

Exploring Challenges and Strategies in Advocating for Comprehensive Sexuality Education in Nigeria

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ABSTRACT: *This research aims to investigate the current state of sexuality education in Nigeria, identify the challenges faced in advocating for comprehensive sexuality education, and propose effective strategies to promote its implementation for improved sexual health outcomes among Nigerian youth. Sexuality education remains a critical yet often neglected aspect of youth development and public health in Nigeria. The country's socio-cultural context, conservative values, and religious beliefs have created barriers to the implementation of comprehensive sexuality education programmes. This paper seeks to address the gap in knowledge by examining the specific challenges that hinder the advancement of comprehensive sexuality education and by proposing evidence-based advocacy strategies to overcome these barriers. The study employs a mixed-methods approach, combining qualitative and quantitative research methods to provide a comprehensive understanding of the subject matter. Qualitative methods such as interviews, focus group discussions, and content analysis of relevant documents are used to explore the challenges and perceptions surrounding sexuality education in Nigeria. Additionally, quantitative surveys are administered to gather data on public attitudes towards sexuality education, perceived benefits, and barriers to implementation. The paper contributes to the ongoing dialogue on sexuality education in Nigeria by providing a nuanced understanding of the challenges and opportunities for advocacy. The proposed strategies will offer evidence-based solutions for promoting comprehensive sexuality education that is sensitive to Nigeria's cultural context. Ultimately, the research aims to inform policymakers, educators, and advocacy organizations about effective ways to advance comprehensive sexuality education for the holistic development and improved sexual health outcomes of Nigerian youth.*

KEYWORDS: exploring challenges, strategies, comprehensive sexuality education, Nigeria

INTRODUCTION

One of the fast growing social vices in the society today is sexual immorality especially among adolescents, who most times do not see anything wrong in the way they present themselves, the way they dress and in their value system. But all they see most times is the pleasure and satisfaction they derive from living a life of freedom. Often time, these experiences have led to reckless living, unwanted pregnancies, abortion, forced marriage, contraction of sexually transmitted infections, loss of lives, virginity, dignity, career etc. It also leads to devastating psychological and relational problems such as guilt, emotional distress, broken relationships, self hatred, sexual addiction, and spiritual bondage. Even still, much attention is not given to sexuality education because of the attitudes of some who feel that sex matters should not be discussed so that nobody will think about sex and then there will be no problem in the society. Yet, the resultant effect has proven otherwise.

Many people reject the teaching or promotion of sexuality education because culturally, they think it is a taboo that must not be discussed in the public, but very private and even should be among adults. For some religiously, it is a sin which if discussed can incur the wrath of the gods or God. And yet for some, they are just indignant about it. Infact, sexuality education has been so misunderstood that many people think that it is a way of encouraging sexual experimentation and promiscuity. And yet, some so talk about it that they do not consider its sacredness.

But considering the fact that man by nature is a social being and a sexual being, needs the support, instruction and education of family and society in order to have a better perspective of themselves, their culture and the expectations of the society especially one they live in. Considering also the many challenges confronting the problems posed by the shattering of old customs and the questioning of traditional norms, it is essential to help people develop an authentic understanding of their sexuality. This calls for sexuality education which according to Peschke (1996:464), "must be complete, accurate, and comprehensive".

In other words, sexuality education teaches young people what they should know for their personal conduct and relationship with others. It does not mean instructing children, adolescents or adults about sexual techniques or acts, rather it entails giving the necessary facts or knowledge about sex and other matters and encouraging questions and discussions. This work is therefore burn out of concern for the way the human body is degraded, how that many especially young people dresses in a manner that exposes the sensitive parts of their bodies which they are suppose to protect

exclusively for their husbands or wives. The concern that the effect of such act has always been regrettable as it tells on the personality of the individuals which will cost them good relationships especially one that will consummate in marriage. Again, that many do not count the effect it has on socialization.

The History of Sexuality Education

The 1960s saw the beginning of the current wave of controversy over sexuality education in U.S. Schools. But as early as 1912, the National Education Association called for teacher training programmes in sexuality education in 1940, the United States Public Health Service strongly advocated sexuality education in the schools, labeling it an "urgent need". In 1953, the American School Health Association launched a nationwide programme in family life education. Two years later, the American Medical Association in conjunction with the NEA, published five pamphlets that were commonly referred to as sex education series" for schools.

Support for sexuality education among public health officials and educators did not sway opponents, however. And for the last 30 years, battles have regarded between conservatives and health advocates over the merits... and format... of sexuality education in public schools. The first wave of organized opposition, from the late 1960s to the early 1980s, took the form of attacks aimed at barring any form of sex education in schools. Sex education programmes were described by the Christian crusade and other conservatives groups as "Smut" and raw sex." The John Birch society termed the effort to teach about sexuality "a filthy communist plot." Phyllis Schlafly, leader of the far right angle forum, argued that sex education resulted in an increase in sexual activity among teens.

