexual attitudes of young people.

Furthermore, premarital sexual attitudes whether permissive or conservative, are a function of the values imbibed by individuals from their agents of socialization in the course of development, an example of such values being religiosity. The role of religiosity as a moral builder has been acknowledged in the literature. Religiosity can be measured along two major dimensions which are: extrinsic religiosity (the extent to which an individual engages in religious activities, holds strong religious views and believes in prescribed religious practices); and intrinsic religiosity (an assessment of an individual's trust, hope and faith in his God). It was also conceptualized that the three major variables of age, gender and religiosity could interact in varying combinations to predict premarital sexual attitudes among the study population. Age and gender were thought to be a possible pair while age, extrinsic and intrinsic religiosity were also examined for their interaction effect.

Finally, in view of the age-long argument by developmental psychologists on the relative contributions of nature and nurture to human development, the influence of the institutional (environmental) factor of whether participants were attending public or private secondary and tertiary institutions was also investigated to determine how this would influence their premarital sexual attitudes.

CHAPTER TWO

LITERATURE REVIEW

2.0 Theoretical Review

Many theories have been postulated to explain human sexual development across the life span. Also, a number of theories have been proposed about the development or formation of attitudes. However, only some inferences can be made as far as theories of sexual attitudes are concerned. The focus of this section was to review some of the major theoretical perspectives on sexual development, attitudes formation or development, adolescent and young adult development, as well as theories of religiosity. This was done in order to provide a theoretical background for the concepts in this study.

2.1 Theories of Sexual Development

2.1.1 The Biopsychology of Sexuality

The view that biological factors are important in shaping human sexuality has been called the “essentialist perspective” (White, Bondurant, & Travis, 2000). This position proposes that biological factors lay out the territory and boundaries of sexuality after which social and cultural factors can then reduce or strengthen the tendencies that have already been established through biological development.

The nervous system and the endocrine system are the two biological systems that are most directly involved in the operation of psychological processes and the production of overt behaviour relevant to sexuality (Hill, 2008). In this regard, the ovaries and testicles (female and male sex organs respectively) release chemicals called sex hormones to influence a wide range of

organs and activities in the body. They release sex hormones such as estrogen (female sex hormone) and testosterone (male sex hormone) that are responsible for the maturation of eggs and sperms as well as the development of primary and secondary sex characteristics in adolescence.

The nervous system is the set of organs and structures responsible for sending and receiving information throughout the body, as well as monitoring and regulating its activity. Although sex hormones are produced largely in the gonads, control over their production is regulated by several important structures within the brain – a vital part of the central nervous system. For instance, the regulation of the levels of sex hormones produced is done by the activities of hormones called gonadotropin-releasing hormone (GnRH) (in response to low levels of sex hormones) and inhibin (in response to the heightened sex hormone levels) created by the hypothalamus (a part of the brain) and sent in a capillary network to the pituitary gland, another part of the brain (Pinel, 2003). This process of controlling sex hormones is the same for men and women. However, noticeable differences exist in the pattern of hormone production for both genders resulting in the fact that the average level of testosterone is more constant for males than for females.

The endocrine system has been reported to be implicated in explaining sex or gender differences in sexual functioning. For instance, there is evidence for an association between androgen and sexual functioning in men. According to Hill (2008), androgens are responsible for the capacity for spontaneous erections during sleep which is an indication of normal physiological functioning in adolescent and adult males. Udry (1988) posited that men in general produce such continually high levels of circulating androgens that many may experience ceiling or maximum

levels of internal sexual motivation. Bancroft (1988) also opined that the differences among boys in levels of circulating testosterone at puberty is the strongest factor related to sexual interest and sexual behaviour, often exceeding that of psychological and social influences. Hill (2008) opined that once the capacity for desire is launched at puberty, the level of testosterone that is necessary for sexual desire typically does not fall below the minimum. In fact, many men produce sufficient levels of testosterone that they consistently maintain very strong sexual desire.

Also in support of the biological perspective, Udry (1990) posited that biological upheaval of puberty brings about major hormonal changes, one of which is the increased production of androgens in both boys and girls, which dramatically increases one's sex drive. Thorne (1993) also believes that the new urges that adolescents face make them increasingly aware of their own sexuality and this is an aspect of development that greatly influences their self-concept. He further argued that one major hurdle that adolescents face is figuring out how to properly manage and express their sexual feelings, an issue that is heavily influenced by the social and cultural contexts in which they live. Thorne's postulation has implication for the influence of some psychosocial factors such as religious values and beliefs on the premarital sexual attitudes and possible behaviour of adolescents whose culture which incorporates their religion often plays an important role on what is permitted sexually and what is not.

Furthermore, according to Hill (2008), an important outcome of the surge in sex hormones is the development of interest in sexuality and the heightening of sexual desire following the onset of puberty. Heightened sexual desire increases the likelihood that an individual will engage in sexual behavior. This in turn may influence one's sexual attitude.

The above review emphasizes the importance of biological processes in the sexuality of adolescents and subsequently young adults who have attained puberty. A point that was underscored is the influence of hormones on gender differences in human sexuality which incorporates sexual attitudes and behavior.

2.1.2 Sociobiological Perspective on Sexuality

Sociobiology is defined as the application of evolutionary biology to understanding the social behaviours of animals, including humans (Barash, 1977). Sexual behaviour is a form of social behaviour, and so sociobiologists often through observation of other species, try to understand why certain patterns of sexual behaviour have evolved in humans. According to sociobiologists, the concepts of evolution and natural selection are very important in reproduction which is a component of human sexuality. Evolution is a theory that all living things have acquired their present forms through gradual changes in their genetic endowment over successive generations. Natural selection is a process in nature resulting in the survival of only those plants and animals that are adapted to their environment (Hyde, 1994). One of the aspects of sexuality that sociobiologists have provided an explanation for is the issue of 'double standard' – this is about society's relative permissive attitudes toward male promiscuity and the intolerance for female promiscuity. They submitted that sperms are cheap and a man can literally produce millions of them in a day. In contrast, eggs are far more precious to their owner as only one can be produced per month. Moreover, if certain things happen to it, the result can be a 9-month (or perhaps more accurately, an 18-year) commitment of time and energy. It is therefore no wonder that the female is choosy about who she has sex with and limits her number of partners compared with the male's number of partners.

Sociobiology has received many criticisms which include the fact that it ignores the importance of culture and learning. It has also been criticized for assuming that the central function of sex is reproduction. However, sociobiology has been a source of ideas about human sexuality. For example, the explanation of the double standard can provide a platform for explaining gender differences in premarital sexual attitudes and behaviour of young people as well as the influence of some psychosocial factors such as culture on them.

2.1.3 Sexual Strategies Theory

The Sexual Strategies Theory (Buss & Schmitt, 1993) contends that the type of mating strategies (either short-term or long-term) that humans adopt would depend largely on the sex (or gender) that invests more resources in its offspring. According to this theory, the type of strategy used depends on a number of contextual factors, such as availability of partners and cultural norms. Religion is an integral aspect of culture and it is expected to be a major contextual factor that may influence the sexual strategies individuals would adopt.

Buss and Schmitt (1993) proposed that the asymmetry between men and women in parental investment results in sex differences in the use of short-term and long-term sexual strategies, with men more likely to prefer short-term strategies and women more likely to prefer long-term strategies. The term “short-term mating strategies” could be used to describe the components of permissive premarital sexual attitudes, while “long-term mating strategies” would include the features of conservative premarital sexual attitudes. This theory provides an explanation for gender differences in sexual attitudes, which are described as sexual strategies, among humans of any age.

Furthermore, the theory only acknowledges the existence of other factors that might influence human sexuality such as cultural (to which belong religious factors) and developmental experiences (which would involve age differences). This constitutes one of the gaps in knowledge for which this study was able to provide empirical evidence.

2.1.4 Psychoanalytical Approaches to Sexual Development

The foremost psychoanalytic theory which has attempted to explain human sexual development is that of Sigmund Freud. Freud's psychoanalytic theory is part of the theoretical framework for this study which will be discussed at the end of this chapter. However, other psychodynamic theories have also made efforts at explaining sexual development in adolescents and young adults. A few of these will be reviewed in this section.

i) Anna Freud's Theory of Sexual Development

Like her father, Anna Freud (1969) believed that the libido or sexual energy was a vital factor in the course of development. She focused on adolescent development, arguing that all behaviour is influenced by the course of sexual maturation and that sexual development in adolescence occurs in an atmosphere of unconscious, if not conscious turbulence. She opined that hormonal surges of puberty lead to an increase in sex drive which in turn leads to a reawakening and necessary reworking of all the infantile unconscious conflicts. Therefore, there can be no emotionally painless initiation into adolescence.

This theory can be used to explain the affective component of adolescents' premarital sexual attitudes in which their feelings about their sexuality would necessarily be expressed at some

point even when they have tried to use some defense mechanisms to handle the anxiety they might be experiencing because the adult society does not expect them to express their sexual feelings.

ii) Erikson's Psychosocial Perspective on Sexual Development

Erikson (1968) placed much less emphasis on sexual urges and far more emphasis on cultural influences of development than Freud. He explored the social environment in which sexuality develops rather than focusing only on the child's mind, as Freud did. Erikson divided our lifelong psychosocial development into eight stages. At each he explores the interaction of the developing individual with parents, family, friends, lover, mate, and the universe. At each stage, individuals face a choice between two directions. Each choice builds on and draws its direction, more or less, from previous choices.

Erikson, in the fifth stage of his psychosocial theory – identity versus role diffusion, posited that adolescents are searching for their identity and purpose in life. One important aspect of identity formation is learning to be comfortable with one's body and sexuality. Erikson argues that sexuality is an important aspect of identity for both sexes. By this, he means coping with the bodily changes of puberty and coming to terms with one's new 'sexualised' body, developing a sexual ideology, and consolidating one's sex role and sexual orientation. Peer relation is the key social agent and the goal of the stage is an integrated ego. Erikson believed that the need for adolescents to refine the sexual self also becomes pressing at this time (in parallel to Freud's genital stage).

In the sixth stage of his psychosocial theory - intimacy versus isolation phase which covers young adulthood, Erikson states that the primary task at this stage is to form strong friendship and to achieve a sense of love and companionship (or a shared identity) with another person. Key social agents are identified as lovers, spouses and close friends (of both sexes). Inability to share oneself with another person at this stage brings about loneliness or isolation. Erikson opines that it is at this stage that true heterosexual intimacy is established.

It could then be inferred that in a bid to achieve a sense of intimacy, young adults may tend to be more favourably disposed to sexual issues and this may in turn influence their premarital sexual attitudes. This theory has implication for age differences in the premarital sexual attitudes of adolescents and young adults, as the tasks for each stage vary so would their premarital sexual attitudes.

2.1.5 Learning Theory Approaches to Sexuality

This is a group of theories that represents a chain of evolution from one very basic philosophical perspective – that behaviour results from learning about the world through experience with the environment (McConnell, 1985). The approach was partly a reaction against psychoanalytic theory. While psychoanalytical, biopsychological and sociobiological theories are based on the notion that much of human sexual behaviour is biologically controlled, learning theorists believe that much of it is learned. Although very little research has been conducted to test the ability of learning theory to predict and explain human sexual behaviour (Hill, 2008), learning theory principles have been applied to explain different aspects of human sexuality. The different learning approaches – classical conditioning, operant conditioning and social learning will be reviewed briefly to establish their relationship to human sexuality.

i. Classical Conditioning

Classical conditioning has been used to explain some sexual behaviours such as sexual arousal and sexual excitement. These sexual behaviours are related to sexual interest and may lead to other sexual behaviours such as precopulatory and consumatory behaviours (Pfaus, Kippin & Centeno, 2001).

Various studies have demonstrated the effectiveness of classical conditioning in eliciting sexual excitement and arousal in both humans and lower animals (e.g. Agmo & Ellingsen, 2003; Pfaus, et al., 2001). Pfaus and colleagues (2001) concluded that while instincts and hormones appear to ‘set the stage’ for sexual responding, learning appears to ‘write the play’ to determine the kind of stimuli that organisms will respond to and how vigorously such responses will be made.

With the influx of sexual visual stimuli of various kinds, into the Nigerian society, young people have been exposed to so much of them that there is no doubt that their sexual behaviours and attitudes have been affected. The researcher has worked with many schools where young people have been caught in different corners of the school premises engaging in sexual activities. Some of these behaviours can be attributed to the sexual stimuli young people have been exposed to. This theory therefore has implication for the development of negative (e.g. permissive) premarital sexual attitudes in young people which may be due to the influence of the various sex-laden environmental stimuli which they are bombarded with from the different types of media.

ii. Operant Conditioning

This is a learning process which involves changing the frequency of a behaviour (the operant) by following it with reinforcement (which will make the behaviour more frequent in the future) or punishment (which should make the behaviour less frequent in the future). In operant conditioning, sex or sexual pleasure is said to be a primary reinforcer (others are food, water and so on) because there is something intrinsically rewarding about it. Sexual behaviour has been said to play dual roles in learning theory. It can be a positive reinforcer, but it can also be the behaviour (operant) that is rewarded or punished (Hyde, 1994). The operant conditioning principle of reinforcement has been used to explain why people engage in sexual behaviour – that is, it is pleasurable.

In contrast to psychoanalytical theory which assumes that the determinants of human sexual behaviour occur in early childhood, particularly during the oedipal complex period, learning approaches opine that sexual behaviour can be learned and changed at any time in the lifespan. This view could be used to explain the fact that the premarital sexual attitudes of young people can develop as a result of learning. In the same vein, they can be changed using the learning principles of behaviour modification. Hence, this study proposes comprehensive sexuality education as a means of premarital sexual attitudes change for adolescents and young adults.

iii. Social Learning Theory

Social learning theory emphasizes the capacity of humans to modify their behaviour without direct reinforcement from the environment. According to social learning theorists, human beings are capable of observing the behaviour of others and developing expectancies about the likely

outcomes of behaviour that guide their choices. Social learning theory has been used in explaining sexual behaviour (Hogben & Byrne, 1998). Research drawing upon the social learning perspective has examined imitation of sexual behaviour portrayed in the erotica (books, pictures etc that are intended to spark up sexual desire in people). The assumption is that because sexual behaviour is presented in the erotica as always producing pleasurable outcomes, viewing the erotica would be expected to increase the likelihood of observers engaging in similar behaviour in hopes of obtaining the pleasurable outcomes (Hogben & Byrne, 1998).

The social learning theory has been used to examine different aspects of adolescent sexuality such as contraceptive knowledge and use (e.g. Barth, Fetro, Leland & Volkan, 1992). In a study, DiBlasio and Benda (1994) demonstrated the importance of expectations about the positive outcomes that may result from engaging in sexual behaviour. These expectations were found to correlate with frequency of adolescent sexual behaviour. In addition, frequent contact with friends who are sexually active (and therefore serve as role models) was also related to greater frequency of sexual behaviour in these adolescents. This view can provide an explanation for the environmental factors that could influence young people's premarital sexual attitudes and behaviour.

2.1.6 Sociological Perspectives on Sexuality

Sociologists are very interested in the ways in which society or culture shapes human sexuality. According to Hyde (1994), sociological approaches to the study of sexuality are hinged on three basic assumptions: (i) Every society regulates the sexuality of its members in some ways; (ii) Basic institutions of society (such as religion and family) affect the rules governing sexuality in that society; (iii) The appropriateness or inappropriateness of a sexual behaviour depends on the

culture in which it occurs. The sociological theories that will be reviewed in this study include: Gagnon and Simon's (1973) theory of sexual scripting; and Lerner and Spanier's (1980) social theory of sexual development.

i. Gagnon and Simon's Theory of Sexual Scripting

According to Gagnon and Simon (1973), right from birth, parents influence the way children think and feel about sexuality. They provide parental models, or scripts, for the proper gender roles for boys and girls, men and women. Parents communicate, often in non-verbal ways, their attitudes about the child's body and how the child should view his or her genitals. Parents provide models of how children should express or not express their emotions and affection. Parents provide living examples of marriage, the family and work roles. They also teach their children what is considered morally acceptable, both by example and by commenting on what others do. Gagnon and Simon describe all these as '*sexual scripts*'. Scripts are plans that people carry around in their heads for what they are going to do; they are also devices for helping people remember what they have done in the past (Gagnon & Simon, 1977). The idea is that sexual behaviour is scripted much as a play in a theatre is. It is assumed that once we internalize these messages, they become our sexual scripts, the blueprints that influence with whom will be sexually intimate, what we will do sexually, when sexual behaviour is appropriate for us and where and why we relate sexually and have sexual intercourse (Gagnon & Roberts, 1980; Gagnon & Simon, 1973).

In addition to their views on sexual scripting, Gagnon and Simon (1973) identified tasks that challenge young adults as they develop their sexuality as follows: establishing sexual orientation;

integrating love and sex; forging intimacy and making commitments; making fertility/ child-bearing decision; and evolving a sexual philosophy.

ii. Lerner and Spanier's Sexual Socialization Theory

Lerner and Spanier (1980) also give an insight into young people's sexual development in their theory by what they termed 'sexual socialization'. Sexual socialization is the process of becoming sexual, of taking a gender identity, learning sex roles, understanding sexual behaviour, and generally acquiring the knowledge, skills and dispositions that allow a person to function sexually in a given culture. They believe that sexuality develops through a life-long process of sexual socialization as conscious and unconscious attitudes are formed and altered through childhood, adolescence, middle adulthood and old age. These changing attitudes together with changing physical desires and capacities, form the basis for new behaviours.

Lerner and Spanier (1980) opine that sexual socialization reaches an important phase in adolescence, as hormonal balances change, genitals develop to their adult form, bodily functions alter, and new feelings are experienced. These changes occur at the same time as other important social and psychological developments. According to them, the task for the adolescent is to integrate the physical, social and emotional aspects of sexuality with other developmental domains. Although they believe that it is unlikely to accomplish the task by the end of adolescence, if ever, each individual will take steps in this direction and the progress he or she makes will influence future adjustment and life-course, both sexually and in other aspects. This then could explain the age differences in adolescents' premarital sexual attitudes as they transit into young adulthood.

Lerner and Spanier also proposed five aspects of development in the course of sexual socialization with the final one being the ‘development of dispositions to act in sexual contexts’. The predispositions may relate to social factors, the particular relationship of the moment, or the adolescents’ past experience. This view seems to explain why the premarital sexual attitude of young people who have had sexual experience would differ from that of those who had not.

2.1.7 Theories of Attitude Formation or Development

A number of theoretical approaches have been proposed to explain how attitudes are formed and maintained. They include in order of increasing complexity, mere exposure, classical, operant, and observational learning, self-perception theory and the functional approach.

i. The Mere Exposure Theory

The mere exposure theory of attitude development was proposed by Zajonc (1968) who opined that simply exposing people repeatedly to a particular object will often lead them to develop a more positive attitude towards the object. This phenomenon, which he called the *mere exposure effect*, does not require any action towards the object, nor does it require the development of any beliefs about the object. This theory probably explains why a lot of Nigerian adults are afraid or reluctant to communicate any information about sex to young people for fear that the information they receive may arouse their curiosity about, and interest in sex and thereby cause them to develop a positive attitude toward premarital sex. It also corroborates the influence of media, especially the internet on young people’s sexuality which has been reported in the literature (e.g., Lawal, 2005; Kunnuji, 2010).

ii. Attitude Formation through Classical Conditioning

Arthur and Carolyn Staats (1958) were two of the first researchers to systematically test the classical conditioning of attitudes. In their studies and others by Zanna, Kiesler and Pilkonis (1970) and Cacioppo, Marshall-Goodell, Tassinary and Petty (1992), the classical conditioning hypothesis – that when a neutral stimulus (unconditioned stimulus) is paired with a conditioned stimulus this would naturally produce an emotional response, was tested. This theory could explain the fact that when young people keep on watching scenes on the television and other media which portray sex as pleasant and rewarding this could elicit in them a positive attitude toward sex. This may in turn influence them to develop permissive premarital sexual attitude.

iii. Attitude Formation through Operant and Observational Learning

Operant conditioning is one of the ways in which the behavioural component can shape attitudes. This can be made possible through the principles of reinforcement and punishment: a behaviour is strengthened if followed by reinforcement and weakened if followed by punishment. According to learning theorists, an attitude which is consistent with the behaviour will accompany this increase or decrease of behaviour. For example, an adolescent or young adult can develop a positive attitude toward premarital sex (that is, permissive premarital sexual attitude), if he/she finds it rewarding. On the converse, he/she may develop a negative attitude toward premarital sex (i.e. conservative premarital sexual attitude) because his or her religion frowns at it.

Going by the principles of observational learning, an unmarried female youth may develop a negative attitude toward premarital sex (i.e., conservative premarital sexual attitude) after she has observed the consequences of unwanted pregnancy in the life of another unmarried girl. Thus,

while the former girl develops her permissive premarital sexual attitude through observational learning, the latter may develop a conservative premarital sexual attitude as a result of operant conditioning. This theory has implication for the process through which adolescents and young adults develop their premarital sexual attitudes especially with regard to the influence of social and environmental factors.

iv. The Self-perception Theory

The self-perception theory proposed by Bem (1972) contends that behavior causes attitudes. He argues that we often do not know what our attitudes are and, instead, simply infer them from our behaviour and the circumstances under which the behaviour occurs. Bem's theory is a radical explanation of the attitude concept, because it contends that, instead of attitudes causing behaviour, it is behaviour that causes attitudes. It is suggested that people who have little prior experience with an attitude object, or whose attitudes are vaguely defined, tend to infer their attitudes by observing their behaviour. However, when they possess well-defined attitudes on a particular topic, attending to their behaviour is much less likely to influence any attitude change. Relating this theory to premarital sexual attitudes among adolescents and young adults, one may imagine that young people who have been involved in sexual behaviour (sexually experienced) may be more likely to possess a positive attitude toward premarital sex. In other words, they may tend to exhibit permissive premarital sexual attitudes.

v. The Theory of Planned Behaviour

The Theory of Planned Behaviour (TPB) originally called the Theory of Reasoned Action (Fishbein & Ajzen, 1975) and later updated and renamed the Theory of Planned Behaviour by Ajzen (1991) is a product of the debate about whether attitudes determine behaviour. In both the original and updated theories, Ajzen and Fishbein (1975 & 1991) convey their belief that people rationally think about the consequences of their behaviour prior to acting. In other words, behaviour is intended to achieve certain outcomes, and cognition is the primary process of attitude development. They argue that the most immediate cause of behaviour is not attitudes, but rather behavioural intentions – conscious decisions to carry out specific actions. They conclude that attitudes influence behaviour by their influence on intentions.

