

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: DETERMINANTS OF PERCEPTION OF COHABITATION AMONG
CHRISTIANS IN ILISHAN-REMO, OGUN STATE, NIGERIA

Name of researcher: Joseph Olusola Jegede

Faculty advisor: Michael Onyedikachi Akpa, PhD.

Date completed: July 2013

Marriage is seen as a sacred institution among the Yoruba speaking people of Nigeria. It is therefore alarming to note that cohabitation which was a foreign phenomenon is gaining ground in Nigeria. Therefore, this research work was carried out to examine the perception of cohabitation among Christians in Ilishan-Remo, Ogun state.

Ilishan-Remo, being a community with many Christian Churches, was a good ground for this research work. Four Christian Churches – two Orthodox (Seventh-day Adventist and Methodist) and two Pentecostal (Redeem Christian Church and Winner Chapel)– were selected through multi-stage sampling technique. In the first stage, the Churches in Ilishan-Remo were stratified into Orthodox and Pentecostal, in the second stage four churches as mentioned above were purposively selected from the existing denominations. Out of these, 200 subjects were conveniently selected from the four churches (50 respondents from each Church). Data collected was analyzed using descriptive statistics.

Analysis of the data gathered revealed that cohabitation was viewed by the majority of the respondents as a modern day phenomenon. They however perceived that cohabitation is adopted by a lot of people due to many factors which include peer pressure, exposure to explicit contents on the internet and television, poor economy and use of drugs.

The study observed that Christian religious affiliation is a major deterrent to the practice of cohabitation. The study concluded that most Christians in Ilishan-Remo would not cohabit even if given the opportunity. This is probably because of their religious affiliation. Recommendations were made and further researches in the area of rate of cohabitation among youths and other religious sects in Nigeria were suggested.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Joseph Olusola Jegede

June 2014


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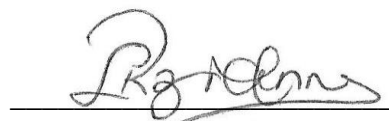
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APPROVAL BY THE COMMITTEE:


Advisor: Michael Onyedikachi Akpa, PhD


Dean of the Theological Seminary:
Sampson Nwaomah, PhD


Reader: Marie-Anne Razafiarivony, PhD

Extension Centre: Babcock University Main Campus

Date: June 2014

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CHAPTER 1

INTRODUCTION

The institution of marriage can be traced back to the creation of mankind. It is an association that has been approved by God since the day of Adam and Eve in the Garden of Eden when God said “It is not good for man to be alone I will make him a help meet for him.”(Genesis 2:18)¹. It is an institution central to the very existence of man.

Marriage as an institution goes beyond the two particular individuals involved in it as it unites families of both the husband and the wife. In some cultures, marriage is put together in such a way that though the bride price is paid the two families gets intricately connected so much so that there are property exchanges ranging from land, money, household items, labor, to other resources. This close connection is further seen in the interest the extended family and society show in any children the couple may have.

Further to this, every society, every discipline that studies the social behavior of man in his environment, every religion and belief system, unanimously agrees to the fact that marriage is one of the oldest institutions of human society, consciously put in place to ensure first among other factors, the reproduction of man and his cherished practices and the

¹Unless otherwise indicated, all quotations from the Bible in English language are from The King James Version.

consequent sustainability of the society and its population¹. As one of the human societies' most important institutions, founded on the basis of inter-personal relationships between two mature people of the opposite sex, its importance to the social existence of man can be seen in its role as a means through which social reproduction is ensured. First of all, it ensures the formation of families for procreation, with the additional responsibilities of providing companionship², basic needs of the family (food, shelter and clothing), raising and socializing children, and passing traits of inheritance from generation to generation. So the family has, through the institution of marriage become one of the social systems that every society looks up to before the replacement of their members, cultures and acceptable norms that encourage healthy human living. With the nuclear family being linked, whether directly, indirectly, or both with/to the larger kin-groups, the wellbeing of the entire human community has always being ensured, to a large extent, through the roles of families which marriage has helped to create. This important role of the marriage and the family has been generally acknowledged in different places, if not in every place, on the globe and is therefore taken very seriously in every human society – developed or underdeveloped. The following instance buttresses this claim. As viewed by the African society, “marriage is the focus of existence (for African peoples). It is the point where all the members of a given community meet: the departed, the living, and those yet to be born. All the dimensions of time meet here, and

¹Ellen G. White, *Testimonies on Sexual Behaviour, Adultery and Divorce*. (Silver Spring, Maryland: Review and Herald, 1989), 13; Efe M. Ehioghae, “Premarital Sex: Implications for Marriage and Morality,” *Biblical Studies Series, No. 5*, Ibadan. Nigerian Association for Biblical Studies, (2006), 182; Gen 2:20.

²Van Pelt, Nancy, *Heart to Heart* (Accra, Ghana: Advent Press, 1989), 7.

the whole drama of history is repeated, reviewed and revitalized³. This is indeed, a concise encapsulation of the importance of marriage to mankind.

To ensure, therefore, that the institution of marriage continued to serve human society these basic benefits, which it provides through the family in marital stability, success and fruitfulness, different societies have different methods, rules and principles that guide the processes of entering into marriage, behavior within the union and penalties against defaulters. With every society's interests being adequately protected by its own individual strategies, marriage was highly fruitful, successful, and stable.

However, growth in scientific discoveries, technology and consequent industrial revolution, as well as medical break-through, began to cause shifts in the original structures of the European and American societies as early in the 19th-century years. Consequently, there came a shift in sex roles with the females being equally able to work and earn a living without having to depend on their male counterparts for their upkeep and for that of their family. Equally, the fear of unwanted pregnancy was seriously laid to rest; so the practice of waiting till marriage before sex began to wane and fade out with consequent sex revolution.

Also, choice of mate and method of selection changed. All of these changes boiled down to the marriage institution which could hardly further produce the acceptable family conditions that served the country's interests. So, by the mid-20th-century years, there started to be a great deal of concern about the state of the family in the western world, as a result of social instability and decadence in the societies in Europe and the Americas. This concern was particularly raised by the increase in divorce rates, with the family losing its functions to the other social structures: fallen

³Ibid.

birth rates, prevalence of delinquent youth, loss of morality, and poor human productivity to the society.⁴

Through the interaction of states at the international level, the effects of the said scientific, technological and industrial revolution began to filter to the other parts of the globe, accompanied by western influence (transfer of alien cultures to dilute local practices). So, new marriage and family formats began to develop in different parts of the world. In line with the development of cities, and the springing up of factories, different people, married and single, could break away to work and support themselves. The seeming independence weakened parental control and authority, especially in marriage matters. Some western ideologies and consequent legislations that encouraged divorce and loss of control over the growing child equally developed and filtered through to several parts of the globe⁵.

It is therefore not surprising that today; there are various types of marriages. This is supported by Omeonu when he points to the convenience with which some marriages are contracted for some personal or family benefits which do not include love at its very foundation. He also mentions “contract marriage” and as the name implies, the man and the woman enter into a contract to be married for a period of time and once the reason for entering into the contract is achieved, the marriage automatically comes to an end.⁶

However, God instituted marriage for reasons different from the ones stated above. Marriage which can be defined as a union involving two personalities that are different in all ramifications: sex, physique, social background as well as intellect and

⁴Ibid.