By 1983, sexuality education was being taught with newly emerging evidence that such programmes didn't promote sex but infact helped delay sexual activity and reduces teen pregnancy rates. In 1986, U.S. Surgeon General C. Everett Koop issued a report calling for comprehensive AIDS and sexuality education in public schools, beginning as early as the third grade. Koop wrote in his report, "the need is critical and the price of neglect is high. And the context includes more comprehensive family life education programmes or human growth and development courses. The approach did not emphasize only on reproduction, but also the importance of self-esteem, responsibility, and decision making. It covered not just contraception, but also topics such as family finances and parenting skills. This need for sexuality education forced the Religious Right to rethink its opposition strategies on sex education. Even the most conservative of sex education opponents now found it difficult to justify a total ban on the topic. Instead, the Religious Right

responded with a new tactic: fear-based, abstinence-only sexuality education (Priscilla Pardin, www.rethinkschools.org, internet accessed, 1st March, 2013).

Hence, sexuality education began to have such aims as the acquisition of skills for decision making, communication, personal relationships, parenting and coping strategies etc. This is to enable young people to think for themselves and make their own informed decisions about issues that concerned their sexuality. According to Foucault, Michel, a French philosopher, sexuality education has a three volume study: "the will to knowledge, the use of pleasure, and the care of the self. The purpose therefore, ensures that people's knowledge is complete, that misinformation and beliefs are dispelled, that suitable skills are developed and that appropriate culturally sensitive values are clarified (Michel Foucault, www.sexualityeducation.com, internet accessed, 2nd January, 2013).

The distinction between sex education and sexuality education therefore lies majorly on the context, while sex education focuses on the teaching of human biology (the facts of life on reproduction and discussions on some controversial sexual topics such as contraception, promiscuity, masturbation, prostitution, abortion, homosexuality, rape and responsible decision making about sex, which often is misunderstood by children and teenagers because there is no moral guidance to safeguard them). With this misinterpretation, in their curiosity, young people tend to practice what they learn from classes. Kilani also shared an experience of children who began practicing what the teacher just taught them about sex in the classroom to the amazement of all in the western world. He said that, these are some of the reasons many people kick against the teaching of sex education in the school because it involves sexual matters that cannot be comprehended by the children, but encouraged that, parents should take up their responsibility of teaching their children about their sexuality which has a wider scope of coverage (interview. 26 Feb. 2013).

Sexuality education enables one to gain valuable insights into the cultural constructions of what different societies have defined as 'norms' of sexuality and sexual health. It includes discussion about desire, changes in the body as one grows up, positive body image, what constitutes an equal and healthy sexuality relationship, marital or otherwise, the different sexualities and genders, and disabilities. Sexuality education also applies to the individuals total adjustment to the realities of his/her sexuality and sexual behaviours, seeing it from its social construct as it affects the family and society and again teaches the individual his/her self worth and values that will enable him/her make the right decision at all times, using his/her freedom to benefit others. It is therefore all

encompassing and has a complete guide to guard its learners. Therefore, sexuality education is emphasized in this study because it has a wider spectrum to enhance children's knowledge in their understanding of themselves and the expectation of the society they live in. and in turn make a meaningful contribution to the society they live in too.

Sexuality Education Nigeria

In many cultures, there has been and there is still a traditional reluctance by parents to discuss intimate issues especially those revolving around human sexuality with their children. The prevalence of this social problem seems universal though there are significant differences from culture to culture. Though sensitive and important, yet, many shy away from discussing it, it is also difficult to find many authors writing on it. But whether we talk or write about it or not, the prevalent problem is still there. Unfortunately, parents who are the most qualified and equipped people to talk about sex matters also shy away from it because for some, it is embarrassing to talk about, some claim they lack knowledge about it and so do not know what to teach their children, while others feel they are protecting their children by not talking about it.

According to Klemer (1990: 144-145), some of the reasons parents shy away from discussing sexual matters with their children are that most parents have seen too many values changed in their lifetime to be able to give the kind of unequivocal answers to their adolescent children's questions that parents used to give to their children. And because of this change, many parents are afraid of being called old-fashioned by their sons and daughters if they advocate sexual restraint. Many children make their parents feel that they don't need or want any direction. And the most insidious of all the confusions facing parents in their efforts to give more effective sexual guidance is the worrisome allegation that premarital sexual intercourse has become so general that there is no longer any hope for any real premarital sexual restraint on the part of young people. As worthwhile and real all of these fears and confusion maybe, the writer is of the opinion that parents must pick up courage, read materials that will better equip them and discuss sexual matters with their children which will prepare them for the future.

