

**SEXUAL PROMISCUITY IN ORLU IMO STATE: A SOCIO RELIGIOUS
RESPONSE**

BY

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**BEING A RESEARCH WORK PRESENTED TO THE DEPARTMENT OF
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CERTIFICATION

This is to certify that this project work was carried out by Nwagwu Chinagorom Esther with Matriculation Number ART1701756 in the Department of Religions, Faculty of Arts, University of Benin, Benin City under my supervision.

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DEDICATION

This work is dedicated to my parents for their love and care upon my life.

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I would like to thank God almighty for the strength and knowledge for completing this project work.

With all sincerity of purpose my appreciation goes to my able and loving supervisor Very Rev. Dr. C.M. Sibani. Sir, you are a supervisor with distinction. A supervisor with a difference. You have a good heart Sir.

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TABLE OF CONTENTS

Title page	-	-	-	-	-	-	-	-	-	i
Certification	-	-	-	-	-	-	-	-	-	ii
Dedication	-	-	-	-	-	-	-	-	-	iii
Acknowledgements	-	-	-	-	-	-	-	-	-	iv
Table of Contents	-	-	-	-	-	-	-	-	-	v
Abstract	-	-	-	-	-	-	-	-	-	vii
CHAPTER ONE: INTRODUCTION										
1.1 Background of the Study	-	-	-	-	-	-	-	-	-	1
1.2 Statement of the Problem	-	-	-	-	-	-	-	-	-	3
1.3 Aims and Objectives	-	-	-	-	-	-	-	-	-	3
1.4 Significance of the Study	-	-	-	-	-	-	-	-	-	4
1.5 Scope of the Study	-	-	-	-	-	-	-	-	-	4
1.6 Limitation of the Study	-	-	-	-	-	-	-	-	-	5
1.7 Research Methodology	-	-	-	-	-	-	-	-	-	5
CHAPTER TWO: LITERATURE REVIEW										
2.1 Review of Literatures on Sexual Promiscuity	-	-	-	-	-	-	-	-	-	6
2.2 Review of Literatures on Religion	-	-	-	-	-	-	-	-	-	19
CHAPTER THREE: HISTORY OF ORLU AND SEXUAL PROMISCUITY										
3.1 A Sketchy History of Orlu People	-	-	-	-	-	-	-	-	-	25
3.2 History of Sexual Promiscuity in Orlu	-	-	-	-	-	-	-	-	-	27
3.3 Types of Sexual Promiscuity in Orlu	-	-	-	-	-	-	-	-	-	29
3.4 Consequences of Sexual Promiscuity in Orlu	-	-	-	-	-	-	-	-	-	33

CHAPTER FOUR: SOCIO RELIGIOUS REMEDIES TO

SEXUAL PROMISCUITY IN ORLU

4.1 Traditional Remedy via Sacrifice and Cleansing - - - 36

4.2 Traditional Remedy via Oath-Taking and other Measures - - 37

4.3 The Church Remedy via Teaching and Preaching - - - 39

4.4 The Church Remedy via Living a Good Moral Life - - - 40

CHAPTER FIVE: EVALUATION, CONCLUSION AND RECOMMENDATIONS

5.0 Evaluation - - - - - 43

5.1 Conclusion - - - - - 43

5.2 Recommendations- - - - - 44

References - - - - - 45

ABSTRACT

This paper reviewed the literature on Sexual Promiscuity in Imo State: A Socio Religious Response. Numerous studies have identified parenting styles, cultural practices, divorce and drug- friendly environment being amongst crucial factors of practicing concurrent partnerships among girls. In understanding this phenomenon, the researchers were underpinned by social exchange theory, gender-strain theory, family systems theory and social learning theory to explore the rationale for parents who encourage their daughters to engage in premarital sex. Based on the findings of this research which reveal that sexual promiscuity disadvantages majority of girls because their locus of control is externalized by being involved with older men, the recommendations are that parents should be primary educators of sexuality to their children. Furthermore, schools should promote sex-related topics during in order to equip youth with skills on communication and problem-solving. Finally, pub- owners should be liable to a fine for selling liquor to minors.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Sexual promiscuity is the act of indulging or having sexual intercourse with several casual acquaintances. According to Wehmeier (2000) sexual promiscuity means having many sexual partners. Misi (2008) opines that sexual promiscuity is the use of ones body for the purpose of remuneration or consideration of any form. It could also be addressed as prostitution. This is the type of service given by ladies who want money or who are desperate to attain some certain levels of prosperity (Osoba, 1995).

They brazenly take their trade directly to their customers at night to nearby cities, clubs or hot spots that would give them maximum exposure to men who will like to patronize them. However, the reader may wonder why promiscuity would be flourishing in Imo state under the very nose of the Government and security agents. This is based on the premise that the people are adults that should be able to take care of themselves independent of their parents. In addition to this, Uzokwe (2008) posited that with unbridled liberty and freedom the people began to push the limits of acceptable behaviour, taking advantage of freedom bestowed on them as “adults”. At this point, one would ask, what is the actual cause of

sexual promiscuity or prostitution among our Orlu occupants? According to Uzokwe (2008), one of the causes is dereliction of parental responsibilities. Many years ago, families in Nigeria put a lot of premium on morality, honour and character. Parents took time to bequeath same to their wards during their formative years.

There were injunctions and periodic denial of basic necessities for doing things that impinge the family name. Vices like promiscuity, stealing and the like when displayed by a member of the family are capable of soiling the family image. No family would want to be blacklisted or blackmailed so parents paid serious attention to the moral and social welfare of their children, at times taking corrective actions when bad behaviours were detected. Compare this day to the ages past, certain behaviours that would repulse people no longer do. The reverse seems to be the case. On the other hand, teachers these days no longer play the invaluable traditional roles they used to. They are no longer character builders because children have grown “wings and tails”. These children, especially the female ones, feel they have the protection of their parents and or boyfriends.

Consequently, young girls go through school exhibiting signs of unacceptable behaviour which metamorphose into bigger issues in future with no one to stop or correct them. The bad girls that embrace prostitution gradually corrupt the more conservative ones. If for example one person had three cell phones, flashy clothes, another wants to do same or more. For those who are probably not from very rich homes they are forced to do otherwise. Being in a precarious condition, they turn to prostitution based on the fact that they are

looking for money to settle their bills. Equally, Misi (2008) also pointed out that the politicians and government officials are not left out in the cause of sexual promiscuity. According to him, anytime these politicians and government officials visit town on official work, the pimps recruit for them young girls for their relaxation and entertainment, at the end of which they settle them with huge sums of ill-gotten money (Olugboyega, 2008). Due to the fact that the girls glorify wealth, some of them therefore do what it takes to belong by taking to promiscuity.