⁵C. A. Omeonu, *Before You Say “I Do”* (Unique Impressions, 2007), 10-21.

⁶ Ibid., 2.

emotion was instituted for procreation, companionship and fulfillment of sexual desire.

Today, the primitive way of putting a family together by a mother and father and raising children under the same roof is gradually becoming obsolete and being quickly replaced by alternative family forms of raising children out of wed locks, stepfamilies and divorce. Where divorce is yet to be sought, couples who live under the same roof are usually miles apart and one can share the thought of Omeonu that in today's marriages, "fewer than half of the marriages that persist could be considered successful and often couples seem unable or unwilling to correct the situation".⁷

Other reasons that one can possibly attribute to the present instability of marriages the world over include the lack of care with which many marriages are put together. Marriages today primarily are built on reasons why one should not get married which include physical attraction, the desire to escape from harsh parents and home situation, a feeling of infatuation being interpreted as love, and some equally fleeting motives. Many couples today bail out of marriages because they failed to anticipate the efforts and determination needed to make a marriage work.

It is also the belief of some that it is not compulsory for them to go through the stress that accompanies today's marriage since there is the option of cohabitation.

Healy found out that Protestants who are expected to hold marriage in high esteem because of their religious affiliation are cohabiting in great numbers.⁸

⁷C. A. Omeonu, *Marrying for a True Marriage* (Accra, Ghana: Advent Press, 2004), 2.

⁸Healy Anthony E., "*Living Together: Conservative Protestants and Cohabitation*" Sociology Theses. Paper 27. http://digitalarchive.gsu.edu/sociology_theses/27, (2010.)

It is further opined that the increase in the number of cohabiting couples challenges traditional religious values, and the sacredness of marriage; most especially in countries like Nigeria where it is expected that going by the number of religious houses and great number of worshippers, religion should be held in high esteem and marriage treasured.⁹ Away from Nigeria, “in a longitudinal study based on a youth sample of metropolitan Detroit”, Thornton A., Axinn W. and Hill say that less religious activities in childhood can lead to cohabitation later in life.¹⁰

As the incidence of cohabitation is on the increase across the globe, it has been observed that sexual values are experiencing a transformation where promiscuity is being regarded as a virtue to adopt. Also, teens who refuse to engage in premarital sex unlike their peers are considered timid and old school.¹¹ Research also shows that in Sweden, 9/10 couples marrying for the first time already live together, while in Denmark, more than 1/3 of women in their early 20's are living with a partner without the ties of marriage. As a rough estimate, around one million heterosexual couples are living together without being married in Britain, while in France the number has reached 2.5 million. African countries are not immune to this menace. In South Africa for instance,

The census of 1996 found that 1, 268,964 people described themselves as living together with a partner while the 2001 Census estimated that nearly 2.4 million individuals were living in domestic partnerships, almost doubling the figures of 1996.”¹²

⁹Alo, O.A. and Akinade I.S. *Premarital sexual activities in an urban society of Southwest-Nigeria*. Ea vol.2 No.1. www.eajournal.com, (2010)

¹⁰Mashau: in <http://www.hts.org.za/index.php/HTS/article/view/899/1760>. (2008). 1.

¹¹<http://www.edivorce.co.za/cohabitation-and-domestic-partnerships-in-south-africa/> (Accessed on 3rd December, 2012), 1.

¹²Ibid.

Alo and Akinade posited that in the past, sex in southwest Nigeria was seen to be an activity between adult males and females within marriage.¹³ They reported sadly however that cohabitation which was once seen as a taboo is gaining ground and is becoming a common trend among Nigerian University undergraduates and in fact, it has been adjudged to be another threat to Nigerian Universities next to cultism¹⁴. Cohabitation of opposite sex is probably perceived as bad because it predisposes the cohabiters to premarital sexual activities.¹⁵

Cohabitation is not only common among teens and University undergraduates alone, many unmarried adults are also found cohabiting. Alo and Akinade's findings further reveal a very high rate of sexual activities in an urban society of Southwest-Nigeria. According to them, "14.24% had had sex before age 14, and 84% had sex before their 20th birthday at which age only 1.28% of the sample had married."¹⁶

While Nazio based his explanation on why people cohabit in places like the Europe, as quoted by Healy on economic reasons and other needs of life,¹⁷ why cohabitation is practiced in a place like Nigeria remains unclear. Why is it that people whose upbringing and culture esteem marriage and see it as the proper moral choice, rather adopt cohabitation?

This study seeks to find out what the perceptions of Christians in Ilishan-Remo, Ogun state are about cohabitation and what determines their perception. What

¹³Ibid., 3.

¹⁴Nwachukwu (2012), 1.

¹⁵Ibid., 3.

¹⁶Ibid., 1.

¹⁷Ibid., 3.

are the reasons the Christians in Ilishan-Remo perceive as being responsible for cohabitation?

Statement of the Problem

Cohabitation which was regarded by many as a foreign philosophy is gradually gaining ground in Nigeria, even among Christians; despite the fact that Nigerian culture supports fidelity before and in marriage. Given that Nigeria is also a place where religion is well practiced, and children taught to practice one religion or the other, it is surprising that in Nigeria living together in a sexual relationship before marriage (cohabitation) is no longer a taboo. How is cohabitation perceived among Christians? This project work elicits the opinion of Christians in Ilishan-Remo Ogun State on this important issue.

Objectives of the Study

The objectives of this study are to find out:

1. The factors which determine the perception of cohabitation among Christians in Ilishan-Remo, Ogun State.
2. Why unmarried people like to cohabit before marriage.
3. The perception of the respondents on the effects of cohabitation on marriage

Research Questions

1. What are the factors which determine the perception of cohabitation among Christians in Ilishan-Remo, Ogun state?
2. Why do unmarried people like to cohabit before marriage?
3. What are the respondents' perceptions on possible effects of cohabitation on marriage?

Significance of the Study

This study is significant because its results will provide a basis for understanding the perception of Christians on cohabitation, using the Christians in Ilishan-Remo, Ogun State as case study.

This study is also significant because its result will be very useful in guiding Christian institutions to formulate policies regarding cohabitation. It will also inform them on the need to have a statement on their stand as far as cohabitation is concerned.

Scope of the Study

This project work was designed to study the determinants of perception of cohabitation among Christians in Ilishan-Remo, Ogun state, Nigeria. It involved finding out what the perceptions of Christians in Ilishan-Remo are on cohabitation. This research work also found out why young people like to cohabit before marriage and the possible effects of cohabitation on marriage using Christians in Ilishan-Remo as a case study

Methodology and Procedure

The methodology adopted in conducting this study is survey research method with questionnaire as the instrument. The procedure involved studying diverse

literatures on marriage; cohabitation, perception and the position of the Seventh-day Adventist Churches as far as marriage and fidelity are concerned. Four out of the Christian churches in Ilishan-Remo were selected as study population. Two each represent the Orthodox (Methodist and Seventh-day Adventist) Church while the other two (Winners and Redeemed Christian Church) Churches represent the Pentecostal Churches. Out of these churches, two hundred respondents were drawn using multistage sampling technique to represent the entire population.