Often too, some parents who wish to talk about sexuality with their children use proverbs, myths and stories forms to communicate it with lies most times and using the wrong terminologies for the parts of their bodies. For instance, Njoku and Uwaoma (2001:71), noted that in the course of child rearing in Africa, matters on sex are not openly discussed by parents, nor does the school, as an agent of socialization instruct formally on the issue. There are some cultural myths that are used

in the traditional times or era to dissuade girls (in particular) and boys from getting involved in sexual activities. As the Ijaw people have the above myths, so other cultures in Africa have their own to deter their adolescents from getting involved in premarital sex. But the problem here is that as good as these may sound, they create fear and more curiosity to disproving them when peradventure one falls victim to the myths and yet nothing happened. And some store these lies in their heads and heart that they find it difficult to adjust sexually even when they are married legally. According to Chilman in "Essentials of Psychology", even when our culture does not openly talk about sexuality to the young ones, yet the same culture promotes sexuality in advertising, clothing styles, movies etc. and so when teenagers do not plan to become sexually active, it happens to them (Gerow, 1996: 107).

Uwem Edimo Esiet ([www2.hu-berlin. De/./Nigerian. Html](http://www2.hu-berlin.de/~Nigerian.html)), in her General Concepts of Sexuality and Love stated that whereas sexuality is not openly discussed in Nigerian life, it is an underlying activity that is commonly displayed at publicly celebrated festivals. In most tribal cultures, dance dramas convey sexual values and attitudes as well as other more general messages. Similarly, folk tales and drama are used to depict specific tribal sexual values and expectations. This is particularly true of the tradition of early marriage, whether consented or forced, which is the most accepted means of containing adolescent sexuality, some cultures, especially among Nigerians, where hawking (street vending) and night marketing is common, young girls are learning to receive passes from men and acquire skills in dealing with these. Almost all the popular music and advertisements glamorize sexuality even though there is still strong disapproval of open discussion of sexuality. Unfortunately, some Christian parents in ignorance also feel that they are protecting the name of the family by not talking about sex at all and most especially when the children are involved in church activity, the parents believe they are safe and will never think about sex. But reverse is the case today.

According to McDowell (1987:10), being active in the church is no guarantee that a young person is immune to the pressure pushing teens into premarital sexual involvement. Therefore, Christian parents need to note that their children are also created as sexual beings that need sexuality education to overcome the stresses that come with sex pressure. Generally, in African continent, the taboo associated with teaching children about sex is of a high increase as it is admitted that the sex talk is never easy and uncomfortable for anybody to talk about.

Sexuality education in Africa (Nigeria) is not a popular subject people like to discuss about because of the awe and the sacredness of sex. Also, with the misconception that it talks only about coitus, thereby exposing young people to practice sex before marriage. However because of experiences and exposure, some are beginning to see the need of teaching about sexuality especially from the home so they can give proper guidance to the children, who in turn will be able to make informed decisions especially as they come face to face with the reality of the time.

Theoretical Frame Work

This study is based on some theoretical frame works propounded by some psychologists and sociologists. First, the study is based on the functionalist theory which is a major theoretical perspective in sociology, originated in the works of Emile Durkhiem who was especially interested in how social order is possible or how social reunions can be relatively stable if every part plays its role effectively. Functionalism interprets each part of society in terms of how it contributes to the stability of the whole society. They emphasize that society is more than the sum of its parts and each part of society is functional for the stability of the whole society. The parts all depends on each other as they fill different needs and each also has particular consequences for the form and shape of the society. From this perspective, disorganization in the system is not working or is dysfunctional, it affects all other parts and creates social problems which lead to social change.

This implies that if all the agents of socialization, especially the family would play their role well in teaching people (especially children) the right values and norms of sex, the dignity of the human body, the expectations of society as it regards to attitudes towards the opposite sex, relationships, and so forth, then society will be a better place to live in. This is because there would be consideration in whatever everyone will do in order not to bring about abuse or misuse of freedom. Also, there will be cooperation in either rewarding good and appropriate behaviour or appropriate punishment for deviance. This of course will make society to be stable and live in harmony.

Second, the study is also linked to Albert Blendura's social learning theory which emphasized that an individual's identity is not the product of the unconscious, but instead is the result of modeling oneself in response to the expectations of others. In other words, the identity people require is formed more by the behaviours and attitudes of others, which is shaped by the reinforcement and encouragement from people around them. This implies that people don't have the right to live their lives first the way they want it in expense of others. And the way they applause or punishment that is given to people in their response to societal expectations, will either encourage people to do what is right or wrong. For instance, if an individual is taught that stealing is wrong and yet in the

actual sense one caught stealing is not punished, such individual will be forced to have a rethink. This is closely connected to the behavioural's theory, which emphasizes that all human behaviours are as a result of the rewards and punishments that have been received as a result of past behaviours. And such behavior can be modified depending on either the reinforcement or punishment received. This study therefore postulates that if all the agents of socialization will function effectively and appropriately by teaching sexuality in its sacredness and will give appropriate rewards and punishment, society will be stable and sanitized.