1.2 Statement of the Problem

Owing to the fact that most of these females move out with unknown clients, Uzokwe (2008) opined that they are easy tools in the hands of ritual killers and kidnappers. Further, when a woman accepts money for sex, she has conferred on the man the authority and power to decide what kind of sex to happen, she would be expected to endure brutality, rape and other crime against her behind closed door. The prevalence and sophistication in promiscuous behaviour as intimated by Olugbile and Uzokwe (2008) is enough to trigger a discourse. The researchers wonder if the females are ignorant or lack awareness of the health implications of promiscuousness. The focus of the study is on sexual promiscuity in Orlu Imo State: A Socio religious response.

1.3 Aims Objectives of the Study

The following are the aims and objectives of this study:

1. To examine the issues of sexual promiscuity in Orlu Imo State.
2. To determine the way forward on the issue of sexual promiscuity in Orlu Imo State.
3. To identify the factors encouraging sexual promiscuity in Orlu Imo State.

1.4 Significance of the Study

The following are the significance of this study:

1. Outcome of this study will educate the general public on the issues of sexual promiscuity in Orlu Imo State and identifying the way forward on the issue of sexual promiscuity in Orlu Imo State.
2. This research will also serve as a resource base to other scholars and researchers interested in carrying out further research in this field subsequently, if applied will go to an extent to provide new explanation to the topic.

1.5 Scope of the Study

This study on sexual promiscuity in Orlu Imo State will cover all forms of sexual promiscuity that exist in Orlu Imo State today with a view of finding a lasting solution to the problem.

1.6 Limitations of study

The following are some of the limitations of the research.

Financial constraint- Insufficient fund tends to impede the efficiency of the researcher in sourcing for the relevant materials, literature or information and in the process of data collection (internet, questionnaire and interview).

Time constraint- The researcher will simultaneously engage in this study with other academic work. This consequently will cut down on the time devoted for the research work.

1.7 Research Methodology

Data for this study will be collected using secondary sources. The secondary sources included, among others, materials such as textbooks, journal articles, encyclopedia, and Internet materials. These secondary materials will help the researchers to know the state of the art and make a qualitative analysis of the issues involved in the topic.

CHAPTER TWO

REVIEW OF RELATED LITERATURES

2.1 Review of Literatures on Sexual Promiscuity

Sexual promiscuity refers to mating with more than one partner in a relatively short-time period (e.g., within one estrus cycle). Promiscuous individuals may or may not exhibit long-term social bond(s) with one (or more) partner(s). Under some conditions, mating with multiple partners is adaptive. Evolutionary perspectives emphasize adaptive psychological sex differences involved in producing promiscuous sexual behavior. In addition to such sex-differentiated and species-typical psychological adaptations underlying promiscuous sexual behavior, evolutionary perspectives point to individual and socio-ecological variation to explain individual-level and population-level differences in sexual psychology and behavior. We briefly review some theory and evidence for context-dependent adaptations designed for sexually promiscuous behavior. We refer to “sexual unrestrictedness” and socio-sexuality (see “Definition” above) as proxies for sexual promiscuity.

Adolescents can be said to be promiscuous when they have two or more sex partners at the same time, and have sexual intercourse with all of them. Rakesh (1992) has explained that what behaviour that is promiscuous”, varies much

among different cultures. In some cultural contexts, a woman who copulates with a man or men other than her husband is considered promiscuous, while in another culture a married or unmarried man's extra and pre-marital sexual behaviour may not be considered promiscuous. Wessi (1996) further said that the words 'womanizer', 'wencher', 'playboy', 'wolf', 'Philanderer', 'stud', 'skirt chaser', 'tomcat' and others refer to a man who (depending on the individual's sexual orientation) has love affairs with women or men he either cannot or will not marry or commit himself to the love affairs. The acts are sexually motivated with slight emotional connection and attachment. They become eponyms for promiscuous men. Among the possible causes of promiscuity such as television viewing, pressure from peers, internet, news media that feature sexual films, and modern music, one that stands out prominently is parenting.

Parenting is an important component of the family system and it could involve different types. Family type comprises family size, either small or large family, family structure, monogamous or polygamous and either intact or broken. Social disorganization model revealed the weakening of traditional structures and the slackening of the control by the elders over the younger members of the family. Thus, newly born attitudes are geared more towards personal satisfaction and emotional gratification than towards family responsibility. Indeed, the authority of the African family as the basic social institution has been greatly reduced. In fact,

in modern African societies, relationship between parents and the children is different from what they used to be in traditional societies. As the society gets more and more technologically advanced, the individual's education passes more through schooling, television, radio, the press and new ideas which create new attitudes than the family. Moreover, education of young adolescents, in particular, passes through the school network and no longer prepares them for anything but the roles of actors within the family. In fact, those actors are operating in a new environment in which an individual's success is no longer related to his/her lineage but results in their capacity to assimilate scientific knowledge and innovation (Chui, 1998) Owing to a constant breakdown of the family unit, there is a decrease in parent/adolescent communication and time sharing which results in lack of sex education within the home.

Intra family communication can be associated with adequate knowledge of sexual issues. The family as an institution provides role models for the children. The role of the family in the provision of sex education to the adolescents could not be shelved or set aside as unimportant. However, some families fail in this regard. Cherlin and Nancy (1986) were of the view that sexual activity of single adolescent girls today can be accounted for by rational adaptation and social disorganization of the family. Lykken (1997) revealed that a family can be monogamous and at the same time broken while a polygamous family may also

be intact or broken. A family is said to be intact when both the parents live together to take care, manage and control the home. The adolescent in an intact home is not likely to be promiscuous unlike in a broken home where only one parent cares for the children. Attitudes to promiscuity are likely to differ due to parenting type.

In a broken home, the two parents do not cooperate, only one of the parents takes care of the children. Adolescents in broken homes may be free, attending one party or the other. They are more likely to be exposed to joining bad gangs, to be addicted to drugs and other vices due to lack of proper upbringing. They are likely to receive inadequate affection and love, there may be no proper coordination or direction in the affairs of such family. Adolescents in broken homes are therefore likely to be promiscuous and are likely to have a less serious disposition against promiscuity. Chao (1994) stated that love as distributed by polygamous homes could be regarded as promiscuous. However, the Nigerian culture which permits polygamy may be regarded as endorsement of promiscuity. Many parents have difficulty discussing sex with their adolescents and the more difficult it is when parents suspect adolescents of being sexually promiscuous. It seems that society is not much concerned about sexual promiscuity among adolescents. Society seems to be permissive about the sexual activities of adolescents including promiscuous behaviour. Society seems not to be bothered

even about the promiscuous life of adolescents. Permissive attitude seems to pervade the society including the adolescent population. High rate of polygamy in the Nigerian society, separation and divorce may provide a fertile ground for promiscuity and permissive attitude to promiscuity.