According to TPB, the best way to predict behaviour is to measure intention which is seen as a function of three independent variables: attitude, subjective norm and perceived behavioural control (Ajzen, 1985; Ajzen & Fishbein, 1980). Attitude is defined as an individual's positive or negative evaluation of behaviour. It is seen to reflect beliefs about the likely consequences of performing behaviour. Subjective norm is an individual's perception of social pressures and this reflects the normative expectations of others (Ajzen, 2002). In other words, a subjective norm is a person's judgment about whether other people will approve of a particular behaviour. Perceived behavioural control is thought to reflect two constructs: self-efficacy and controllability (Ajzen, 2002). This theory relates to the different components of attitude: affective, cognitive and behavioural which individuals bring to play in the course of developing an attitude. With regards to this study, subjective norm could have played an important role in determining the premarital sexual attitudes of adolescents and young adults. This is in view of

the fact that religiosity (especially, the extrinsic dimension) which is hinged on the expectations of religious leaders and parental upbringing, seems to influence their premarital sexual attitudes in the direction of conservativeness.

2.1.8 Theories of Adolescence

In this section, a review will be done of some of the prominent theories of adolescent development.

i. Anna Freud's Theory of Adolescence

Anna Freud (1968) believed that Sigmund Freud's definition of adolescence was too sketchy. She therefore tried to extend and modify the psychoanalytic theory as applied to adolescence. Anna Freud (1968) saw puberty as a period of increased activity of the drives. She opined that the major problem of adolescence would be the restoration of the delicate balance between the ego and the id, which is established during latency and disrupted by puberty. She believed that at puberty the force of the id becomes too great for the strength which the superego had built up during the latency period. She opined that internal feelings of guilt replaced childhood fears and that the adolescent regresses to earlier developmental stages with a renewed oedipal feeling (or sexual impulses). At the same time, the adolescent has reached full sexual maturity and bodily strength. This brings about a multiplication of typical defense mechanisms such as repression, denial, and compensation as well as the development of two special defense mechanisms - asceticism and intellectualization. She described asceticism as a defense against sexual "sinful" drives of youth, in which the teenagers deny themselves of any type of pleasure, become extremely religious and devoted to God - all for fear of losing control over their sexual impulses. Intellectualization is an adolescent's defense against emotionality of all kinds. They do this, by

becoming extremely intellectual and logical about life. For Anna Freud, the ultimate goal for adolescents was the integration of adult sexuality into their developing personality. This theory has implications for two of the important variables in this study which are age and religiosity especially as they influence the sexuality of young people.

ii. Cognitive Theories of Adolescence

Cognitive theories of adolescence state that adolescent behaviors that are of some concern to adults (such as their sexual attitudes and behavior) have their origins in the cognitive changes that take place at the onset of adolescence.

a) Inhelder and Piaget's View

According to Inhelder and Piaget (1958), the type of thinking that characterizes the adolescent period of life is termed *formal operational thought*. At this period, adolescents learn to reason logically about abstract concepts, they engage in systematic problem-solving, and they acquire the ability to derive conclusions from hypothetical premises - hypothetico-deductive reasoning.

Piaget considered the broader implications of the transition to formal thinking. He insisted that adolescents can think about their own thinking and reality becomes secondary to possibility.

Inhelder and Piaget (1958) also posited what they called *naive idealism* in adolescent thinking. Naive idealism is manifested when adolescents use formal operational thinking to mentally construct an ideal world and then compare the real world to it. In addition, Inhelder and Piaget stated that adolescents are strongly inclined to develop philosophical, ethical and political system in an attempt to change the world for the better. However, these solutions are inherently naive, because the possibilities of solving important social problems through logical reasoning are

limited. When adolescents come to realize this, they take an important step toward adulthood. This implies (a) their insertion into adult society, and (b) the formation of their socially corrected and socially sanctioned personality. .

This theory has implication for the age differences in adolescent and young adult premarital sexual attitudes, as adolescents may start off with an ethical ideal about sexuality (thereby having conservative premarital sexual attitudes) but later as they get inserted into the young adult society, they begin to view the same concept differently and therefore may develop more permissive premarital sexual attitudes.

b) David Elkind's Contribution

Elkind (1978) hypothesized that another common manifestation of hypothetico-deductive reasoning is a type of thought he called *adolescent egocentrism* - the belief that one's thoughts, beliefs, and feelings are unique. Elkind (1978) also said that one component of adolescent egocentrism is *personal fable* - the belief that the events of one's life are controlled by a mentally constructed autobiography. In other words, adolescents tell themselves a story about themselves that is not true to reality; making them to have feelings of uniqueness, omnipotence and invulnerability. For example, a sexually active teenage girl might be drawing upon such a personal fable when she says "I just don't see myself getting pregnant" in response to suggestion that she use contraception.

Elkind (1978) also proposed that adolescent egocentrism drives teenagers to try out various attitudes, behaviours, and even clothing choices in front of an *imaginary audience* – an

internalized set of behavioural standards usually derived from teenager's peer group. In other words, because adolescents are preoccupied with themselves, they tend to think that others are paying just as much attention to them as they are also doing themselves. This theory has implication for why late adolescents, in the course of trying out different attitudes and behaviours, may tend to exhibit more permissive premarital sexual attitudes which are mostly influenced by the opinion of their peers.

iii. Urie Bronfenbrenner's Ecological Theory of Adolescent Development

Bronfenbrenner (1979, 2005) developed an ecological theory of development which provides a detailed description of the environment in which psychological development takes place. Bronfenbrenner (1979) described different systems within the environment that fit into one another. He identified four of these behavioural systems, which he defined in terms of how directly they impinge on an adolescent's development (Thomas, 2001).

The setting that affects the adolescent most directly is called the *micro system*. A micro system is a pattern of activities and relationships within a particular face-to-face setting in the immediate environment. Typical micro systems for adolescents are family, the peer group and the school context. Bronfenbrenner called the next higher level the *meso-system*. He describes it as the system that encompasses the linkages and processes that operate between two or more of the developing adolescent's micro systems. For instance, parental attempts to co-structure the adolescent's relationships with his or her friends would be an example of such a linkage between two micro systems, that is, between the family and the peer group.

The *exo-systems* are behavioural systems beyond the meso-system. An example of *exo-systems* is a context such as an adolescent's father's workplace. Although this system does not directly influence the developing adolescent, nevertheless it could have an influence on the adolescent's behaviour and development. For instance, when a father returns home from a stressful day at work and is less effective in his parental role, such a linkage within the meso-systems can influence an adolescent's development.

The *macro system* is the highest level in Bronfenbrenner's hierarchy. This system is the cultural milieu which may comprise macro-institutions such as religion, government and public policy. This system, though the most remote from adolescent's immediate experience, encompasses all the other systems.

This theory has implication for the different factors that could influence adolescents' premarital sexual attitudes from the various ecological systems. From the micro systems, adolescents' premarital sexual attitudes could be influenced by any or all of the three major ones - the family, the peer group and the school. The meso and exo systems (such as parenting styles) could also have major influences on adolescent premarital sexual attitudes. One major aspect of the macro system which is religion certainly has significant impact on adolescents' premarital sexual attitudes – as established by this research.

2.1.9 Theories of Young Adulthood

Whereas adolescents are preoccupied with the self, young adults turn outward and focus on social and intimate relationships with others (Erikson, 1974). This section will review some of the major theories of young adult development.

i. Daniel Levinson's Life Structure Theory.

Levinson (1981) advanced a life-structure theory of adult development. He defined life structure as the underlying pattern or design of a person's life at any given time. Life structure allows us to 'see how the self is in the world and how the world is in the self', and evolves through a series of phases or periods which gives overall shape to the course of adult development (Gross, 2009).

Levinson (1981) suggests that the human lifespan divides itself roughly into five major eras, each lasting twenty to twenty-five years, although age boundaries overlap somewhat. According to this classification, early adulthood covers individuals seventeen to twenty-five years.

Levinson described young adulthood as a preparatory phase of development, referring to it as the *novice* phase of adult life. He subdivided the novice phase into three distinct periods: the early adult transition (age 17 to 22), entering the adult world (age 22 to 28), and the age thirty transition (age 28 to 33).

In the novice phase, individuals try to define themselves as adults and live with the initial choices they make concerning jobs, relationships, lifestyles, and values. The early adult transition (ages 17 to 22) is the developmental 'bridge' between adolescence and adulthood. The major tasks here are the termination of adolescent life structure and leaving the pre-adult world by decreasing dependence on one's family of origin, maintaining psychological distance from the family and initiating specific goals towards self-definition as an adult.

Between ages 22 and 28, individuals enter the adult world. This is the first structure-building (rather than structure-changing) phase when young adults try to fashion a provisional structure that provides a workable link between the valued self and adult society (Levinson, 1978). At this

point, the young adults need to create a balance between 'keeping their options open' (which allows them to explore possibilities without being committed to a given course) and 'putting down roots' (or creating life structures) (Levinson, 1978). Furthermore, young adults make decisions in the context of their dreams: the 'vague sense' they have of themselves in the adult world and what they want to do with their lives.

This theory does not make a clear demarcation between the adolescent and young adult stages. However, the theorist seems to recognize the realities of the tasks and actual life attainment of individuals in both age stages which tend to overlap a lot. For example, in this study it was realized that there are adolescents in both secondary and tertiary institutions who are all pursuing similar educational goals.

ii. Roger Gould's Theory of Adult Personality Development

Gould (1978, 1980) proposed a theory of the evolution of adult consciousness. His theory rests on the notion that adults must strive to eliminate irrational childhood ideas that have a tendency to restrict their lives. Gould sees the thrust of adult development as being towards the realization and acceptance of ourselves as creators of our own lives, and away from the assumption that the rules and standards of childhood determine our destinies. Gould maintained that, although young adults know that those childhood assumptions are factually incorrect, they still retain hidden control of an adult's life until significant events unveil them as emotional and intellectual fantasies.

According to Gould, young adulthood contains three stages, each with accompanying false assumptions about adult life. These three stages are "leaving our parents' world" (ages 16 to 22), "I'm nobody's baby now" (ages 22 to 28), "opening up to what's inside" (ages 28 to 34).

In the first stage- "leaving our parents' world", the thrust is parental influence, parental dependency, and lack of individual freedom. The tasks here are for young adults to establish independence away from the home, embark on a career, expand social horizons, and develop personal convictions about life in general.

In the second stage- "I'm nobody's baby now" the young adult needs to challenge the assumption of 'absolute safety' offered by omnipotent parents. Then, young adults must learn to accept full responsibility for their life course and not depend on parental intervention. Certain life skills must be developed; thinking and planning, must become critical, analytical, sequential and goal-oriented; and values and attributes such as perseverance, will power, and common sense must be learnt. In addition, young adults must learn to accept some of the consequences inherent in everyday life; learn that there isn't always one correct way to do things; and that loved ones cannot always do for a person that which escapes the individual.

This theory's clear distinction of the realities and responsibilities of the first and second stages of young adulthood does not seem to be reflected in the differences in the premarital sexual attitudes of the two sub-stages of young adulthood.

2.1.10 Theories Combining Adolescent and Young Adult Development

The two theories that would be reviewed here are those that involve both adolescent and young adult development.

i. The Psychosocial Theory of Erikson (1968) maintains that the main task of the adolescent is to achieve a *state of identity*. He opined that adolescents have to define their own personal life style. This personal approach to life has to be recognized by the social environment. He originated the term ‘identity crisis’ and described it as a situation, usually in adolescence, that causes us to make major decisions about our identity. Erikson described a state of identity as a point when the various aspects of one’s self-image would be in agreement with each other. One important aspect of identity formation is learning to be comfortable with one’s body and sexuality.

Erikson (1968) used the term ‘intimacy versus isolation’ to describe the primary developmental crisis which occurs at young adulthood. According to Erikson, a major psychosocial task in young adulthood is the development of intimacy with others. By intimacy, Erikson means the ability to form close, meaningful relationships with others without “the fear of losing oneself in the process” (Elkind, 1970). Isolation is the inability to share intimately with others. According to Dacey (1982), since intimacy refers to the essential ability to relate our deepest hopes and fears to another person, and in turn accept another’s need for intimacy, it describes the relationship between friends just as much as that between sexual partners. Erikson believed that if a sense of intimacy is not established with friends or a partner, then isolation (a sense of being alone without anyone to share with or care for), would result. It could then be inferred that in a

bid to achieve a sense of intimacy, young adults may tend to be more favourably disposed to sexual issues and this may in turn influence their premarital sexual attitudes.

ii. Havighurst's Developmental Tasks theory identified four areas each that have implications for sexuality in adolescence and young adulthood respectively. Adolescent developmental tasks that have bearing with their sexuality are: (1) Achieving more mature relationships with male and female peers; (2) Accepting the changing physique and using the body effectively; (3) Achieving emotional independence from parents; (4) Preparing for marriage and family life. The developmental tasks that point to young adult sexuality include: (1) Courting and selecting a mate; (2) Learning to live happily with a partner; (3) Starting a family and assuming parent role; (4) Rearing children (Havighurst, 1972). Since, according to Havighurst (1972), the successful achievement of the tasks leads to contentment and happiness, and failure leads to frustration, unhappiness, social disapproval, and difficulty with later tasks, this may explain why adolescents and young adults do not only show interest in sexuality issues but also exhibit specific attitudes towards sex irrespective of marriage.

2.1.11 Psychological Theories of Religiosity

A number of psychological theories of religiosity have been postulated. The foremost of them is Gordon Allport's Theory of Religiosity which is one of theories that form the theoretical framework for this study. A review will be done in this section of a few others which are relevant to the concepts in this study.

i. Erik H. Erikson's View on Religion

Erik Erikson (1902-94) is best known for his theory of psychological development, which has its roots in the psychoanalytic importance of identity in personality. His biographies of Gandhi and Martin Luther reveal Erikson's positive view of religion. He considered religions to be important influences in successful personality development because they are the primary way that cultures promote the virtues associated with each stage of life. Religious rituals facilitate this development. Erikson's theory has not benefited from systematic empirical study, but it remains an influential and well-regarded theory in the psychological study of religion.

With regards to religious development in adolescents, Erikson believed that as part of their search for identity, adolescents begin to grapple with questions like: "Why am I on this planet?" Is there really a God or higher spiritual being or have I just been believing what my parents and the church imprinted in my mind?" "What really are my religious views?" In line with this postulation, Yates and Caldwell (1998) argue that adolescence may be an important juncture in religious development. Santrock and Paloutzian also opine that religious issues are important to adolescents.

ii. Fowler's Developmental Approach to Religion: Stages of faith development

Attempts have been made to apply stage models, such as that of Jean Piaget and Lawrence Kohlberg, to how children develop ideas about God and about religion in general. Fowler (1981), proposed a theory of religious development that focuses on the motivation to discover meaning in life, either within or outside of organized religion. He proposed a staged development of faith (or spiritual development) across the lifespan in terms of a holistic orientation, and is concerned with the individual's relatedness to the universal.

Fowler proposed six stages of faith development as follows: (1) Intuitive-projective; (2) Symbolic Literal; (3) Synthetic Conventional; (4) Individuating; (5) Paradoxical (conjunctive); and (6) Universalizing. Although there is evidence that children up to the age of twelve years do tend to be in the first two of these stages, there is evidence that adults over the age of sixty-one do show considerable variation in displays of qualities of Stages 3 and beyond. Fowler's model has generated some empirical studies (e.g., Wulff, 1991). However, this model has been attacked from a standpoint of scientific research due to methodological weaknesses.

Of Fowler's six stages, only the first two found empirical support, and these were heavily based upon Piaget's stages of cognitive development. Nevertheless, the concepts Fowler introduced seemed to resonate with those in the circles of academic religion, and have been an important starting point for various theories and subsequent studies.

2.2 Theoretical Framework for this Study

The theoretical framework that underpins this study is based upon the following three theories:

- i. Sigmund Freud's Psychoanalytic Theory
- ii. The Functional Approach to Attitude Development
- iii. Gordon Allport's Theory of Religiosity

i. Sigmund Freud's Psychoanalytic Theory

Freud's (1969) psychoanalytic theory has been one of the most influential theories that give full treatment to human sexuality. This is because Freud saw sex as one of the key forces in human life. Freud termed the sex drive or sex energy – *libido*, and he saw it as one of the two major forces motivating human behaviour, (the other being *thanatos*, or the death instinct). According

to the Freudian psychoanalytic theory, an individual's libido or sex drive undergoes several dramatic transformations, passing sequentially through oral, anal, phallic, latency and genital phases. These phases make up the psychosexual stages of development with the first (oral stage) occurring in the first 18 months of life and the last (genital stage) occurring from puberty on (Santrock, 1999). Freud opined that at the genital stage which coincides with the adolescent stage, sexual urges reawaken and specifically become more genital. He said that the oral, anal, and genital urges all fuse together to promote the biological function of reproduction. After the relative calm of the latency stage, the adolescent experiences sensual pleasures associated with the genitals and feels strong stirrings of attraction towards the opposite sex. Freud believed that the strategies employed by adolescents for the release of tension of psychosexual development include fantasies, or defense mechanisms such as the sublimation of sexual desire into other activities like productive or creative work; the denial of sexuality through repression and the projection of sexual fantasies onto other people so that they may be rejected or responded to. The way adolescents learn to deal with their burgeoning sexual feelings will be influenced by the way earlier unconscious conflicts were handled. Freud therefore suggested that adolescents must now learn how to express their sexual urges in socially acceptable ways. This theory can be said to have some implication for developmental changes in human sexual attitudes and behavior.

ii. The Functional Approach to Attitude Development

This approach encompasses attitude theories which emphasize that people develop and change their attitudes based on the degree to which they satisfy different psychological needs (Katz, 1960; Smith, Bruner, & White, 1956). From this perspective, people could have similar attitudes toward an object, but for different reasons. The approach conceptualizes attitudes as being either

symbolic (value driven) or instrumental (cost-benefit driven). With regards to premarital sexual attitudes among adolescents and young adults, it would be interesting to know why young people hold whatever attitudes they do have towards sex – whether permissive or conservative. For example, the youth that possesses a conservative premarital sexual attitude may do so because of the values he/she has imbibed from his/her family, religion or society – this type of attitude will be termed symbolic (or value-expressive). Owing to the fact that functional attitude theories emphasize that people develop and change their attitudes based on the degree to which they satisfy different psychological needs, it could also be assumed that adolescents' and young adults' premarital sexual attitudes will differ significantly because the needs of these different age groups differ. According to Erikson (1968) the need of adolescents is predominantly that of identity while the most pressing need of the young adult is for intimacy.

iii. Gordon Allport's Theory of Religiosity

Allport (1935) proposed a theory of religiosity in which he illustrates how people may use religion in different ways. He makes a distinction between *mature religion* and *immature religion*. Mature religious sentiment is how Allport characterized the person whose approach to religion is dynamic, open-minded, and able to maintain links between inconsistencies with regards to aspects of the personality. In contrast, immature religion is self-serving and generally represents the negative stereotypes that people have about religion. More recently, this distinction has been encapsulated in the terms "intrinsic religion", referring to a genuine, heartfelt devout faith; and "extrinsic religion", referring to a more utilitarian use of religion as a means to an end, such as church attendance to gain social status (Allport & Ross, 1967). These two

dimensions of religiosity are being investigated in this study to determine their influence on the premarital sexual attitudes of adolescents and young adults.

Summary of Theoretical Review

The theories reviewed show that there are several explanations for the sexual development of adolescents and young adults. While the theories of sexual development provide the foundation about factors that could influence how adolescents and young adults develop their sexuality, the theories of adolescent and young adult development enumerate the developmental tasks and concerns of adolescents and young adults and how all of these tie up with their sexuality. For instance, both Erikson and Havighurst's theories point to the fact that despite the disapproval of the adult society, adolescents and young adults would tend to hold strong views toward their sexuality as this is an integral part of their development, viz, physical, social and emotional. In addition, according to Levinson's life-structure theory, the expectation that young adults should be making choices concerning relationships (among other aspects of adult life) may predispose them to being more favorably disposed toward premarital sex as sex has often been seen in most societies as "an adult thing". On the other hand, the theories of attitudes development throw substantial light on various ways through which young people could develop and maintain their sexual attitudes and by extension, their sexual behaviour.

Going by Freud's psychoanalytic view that sex is a major force in human development, one could infer that sexual attitudes which make up an integral aspect of sexual development would be formed from the adolescent (genital) stage of life onwards, whether an individual is married or not. Moreover, the use of defense mechanisms such as sublimation and repression can only delay the expression of one's sexuality at adolescence. But as development progresses, it will be

given full expression. Furthermore, the view of the functional approach to attitude formation that people develop and change attitudes based on the degree to which they satisfy different psychological needs could imply that adolescents may endorse conservative premarital sexual attitudes because of their need to identify with the values of their parents since they are largely still under parental care. On the other hand, young adults may tend to endorse more permissive premarital sexual attitudes because of their need for intimacy which entails having to share their identity with someone outside the family. Finally, the postulation of Allport and Ross about the different dimensions of religiosity and the utilitarian view of religiosity could tie with the value expressive explanation of attitude formation to inform us about the likely explanation for adolescents' conservativeness in premarital sexual attitudes.