Third, this study again is based on the work of Sigmund Freud on Psychoanalytic theory which focus is on personality formation. His argument is that human behavior is motivated by both inborn instincts and drives and that one's basic personality is shaped by events in the first six years of life. This is very pertinent to this study because if parents would inculcate the right moral values to their children at this age, when they are now confronted with the opposite ideas by what they hear and see in the larger society, the ego will be able to mediate and bring about fair judgment between the struggle of the id and the superego which struggles between right and wrong. (www.sexualityandu.ca/health.care.pr, internet accessed 10th June 2013). These theories imply that sexual acts are innate, motivated by instincts and drives and as the child grow up, the behaviour that is observed will either encourage or discourage such act. Therefore, the contributions of the agents of socialization starting from the family will go a long way to impact meaningfully in the lives of the children which will eventually help them to make positive informed decisions.

METHODOLOGY

The study employs a mixed-methods approach, combining qualitative and quantitative research methods to provide a comprehensive understanding of the subject matter. Qualitative methods such as interviews, focus group discussions, and content analysis of relevant documents are used to explore the challenges and perceptions surrounding sexuality education in Nigeria. Additionally, quantitative surveys are administered to gather data on public attitudes towards sexuality education, perceived benefits, and barriers to implementation. The population for this study consisted of the three major ethnic groups (Hausa, Yoruba and Igbo) and the three major religious groups (Christianity, Islam and African indigenous religion) of Nigeria clustered in Owerri Metropolis of Imo State.

This study employs cluster sampling method and sample consist of 36 Hausa, 34 Yoruba and 50 Igbo. Including the three major religious groups (Christianity, Islam and African Indigenous Religion) in Owerri Metropolis in Imo State of Nigeria.

Methods of Data Collection/Instrumentation

Data were collected from the self-constructed questionnaire and an interview guide. The questionnaire has two sections; A and B. Section A is the general information with five (5) questions, while section B has four (4) parts, each constructed to elicit response to a research question. One hundred and twenty (120) questionnaires were administered and collected. The second instrument is an interview guide, with ten (10) questions covering the research questions. This was administered on thirteen (13) persons covering the three major ethnic groups of Nigeria and the three major religious groups. The administration and collection of questionnaires were carried out in the fourth week of June through second week of July, 2013. The interview was conducted on the last week of February and the first week of March, 2013. The total number of questionnaires administered and returned is shown in the table below.

Table 1: showing the total number of instrument distributed and collected.

S/No	Administration and collection of data	Number of questionnaire	Percentage
1	Administration of instrument	120	100%
2	Collection of instrument	120	100%
	Total	120	100%

From the table above, 120 questionnaires were distributed and all 120 questionnaires were received. This gives a 100% percentage. This was made possible because the researcher supervised the collection of the data for the study through the help of five research assistance who were trained in two sections. The first section, training was provided on the administration of the questionnaire. The second section was for the observation and examination of the filling of the questionnaire. The period of administration/collection of questionnaire lasted for two weeks. Data was collected and analyzed according to the responses of respondent on each research question that was raised. And for data to be analyzed effectively, the simple percentile analysis was used for the computation of the results.

RESULTS AND DISCUSSION

This chapter report's findings from the research questions and results received from questionnaire. The stated research questions were tested by means of statistical analysis of the data gathered. Data are presented in tables to determine the rate of the knowledge of sexuality education, the effects and reasons for continual teaching in a way to maintain the sacredness of sex.

Presentation of Data/Analysis

Table 2: Showing the general information of respondents.

S/ N		Number of response	Percentage
1	What is your age bracket? a. 26 – 35 years b. 36 – 45 years c. 46 – 65 years d. 66 years and above	40 42 18 20	33.3% 35.0% 15.0% 16.7%
2	Which is your sex? a. Male b. Female	84 36	70% 30%
3	What is your marital status? a. Married b. Divorced c. Widowed d. Single	94 - 6 20	78.3% - 5.0% 16.7%
4	What is your religion a. Christianity b. Islam c. African Indigenous Religion (AIR)	66 34 20	55% 28.3% 16.7%
5.	What is your ethnicity? a. Igbo b. Hausa c. Yoruba	50 36 34	41.7% 30% 28.3%
		120	100%

Research question 1: What is the level of knowledge of sexuality education among young people?

Table 3: Showing responses of awareness of the concept of sex.

S/N	Variables	Numbers of Responses	Percentage
1	Yes	120	100%
2	No	0	0%
	Total	120	100%

From the table above, total respondents of 100% were positive that they have been aware of sex before, while 0% is to the negative. That is, all respondents accepted to have been aware of sex before now. This shows that the level of awareness of sex is significantly high.