Promiscuity is a major problem to the individual, his or her partner and to the society. Promiscuity is a clear sign of infidelity; it does not involve expression of love for which sex is designed. It puts the promiscuous adolescent and his partners at serious risk of sexually transmitted diseases including HIV/AIDS. Nigerian society seems to set a double standard of behaviour between the male and female children when sex is concerned. Parents seem to be more permissive to male sexual behavior than to the female. While female children are required to preserve their virginity till marriage and to see sex as dirty and sinful, the males seem to be allowed to be free. The African family seems to believe that men including adolescents are by nature polygamous. This translates to society's attitude to male adolescents' sexual relationship with multiple partners. On the other hand, a female's sexual relationship with more than one person could be equated with prostitution. It is however not known what fraction of adolescents in the population that is involved in promiscuity. It is equally not empirically known what the attitude of adolescents is towards promiscuity and how such attitude is influenced by the type of family they come from.

Factors Influencing Sexual Promiscuity

There are multiple factors influencing sexual promiscuity among adolescent females, namely; socioeconomic status of parents, culture, peer influence, mass-media, single parenthood, divorce and drug friendly environment, and their discussion follows;

Socio-economic Status of Parents

According to Bezuidenhout and Joubert (2008), a family with low socioeconomic status may be characterized by divorce, violence, and low standard of living and also neglect. Parents who have a low source of income feel very difficult for them

to support the family with the basic needs. To this end, adolescents opt to engage in sexual promiscuity to bridge the economic gap. Consequently, Benatar (2008) postulate that, risk sexual activity, teenage pregnancy and birth occur at greater rates among economically disadvantaged teenagers. This author mentioned that, 83% of adolescents who become pregnant are from homes with economic disadvantage, these adolescence ranges from the age of 15-17. Furthermore, in a study undertaken by Bradley and Corwyn (2002), distress among poor parents due to their economic pressure may lead to the overuse of negative control strategies, low warmth and responsiveness, and failure to adequately monitor children. Thus, adolescents may be exposed to sexual promiscuity because during adolescence

cognitive development is not yet developed. Although majority of research studies emphasize poverty as the primary factor leading adolescent females to be promiscuous, Leclerc- Madlala (2013) discovered that even girls from affluent families get involved in intergenerational or age-desperate relationships (i.e. romantic relationship between young females and older male partners). For example, a 17 year- old girl, from Gaborone, Botswana, who was involved with a 37 year old was quoted as saying: “It is all about peer pressure, we compete with the type of cell phone, our hair styles, the type of vehicles our boyfriends drive and the amount of money they have”

A sharp contrast is brought by Cockcroft et al., (2010) with respect to adolescent females who resist intergenerational relationships despite their harsh economic circumstances. These authors established that there were still school-girls in Botswana who had a number of strong attributes such as a sense of self-worth, assertiveness and ideal-self who reported to have respect for marriage and believed that any older man must be treated as a parent. From this finding, this could imply that there are adolescent females who are resilient and optimistic in African communities.

Culture

Across Africa among indigenous communities, it increasingly becomes a norm for people to be involved in concurrent relationship and justify the practice by

referring to culture. This is the practice, desire, or acceptance of having more than one intimate relationship at a time with the knowledge and consent of everyone involved (Mswela, 2009; Nzegwu, 2009). But it is important to distinguish polygamy from the traditional forms of non-monogamy. This is because although polygamy entails a man's engagement with many females, it is morally, ethically allowed (Jackson, 2002). The causes of promiscuity may be as a result of the so called '*open relationship*' which is one of the things considered as human carelessness. Hence people who identify themselves with polygamy typically reject the view that sexual and relational exclusivity is necessary for deep, committed, long-term loving relationship (Walker, Graeme & Cornell, 2005). For example, in Khayelitsha, Cape –Town, Maughan-Brown (2012) found that adolescent females were proud to be involved with older men because they were told to be better than their sexual partners' wives.

Peer influence

Peers have a great potential to influence one's behavior as they often utilize most of time relating to each other. Functions that are fulfilled by peer influence as indicated by Stevens and Cloete (2009) provide comradeship; facilitate knowledge and information about the sex activities and weakening of the emotional bond between child and parents so as to obey the peer group influence. According to Bezuidenhout et al., (2008) when peers are strongly attached to each other, they

tend to spend long period of time together, exchange the extensive patterns of behaviour, in turn, their association may lead to sexual promiscuity especially if the adolescent females lack internal locus of control. For example, in a South African study conducted by Wood, Maforah and Jewkes (2007) it was found that 20% of adolescents became sexually active due to the influence of peers.

Single Parenthood

According to Bezuidenhout and Joubert (2001), single parenting may take three different forms such as the parent maybe termed as single parent as a result of death, absence of other parent due to the divorce which will be discussed later. A child who can live the environment may experience the problem in socializing processes, behaviour pattern, and unhappiness. Also this child may sometimes run away from home to look for love and care. Other single parents become far from his/her children as a result of some work situations that forced them to live far or come after long hours from home. Children may think that being involved in sexual promiscuity may fill the gap of his/her parents. Other single parents may not be able to provide children all the needs they want so children may think of finding other means of providing themselves which may sometimes be negative.

Divorce

Divorce can be explained as a marriage breakdown between the wife and husband. Research indicates that, the absence of one parent in nurturing a child could have

negative impact in the psycho-social development of the child. Holborn and Eddy (2011) cite that the absence of father underpins more sexual activities among female adolescents aged 16 and below. This provide evidence that adolescents who came from dysfunctional families are likely to initiate sexual practices at younger age. Perhaps there is an inextricable link between parent's early marriage complications and multiple sexual partners among adolescents. To this end, a score of researchers indicate that, the instability of parent's relationship may force adolescents out of home to find better place for love and safety. Thus, adolescents may be susceptible to a sexual promiscuity to secure food security and shelter.

Drug friendly environment

The theory which explains the relationship between sexual promiscuity and substance abuse is the "*Big-Five*" model by Robert McCrae and Paul Costa, which asserts that extraverted adolescent females may seek sensation and external stimulation from the pubs or taverns to fill the emotional void caused by parental neglect during early years of development, especially when under the influence of alcohol (Ryckman, 2008). Research evidence holds that the capacity to give consent becomes low when under the influence of substances, thus, adolescents found themselves in a trap of sexual promiscuity and drugs until they reach the stage of addiction (L'Engle, Brown & Kenneavy, 2006). Once addiction to drugs their thinking becomes impaired and loses control to resist sexual advances made

by males (Stevens & Cloete, 2009). Okafor and Duru (2010) are of the view that, the excessive use of drugs is due to the liberty and independence from dysfunctional schools. For instance, in a study of alcohol use and sexual risk behavior conducted by Pithey and Parry (2009) it was found that 53.2% of schooling adolescents frequently use alcohol. If damage control is not done, unwanted pregnancies, rape, STIs and HIV/AIDS will affect adolescent females negatively as compared to males may take advantage of them especially In rural areas where clinics are not easily accessible to get condoms.