2.3 Review of Empirical Studies

Various studies have been done on aspects of adolescents' and young adults' premarital sexual attitudes and behaviour. Many factors have been found to influence, motivate and predict sexual behaviour among young people – adolescents and young adults. These include socio-economic, psychological, family, peers, societal, religious, gender factors, among others.

2.3.1 Nigerian Studies on Sexual behaviour and Sexual Attitudes of Adolescents and Young Adults

Many studies about young people's premarital sexual attitudes and behaviour have been conducted in different parts of Nigeria, revealing the prevalence of sexual activities, their risky sexual attitudes and behaviours as well as the factors that influence their premarital sexual attitudes and behaviour.

i. Prevalence of Sexual Activities among Nigerian Adolescents and Young Adults

Orji and Esimai (2005) conducted a cross-sectional survey on the sexual behaviour and contraceptive use among secondary school students in Ilesha, South West Nigeria, using a sample of 300 male and female students within the ages of 13-19 years. The results show that out of the 300 studied, 50% were sexually active.

In another study, Okafor and Obi (2005) investigated sexual risk behaviour among undergraduate students in Enugu, using a sample of 950 males and females most of whom were single (female 93.6% and male 97.5%). The age range of the participants was 15-24 years. The prevalence of sexual activity among these undergraduates was 76.8%, with 85.4% of females and 62.3% of males having more than one sexual partner.

Kunnuji (2010) in his study of online sexual activities among youths (aged 10-24) in the Lagos metropolis found that 54.8 percent of the respondents were sexually active at the time of the study. Nnachi (2003) observed that in terms of behavioural problems, sexual abuse appeared to be one of the most serious offences committed by children and youth. The age of initial sexual experience and involvement thus becomes younger than fifteen years as found by Esen (1974).

ii. Age and Sexual Attitudes and Behaviour of Adolescents and Young Adults

Orji and Esimai (2005) found that the predominant age at first coitus was 15-19 years. Okafor and Obi (2005) in their study among undergraduate students found that most of the sexually active participants had their first sexual encounter as adolescents. Oladepo and Brieger (2000) investigated the sexual attitudes of male secondary school students in rural and urban areas of

Oyo State and found that the mean age at first sexual intercourse was 13.5 years and that having had sex before was associated with increasing age.

Adeoye, Ola and Aliu (2012) investigated the prevalence of premarital sex and factors affecting it among students in a private tertiary institution in Nigeria and found that there is a significant difference between gender, age and family background on youth premarital sexual activities. This implies that gender and age and family background are determinants of premarital sex.

iii. Gender Differences in Sexual Attitudes and Behaviour of Adolescents and Young Adults

Studies on sexual attitudes and behavior among adolescents and young adults have revealed somewhat contradictory evidence with regards to gender differences. For instance, Okafor and Obi (2005) investigated sexual risky behaviour among undergraduate students in Enugu and found that more female students than their male counterparts (65.7% versus 42.2%) had their first sexual encounter as adolescents. Makinwa (1992) investigated the sexual behaviour, reproductive knowledge and contraceptive use among young urban Nigerians and found that there are differences of gender and socio-economic status, with males being more sexually involved at younger ages than females. Odimegwu (2005) found a differential mean age of first sexual intercourse between male and female students to be 17.0 years for males and 19.1 years for females. Male students were also found to display more liberal sexual attitudes than female students.

However, Lawal (2010) asserts that despite the gender differences reported above, the differences in sexual attitudes between male and female students have narrowed over time. In a

study among polytechnic students in Ibadan, Lawal (2010) found that male students were not significantly different in their sexual attitudes from female students.

iv. Risky Sexual Attitudes and Behaviour of Adolescents and Young Adults

Orji and Esimai (2005) reported that predominant proportion of sexually active teenagers (86.7%) did not use contraception at the first coitus and most of them had more than one sexual partner. Odimegwu (2005) reported that a substantial proportion of the University students studied believed that if you loved a partner you could not ask him/her to use condom while having sex.

In some studies, girls were found to bear the brunt of the consequences of early sexual activity in terms of unwanted pregnancy, teenage births, and resort to induced abortion (Okpani, Ikimalo, John & Briggs, 1998; Okonofua, Onwudimegwu & Odunsi, 1992). Other studies have found that youths have a low-risk perception and believe in their own invulnerability to AIDS (Arowojolu, Ilesanmi, Roberts & Okunola, 2002; Durojaiye, 2009). Olaseha and Alao, 1991 sampled 1000 male high school students in Ibadan and found that 28% had 2-5 partners and that only few of them used a condom at recent sex.

Some of the consequences of the involvement of young persons in risky sexual activities have been reported in a number of studies. For example, this group has been found to be disproportionately affected by reproductive morbidity including STI/HIV, unwanted pregnancies and their complications (Archibong, 1991; Brabin, Kemp, Obunge, Ikimalo, Dolimore, Odu, Hart, & Briggs, 1995; Ekweozor, Olaleye, Tomori, Saliu, Essien, Bakare, Oni, Oyewo, Okesola, & Oyemenen, 1995; Bello, Egah, Okwori, Nwokedi, Katung, Zoakah, Opajobi, Ayeni, Barau, &

Mafuyai, 1997; Arowojolu et al, 2002). It has been documented that the age group 20-24 years had the highest prevalence of HIV in the national HIV sero-prevalence sentinel survey of 2003 (FMOH, 2004). Forty-two percent of adolescent girls in a rural community in Rivers state had had induced abortion or STI including gonorrhea (Brabin, et al., 1995). In Jos, 24% of patients attending an STI clinic are aged less than 25 years (Bello et al., 1997). In Calabar, 72% of patients admitted for complications of abortion are aged between 12-20 years (Archibong, 1991).

v. Factors Influencing the Premarital Sexual Attitudes and Behaviour of Adolescents and Young Adults

Several factors have been found to influence, motivate and predict the sexual attitudes and behavior of young people. These include socio-economic, psychological, media, family, peers, societal, and religious factors among others (Makinwa, 1992; Meekers, 1994; LeVay and Valente, 2003; Odimegwu, 2005; Kunnuji, 2010). Okafor and Obi (2005) noted that economic reasons were a major factor that encourages risky sexual behaviour in the females whereas the urge to have sex and curiosity were the major reasons for males. Falaye (2004) investigated the predictive factors influencing the sexual behaviour of some Nigerian adolescents. His findings singled out specific attitudes such as attitudes to pubertal changes and reproductive biology. Akinsola (2010) investigated the correlation between parenting styles and sexual attitudes of young people in Nigeria and found that authoritarian and permissive parenting styles predicted liberal, permissive, promiscuous, and loose attitudes to sexuality issues, while authoritative parenting style predicted restraint attitude. In another recent Nigerian study, Lawal (2010) found that self-esteem has no significant influence on sexual attitudes of the polytechnic students studied.

Several studies have reported the important role that peers play with regard to young people's sexual attitudes and behaviour (e.g. Omoregie, Ankomah, Fakolade & Anyanti, 2003; Kabiru & Ezeh, 2007; Sunmola, Dipeolu, Babalola and Otu, 2002). Some common themes in these studies include the fact that for the majority of adolescents, the source of information on sexuality is the peer group; that peers wield greater power over the sexuality of adolescents than do parents, teachers, and the media; that adolescents get involved in sex to get or retain the approval/acceptance of their peers or prove their masculinity. Specifically, Kabiru and Ezeh (2007) argue that having a boy or girl friend increases the risk of being sexually active before marriage. When this is considered against the background that romantic relationships are status symbols among adolescents and young adults and their self-worth often depends on their being in a relationship/ the status of the person they are dating, the influence of peer pressure on whether young people would abstain from sex or not is better appreciated.

The potent influence of the mass media on the sexual attitudes and behaviour of Nigerian young people has been reported in the literature (Adewuyi & Isamah, 1989; Anwuluorah, 1989; Uba, 1989). Some of the roles the media have been reported to be playing to shape the sexual behaviour of young people include the sexual stimuli they present ever so often as well as the fact that they provide an avenue for learning about sexuality to young people. The unfortunate thing is that most of what is presented in the various media contradicts traditional as well as religious values.

The above review shows that a lot of research has been done in Nigeria in the area of adolescent and young adult sexuality. However, the gap in knowledge remains the age-related trends among Nigerian young people concerning their premarital sexual attitudes as well as the role that

religiosity plays in influencing their premarital sexual attitudes. This is against the backdrop of the fact that religion is a very strong cultural factor in Nigeria coupled with the rate at which religious organizations are showing their interest in educating Nigerian young people by establishing private institutions both at secondary and tertiary levels.

2.3.2 Studies on Sexual Attitudes and Behaviour of Adolescents and Young Adults from Other Parts of the World

Apart from Nigeria, premarital sexual attitudes and behaviour have also provided a rich area of research in different parts of the world. In a qualitative study, Harrison (2008) investigated sexual ideologies and relationship ideals among rural South African adolescents (aged 14-19) in the context of HIV/AIDS. Findings from only the sexually active groups revealed four main topical areas: attitudes towards sexuality; notions of the ideal relationship; relationship formation; and the process of becoming sexually active. Attitudes and views of the young respondents, both male and female were strongly influenced by the conservative social norms of their community. With regards to attitudes toward sexuality in the study, the finding was that participants emphasized the importance of ‘good behaviour’ which they used commonly to refer to sexual conduct or sexual behavior. Although this study revealed the emic perspective of influences on young people’s sexuality, the method lacked the rigour of showing the interactions between the variables identified.

In Ethiopia, Fikadu and Fikadu (2000) found that premarital sex is one of the reproductive health problems witnessed among youth. Another Ethiopian study has also revealed that the prevalence

of premarital sex among school youth is higher in Oromia (31.3%) than nationally (19%) (HAPCO, 2000).

Twa-Twa (1997) examined the role of the environment in the sexual activity of 720 secondary school students in Tororo and Pallisa districts of Uganda using both structured questionnaires and focus group discussions. The study found that 65 per cent of male and 32 percent of the female unmarried secondary school students had sexual experience. Of the sexually active youth, 49 per cent of the males and 25 per cent of the females had multiple sexual partners. Four main environmental factors appear to be important in shaping school students' sexual activity in Uganda today: parental care, peer influence, economic factors and AIDS education.

In another African study, Giles, Liddell and Bydawell (2005) assessed the ability of the Theory of Planned Behaviour (TPB) to predict and explain condom use in 152 male and female traditional African young adults (with a mean age of 20.3 years) and in particular, the relative contributions of individual and normative constructs. A survey method using questionnaires at 2 time points was combined with focus group discussions. The Theory of Planned behavior (TPB) works on the premise that the best way to predict behavior is to measure intention, which in turn is seen to be a function of three independent variables: attitude, subjective norm and perceived behavioural control (Ajzen, 1985; Ajzen & Fishbein, 1980). The results provide strong support for the predictive power of the TPB with 67% of the variance in intention accounted for by the independent variables. They also highlight the extent to which sexual behavior in a rural African setting is governed by family/social influences. This study therefore suggests that there is still much to be done in Africa with regards to young people's sexual attitudes and their relation to sexual behaviour.

In a study in Northern Ireland, Schubotz, Rolston & Simpson (2004) conducted a survey to investigate the sexual attitudes and lifestyles of 1013 Irish young people from 14 to 25 years (mean age 17.33). The method combined the use of questionnaires with focus group discussions and in-depth interviews. The results show that 53.3% of all the respondents reported that they had had sexual intercourse. Condom use at first sex was reported by 64% of sexually active respondents; 27.4% said they used no contraception; 26.7% of all respondents said they had sex before age 16. Alcohol use and peer pressure were some of the factors responsible for sexual activity among the young people with the prevalence being more with males than females. Although the researchers in this study did a ground breaking work in getting, for the first time, a national data on the sexual behavior of young people in Northern Ireland, the construct investigated as well as the results do not seem to reveal what could really be termed the sexual attitudes of these young people.

In another study, Maticka-Tyndale (2008) compared a profile of sexual health and behaviours of contemporary Canadian adolescents to adolescents in the latter half of the 20th century. The paper was basically a review of previous studies on adolescents' sexual health over the years. A major finding was that while notable changes occurred in the sexual lives of youth between the later 1950s and the early 1990s, the patterns of behaviour established in the latter part of the 20th century have continued into recent years. It also reports that there is strong evidence that today's youths are experiencing better sexual health and taking more measures to protect their sexual health than prior generations of youth did. It, however, highlighted the challenges teens and young adults continue to face with regards to STIs, discrimination against youth with "unacceptable" sexual orientation, inadequate sexual education and sexual health services to

youth in rural areas as well as those living in poverty. Although the researcher gave an impression that this study is about the sexual health and behaviour of contemporary Canadian adolescents, not much of the content gave in-depth look at what really constitutes the sexuality of adolescents. It is also lacking in the area of methodology.

In response to a community group's claims that the sexuality education course being taught in school were undermining the morality of its young adults, Feigenebaum, Weinstein and Rosen (1995) conducted a study of college students' sexual attitudes and behaviours in a northeastern community college in the United States of America. The authors pretested 1,825 college students and found that 80% of the students had experienced sexual intercourse before they took the courses. In a posttest comparison with 1,456 of the same students, the authors found no significant changes in the number of students who were sexually active or in their attitudes about such issues as abortion and premarital, casual, or oral sex. They further reported that statistically significant changes did occur in the students' attitudes and behaviours about safer sex, having fewer partners, and use of contraceptives.

Simmon and Paxton (2004) employed the qualitative method to investigate sexual risk attitudes and behaviour among 176 young adult Indonesian students aged 18 to 24. It was anticipated that males and females would have differing attitudes, beliefs and practices. The findings reveal that: (i) premarital sex was becoming more usual and acceptable among young adults despite parental and religious disapproval; (ii) boyfriends and girlfriends were considered to be the most usual sex partners; (iii) sex workers were moderately frequent partners for Chinese-Indonesian males; (iv) 'safe sex' was mainly associated with pregnancy prevention; (v) the risk of contracting a sexually transmissible infection (STI) was regarded as low and condoms were

believed not to be used often for disease prevention. Although this study provided some information on the sexual risk attitudes and behaviours of young adults in Indonesia, with regards to this study purporting to investigate the sexual attitudes and behaviours of the young people, only an inference could be made since the participants were not asked directly about their own sexual attitudes and behaviours. Furthermore, the actual proportions of the samples holding specific views were not provided by this study. Therefore, quantitative research is required to gain this information.

In a quantitative study in India, Ghule, Balaiah and Joshi (2007) investigated the sexual attitudes of 1500 unmarried rural college youth in the age group 15-24 years. The study was undertaken to understand the nature and extent of sexual attitudes among the youths and to examine the relationship between background characteristics and knowledge of various reproductive health issues. The results clearly showed that the majority of the students in the study expressed conservative attitudes towards premarital sexuality. Many students not only disagreed with casual sex but also considered it immoral. Double standards (i.e. permitting premarital sex for males and not for females) were reflected in their attitudes to some extent; male students had more liberal attitudes toward sexuality. Although this study gave a good idea of what sexual attitudes of Indian young people are, we are not sure whether the finding can be generalized to all Indian youth since only rural youth were sampled.

In a Chinese study, Higgins and Sun (2007) investigated gender, social background and sexual attitudes among 1100 Chinese university students. The results showed that young people from the cities with educated/professional parents showed more liberal sexual attitudes than those from rural backgrounds. Also, significant gender differences were found, with women taking a

more conservative view about premarital sex but being more liberal about homosexuality. This study is an attempt at exploring the sexual attitudes of young Chinese people. However, the study focused a lot on marriage and as such this could have coloured the participants' view on sexual attitudes outside of marriage which is of particular concern to adolescents and young adults.

In a recent U. S. study, Bleakley, Hennessy, and Fishbein (2011) investigated the extent to which adolescents report actively seeking sexual content in media, sought to identify from which media they report seeking. They also estimated the association between seeking sexual information and romantic and sexual behavior, and attempted to show that active seeking of sexual content in media sources is explained by an intention to seek such content using the Integrative Model of Behavioral Prediction, a reasoned action approach. The data used was a national sample of 810 adolescents aged 13 to 18 years. The results showed that 50% of adolescents reported actively seeking sexual content in their media choices, which included movies, television, music, Internet pornography sites, and magazines. Males sought sex content more than females (63.4% and 39.5% respectively), and gender differences were greatest for seeking from Internet pornography sites, movies, and television. In addition, the associations between seeking sexual content and relationship behaviors, pre-coital behaviors, and lifetime vaginal sex, respectively, were greater among both younger and older adolescent males when compared to females of the same age. This study sheds light on another psychosocial factor which influences adolescents' premarital sexual attitudes and behaviour, that is, their behaviour of seeking sexual content in various media.

In another study, Dawson, Shih, de Moor and Shrier (2008) examined the associations of psychological characteristics and sexual behaviour with types of reasons *for* episodes of sexual intercourse among adolescents and young adults in America. The participants were 62 young people, 47 (76%) female and 15 (24%) male. Their age range was 15-21 years (median 17.5). All participants whose data were analyzed were sexually active (frequency of once a week) and had 'main' sex partners. They all completed baseline assessment which assessed their sexual behaviour (e.g., average coital frequency and number of life-time sexual partners); and psychological characteristics such as depressive symptoms, anxiety symptoms, global self-esteem, and impulsiveness. The results reveal that baseline sexual behaviour was not related to reasons for sex. Higher anxiety was associated with external reasons for sex; younger age and lower self-esteem were associated with affect management reasons. Female youth with higher impulsiveness reported more external reasons and fewer intimacy/desire reasons. Among male youth, lower self-esteem was associated with intimacy/desire reasons, but lower depression was associated with affect management reasons.

Although this study has a strong and well-controlled design using nearly real time sex events, some of its weaknesses could limit the generalizability of the findings. These include the relatively few male youth, the fact that the validity of the reasons-for-sex measure is not known and because most sex events were with a main partner, analyses could not be conducted to detect differences by other partner type. A major contribution of this study is that it provides some understanding of differences in young people's motivation for sex. Therefore, based on the assumption that attitudes and behaviour have a dyadic path of influence on one another, one

could infer that the adolescents and young adults in this study hold permissive sexual attitudes which have direct influence on their sexual behaviour as well as their motivation for sex.

Research from other parts of the world have also reported gender differences in adolescents' and young adults' premarital sexual attitudes and behaviour whereby heterosexual males engage more frequently in sexual behaviours such as petting and intercourse, and have done so more recently than heterosexual females (Somers & Paulson, 2000). In a study of adolescent risk-taking behaviours in single-parent ethnic minority families, Kotchick, Dorsey, Miller, and Forehand (1999) found that adolescent males report a higher number of serial, short-term monogamous relationships than females. Zimmer-Gembeck and Helfand (2008) found that males, in addition to being sexually active, also hold more permissive sexual attitudes than females. Specifically, they found that females are more committed to abstinence and less likely to approve of premarital sex than are males. O'Donnell, Stueve, Agronick, Wilson-Simmons, Duran and Jeanbaptiste (2005) also found that females were significantly more likely to see premarital sex in a negative manner than did males.

The above review reveals the universality of issues concerning adolescents' and young adults' sexuality viz the prevalence, gender differences and the various factors that influence their premarital sexual attitudes and behaviour. However, a gap still remains in the information gathered as to whether there is a developmental (age-related) trend in the premarital sexual attitudes of young people even in other parts of the world.

2.3.3 Measurement of Sexual Attitudes

The measurement of sexual attitudes and related constructs has been reported in the literature as far back as the 1960s or even before. One of the earliest measures of sexual attitudes was developed by Reiss (1964). His 'attitudes toward sexual permissiveness scale' included the sexual behaviours of kissing, petting, and full sexual relations.

Hudson, Murphy and Nurius (1983) developed a 25-item Sexual Attitudes Scale (SAS). SAS is a measure of sexual ideology – an individual's beliefs and attitudes regarding the regulation and expression of sexual conduct. The normative sample comprised college students. SAS has been assessed for validity using criterion, factorial, and construct techniques (Hudson, et al., 1983) and found to be a valid measure of sexual ideology. Troiden and Jendrek (1987) assessed SAS for construct validity by using Pearson correlation with a measure of sexual experience and the score of -.34 (for total sample) was obtained. Although SAS has been found to be a valid measure of sexual ideology, it was said that caution should be used in generalizing its results as the sexual ideologies and experiences of college students taking a human sexuality class may be more liberal than those found within the general population (Troiden and Jendrek, 1987). Also, the sample used to validate the scale comprised Americans and no normative data exists as yet for the Nigerian sample.

Hendrick, Hendrick and Reich (2006) also developed the Brief Sexual Attitudes Scale (BSAS) – a multidimensional measure of sexual attitudes. This 23-item scale which is a revised and briefer form of the original Sexual Attitudes Scale developed by Hendrick and Hendrick (1987) has four subscales: Permissiveness, Birth control (formerly called Sexual Practices), Communion, and Instrumentality. The normative sample of BSAS comprised American samples and to the best of the researcher's knowledge, no normative data exists as yet for the Nigerian sample.

Akinsola (2010) developed a 36-item Sexual Attitudes Scale. The scale has seven factors, namely: liberal attitude, permissive attitude, promiscuous attitude, restraint attitude, loose attitude, judgmental attitude, and parental responsibility. The different factors have reliability coefficients ranging between 0.24 and 0.85, while all the 36 items together have reliability coefficient of 0.81. Although this scale has normative sample which comprised Nigerian students, all the students were from secondary schools and they are still largely under the control of their teachers and parents.

