

Adolescent Sexuality Education in Contemporary Nigeria and its Implication for Pastoral Counselling

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Abstract- Adolescents' sexuality has become an issue of controversy between the family, school and the church with each of the agents pointing accusing fingers at each other. The church could be a powerful force for social and behavioural change, particularly in the current efforts to combat the HIV/AIDS pandemic. Anecdotal evidence suggests that church youths are sexually active but few studies have documented the sexual practices of these youths in the church. The purpose of the study was to examine adolescents and sexuality education and the implication for pastoral counselling in the contemporary situation of Nigeria. Scholars are of the opinion that attitudinal and behavioural practices are formed most times based on social trends that are in vogue within an environment. The concern of educationists and counsellors is to re-orientate adolescents' for adequate understanding of their nature and character that are susceptible factors culminant through exposure, learning, peer influence which truncate their understanding of social issues, especially sexuality. More might be achieved by a more proactive engagement of the church in young people sexual and reproductive health matters. It is therefore recommended that pastoral counsellors should recreate consciousness of right awareness, attitude, behaviour, and appropriate sensitivity to sexuality and all there are for the benefits of the youth cluster group and human common good. The adolescents require right education through counselling concerning the adverse repercussion of wrong behavioural practices on sexuality that violates and devastates human dignity.

Index Terms- Adolescent, Sexuality Education, Pastoral Counselling

I. INTRODUCTION

By nature, adolescents learn to blend with social construct around their terrain and most times they become motivated to make decisions regarding developmental issues like values, beliefs careers, lifestyles, and relationship with opposite sex (Ogundipe, 2014).^[30] Usually, they integrate ideologies, cultural views, sociological issues and philosophies of other people; moreover, they realistically incorporate, adapt and appropriate technological products. They have disposition to cultivate habits; imitate ways of life, while behavioral practices are imbibed or modified in the midst of global interconnectivity. Youth stage is susceptible to entanglement of pollutants, amoral practices, non-conventional nuances, and immorality with emotional influences leading to sexuality.

This article examines the function of pastoral counselling to revamp, moderate and minimize aggressive involvement of adolescents in sexual prowess. Globalization most times serves as root cause of moral decadence as it lures, or influences people, especially the youth into social evil (Ukpong, 2002).^[50] The task of this work therefore focuses on: describing the adolescents and sexuality, the impact of globalization on youth sexuality and the response of theological education to dissuade youth from adapting wrong values and standards. The approach employed to address the menace of sexual decadence among adolescents is descriptive method, which would enumerate and pinpoint possible measures through theological education to help African youth overcome indecent sexual misconduct. The paper targeted youth group that possesses hyperactive tendency and aggressive disposition to sexual relationship purposely to re-orientate and refocus them against global, technological, and cross-cultural influences that deforms their integrity sexually.

II. ADOLESCENTS SEXUAL LIFESTYLE IN CONTEMPORARY NIGERIA

The adolescents' desire freedom in living but research has shown that they lack the wherewithal to do without the guidance of parents and older people at home and in the church. Adolescents create a separate world for themselves using slangs, coded language, facial expressions, body language and other means that can only be understood by their peer group. Problems occur when the adolescent feel freer with their peers, trust the credibility of the information gathered from them and regard their parents as "old school" or 'old fashioned.' The adolescents do not want to delay sex and are hasty towards it (Okafor & Nnoli, 2010).^[32] Ideally, the main focus of these teenagers should be their educational, vocational, and moral development. The question now is, should counsellors sit-tight and allow such emotional problems to continue to showcase its ugly face among adolescents in our society especially in the church? The answer is 'NO.' To avoid this, adolescents should be well equipped with precautionary measures to prevent premarital sex and unwanted pregnancies in the church.