Mass Media

Human behavior is learned observationally through modeling by observing others information serves as a guide for action. Louw and Louw (2007) postulate that mass media has a strong influence on sexual behaviour of adolescents. Viewing pornographic material has long-term effects and is powerful in speeding up the level of readiness for sexual debut as the portrayal of how females engage in intercourse with more than two men simultaneously; do not elicit negative outcomes (Brown, Keller & Stern, 2009). Thus, media may influence promiscuous behavior as they may wish to practice all those sexual actions to their partners. In a study conducted by L'Engle et al., (2006) it is revealed that media have an impact on adolescents and their growing behavior and attitudes towards sex with nearly non-existent promotion of healthy sexual content and messages. Adolescents

may be exposed to programs which portray nudity and substance abuse, which in turn, would undoubtedly have negative impact on their sexual behaviour.

Consequences of Sexual Promiscuity

Teenage Pregnancy and Abortion

The study on parent marital quality and the parent adolescent relationship, sexual activity among adolescents and youths have the tendency to engage in risky sexual behaviours (Hair, Moore, Hadley, Kaye, Day & Orthner, 2009). Due to the findings of the study there are possibilities of teen pregnancy and contraction of transmitted infection. Adolescents at the age of 19 years contribute more on the teenage pregnancy. The low quality of parental skills is the triggering factor of risk sexual behaviour which probably results to a disruptive of individual and the community at large.

Bernstein and Gray (2000) and Pitso (2013) identified factors that contribute to teenage pregnancies among black urban teenagers as sexual experimentation and involvement at an early age, peer pressure against the maintenance of virginity for both sexes, lack of supervision when both parents are working or in female headed household and the high level of unemployment. In addition on the factors mentioned above it is necessary to take a note that children may attempt to help their mothers in informal sectors to make some money, thus the girls may accept sexual advances from adult men who had money available for sustenance. This

may also be a contributing factor which may result to sexual promiscuity (Okafor & Duru, 2010).

Adolescent females do not plan for sexual intercourse and easily become pregnant as the result of experiencing peer pressure. Very often, they become shy to tell their parents about their sexual prowess and perceive themselves as *invincible* owing to lack of knowledge pertaining to sexuality (Macleod, 2001; Gautam, 2012). When noticing that they may be pregnant and unsure of the father of the child, abortion becomes the only alternative to curb conflict in the family.

About 1000 abortions occur every month in South Africa and most of them are from teenagers between 12-18 years of age. It is further reported that on average, 50 abortions a day are performed at Eastern Cape clinics and many of them performed on children as young as 12 and some of these children have been raped (Kheswa & Takashana, 2014). In Tanzania, on a study on abortion, approximately 33.3% of adolescent females receiving termination of pregnancy (TOP) were impregnated by older men (Mkumbo, 2008).

Sexual Transmitted Infections and HIV/ AIDS

Adolescents who are involved with multiple sexual relationships are at high risk of being infected with HIV and AIDS. School teenagers with economic crises are usually counted as infected with HIV and AIDS as they have been pressured by their socio-economic status to offer sexual services for survival in exchange for

school needs. In a study conducted by Holborn and Eddy (2011) about 62% of adolescents were reported to be practicing unsafe sex and that put them at high risk to contract STIs as they engage in intercourse with multiple partners. Several studies have demonstrated that men have a greater degree of bargaining power within sexual relationships characterized by social exchange. Drawing from Gender–Strain theory, men with financial power over their sexual partners tend to demand sex and base their action on cultural and social constructs on how they should behave (Ngubane, 2010). This ideology continues to keep women and girls at the receiving end with no say to raise their dissatisfaction (Baldasare, 2012).

Commercial Sex-Work

In Uganda, Gysels, Pool and Nnalusiba (2015) documented an association between sexual promiscuity and commercial-sex-work. These researchers found that majority of adolescent females with multiple sexual partners ended up operating from taverns, back street bars or as waitresses at the restaurants to sustain their lavish lifestyle. Also, though risky, they sold sex very cheap to truck-drivers in exchange for money. Similarly, in Swaziland, Tobias (2001) found that commercial sex-workers in their teen years charged exorbitant price for sex to foreigners for not using condoms. Ross, Crisp, Mansson and Hawkes (2012) note that prostitution is often embedded within the context of “*disadvantage*” (e.g injecting of drugs intravenously, child exploitation, homelessness) and in most cases when reporting

rape to the police they suffer stigma and depersonalization. In Mozambique, Bukali- de Graca (2017) found that *quid pro quo* (i.e. a sexual relationship between educators and learners) to be rife as girls would be coerced for getting good grades in exchange for sex. This practice will be secretly handled and put more pressure on the vulnerable girls when they decide to discontinue the relationship. Of all these, may this group of vulnerable youth realize that even though they may be using other forms of contraceptives such as *intrauterine device* (plastic device placed in uterine cavity) or *implants and injections* (e.g. Depo-Provera) they would contract HIV/AIDS.

Psychological Effects

Derogatory names such as “*isifebe*” or “*whore*” for females in multiple sexual relationships are common in most communities and tend to have detrimental psychological effects in the sense that such youth may be ostracized and be physically attacked by their lovers/clients or by community members for destroying marriages. For example, in Nelspruit Mpumalanga Province, South Africa, Anita Tumelo Loba (commercial sex-worker) from GaMatole got killed by her client Mr Paul Andrew Opperman (aged 25). Mr. Opperman revealed that Anita had requested rough sex and be physically beaten while having sex. The reason for such maniac state was influenced by ecstasy which forced the perpetrator to dumb her body in the veld after noticing that she was dead (Sowetan, 13May 2014).

From psychopathological perspective, sexual promiscuous adolescents develop borderline personality disorder. Borderline personality disorder falls under Axis II of the DSM IV as classified by American Psychological Association (APA) and is characterized by changing sexual partners within a short period to cover emotional emptiness which could have been caused by lack of attachment and dysfunctional environment (Comer, 2013).

2.2 Review of Literatures on Religion

The concept of religion has never been un-contentious, and its critics have never been quiet. Today it faces criticisms from a number of directions, some old and some new. Controversy over the definition of religion is a constant. It has proved impossible to fix on a definition which all - or even a majority - can agree. But in this regard 'religion' is little different from 'the economy', 'politics', 'society' or 'history' - and scholars in all these areas proceed quite happily without necessarily being able to define their object of study. The difficulty of definition arises from the fact that these are not indexical terms but general concepts which direct attention to complex constellations and aspects of social and material relations for certain purposes. However, the definition of religion is not the same as the concept of religion. The latter faces additional difficulties. Christian theologians have long objected that 'religion' is a modern concept which carries a baggage of secular presuppositions, and which narrows, distorts, and sucks the living truth out

of that which it attempts to dissect e.g. Cantwell-Smith (1962), John Milbank (1991), Karl Barth (1997). Others object that the concept of religion is too Christian rather than too secular. Thus Thomas Luckmann (1967) argued that sociological studies of religion hugged the form of the churches so closely that they rendered other manifestations of religion 'invisible'. Postcolonial critiques expand this line of argument by showing that the concept of religion has ethnocentric imperialist biases, and fails to do justice to non-Western cultures by forcing them into a Western straitjacket e.g. Asad (2003), Balangangadhara (1994); but for a defense see Reader and Tanabe (1998) on religion in Japan). Looking at academic approaches to 'spirituality', Woodhead (2010) points out the implicit normalcy of many sociological conceptions of religion, in which a norm of 'real' religion (congregational, orderly, civic) has the effect of constructing alternative forms of religion as 'fuzzy', 'individualistic', 'eclectic' and even 'narcissistic'.