Table 4: Showing responses of means of first knowledge of sex

S/N	Variables	Numbers of Responses	Percentage
1	Through parents	32	26.7%
2	Through school teachers	20	16.7%
3	Through friends	54	45%
4	Through pastors, Imam, and traditional priest.	8	6.7
5	Through the media	6	5%
	Total	120	100%

From the table above, respondents accepted that they were exposed to the knowledge of sex through parents 26.7%, teachers 16.7%, friends 45%, pastors; Imam, priests 6.7%, and the media 5%. The results shows that respondents were exposed to sex more through their friends with 45%, parents coming second with 26.7%, teachers came third with 16.7%, while pastors, Imam, and priests 6.7%, and media with 5%.

S/N	Variable	Numbers of Respondents	Percentage
1	3 – 8 years	4	3.3%
2	9 – 14 years	40	33.3%
3	15 – 20 years	66	55%
4	21 – 26 years	6	5%
5	27 years and above	4	3.3%
	Total	120	100%

The table above shows. that respondents between 3-8 years were 3.3%, 9-14 years were 33.3%, 15-20 were 55%, 21-26 years were 5% and 27 years and above were 3.3%. The findings reveal

that more people between the ages of 9-20 are aware of sexuality education with a combination of 88.3%.

Table 5: showing responses of what was first learnt about sex

S/N	Variable	Numbers of Respondents	percentage
1	Part of the body	38	31.3%
2	It is evil	26	21.7%
3	It is not for young people	32	26.7%
4	You must not talk about it	24	20%
	Total	120	100%

The table reveals that 31.7% indicated they first learnt that sex is a part of the human body 21.7% first learnt that it was evil, 26.7% learnt that sex is not meant for young people, while 20% learnt that one must not talk about it (that is, it is a sacred thing). From the result, greater respondents merely learnt that sex is part of the human body.

Table 6: Showing responses of initial attitude toward sex.

S/N	Variable	Numbers of Respondents	percentage
1	Excited/Interested	46	38.3%
2	Not interested/ excited	44	36.7%
3	Indifferent	30	25%
	Total	120	100%

The table above shows that 38.3% were excited and interested as their first attitude, 36.7% were not interested and excited at sex, while 25% were completely indifferent. This shows that there is not much significant difference between respondents' attitude at their first awareness of sex.

DISCUSSION

Findings on the level of knowledge of sexuality education and the sources of the knowledge indicates that, everyone who responded to the questionnaire claimed that they have being aware of sexual matters, this is commendable. But the sources of this knowledge are of great concern because for people to learn about sexual matters first outside the home can be very misleading. This is because none else would be able to teach the sacredness of sex to their children like the parents who will teach them morals and inculcate the right values that can affect their decision making positively. And the family is considered the most important agency of primary socialization where the individual receives informal but powerful impressions of the roles they are

expected to play as boys or girls and as men or women, and receive lessons about morals, values, attitudes etc. Studies have shown that the major agent of socialization for every individual is the family because it is where the process of mastering the basic skills required to function in society during childhood is acquired as parents and siblings from infant influence the social development of the newborn infant, helping him or her to internalize culture and develop a social identity, as they teach them everything from language to their place in the World (Agents of socialization, February, 2013). Finding also shows that many were excited when they first heard about sex. This still indicates the fact that man is a sexual being that have urges and desires. But again, its teachings must be directed to helping him use his body meaningfully knowing that the way he expresses his sexuality is a reflection of his total personality. Sexuality education he totted majorly lies in the hands of parents to teach their children. He defined sexuality as the teaching of sexual matters that will inculcate good values to children that will enable them to keep themselves till marriage.

Research question 2: what is the value of human sexuality in cultures

Table 9: showing the response of the values and promotion of sexuality in cultures.

S/N	Variable	Numbers of Respondents	Percentage
1	Yes	80	66.7%
2	No	40	33.3%
	Total	120	100%

From the table above 66.7% were positive of the presence of the values and promotion of sexuality in cultures, while 33.3% were of the negative. This reveals a high level of the presence of values and promotion of sexuality in cultures.

Table 10: showing response of proof of the value of sexuality in cultures.

S/N	Variable	Numbers of Respondents	percentage
1	Through the celebration of virginity	50	41.7%
2	Through communal caution of careless living by young people,	40	30%
3	Through cooperate disciplines or fine paid by offenders	30	28.3%
	Total	120	100%

The table above shows the response of respondents to the proof of the values of sexuality in cultures as: 41.7% through. the celebration of virginity, 30% through communal caution of careless living by young people, while 28.3% through cooperate discipline or fine paid by offenders. This

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shows that the celebration of virginity, communal caution of careless living by young people, and cooperate discipline or fine paid by offenders help to promote the value of sexuality in cultures.