Every human individual has sexual feelings; attitudes, and beliefs, but adolescents experiences of sexuality are unique because it is processed through an intensely personal perspective. This perspective comes from private, personal experience, public and social sources. It is impossible to understand human sexuality without recognizing its multidimensional nature. Acquiring accurate information about sexuality can help prevent sexual problems, and it can help individual deals effectively with

certain problems such as infertility, impotence, sexual dysfunctions, sexual transmitted diseases, and sexual harassment if they occur in life. More importantly, information about sexuality can help individual become more sensitive and aware of interpersonal relationships, which usually contributes to the growth of intimacy and sexual satisfaction in life (Nwokeji, 2010).^[28]

In the last three decades, a substantial increase has been observed in the proportion of adolescents who engaged in sexual activity (Smith, 1997).^[42] Adolescents are known to be an adventurous group, and often engage in risky behaviours such as smoking, drinking alcohol, using drugs, and early unprotected sexual activity (Linbee, Valencia, & Cromer, 2000).^[25] Practices such as homosexuality, lesbianism, and sexual orgies are indulged in just for the reason of experimentation and peer influences, owing to a wealth of uncensored information they are exposed to, through an intensifying wave of westernization, the internet, and electronic media. This explains why adolescence has also been described as a time of 'storm and stress' (Hall, 1904).^[15] In his review, Dahl (2004)^[9] indicated that the dramatic increase in morbidity and mortality during this period of life not attributable to illness or infection, but rather to difficulties in the control of behaviour and emotion. The sensation-seeking and reckless behaviour seen among youth is thought to be responsible for the surge in accidents, suicide, drug abuse, violence, and risky sexual behaviour notable during the period of adolescence. Risky sexual activities could result in varying problems ranging from unwanted pregnancy, to abortion, to contacting STDs including HIV, even to death. In fact it is estimated that one-half of all HIV infections occur among people younger than 25 years (Merson, 1993).^[27] Therefore, it is no surprise that the sexual behaviours of teenagers should be a thing of concern considering the fact that the ages at which teenagers engaged in sexual activities is increasing with increased urbanization and modernization of communities. Risky sexual behaviours could also be influenced by intersocial factors such as emotional intelligence, self-esteem, media and religiosity.

Comprehensive education on sexuality and counselling are needful in preparing adolescents to cope with challenges of their sexuality and to practice healthy sexual behaviour as adult. Education is the total process of human learning by which knowledge is imparted, faculties trained and skills developed. Sexual development is an integral and important part of human development. Though often approached with anxiety and given little attention in religious places, sexuality education is very vital. It is a major component of comprehensive health education, the goal of which is to help adolescents become healthy adults with responsible sexual behaviour. Amao-Kehinde (2011)^[2] and Karianna (2013)^[20] list the importance of sexuality education to adolescents. According to them, sexuality education enlightens the adolescents on sexuality issues and prevents them from developing sense of guilt, horror, disgust or fear, especially, when sex is to be performed at the right time for the right purpose and with the right person; knowledge of sexuality education helps adolescents make quality decisions on sex-related issues; it helps them learn about themselves as males and females; it helps them to master their own thoughts, feelings, attitudes and to compare and contrast with others; knowledge of sexuality education is important because it equips adolescents

with knowledge and dangers inherent in adolescent intimacy with partners and the experiences of pregnancy, birth and child rearing; sexuality education helps prevent teenage pregnancy, substance abuse and youth violence and it enhances healthy relationships in homes society and social environment, that is, church.

Although sexuality education preaches free socialization of children with age-mates, experiences have shown that these inherent positive aspects of the education are not manifesting in the lives of the young peoples. The experience of free association of age-mates no-matter the sex, which sexuality in school education advocates appears more dangerous to the young one as regards the sexual morality than promoting sexual maturity. Arland and Donal (1989)^[4] opined that a teen who engages in illicit sexual activity is more spiritually vulnerable to other temptations as well. Sexual involvement hinders a young person's association with God and sometimes prompts a slacking of religious commitment and traps him or her in a cycle of pressure and powerlessness. These and many other factors are the effect of premarital sex.