An interesting response to these debates is found in Jim Beckford's proposal that the concept of religion should be tied more closely to its contexts of use (Beckford 2003). The proposal is for a moderate form of social constructionism which denies that there is an essence of religion, and views the concept as essentially contested. These contests are not merely academic, but constitute the social life of religion. Religion is constantly being constructed, as political and legal authorities claim the right to define religion, some social groups vie for the

privilege of being counted as religious, others seek to wrest control of the meaning of religion from dominant groups, and still others seek to restrict religion and its sphere of influence. Although Beckford has proved the value of his approach in his own empirical work, for example on cult controversies (Beckford 1985) and religion in prisons (Beckford and Gilliat 1998), it is easiest to apply when the category of 'religion' is clearly in play. However, that is often not the case, since individuals and groups regularly classified as religious may not use or accept the term themselves. Nor do they necessarily use other staple terms of scholarly discussion, such as Christian, Buddhist, theist, agnostic, New Age, sectarian, and so on. Thus the problem remains that scholars of religion need some broad conception of religion in order even to identify a suitable field for study. As some propose, it is possible to drop the category of religion altogether, and revert to existing categories such as culture and politics. But these are no less problematic (or ethnocentric), and given the academy's existing secular bias, the likely result will not be a new attentiveness to aspects of social life which have previously been neglected.

The solution to these issues proposed here is that the social scientific study of religion should simply become more self-conscious and self-critical in its approach to 'religion'. It is not necessary to begin each study with a definition of religion, but it is necessary to have some critical awareness of what concept(s) of religion

are in play, and to be able to justify their applicability in particular contexts of use. Unlike definitions, which try to single out certain essential characteristics, concepts derive their meaning from the wider frameworks in which they are embedded.

Intellectual definitions stipulate that the defining, or essential, feature of religion is belief about a particular sort of object. The following definition, suggested by James Martineau, is of this type: “Religion is the belief in an ever-living God”. While definitions of this type highlight something important about religions the undeniable fact that propositional beliefs typically play a significant role within them nevertheless, they take no account of other, equally prominent, features of religion. They fail to recognize, for example, the centrality of “religious” emotions like piety, the importance of faith, and the key role of traditional practices. Yet each would seem to constitute typical features of many religions. A further problem is that defining religion in terms of belief that has a particular kind of object, such as God, entails that certain belief systems which are routinely regarded as religions Theravada Buddhism, for example—would have to be classed as non-religious; an entailment which strikes many as counter-intuitive. To avoid this problem, one might suggest that any kind of belief would suffice, as long as it was held with sufficient seriousness and intensity.

However, building into intellectual definitions conditions about the way a belief is held is tantamount to admitting that intellectual definitions by themselves are inadequate. It would also allow any kind of belief system to be a candidate for the label “religious”, provided only that it was held with sufficient passion. Moreover, we do not need to look to non-monotheistic religions to see the inadequacy of intellectual definitions. For they would not even seem to be applicable to Judaism.

As Eugene Borowitz claims: “for the Jew, religion cannot be so easily identified with the affirmation of a given content of belief”. As Borowitz further points out, such definitions would seem to be particularly suited to Protestant forms of Christianity, which do tend to portray religion as essentially the affirmation of a set of beliefs. Indeed, those who propose intellectual definitions would seem to regard Protestant Christianity as the paradigmatic form of religion, and such a standpoint is clearly inadequate today in an increasingly multi-cultural world. Let us therefore consider another type of definition, and see if it is any less problematic. Affective definitions of religion regard faith, and the emotions that characteristically accompany it, as the defining, or essential, features of religion. George Lindbeck refers to this type of definition as “experiential-expressive” because definitions of this type focus on “the ‘experiential-expressive’ dimension of religion”, and interpret “doctrines as non-informative and non-discursive

symbols of inner feelings, attitudes, or existential orientations.” As Lindbeck observes, despite their considerable dissimilarities, intellectual and affective definitions are akin insofar as they are both religious types of definition. In other words, they describe religion from a perspective that focuses on features of religion that are important to believers. Thus, these two approaches, or combinations of them, are typically adopted by theologians and other religiously-committed scholars.

CHAPTER THREE

HISTORY OF ORLU AND SEXUAL PROMISCUITY

3.1 Sketchy History of Orlu People

Orlu (Igbo: *Òlú*) is the second largest city in South East, Imo State, Nigeria with a population of 420,600. It has a long history and has played a critical role as the headquarters for the Organisation of African Unity (OAU) and humanitarian relief agencies during the Nigeria-Biafra Civil War. The Nigerian headquarters of the British Cheshire Home is in the city. It is the second most developed city after Owerri in Imo state. Orlu is a home for enterprise and industry which gives it the unofficial tag of the commercial capital of Imo state. Many successful Nigerian businessmen, industrialists and champions of industries hail from its eleven local government areas that make up what is widely called Orlu Senatorial Zone. They include Orsu, Isu, Njaba, Nwangele, Nkwerre, Ideato North, Ideato South, Oru East, Oru West, Ohaji/Egbema and Oguta.

The city centres of the local government area are within the host towns of Amaifeke, Ihioma/Ebenese, Umuna, Umuowa, Umutanze, Okporo, Orlu Gedegwum and Owerre-Ebeiri. When all of the LGAs in the zone are included Orlu's population is estimated to be approaching 3,000,000 inhabitants (Uzokwe 2008).

The permanent site for various industries, state and federal agencies like the Imo State University Teaching Hospital, the state owned Cardboard Industry in Owerri-

Ebeiri, the newly built Imo State School of Nursing and Health Technology at Okporo and a host of small and medium size chemical and pharmaceutical companies, the multi-purpose Imo International Market, which houses one of the three most influential pharmaceutical markets in West Africa, are based in Orlu. This is due to the high number of Orlulites in the pharmaceutical and chemical industry. Consequently, the Orlu Zonal Area has the highest concentration of indigenous pharmaceutical manufacturers and marketers in the whole of African continent. The Ogbosisi Timber centre is located within the quick expanding Orlu Urban area and the City centre. The Nigeria Immigration Training School (NITS) in Umuowa and the Technological Skills Acquisition Centre (TESAC) are based in the city.