Table 11: Showing responses of people's freedom to express sexual matters in the public

S/N	Variable	Numbers of Respondents	percentage
1	Yes	40	33.3%
2	No	80	66.7%
	Total	120	100%

From the table 11 above 33.3% said that people are free to express sexual matters in the public, while 66.7% said that people are not free to express sexual matters in the Public. This reveals that higher percentage of respondents accepted that people are not free to talk about sexual matters in the public.

Table 12: showing responses of cultures on the teaching of sex related matters to her members through Myth and storytelling.

S/N	Variable	Numbers of Respondents	Percentage
1	Yes	78	65%
2	No	42	35%
	Total	120	100%

From the table above 65% responded that the teaching of sex related issues to her members is through Myths and storytelling. While 35% responded that it is not disseminated at all. This shows that the teaching of sex related issues are mostly done through Myths and storytelling.

Table 13: showing responses on proverbial sayings about lessons on sex in cultures.

S/N	Variable	Numbers of Respondents	Percentage
1	Yes	98	81.7%
2	No	22	18.3%
	Total	120	100%

From the table above, 81% respondents agreed that proverbial sayings about lessons on sex in cultures are available, while 18.3% said no. This finding reveals that greater cultures still have proverbial sayings about lessons on sex.

DISCUSSION

Findings on the value and promotion of sexuality in culture proofs that every culture values and promote sexuality and this is demonstrated in the celebration of Virginitly. This is important as it unites the community together and puts a consciousness of the expectation of the culture in check. This importance is stressed by Peschke(1996:30), as he said that the sacredness of sex is demonstrated in the great celebration of marriage which marks the beginning of the sexual life of the couple. A celebration where when the woman is found to be a virgin on their wedding night is further celebrated with her parents for proper training. Gifts are showered on them including praise singing which makes the lady feel on top of the world. She is also respected and admired by all, especially her in-laws. Mbiti (1997:144), also added that marriage is considered a sacred drama in which everybody is a religious participant, and no normal person can keep away from this dramatic scene of action.

Findings show that people are not free to talk about sexual matters in the public. This clearly expresses the fact that sex is a sacred matter that cannot just be discussed anyhow in the public. People have awe for it and see it as a dignified thing that must only be confided in the secret. This is the reason why parents often disclose sexual matters to their children through Myths, storytelling, fables, singing etc, in order to safeguard their children from a wayward life or the misuse of their bodies, especially the sexual organs. And often, instead of coming straight they use proverbial sayings to teach them lessons on sex matters. Also to buttress this, an African parent will never make love in the presence of their children and discuss it in front of them. Eze Enyinnaya also added that. virginitly was a cherished virtue in those days and everyone was proud of having them, When a lady is found to be a virgin, it is the talk of the town. Her parents proudly talk about her to her husband and make a special demand for it, which will be paid to them. The girl will be publicly celebrated as the husband, in-laws and friends will buy special gifts for her even throw a party for her and friends. She is respected in her in-laws place and they treat her as such. In fact, they don't bore her with too many house hold chores and she is used as an example to other young girls. He. added that, if one is found not to be a virgin, it was a big issue then. But nobody cares to know whether a lady is a virgin or not now. He said at that time if a lady is found not to be a virgin, it is not even mentioned. The silence alone is an indication that she is not a virgin. Of course, she cannot be celebrated and so can' even end the marriage on that note. If she is eventually married, she lives at the mercies of the in-laws as she will be reminded by every little thing she

does in the family. He said that the humiliation is so much that it doesn't worth not being a virgin in those days (interview, 1 Mar.2013).

Adepetun added that, when after the test of given the couple white cloth to sleep with, she is found to be a virgin, the white cloth will be taken to her people with joyful melody and gift items, first to appreciate her parents for taken good care of their daughter and another celebration is performed for the girl with gift items. She is treated with dignity and she can talk or make contributions in her husband's house and she will be listened to. Consequently, this is no longer in vogue today, in those days, he said that the girl can be sent back to her people and the dowry collected back. But unfortunately today, due to societal silence on sexual matters, nobody cares if anyone is a virgin or not, even though it is a good value system to be imbibed (interview, 2 Mar. 2013).

Research Question 3: What is the attitude of the major religious groups on the teaching of sexuality education?

Table 14: Showing responses on the learning of sexuality in one's religion.

S/N	Variable	Numbers of Respondents	percentage
1	Yes	90	75%
2	No	30	25%
	Total	120	100%

The table above shows that 75% respondents agreeing that they learn sexuality in their religion 25% were negative. This shows that sexuality can be learnt from religious groups. This is to say, religious groups teach sexuality.

Table 15: showing responses on religious stand on the teaching of sexuality education.

S/N	Variable	Numbers of Respondents	percentage
1	Positive	65	54.2%
2	Negative	35	29.2%
3	Indifferent	20	16.7%
	Total	120	100%

From the table above 54.2% were positive, -29.29% negative, while 16.7% indifferent on religious stand to the teaching of sexuality education. This reveals a high significant number of responses in religious stand on the teaching of sexuality education.