The study of sexuality education hinges on the theory of reasoned action model, the health action process model, and the health belief model. These theories focus upon the importance of socio-cognitive variables in preventive health. Some of these models emphasize the importance of volitional decision of individuals about the perceived utility of their actions. This emphasis on individual volitional decision is central to the health belief models upon which the present study is anchored. As noted by Manderson (1998),^[26] the health belief model, which is a major conceptual framework of health education and promotion, hinges on the direct relationship between knowledge and behaviour. Sexuality education can be imparted through health education programme. A lot has been discussed in relation to sexuality education: importance of it and the role of media in sexuality education, but no known research focused on implication of pastoral counselling in promoting sexuality education among adolescents.

III. OVERVIEW OF SEXUALITY EDUCATION

According to Sexuality Information and Education Council of the United States (SIECUS, 2008),^[40] sexual education is a lifelong process of acquiring information on sex and forming attitudes, values and beliefs. It involves sexual development, sexual and reproductive health, interpersonal relationships, affection and intimacy. Sexual education teaches the adolescents of abstinence-only; that is, to abstain from premarital sexual intercourse because of the following advantages it offers: prevention of unintended pregnancies, contracting HIV/AIDS and other sexually transmitted infections. Provision to protect the young folks from social evils emanating from indiscriminate sexual intercourse motivates the Federal Law of the United States of America (USA), to enforce every school-aged child not to engage in sexual activity (Kirby, 2005).^[22] It further advocates sexual activity within the confinement of monogamous marital relationship to guard against adverse psychological and physical effects associated with premarital sex; and elucidated further that, abstaining from sexual activity outside marriage allows for maturity and understanding of self (Iyang & Iyang,

2013).^[19] However, bearing children outside marriage has serious effects on the child, the mother and the society as a whole (Iyang et al., 2013).^[19]

In most Africa context, especially in Nigeria, sex education is seen as a taboo to be talked about. Generally, adolescents are not allowed to have access to sexual health information because the society have the perception that such exposure will corrupt the child and he or she may likely be a victim of early sexual intercourse. In 2002 when the Nigerian Educational Research and Development Council (NERDC) in conjunction with the Federal Ministry of Education, civil societies and many other International Development Partners drafted and proposed a curriculum on Sexuality Education for both primary and secondary schools, it was received with mixed feelings and generated raging controversy especially in Northern Nigeria. Within a very short time, the discussion on its acceptability or otherwise was hijacked by religious leaders and other gatekeepers and was given different connotations and coloration. A recent study carried out in Kano state in Northern Nigeria revealed that parents have a negative perception of sexuality education in schools probably because it goes against their religious belief and socio-cultural norms and values (Eko, Abeshi, Osonwa, Uwande & Offiong, 2013).^[11]

Sexuality in adolescence is peculiar as it is the period in which individuals start experiencing marked changes in their sexual makeup following puberty. As they become conscious of their sexes, adolescent boys and girls get attracted to each other said Collins (1988).^[8] Such feelings are natural and they need to know the extent of their relationships. Unhealthy sexual behaviours among teenagers can be very dangerous; they may lead to unwanted pregnancy, contraction of Sexually Transmitted Diseases (STDs) as well as other social ills. Empirical sources indicate that adolescent's involvement in unguarded and indiscriminate sexual behaviour is on the increase (Okonofua and Kanfua, 1996; Osarenren, 2001)^[34] and has led to increase in unintended and pre-marital pregnancies, high mortality rate (Ojo, 2000)^[31] and HIV/AIDS (Emeka, 1996).^[12]

IV. RATIONALE FOR TEACHING OF SEX EDUCATION TO ADOLESCENTS

Adolescence is a period which usher male and female into a world of pleasurable experiences. It is a period filled with excitement and the desire for sexual release. It is also a period where adolescents are filled with curiosity and exploration about the world as well as their body, UNICEF, (2011).^[49] Esu (1990),^[13] Isangedighi (1990)^[18] explained that cultural and religious beliefs have denied adolescents the opportunity of receiving enough information about human sexuality. They opined that the inclusion of sex education in the curriculum of Nigerian secondary schools is necessary to provide information which will assist adolescents to channel their sexual drives to other creative activities until they are fully matured and prepare to engage in sexual activities. Pre-marital sex is viewed in Nigeria as a sign of immorality. It brings disgrace to those families whose adolescents are discovered to have engaged in pre-marital sex, Oloko and Omoboye, (1993),^[37]; SIECUS, (2009).^[41]

Emphasizing the importance of sex education, Isangedighi (1990),^[18] Effiom and Ejue (1998)^[10] outlined five reasons for pre-marital sexuality:

1. **The nature of adolescence:** Adolescence according to Isangedighi is a period marked by increased self awareness, increased sex drive and a period of development of self-identity. Some adolescents are by nature, very inquisitive. Such adolescents would want to have an experience of sex. Sex education is very necessary at this stage to help such adolescents receive information on how to channel their sex drive to other creative activities until they are fully matured for it.