The towns in Orlu urban have different cultural masquerade heritages through which they express their communal attributes, descents and heritages including in Mmanwu, Ebuebu, Oghu, Okonko, Ekeleke and Okorosha. The people of Orlu have made important contributions towards the educational, sports and political growth of Nigeria. The Orlu community from which the city and entire zone derives its name from comprises 10 villages and is ruled by the Igwe of Orlu. The current Igwe is Eze Dr. Patrick II Chinedu Acholonu (Uzokwe 2008).

Orlu Local Government Area consists of over thirty-three autonomous communities. They include towns like Umuna, Eziachi, Obor, Umuzike, Umutanze, Obinugwu,

Umudioka, Amike, Umueze, Umudioka UKWU, Umudioka Ancient kingdom, Mgbee, Oweere-Ebeiri, Alaoma Oweere-Ebeiri, Orlu, Okporo, Amaifeke, Ihioma, Umudioka-Oweere, Umuowa, from there the First Chairman, USA Chapter of the Nigerian ruling party, The People's Democratic Party (PDP USA Chapter), Prof. Ikegwuoha, Bernard-Thompson Onyemauchekwu hail, Owerre-Ebeiri the home over the longest traditional ruler in the history of Nigeria late Eze Ben Uzomah who was on the throne for over 50 years, Umuowa, Amike, Mgbee, Amaifeke, Ihioma, Okporo, Ogberuru, Obibi-Ochasi, Umuago, Umutanze and Ihitte-Owerre, Orlu is a homeland for Igbo people of Nigeria Ugwuegbulam (2006).

3.2 History of Sexual Promiscuity in Orlu

The word "promiscuity" has been in our vocabulary in relation to sex since the year 1834, and "promiscuous" has been in use since 1857. When the sexual revolution, which was also known as the "free love" movement, occurred in the 1960s, it changed our attitudes about sex and partnership. While it began as early as the 1800s, it wasn't publicly acceptable to have sex outside of monogamous marriage until that time but in Orlu it cannot be stated as at when the very first case of sexual promiscuity was recorded so we have no data about it, no research has been done on the history of sexual promiscuity in Orlu and we also can't base our research on hearsay Ugwuegbulam (2006).

Reasons for Promiscuity

There are many reasons someone might behave in a promiscuous manner, and it's perfectly normal for people to have periods of promiscuity throughout their life. Being promiscuous isn't a be-all, end-all identity, but rather, something you can resonate with at one period of life and not another. There are both emotionally healthy and emotionally unhealthy reasons a person may be promiscuous. We will examine the differences between the reasons below. But first, these are some common ones.

1. You enjoy sex, feel powerful and free in your body, and enjoy sharing your body with others
2. You're questioning your sexual identity and want to explore different bodies
3. You feel physically dissatisfied having only one sexual partner
4. You recently got out of a monogamous relationship and want to capitalize on a period of being single
5. You've suffered sexual trauma, and sex with different people helps you reclaim your sexuality

6. You conflate being desired physically with being loved emotionally, and use sex as a substitute for love
7. You feel lacking in affection or love from your immediate family or partnership(s), and use sex with others to fight that feeling
8. You experience sexual addiction related to a mental health diagnosis

3.3 Types of Sexual Promiscuity in Orlu

As at when this research is being carried out there has not been any research done on the types of sexual promiscuity in Orlu or Nigeria, so we are hitting rocks bottom owing to insufficient materials to carry out this research but let's look at something, while multiple partners, or sexual promiscuity, may increase the risk of acquiring sexually transmitted diseases, AIDS, or becoming pregnant, there may be an additional "risk" associated with future marriage that has not been considered by the literature. Sexual relationship is an important component in marriage and it has been postulated that it can constitute between 15%-75% of the marital relationship, with higher percentages correlated with increases in sexual problems and dissatisfaction (McCarthy, 1999). Additionally, sexual satisfaction is highly correlated with marital satisfaction (Christopher & Sprecher, 2000). Since 95% of the population will marry at some time in their lives (Bureau of the Census, 1990), sexual satisfaction is an important concept to understand in order to sustain a satisfied life during marriage.

Research has shown that sexual satisfaction is comprised of two parts, emotional and physical satisfaction with the sexual relationship Hyde and DeLamater (2000). sexual satisfaction increases as the level of rewards in the sexual relationship are cumulatively higher than the costs of the sexual relationship. Lawrance and Byers (1995) define rewards as “exchanges that are pleasurable and gratifying” and costs as “exchanges requiring physical or mental effort or those producing pain, embarrassment, or anxiety” (p. 268). For example, Mary complies with Tom’s sexual requests 90% of the time but does so in the evening, rather than his ideal morning time. If having his sexual requests met is more important to Tom than the time of day, his sexual satisfaction will increase. Secondly, sexual satisfaction increases as current rewards are comparatively higher and current costs are comparatively lower than the level of rewards and costs expected. For example, Mary enters the sexual relationship expecting to orgasm in about half of her sexual encounters with Tom. If Mary experiences multiple orgasms at nearly every encounter, her sexual satisfaction will increase. If Mary also enters the sexual relationship expecting sex daily and only receives it three times a week, her sexual satisfaction will decrease unless the amount of weekly sex is not as important because of the reward of multiple orgasms. Finally, sexual satisfaction increases as the reward levels and cost levels of each partner are perceived to come closer to being equal. For example, if Mary believes that she meets Tom’s

sexual requests 50% of the time and that Tom meets her sexual requests 50% of the time, Mary's sexual satisfaction will be higher than if she believes that she meets Tom's requests 75% of the time and he meets her requests 25% of the time. Using this model, sexual promiscuity before marriage can influence sexual satisfaction through rewards and costs, comparison level rewards and costs, and perceived equality. Some of the rewards of being in a marital sexual relationship that may be compromised for individuals with repeated premarital sexual experience include growing together in sexual knowledge generally and of each other, and having less risk to invest emotionally in the sexual relationship, one of the main measures of sexual satisfaction (Laumann, et al., 1994). This is because premarital promiscuous individuals will be less sensitive to their partner's needs and more focused on themselves and conquering their partner.

Elaborating on commitment and comparison levels of expectation, a study by Waite and Joyner (2001) found that the expectation of the longevity of pre-marital relationships was correlated with sexual satisfaction. Non-married individuals in relationships that were not expected to be life-long were less sexually satisfied than unmarried individuals who were in relationships that were expected to be life-long. These correlations were true of both the emotional and physical aspects of sexual satisfaction. In other words, expectations of the level of commitment involved in the relationship were a key correlate of the level of sexual

satisfaction. Lower commitment, as found often in premarital sexually monogamous relationships, lowers the rewards of continuing in the relationship. Lower commitment is influenced by lower investments, higher comparison levels for alternatives, and higher comparison level expectations. Comparison levels for expectations are based on what one feels they deserve, which is determined from prior experience and what is understood of others' experiences (Sprecher, et al., 1991). It can thus be inferred that these high comparison levels' influence on commitment may be taken into marriage.

