

Culture, Religiosity & Self-Discipline as Determinants of Female Indulgence in Premarital Sex in Oke-Ogun, Nigeria.

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Abstract: *This research examined culture, religiosity & self-discipline as determinants of female indulgence in premarital sex in Oke-ogun, Nigeria. The data was sourced for the study using a non-probability sampling technique (purposive) based on gender. The population used for the study was gotten from three randomly selected local governments in Oke-ogun, Oyo State, Nigeria. A total of 450 respondents were randomly selected from the 3 local governments. The target respondents were adolescent and adult females. A total of 530 questionnaires were administered while 450 questionnaires were used for the final analysis of the research work. Random sampling technique was used to randomly select the respondents. Data were collected with validated questionnaire. The statistical methods used to test the five research questions were Pearson product moment correlation (PPMC), and multiple regression, while Analysis of variance (ANOVA) was used to test the two hypotheses at 0.05 significance level which generated the following findings; culture (ethnicity), religiosity and self-discipline are significant predictors of premarital sex, self-discipline been the most potent. Further, the ethnicity with the highest female premarital sex was Igbo, Yoruba and Hausa respectively. Christianity religion recorded the highest premarital sex, followed by Islam, traditionalists been the least. Recommendations were made based on the research result.*

Keywords: *Culture, Female, Premarital sex, Religiosity, Self-discipline.*

I. Introduction

Nigeria has a population of 218,807,378 making it the most populated country in Africa [1]. The nation is renowned for the diversity of its ethnic groups and cultural traditions. There are roughly 1150 different ethnic and dialectal groups in Nigeria, but the Hausa, Yoruba, and Igbo groups are the three most prevalent [2]. Similarly, Christianity, Islam and traditional religion constitutes the most practiced religion in the country. However, despite the loathe attributed to premarital sex in Nigeria society, most adolescents and young adults engage in it. A research carried out by Ayodele et al (2011) to determine the predominance of premarital sex among undergraduate students revealed that 85.6% of the respondents considered premarital sex a normal societal conduct [3]. Similarly, a research conducted in south west Nigeria revealed a predominance of premarital sex among adolescents by 28.3% [4].

Culture can be referred to as the standard way of life of a particular group of people, which they are expected to observe. Similarly, culture is the complex system of awareness, faith, art, ethics, rules, tradition, and any other skills and routines that a person develops as a member of a society [5]. [6] opined that culture is a tool that helps ensure a person's bio-psychic viability and, in turn, an increased level of psychological and intellectual subsistence. Nigerian culture places a high value on decency and manners, but as a result of industrialization and globalization, the nation's cultural heritage and values are fast disintegrating. Abstinence from premarital sex, especially with females, is one of the shared values in Nigeria's multicultural society. However, several studies in Nigeria have reported a high rate of premarital sex.

In Nigeria, the dominant religions frown at premarital sex and adultery as it is being tagged a sinful act. Numerous studies have proved religiosity to be an important predictor of sexual activities among adolescents [7]. Moreover, Religious youth, are more likely; to believe that sex should be saved for marriage, to begin sexually active in later life, to vow abstinence until marriage, and to have lesser sexual partners ([8]; [9]; [10]). Majority of adolescents and adults today, however, do not adhere to the rules of their religious doctrine, which has led to a decline in religiosity.

Self-discipline is the capacity to restrain one's feelings, sentiments, and actions in the midst of temptations and compulsions. Additionally, [11] opined that self-discipline is an innate quality that sets humans apart from other living things and from one another. The goals that a person establishes for himself or herself are critical for the development of self-discipline behaviour. To achieve the goals, the person must first strictly adhere to the objective and then put forth all of their effort in striving to achieve the goal [12]. Self-discipline is unarguably a significant factor of premarital sex. A person with a high level of self-discipline will be able to resist the urge to indulge in sexual immoralities. [13] affirmed that people with low level of self-discipline are susceptible to temptations and irrational behaviours. Self-discipline is required when faced with the dilemma of choosing between two different predispositions that have to be addressed [14].

Premarital sex refers to the sexual relationships observed between same or different gender outside the marriage institution. Similarly, premarital sex can be described as penetrating anal or vaginal sex that occurs between spouses prior to a legal marriage [15]. In the same light, [16] defined premarital sex as a consenting sexual activity between unmarried individuals. However, premarital sex is considered a prohibited and sinful act in most African cultures and religions. Nigerian society is stricter on female abstinence from premarital sex than the opposite gender because it is believed that females will be left to bear the negative sequel. Females are prone to sexually transmitted infections (STIs), school drop-out, unwanted pregnancy, unsafe abortion, sterility and death. However, premarital sex is not only perilous to girls as boys are exposed to untimely fatherhood responsibilities and risk of sexually transmitted infections [17].