2. **Exposure to modernity:** Culture is dynamic. It changes with time and according to technological innovations. The improvement in technology has also caused a serious drift from what adolescents consider as old school values and ethics to what they call modern life. Improvement in technology also brought modernity to the media and film industry. The television, film, internet and music have significant influence on adolescents' sexuality. They tend to put in practice what they see, hear, read. These influences pose a danger to adolescents' sexual lives, hence the need for sex education.

3. **Peer group influence:** Adolescents experience social acceptance when they conform to the rules governing their peer relation group. Some adolescents are lured into sexual relationship by their peers who may have experienced it in one way or the other.

4. **Parental attitude, care and control:** Isangedighi (1990)^[18] pointed out that parents are the first group of people who set moral standards for their children. They operate as role models to their children. When parents are permissive in their parenting style, it exposes adolescents into pre-marital sex. There are other categories of parents engage in extra marital sexual relationship without reservation. Adolescents from such families are at risk as their parents may not bother about their sexual activities. Such adolescents need sex education.

5. **Eroding sexual morality:** Moral laxity on the part of the adolescents can also be a reason for pre-marital sexuality. Effiom and Ejue (1998)^[10] explained that it is not uncommon to find a parent engaging in sexual activities with his daughter's girl friend. It is also not uncommon to find teachers and pastors who should be custodians of morality, engaging in sexual activities with adolescents.

V. COUNSELLING AND SEXUALITY EDUCATION

Human sexuality is seen as a sacred issue that raises much doubt about the morality of anyone who ventures to discuss it. As a result of this, the adolescents were left to mature to adulthood with whatever knowledge they could gather about sex from peer groups in the course of their development. The effect is always devastating. In spite of the present technological breakthrough, Nigerian cultural values and attitudes remain static, which has affected the stand of significant others in the life of the adolescents in terms of letting them know. Parents, elders, the elites, and even schools have refused to let the adolescents know their body mechanism and functions. There is the superstitious belief that giving them sexuality education will help to increase sexual promiscuity. These are mere belief and should be discarded. Nwabuisi (2000)^[29] opined that traditional values are

very important and rewarding but when they have negative influence on development to the extent that they become a barrier to national interest and unity, attachment to them should be re-examined, discouraged, or modified.

The above notion reflects the need for the integration of counselling in sexuality education. Counselling has been used to denote a wide range of procedures including advice-giving and support in times of trouble or need, encouragement, information-giving and test interpretation. The overall aim of guidance and counselling Araniago (2003)^[3] submitted, is the enhancement of academic, vocational, and personal/social development as well as emotional, social, and life planning effectiveness in individuals. Guidance and counselling as opined by Omeje (2003)^[38] is an inter-personal relationship in which the counsellor helps the client who is in need to fully understand self and properly adjust within the environment he/she finds himself/herself. That is making the client to be able to resolve conflict in life. Conflict as referred here implies any block that an individual is confronted in the course of development of which sexuality is part. On the use of workshop, seminars/conferences to highlight sexuality education issues, Okumu (2001)^[36] said that a well-planned human sexuality programme can be set up as a guide to provide a step-by-step information service through the use of seminars/conferences as well as workshops in the church.

VI. ADOLESCENTS AND SEXUALITY IN THE CHRISTIAN CHURCH

In the early Christian church, few restrictions were placed on adolescent boys. A passage from St Augustine's writings mirror descriptions of adolescent boys today, including mention of sexual curiosity and body changes. It was around sixth century when the church "peritentials" were dispersed to govern the sexual conduct of clergy (Gies & Gies 1989).^[14] The peritentials specified sex only at a certain times of the year and were exclusive to homosexual marriages. Penalties for other activities, ranging from kissing to oral sex, were severe.