Table 16: showing response on the aspect of sexuality education learnt through ones religion.

S/N	Variable	Numbers of Respondents	percentage
1	Values and norms surrounding sexuality	70	58.3%
2	Human Sexuality	15	12.5%
3	Reproduction and process of procreation	30	25%
4	Family planning	5	4.2%
	Total	120	100%

From the table above 58.3% identify values and norms surrounding sexuality as learnt through ones religion. 12.5% for human sexuality, 25% for reproduction and process of procreation, while 4.2% for family planning. This shows that values and norms surrounding sexuality are learnt more, followed by. reproduction, and process of procreation.

Table 17: showing respondent's view that sexual matters should be discussed in the church, mosque and traditional settings.

S/N	Variable	Numbers of Respondents	percentage
1	Yes	100	83.3%
2	No	20	16.7%
	Total	120	100%

Table shows 83.3% agreeing that sexuality matters be discussed in the churches, mosques and traditional settings 16.7% were on the negative. This reveals a high significant difference in the number of respondent for the teaching and or discussion of sexuality in the churches, mosques and traditional settings.

DISCUSSION

Finding shows that the major religious groups (Christianity, Islam and African Indigenous Religion) understand the moral implication of sexuality education and do teach about it in their various avenues. Hence, many have learnt about sexuality in their religion.

This ascertains the fact that religion has often played vital roles in the life of its adherents in every ramification. It even dictates to them what to do, how to do them, the way of life that is beneficial. how to dress modestly etc. And because religion which is seen as part of a society is linked and

interrelated with all the dimensions of life of a community, it is not left out in the teaching of sexual matters too.

It is also interesting to know that these religions have a positive stand about the teaching of sexuality education. Where the values and norms surrounding sexuality are taught for people to have a better understanding to help themselves in life; and to be able to reflect their religion in their day to day life even as it concerns sexual matters. Leaders of these groups in an interview also have a positive attitude in the teaching of sexuality education in their different groups in order to safeguard members from making unnecessary mistakes, help them make positive and informed decisions and to help others do the same. They also stress the need of preparing youths for their future, especially as it regards sex and procreation in marriage so that they will not have any problems with their spouses when they get married.

Many are also of the opinion that sexual matters be discussed in the various religious groups. This is an indication that they really desires change in the society and with the level of sexual perversion in the society, if the responsibility is completely left in the hands of parents alone, and then it will be difficult to attain sanity. But if there is continuity as the various religious groups also talk about sexual matters, it will definitely bring about effective change soonest. The teaching will help members not to be naïve about the dignity of their body; will continue to serve as a reminder of the expectations of God and society etc.

Research Question 4: What are the challenges militating against the teaching and promotion of Sexuality Education today?

Table 18: Showing Responses on the challenges militating against the teaching and promotion of Sexuality Education today.

S/N	Variable	Numbers of Respondents	percentage
1	Yes	100	83.3%
2	No	20	16.7%
	Total	120	100%

From the table, 83% agreed that poverty, illiteracy, ignorance, non-challant attitude and negative media advertisement are challenges militating against the teaching and promotion of sexuality education today, while 16.7% disagreed. This shows that there is a significant challenge to the teaching and promotion of sexuality education in today's society.

Table 18: Showing Responses on the way lack of sexuality education affect the effective functioning of the society.

S/N	Variable	Numbers of Respondents	percentage
1	Increase in immorality	12	10%
2	Indecent and seductive dressing	7	5.8%
3	Lack of sense of good moral values	11	9.2%
4	Abuse of freedom	9	7.5%
5	Celebrating Virginity	81	67.5%
	Total	120	100%

The table shows 10% respondents agreeing to increase in immorality as the exception the effect on the lack of sexuality education on the effective functioning of the society. 5.8% agreed to indecent and seductive dressing, 9.2% opted for lack of sense of good moral values, 7.5% for abuse of freedom, while 67.5% accepted that the celebration of virginity will bring about positive effect on the society. The result shows that lack of sexuality education will inevitably result to: increase in immorality, indecent and seductive dressing, lack of sense of good moral values and abuse of freedom, except the celebration of virginity. That is, virgins will be scarce in the society, if there is no celebration.

Table 20: Showing responses on the appropriate approach in the teaching and promotion of sex education today.