In the first stage, the Churches in Ilishan-Remo were stratified into Orthodox and Pentecostal, in the second stage four churches as mentioned above were purposively selected from the existing denominations, out of which 200 subjects were conveniently selected from the four churches (50 respondents from each church). Data collected was analyzed using descriptive statistics. Chapter 2 presents a review of relevant literatures on the Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria. It includes a careful appraisal of the meaning of cohabitation, its effects on the cohabiters, children born in a cohabitation relationship and how cohabitation which was once thought as a foreign philosophy has now become a force to be reckoned with in Nigeria. Chapter 3 gives the description of the local setting and findings on Analysis of the data. Chapter 4 deals with program design, implementation and evaluation. Chapter 5 presents the summary of the study. It draws relevant conclusions based on the findings about the research problem, and also makes appropriate recommendations.

CHAPTER 2

THEORETICAL FRAMEWORK

This chapter presents a review of relevant literatures on the Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria. It includes a careful appraisal of the meaning of cohabitation, its effects on the cohabiters, children born in a cohabitation relationship and how cohabitation which was once thought as a foreign philosophy has now become a force to be reckoned with in Nigeria. In addition, relevant theories are also reviewed in order to have a balanced and objective study. Again, related empirical studies that have been conducted earlier on this study are hereby reviewed.

Cohabitation

Cohabitation, in its simplest definition, refers to the situation in which two persons of the opposite sex live together, sharing almost everything in common, prior to marriage. It is “an intimate sexual union between two unmarried partners who share the same living quarter for a sustained period of time” (Bachrach, Hindin and Thomson, Mynarska and Bernardi,) posit that¹ Cohabitation as described here

¹Mynarska, M. and Bernardi, L. “Meanings and Attitudes Attached to Cohabitation in Poland: Qualitative Analyses of the Slow Diffusion of Cohabitation Among the Young Generation,” in *Demographic Research*, 16(17): (2007), 519-554.

Bachrach C., Hindin M. and Thomson E. *The changing shapes of ties that bind: Perspectives on Marriage and Cohabitation* (pp 3-18). New York: Aldine de Gruyter. (2000).

includes that in which the main defining characteristic that distinguishes it from other non-marital romantic relationship may be the high importance of sexual relationship between the partners,² hardly does cohabitation exist without sex.

There are about four types or categories of cohabitation – pre-engagement, pre-marital, non-marital and post-marital cohabitation types – depending on the timing of the relationship. For this study, our concern rests with only three of these: pre-engagement, pre-marital and non-marital; this is because only these three affect marital stability.³

Pre-engagement Cohabitation is a type of cohabitation that takes place between love partners before they promise each other of marriage. This often follows the dating process and may not necessarily lead to agreement to marry, or actual marriage itself.

i Non-marital Cohabitation is a romantic relationship in which love partners who do not intend to marry live intimately together in an apartment and mostly having intimate sexual relationship. According to Omeonu, it is a half-way house (i.e. living

²Rayburn, A. C. “The Relationship Between Premarital Sexual Behaviour and the State of the Marriage” M. Sc. Thesis., The School of Human Ecology, Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College. (2007)

Ibid

³Coast, E. “Currently Cohabiting: Relationship Expectations and Outcomes in the British Household Panel Survey (BHPS)”, Retrieved on April 25, 2013 from <http://www.uptap.net/wordpress/wp-content>; Stanley, S. M., and Markman, H. J. (1997), *Marriage in the 90s: a Nationwide Random Phone Survey*, Denver, CO.: PREP Inc; Haskey, J. (2001), “Cohabitation in Great Britain: Past, Present and Future Trends and Attitudes”, in *Population Trends*, 103; Martin, T. C. and They, I. (2001), “The Pacts and Marriage and Cohabitation in France”, in *International Journal of Law, Policy and Family*, 15(1): 135 – 158; Casper, L. M. and Bianchi, S. M. (2002), “Continuity and Change in the American Family”, in *SAGE*, p. 370; Oppenheimer, V. K. (2003), “Cohabitation and Marriage During Young Men’s Career Development Process, in *Demography* 40(1): (2008): 1.127-149.

arrangement) for people who do not want the degree of personal and social commitments that marriage represents.⁴

- ii **Post-engagement Cohabitation** takes place after two partners must have committed themselves to marriage agreements. It usually occurs before the marriage proper.

Cohabitation and Possible Effects on Marriage

Since the end of the Second World War (WW II) there has been an ever increasing occurrence of cohabitation in Europe, America and other parts of the world, which have been influenced by the global north experience through globalization. The periods before, and just after the WW II, experienced lesser occurrences of cohabitation because, marriage was highly popular, so those who engaged in cohabitation were seen as social deviants and were therefore disregarded. However, this trend soon shifted to give way to the otherwise. For instance between 1976 and 1998, the proportion of unmarried women who were below 50 years of age that were cohabiting indicated a 300 per cent increase, in Britain. While only 8 per cent of these women cohabited in 1979, the figure went up high to 31 per cent in 1998. Even so, the proportion of divorced women who were cohabiting, which was formerly higher than that of single women, has become the same, meaning that even the youth have embraced this practice as well.

⁴Omeonu, *Marrying for a True Marriage*.

Also, among the men, only about 12.5 per cent cohabited in 1986, but by 1998 — a period of 12 years — the percentage had risen to 50.⁵ Cohabitation is no longer a minority experience since even the youth have joined the queue. With the youth joining this trend in their mid to late 20s, the composition of cohabitation has changed to include the young, never married, and the older — previously -- married.⁶

The said rise in cohabitation is equally being experienced in the entire Europe and North America. According to the prevalence of this phenomenon, the whole of Europe has been divided into the Nordic countries where cohabitation is very common; the Benelux countries (France, Britain, Ireland, Germany and Australia) where it is increasingly common; and Southern European countries where rates are lower.⁷

In the United States, cohabitation incidence rose from 500,000 incidents to 5million between 1970 and 2000.⁸ Among US citizens in their twenties and thirties, more than 50 per cent have experienced cohabitation, a situation which suggests that cohabitation has become a normative stage in the family life course.⁹

Even though statistical data of this sort is not available on Africa and many Third World countries and regions, it is not likely that this trend has a different

⁵Douglas, G., Pearce, J., and Woodward, H. “The Failure of Trust: Resolving Property Disputes on Cohabitation Breakdown”, Report of a Research Study Funded by the ESRC, (2007). Retrieved on April 20, 2013 from <http://www.law.cf.ac.uk/law/research/centres-thernes/cohabit/cohabit-rep.pdf>.

⁶Ibid

⁷Eekelaar, J., and Katz, Z. (eds.) *Marriage and Cohabitation in Contemporary Societies: Areas of Legal, Social and Ethical Change*, U.K.: Butterworth. (1980)

⁸(US Bureau of the Census, 2001)

⁹Bumpass, L. L. and Lu, H. “Trends in Cohabitation and Implications for Children’s Family Contexts in the United States”, in *Population Studies*, (2000). 54:

appearance in these places, especially as the agents of globalization have often encouraged cultural imperialism in these places, with constant borrowing of practices from the more developed and more globalized northern hemisphere.