Oke-ogun is a prominent rural community in the northwest geographical area of Oyo State, Nigeria, dominated by the Yoruba ethnicity. The locals place a high value on moral values and etiquettes. The Oke-ogun people value their cultural heritage, and the majority of their children are trained by family friends and extended relatives rather than their parents, believing that they will do more than the parents in terms of discipline [18]. In ancient times, the Yoruba ethnicity place so much value on a girl child virginity as it is the pride of parents for their daughter to marry as a virgin [19]. However, owing to globalization and westernization, less or no value is placed on virginity thus, premarital sex been the order of the day among adolescents and adults in Nigeria society.

II. Statement of the problem

In Nigeria, premarital sex is considered an immoral and sinful act as it is against the doctrine of the cultures, religions and morals. However, premarital sex is the sexual acts and relationships between unmarried couples. Females however tend to be on the receiving end as premarital sex disposes them to sexually transmitted infections, unplanned pregnancy, school drop-out, abortion, infertility and untimely death owing to sex and pregnancy complications. It is however pertinent for females to abstain from premarital sex for the sake of their academic pursuits and a secured future. This study, however, examines culture, religiosity & self-discipline as determinants of female indulgence in premarital sex in Oke-ogun, Nigeria.

III. Objectives of the Study

The main objective of the study was to examine culture, religiosity & self-discipline as determinants of female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria. The specific objectives of the study were to:

- i. Determine the relationship between culture and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria.
- ii. Determine the relationship between religiosity and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria.
- iii. Determine the relationship between self-discipline and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria.
- iv. Determine the joint contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria.
- v. Determine the relative contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria.
- vi. Determine the significant difference in female indulgence in premarital sex based on culture (ethnicity) in Oke-ogun, Oyo state, Nigeria.
- vii. Determine the significant difference in female indulgence in premarital sex based on religiosity in Oke-ogun, Oyo state, Nigeria.

IV. Research Questions

- i. What is the relationship between culture and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?
- ii. What is the relationship between religiosity and female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria?
- iii. What is the relationship between self-discipline and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?
- iv. What is the joint contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria?
- v. What is the relative contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo state, Nigeria?

V. Hypotheses

H₀1: There will be no significant difference in female indulgence in premarital sex based on culture (ethnicity) in Oke-ogun, Oyo state, Nigeria.

H₀2: There will be no significant difference in female indulgence in premarital sex based on religiosity in Oke-ogun, Oyo state, Nigeria.

VI. Methodology

Pearson product moment correlation, multiple regression, and Analysis of variance (ANOVA) was adopted for the study. The population used for the study were gotten from 3 randomly selected local governments in Oke-ogun, Oyo State, Nigeria. A total of 450 respondents were randomly selected from the 3 local governments. The target respondents were adolescent and adult females. A total of 530 questionnaires were administered while 450 questionnaires were used for the final analysis of the research work. Random sampling technique was used to randomly select the respondents. Data were collected with validated questionnaire. The purpose of the questionnaire was to examine culture, religiosity & self-discipline as determinants of female indulgence in premarital sex in Oke-ogun, Nigeria. The reliabilities of the instrument were determined through test and re-test method.