2.8.9 Religiosity and Sexual Attitudes of Youths

Studies have shown that consistent with the traditional disapproving views that many major religions hold regarding certain types of sexual activity, religious individuals engage in fewer sexual activities and have more negative attitudes toward premarital sex, non-procreative sexual activities, and casual sex than do non-religious individuals (Collins, Kanouse, Pantoja, & Golinelli, 2007; Davidson, Moore, & Ullstrup, 2004; Rowatt & Schmitt, 2003; Zaleski & Schiaffino, 2000). In addition, it has been reported that perceptions of one's religion as disapproving of sexual activity are positively correlated with conservative sexual attitudes (Lefkowitz et al., 2004). Thus, religiosity could serve as a moderator of the sex differences observed in preferences for short-term and long-term mating strategies.

Rowatt and Schmitt (2003) investigated the relationships between religious orientations (i.e. intrinsic, extrinsic, and quest) and the mating preference variables specified in Sexual Strategies Theory (that is, short-term and long-term strategies). The results provided support for Rowatt and Schmitt's two sets of hypotheses, the intrinsic religious orientation–restricted sexuality

hypothesis (that intrinsic religiosity would correlate negatively with attitudes toward casual sex) and the extrinsic religious orientation–unrestricted sexuality hypothesis (that extrinsic religious orientation would correlate positively with attitudes toward casual sex). These results also provided evidence that religious identification is an individual difference variable that influences preferred mating strategies. Previous research in other parts of the world also revealed that frequency of church attendance is inversely related to risky sexual behaviours (e.g., Bingham, Miller, & Adams, 1990; Bowie et al., 2006).

In a recent Nigerian study, Lawal (2010) found that religiosity predicted sexual attitudes among polytechnic students, with higher levels of religiosity relating with more conservative sexual attitudes. Fatusi and Hindin (2010) also concluded that religiosity is a protective factor for a number of adolescent health-related outcomes, including sexual behavior. In a related study, Adeyemo and Williams (2009) found that females who had higher religiosity scores were more likely to have higher self-efficacy in communicating with both new and steady partners about sex, refusing an unsafe sexual encounter, and communicating with their partners about sexually transmitted diseases and infections, as well as pregnancy prevention. Further findings in the Adeyemo and Williams' (2009) study indicated that female adolescents with higher religiosity scores were more likely to initiate sex at a later age and possessed more favorable attitudes toward condom use. These findings suggest that religiosity may be a protective factor to adolescent sexual risk behaviour in Nigeria.

Summary of Empirical Review

The empirical review reveals the prevalence of sexual activities among adolescents and young adults in different parts of Nigeria ranging from 50% to 76.8%; decreasing age of sexual initiation with the lowest reported average being 13.5 years; and mixed reports on gender differences in sexual behavior of young people. The review further reveals that risky sexual attitudes and behaviour are predominant among young people with as much as 86.7% of those who are sexually active not using contraceptive at first coitus and a good number of them having multiple partners; and that some of their attendant negative consequences which include unwanted pregnancies, teenage births, abortions, STI and HIV infections and various psychological problems are on the increase among young people.

Furthermore, the empirical review reveals various determinants of sexual attitudes and behavior of young people which include socio-economic, psychological (e.g., depression, anxiety, global self-esteem and impulsiveness), media (e.g., internet pornography), family (e.g., parenting styles), peers (e.g., peer pressure), societal (e.g., sexuality and AIDS education), religious factors among others. Additionally, the review reveals that there is low risk perception of contracting STIs among youths; that there is double standard with regards to permitting sex for males and not for females; and that females tend to take more a conservative view about premarital sex. A general overview reveals the universality of issues concerning adolescents' and young adults' sexuality viz the prevalence, gender differences and the various factors that influence their premarital sexual attitudes and behavior. However, there is a gap in knowledge concerning the information gathered as to the existence of a reliable measure of the premarital sexual attitudes of young people as well as the documentation of developmental or age-related trends in, and

psychosocial influences on young people's premarital sexual attitudes, hence the need for this study.

CHAPTER THREE

METHOD

The study was carried out in three phases. The first phase focused on the development of the Premarital Sexual Attitudes Test (PSAT). The second phase focused on standardization and validation of the PSAT and the third phase was devoted to investigating the psychosocial factors that influence the premarital sexual attitudes of adolescents and young adults.

3.1 Phase 1

Development of the Premarital Sexual Attitudes Test

The goal of this phase was to generate and select items for the Premarital Sexual Attitudes Test (PSAT) which was used in the subsequent phases of this study.

3.1.1 Study Location

The item generation study was conducted at two locations: a secondary school consisting of junior and senior secondary sections namely International School, University of Lagos; and the Faculty of Social Sciences, University of Lagos. These locations were chosen because of easy accessibility and the fact that young people in the different age categories of adolescence and young adulthood could be found there.

3.1.2 Sampling Technique

A combination of purposive and random and convenience sampling techniques were used in selecting participants in both locations. The purposive sampling was used to allow for students

from different age categories to participate; early adolescents from junior school classes, late adolescents from senior school classes and both late adolescents and young adults from among the undergraduates. Random sampling was used in selecting the classes that were sampled in the junior and secondary school sections. Convenience sampling was used with participants in the Faculty of Social Sciences who were from different departments in the faculty and taking an introductory course in Psychology.

3.1.3 Sample Selection and Characteristics

The sample comprised 272 participants, and made up of 142 adolescents and 130 young adults who were selected out of the 288 persons who participated in this phase. Sixteen response sheets were excluded because the ages of the respondents (among undergraduates) were outside the age range being considered for the study as well as due to marital status. The adolescents were 65 males and 77 females. The young adults included 72 males and 58 females. Participants were mainly from Christian and Muslim religious faiths. The age range of the adolescent participants was 10 to 19 years, while that of the young adults was 20 to 27 years. All the participants included in the study were unmarried and they were from different socioeconomic, ethnic, and family backgrounds.

3.1.4 Research Design

This phase employed the qualitative research method. It made use of an adapted form of focus group (a data collection technique) in which open-ended responses were obtained from participants on questions that were put forward to them by the researcher and they were given time to ponder on them and write down their responses. Focus groups can be formed by using

preexisting groups (e.g., colleagues at a place of work). Alternatively, these groups can represent newly formed groups that the researcher constructs by selecting members either randomly or, much more commonly, via one of the 19 or more purposive sampling techniques (e.g., homogeneous sampling, maximum variation sampling, critical case sampling, or multistage purposeful sampling; Onwuegbuzie & Collins, 2007). Krueger (1994) and Morgan (1997) have suggested that three to six different focus groups are adequate to reach data saturation and/or theoretical saturation, with each group meeting once or multiple times. The adapted form of focus group was used in this study to facilitate faster collection of data from the participants.

3.1.5 Instruments

The instrument used was an open-ended questionnaire comprising a list of four questions on the following six issues. The questions to which the participants responded were framed as follows:

Write statements about your beliefs

Write statements about your feelings

Write statements about your thoughts

Write statements about your possible behaviour

With respect to the following issues:

1. Premarital sex (sex before marriage)
2. Male-female relationship
3. The use of condom or any other type of contraceptive
4. Sexual abstinence
5. HIV/AIDS
6. Those who suffer from HIV/AIDS.

Materials: Sheets of paper and pencils were provided for the participants.

3.1.6 Procedure

The training of a research assistant who acted as the assistant moderator in the focus groups that held in the different locations preceded the time of going to the field for this phase of the study.

The researcher obtained permission from the Vice-Principal of the Secondary School and the Lecturers in charge of the classes used in the University. The researcher met with the participants in their classrooms. After establishing rapport with them, she explained the purpose of the exercise and told them it was absolutely voluntary to participate. Those who were unwilling to participate were allowed to leave the class so that the groups were properly constituted of people who were willing to participate in the study. However, the groups were much larger than the stipulated number of participants in a normal focus group. This is in view of the fact that this method is an adapted form of focus group and the fact that the participants were going to be writing their responses would make room for more data to be collected from a larger sample within a shorter space of time. Altogether, the researcher and the assistant met with six groups of adolescents and young adults, each group was met once.

As an adapted form of focus group, the researcher acted as the moderator. According to Onwuegbuzie and his colleagues (2009), the moderator is responsible for facilitating the discussion, prompting members to speak, requesting overly talkative members to let others talk, and encouraging all the members to participate. In most cases, the moderator presents the focus group participants with a series of questions. In contrast, the assistant moderator's responsibilities include recording the session (i.e., whether by audio- or videotape), taking notes, creating an environment that is conducive for group discussion (e.g., dealing with latecomers,

being sure everyone has a seat, arranging for refreshments), providing verification of data, and helping the researcher/moderator to analyze and/or interpret the focus group data (Krueger & Casey, 2000). However, in this study, the assistant moderator did not need to take notes as the participants themselves were offered sheets of paper on which to write their responses.

The researcher gave a brief introduction to the participants on the problem of the secrecy that surrounds sexual matters and how it is important for young people to make their own beliefs, thoughts and feelings on the issue known. This is in view of the fact that a whole lot of problems induced by sexual activities are ravaging the population of young people. The respondents were given enough time to write down their answers to the questions exhaustively. They were also instructed to write down their gender, age, marital status and religion on their response sheets. The participants were assured of confidentiality and anonymity. This was supported by asking them not to write their names on the response sheets. All the response sheets were collected immediately after the exercise was over.

Each response sheet was scanned and some were excluded on the grounds of the age and marital status of the participants. A total of 272 out of the 288 response sheets were found to be appropriate for analysis.

3.1.7 Data Collation and Analysis

The various responses of the participants to each of the questions on the issues raised were collated and classical content analysis technique of analyzing qualitative data was used. Classical content analysis involves creating smaller chunks of the data and placing a code with each chunk. Then these codes are placed into similar groupings and counted. According to Morgan's (1997) three-element coding framework, there are three unique ways to use classical

content analysis with focus group data: (a) the analyst can identify whether each participant used a given code, (b) the analyst can assess whether each group used a given code, and (c) the analyst can identify all instances of a given code.

In analyzing the data from this study, the common threads in the responses of the respondents were coded and grouped together. This was in terms of the statements they wrote with regards to their beliefs, feelings, thoughts and what they would do concerning the issues of sex and sexuality. Accordingly, the frequency of occurrence of the statements was considered to justify their inclusion in the Premarital Sexual Attitudes Test which was being developed.

3.1.8 Result of Item Generation for the Premarital Sexual Attitudes Test

The classical content analysis technique was employed in phase one to generate fifty-one (51) statements (items). Additional fourteen (14) statements were added from a previous study by Ojo and Agiobu-Kemmer (2007). This brought the total number of statements to sixty-five (65). The selected sixty-five (65) statements were given face validity by the supervisors of this research who are experts in this field and reduced to fifty (50), based on ambiguity or repetitiveness of some items. The 50 items were properly structured into item formats and assigned a five-point Likert response format (ranging from ‘Strongly Agree (1)’ to Strongly Disagree (5)). This resulted in the Premarital Sexual Attitudes Test which was used for phase two of this study.

Phase 2

3.2 Standardization and Validation of the Premarital Sexual Attitudes Test

The goal of this phase of the study was to validate and establish the psychometric properties of the Premarital Sexual Attitudes Test (PSAT) which was used as part of the instruments for phase 3 of the study.

3.2.1 Study Location

The study was carried out in eight locations in Lagos, Ogun and Osun States. These locations are (i) University of Lagos (Faculties of Arts and Business Administration), (ii) Covenant University, Ota, (iii) Fountain University, Oshogbo (Schools of Arts/Humanities and Management Sciences), (iv) Dansol High School, Ikeja, (v) Muslim Grammar School, Oshogbo, (vi) International School, University of Lagos, (vii) Methodist High School, Ago-Iwoye, and (viii) Akoka High School, Lagos. All the universities and secondary schools were located within three States (i.e. Lagos, Ogun and Osun) in South West Nigeria, where a representative sample of all major ethnic and religious groups in Nigeria could be found.

3.2.2 Sample Selection and Sampling Techniques

The theoretical universe for this study includes Public and Private Universities, Public and Private Secondary Schools in South West Nigeria. The multistage, cluster, stratified and random sampling techniques were employed in this phase of the study. In the first stage, three States were selected out of the six States in the South-West geo-political zone in Nigeria. Secondly, cluster of adolescents and young adults were identified in secondary schools and universities in each of the States. Then different strata or groups of participants in the target population

considered were gender, and age in four strata. The homogeneous sampling technique was used to select only unmarried adolescents and young adults out of the population of the students of the universities sampled. Male and female early and older adolescent and young adult participants were selected in the following four age strata/categories: 10 to 14 years; 15 to 19 years; 20 to 23 years; and 24 to 27 years. Care was taken to select students across 100 to 400 levels from the faculties sampled in each of the Universities. Randomly selecting students from the four levels of the University classes ensured that the two young adult age categories were included in the study. In the same vein, students were sampled from Junior and Senior Secondary classes in each of the Secondary Schools. However, participants' consent was obtained in order to include participants who were willing to participate from the different faculties and classes. The number of participants in each phase of this study was well above the specified figure of 346 which is recommended for an infinite population size. This took care of a possible low response rate which may attend to a research of this nature. The large sample size in this phase is to ensure the generalizability of the newly developed Premarital Sexual Attitudes Test (PSAT) in preparation for its being used for the next phase of this research.

3.2.3 Sample Characteristics

The sample for this phase of the study comprised 1,269 adolescents and young adults (628 males and 641 females) who were selected out of the 1,391 students that participated in the study (giving a response rate of 91.2%). Table 1 presents the characteristics of sampled participants for Phase 2.

Table 1: Bio-data Frequency and Percentage Distribution of Participants for Phase 2

Group	Category	Frequency	Percent
Sex	Male	628	49.5
	Female	641	50.5
Age	10-14 yrs	367	28.9
	15-19 yrs	566	44.6
	20-23 yrs	255	20.1
	24-27 yrs	75	5.9
Religion	Christianity	855	67.4
	Islam	406	32.0
	Others	2	0.2
Family Type	Monogamous	988	77.9
	Polygamous	264	20.8
	Others	14	1.1
School Ownership	Public	743	58.6
	Private	526	41.4
School level	Secondary	614	48.4
	University	655	51.6
Geo-political zone	South West	974	76.8
	South East	122	9.6
	South South	97	7.6
	North East	2	0.2
	North West	5	0.4
	North Central	52	4.1
Religious Orientation of School	Christian	249	19.6
	Muslim	233	18.4
	Secular	787	62.0
Exposure to Sex Education	No	82	6.5
	Yes	1183	93.2
Participants' Sexual Experience	No	802	63.2
	Yes	447	35.2
Age at first Sexual Experience	Below 11 yrs	57	13.8
	12 – 14 yrs	91	22.03
	15 – 17 yrs	109	26.39
	18 – 20 yrs	104	25.18
	Above 20 yrs	52	12.59
Friends' Sexual Experience	No	404	31.8
	Yes	741	58.4
Religious activity	Never	38	3.0
	Not often	145	11.4
	Often	339	26.7
	Very often	728	57.4
Greatest Sexual Activity	Kissing	240	18.9
	Romancing & petting	144	11.3
	Masturbating	46	3.6
	Actual sex	416	32.8
Reason for Having Sex	Curiosity	137	45.7
	Felt old enough	63	21.0
	Because of friends	44	14.7
	Needed money	20	6.7
	Rape/Abuse	36	12.0

3.2.4 Research Design

The correlational design was employed in this phase of the study, in which two existing psychological tests of sexual attitudes (SAS and BSAS) were administered along with the newly developed Premarital Sexual Attitudes Test (the initial version) to determine the relationship between them. In order to obtain the factorial validity of the PSAT, the Principal component method with iteration and varimax rotation was used.

3.2.5 Instruments

The research instruments used in this phase included: a personal data questionnaire (PDQ), the newly developed Premarital Sexual Attitudes Test (PSAT), and two scales used in validating the PSAT which are: Brief Sexual Attitudes Scale (BSAS) and Sexual Attitudes Scale (SAS). They are described as follows:

Personal Data Questionnaire (PDQ): This contains 25 items designed to obtain demographic information such as name (optional), age, sex, state of origin, religion, frequency of attending place of worship, family type, parents' marital status, who participants live with, exposure to and source of sex education, sexual experience (at what age, reason for having sex), exposure to pornography, whether participants' friends are sexually experienced (with reasons for having sex, if known), and the greatest sexual activity participants have engaged in. Also included in this questionnaire are items designed to determine the socioeconomic status of the participants such as participants' residence (including location, type of residence), parents' educational level, occupation and income, number of siblings.

Premarital Sexual Attitudes Test (PSAT – Initial version): This is the instrument that was developed in the first phase of this study. This initial version of the PSAT is a 50-item scale which measures the premarital sexual attitudes of young people by assessing their affective, behavioral and cognitive dispositions toward issues relating to sex and sexuality. The Premarital Sexual Attitudes Test (PSAT) measures the identified factors in terms of either low or high scores. The items were written with a 5-point Likert scale response format ranging from 1 (strongly agree) to 5 (strongly disagree). This is an acceptable format for instruments designed to measure beliefs and attitudes (Gable & Wolf, 1993).

Brief Sexual Attitudes Scale (BSAS) is a 23-item multidimensional scale developed by Hendrick, Hendrick and Reich (2006) to measure four aspects of sexual attitudes: Permissiveness, Birth Control, Communion and Instrumentality. The Permissiveness Scale measures beliefs in the acceptability of casual, impersonal sex. The Birth Control Scale measures beliefs that individuals should use birth control when engaging in sex. The Communion Scale measures beliefs that sexual interaction should be based on love and sharing of emotional intimacy. The Instrumentality Scale measures the beliefs that sex serves the purpose of providing pleasure for the individual. The test yields score on a 5-point response format ranging from 1 (strongly agree) to 5 (strongly disagree). The authors reported alpha values of .93, .84, .71 and .77 for the four aspects respectively. They also obtained test-retest correlation values for each of the subscales as follows: Permissiveness = .92; Birth Control = .57; Communion = .86; and Instrumentality = .75. The scale has also been correlated with other measures such as Love Attitudes Scale, Relationship Assessment Scale and Commitment Scale and correlation values ranging from .25 to .48 have been found with the different measures. However, no known

psychometric properties have been reported for Nigerian samples. This study has therefore provided such properties as part of its findings.

Sexual Attitudes Scale (SAS) is a 25-item scale developed by Hudson, Murphy and Nurius (1983) to measure the sexual ideology of college students. Sexual ideology is an individual's beliefs and attitudes regarding the regulation and expression of sexual conduct. A sexual liberal, as measured by SAS, places few restrictions on human sexual expression. On the other hand, a sexual conservative would place more limits on the scope of human sexual expression. SAS has been assessed for validity using criterion, factorial, and construct techniques (Hudson, et al., 1983) and found to be a valid measure of sexual ideology. Troiden and Jendrek (1987) assessed SAS for construct validity by using Pearson correlation with a measure of sexual experience and the score of -.34 (for total sample) was obtained. The correlations between sexual ideology and sexual behavior were -.38 for men ($p < .01$), and -.32 for women ($p < .01$). Each item was scored on a 5-point Likert type scale, with number 1 indicating strongly disagree and 5 indicating strongly agree. This scale was slightly modified by removing the word 'American' from one of the items. Although SAS has been found to be a valid measure of sexual ideology, the original sample used to validate the scale comprised only Americans and no normative data exists as yet for the Nigerian sample. This study has therefore provided such properties as part of its findings.

3.2.6 Procedure

Training of Research Assistants

Research assistants were recruited and trained prior to the time of going to the field for data collection. The training which lasted a few hours, involved a review of the instruments to ensure that they understand the meaning of all the items in the scales, discussion on the formalities of test administration as well as an explanation of ethical issues, especially for a research of this nature. The ethical issues considered included: informed consent, voluntariness of participation, freedom to discontinue participation if the participant so wishes, assurance of confidentiality and adequate information must be given to participants. The research assistants were also to emphasize the importance of filling the questionnaires individually as sexuality is usually considered a very private issue. They were also encouraged to give explanation to participants if they were not clear about any of the items in the scales.

Administration of the Instruments

Permission was obtained from the authorities of the secondary schools and lecturers of the universities from which participants were sampled. The set of the instruments for this phase were stapled together and numbered to be able to identify the participants with their numbers. The instruments were sometimes administered in groups (e.g., in classrooms and lecture rooms) or individually as the situation required. Before administering the instruments, the researcher and assistants tried to build rapport with the participants. The purpose of the study was explained to the participants, especially that reliable information on sexuality issues is lacking and that this has implications for knowledge about, and prevention of HIV-AIDS. Hence the importance of giving honest responses was stressed. Participants were also assured of anonymity

and confidentiality. The instructions on each of the test instruments were either read to the participants in groups or participants were encouraged to read them before attempting to complete the questionnaires. Participants were also encouraged to ask questions where they were confused or did not understand any expression in any of the test instruments. Where necessary, the researcher and assistants took time to explain the meaning of such items on the questionnaires. No time limit was given for completing the questionnaires, but participants were encouraged to be as fast as possible and to respond to all the test items as any incomplete set would be voided amounting to waste of time, energy and resources. The instruments were collected immediately after completion. Care was taken to ensure that approximately equal number of participants from the different age categories and gender representatives were included.

Scoring

The completed test instruments were scored following the instructions provided in each manual.

PDQ – The responses of the participants on the personal data questionnaire (PDQ) were coded by assigning numbers to them and then recorded.