This experience of cohabitation at an ever increasing rate is not without reasons. To many, cohabitation serves as prelude to marriage. This is evidently consequent on the fact that about 75 per cent of cohabiters would wish to marry their partners. More so, majority of these cohabiters believe that living together prior to marriage will enable them to test the viability of their relationship, i.e. by testing their compatibility, in order to know if it was advisable to continue in the relationship or to change partnership.¹⁰ In fact, survey indicated that 61 per cent of young adults believe that cohabitation improves one's chances in marriage.¹¹

This is in line with the inertia theory¹² which suggests that some individuals want to test because they are aware of relationship problems or risks and that these individuals become more likely to marry by cohabiting, not because it solves problems or reduces risks, but because cohabiting makes it harder to break up. Also, those desiring a test likely cohabit before engagement, so that they could test their relationship before committing to marriage. The belief which these individuals share

29-41. Smock, P. J. "Cohabitation in the United States: An Appraisal of Research Themes, Findings and Implication", in *Annual Review of Sociology*, (2000). 26: 1-20.

¹⁰Brown, S. L. and Booth, A. "Cohabitation versus Marriage: A Comparison of Relationship Quality, in *Journal of Marriage and the Family*, (1996), 58: 668-678. Bumpass, L. L., Sweet, J. A., and Cherlin, A. "The Role of Cohabitation in Declining Rates of Marriage", in *Journal of Marriage and the Family*. (1991), 53 : 913-927.

¹¹Johnson, et. al., *Marriage in Oklahoma: 2001 Baseline Statewide Survey on Marriage and Divorce*, Oklahoma City: Oklahoma Department of Human Services, (2002)

¹²Stanley, S. M., and Markman, H. J. *Marriage in the 90s: a Nationwide Random Phone Survey*, Denver, CO.: PREP Inc. (1997)

with inertia theory is that: “Sharing a household increases constraint commitment, making these undecided and risk-aware individuals more likely to marry someone they might not have married in the absence of cohabitation.”¹³ While the foregoing view mainly concerns the youth, the older folks see cohabitation as alternative to marriage.¹⁴ Choosing cohabitation in place of marriage has some explanation in that marriage usually require a lot of commitment which many partners see as constraints to personal freedom. So those who do not want to be constrained, or to experience any limitation to their selfish interests in any way have often resorted to cohabitation as a preferred alternative to marriage.

Marriage is often seen by this group of persons reinforcing traditional values which they rejected, whilst cohabitation permitted a sense of individual freedom and greater gender equality and (is) a more ‘honest’ relationship. This freedom also meant that they considered themselves more able to end the relationship if the couple ‘grew apart’ than would have been the case had they married, an attitude perhaps reinforcing the (idea) of . . . the reflex nature of modern ‘pure’ relationships and their constant re-negotiability.¹⁵

Also, high bride price and high cost of wedding arrangements have often led many partners, who are unable to shoulder the expenses, to resort to cohabitation as alternative to marriage. For instance, while a marriage costs about €100 in England and Wales, a wedding costs some tens of thousand pounds. So partners who cannot afford such costs either choose cohabitation as alternative to marriage or live together

¹³Kline, G. H., *et. al.* “Timing is Everything: Pre-Engagement Cohabitation and Increased Risk for Poor Marital Outcomes”, in *Journal of Family Psychology*, (2004).18(2).

¹⁴King, and Scott, (2005).

¹⁵Ibid.

until they can afford these costs.¹⁶ Instead of spending such huge amounts on marriage requirements alone, many couples would rather direct such money towards other spending priorities like home improvements, further education, petty business etc, while postponing the marriage or wedding indefinitely.¹⁷

Another factor that encourages the older folk to embrace cohabitation in preference to marriage is that of fear, resulting from lack of trust and belief in the personality of their partners. For instance, Smart and Stevens (2000) discovered that some cohabiting mothers prefer to continue cohabiting rather than marry a man whom they were uncertain they could rely on for support or to enter into single parenthood.¹⁸ The meaning of this is that such women would marry or would prefer to marry if they had men they could rely on for adequate support.

Furthermore, there is a decrease in the acceptability of the social norms surrounding marriage. This weakening of the social norms is as a result of reduction in the acceptability of traditional living arrangements in general as well as a shift in the roles played by the family to the society. The social change brought about by industrial and technological revolution demands greater freedom, change in sex roles and a substitution of the family with some social organizations that could act in place of the family to serve the society same purposes. These conditions, no doubt, support cohabitation, which accepts lesser commitment and constraints than marriage.¹⁹

¹⁶Kravdal, (1999); Otnes and Pleck, (2003); Gibson-Davis, *et. al.*, (2005).

¹⁷Ibid.

¹⁸Smart and Stevens (2000).

¹⁹Galland, O. (1997), "Leaving Home and Family Relations in France", in *Journal of Family Issues*, 18(6): 645-670. Thornton, Arland, William G. Axinn and Daniel H. Hill.. —Reciprocal Effects of Religiosity, Cohabitation, and Marriage. *American Journal of Sociology*. 98: 628-651. (1992).

Also, Christopher and Cate observed that obligation and pressure, as well as unfavourable life circumstances, are parts of the reasons that people engage in premarital relationships (especially sex).²⁰ In the Third World countries, such lacks in finance and other basic needs of human survival often lead individuals, especially the female folk, to choose to cohabit with someone who can provide the needed supplies. The one who supplies the needs of a given partner then sexually exploits the partner in the give-and-take apartment-sharing association.

Finally, the occurrence of unwanted pregnancy causes female partners, in sexual relationship, to move in and live with their male counterparts, if they both wish to have the baby. This situation may make the individuals to continue cohabiting and even bearing more children after the first, thereby substituting cohabitation for marriage in consequence of their mutual interest in the resultant accidental pregnancy.²¹ Despite all these excuses for engaging in cohabitation, there is a widespread criticism of the practice of this social behavior. This disapproval follows some studies which tend to show that it does not favour the marriage institution. To start with, since the 1990s, intending couples have had to live together for between 27 months and five years before marriage.²² This situation has often caused a delay in entry into marriage and child bearing; those who would want to wait till marriage before bearing children (or those who are lucky enough to be able to avoid unwanted pregnancy) have often had to experience some delay before marrying and bearing children. As well, cohabitation increases the proportion of births that take place

²⁰Christopher, R. S. and Cate, R. M. "Factors Involved in Premarital Sexual Decision- making", in *Journal of Sex Research*, (1984). 20: 363-376.

²¹Ibid.

²²Ibid

outside marriage.²³ These “children born out-of-wedlock are more likely to be poor, to have lower educational attainment, and to have a higher risk of teen and non- marital childbearing themselves.”²⁴ Even if such partners later married, the loose commitments that usually characterize cohabitation will likely prevail and thereby ensure these unwanted outcomes.

Those women/ladies who had a child out of wedlock have usually had a lesser likelihood to eventually marry than those who did not. By age 35, only 70 per cent of all unwed mothers are married in contrast to 88 per cent of women who have not had a child out of wedlock.²⁵ Except they married those who cohabited with them, it would be difficult for another man who is aware of the child borne out of wedlock to marry such women. In most cases, when such marriages take place, the presence of that child and how the other partner reacts to the child often constitutes problems that lead to lower marital satisfaction and divorce.