VII. Bioecological Theory (The Bronfenbrenner's ecological systems theory)

The bioecological theory, formerly known as Bronfenbrenner's ecological systems theory, was proposed by an American psychologist named Urie Bronfenbrenner in 1979 [20]. According to the theory, a child's development is viewed as an intricate system of interactions that are influenced by a range of environmental factors, from the child's immediate home and school environments to more general cultural norms, ordinances, and traditions. However, when examining a child's growth, it is imperative to take into account their interaction with their larger environment and not restrict it to their immediate environment. [21] added that the environment of a child is a recursive array of systems, each embedded within the other. He arranged them in accordance with the influence each has on a child. He referred to these systems as "the microsystem, mesosystem, exosystem, macrosystem, and chronosystem." The five systems are interconnected, so how one system interacts with the others will determine how it affects a child's development [22]. The microsystem consists of people who have close contact with the child, such as the parents, siblings, friends, schoolmates, and pedagogues. However, people in the microsystem are capable of influencing and reshaping a child's beliefs, perceptions, and acts. The mesosystem entails the interaction between two or more microsystems, such as the interaction between parents and teachers, parents and schoolmates, siblings and teachers, and so on. The exosystem comprises the official and unofficial social relationships that have no direct relationship with the child but influence one or two microsystems. Examples include a parent's colleague, a friend's sibling, and the social media, among others. The macrosystem consists of elements such as socioeconomic status, culture, wealth, religion, and ethnicity, and how their interaction affects a child's development and decisions. The last system, known as the chronosystem, comprises the social changes in a person's life that could be life-transforming or temporary. In relation to the study, the beliefs and values instilled in children affect their decisions and perceptions as adults. However, in the microsystem, premarital sex among females could be influenced by their relationship with their parents. Parents who do not spend time with their children or educate them on sexuality are prone to have children with an early exposure to sexual relationships, hence no underlying motivation for self-discipline. In the same light, a friend's opinion and perspectives can reshape a child's perception and decision regarding sexual relationships, especially for children with little or no information on sexuality education. thus imperiling them with premarital sex. In the mesosystem and exosystem, the activities of a friend's sibling or relatives can indirectly affect a child's actions. For instance, in a situation where a friend's older sibling engages in a precarious sexual lifestyle, the friend is prone to emulate the sibling and thereby indirectly affect the person too. Similarly, exposure to social media-rated contents such as pornography and nudity can initiate a child's sexual activity. In the macrosystem, people who embrace their culture, ethnicity, and religious doctrine are less likely to indulge in premarital sex compared to people who have little or no interest in their cultural, religious, and ethnic background. In the final stage, known as the chronosystem, social changes and life experiences such as the death of a sibling as a result of risky sexual behaviors and its consequences such as sexually transmitted infections and abortion may reshape a person's perception of premarital sex as a cautionary experience.

VIII. Results

Table1. Demographic Characteristics of Respondents

Demographic Characteristics of the Respondents	Frequency	Percentages(%)
Age		
Below 18 years	144	32.0
18 years and above	306	68.0
Total	450	100.0
Culture (Ethnicity)		
Yoruba	380	84.4
Hausa/Fulani	46	10.2
Igbo	24	5.3

Total	450	100.0
Religion		
Islam	252	56.0
Christianity	186	41.3
Traditional	12	2.7
Total	450	100.0
Local Government Areas		
Iseyin Local Government	191	42.4
Kajola Local Government	140	31.1
Irepo Local Government	119	26.4
Total	450	100.0

Source: Field survey, 2022

The demographic characteristics of the respondents shows that 32.0% of the respondents were below the age of 18, while 68.0% were aged 18 years and above. This implies that majority of the respondents were aged 18 years and above. On culture (ethnicity), 84.4% of the respondents were Yoruba, 10.2% were Hausa/Fulani, while 5.3% were Igbo. This implies that majority of the respondents were from Yoruba ethnicity. On religious affiliation, 56.0% were practicing Islamic religion, 41.3% were practicing Christianity religion, while 2.7% were practicing traditional religion. This implies that majority of the respondents were Muslims. On Local Government Area, 42.4% of the respondents were from Iseyin local government, 31.1% were from Kajola local government, while 26.4% were from Irepo local government. This implies that majority of the respondents were from Iseyin local government area.

Research question1:What is the relationship between culture(ethnicity) and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?

Table2:Pearson product moment correlation showing the relationship between culture(ethnicity) and female indulgence in premarital sex in Oke-ogun, Nigeria.

Variables	N	Mean	Standard deviation	df	r	Sig	r ²
Premarital sex	450	32.7121	8.42345	448	-.382**	0.000	0.146
Culture(ethnicity)	450	1.2089	.52204				

Source: Field survey

Table 2 reviews a negative significant relationship between culture(ethnicity)and premarital sex among females in Oke-ogun, Oyo State, Nigeria; $r(448) = -0.382^{**}$, $r^2 = 0.146$, $p < 0.01$. The table further reveals that increase in culture(ethnicity)would lead to a decrease in premarital sex. Effect size ($r^2 = 0.146$) reveals that religiosity explained 14.6% decrease in premarital sex.

Research question2:What is the relationship between religiosity and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?

Table3:Pearson product moment correlation showing the relationship between religiosity and female indulgence in premarital sex in Oke-ogun, Nigeria.

Variables	N	Mean	Standard deviation	df	r	Sig	r ²
Premarital sex	450	32.7121	8.42345	448	-.254**	0.000	0.065
Religiosity	450	1.4667	.55036				

Source: Field survey

Table 3 reviews a negative significant relationship between religiosity and premarital sex among females in Oke-ogun, Oyo State, Nigeria; $r(448) = -0.254^{**}$, $r^2 = 0.065$, $p < 0.01$. The table further reveals that increase in religiosity would lead to a decrease in premarital sex. Effect size ($r^2 = 0.065$) reveals that religiosity explained 6.5% decrease in premarital sex.