During the middle ages various changes occurred in church and state doctrines governing adolescent sexuality. The church sought great social control over parishioners. This led to restrictive measures governing adolescent sexuality which included bans on premarital sex, homosexuality masturbation, abortion and contraceptives (Boswell, 1980).^[5] There is other evidence to show that church exerted sexual norms; for example, the first systematic persecution of sexual nonconformists and banning of parishioners from direct access to the bible (Boswell, 1980).^[5]

During late 18th century and early 19th century sexuality study was placed under the direct purview of religion and not science. Kett (1977)^[21] observed that the Women's Christian Temperance Union (WCTU) of the late 1870s and 1880s attacked all forms of public indecency, including adolescent vices. The young Men Christian Association complemented the WCTU's activities from the 1870s onward and even published scores of pamphlets designed to terrorize adolescents about evils of sexuality. Some religious groups established homes for unwed pregnant adolescents and these girls were kept in groups and homes long after births of their offspring (who were adopted by others) so as to keep them away from additional exposure to

worldly vices. In a report, Starbuck (1899)^[43] show that religious leaders and psychologists asserted: the only way to keep adolescents away from sexual activities was through religious conversion.

One factor that has not been given adequate attention is the role of religion in adolescent sexuality. Although several studies according to Lehrer (2004)^[24] have shown a correlation between adolescent sexual behaviour and religious commitment; no serious attempt to confirm the underlying mechanism through which religion affects sexual behaviour in Nigeria. Since religious values are the source of moral proscriptions for many individuals, the teachings of the churches are likely to play vital role in the formation of individual attitudes, values and decisions. The extent to which Christian religion influences individual attitudes and behaviour depends on the specific doctrines and policies of the churches, the degree of integration and commitment of individuals to their particular religious institutions viewed Thornton & Camburn (1988).^[46]

The Christian religious groups have strong opposition against premarital sex, although such opposition is more radical among the Pentecostal and Evangelical religious movements. While the latter can sanction their members by excommunication, the former can tolerate the offending members with the hope that they will turn a new leaf declared Thornton (1985).^[44] This differential institutional commitment to premarital sexual abstinence leads to the expectation that individual Catholics and Evangelical Protestants would be less accepting of premarital sex than non-fundamentalist Protestants. Those with no religious affiliation would be most likely to accept and engage in premarital intercourse.

Since most religious groups discourage premarital sex, the degree of commitment to religious organizations may be more important as a determinant of premarital sex attitudes and behaviour than religious affiliation. Individuals who attend religious services may receive more frequent religious messages against premarital sex. Their greater religious commitment may also make them more likely to accept the teachings of their religious institutions concerning premarital sex. Thus, individuals who attend religious services frequently and who value religion in their lives are probably more likely than others to develop sexual attitudes and behaviour that are consistent with their religious doctrines. As a result young people who are active in religious groups would either have a greater commitment towards sexual abstinence before marriage or would place greater emphasis on maturity in sexual relationships than those who are less active in religious institutions opined Thornton & Camburn (1987).^[46]

Involvement in religious institutions would also enhance the chances of young people making friends with peers who have restrictive attitudes towards premarital sex. Young people who are active in religious affairs would have increased contact with adults who might mentor them to delay sexual involvement. The religious commitment of individuals can be influenced by their values and behaviour concerning family and personal issues inconsistent with the teachings of their religious institutions can resolve such discrepancies through a number of mechanisms, including making redefinitions of the group's position on a subject or modifying their positions to be more in tune with that

of the faith. In neither of these cases would there be any necessary impact on the individual's religious commitment.