PSAT (Initial version) –There are Permissiveness and Conservativeness items. The 26 items on the Conservativeness subscale (SAT-C) are numbers 1 – 20, 22, 40, 43, 45, 47, and 49. While the 24 items on the Permissiveness subscale (SAT-P) are numbers 21, 23 – 39, 41, 42, 44, 46, 48, and 50. The permissiveness items were reverse-scored, while the conservativeness items were direct-scored. The total scores on all items were added together to get one score that indicates

the sexual attitude (P-C) of the respondents. The total scores for all the participants were divided by 5 to obtain the composite score for the PSAT.

BSAS – The four separate scales were scored as follows: To calculate the score for the Permissiveness Scale, all the numbers for items 1 through 10 were added together. For the Birth Control Scale, the numbers for items 11 through 13 were combined. For the Communion Scale, the values for items 14 through 18 were combined. For the Instrumentality Scale, the values for items 19 through 23 were combined. Lower values indicate greater endorsement of the attitude dimension. However, only the scores of participants of this study on the Permissiveness scale are reported in this study because of its direct relevance to the validation of the PSAT. Participants' scores on BSAS-P would range from 0 – 50.

SAS –The responses were scored by summing each participant's responses to the 25 individual items and subtracting 25 to get the participant's score. A high score indicates that one is a sexual conservative, while a lower score indicates that one is a sexual liberal.

3.2.7 Data Analysis

The Statistical Package for the Social Sciences (SPSS) computer software was used to analyze the data obtained from this phase of the study. In order to obtain the norms for the PSAT as well as the BSAS and SAS, descriptive statistics were employed to compute the means and standard deviations on the scores of participants on the three instruments. To establish the reliability of the PSAT Cronbach alpha, Guttman split-half and Spearman Brown analyses were computed. Principal Component Analysis with iteration and orthogonal varimax rotation was employed to

establish the factorial validity of the PSAT. In order to establish the concurrent validity of the PSAT with BSAS-P and SAS, the Pearson Product Moment correlation analysis was done.

Phase 3

3.3 Investigation of the Factors Influencing the Premarital Sexual Attitudes of the Participants

The focus of this phase of the study was to identify some of the psychosocial factors influencing the premarital sexual attitudes of adolescents and young adults who participated in this study.

3.3.1 Study Location

This phase of the study was carried out in eight locations in Lagos, Ogun and Osun States: (i) University of Lagos (Faculties of Law and Science), (ii) Redeemer's University, Mowe, (iii) Fountain University, Oshogbo (Schools of Sciences and Social Sciences), (iv) Olabisi Onabanjo University (Temporary Campus – Faculty of Science), Ago-Iwoye, (v) Timehin Grammar School, Oshogbo, (vi) Olabisi Onabanjo University International School, Ago-Iwoye, (vii) Muslim Children Private Secondary School, Ebute-Metta, Lagos and (viii) Eletu-Odibo High School, Abule-Ijesha, Lagos. All the universities and secondary schools were located within three States (i.e. Lagos, Ogun and Osun), which were randomly selected from among the six states in the South-West geo-political zone in Nigeria where a representative sample of all major ethnic and religious groups in Nigeria could be found. The choice of the study location was also informed by the fact that the location will make way for post-doctoral research in this field of study.

3.3.2 Sample Selection and Sampling Techniques

The target population for this study was adolescents and young adults in Public and Private Universities, Public and Private Secondary Schools in South West Nigeria. The sample for this study was different from the sample for the standardization and validation phase in order to avoid test sophistication that might arise as a result of frequent exposure to the same set of tests. The multistage, cluster, stratified and random sampling techniques were employed in this phase of the study. In the first stage, three States were selected out of the six States in the South-West geo-political zone in Nigeria. Secondly, cluster of adolescents and young adults were identified in secondary schools and universities in each of the States. Then different strata or groups of participants in the target population considered were gender, and age in four strata. The homogeneous sampling technique was used to select only unmarried adolescents and young adults out of the population of the students in the universities, as some of the university students were married. Male and female adolescent participants were selected from Junior and Senior Secondary classes into the following age strata/categories: early adolescents (10 to 14 years) and late adolescents (15 to 19 years). Care was taken to select male and female students across 100 to 400 levels from the specified faculties in each of the Universities sampled into the two age categories of early and late young adulthood: 20 to 23 years and 24 to 27 years respectively. A good number of late adolescents were also sampled from the universities. However, participants' consent was obtained in order to include those who were willing to participate from the different faculties and classes. The number of participants in each phase of this study was well above the specified figure of 346 which is recommended for an infinite population size. This took care of a possible low response rate which may attend to a research of this nature.

3.3.3 Sample Characteristics

The sample for phase 3 of the study comprised 1,044 adolescents and young adults (490 males and 554 females) who were selected out of the 1,565 students that participated in the study (giving a response rate of 66.7%). The characteristics of the sample in this phase were very similar to those of the second phase. The summary of sampled participants for this phase is presented in Table 2.

Table 2: Summary of Sampled Participants for Phase Three

School	School type			Sex		Total	
				Male	Female		
Secondary	Private	Religious school	orientation of	Christian	48	56	104
				Muslim	47	39	86
		Total			95	95	190
	Public	Religious school	orientation of	Secular	104	148	252
					104	148	252
		Total					
University	Private	Religious school	orientation of	Christian	68	64	132
				Muslim	43	65	108
		Total			68	67	135
					179	196	375
	Public	Religious school	orientation of	Secular	112	115	227
					112	115	227
		Total					
Grand Total					490	554	1044

3.3.4 Research Design

The cross-sectional survey design was employed in this phase of the study. This was accomplished with the use of three psychological tests and a personal data questionnaire. The dependent variables were the premarital sexual attitudes of the participants – along

Permissiveness and Conservativeness dimensions; while the independent variables were age, gender, religiosity, institutional type and sexual experience.

3.3.5 Instruments

This phase of the study employed the following instruments:

Personal Data Questionnaire (PDQ). The details are as described in phase 2.

Premarital Sexual Attitudes Test (PSAT – Final version): This is the newly developed scale for this research which has been reported earlier in phase 2 in which it was standardized and validated. The 50 items in the initial version of PSAT were reduced to 21 items after factor analysis during which process those items with low correlations were dropped and those with high correlations were retained. However, the final version which was used for this study is a 21-item two-dimensional scale with the Conservativeness subscale being items 1 – 12, while the Permissiveness subscale comprised items 13 – 21. In addition, this final version yielded scores on a 4-point Likert scale response format because the neutral response scale had been removed owing to the guidance of experts.

The results of phase 2 provide the psychometric properties for this instrument. Higher scores than the mean indicate endorsement of Conservative Premarital Sexual Attitude, while lower scores than the mean indicate endorsement of Permissive Premarital Sexual Attitude.

Religious Affiliation Scale (RAS): This is a 21- item inventory designed by Omoluabi (1995) to assess the extent to which individuals engage in religious activities, hold strong religious views and believe in prescribed religious practices. It is a measure of extrinsic religiosity. It

yields scores on a True-False response format. The author reported a test-retest reliability coefficient of .97 in an interval of three weeks and a divergent validity coefficient of -.26 by correlating RAS with Life Satisfaction Index.

Religious Trust Scale (RTS): This is a 26-item instrument designed by Ayenibiowo and Ayeni (2009) to measure the level of an individual's intrinsic religiosity. It yields scores on a 5-point Likert scale response format ranging from 1 (rarely or none of the time) to 5 (most or all of the time). Ayeni (2009) reported Cronbach alpha, split-half and odd-even reliability coefficients of .74, .45 and .71 respectively. RTS was also reported to have a validity coefficient of $r = .10$ when it was correlated with the RAS.

3.3.6 Procedure

Training of Research Assistants:

This phase was carried out with some of the research assistants in the second phase and a new set of research assistants were recruited and trained prior to the time of going to the field for data collection. Training involved teaching them the rudiments of establishing rapport, a review of the instruments to ensure that they understand the meaning of all the items in the scales, discussion on the formalities of test administration as well as an explanation of ethical issues, especially for a research of this nature. The ethical issues considered included: informed consent, voluntariness of participation, freedom to discontinue participation if the participant so wishes, assurance of confidentiality and adequate information must be given to participants. The research assistants were also instructed to emphasize the importance of filling the questionnaires individually as sexuality is usually considered a very private issue. They were also encouraged to give explanation to participants if they were not clear about the meaning of any of the items in

the scales. They were also instructed to encourage participants to fill all the sections in the questionnaires.

Administration of the Instruments

Permission was obtained from the authorities of the secondary schools and lecturers of the universities from which participants were sampled. The set of the instruments for this phase of the study were stapled together and numbered to be able to identify the participants with their numbers. The instruments were sometimes administered in groups (e.g., in classrooms and lecture rooms) or individually as the situation required. Before administering the instruments, the researcher and assistants tried to build rapport with the participants. The purpose of the study was explained to the participants, especially that reliable information on sexuality issues is lacking and that this has implications for knowledge about, and prevention of HIV-AIDS. Hence the importance of giving honest responses was emphasized. Participants were also assured of anonymity and confidentiality and as such were told not to write their names on the questionnaires. This was done to encourage them to fill the questionnaires truthfully. The instructions on each of the test instruments were either read to the participants in groups or participants who filled the instruments individually were encouraged to read them before attempting to complete the questionnaires. In both cases of group and individual administration, the research and assistants stayed around in order to answer questions from participants who were encouraged to ask questions where they were confused or did not understand any expression in any of the test instruments. Where necessary, the researcher and assistants took time to explain the meaning of such items on the questionnaires. No time limit was given for completing the questionnaires, but participants were encouraged to be as fast as possible and to

respond to all the test items as any incomplete set would be voided amounting to waste of time, energy and resources. On the average, it took about 25 to 30 minutes to complete the questionnaire. All participants received incentives of the biro pens that they used to complete the questionnaires. The instruments were collected immediately after completion. Care was taken to ensure that approximately equal number of participants from the different age categories and gender representatives were included. The data collected was analyzed using descriptive and inferential statistics.

Scoring

PDQ – The responses to the different items of Personal Data Questionnaire were coded in order to facilitate the use of the data for analysis and hypotheses testing. For example, response to participants' age (item no. 3), school (item no. 2) and item no. 17 which sought to know if participants had ever had sex before were coded to obtain information on the variables of age categories, institutional types and sexual experience respectively.

PSAT (Final version) – The values of the responses on items 1 – 12 were added directly for the Conservativeness subscale while the values for items 13 – 21 were reversed and then added to obtain the score for the Permissiveness subscale. The scores for the Conservativeness and Permissiveness items were added together to obtain the PSAT score for each participant. Higher scores than the mean indicate Conservativeness while lower scores indicate Permissiveness.

RAS – The scoring of this scale was done by counting the number of items in which the individual shaded "True" and by multiplying the number by three. Individuals' scores would

range from 3 to 63. Participants with RAS scores above the mean are rated as high in Extrinsic Religiosity while those with scores below the mean are rated as low in Extrinsic Religiosity.

RTS – The scoring of this instrument was done by adding together the numbers representing each participant's scores on all the items and the total sum was divided by 3 to get each participant's score. Participants with RTS scores above the mean are rated as high in Intrinsic Religiosity while those with scores below the mean are rated as low in Intrinsic Religiosity.

3.3.7 Data analysis

The Statistical Package for the Social Sciences (SPSS) computer software was used to analyze the data obtained from this phase of the study. The following statistics were employed for the analysis in this phase. Descriptive statistics, that is, mean and standard deviation scores of participants on all the variables were obtained. Independent t-test, One-way Analysis of Variance (ANOVA), Scheffe Test, Beta Coefficients, and Multiple Regression Analysis were computed to test hypotheses 1 to 7.

CHAPTER FOUR

RESULTS

The classical content analysis technique was employed for the qualitative data while statistical analysis methods indicated above were employed in analyzing the two sets of quantitative data generated by this research. The results obtained from such analyses are presented for phases 2 and 3 of the study as follows:

4.1 Phase 2: Standardization and Validation of the Premarital Sexual Attitudes Test (PSAT) Descriptive Statistics

Psychometric Properties: To establish the norms for the three measures – Premarital Sexual Attitudes Test (PSAT), Brief Sexual Attitudes Scale – Permissiveness subscale (BSAS-P) and Sexual Attitudes Scale (SAS) for Nigerian samples, the means and standard deviations of the scores of all the participants across genders were computed. The result is presented in Table 3.

Table 3a: Means and Standard Deviation of the Scores of the Participants on PSAT, SAS and BSAS-P across Genders

Measure	Gender	N	Mean	SD
PSAT	Male	628	59.08	13.17
	Female	641	68.59	11.45
	Total	1269	64.13	13.17
BSAS-P	Male	621	33.84	8.51
	Female	640	41.00	12.76
	Total	1261	37.69	11.56
SAS	Male	616	57.34	13.00
	Female	639	60.10	12.33
	Total	1255	58.83	12.71

Table 3b: Means and Standard Deviation of the Scores of the Participants on PSAT, SAS and BSAS-P across Age Two Categories

Measure	Age Category	N	Mean	SD
PSAT	Adolescents	768	65.47	12.49
	Young Adults	276	60.40	14.27
	Total	1044	64.13	13.17
BSAS-P	Adolescents	550	38.03	12.14
	Young Adults	168	36.57	9.33
	Total	718	37.69	11.5
SAS	Adolescents	549	59.09	13.10
	Young Adults	168	57.98	11.33
	Total	717	58.83	12.71

The results presented in Table 3a and 3b show the mean and standard deviation scores of participants in the standardization and validation phase of the study. The results in Table 3a indicate the norms for males and females on the three measures: PSAT, BSAS-P and SAS. While the results in Table 3b indicate the norms for adolescents and young adults on the three measures: PSAT, BSAS-P and SAS. For the Premarital Sexual Attitudes Test (PSAT), a low score indicates endorsement of permissive premarital sexual attitude while a high score indicates endorsement of conservative premarital sexual attitude. For the Permissiveness subscale of the Brief Sexual Attitudes Scale (BSAS-P), a low score indicates endorsement of permissive sexual attitude while a high score indicates non-endorsement of permissive sexual attitude. For the Sexual Attitudes Scale (SAS), a high score indicates that one is a sexual conservative while a low score indicates that one is a sexual liberal.

Norms: The norms reported for the Nigerian samples in the three measures (that is, PSAT, BSAS-P and SAS) are the mean scores of the participants. The mean scores form the basis for interpreting the scores of the participants.

Establishment of Objective One

The newly developed Premarital Sexual Attitudes Test (PSAT) will be a reliable and valid measure.

Reliability

In order to establish the reliability of the PSAT, Cronbach Alpha internal consistency reliability coefficient, Guttman Split-Half reliability coefficient and Spearman Brown reliability coefficient were computed on the participants' scores. The results are presented in table 4.

Table 4: Reliability Coefficients of PSAT

Cronbach Alpha	0.89
Guttman Split-half	0.75
Spearman Brown	0.75

*Significant at $P < .05$, $df = 1268$

The results in Table 4 show that PSAT has significantly high internal consistency Cronbach Alpha coefficient of .89, Split-half reliability coefficient of .75 and Spearman Brown reliability coefficient of .75.

Concurrent Validity

The concurrent validity of PSAT with BSAS-P and SAS (two existing and standardized measures of sexual attitudes) was established by using the Pearson Product Moment Correlation

to inter-correlate the scores of the participants in PSAT, BSAS-P and SAS. The result is presented in table 5.

Table 5: Correlations Matrix of Participants' scores on PSAT, BSAS-P and SAS

Measures	PSAT	BSAS-P	SAS
PSAT	1		
BSAS-P	.37**	1	
SAS	.28**	.21**	1

**Correlation is significant at the 0.01level (1-tailed)

The result in table 5 shows that PSAT has positive and significant correlation coefficients of .37** and .28** with BSAS-P and SAS respectively. This result established the concurrent validity for the PSAT.

Construct Validity

In order to determine the factorial structure of the PSAT which is an aspect of construct validity (Brace, Kemp & Snelgar, 2006), Factor Analysis with Principal Component and a direct varimax rotation were used. The initial factor analysis produced 10 factors with many of the items having factor loadings that were less than 0.5 and eigenvalues of most of the factors were quite low (greater than but very close to 1) which implied that they did not contribute significantly to premarital sexual attitudes.

For further refinement, the entire items in the newly developed test instrument were forced into two (2) factors. The result revealed that 21 items loaded significantly. The results are presented in Table 6 and 7.

Table 6: Initial Eigenvalues of the Extracted Factors

Components	Eigenvalue	% of Variance	Cumulative %
1	6.52	13.03	13.03
2	6.25	12.51	25.55

The result in Table 6 shows that the two extracted factors together accounted for 25.55% of the total variance. The first factor has an eigenvalue of 6.52 and a variance of 13.03% while the values for the second factor are 6.25 and 12.51% respectively. The reason for this is probably that the number of un-rotated items with insignificant loadings is responsible for the 74.45% of the unexplained variance in premarital sexual attitudes. The items in this category whose correlation (or communality) values fell below 0.3 were marked for deletion while those above were retained. The items that loaded significantly in each of the two factors and their communalities are presented in Table 7.

Table 7: Items, Communalities and their Factors Loading

S/N	Item No	Communalities	Factors	
			1	2
1	1	.34	.56	
2	3	.42	.63	
3	5	.36	.59	
4	6	.34	.57	
5	8	.33	.53	
6	10	.30	.50	
7	13	.40	.59	
8	15	.31	.53	
9	16	.31	.49	
10	17	.30	.53	
11	18	.32	.55	
12	25	.34		.55
13	26	.38		.56
14	27	.41		.60
15	31	.40		.57
16	32	.34		.55
17	33	.47		.61
18	39	.39		.59
19	42	.31		.49
20	46	.33		.53
21	49	.33	.51	

The result in Table 7 shows that 12 items loaded significantly in Factor 1 while 9 items loaded significantly in Factor 2.

In order to be able to name the extracted component factors appropriately, the items were arranged in descending order of loading size in each factor. Table 8 presents the items, their loading values and the factor names.

Table 8: Names of Extracted Factors and the Items that Loaded on them

Item No.	Item Name	Factor Loading	Factor Name
3	I feel premarital sex causes distractions and loss of focus among youths.	.63	Conservativeness
5	I feel premarital sex leads to other negative habits that are hard to break even when married.	.59	
13	I feel very safe and have rest and peace of mind when I abstain from sex.	.59	
6	I feel premarital sex produces strong guilt feelings.	.57	
1	I think premarital sex has grave consequences attached to it.	.56	
18	I believe it is only in marriage that sex is free and condom is allowed.	.55	
8	I believe sexual abstinence is the best way to go.	.53	
15	I feel it is advisable to abstain from sex till you are ready.	.53	
17	I think introducing condom has brought about an increase in sexual activity which makes the situation worse.	.53	
49	I think people should only engage in sex when they are married.	.51	
10	I think a relationship should be based on love, sacrifice and understanding, and not based on sex.	.50	
16	I feel the use of condom is not a good excuse to engage in premarital sex.	.49	
33	I feel it's ok to have sex before marriage to gain a lot of experience in order to satisfy one's mate.	.61	Permissiveness
27	I would have liked to abstain, but it's hard so I definitely will use condom.	.60	
39	If a boy or girl really loves you, there is no harm in sleeping together.	.59	
31	I would like to have sex if the opportunity arises.	.57	
26	I feel premarital sex is cool and gives you prestige.	.56	
25	I feel premarital sex allows one to adequately know the person he/she wants to marry.	.55	
32	I believe that whether one has AIDS or not he will still die, so why not have sex.	.55	
46	I don't think it is possible to wait until marriage before one can have sex.	.53	
42	As long as one can play safe, I feel sex is alright at any age.	.49	

Table 8 contains the 21 items which make up the final version of the PSAT. 12 of the items loaded significantly on the Conservativeness subscale while 9 loaded significantly on the Permissiveness subscale.

To obtain information about the factorability of the data, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity were computed. The KMO test yielded a KMO of 0.93, while the Bartlett's test yielded an approximate Chi-Square of 14838.37, $df = 1225$, at $P < .01$. As a measure of factorability, KMO values of .60 and above are acceptable (Brace, et al., 2006), and the Bartlett's Chi-square value is significant, thereby making the data factorable.

The results of the factor analysis shown on Tables 6, 7 and 8 as well as the KMO and Bartlett's Test of Sphericity values indicate that PSAT has adequate construct validity.

4.2 Phase Three: Identification of Factors Influencing the Premarital Sexual Attitudes of the Participants.

Descriptive Statistics

In order to examine the performance of the participants in some of the independent variables (extrinsic religiosity (measured with RAS) and intrinsic religiosity (measured with RTS) and in the dependent variable – premarital sexual attitudes (measured with PSAT), the mean and standard deviation of participants' scores in the three instruments used for the third phase of the study were computed for males and females according to school levels and types. The results are presented in Table 9.

Table 9: Mean and Standard Deviation of Participants' Scores on the Three Measures across School Levels, School Types and Gender.