Many scholars²⁶ have claimed that cohabitation before marriage negatively correlates to divorce, following low marital satisfaction. This is because most of these partners allow the cohabitation habits to follow on into their marriage life.. This kind of person would hardly consider his/her marriage relationship to be sexually

²³Lesthaeghe, R. and Surkyn, J. “Value Orientations and the Second Demographic Transition (SDT) in Northern, Western and Southern Europe: an Update, in *Demographic Research, Special Collection*, (2004). 3(3): 45-86.

²⁴Seltzer, J., “Families Formed Outside of Marriage”, in *Journal of Marriage and the Family*, (2000) 62: 1247-1268. Aquilino, W. S., “The Life Course of Children Born to Unmarried Mothers: Childhood Living Arrangements and Young Adults Outcomes”, in *Journal of Marriage and the Family*, (1996)58: 293-310.

²⁵Litcher, Q. T. and Graefe, D. R., “Finding a Mate? The Marital and Cohabitation Histories of Unwed Mothers”, in WU, L. L. and Wolfe, B. (eds.), *Out of Wedlock: Trends, Causes and Consequences of Non-marital Fertility*, New York: Russell Sage Foundation, (2001).

²⁶ Amato, P. R. and Booth, A. *A Generation at Risk: Growing Up in an Era of Family Upheaval*, Cambridge, M. A.: Harvard University Press, (1997)

exclusive.²⁷ As well the carefree attitude of low commitment in cohabitation often passes on to the marriage life thereby limiting its stability. People who cohabited before marriage tend to be more unconventional. However if one marries a partner with whom he/she had cohabited, the cohabitation effect can be avoided or minimized, at least. To sum it up, Kline, et. al. observed (quoting previous studies) that premarital cohabitation is associated with higher rates of divorce in many western countries; lower marital satisfaction in the US; lower interpersonal commitment among men; poorer perceived and observed communication in marriage; higher marital conflicts; higher rates of wife infidelity; and higher perceived likelihood of divorce.²⁸

However, these claims are a bit controversial in that, some have observed that it is not cohabitation, per se, that causes the instability in marriage. Rather, the dominant perspective is that selection effects (i.e. effects of choice of mate) are responsible for these unwanted outcomes. It is the pre-existing characteristics of these mates that make their cohabitation experiences constitute a problem in their marriage, not the cohabitation experience itself. If such selection factors like religiosity, number of previous marriages, level of education, presence of children, and age are put into consideration in selecting mates, the significant negative relationships between premarital cohabitation and marital stability would be eliminated.²⁹

More so, premarital cohabitation is not always associated with negative marital outcomes for everyone; however, engagement status as at the time of

²⁷Waite, L. and Gallagher M. *The Case of Marriage*, New York: Random House (2000), Forste, R. and Tanfer, K., "Sexual Exclusivity Among Dating, Cohabiting, and Married Women", in *Journal of Marriage and the Family*, (1996), 58: 33-47.

²⁸Ibid.

cohabitation is a key factor in determining who is at risk of future marital instability. Following the theories of commitment that distinguishes interpersonal dedication from constraint commitment, cohabiting before making a formal commitment to marriage is mostly associated with increased risk of poor marital outcomes.³⁰

Finally, the longer the length of cohabitation, the higher the risk of divorce in latter marriage. Those who cohabited for longer periods of time have often displayed the dissatisfaction tendencies in marriage than those who cohabited for a short while prior to marriage.³¹

Premarital Engagements and Success in Marriage

Apart from the description of this term to mean agreement to marry, it equally refers to all love relationships that individuals engage in before marriage. These relationships begin with ordinary friendship associations that result in dating – the fixing of arrangements to meet at certain venues for social interactions that may not necessarily be intimate. If the individuals in this kind of relationship later find stronger levels of attraction between them, following their being individually satisfied with their present knowledge about each other, they could decide to extend the relationship further into courtship. With the increased intimacy that is usually associated with this level of relationship, cohabitation, commitment to marry, and sexual intimacy usually occur. If not all, one or more of these levels of intimacy will definitely occur.³² This means that in the present times, as against the former practices

²⁹Ibid.

³⁰Ibid.

³¹Bennett, N. G., Blanc, A. K., and Bloom, D. E., “Commitment and the Modern Union: Assessing the Link Between Premarital Cohabitation and Subsequent Marital Stability”, in *American Sociological Review*, (1988). 53: 127-138.

³²Ibid

where no real interactions existed between suitors before betrothal and/or actual marriage, hardly does any marriages ever take place without previous interactions between partners. This situation has, in addition to the need to understand the nature and effects of the evolving social changes in the societies, plunged scholars into studying the causes and probable results of such premarital engagements or association. Resultantly, several studies have shown that marital satisfaction has strong correlation with the quality of premarital relationship of the couples, either with each other or with other(s) with whom they could not marry. For instance, Ehioghae found that individuals who cohabited severally with different individuals, and who experienced premarital sex within these different relationships will likely be loosely committed to their marriage, practice infidelity in their marital life and likely sue for divorce.³³ Conversely, as observed by Teachman, (2003), the foregoing experiences of cohabitation and sexual intercourse will not likely produce negative marital outcomes if they were experienced with one's future partner.³⁴ To this end, therefore, one is safe to state that the nature of premarital relationships and the conditions in which they occur collectively determine marital outcomes because it is the same traits that are transferred from premarital relationships to the marriage proper, as "die hard" habits.

Rayburn, A. C. "The Relationship between Premarital Sexual Behaviour and the State of the Marriage" M. Sc. Thesis., The School of Human Ecology, Graduate Faculty of the Louisiana State University and Agricultural and Mechanical College. (2007). 7

³³ Ehioghae, E. M. "Premarital Sex: Implications for Marriage and Morality", in Abogunrin, S. O. et. al. (eds), *Biblical View of Sex and Sexuality from African Perspective, Biblical Studies Series, No. 5*, Ibadan: M. Alofe (Nig.) Enterprises, for Nigerian Association for Biblical Studies (NABIS), (2006) . 182; 188-9.

³⁴ Teachman, J.D. Premarital sex, Premarital Cohabitation, and the Risk of Subsequent Marital Dissolution Among Women. *Journal of Marriage and Family*, (2003). 65, 444-455.

Marriage

Marriage has many definitions, depending on who is involved in defining it. This is because people are usually differentiated by cultural background, levels of education, experience, religion, belief systems, social standing and economic status. So, marriage has no generally encompassing definition that suits the needs of all the concerned persons.³⁵ But for this study, marriage refers to an approved associative union, involving the sacred covenant joining two individuals of opposite sex, with the expectation of permanence, procreation, companionship, distribution of functions and societal reproduction of cultures, values and norms according to the established practices of a given locality.

Due to the effects of dynamism in social conditions of various societies in the world, especially in the more advanced, technology driven, and highly industrialized environments, marriage has been undergoing some form of changes. These changes have caused marriage to evolve types which are not necessarily akin to the traditional and basic form. These include the following.

- i. **Common-law Marriage** is a marriage by mutual agreement of the parties in a relationship, without passing through the formal processes or ceremonies, but provable by the couples subsequent conduct, such as living together as man and wife, and acknowledging their relation before others.³⁶

³⁵Ibid.