These theoretical considerations lead to the expectation of reciprocal causal influences between religious commitment and adolescent sexual attitudes and behaviour. However, this causal relationship is not pursued in this analysis because the study never collected information on those issues. Attendance at religious services or programmes and religious importance are likely to produce less permissive attitudes and less engagement in premarital sex, while the acceptance of premarital sex is likely to reduce religious commitment and participation. Lehrer (2004)^[24] succinctly state that both of these mechanisms would lead to negative correlation between religious involvement and premarital sex. In as much as Thornton and Camburn (1987)^[46] visualized that religious belief or practice is the most important factor in a decision to delay sexual intercourse at age 20 by young adolescents in New Zealand, and in the United States, Paul, Fitzjohn & Eberhart-Philip (2000)^[39] observed that greater religiosity is associated with non-initiation of sexual intercourse among adolescent genders, the more reason why pastoral counseling on sexuality education is highly required for adolescents in Nigeria.

VII. PASTORAL COUNSELLING MEASURES TO REORIENT ADOLESCENTS ON SEXUALITY EDUCATION

In as much as Pastoral Counseling Measures (PCM) seeks to guide and help people distinctly over areas of affectedness through psychological and theological means to cause life modification, transformation and/or healing that would ensure positive change, growth and development, (Clinebell, 1989)^[7] is of the opinion that reparative will happen if the adolescents are reached with PCM either on one-on-one or collectively on group basis. The goal of that approach is to address a variety of underlying psychological needs from a faith-based perspective (Okpoko, 2014).^[35] Before Pastoral counselling could have positive impact, Yalom (1980)^[50] said counsellors must approach the counselees phenomenologically; that is, enters into their world view and listen, then address areas where growth are jeopardized or blocked with professional dynamics in relationship to bring understanding and holistic touch to their lives; hence, Hunter (2005) submits that pastoral counselling uses both psychological and theological resources to deepen understanding with counselees in counselling relationship. Pastoral counselling differs from other types of psychotherapy in that it works on the whole person (body, mind and spirit) to be aware of need for life modification. Despite that problems and challenges of humans are sometimes physical and mental, yet they may require spiritual care for decisive action that would promote lifestyle transformation (Okereke, 2009)^[33]; Clinebell, 1984)^[6]. Therefore, it becomes expedient for pastoral counsellors to employ the following measures to bring theological factors into adolescents' sexuality to assist them individually or collectively.

Effective Guiding against Negative Influences on Sexuality

Through individual relation or group forum the pastoral counsellors should expose negative influences drawn from globalization which affects individuals, group of people, age

strata, communities, towns, cities and nations to adolescents. They must be informed that the negative side of it is affecting their reasoning, attitude, morality, belief, customs and sexuality. Adolescents of this dispensation need awareness of Amalorpavades (1999)^[1] observation that they are losing some valuable virtues as the global trend is producing an international culture in the sense of becoming part of the worldwide network comprising economic, political, military, strategic, ideological and cultural relationships. The internet, television and other media facilities which suppose to aid adolescents towards maturing into responsible adults have become thorn in the flesh, for the materials they watch have negative impact on them by corrupting their mindset. That led to their involvement in crime and immoral life as sexual appetizers are advertised on billboards, magazines, news papers, television and other subtle ways while medical technology promotes indiscriminate sex revolution through family planning methods. The advancement that supposes to guard and produce sanity in living has turned to be avenue for free sex, act of immorality and sexual promiscuity. With those obvious reasons, the question should no more be what motivates adolescents into hyperactive sexual practices but rather how would pastoral counsellors disabuse their minds against such behaviours? The helpful measure to achieving that, according to Ogundipe (2014)^[30] is guiding them appropriately and proffering useful antidotes of fear of the Lord which is the beginning of wisdom (Prov. 1: 7) that can dissuade them from negative influences on sexuality.