School level	School type	Sex		RAS	RTS	PSAT
Secondary	Private	Male	Mean	39.64	36.40	65.13
			N	95	95	95
			Std. deviation	11.63	6.13	11.45
		Female	Mean	37.68	37.45	70.18
			N	95	95	95
			Std. deviation	10.78	3.33	9.06
	Public	Male	Mean	38.74	35.34	58.13
			N	104	104	104
			Std. deviation	12.73	5.50	10.46
		Female	Mean	41.37	36.21	65.44
			N	148	148	148
			Std. deviation	13.54	4.34	11.91
	Total	Male	Mean	39.17	35.84	61.47
			N	199	199	199
			Std. deviation	12.19	5.82	11.47
		Female	Mean	39.93	36.69	67.29
			N	243	243	243
			Std. deviation	12.64	4.01	11.11
University	Private	Male	Mean	37.69	36.63	57.74
			N	179	179	179
			Std. deviation	12.63	5.11	14.28
		Female	Mean	40.69	36.68	70.79
			N	196	196	196
			Std. deviation	11.61	4.15	11.23
	Public	Male	Mean	37.34	36.36	57.00
			N	112	112	112
			Std. deviation	13.86	4.89	13.62
		Female	Mean	40.91	36.15	67.63
			N	115	115	115
			Std. deviation	12.91	3.88	12.08
	Total	Male	Mean	37.55	36.52	57.46
			N	291	291	291
			Std. deviation	13.09	5.02	14.01
		Female	Mean	40.77	36.49	69.62
			N	311	311	311
			Std. deviation	12.09	4.05	11.64

The results in Table 9 indicate the norms for Secondary school and University students on the Religious Affiliation Scale (RAS), Religious Trust Scale (RTS) and Premarital Sexual Attitudes Test (PSAT). Separate norm scores for students in private and public secondary schools as well as for all secondary school students were generated for males and females respectively. The

same applies to private and public university students and all university students in general. Generally, while scores on RAS and RTS for male and female (private and public) secondary school students only vary slightly, the PSAT scores for males and females in the two school types varied more noticeably. Whereas for the university students (both private and public), male and female scores on RAS were more noticeably different with females scoring higher than males. The same could not be said of the university students' scores on RTS as the scores were similar for males and females from both university types. Again, the PSAT scores differed only slightly between university types but certainly differed more obviously between the genders, with female private university students scoring the highest ($M = 70.78$) and male public university students scoring the lowest ($M = 57.00$).

Means and standard deviations were also computed for the participants on the three measures by four age categories and gender. The age categories by description are: Early Adolescence (10-14 years), Late Adolescence (15-19 years), Early Young Adulthood (20-23 years), and Late Young Adulthood (24-27 years). The results are presented in Table 10.

Table 10: Mean and Standard Deviation of Participants' Scores in Measures of Religiosity and Premarital Sexual Attitudes by Age Categories and Gender

Age	Sex		RAS	RTS	PSAT
10-14 years	Male	Mean	40.59	37.29	63.55
		N	144	144	144
		Std. deviation	11.56	4.03	10.64
	Female	Mean	41.02	36.96	68.51
		N	175	175	175
		Std. deviation	12.80	3.72	10.42
15-19 years	Male	Mean	37.38	35.40	58.98
		N	191	191	191
		Std. deviation	12.61	6.06	13.51
	Female	Mean	39.18	36.50	69.21
		N	252	252	252
		Std. deviation	11.85	3.99	11.89
20-23 years	Male	Mean	36.89	36.07	54.40
		N	98	98	98
		Std. deviation	13.75	5.61	14.50
	Female	Mean	41.81	36.29	68.01
		N	99	99	99
		Std. deviation	12.09	4.47	11.63
24-27 years	Male	Mean	37.26	36.77	56.25
		N	57	57	57
		Std. deviation	13.78	4.44	12.02
	Female	Mean	42.54	35.83	65.68
		N	28	28	28
		Std. deviation	13.93	4.61	13.05
Total	Male	Mean	38.21	36.25	59.09
		N	490	490	490
		Std. deviation	12.75	5.37	13.17
	Female	Mean	40.40	36.58	68.60
		N	554	554	554
		Std. deviation	12.33	4.03	11.46

The results in Table 10 indicate that females seem to score higher in RAS (extrinsic religiosity) than males in all the age categories. But there was hardly any difference in the RTS (intrinsic

religiosity) scores of males and females in all the age categories. However, the premarital sexual attitudes (PSAT) scores of males and females in all the age categories were different.

It should be noted that higher mean scores in the PSAT indicate endorsement of conservative premarital sexual attitude while lower mean scores in PSAT indicate endorsement of permissive premarital sexual attitude. The mean (norm) score for the total sample on the PSAT is 64.13 (S.D. = 13.18).

Hypotheses Testing

Hypothesis 1: Adolescents will endorse significantly more conservative premarital sexual attitudes than young adults.

In order to examine age-related changes in premarital sexual attitudes among adolescents and young adults, mean, standard deviation, independent t-test and analysis of variance were computed to test hypothesis 1. For thorough examination of age differences, two and four - age categories respectively were used for the analyses which are shown in Tables 11-14 and explained.

Table 11: Mean, Standard Deviation and Independent T of Premarital Sexual Attitudes Scores of Adolescents and Young Adults (Age in Two Categories)

Measure	Age categories	N	Mean	SD	T	P
PSAT	Adolescents (10-19 years)	768	65.47	12.49	5.56*	Sig.
	Young Adults (20-27 years)	276	60.40	14.27		

*Significant at $p < .05$, $df = 1042$, critical $t = 1.96$

The result in Table 11 shows that adolescents seem to have higher mean score (mean = 65.47) than young adults (mean = 60.40) in the PSAT. This suggests that adolescents (of both age categories) are generally more conservative in their premarital sexual attitudes, while young adults in general are more permissive in their premarital sexual attitudes. Significant mean differences were also found in the premarital sexual attitudes scores of the participants ($t = 5.56$, $p < 0.05$). Thus, hypothesis 1 is accepted.

Furthermore, for the purpose of investigating detailed age trend, the participants were categorized into four age groups of Early Adolescents (ages 10-14), Late Adolescents (ages 15-19), Early Young Adults (ages 20-23) and Late Young Adults (ages 24-27). The PSAT scores of the four age categories of participants were subjected to One-way analysis of variance. The result is presented in Tables 12 and 13.

Table 12: Mean and Standard Deviation of the Scores of the Four Age Categories of Participants in the Measure of Premarital Sexual Attitudes (PSAT).

Age Categories	N	Mean	Std. Deviation
Early Adolescents (10-14 years)	319	66.27	10.81
Late Adolescents (15-19 years)	443	64.80	13.56
Early Young Adults (20-23 years)	197	61.24	14.81
Late Young Adults (24-27 years)	85	59.35	13.02
Total	1044	64.13	13.18

The result in Table 12 shows a descending order in the PSAT scores of participants in the four age categories with Early Adolescents (ages 10-14) having the highest mean score while Late Young Adults (ages 24-27) had the lowest mean score. This indicates that early adolescents tend

to endorse conservative premarital sexual attitudes the most while late young adults endorse permissive premarital sexual attitudes the most.

In order to find out if the observed differences in Table 12 above are statistically significant, one-way analysis of variance was computed. The result is presented in Table 13.

Table 13: ANOVA Summary of PSAT Scores of Participants in the Four Age Categories

	Sum of squares	df	Mean square	F	Sig.
Between Groups	5246.69	3	1748.9	10.35*	.00
Within Groups	175684.5	1040	168.9		
Total	180931.2	1043			

The result in Table 13 shows that the difference in PSAT scores across age categories is significant [$F_{cal.} = 10.35$; $p < .05$]. This indicates a trend that as people increase in age they become more sexually permissive.

In order to find out the groups among which significant differences occurred, Scheffe post hoc test was computed. The result is presented in Table 14.

Table 14: Summary of Scheffe Test for the Significant PSAT among the Four Age Categories

Age Categories	Age	Mean difference	Pv
Early adolescents(10-14yrs)	15-19 years	1.47	p>0.05
	20-23 years	5.03*	p<0.05
	24-27 years	6.92*	p<0.05
Late adolescents (15-19yrs)	12-14 years	-1.47	p>0.05
	20-23 years	3.56*	p<0.05
	24-27 years	5.45*	p<0.05
Early young adults (20-23yrs)	12-14 years	-5.03*	P<0.05
	15-19 years	-3.56*	P<0.05
	24-27 years	1.89	p>0.05
Late young adults (24-27yrs)	12-14 years	-6.92*	P<0.05
	15-19years	-5.45*	P<0.05
	20-23 years	-1.89	p>0.05

The result in Table 14 shows that significant differences occurred in PSAT scores between early adolescents (ages 10-14) and both early and late young adults (ages 20-23 and 24-27). Significant differences also occurred between late adolescents (ages 15-19) and both early and late young adults (ages 20-23 and 24-27). However, significant differences were neither found between the two adolescent age categories nor between the two young adult age categories. This

result further supports hypothesis 1 which states that adolescents will endorse significantly more conservative premarital sexual attitudes than young adults.

Hypothesis 2: Adolescents and young adults who are high in extrinsic religiosity will be significantly more conservative in their premarital sexual attitudes than those who are low on that dimension of religiosity.

To investigate the relationship between extrinsic religiosity (ER) and premarital sexual attitudes of adolescents and young adults, mean, standard deviation and analysis of variance were computed. The results are presented in tables 15 and 16. The basis for high and low extrinsic religiosity (ER) is the mean score. Please note that participants with ER scores of 39.0 and above are rated as high while those with scores below 39.0 are rated as low.

Table 15: Means and Standard Deviations of Adolescents' and Young Adults' Premarital Sexual Attitudes (PSA) Scores by Extrinsic Religiosity

Age Categories	Extrinsic Religiosity	N	Mean	Std. Deviation
Adolescents (10-19 years)	Low	388	64.02	12.96
	High	380	66.95	11.83
Young adults (20-27 years)	Low	134	55.18	13.95
	High	142	65.33	12.77
Total	Low	522	61.75	13.76
	High	522	66.51	12.10

The results in Table 15 show that adolescents who were low in extrinsic religiosity seemed to score lower on premarital sexual attitudes test (mean = 64.02) than those who were high on this

measure of religiosity (PSAT mean = 66.95). Similarly, young adults who were low on extrinsic religiosity also seemed to score lower on PSAT (mean = 55.18) than their counterparts who were high on extrinsic religiosity (PSAT mean = 65.33).

In order to find out if the observed differences in Table 15 are statistically significant, analysis of variance was computed. The result is presented in Table 16.

Table 16: ANOVA Summary for the Premarital Sexual Attitudes of Adolescents and Young Adults by Extrinsic Religiosity

Source	Sum of Squares	Df	Mean Square	F	Pv
Age	5550.95	1	5550.95	34.57*	P<0.05
Extrinsic Religiosity	8673.83	1	8673.83	54.02*	P<0.05
Age * Extrinsic Religiosity	2638.65	1	2638.65	16.43*	P<0.05
Error	166970.81	1040	160.54		
Total	4475094.00	1044			

The results in Table 16 show that there were significant main effects of age and extrinsic religiosity respectively on premarital sexual attitudes [F cal. = 34.57 & F cal. = 54.02, P<.05]. There were also interaction effects of age and extrinsic religiosity on participants' premarital sexual attitudes [F cal. = 16.43, P<.05]. This indicates that adolescents and young adults who are more extrinsically religious endorse significantly more conservative premarital sexual attitudes than those who are less extrinsically religious. Hypothesis 2 is thus accepted.

Hypothesis 3: Adolescents and young adults who are high in intrinsic religiosity will be significantly more conservative in their premarital sexual attitudes than those who are low on that dimension of religiosity.

To investigate the relationship between intrinsic religiosity and premarital sexual attitudes of adolescents and young adults, mean, standard deviation and analysis of variance were computed. The results are presented in tables 17 and 18. The basis for high and low intrinsic religiosity (IR) is the mean score. Participants with IR scores of 36.3 and above are rated as high while those with scores below 36.3 are rated as low.

Table 17: Means and Standard Deviations of Adolescents' and Young Adults' Premarital Sexual Attitudes (PSA) Scores by Intrinsic Religiosity

Age Categories	Intrinsic Religiosity	N	Mean	Std. Deviation
Adolescents (10-19 years)	Low	435	64.51	12.97
	High	333	66.72	11.73
Young adults (20-27 years)	Low	159	60.35	14.21
	High	117	60.47	14.41
Total	Low	594	63.40	13.42
	High	450	65.10	12.77

The results in Table 17 show that adolescents who were low on intrinsic religiosity seemed to score lower on PSAT (mean = 64.51) than those who were high on this measure of religiosity (PSAT mean = 66.72). Similarly, young adults who were low on intrinsic religiosity also scored slightly lower on PSAT (mean = 60.35) than their counterparts who were high on intrinsic

religiosity (PSAT mean = 60.47). However, both low and high scorers in intrinsic religiosity among young adults scored low on PSAT.

In order to find out if the observed differences in Table 17 are statistically significant, analysis of variance was computed. The results are presented in Table 18.

Table 18: ANOVA Summary for the Premarital Sexual Attitudes of Adolescents and Young Adults by Intrinsic Religiosity

Source	Sum of Squares	df	Mean Square	F	Pv
Age	5385.15	1	5385.15	32.02*	P<0.05
Intrinsic Religiosity	269.27	1	269.27	1.60	P>0.05
Age * Intrinsic Religiosity	220.13	1	220.13	1.31	P>0.05
Error	174788.06	1040	168.06		
Total	4475094.00	1044			

The results in Table 18 show that there was neither main effect of intrinsic religiosity nor interaction effect of age and intrinsic religiosity on participants' premarital sexual attitudes [F cal. = 1.60 & F cal. = 1.31, P>.05]. This indicates that adolescents and young adults who are more intrinsically religious do not endorse significantly more conservative premarital sexual attitudes than those who are less intrinsically religious. Thus hypothesis 3 is rejected.

In order to determine the measures which predict premarital sexual attitudes, multiple regression analysis was computed with PSAT as a criterion variable. The result is presented in Table 19.

Table 19: Regression Analysis Summary

Model	R	R square	Adjusted R square	Std. Error of the Estimate
1	.31	.096	.093	12.54

The result of regression analysis in Table 19 shows that all the three measures (that is, age, extrinsic – and intrinsic – religiosity) accounted for 9.6% of the variance in premarital sexual attitudes of the participants.

In order to find out if the contributions of the measures are significant, analysis of variance was computed. The result is presented in Table 20.

Table 20: ANOVA Summary for the Multiple Regression Analysis

Model	Sum of squares	Df	Mean square	F
Regression	17282.3	3	5760.781	36.61*
Residual	163648.9	1040	157.355	
Total	180931.2	1043		

Significant at $P < .05$, $df = 3/1040$, Critical $F = 2.08$

The result in Table 20 shows that the contributions of the predictors to the criterion are statistically significant [$F_{cal.} = 36.61$, $P < .05$].

Furthermore, in order to determine the relative contribution of each of the predictor variables to the variance of premarital sexual attitudes, the Beta coefficients and the independent t were computed for all the variables (that is, age, ER, and IR).

Table 21: Relative Contribution of the 3 Predictor Variables to Variance in Premarital Sexual Attitudes.

Measures	Beta	t	Std. Error
AGE = Raw Age	-.163	5.49	.10
RAS = Extrinsic Religiosity	.163	5.49	.03
RTS = Intrinsic Religiosity	.176	5.92	.08

Significant at $P < .05$, $df = 1040$, Critical $t = 1.645$

The results in Table 21 show that age, extrinsic religiosity and intrinsic religiosity contributed significantly to premarital sexual attitudes measured by PSAT. Intrinsic religiosity contributed 17.6% while extrinsic religiosity contributed 16.3%. Age had an inverse contribution of 16.3%. The results in Tables 19, 20 and 21 further strengthen the results of hypotheses 1 to 3.

Hypothesis 4: Male participants (adolescents and young adults) will endorse significantly more permissive premarital sexual attitudes than their female counterparts.

In order to investigate gender (sex) differences in adolescents' and young adults' premarital sexual attitudes, mean, standard deviation and analysis of variance were computed. The results are presented in Tables 22 and 23.

Table 22: Mean and Standard Deviation of Participants' Premarital Sexual Attitudes Scores by Gender (Sex) and Age (in Two Categories)

Sex	Age categories	N	Mean	Std. Deviation
Male	Adolescents (10-19yrs)	335	60.94	12.55
	Young adults (20-27yrs)	155	55.08	13.63
	Total	490	59.09	13.17
Female	Adolescents (10-19yrs)	433	68.98	11.27
	Young adults (20-27yrs)	121	67.23	12.03
	Total	554	68.60	11.46
Total	Adolescents (10-19yrs)	768	65.47	12.49
	Young adults (20-27yrs)	276	60.41	14.28
	Total	1044	64.13	13.17

The results in Table 22 above show that males in both adolescent and young adult age categories had significantly lower mean sexual attitudes scores (mean = 59.09) than females (mean = 68.60) in both age categories.

In order to find out if the observed differences in the Table 22 are statistically significant, analysis of variance was computed. The result is presented in Table 23.

Table 23: ANOVA Summary for the Sexual Attitudes of the Two Age Categories by Gender (Sex)

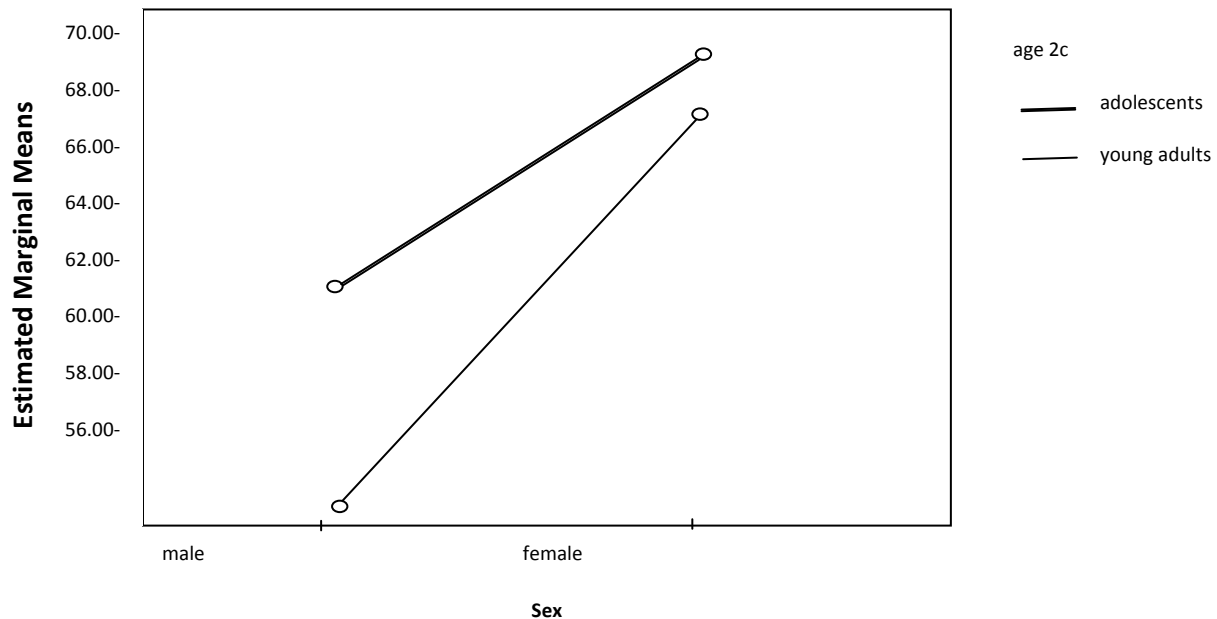
Source	Sum of squares	df	Mean square	F
Sex	20370.82	1	20370.82	138.03*
Age categories	2896.86	1	2896.86	19.63*
Sex* Age categories	847.47	1	847.47	5.74*
Error	153481.33	1040	147.58	

*Significant at $P < .05$, $df = 1/1043$, Critical $F = 2.70$

The results in Table 23 show that there were significant main effects of gender (sex) and age respectively on premarital sexual attitudes [$F_{cal.} = 138.03$, & $F_{cal.} = 19.63$, $P < 0.05$]. There was also a significant interaction effect of gender and age on premarital sexual attitudes [$F_{cal.} = 5.74$, $P < 0.05$]. This result indicates that males (adolescents and young adults) generally endorse significantly more permissive premarital sexual attitudes than females. Hypothesis four is hereby accepted.

In order to find out the group among which significant differences occurred, the profile for premarital sexual attitudes of male and female adolescents and young adults was plotted. The result is presented in the figure below.

Figure 2: Graph of the Influences of Gender and Age on Premarital Sexual Attitudes.



As further made evident by the interaction in Figure 2, the strongest points of interaction are with females, both adolescents and young adults. Females in both age categories endorse clearly more conservative premarital sexual attitudes than males in both age categories. This further confirms hypothesis four.

Hypothesis 5: Participants attending public secondary schools will endorse significantly more permissive premarital sexual attitudes than their counterparts attending private secondary schools.

In order to examine the influence of type of secondary institution on students' premarital sexual attitudes, mean, standard deviation and independent t-tests were computed for the PSAT scores of students in private and public secondary schools. The results are presented in Table 24.

Table 24: Influence of Secondary School Type (Private or Public) on Premarital Sexual Attitudes of Students.

School type	N	Mean	Std. Deviation	Df	t	P
Private	190	67.65	10.61	440	4.80*	<.05
Public	252	62.42	11.87			

The results in Table 24 show that there is a significant difference between the premarital sexual attitudes scores of private and public secondary school students [$t = 4.80$; $p < .05$]. From the mean scores, private secondary school students scored higher (mean=67.65) indicating that they endorse more conservative premarital sexual attitudes, while public secondary school students scored lower (mean=62.42) indicating that they endorse more permissive premarital sexual attitudes. This result supports hypothesis five.

Hypothesis 6: Participants attending public universities will endorse significantly more permissive premarital sexual attitudes than their counterparts attending private universities.

In order to examine the influence of type of tertiary institution on students' premarital sexual attitudes, mean, standard deviation and independent t-tests were computed for students in private and public universities. The results are presented in Table 25.

Table 25: Influence of Type of University (Private or Public) on Premarital Sexual Attitudes of Students.

School type	N	Mean	Std. Deviation	Df	t	Pv
Private	375	64.56	14.33	600	1.83	P>.05
Public	227	62.38	13.89			

The results in Table 25 show that private university students had slightly higher mean (64.56) premarital sexual attitudes score than public university students (mean = 62.38) but the difference is not statistically significant [$t = 1.83$; $p > .05$]. This result does not support hypothesis six. Hypothesis 6 is therefore rejected.