Marshall, G. A., "Marriage: Comparative Analysis", in Sills, *loc. cit.*, (1969), 16.

³⁶Ibid.

- ii. **Marriage of Convenience** refers to marriage that is entered into for personal or family (selfish) reasons like social, political, or economic reasons, usually without real feelings of love for each other.³⁷
- iii. **Contract marriage** is a marriage that is deliberately devoid of permanence in that it is usually slated to last for a fixed period of time, and for the achievement of a purpose, after which the union definitely ends or is renewed for another length of time.³⁸

For clarity, this study focuses on the traditional type of marriage and on common law marriage whose expected permanence are supposed to serve the needed interests of the society.

The Seventh-day Adventist Position on Cohabitation

Miroslav M. Kiš while writing on the Seventh-day Adventist position on cohabitation also defines cohabitation as “a living arrangement of any unmarried heterosexual couple who share common residence and sexual intimacy.”³⁹ He adds that there are various forms of cohabitation. While some, on the face value appear like real marriage except that they are devoid of any contractual agreement and exclude family involvements, others last for a brief period of time and are entered into for the sake of convenience.

While identifying some problems associated with cohabitation, Kis says “Seventh-day Adventists maintain the biblical stance on human intimacy. Marriage is

³⁷Omeonu, *Marrying for a true Marriage*.1.

³⁸Ibid.

³⁹M.K., Miroslav <https://adventistbiblicalresearch.org/materials/adventist-heritage-practical-christian-living/seventh-day-adventist-position-cohabitation>. accessed on 2nd June 2013.1.

the only context where true and complete closeness can be achieved with the most benefits and security. (Genesis 2:24)⁴⁰. Some of the problems of cohabitation which probably inform the position of the Seventh-day Adventists include the dishonesty involved in the cohabiting relationship. While the couple keeps living together as though they were husband and wife, separation can occur at any time. Another problem is lack of vows which characterize marriage. Biblical accounts (Matthew 2:18; Malachi 2:15, 16) reveal that marriages were not contracted until the would-be couple had exchanged marital vows which informs the foundation of most cultures where exchange of marital vows precede the formation of a home. Marital vows on its own serves to preserve the sanctity of marriage and offers both present and future protection for the man and woman in a marriage relationship.

Another problem seen by leaders of the Seventh-day Adventist Church which probably made them frown at cohabitation is lack of involvement of extended family members and the community at large. As viewed by Seventh-day Adventist Church, cohabitation is more like a private arrangement between the two people involved and too weak to offer support to offer support to any societal values. This is opposed to marriage where community members and the extended family are deeply involved; this involvement also brings with it support to the society and protection for the couple.

Seventh-day Adventist Church also opposes cohabitation on the ground that it contravenes God's injunction on sex which should only be enjoyed in marriage (Hebrew 13:4; Genesis 2:14). Cohabitors can be said to always want to eat their cake and still have it. While cohabitation does not value the fact that children should be raised in a loving and caring environment through the close union of the husband and

⁴⁰Ibid.

wife, marriage on the other hand upholds this and God probably smiles on the couple who obey this important injunction of His (Genesis 4: 1,2; Ephesians 6: 1-4).

Kiš concludes that:

the Seventh-day Adventist Church echoes the biblical disapproval of any arrangement other than the institution of marriage. It recognizes that the emergence of cohabitation often signals deeper needs. Frequently the partners who seek refuge in such arrangements carry the wounds of repeated marital failures, infidelity, abuse, selfishness, or many other tragedies. For that reason, the Church seeks to minister to each individual, while upholding the biblical standard of conjugal union as the only legitimate form of cohabitation.⁴¹

Empirical Review

Works relevant to cohabitation has a long history. As the rate of cohabitation increases, social science researches on cohabitation have also increased concurrently over the past years. This, according to Smock et al is reflected in the alarming rate with which researches in cohabitation are growing.⁴² Two of these studies shall be examined for the purpose of this study.

In a paper titled: The Effect of Premarital Cohabitation on Quality of Relationship and Marital Stability of Married People in Southwest Nigeria⁴³, Ogunsola revealed some findings inherent in co-habitation and matrimony, but more importantly among people living in the Western part of the Nigeria, which this study also focuses on.

⁴¹M.K., Miroslav <https://adventistbiblicalresearch.org/materials/adventist-heritage-practical-christian-living/seventh-day-adventist-position-cohabitation>. accessed on 2nd June 2013.2.

⁴²Smock, et al 2008.

⁴³Ibid 1.

Consequently, one of the findings of the study was that cohabitation negatively affects the quality of marital relationship of people who cohabited before marriage, as against the hypothesis guessing that “there is no significant effect of cohabitation on quality of marital relationship of the married people who lived together before marriage and those who did not.”⁴⁴

Again, the study further revealed that cohabitation has a significant effect on marital stability, while showing further that the married people who did not cohabit before their marriages have a more stable marital relationship than those that did.⁴⁵ The result hence runs contrary to Bruderl et al⁴⁶; Budinski and Trovato’s assumption that since premarital cohabitation offers time and opportunity for would-be couple to live together and get acquainted in the process, they should have known each other well enough without any form of revelation to bring to fore during marital relationship.⁴⁷ As a result of these findings, premarital cohabitation that proposes a healthy premarital relationship and a subsequent stable marriage was proven wrong. In sum, the major stand of the study was that rather than cohabitation enhancing “the stability of marriage, the reverse is the case in Southwest Nigeria.”⁴⁸

⁴⁴Ibid.19

⁴⁵Ibid.21

⁴⁶J. Brudel, A. Diekmann, and H. Englehardt., *Premarital cohabitation and marital stability in West Germany*. Journal of Marriage and the Family (1999)1-26.

⁴⁷R. A Budinski, and F. Trovato, *The Effect of Premarital Cohabitation on Marital Stability over the Duration of Marriage*, (Canadian Studies in Population, Vol. 32.1, (2005), 69-95.

⁴⁸Ibid.

Focusing more on religion in explaining the concept of co-habitation, Richard K. Caputo⁴⁹, pointed out some helpful features as regards cohabitation.

One of the striking findings of this study was that among mothers, those who do not belong to any religious organization also showed the lowest percentage of attendance at religious programmes. The paper also found out that father's religiosity positively affected their outlook on marriage. This goes to say that those who are usually frequent at church services would usually choose marriage over and above cohabitation. The author submits that the result of this study agrees with the findings of other authors who opine that strong religious affiliation will assist one in desiring a healthy marriage rather than cohabitation.

The findings of this study are also consistent with the notion that religion lends strong support to the institution of marriage. Summarily, this study concludes that adherence to social values has relevance to religious affiliation and those who have religious affiliation are less likely to go against social values which include strict adherence to values about marriage

Theoretical Framework

Over the years, several researchers have given their voices on studies that have to do with "perception" and of course, mate selection. Of relevance to this study are the *Cognitive Dissonance Theory*, Needs theory of mate selection, Needs theory and Inertia theory.