Premarital Promiscuity and Marital Commitment

While no studies have examined the direct relationship between premarital promiscuity and marital commitment, commitment is a key argument in the explanation of the differences between cohabiting and marital couples Booth & Johnson, (1988) Thomson & Colella, (1992). Thomson and Colella (1992) studied individuals in their first marriage who had not previously cohabited with another partner and whose spouse had not previously cohabited with another partner. Those who cohabited with their partner before marriage demonstrated lower levels of commitment to the institution of marriage than those who did not cohabit with their partner before marriage. Using a national two-wave sample of married persons, Booth and Johnson (1988) also found that cohabiting with one's spouse before marriage was negatively correlated with commitment to marriage. Several

studies suggest that sexually promiscuous individuals have acquired different expectations of the general exchange process in relationships, become less capable of functioning within the framework of exchange, and therefore are less likely to remain in it once personal expectations are no longer being met. One proposition in exchange theory, especially applicable to the sexual relationship, is that inequitable relationship partners will become distressed and will attempt to eliminate the distress by increasing the equity, which may include leaving the relationship sexually, or altogether if equity cannot be restored (Sprecher et al., 1991).

3.4 Consequences of Sexual Promiscuity in Orlu

Sexual promiscuity in adults, as with adolescents, presents substantial risks to physical, mental, and socioeconomic health. Having multiple sexual partners is linked with risks such as maternal deaths and complications, cancers, sexually transmitted infections, alcohol, and substance use, and social condemnation in some societies. A higher number of sexual partners poses a greater risk of contracting sexually transmitted diseases, mental health issues, and alcohol/substance use. Adults, however, are generally found to be less at risk of certain pregnancy and labor complications, such as cephalopelvis disproportion, than adolescents, while being at higher risk for other labor complications.

Physical Health Effects

Promiscuity in adults has detrimental effects on physical health. As the number of sexual partners a person has in his or her lifetime increases, the higher the risk he or she contracts sexually transmitted diseases. The length of a sexual relationship with a partner, the number of past and present partners, and pre-existing conditions are all variables that affect the development of risks in a person's life. Promiscuous individuals may also be at a higher risk of developing prostate cancer, cervical cancer, and oral cancer as a result of having multiple sexual partners, and combined with other risky acts such as smoking, and substance use, promiscuity can also lead to heart disease.

Despite the frequency of HIV/AIDS cases decreasing as medical treatment and education on the matter improve, HIV/AIDS has still been responsible for over 20 million lives in 20 years, greatly affecting the livelihoods of whole communities in developing nations. According to the World Health Organization, over 40 million people are currently infected with HIV/AIDS, and 95% of these cases are in the developing world. Over 340 million treatable sexually transmitted diseases infect people around the world each year, which presents a great risk to individuals as they become more susceptible to HIV and more likely to spread the virus. Studies have also shown that individuals who engage in long-term

relationships, as opposed to hypersexual and promiscuous behavior are less likely to fall victim to domestic violence.

Mental Health Effects

While some studies claim that the number of sexual partners is directly correlated with mental health disorders, others find that promiscuity only results in substance use with no effect on depression or anxiety. According to research conducted by Sandhya Ramrakha (2000) of the Dunedin School of Medicine, the probability of developing a substance use disorder increased linearly with an increase in the number of sexual partners. This was particularly greater for women, however, there was no correlation with other mental health risks. This contrasts other studies that find there indeed is a correlation between mental health risk and multiple sexual partners.

Social and Economic Effects

Having multiple sexual partners frequently adversely affects educational opportunities for young women, which can affect their careers and opportunities as adults; the frequency of multiple sexual partners have negative long-term economic effects for women as a result of a loss of schooling. There is little evidence, however, that the number of sexual partners adversely affects the educational and economic opportunities for males.

CHAPTER FOUR

SOCIO-RELIGIOUS REMEDIES TO SEXUAL PROMISCUITY IN ORLU

4.1 Traditional Remedy via Sacrifice and Cleansing

According to Mbiti (1977), “in African societies sacrifice was very common and that most, involved shedding of blood of a human being or an animal” (p. 66). He adds that in African societies, life is closely associated with blood. So, when blood is shed in a sacrificial context, it implies that human or animal life is being given back to God who is, in fact, the ultimate source of all life. According to (Mbiti, 1975, p. 55-56), common routines like “good health, healing, protection from danger, safety in traveling or some other undertaking, security, prosperity, preservation of life, peace and various benefits for individuals” have religious connotations. Mbiti adds that “for the community at large, prayer may ask for rain, peace, the cessation of epidemics and dangers to the nation, success in war or raids, the acceptance of sacrifices and offerings, and fertility for people, animals and crops”.

Although the phenomenon of sacrifice is a central characteristic of most religious traditions, at first glance it seems difficult to fathom it in the context of modernity. Why is it that sacrifice takes on the appearance of an opaque, old-fashioned religious phenomenon, pervaded with strangeness, while at the same time

it appears to excite a great topical fascination? In recent years, scholars in cultural anthropology, theology, religious studies, and philosophy have put sacrifice on the agenda again, pointing out the complex and emotionally charged relations between sacrifice and violence, self-sacrifice and autonomy, and religious martyrdom and terrorism. In research and debates, they have attempted to get to the heart of the current fascination with sacrifice.

4.2 Traditional Remedy via Oath-Taking and other Measures

Okorie (2009) sees oath taking in the traditional sense as a situation where absolute loyalty or adherence to certain agreement are conditionality is prescribed and administered in the beneficiaries of the agreement. This expected that whoever has taken such oath will not escape the punishment or sanction of a certain supernatural force or deity if the oath is flouted. Nwankwo (2017, p. 45) sees oath taking as a “statement or assertion made under penalty of divine retribution for intentional falsity.” This, according to Nwankwo, implies that “if the gravity of an offence committed is high and defies possible human solution, the accused is presented before the divinized spiritual forces for exoneration or punishment.” Nwankwo, identifies four major reasons why oaths are taken in Igbo land; these are: first, for the establishment of truth of what is said, second for the maintenance of good human relations, thirdly, to maintain the secrecy of an institution or an organisation or an organisation and fourthly, they are taken when

criminals are being sorted out.” The oath is a fearful ritual and most often words that connote calamity and deaths are used to make pledge, stating that a person will keep to one’s part of the agreement. In such rituals, death and wellbeing are used as guaranty to secure the agreements. As summarized by Ikeora (2016) parties to oath taking directly submitted to the supernatural tribunal to settle disputes brought before the deity.