Hypothesis 7: Adolescents and young adults who are sexually experienced will endorse significantly more permissive premarital sexual attitudes than their counterparts who are not sexually experienced.

In order to investigate the influence of sexual experience on participants' premarital sexual attitudes, mean, standard deviation and analysis of variance were computed. The results are presented in Tables 26 and 27.

Table 26: Mean and Standard Deviation of Premarital Sexual Attitudes Scores of Students by Sexual Experience and Gender

Sexual Experience	Sex	N	Mean	Std. Deviation
Inexperienced	Male	272	63.57	11.60
	Female	447	70.26	10.55
	Total	719	67.73	11.42
Experienced	Male	211	53.14	12.63
	Female	103	61.39	12.58
	Total	314	55.85	13.18

As can be seen in Table 26, the mean premarital sexual attitudes score for participants (both males and females) who are sexually experienced (mean = 55.85) is lower than that of their counterparts who are not sexually experienced (mean = 67.73).

In order to find out if the observed differences in Table 26 are statistically significant, analysis of variance was computed. The result is presented in Table 27.

Table 27: ANOVA Summary for Premarital Sexual Attitudes Scores of Participants by Sexual Experience and Gender

Source	Sum of Squares	df	Mean Square	F	Pv
Sexual Experience	18294.19	1	18294.19	138.62*	P<0.05
Sex	10947.14	1	10947.14	82.95*	P<0.05
Sexual Experience* Sex	119.89	1	119.89	.91	P>0.05
Error	135804.14	1029	131.98		

The results in Table 27 show that the difference in premarital sexual attitudes scores between sexually experienced and sexually inexperienced participants (both male and female) was

significant [$F(1, 1029) = 138.62, P < .05$]. Similarly, the difference in premarital sexual attitudes scores between male and female students was also significant [$F(1, 1029) = 82.95$]. This result indicates that sexual experience and gender have significant main effects but no significant interaction effect on premarital sexual attitudes. Thus, hypothesis seven is accepted.

CHAPTER FIVE

DISCUSSION

The focus of this study was to examine developmental (age-related) changes in young people's sexual attitudes as well as to determine the factors that influence young people's premarital sexual attitudes development. An important facet of this project was devoted to developing a reliable and valid measure of premarital sexual attitudes. In order to achieve the aims and objectives, the study was divided into three phases. This section aims at evaluating the extent to which the results of the different phases of the study have achieved the main purpose of this project.

5.1 Summary of Findings

At the end of the investigations, it was found that:

1. The newly developed scale was found to be a valid and reliable measure of premarital sexual attitudes. Result of factor analysis showed that it comprises two major dimensions: Conservativeness and Permissiveness. The refinement of the test produced 21 items out of the 50 items that were originally generated.
2. Adolescents generally endorsed more conservative premarital sexual attitudes than young adults who endorsed more permissive premarital sexual attitudes.
3. Participants who were high on extrinsic religiosity endorsed more conservative premarital sexual attitudes than those who were low on extrinsic religiosity.

4. On the other hand, participants who were high on intrinsic religiosity did not endorse more conservative premarital sexual attitudes than those who were low on intrinsic religiosity.
5. Adolescents who were high on extrinsic religiosity endorsed more conservative premarital sexual attitudes compared to young adults.
6. Age, religiosity (both extrinsic and intrinsic) contributed to the observed premarital sexual attitudes of the participants.
7. All the three variables (that is, age, ER and IR) explained 9.6% of the variation in premarital sexual attitudes of the participants.
8. Males in both adolescent and young adult age categories endorsed more permissive premarital sexual attitudes than females in the two age categories.
9. Students in private secondary schools endorsed more conservative premarital sexual attitudes than students in public secondary schools.
10. Private university students did not differ significantly in their premarital sexual attitudes from their counterparts in public universities. However, private university students tended to be more conservative in their premarital sexual attitudes than public university students.
11. Young people who had previous sexual experience endorsed more permissive premarital sexual attitudes than those who have never had sex before.

5.2 Evaluation of Development and Validation of PSAT

The result of the first phase – items generation and selection – produced the initial 50-item Premarital Sexual Attitudes Test which was one of the instruments used for the second phase of

the study. The items generated through this exercise reflected the different components of responses which people are predisposed to making in the course of evaluating an object of attitude. This is in line with the affective, cognitive and behavioural components of attitudes proposed by Rosenberg and Hovland (1960). In this study, the attitude object is premarital sexuality.

The participants' responses obtained from the content analysis conducted in the first phase of this investigation were the bases for the items which make up the Premarital Sexual Attitudes Test (PSAT). The statements obtained reflected the beliefs, feelings and even the intended behavior of young people concerning the issues of sex which included sexual intercourse, contraceptive use, male-female relationship, sexual abstinence, sex and the media, unavoidability of youth's sexual involvement, traditional belief in virginity, consequences of premarital sex such as HIV-AIDS and so on. The views expressed by the young people in this phase of the study corroborated the assertion of Lerner and Spanier (1980) that young people are vitally interested in sex, contrary to the general opinion of most Nigerian adults that young people should not have anything to do with the issues of sex. The result also substantiated the theories proposed by Havighurst (1972) and Erikson (1968) which outlined developmental tasks for adolescents and young adults a good part of which has implications for their sexuality.

The result of the second phase of this study – the validation and standardization of the PSAT – produced the 21-item final version of the Premarital Sexual Attitudes Test, a two-dimensional measure of premarital sexual attitudes. The dimensions or subscales are: 1. Conservativeness which comprises 12 statements that synthesize the beliefs, thoughts and feelings of young people about the idea of premarital sex in the direction that sex should be reserved for marriage;

2. Permissiveness which comprises 9 statements that express the beliefs, thoughts, feelings and intended behavior of young people in support of premarital sexual activity.

Norms were obtained for each of the three scales (that is, PSAT, BSAS-P and SAS) administered to the standardization sample which comprised 1269 (628 male, 641female) adolescents and young adults with age range 10 to 27 years. The norms obtained are 59.08 (for males), 68.59 (for females); 33.84 (for males), 41.00 (for females); and 57.34 (for males), 60.10 (for females) on the PSAT, BSAS-P and SAS respectively. While the norms obtained are 65.47 (for adolescents), 60.40 (for young adults); 38.03 (for adolescents), 36.57 (for young adults); and 59.09 (for adolescents), 57.98 (for young adults) on the PSAT, BSAS-P and SAS respectively. The last two instruments (BSAS-P and SAS) were originally developed and standardized with American samples. This study has therefore provided the norms for the Nigerian samples in these scales. Thus adding value to these previously standardized instruments and making them useful for research on sexual attitudes among Nigerian youths. The results also showed that the norms for females seemed to be higher than those for males in all the three measures. The implication of this is that females tend to endorse more conservative premarital sexual attitudes than males, as higher scores indicate Conservativeness while lower scores indicate Permissiveness – a point which was elaborated upon in the next phase of this study.

The results also indicated that the newly developed PSAT is reliable. The reliability coefficients obtained (Cronbach Alpha = 0.89, Guttman Split-half = 0.75, Spearman Brown = 0.75) are all high and significant ($P < 0.05$, $df = 1043$). This result is in consonance with the view of Aiken (2003) who confirmed that the acceptable reliability coefficients for a new test must not be less than 0.70.

The PSAT was found to be a valid instrument, having correlation coefficients of .37 and .28 with BSAS-P and SAS respectively. The concurrent validity of PSAT was thus established. The construct validity of PSAT was also established from the reports of the factor analysis to which the items of the newly developed test were subjected. The two component factors that were extracted and rotated from the test had eigenvalues of above 1.0. This implies that the factors extracted are independent of one another and are invariant. The two extracted factors together accounted for 25.55% of the total variance (see Table 6). The first factor has an eigenvalue of 6.52 and a variance of 13.03 while the values for the second factor are 6.25 and 12.51% respectively. The reason for this is probably that the number of un-rotated items with insignificant loadings is responsible for the 74.45% of the unexplained variance in premarital sexual attitudes. In addition, this relatively low percentage of variance may be attributable to the fact that from previous literature, many factors have been found to contribute to sexual attitudes. For example, Hendricks et al., (2006) identified four factors while Akinsola (2010) identified seven factors. However, because of the particular focus of this study which is on premarital sexual attitudes rather than sexual attitudes in general, the factors of the PSAT are limited to two: conservativeness and permissiveness which have more bearing to this study. This is in view of the fact that the Nigerian society is quite religious and people consider sex and sexual issues to be exclusively reserved for the context of marriage.

The component factors extracted can be thought of as representing different dimensions of premarital sexual attitudes and are named based on the manner of clustering of the items (see Table 8). The first factor extracted (Conservativeness) is similar to the Sexual Attitudes Scale (SAS) designed by Hudson, Murphy and Nurius (1983), while the second factor

(Permissiveness) is similar to the Permissiveness subscale of the Brief Sexual Attitudes Scale (BSAS) developed by Hendrick, Hendrick and Reich (2006). All these indicate that PSAT has adequate construct validity and the instrument appears to have similar scaling properties to the BSAS and SAS.

Furthermore, the two factors of the PSAT indicate that the new scale is constructed along two major dimensions of premarital sexual attitudes which are Conservativeness and Permissiveness, whereas the SAS focuses only on one dimension which is Conservativeness. Although the BSAS is said to be a multidimensional sexual attitudes scale, its Permissiveness subscale is also along one direction while the other subscales (Birth Control, Communion and Instrumentality) made no reference to the conservativeness dimension. The PSAT therefore conceptualizes premarital sexual attitudes in a two-dimensional manner, putting it on a continuum from conservativeness to permissiveness. In addition, while all other existing measures address sexual attitudes in general, the PSAT focuses on the attitudes of young people toward sex outside the context of marriage. This makes the PSAT more relevant to unmarried in-school young people who are the focus of this study.

To evaluate the adequacy of the data used, and the appropriateness and accuracy of the entire exercise, the Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and the Bartlett's Test of Sphericity were computed. The KMO value of .93 and the Barlett's Test score of approximate Chi-square of 14838.37 ($df = 1225$, at $P < .01$) were both significant indicating that the data was factorable.

The results of the Principal Component Analysis using varimax rotation show that the 21 items have communalities ranging from .31 to .47 and factor loadings ranging from .49 to .61 (see Table 7). These values were found to be adequate and therefore these items make up the content of the final version of the PSAT which was used for the final phase of this study.

5.3 Evaluation of Investigation of Psychosocial Factors Influencing Premarital Sexual Attitudes

Phase 3 of this study focused on the testing of seven hypotheses. In the first place, the finding that adolescents generally endorsed significantly more conservative premarital sexual attitudes than young adults who tended to endorse more permissive premarital sexual attitudes is not surprising as it seems to corroborate different theories that explain the sexual development of adolescents and young adults (e.g., Freud, 1920; Erikson, 1968; Havighurst, 1972; Gagnon & Simon, 1977; Lerner and Spanier, 1980). While some of these theories attempted to explain the differences in the sexual development of adolescents and young adults as two separate age cohorts (e.g., Erikson, 1968; Havighurst, 1972); others focused on explaining sexual development at either adolescence stage (e.g., Freud, 1920; Lerner & Spanier, 1980) or young adulthood only (e.g., Gagnon, 1977). For example, both Erikson's and Havighurst's theories identified developmental tasks for both adolescents and young adults that border very much on their sexuality which encompasses sexual attitudes and behavior. Specifically, Erikson believes that an important aspect of identity for adolescents is coping with the bodily changes of puberty by coming to terms with their new 'sexualized' body and developing a sexual ideology – a term which Hudson et al. (1983) used to describe sexual attitudes. Erikson also opines that for young

adults, it is at this stage that true heterosexual intimacy is established. Freud focused on adolescent sexual development at the genital stage of his psychosexual theory of personality development. While Anna Freud (1968) took this theory further by postulating that adolescents use a combination of two special defense mechanisms (asceticism and intellectualization) to deal with their sexuality which implies that they are likely to respond less favourably toward sexuality issues, thereby endorsing permissiveness in premarital sexual attitudes less than young adults.

Furthermore, according to Lerner and Spanier (1980), sexual socialization (the process of becoming sexual) reaches an important phase in adolescence due to what could be termed pubertal-developmental experiences, occurring alongside other social and psychological developments. The adolescent is expected to pursue the integration of the physical, social and emotional aspects of sexuality with other developmental domains. However, these theorists believe that the task of integration may not be accomplished by the end of adolescence which means that it may continue through young adulthood to later life. The above description of the process of sexual development is a pointer to the fact that adolescents' sexual preoccupations and concerns, and by extension their evaluation of sexual issues (in other words, their premarital sexual attitudes) would be different from those of young adults.

From another perspective, Inhelder and Piaget's (1958) cognitive view of adolescent development has implication for age differences in adolescents' and young adults' premarital sexual attitudes in that adolescents may start off with an ethical ideal about sexuality (which may tend toward conservativeness). However, as they get inserted into the adult society (that is, at young adulthood), they may begin to view the same concept differently and therefore develop more permissive premarital sexual attitudes. This line of thinking can also be gleaned from the

contentions of the functional approach to attitude development (e.g. Katz, 1960; Smith et al., 1956). These theorists argue that people are actively involved in developing and changing their own attitudes in contrast to the views in other attitude theories (e.g. mere exposure and classical conditioning) which hold that people are rather passive in the attitude development process. Also in line with the opinion of functional approach theorists, the conservative premarital sexual attitude exhibited by adolescents in this study could be said to be a symbolic (or value-driven) one in the sense that they probably hold these views of sexuality as a result of their identification with parental or religious values.

Although there is a vast amount of literature on young people's sexuality, a gap still exists with regards to investigating age-related trends in young people's premarital sexual attitudes which the finding from hypothesis one of this study has attempted to fill. Many studies simply just focus their studies on either adolescents or young adults only (e.g. Maticka-Tyndale, 2008; Higgins & Sun, 2007). In the same vein, most Nigerian studies as well as those from other parts of the world have often referred to their participants collectively as youths or adolescents (e.g. Orji & Esimai, 2005; Ghule et al., 2007; Okafor & Obi, 2005; Akinsola, 2010). Whereas this study distinguished between adolescents and young adults and made findings which corroborated the distinctive characteristics of these two stages of development. Further investigation of age-related trend which involved categorizing adolescence into early (10-14 years) and late (15-19 years); and young adulthood into early (20-23 years) and late (24-27 years) revealed a descending order in the premarital sexual attitudes scores of the age categories which is an indication that young people become more sexually permissive as they age. Thus, the finding in this study corroborates a previous report by Simmon and Paxton (2004) that among Indonesian

young adults, premarital sex was becoming more usual and acceptable despite parental and religious disapproval.

Extrinsic religiosity has been described from a utilitarian view as being a means to an end (Allport, 1967; Batson, 1993) that is, to gain social status. The finding that young people (adolescents and young adults) high on extrinsic religiosity endorsed significantly more conservative premarital sexual attitudes could be explained by one of the assumptions of the functional approach to attitude development. Specifically, the conservative premarital sexual attitudes of these extrinsically religious youths could be said to be symbolic according to Katz (1960) and Smith et al. (1956). According to these authors, attitudes serve to satisfy one of four psychological functions – in this particular case the value-expressive function (that is, an expression of the religious values of the individuals). This finding also lends support to one of the basic assumptions of sociological perspectives on sexuality which states that basic institutions of society (such as religion and family) affect the rules governing sexuality in that society (Hyde, 1994). This finding also finds support from a study conducted by Lawal (2010) who found that religiosity predicted sexual attitudes among polytechnic students in a South-Western state in Nigeria. Lawal's study revealed that youth with higher levels of religiosity tended to exhibit more conservative sexual attitudes. Furthermore, in support of the finding of this research, previous studies confirm that greater religious involvement is associated with less risky sexual behavior among youths in the United States of America (Bingham et al., 1990; Bowie et al., 2006; Poulson et al., 1998; Wechsler et al., 1994; McCree et al., 2003).

The finding which indicated that intrinsic religiosity had neither main effect nor interaction effect (with age) on the premarital sexual attitudes of the adolescents and young adults is

surprising. One would have expected that ordinarily intrinsic religiosity which has been described as an end in itself (Allport, 1967; Baston, 1993) should have a greater influence on premarital sexual attitudes than extrinsic religiosity which is a means to an end. The finding in this study of the poor association between intrinsic religiosity and premarital sexual attitudes is contrary to previous finding by Rowatt and Schmitt (2003) who found that intrinsic religiosity was negatively associated with short-term sexual strategies (which relates to permissive sexual attitudes). On the other hand, surprisingly, Rowatt and Schmitt (2003) also found that extrinsic religiosity was positively correlated with some short-term sexual strategies (in other words, permissive sexual attitudes). Going by this result, it is evident that certain other factors are probably responsible for this seeming unusual finding. Further studies would be needed to further investigate the influence of intrinsic religiosity on the premarital sexual attitudes of young people in Nigeria.

The significant gender or sex differences in adolescents' and young adults' premarital sexual attitudes which were found in the present study corroborated theoretical and empirical accounts from different theories and researches. Biological (or essentialist) perspectives allude to the implication of both the endocrine and the central nervous systems in human sexuality, suggesting that androgens (male sex hormones) are associated with sexual functioning, sexual motivation, sexual interest, sexual desire and behavior in adolescent and adult men which in turn may influence their sexual attitudes (Udry, 1990; Hill, 2008; Bancroft, 1988). Similarly, sociobiological perspectives using the theories of evolution and natural selection as spring boards, explain the double standard in human's attitudes toward the sexuality of males and females by comparing the ratio of male sperms and female eggs produced per time. Additionally,

observational and operant learning approaches to attitude development provide explanation and support for the finding in hypothesis four of this study, as girls may have developed conservative premarital sexual attitudes due to the examples of unwanted pregnancies they might have observed in other girls which are part of the consequences of premarital sex which is thought to affect only girls.

In an outstanding way, the gender differences in participants' premarital sexual attitudes is supported by Buss and Schmitt's (1993) Sexual Strategies theory and findings as well as Trivers' (1972) Theory of Parental Investment. These two theories emphasize that the gender that invests more resources in its offspring (that is, female) will be more attuned to employ long-term sexual strategies such as marriage than the gender that invests less resources (that is, male), who would tend to prefer short-term strategies such as one-night stands. In other words, females would tend to endorse conservativeness in premarital sexual attitudes while males would tend to endorse permissiveness. The finding of this study also supports the affirmation that the magnitude of sex differences in attitudes toward the acceptability of short-term mating and casual sex has shown stability over time (Hyde, 2005; Oliver & Hyde, 1993). Furthermore, the differences found in the premarital sexual attitudes of male and female adolescents and young adults in this study, lend support to previous findings that males have been found to be significantly more permissive than females in different parts of the world such as India (Ghule et al., 2007), China (Higgins & Sun, 2007), and Jamaica (Eggleston et al., 1999). This confirms the universality of gender inequality with respect to sexual attitudes in line with the proposition of Reiss (1986) in his sociological theory of human sexuality.

The finding in the present study that there were significant differences in the premarital sexual attitudes of participants attending public secondary schools and those attending private secondary schools seems to find explanation in Bronfenbrenner's (1979, 2005) ecological theory of development. According to this theorist, development occurs within four different systems of environment which he termed: micro, meso, exo, and macro systems. These are behavioural systems which impinge on an adolescent's development (Thomas, 2001). In line with this theory, the school environment is one of the key micro systems which plays a great role in influencing different aspects of the adolescent's development including their sexual development which incorporates their sexual attitudes. It is therefore not surprising that the type of secondary school adolescents in this study attend influences the kinds of premarital sexual attitudes they develop and these may in turn affect their premarital sexual behaviour. In Nigeria, it is common knowledge that private schools tend to have a very strong hold and influence on their students more than public schools and these apparently reflect in their premarital sexual attitudes.

Also, within the school context is another key micro system – peers. Peers have a very great impact on the sexuality of adolescents and even young adults. As Lerner and Spanier (1980) affirm, much of the learning about sexuality among adolescents occurs within the peer group context than they do through parents and formal channels such as school. This finding is also in line with Elkind's (1967) postulation of 'imaginary audience' which he described as a set of internalized behavioural standards usually derived from adolescents' peer groups. A good number of the participants in this study (58.4%) reported that their friends have had sex before, while 14.7% of those who reported to have had sex before said it was because of friends. This

implies that the kind of standard of premarital sex they will get from their friends will tend to favour permissiveness thereby making them to endorse permissive premarital sexual attitude.

On the other hand, the difference in premarital sexual attitudes among private and public universities students was not significant. However, the mean score of private university students was slightly higher than that of public university students indicating that private university students tend to endorsed less permissive premarital sexual attitudes than their public university counterparts. This finding may be because the universities both private and public have a good mix of late adolescents (aged 15 to 19) and young adults (ages 20 to 27). This age mix may have masked the influence of the micro systems of school and peers. In addition, the needs and developmental tasks of young adults are different from those of adolescents. According to Erikson (1959), intimacy is the primary developmental focus of young adults and in seeking intimacy, sex and sexual activities are often involved. Also, out of the eight developmental tasks which Havighurst (1972) identified for young adults, four of them have implications for their sexuality. It is therefore not surprising that young adults would tend to be more involved in sexual activities and this would bear on their premarital sexual attitudes towards permissiveness.

Furthermore, a closer look at the religious orientation of the institutions sampled in this study shows that many of the private ones (specifically the universities) are also religious institutions, both Christian and Muslim; whereas the public ones are secular institutions. However, the private secondary schools were both religious and non-religious ones. Information from the sample characteristics also revealed that most of the students from each of the private universities professed the religion of their institutions (either Islam or Christianity); whereas students from the public institutions were a good mix of Christians and Muslims. The findings

of hypothesis five of this study could lead one to conclude that the institutional difference observed though significant may have been 'coloured' by the influence of religiosity, especially the extrinsic type. One of the assumptions of the Sociological perspective on sexuality which states that basic institutions of society affect the rules governing sexuality in that society seems to explain this finding. However, perhaps one way to have controlled for the extraneous effect of extrinsic religiosity was to have included private universities with no particular religious orientation.