Sensitization of Consciousness on Motivating Factors of Sexual Behaviours

Making known of factors that usually influence, encourage, and or motivate adolescents into indiscriminate sexual prowess they are vulnerable to, is the role of pastoral counsellors. Among those includes things that passes through their ear-gate, eye-gate and what they swim through in relationship. The external influences keep mounting pressure on the adolescents' mentality causing proactive attitudes towards sexual aberrations. As the society and environment the adolescents live changes fast, it affects what they claim to know which constitute tough problem of how to live and relate with the opposite sex and/or spurs intensive premarital sexual attitude and behavior. Pastoral counsellors should include tickling adolescents' conscience concerning motivating factors of premarital sex which comprises heavy petting, staying together in privacy, modern rock music, bad friends and drugs/alcoholism, public display of sex by mass media, and reading sexual pornographic books; alert them that pornography is harmful among other reasons, because it makes sex trivial, uninteresting and dull. The worst thing that it turns sex to is emptying it out of mystery, wonder and longing. Moreover, counsellors must emphasize that the goal of pornography is to capture young people's mind and stimulates them to all kinds of sexual practices whereby involving parties are reduced to a playmate in the sex bed and is solely to provide enjoyment to the man (or boy), who emerges free of any personal involvement. When playmate is over, the female gender is easily discarded, while the playboy appears to be skilled manipulator of the female gender.

Pastoral counsellors need to sensitize adolescents that sex and sexual relationship that was an act of dignity has no more

regard among them because sexual impropriety had become cancerous for the way they handle or practice it. Serial sexual engagement among adolescents worsens the situation by making the problem endemic in nature. Ogundipe (2014)^[30] observes that one of the major challenges of modern life in Africa, especially in Nigeria, is how to stop the cancer of sexual degeneration before it destroys the contemporary society or the cluster group of the adolescents. The problems of sex abuse, sex violence, rape of various kind and sex assault have become entrenched among them because of their access to the internet. The need to dissuade large percentage of the youth who spend hours on searching through browsing various sites purposely to satisfy their sexual curiosity and interest cognitively, while later finding ways to practicalize those visualized scenes in sexual bizarre; this should be a concern for pastoral counsellors.

Effective Biblical Education to Reorder Understanding on Sexuality

Biblical education is described by Kolawole and Oladeji (2012)^[23] as education that is theological, God centered, and meant to meet the total needs of man, namely physically, psychologically, socially, and spiritually. In other words, pastoral counsellors should utilize theological education, which is the teaching and training that is biblically oriented, interpreting the living word of God that is unchanging to sexuality in this changing world and to transform or modify adolescents' lives within Nigerian worldview. Reasoning biblically over sex and sexuality would be a new and existing issue probably to postulate some possibilities to check, minimize, abrogate or bring about retraction from the aftermath can be termed a rethink.

Exploring Behavioural Therapy to Cause Habit Modification

Adolescents' awkward sexual habit would be modified if pastoral counselors employ behavioral therapy which aims at changing a particular behavior which has psychological, social and spiritual root. Most times, this class of youth with dysfunctional sexual habits keeps yielding to the appeal, arousal or attractiveness of sexual stimuli; hence, it becomes difficulty to abandon the habit. The first time adolescents involve in sexual advances, it may have a powerful effect but subsequently the urge to proceed overwhelms them leading to hyper-activeness different from the initial experience. As the practice persists in relating with opposite sex, the higher devastating the outcome that may be gruesome in nature. When a person become conditioned to sexual thinking, stimulation, feeling and/or craving for it, such individual may become tensed and aggressive after opposite gender psychological; that conditioning may be hard to stop. Behavioural therapy works on the learned behaviour by reconditioning the affected to sideline, develop an act of will, or wean away from abnormal behavior through determination, substitution by refocusing, need for fulfillment and lifestyle management as Collins (2007)^[8] suggested. Another means that counsellors could utilize confidently or employ to tackle the problem through reversion of learned behavior is application of rewards or incentives to help encourage change.

Exploring Group Work and Therapy to Check Sexual Emotionalism

Group formation and group work are measures used in Africa, especially in Nigeria, to execute great task and projects. That approach is found useful, purposeful and result oriented because goals which groups pursue are related to social issues, mutual cooperation, physical and economic reliance, and emotional well-being. Ogundipe (2014)^[30] stated unequivocally that the Yoruba people in Nigeria form groups among themselves for the purpose of promoting and protecting common interest in the field of politics, economics, religion, recreation and enjoyment. Pastoral counsellors should utilize group work and group therapy to solving crisis or problems of individuals, family, and community; or even check sexual emotionalism among the adolescents through sharing, teaching, advising, confronting and sometimes modeling. Group therapy involves people that are homogeneous or heterogeneous in nature, with similar problems that require counselling attention. Pastoral therapist guides the thought of discussion, while in self-help groups; the facilitator gives instruction and allows the participants conduct the sessions themselves. Talking and sharing experiences with adolescents on sexuality would retune their emotion and enhance understanding and learning to cope meaningfully with opposite genders without messing-up.