Research question 3: What is the relationship between self-discipline and female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?

Table 4: Pearson product moment correlation showing the relationship between self-discipline and female indulgence in premarital sex in Oke-ogun, Nigeria.

Variables	N	Mean	Standard deviation	df	r	Sig	r ²
Premarital sex	450	32.7121	8.42345	448	-.471**	0.000	0.222
Self-discipline	450	45.8451	11.04152				

Source: Field survey

Table 4 reviews a negative significant relationship between self-discipline and premarital sex among females in Oke-ogun, Oyo State, Nigeria; $r(448) = -0.471$, $r^2 = 0.222$, $p < 0.01$. The table further reveals that increase in self-discipline would lead to a decrease in premarital sex. Effect size ($r^2 = 0.222$) reveals that self-discipline explained 22.2% decrease in premarital sex.

Research question 4: What is the joint contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?

Table 5: Joint contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria.

R= 0.800 R ² = 0.640		Adjusted R ² = 0.638 Standard error=5.07159			
Model	SS	DF	MS	F	Sig
Regression	20387.027	3	6795.676	264.207	.000 ^b
Residual	11471.575	446	25.721		
Total	31858.602	449			

Source: Field survey, 2022.

Table 3 reveals the joint contribution of culture, religiosity, and self-discipline on premarital sex. The R coefficient recorded 0.800, $R^2 = 0.640$, when factor variables are combined, they explain 63.8% variance in premarital sex. 36.2% unexplained variance is as a result of variance outside the study. Therefore, there is a significant joint contribution of culture, religiosity, and self-discipline on premarital sex among females in Oke-ogun, Oyo State, Nigeria.; $F(3, 446) = 264.207$, $P < 0.01$.

Research question 5: What is the relative contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria?

Table6:Relative contribution of culture, religiosity, and self-discipline on female indulgence in premarital sex in Oke-ogun, Oyo State, Nigeria.

Model	Unstandardized coefficients		Standardized coefficients	t	Sig
	Beta	Standard error	Beta		
Constant	11.257	1.368		8.230	.000
Culture (ethnicity)	-.169	.025	-.275	-10.655	.000
Religiosity	-3.800	.502	-.215	-7.567	.000
Self-discipline	-.579	.022	-.320	-13.698	.000

Source: Field survey

Table4 reveals that all of the three (3) factors {Culture (ethnicity), Religiosity& Self-discipline} are significant predictors of premarital sex among females in Oke-ogun, Oyo State, Nigeria. The most potent predictor of premarital sex is self-discipline ($\beta = -0.320$, $t = -13.698$, $p < 0.01$), culture(ethnicity) ($\beta = -0.275$, $t = -10.655$, $p < 0.01$) and religiosity ($\beta = -0.215$, $t = -7.567$, $p < 0.01$). This implies that, increase in culture (ethnicity), Religiosity and self-disciplinewill explain 27.5%, 21.5% and 32.0% decrease in premarital sex respectively.

Hypotheses1:There will be no significant difference in female indulgence in premarital sex based on culture (ethnicity) in Oke-ogun, Oyo state, Nigeria.

Table 7:ANOVA summary showing female indulgence in premarital sex based on their culture(ethnicity).

Culture(et hnicity)	N	Mean	St.dv	Ss	Df	Ms	F	Sig	η^2
Yoruba	380	32.7061	8.58412	2771.698	2	1385.849	.047	.000	0.087
Hausa/Fulani	46	32.5217	8.44546	29086.904	447	71.257			
Igbo	24	33.1713	8.42403	31858.602	449				

Source: Field survey

Table 3 reveals that there is a significant difference in premarital sex based on their culture(ethnicity); $F(2,447) = 0.047$, $P < 0.01$, $\eta^2 = 0.087$. Thus, the null hypothesis is rejected. The table further reveals that females from Igbo ethnicity recorded the highest premarital sex (33.17) followed by Yoruba ethnicity (32.71), and Hausa/Fulani ethnicity (32.52). Effect size ($\eta^2 = 0.087$) reveals that female's culture(ethnicity) explained 8.7% variance in their parental contribution to sexuality education. That is, culture(ethnicity) had a moderate effect on female's abstinence from premarital sex in Oyo State, Nigeria.

Hypotheses2:There will be no significant difference in female indulgence in premarital sex based on religiosity in Oke-ogun, Oyo state, Nigeria.

Table 8:ANOVA summary showing female indulgence in premarital sex based on their religiosity.