The workings of Oath taking rituals are coined to such a way that “time is normally given within which the offending party is expected to either be killed by the gods or be sick so as to confirm that he is the offending party (Nwakiby, 2004). An oath takers “guilt or innocence is established depending on whether or not the accused dies or falls sick within the time given (Oraegbunam, 2009). Oath taking was and has continued to be one of those potent and important means of curbing wrong doing and detecting crimes as well as punishing culprits in society whether in the areas of the underworld practices such as armed robbery, kidnapping, sorcery, witchcraft, cultic, murders, child thefts or in such nefarious activities by lay about, liars and cheats, adulterers/fornicators, etc. in African society, the mere mention of traditional oath sends shivers into the spines of these evil practitioners. Oath is a way of vindication and authentication. (Ekarika, 2014). It is also pertinent to state categorically that, oath strikes great intimidation and fear in the minds and hearts of every African person. It is a potent institution all

over the entire south-south states of Nigeria and beyond. There is an aura of secrecy around oath, not all people are conversant with his workings and regulations. All that people know about it is its effect and application and the fear of oath is the beginning of wisdom, among adults and children whether as indigenes or aliens wherever it holds away.

4.3 The Church Remedy via Teaching and Preaching

Ekarika, (2014) avers that the Orlu society is today awash with sexual immorality. The first testimonial to this assertion is the trendy styles of dressing which expose a large part of the female body. In the name of fashion and modernity, most females, both young and old in Nigeria today, dress in such a sexually alluring manner as to expose some vital female anatomy. Some of them are almost naked when they wear these clothes. The females are so bold in flaunting their sexuality with these types of clothes that, they even wear them to the Church during wedding ceremonies. The second sign of sexual promiscuity in the society today is the abundance of home movies which do not hide their preference for sexually related films. There is little or no doubt that this development is as a result of sex prevalent foreign films which are shown on people's television screens without discrimination. Added to this, are the sex films shown on the many satellite television stations operating in the country, real sex programmes beamed uncontrolled and unedited from satellite televisions into many Nigerian homes.

Foreign and local pornographic materials are sold at virtually every newspaper stand in this country. These magazines show pictures, the anatomy of the sexual organs of both sexes and print in vivid colors various styles and positions of sexual intercourse. Furthermore, culture of boy-friend and girl-friend who has become firmly rooted in the society, enables young girls and boys to begin to practice sexual intercourse right from the primary school. It is this culture of boyfriend and girl-friend that has led to an astronomical increase in trial marriages in the society. The fall-out effect of such relationships is the increase in the rate of divorce, unwanted pregnancies and single parents.

Negligence of moral and religious instructions in schools and in the society led to low moral standard in the society which many believe is responsible for the wide spread of prostitution with its attendant consequences. The church is a force that can be used to curb these social vices because the church plays the role of inward conviction which will exert the strongest influences upon all inhabitants of the land. The church inculcates moral discipline into individuals which will help in eradicating these social vices in the society. It provides inspirations required by Nigerians to unanimously fight against these vices. All the Nigerians must adhere to religious tenets to enable it produce total transformation of their lives which will bring sanity to the society.

4.4 The Church Remedy via Living a Good Moral Life

Few Christians believe that the Church is the only genuine moral authority, as true morality is generally believed to be revealed through revelation. However the view that morality is best worked out by the Church is much more common. Also, the view and reason that the Bible and the Church all work in conjunction to reveal what is morally acceptable is a very copious. They argue that clergymen's theological education and centuries of Church precedent allow it to be the 'pillar and bulwark of truth' and by extension the Church is best placed to decide what is morally good. While this seems coherent, it does not take into account how the Church's past decisions have in cases been immoral. The sale of indulgences was agreed to be simoniacal by Church councils in the 16th century and against canon law, and yet they were sold for centuries prior, with the Church doing nothing to stop it. Clearly a focus on Church-derived morality will not always result in the most moral outcome (Ekarika, 2014).

Another important foundation of Christian morality is the understanding of moral acts. Every moral act consists of three elements: the objective act (what we do), the subjective goal or intention (why we do the act), and the concrete situation or circumstances in which we perform the act (where, when, how, with whom, the consequences, etc.). For an individual act to be morally good, the object, or

what we are doing, must be objectively good. Some acts, apart from the intention or reason for doing them, are always wrong because they go against a fundamental or basic human good that ought never to be compromised. Direct killing of the innocent, torture, and rape are examples of acts that are always wrong. Such acts are referred to as intrinsically evil acts, meaning that they are wrong in themselves, apart from the reason they are done or the circumstances surrounding them.

Adegoke (2008) The goal, end, or intention is the part of the moral act that lies within the person. For this reason, we say that the intention is the subjective element of the moral act. For an act to be morally good, one's intention must be good. If we are motivated to do something by a bad intention—even something that is objectively good—our action is morally evil. It must also be recognized that a good intention cannot make a bad action (something intrinsically evil) good. We can never do something wrong or evil in order to bring about a good. This is the meaning of the saying, "the end does not justify the means".

CHAPTER FIVE

EVALUATION, CONCLUSION AND RECOMMENDATIONS

5.1 Evaluation

This paper has tried to examine, albeit briefly, sexual promiscuity in Orlu, Imo State: a socio-religious response. It has also traced from within it the kinds of promiscuity and why sexual promiscuity is becoming rampant. A major fruit of this study is that religious justice system is existing in a society that is fast undergoing rapid economy, social and political changes.

Sexual promiscuity is now very rampant in every society as those who indulge in it do so as a result of unemployment in the society, poverty, survival factor and peer pressure. It is now seen as a way of life and embraced by numerous families. The attendant effects are visible everywhere which is very precarious. Obviously, this project on sexual promiscuity has x-rayed the challenges associated with this practice in Orlu in Imo State. This project showcases religion as a panacea to infidelity and promiscuous life in Orlu and the entire society

5.2 Conclusion

The prevalence of sexual promiscuity in Orlu calls for reflection more so as it relates to healthy living. Sadly, available data attest a steady rise in the number

of people being infected by HIV/AIDS and consequently, a dangerous future (Ugwuegbulam, 2001) citing Uwakwe, Mansaray and Onwu (1994). The practice with its attendant effects on healthy living is an evil wind that blows no good on the perpetrator and the general public. Hence, it should be discouraged by all and sundry in order to maintain healthy female products of the tertiary institutions with its attendant productive family living.

Based-on the findings of the study, it was concluded that there's sexual promiscuity going on in Orlu Imo State and moreover the consequences of such sexual promiscuity among students included promotion of illicit drug intake, loss of life, infertility in marriage, increase in sexually transmitted infections, unintended pregnancy, poor academic performance and marriage to wrong person.

5.3 Recommendations

The following recommendations are made based on the finding of the study:

1. The society system should discourage promiscuous attitude by providing adequate information to people about sexual promiscuity and its negative effects.
2. Regular seminars should be organized by the counselors to intimate female and male about the undesirable effects of promiscuous life on their health and wellbeing.

3. Qualified and professional counselors should be recruited by the society to help handle the sexual problems of their inhabitants especially the females, because they are always at the receiving end of sexual activities. Promiscuous sexual behaviours make them to be vulnerable to sexually transmitted diseases.

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