Cognitive Dissonance Theory: Cognitive dissonance theory was developed by Leon Festinger in 1957. Anaeto et al believe that Cognitive dissonance theory is an attitude

⁴⁹R. K. Caputo. Yeshiva University-Wilf Campus, New York Religiosity, Relationship Quality, and Other Determinants of Living Arrangements Among Cohabiting and Other Unmarried First-Time Mothers One Year After Childbirth. (2012), 59-79.

theory.⁵⁰ Richard et al while writing on Leon Festinger's opinion of the Cognitive dissonance theory say he described feeling of imbalance as cognitive dissonance which is also a feeling people have when they find themselves doing things that don't fit with what they know, or having opinions that do not fit with other opinions they hold.⁵¹ This concept, according to him – Richard et al– forms the core of Festinger's Cognitive dissonance theory⁵², a theory that argues that dissonance is an uncomfortable feeling that motivates people to take steps to reduce it. Borchers while corroborating Richard et al's opinion says Cognitive dissonance theory, developed by Leon Festinger proposes that individuals seek balance, or consistency, in their lives. This dissonance produces discomfort and, correspondingly, there will arise pressures to reduce or eliminate the dissonance.⁵³ Attempts to reduce dissonance represent the observable manifestations that dissonance exists. Such attempts may take any or all of three forms. The person may try to change one or more of the beliefs, opinions, or behaviors involved in the dissonance; to acquire new information or beliefs that will increase the existing consonance and thus cause the total dissonance to be reduced; or to forget or reduce the importance of those cognitions that are in a dissonant relationship.⁵⁴

Assumptions of the Theory:

Assumptions of Cognitive Dissonance Theory as identified by Richard et al are

⁵⁰S.G. Anaeto, O.S. Onabajo and J.B. Osifeso, *Models and theories of communication*: Lagos: African Renaissance Books Incorporated. (2008).

⁵¹Richard et al. (2004). 120.

⁵²Ibid.

⁵³Borchers (2002). 38.

⁵⁴Leon Festinger, Henry W. Riecken, and Stanley Schachter, *When Prophecy Fails*, (New York: Harper and Row, (1956). 25-26.

1. Human beings desire consistency in their cognitions.
2. Dissonance is created by psychological inconsistencies
3. Dissonance is an aversive state that drives people to actions with measurable effects.
4. Dissonance motivates efforts to achieve consonance and efforts towards dissonance reduction.⁵⁵

Richard et al further posits that the first assumption of Cognitive Dissonance Theory is concerned with stability and consistency. To them – (Richard et al), Cognitive Dissonance Theory suggests that people do not enjoy inconsistencies in their thoughts and belief. Instead, they seek consistency. The second assumption of Cognitive Dissonance Theory explains the kind of consistency that is important to people. It further states that cognition must be psychologically inconsistent with one another to arouse cognitive dissonance. Also, the third assumption of the theory as opined by Richard et al⁵⁶ suggests that when people experience psychological inconsistencies, the dissonance that is created is aversive. Thus people do not enjoy being in a state of dissonance; it is an uncomfortable state. The theory finally assumes that the arousal generated by dissonance will motivate people to avoid situations that create inconsistencies and strive toward situations that restore consistency.

The assumptions of this theory are consistent with what this research work sets to unravel. As Nigerians, we see people cohabiting and this is not consistent with our culture as a nation, such people therefore cohabit in order to deal with the dissonance created by what they have seen.

⁵⁵Richard et al (2004). 122.

⁵⁶Ibid.

Needs Theory of Mate Selection

According to this theory, which was first postulated by Robert Winch in 1958, individuals choose their partners for a relationship according to the needs which they foresee such a partner as being able to cater for in relation to what they, themselves, can provide.

Accordingly, a nurturant person will primarily derive satisfaction in giving sympathy, emotional support and assistance to others; whereas, a dependent person will usually derive satisfaction in receiving sympathy, emotional support, and assistance from his or her mate .so, while one gives, the other receives. Although everyone is both nurturant and dependent to some extents, in the marriage relationship, one person will actually be characteristically more nurturant most of the time, while the other partner will be mostly dependent.⁵⁷

Within the cultural framework, the female is usually expected to play the role of a nurturant in the family, while the male provides protection and dominance; the expectation is that the husband will receive nurture while providing material satisfaction. The wife receives material satisfaction while providing nurture. However, it has never been a hard and fast rule that one must strictly provide for the other; social change has altered sex roles into a non-clear-cut definition. So these roles may be interchanged according to the prevalent circumstances. Thus, people select mates whose needs are supposedly opposite but complementary to their own. Where this condition failed to be realistic, the stability and progress of such a marital union becomes adversely affected with a likely result of divorce situation.

Exchange Theories of Mate Selection

⁵⁷C. A. Omeonu, *Before You Say "I Do."* 95-96.

These theories are based on the notion that individuals enter into relationships with those who possess resources (both tangible ones like fat salary and huge savings, and intangible ones like academic intelligence and physical attractiveness) that they value. These theories operate on the premise that “nothing goes for nothing” in the sense that, like the previous theories, individuals must exchange what they have, and which the other person desires, for the admired qualities in the next person, with each of them ensuring the constant supply of his/her obligations for the relationship to successfully endure in relative progress and success.⁵⁸

Inertia Theory

This theory, postulated by Stanley and Markman, states that some individuals are aware of relationship problems and risks and so would likely desire intimate knowledge of their future spouse in order to select the right partner in marriage⁵⁹. Such individuals like to engage in premarital cohabitation to reduce the risks of future breakup. To them, sharing a household increases constraint commitment; making the cautious individuals more likely to get married to only those they already ‘knew’ through cohabitation association.⁶⁰ This theory, strongly recommends cohabitation if marriage must be successful.

⁵⁸Omeonu, *Before You Say “I Do.”* 96.

⁵⁹Ibid.

⁶⁰Ibid.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

The research is based mainly on the Ilishan Community. Ilishan is a town where Babcock University is situated. Ilishan is in Remo Division of Ogun State and is the largest town among the thirty-three towns in Remo land. It is situated sixty-eight kilometers North West of Lagos, sixty kilometers south-west of Ibadan and approximately sixty kilometers away from Abeokuta. Ilishan is the most carefully located town in the heart of Remo land. Ilishan started up as a small place when Liworu came from Ile-Ife with his wife Uren. Ilishan is currently under Ikenne Local Government Area.¹

The Economy of Ilishan

In the past, most people from Ilishan were farmers. Others were traders and artisans. Of late, many Ilishan people are now transporters. The farmers engage themselves into shifting cultivation. Ilishan farmers are noted for food crops such as yam, cassava, cocoyam, oranges, groundnuts etc. Some of them also engage in cocoa, kolanuts, cashew etc. Apart from farmers, Ilishan indigenes engage in other various activities like craftsmanship, smelting of minerals, goldsmith, poetry, calabash making and basket weaving.²

¹Onasanya S.A. The History of Ilishan-Remo (1450-2004 AD) and Babcock University (1958-2004). (2005) 9.

²Ibid 36-37.

Traditional Religion and Festivals in Ilishan

Ilishan is an integral part of the Yoruba race and they also believe in religion and festivals. Every month of the year has a festival attached to it. From January to December, they celebrate New Year, Ileya, Isemo, Ose-Ife, Jabajaba, Egungun or Agbojo, Obalufin, Ogun, Ebi Agbala¹ and Oro which is celebrated every first week in August. The highlight of the celebration is on first Saturday of the month when women are not allowed to go out of their homes. Ilishan also accepts other religions aside the Traditional religion. They accommodate Christianity and Islam.