Religion	N	Mean	St.dv	Ss	Df	Ms	F	Sig	η^2
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Islam	252	32.7121	8.42345	2051.194	2	1025.597	30.829	.000	0.064
Christianity	186	34.2749	8.97906	29807.408	447	66.534			
Traditional	23	29.7955	6.33739	31858.602	449				

Source: Field survey

Table 3 reveals that there is a significant difference in premarital sex based on their religiosity; $F(2,447) = 30.829$, $P < 0.01$, $\eta^2 = 0.064$. Thus, the null hypothesis is rejected. The table further reveals that females practicing Christianity religion recorded the highest premarital sex (34.27) followed by those practicing Islam religion (32.71), and those practicing traditional religion (29.80). Effect size ($\eta^2 = 0.064$) reveals that female's religiosity explained 6.4% variance in their indulgence in premarital sex. That is, religiosity had a moderate effect on female's indulgence in premarital sex in Oyo State, Nigeria.

IX. Discussion of Findings

The first research question seeking to determine the relationship between culture (ethnicity) and premarital sex among females in Oke-ogun, Oyo State, Nigeria revealed a negative significant correlation between culture (ethnicity) and premarital sex. Further, this study was harnessed by [23] research on ethnicity, gender and risky sexual behavior among Nigerian youth as ethnicity was a significant factor that influenced sexual behavior

The second research question seeking to determine the relationship between religiosity and premarital sex among females in Oke-ogun, Oyo State, Nigeria revealed a negative significant correlation between religiosity and premarital sex. However, this study was corroborated by [24] research on Religiosity and sexual abstinence among Nigerian youths were religiosity proved to be a significant predictor of sexual abstinence. Analogously, this study correlates with a research by [25] which yielded a negative relationship between religiosity and premarital sexual behavior.

The third research question seeking to determine the relationship between self-discipline and premarital sex among females in Oke-ogun, Oyo State, Nigeria revealed a negative significant correlation between self-discipline and premarital sex. This study is tantamount to a study conducted by [26] titled relationship between self-control and attitudes towards premarital sexual initiation of adolescence, where an increase in self-control resulted to a decrease in approaches leading to sexual initiation among adolescences

The first hypotheses seeking to determine the significant difference in female indulgence in premarital sex based on culture(ethnicity) in Oke-ogun, Oyo state, Nigeria revealed that culture(ethnicity) had a moderate effect on premarital sex. It was further inferred that, Igbo females had the highest premarital sex, then, Yoruba females and then Hausa/Fulani females had the least premarital sex. This finding is consistent with a study conducted by [27] where, Hausa/Fulani ethnicity recorded the least premarital sex compared to the Yoruba & Igbo counterpart. This could be as a result of early marriages observed among the Hausa/Fulani ethnicity.

The second hypotheses seeking to determine the significant difference in female indulgence in premarital sex based on religiosity in Oke-ogun, Oyo state, Nigeria revealed that religiosity had a moderate effect on premarital sex. It was further inferred that, Christian females had the highest premarital sex, then, Muslim females and then females practicing traditional females had the least premarital sex. This study is in contrast with a finding conducted by [28] where Traditionalists had the highest premarital sex, then Christians, and Muslims had the lowest premarital sex. This finding is synonymous with a study conducted by [29] where, other religion practitioners recorded the least sexual initiation record compared to the Muslim & Christian counterpart.

X. Conclusion

In Nigeria society, premarital sex is momentarily dissuaded as it is against the cultural and religious ethics. However, owing to globalization and westernization, adolescents and young adults engage in this prejudicial act

and embrace it as a societal norm. Premarital sex among adolescents can be initiated by lots of factors. However, culture(ethnicity), religiosity and self-discipline proved to be significant determinants of female indulgence in premarital sex in Oke-ogun, Nigeria. Premarital sex is more detrimental to females than males because they are in most cases at the receiving end. It is therefore, apposite for females to abstain from premarital sex in order to avert its corollaries.

XI. Recommendations

Based on the findings, the study recommends the following:

1. Adolescents and young adults, particularly females should be acquainted on sex and sexuality education
2. Academic institutions should create contraceptive and family planning awareness to students
3. Cultural ethics and customs should be encouraged among children and adolescents in order to nullify the effects of globalization and westernization.
4. Religious institute should set up sermons on the repercussions of engaging in premarital sex
5. Parents should instill disciplinary values and ethics in their children as it will reshape their mindsets, decisions and general turn-out as adults.
6. Future study should seek to determine the influence of other elements on premarital sex to extend the framework of this study.

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