Another important finding in the present study is that sexual experience and gender have main effects on the premarital sexual attitudes of young people indicating that males and females who are sexually experienced endorsed more permissive premarital sexual attitudes than those who are sexually inexperienced. This corroborates the suggestion of the operant conditioning perspective on attitude development as well as Bem's (1972) contention in his self-perception theory of attitude formation that behavior causes attitudes. The previous sexual behavior of the sexually experienced young people could be responsible for their favourable evaluation of premarital sex leading them to endorse more permissive premarital sexual attitudes. This is also in line with the fifth task of sexual socialization proposed by Lerner and Spanier (1980) – the development of dispositions to act in sexual contexts. It was added that this predisposition could relate to the adolescents' past experience. In other words, young people's previous sexual experience could impinge on their premarital sexual attitude development. This finding implies that once young people have initiated sexual activity, their perception of premarital sex tends toward permissiveness. This means that they are likely to continue to engage in risky sexual behavior and thereby expose themselves to its negative consequences.

CHAPTER SIX

CONCLUSION

This study focused on investigating age-related trends in the premarital sexual attitudes of adolescents and young adults in South-West Nigeria and examining some psychosocial factors that could influence these premarital sexual attitudes. Different theories of sexuality and attitudes development, as well as those of religiosity, adolescence and young adulthood development were reviewed to lay the foundation for this study. The theoretical framework was built on Freud's psychosexual theory of personality development, the functional approach to attitudes development (Katz, 1960; Smith et al., 1956), and Allport's theory of religiosity.

This study employed both qualitative and quantitative methods to develop, validate and standardize a Premarital Sexual Attitudes Test (PSAT) and the cross-sectional survey method to determine the factors that influence the premarital sexual attitudes of adolescents and young adults. The 21-item instrument was thus developed, its psychometric properties were established; while two additional sexual attitudes measures, (the BSAS-P and SAS) were standardized, establishing norms for the latter two.

Other objectives of this study included investigating developmental changes, gender differences, institutional differences, association of religiosity, previous sexual behaviour all in a bid to determine the factors that influence the premarital sexual attitudes of adolescents and young adults. The results confirmed five out of the seven hypotheses. Specifically, significant age and gender differences were found with regard to the premarital sexual attitudes of adolescents and young adults with young adults and males endorsing more permissive premarital sexual attitudes

than adolescents and females. Also, age and religiosity (both extrinsic and intrinsic) predicted the premarital sexual attitudes of adolescents and young adults with all the predictors (that is, age, ER and IR) accounting for 9.6% of the variance in premarital sexual attitudes. However, only extrinsic religiosity was found to have significant main and interaction (together with age) effects on premarital sexual attitudes while intrinsic religiosity did not. The type of secondary school (whether public or private) that the young people were attending also influenced their premarital sexual attitudes though this effect might have been coloured by the religious orientations of the institutions. However, this was not the case with attendance of either a public or private university as no significant difference was found in the premarital sexual attitudes of young people with regards to the type of university they were attending. Finally, the previous sexual behaviour (that is, sexual experience) of the participants influenced their premarital sexual attitudes with those who are sexually experienced being more permissive than those who were sexually inexperienced.

6.1 Implications of the Findings

The findings from this study are useful in creating awareness among parents and religious leaders and other stakeholders that Nigerian youth are interested in sex and sexual issues. They therefore develop premarital sexual attitudes in the course of developing their system of values which might affect their sexual behaviour. In addition, the risky sexual behaviour of adolescents and young people who are uninformed and unexposed to proper sexuality education would continue to bring about negative consequences which would jeopardize their reproductive health.

The finding that premarital sexual attitudes tend to become more permissive as young people increase in age should send a signal to all those who are interested in the well being of the future generation of this country. This is because the permissive premarital sexual attitude is in turn likely to influence the premarital sexual behaviour of young people thereby contribute to an increase in the number of young people who are infected with HIV resulting in AIDS. Religious leaders should wake up to a clarion call to intensify their efforts at reaching the youth with appropriate information that would enable them to make informed decisions about their sexuality. This is in view of the fact that extrinsic religiosity which has to do with engaging in religious practices was found to significantly influence the premarital sexual attitudes of young people, both adolescents and young adults.

In view of the finding concerning institutional differences in premarital sexual attitudes of young people, it has become more obvious that not enough is being done to educate young people especially in public institutions about their sexuality. Therefore they tend to exhibit more permissive premarital sexual attitudes which might also be an indication of the prevalence of premarital sexual activities among those students.

6.2 Limitations of the Study

This study was limited to age, and some other psychosocial factors which could influence the premarital sexual attitudes of adolescents and young adults. In addition, the premarital sexual attitudes examined were limited to conservativeness and permissiveness. Other researchers have identified other factors of sexual attitudes among young people (e.g. Akinsola, 2010). However,

limiting the premarital sexual attitudes investigated in this study to conservative and permissive ones is borne out of the general belief in the Nigerian society especially as far as religion is concerned that sex should be limited to the confines of the marriage context. The study is a cross-sectional one which implies that participants from different developmental stages were sampled. In order to be able to determine a truly developmental progression in premarital sexual attitudes, it might have been more practical to sample the same set of participants at different age stages. In other words, a longitudinal study may have been able to give a clearer picture of developmental trend in premarital sexual attitudes.

6.3 Suggestions for Further Studies

1. Further research is recommended to investigate the relationship between premarital sexual attitudes and sexual behaviours of Nigerian youths.
2. Future research should also focus on longitudinal study rather than the cross-sectional one employed in this research in order to ascertain the changes in premarital sexual attitudes as a result of individuals' development.
3. Researchers should also investigate the psychological factors associated with premarital sexual attitudes as well as strategies for changing undesirable premarital sexual attitudes to desirable ones.

6.4 Recommendations

On the strength of the findings of this study, the following recommendations were made:

1. Institutions (both secondary and tertiary) should endeavor to administer the Premarital Sexual Attitudes Test to their adolescents and young adults at different points in their development such as at Junior Secondary class one, Senior Secondary class one or two,

first and final years of tertiary institutions so as to determine the prevailing sexual attitudes of these young people with a view to planning appropriate Guidance programmes for them.

2. Nigerian secondary and tertiary institutions' student counselors should take the opportunity of the existence of the PSAT as a useful tool for assessing the sexual attitudes of young people in order to design appropriate intervention techniques that could be used in helping the youth change their sexual attitudes to more positive and adaptive ones.
3. Since age and gender are strong determinants of premarital sexual attitudes, parents should monitor their children closely especially during their formative years. They should foster close relationship with their children so that young people can feel free to discuss any issue including sexuality with them.
4. Counselors, psychologists and social workers should also launch a campaign against premarital sexual activities and promote the development of appropriate premarital sexual attitudes among young people.
5. Comprehensive sexuality education is recommended at all levels of secondary and tertiary education. Curriculum planners will have to take into consideration the multicultural nature of our society when drawing up a programme on sexuality for the whole country. Teachers of sexuality education should try and find out what students know (information they have) about their sexuality as well the type of premarital sexual attitudes they hold.
6. The Federal Ministry of Health and the Federal Ministry of Education should revisit all policies that have been made in the past concerning adolescent and young adult

reproductive health and sexuality education respectively with a view to evaluating their implementation and effectiveness.

7. Religious organizations and institutions with religious orientation should take more interest in finding out the prevalent premarital sexual attitudes of the young people they are trying to socialize as sexual socialization is an important part of the process and it affects other aspects of the development of these young people.
8. Policy makers and international organizations who are concerned with issues related to the reproductive health of young people, especially with regards to the curbing of the HIV-AIDS pandemic should consider doing more research on the sexual attitudes of young people as this will serve as a veritable window into knowing what risky sexual behaviours Nigerian young people could be engaging in.
9. To keep the nation attuned to changing patterns in sexual knowledge, attitudes, and behavior among the nation's young people, this survey should be updated periodically and it should be conducted in other five geo-political zones in Nigeria.

6.5 Contributions to Knowledge

The contributions made by this study include:

1. The study developed and validated a new scale for measuring the premarital sexual attitudes of adolescents and young adults.
2. The study established Nigerian norms for two standardized foreign psychological tests of sexual attitudes.
3. The study has demonstrated age-related changes in the premarital sexual attitudes of Nigerian youth showing increasing permissiveness with age.

4. The study demonstrated that adolescents and youths who are high in extrinsic religiosity tended to endorse more conservative premarital sexual attitudes.
5. Age, religiosity (both extrinsic and intrinsic) predicted the premarital sexual attitudes of adolescents and young adults with all the predictors (that is, age, ER and IR) accounting for 9.6% of the variance in premarital sexual attitudes.
6. The study demonstrated that attendance in tertiary institutions owned by religious organizations (Christian and Muslim) did not significantly influence the premarital sexual attitudes of adolescents and youths.
7. The study demonstrated that previous sexual experience significantly influences the premarital sexual attitudes of adolescents and young adults.

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APPENDIX I
UNIVERSITY OF LAGOS
DEPARTMENT OF PSYCHOLOGY

You have been chosen to participate in a research. It will be appreciated if you can respond truthfully to all the questions in the following sections. Please note that all information will be kept confidential and they would only be used for research purpose. Please do not leave any question unanswered. All pages should be completed.

PERSONAL DATA QUESTIONNAIRE

1. Name (Optional) _____
2. Your School: _____
3. Age _____ Sex: Male () Female () State of Origin: _____
4. Religion: Christian () Muslim () Other (Please specify) _____
5. How often do you attend Church or Mosque? Never () Not often () Often () Very often ()
6. Type of family: Monogamous () Polygamous () Other (Please specify) _____
7. Are your parents: Separated () Divorced () Widowed () Other (Please specify) _____
8. Who do you live with? Both Parents () Father Only () Mother only () Relative ()
Mother & Step-father () Father & Step-mother () Other Person(s) (Please specify) _____
9. Parents' highest educational qualification: Postgraduate () Graduate () Secondary ()
Primary ()
10. Parents' Occupational level: Management level () Middle level () Lower level ()
11. What type of residence does your family live in: A Room () A Flat () A Duplex ()
12. What type of area is your residence located: High density () Medium density () Low density ()
13. How many of you live together: 4-8 persons () 9-12 persons () 13-16 persons ()
14. How many siblings do you have: _____
15. Have you ever had any form of sex education: Yes () No ()
16. From which source did you receive sex education: Home/Parents () School () Church/Mosque ()
)Books/Magazine()TV/Radio()Internet()Other(please specify) _____
17. Have you ever had sex before? Yes () No ()
18. About how old were you when you first had sex? Below 11 yrs () Between 12-14 yrs ()
Between 15-17 yrs () Between 18-20 yrs () Above 20 yrs ()
19. Which of the following was your reason for having sex: Rape/Abuse () Because of friends () You
needed money () You felt old enough () Curiosity ()
20. Has any of your friends ever had sex before? Yes () No ()
21. What is the greatest sexual activity you've ever engaged in? Kissing () Romancing/Petting ()
Masturbating () Actual sex ()
22. Have you ever watched sex/pornography from any of the following sources: Film () Books/Magazine ()
Internet () Other (Please specify) _____

APPENDIX II

FORM PSAT

Name (Optional): _____ Age: _____ Marital status _____ Sex: _____ Date: _____

INSTRUCTION: Please give your sincere and honest opinion about your personal feelings concerning the following statements. Read each statement carefully and write the number that corresponds to your response on the line to the left of the statement. Please answer all. There is no right or wrong answer. All responses will be treated confidentially and be used only for the purpose of research.

The numbers stand for:

- 1. = Strongly disagree
- 2. = Disagree
- 3. = Agree
- 4. = Strongly agree

- 1. ___ I feel premarital sex causes distractions and loss of focus among the youths.
- 2. ___ I feel premarital sex leads to other negative habits that are hard to break even when married.
- 3. ___ I feel very safe and have rest and peace of mind when I abstain from sex.
- 4. ___ I feel premarital sex produces strong guilt feelings.
- 5. ___ I think premarital sex has grave consequences attached to it.
- 6. ___ I believe it is only in marriage that sex is free and condom is allowed.
- 7. ___ I believe sexual abstinence is the best way to go.
- 8. ___ I feel it is advisable to abstain from sex until you are ready.
- 9. ___ I think introducing condom has brought about an increase in sexual activity which makes the situation worse.
- 10. ___ I think people should only engage in sex when they are married.
- 11. ___ I think a relationship should be based on love, sacrifice and understanding, and not based on sex.
- 12. ___ I feel the use of condom is not a good excuse to engage in premarital sex.
- 13. ___ I feel it's ok to have sex before marriage to gain a lot of experience in order to satisfy one's mate.
- 14. ___ I would have liked to abstain, but it's hard so I definitely will use condom.
- 15. ___ If a boy or girl really loves you, there is no harm in sleeping together.
- 16. ___ I would like to have sex if the opportunity arises.
- 17. ___ I feel premarital sex is cool and gives you prestige.
- 18. ___ I feel premarital sex allows one to adequately know the person he/she wants to marry.
- 19. ___ I believe that whether one has AIDS or not he will still die, so why not have sex.
- 20. ___ I don't think it is possible to wait until marriage before one can have sex.
- 21. ___ As long as one can play safe, I feel sex is alright at any age.

APPENDIX III

FORM BSAS

Listed below are several statements that reflect different attitudes about sex. For each statement fill in the response that indicates how much you agree or disagree with that statement by placing the "appropriate letter A - E on the space in front of each number. Some of the items refer to a specific sexual relationship, while others refer to general attitudes and beliefs about sex. Whenever possible, answer the questions with your current partner in mind. If you are not currently dating anyone, answer the questions with your most recent partner in mind. If you have never had a sexual relationship, answer in terms of what you think your responses would most likely be.

For each statement:

A = Strongly agree with the statement

B = Moderately agree with the statement

C = Neutral- neither agree nor disagree

D = Moderately disagree with the statement

E = Strongly disagree with the statement

1. ___ I do not need to be committed to a person to have sex with him/her.
2. ___ Casual sex is acceptable.
3. ___ I would like to have sex with many partners.
4. ___ One-night stands are sometimes very enjoyable.
5. ___ It is okay to have ongoing sexual relationships with more than one person at a time.
6. ___ Sex as a simple exchange of favors is okay if both people agree to it.
7. ___ The best sex is with no strings attached.
8. ___ Life would have fewer problems if people could have sex more freely.
9. ___ It is possible to enjoy sex with a person and not like that person very much.
10. ___ It is okay for sex to be just good physical release.
11. ___ Birth control is part of responsible sexuality.
12. ___ A woman should share responsibility for birth control.
13. ___ A man should share responsibility for birth control.
14. ___ Sex is the closest form of communication between two people.
15. ___ A sexual encounter between two people deeply in love is the ultimate human interaction.
16. ___ At its best, sex seems to be the merging of two souls.
17. ___ Sex is a very important part of life.
18. ___ Sex is usually an intensive, almost overwhelming experience.
19. ___ Sex is best when you let yourself go and focus on your own pleasure.
20. ___ Sex is primarily the taking of pleasure from another person.
21. ___ The main purpose of sex is to enjoy oneself.
22. ___ Sex is primarily physical.
23. ___ Sex is primarily a bodily function, like eating.

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APPENDIX IV

FORM SAS

This questionnaire is designed to measure the way you feel about sexual behavior. It is not a test, so there are no right or wrong answers. Answer each statement as carefully as you can by placing a number beside each statement. The numbers represent the following:

- 1 = Strongly disagree
 - 2 = Disagree
 - 3 = Neither agree nor disagree
 - 4 = Agree
 - 5 = Strongly agree
-

- 1. ___ I think there is too much sexual freedom these days.
- 2. ___ I think that increased sexual freedom weakens the family.
- 3. ___ I think that young people have been given too much information about sex.
- 4. ___ Sex education should be restricted to the home.
- 5. ___ Older people do not need to have sex.
- 6. ___ Sex education should be given only when people are ready for marriage.
- 7. ___ Pre-marital sex may be a sign of a decaying social order.
- 8. ___ Extra-marital sex is never excusable.
- 9. ___ I think there is too much sexual freedom given to teenagers these days.
- 10. ___ I think there is not enough sexual restraint among young people.
- 11. ___ I think people indulge in sex too much.
- 12. ___ I think the only proper way to have sex is through intercourse.
- 13. ___ I think sex should be reserved for marriage.
- 14. ___ Sex should be only for the young.
- 15. ___ Too much social approval has been given to homosexuals.
- 16. ___ Sex should be devoted to the business of having children.
- 17. ___ People should not masturbate.
- 18. ___ Heavy sexual petting should be discouraged.
- 19. ___ People should not discuss their sexual affairs or business with others.
- 20. ___ Severely handicapped (physically and mentally) people should not have sex.
- 21. ___ There should be no laws prohibiting sexual acts between consenting adults.
- 22. ___ What two consenting adults do together sexually is their own business.
- 23. ___ There is too much sex on television.
- 24. ___ Movies today are too sexually explicit.
- 25. ___ Pornography should be totally banned from our bookstores.

DEVELOPED BY HUDSON, W. W., MURPHY, G. J., & NURIUS, P. A. (1983)

APPENDIX V

FORM RAS

The following are statements about religious activities. Please read each statement carefully and if it accurately applies to you, circle "T" (TRUE) in front of the statement. But if it does not apply to you, circle "F" (FALSE). There are no right or wrong answers. Please work rapidly and ensure that you answer ALL the items.

1. I believe in a supreme God/Allah.....T F
2. I am a born-again Christian/Muslim.....T F
3. I go to Church/Mosque always.....T F
4. I am a member of some Christian/Muslim societies.....T F
5. I pay my levies/dues/tithes in the Church/Mosque regularly.....T F
6. I regularly attend Bible/Qur'an classes during the week apart from
Friday /Saturday/Sunday.....T F
7. I take part in evangelical activities often to places outside the town I live in.....T F
8. I regularly go out with other colleagues to preach from house to house.....T F
9. I regularly attend fellowship/prayer meetings.....T F
10. I listen regularly to Christian/Muslim programmes on radio.....T F
11. I regularly watch Christian/Muslim programmes on television.....T F
12. I usually take part in fasting.....T F
13. I regularly attend night services in my Church/Mosque.....T F
14. I pray at least two times a day.....T F
15. I read the Bible/Qu'ran at least once everyday.....T F
16. I regularly give alms to the poor.....T F
17. I have a miracle handkerchief / tira.....T F
18. I am a baptized/confirmed/consecrated member of my religion.....T F
19. I always dress in a manner prescribed by my religion.....T F
20. I faithfully do what is expected of me during my religious festivals.....T F
21. I cannot marry a person who is not a member of my religious denomination.....T F

DEVELOPED BY P. F. OMOLUABI (1995)

APPENDIX VI

FORM RTS

NAME.....SEX.....AGE.....DATE.....

INSTRUCTIONS: The following are a number of statements about religious trust. It is not a test, so there is no right or wrong answers. Please read each statement carefully and shade the appropriate number to the right of each statement to indicate how the statement has described how you feel about yourself. The numbers stand for:

- 1** = Rarely or none of the time
- 2** = A little of the time
- 3** = Some of the time
- 4** = A good part of the time
- 5** = Most or all of the time

- 1. I believe in a supreme God/Allah.....1 2 3 4 5
- 2. I believe God/Allah is there for me in everything.....1 2 3 4 5
- 3. I believe I should praise God/Allah only in time of trouble.....1 2 3 4 5
- 4. I believe I should praise God/Allah when things work out well the way I want.....1 2 3 4 5
- 5. I believe I should praise God/Allah all the time.....1 2 3 4 5
- 6. I believe with God/Allah my tomorrow will be better than today.....1 2 3 4 5
- 7. I believe that with God/Allah I can do all things.....1 2 3 4 5
- 8. I believe that God/Allah is in control of my life.....1 2 3 4 5
- 9. I believe that there are times when God/Allah punished me for my sin.....1 2 3 4 5
- 10. I feel that God/Allah answers my prayer.....1 2 3 4 5
- 11. Whenever I feel that God/Allah is too slow, I try to help myself.....1 2 3 4 5
- 12. I feel that God/Allah is not there for me for allowing evil to befall me.....1 2 3 4 5
- 13. I feel that my hope is sometimes dashed in God/Allah.....1 2 3 4 5
- 14. I know with my strength I can cope with today's circumstances.....1 2 3 4 5
- 15. I believe praising God/Allah will relieve me of my worries.....1 2 3 4 5
- 16. I believe my hope in God/Allah will bring about changes in my situations.....1 2 3 4 5
- 17. I believe that God/Allah will not put me to shame.....1 2 3 4 5
- 18. I believe in God's/Allah's help in the midst of daily1 2 3 4 5
- 19. I believe God/Allah ensures that, in the end, good will conquer evil.....1 2 3 4 5
- 20. I believe God/Allah will answer me whenever I call on Him.....1 2 3 4 5
- 21. I believe that life has meaning because of the existence of God/Allah.....1 2 3 4 5
- 22. I believe that God/Allah loves me.....1 2 3 4 5
- 23. I believe that everything that happens has a God's purpose.....1 2 3 4 5
- 24. I experience God's/Allah's goodness in the beauty of nature.1 2 3 4 5
- 25. I feel supported, strengthened and guided by God/Allah in the midst of daily activities.....1 2 3 4 5
- 26. I believe that my life is significant because I am part of God's/Allah's plan.....1 2 3 4 5

Developed by K.O. Ayenibiowo & O.B Ayeni (2009)