Provision of Balanced Emphasis on Domains of Learning

To bring about learning that will re-orientate the adolescents understanding on sexuality requires that the pastoral counsellors should work consciously and with painstaking to reach them holistically through domains of learning. There are three distinct domains through which learning takes place in every human individual – cognitive, affective and behavioural. The counsellor can bring effective modification into the adolescents' abnormal attitude and behavioural practices on sexuality if their intellectual dimension that embodies knowledge acquisition, information processes and thinking skills is charged with facts and reloaded with new genuine information. The content-oriented teaching in counselling would adequately guide the adolescents who would practically gain and apply better understanding to life situations on sexuality. Moreover, pastoral counselling has the responsibility to treat or address the internal compartment of adolescents which stand for affective domain that embodies the emotions, attitudes and values.

When the adolescents mind is positively affected through pastoral counselling there would be enlightenment, exposure to realities that would quicken understanding on sexuality to cause dynamic change or realistic transformation of their cognition and personality. Getting into affected individuals inner worldview to address and cause adjustment in the feelings, attitude and values calls for what Clinebell (1984)^[6] and Ogundipe (2014)^[30] presented as procedural instrument for openness in relationship. The procedure comprises development of affectionate mood, acceptance of the class of persons, building rapport, inquisition of internal struggles, active listening and empathy for their situation or understanding. The possibility of entering their inner privacy through the procedure for tangible reorganizing is ascertained. Pastoral counselling could be effective and render effective education provided efforts towards balanced education incorporates behavioural domain of learning that involves actions and lifestyle reformation. When counsellors present options that prompts counselees or learners to the point of practical acting

their understanding learning had occurred. The value of knowledge acquired manifests in the realm of demonstrating what is learnt with caution, openness, determination, unwavering and remaining consistent in practices. In other words, doing what was learnt on sexuality should not be negotiable or compromised in developmental situations of the adolescents as James 2: 18 suggested and emphasized.

VIII. CONCLUSION AND RECOMMENDATION

The findings from both the extensive review of literature and explorative study, there is indication that sexuality education within churches is still an uncomfortable topic and it is only mentioned in passing. Most adolescents only participate in church activities within the churches like youth choir, clubs and regularly attended services, but never attended a sexuality discussion forum. Most of what they know for example, teenage pregnancy, HIV/AIDs, STDs is mostly from school and the media.

If religiosity can prevent adolescents from premarital sexual activity, it has a great implication for current HIV/AIDS prevention in Nigeria. Religion is a powerful tool with which to address both the HIV and AIDS prevention. It plays central and integrating role in the social and cultural life of the people than the health workers. The voice of religious leaders is highly respected because of the moral authority they command. Policymakers should make conscientious efforts to mobilize religious leaders in this current drive. Also, adolescents can give and receive sexual pleasure without intercourse by hugging, companionship, that is, spending time together, touching, sharing intimate thoughts and feelings, sharing fun, sharing sadness and joy and supporting each other with instruction from religious leaders. Once this is done the ugly incidence of premarital sex and teenage pregnancy would be averted for prevention they say is better than cure.

Religious activities should be encouraged to enhance the moral development of the adolescents. Given the fact that youth who value religion and participate in congregation's activities are less involved in risky behaviours, it is possible that at-risk youth in particular may alter some of their behaviours if they are associated with a caring environment that stress risk avoidance, pro-social behaviours, positive role-models and healthy relationships. This will ultimately lead to a reduction in risky sexual behaviour of the adolescents in the society. Pastoral Counselling services therefore should be intensified more in religious circle in Nigeria.

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