S/N	Variable	Numbers of Respondents	percentage
1	Parents should stop their children from watching films	25	20.8%
2	Parents should avoid talking about human sexuality with their children	5	4.2%
3	Government should not allow the teaching of human sexuality in schools	10	8.3%
4	People should be positive about sex matters and teach the dignity of the human body and their cultural moral values early enough to children.	80	66.7%
	Total	120	100%

From the table, 20.8% respondents said parents should stop their children from viewing specific programmes on television, 4.2% opted that parents should avoid talking about human sexuality with their children, 8.3% accepted that government should not allow the teaching of human sexuality in schools, while 66.7% were of the opinion that people should be positive about sex matters and teach the dignity of the human body and their cultural moral values early enough to children. This result shows that greater population are of the opinion that sexuality education should be taught and their cultural values be transmitted early.

DISCUSSION

Findings on the challenges militating against the teaching and promotion of sexuality education ascertain that poverty, illiteracy, ignorance, non-challant attitude and negative media advertisement are contributing factors. These are major factors that need to be addressed to compliment what the agents of socialization will do to gain success; because many people are ready to do just anything to make money and keep life going. Like the rational choice theory pioneered by sociologist George Homas, would proponed that economy plays a huge role in human

behaviour. People are easily motivated by money and the possibility of making profit. Thus, leading them to decide on actions they would not have ordinarily want to be involved. Illiteracy too can become a factor because according to constructivism, learning is simply the process of adjusting our mental models to accommodate new experiences. This implies that without education, it will be difficult for people to understand and absorb the changes that are being able to proffer solution to the challenges. Ignorance can also make people to be naive to the trend of events going on in the society.

Findings prove that lack of sexuality education causes increase in immorality, indecent and seductive dressing, lack of sense of good moral values and abuse of freedom. Since sexuality education has a wider spectrum that discusses about desire, changes in the body as one grows up, positive body image, what constitute an equal and healthy sexuality relationship, self worth and values, use of freedom to benefit others. It is said that knowledge is power. Hence, if children are taught at the right time and every agents of socialization places its role effectively, it will surely enable people to make right and positive decisions whenever they come across challenges. People will also direct their freedom to benefit others around them and will seek the common good of the society.

Despite the challenges, because of the importance of sexuality education and the resultant effect it will enhance, people should be positive about sexual matters, teach the dignity of the human body and their cultural moral values early enough to children. This is important because if people bring in their past experiences of lack of sexuality education, being abused one way or the other, or putting up a non-challant attitude will not help matters. Therefore, they should be positive about sexual matters because this is the reality the world is facing today, they should plan ahead what to teach their children at every stage of their lives. Making them understand the dignity of the human body, so they can protect it until the right time of marriage. The cultural values should also be inculcated early enough for them to be assertive in their decisions and also be positive about them.

CONCLUSION

The study examined the concepts of sexuality education in the major cultural groups and religions in Nigeria. The theory of socialization, theoretical frame work and the approaches that can be applied, to help young ones to make better decisions, correct the mistakes of the past and have a better future.

Owing to the fact that sexuality education is one unifying factor that socializes society, promotes the dignity of the human body so that sex will be consummated only in marriage, it cannot be overemphasized. The institutions in charge of socialization in societies especially melting it down to communities, such as the family, age sets, elders and religious institutions should be given the power to set community's agenda, define the social roles and patterns of behaviour they considered the group best interest and impose credibly whatever sanctions they felt would induce conformity since they are more knowledgeable as pertain to culture, transmitters of ancestors blessings and the intercessors between ordinary man and the supernatural. Parents must not run away from this great responsibility of teaching sexuality education to their children and they must take this task very seriously, given the challenges of a permissive society. Again sex must be taught in its holistic context of educating them about life or by preparing them for life. With a clearly defined curriculum, a set of teaching methodologies and an evaluation system which contain the cultural values to which sexual life was linked, the cultural code that marked its customs and the educational system that sustained it. This entails giving the child what is needful and what it can absorb because sexuality education is life education. The writer is of the opinion that when there is cooperation and continuity from all the agents of socialization, people will conform to societal norms and there will be sanity in the society.

Recommendations

In view of the findings of this research, the researcher recommends that:

1. Writers should be interested in promoting sexuality education and author books related to this subject matter, especially recommending curriculum for its use in the school.
2. Parents should be concerned and provide helpful information for their children, discussing sexuality education with every frankness at the level of the age of the child or children with its moral implications.
3. Schools with the cooperation of teachers should understand the concepts of sexuality education; draw a curriculum that will meet the needs of the children in every ramification, and not just the human analogical aspects alone.
4. Every religion should be interested in refocusing her adherents to the right direction of good moral values through her preaching and teaching programmes.
5. The mass media knowing the millions of people it reaches within a given time, should be concerned with what they show so that they don't give a wrong impression to the masses, thereby misleading especially youths who copy from television stars and make them their role model.

6. Government should be able to check-mate and ban all materials, books and television/radio programmes for public consumption that will imbibe negative values into people and also set standard for dressing code for movie stars.
7. NGOs and good meaning Nigerians should be very willing to sponsor programmes and jingles that will promote sexuality education, especially in Nigeria.

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