Christianity in Ilishan

“The earliest recorded entry or the coming of a missionary to Ilishan was that of Rev H. J. Ellis and his friend Cokes of the Wesleyan Mission in August 1894”. It is worthy to note that Rev Canon J. S. Adenakun brought Christianity to Ilishan at about 1892 AD. Pa Ogundeko, Aderakin and Mr B. T. Taiwo established the St Barnabas Anglican Church and Primary School in 1903. The following churches came in this order: Baptist Church was established in 1907 through a Soldier called Komeryo, Methodist Church was established in 1908 by S. B. Soege, African Bethel Church was established in 1914 by Daddy Thompson, a Police Officer from Sierra-Leone, and Adventist Church came in 1959 followed by Cherubim and Seraphim and other Aladura groups.²

This section discusses the study design, study population, sampling procedure, instrumentation, validity and reliability. It also explains the methods of data collection as well as methods of data analysis.

¹S.A. Onasanya The History of Ilishan-Remo (1450-2004 AD) and Babcock University (1958-2004) (2005) 87.

²Ibid.160-161.

Study Design

The study is to investigate the determinants of the perception of cohabitation among Christians in Ilishan-Remo, Ogun State. Survey research method was used to elicit answers to the research questions formulated for the study.

Study Population

The population for this study were Christians who live within Ilishan-Remo community only. The rationale behind the researcher's choice lies in the nature of the study itself which concerns itself with Christians within Ilishan-Remo only.

Sample Size

The Churches around Ilishan-Remo in Ogun state constitute the sample for this research work. The churches were considered according to their permanence. Four churches, that is two Orthodox and two Pentecostal churches were used. Methodist and Adventist churches constitute those in the orthodox category while Winners Chapel and Redeemed Christian Church of God fall under the Pentecostal category.

Sampling Procedure/Technique

Multi-stage sampling technique was used for this research work. In the first stage, Christians in Ilishan-Remo, Ogun State were stratified into two groups based on existing strata in the Christendom worldwide that is- Orthodox and Pentecostal. In the second stage, purposive sampling technique was employed. Here, two churches were purposively selected each from the Orthodox (Seventh-day Adventist Church) and the Pentecostal Churches (Winners' Chapel and Redeemed Church of God) based on their popularity and large membership in Ilishan-Remo. In the third and final stage, convenience sampling method was used. The researcher here conveniently selected fifty (50) respondents from each of the selected churches. Four hundred (400)

Christians therefore constitute the population size out of which two hundred (200) were conveniently selected. They were selected based on their affiliation with an existing Christian denomination in Ilishan-Remo Ogun State using the following formula by Yamane³ : $N/[1+N(e)^2]$ where $N = 400$ and e is 0.05 .

$$n=400/[1+400(0.05)^2]$$

$$n=400/[1+400(0.0025)]$$

$$n=400/[1+1]$$

$$n=400/2$$

$$n=200$$

Instrumentation

The instrument used in this research work is questionnaire. The questionnaire is divided into four sections. The first section was used to elicit socio-demographic information of the respondents. The second section consists of questions on the perceived reasons for cohabitation. Questions on the perceived effects of cohabitation on marital outcome were in the third section while the fourth section concerns itself with factors which determine the perception of the respondents on cohabitation among Christians in Ilishan-Remo, Ogun state.

Validity

The research questionnaire was subjected to validity test and was certified appropriate after necessary adjustments had been made by the supervisor and other scholars and research professionals.

³Taro Yamane, *Statistics, An Introductory Analysis*, 2nd ed. (New York: Harper and Row, (1967), 258.

Method of Data Collection

Data were collected on the respondents' demographic, religious affiliation and other socio economic variables. These information were collected with the use of structured questionnaire. The research instrument (questionnaire) was divided into four sections. The first section contains demographic details (sex, age, marital status, educational background, etc) while the remaining three sections contain questions used to elicit information to answer the three research questions – each section for each research question.

Method of Data Analysis

Descriptive and inferential statistics were used to analyze the data collected; utilizing the Statistical Package for Social Sciences (SPSS). The respondents' demographic and socio economic variables were presented using descriptive statistics that is, frequency and percentage frequency. The data that elicited information on the perceived reasons for cohabitation and the effects of cohabitation were analyzed using the psychometric scale (likert scale). The determinants of cohabitation were also analyzed using Spearman rank correlation.

Analysis of Finding (a)

This section presents analysis of data gathered from the field. For easy understanding of the findings, the results are presented in tables while extensive explanation of these is presented in subsequent paragraphs.

Two hundred (200) copies of the questionnaire were distributed in all to the sample population in this study; that is, 50 to each of the selected 4 churches, However, only 171 (86%) of the questionnaire distributed were returned while

twenty-nine could not be retrieved. All the 171 (100%) were valid and used for analysis.

Table 1: Demographic Statistics of Respondents (Age)

Church		Frequency	Percent
Adventists	20-29yrs	7	15.9
	30-39yrs	21	47.7
	40-49yrs	14	31.8
	50yrs above	2	4.5
	Total	44	100.0
Winners	16-19yrs	1	2.9
	20-29yrs	6	17.1
	30-39yrs	17	48.6
	40-49yrs	7	20.0
	50yrs above	4	11.4
	Total	35	100.0
Methodist	20-29yrs	14	29.8
	30-39yrs	18	38.3
	40-49yrs	12	25.5
	50yrs above	3	6.4
	Total	47	100.0
Redeemed Church of God	16-19yrs	20	44.4
	20-29yrs	24	53.3
	30-39yrs	1	2.2
	Total	45	100.0

Table 1 shows the age distribution of the respondents. The table shows that the dominant age range for Adventists, Winners, and Methodists is 30-39 years old (with 47.7%, 48.6% and 38.3% respectively) whereas the dominant age range for Redeemed is 20-29 years (with 53.3%). On the average, therefore, a majority of the respondents in the four churches are within the age range of 20-39 years.

Table 2: Demographic Statistics of Respondents (Sex)

Church		Frequency	Percent
Adventist	Male	21	47.7
	Female	23	52.3
	Total	44	100.0
Winners	Male	21	60.0
	Female	14	40.0
	Total	35	100.0
Methodist	Male	12	25.5
	Female	35	74.5
	Total	47	100.0
Redeemed Church of God	Male	12	26.7
	Female	33	73.3
	Total	45	100.0

Table 2 shows the sex of the respondents from the various denominations. Results show that there are more female respondents among Adventists, Methodists and Redeemed Church of God with 52.3%, 74.5% and 73.3% respectively. However, there are more male respondents in Winners. Overall, there are more female than male respondents.

Table 3: Demographic Statistics of Respondents (Marital Status)			
Church		Frequency	Percent
Adventist	Single	10	22.7
	Married	30	68.2
	Cohabiting	2	4.5
	Separated	1	2.3
	Widowed	1	2.3
	Total	44	100.0
Winners	Single	8	22.9
	Married	27	77.1
	Total	35	100.0
Methodist	Single	10	21.3
	Married	36	76.6
	Cohabiting	1	2.1
	Total	47	100.0
Redeemed Church of God	Single	43	95.6
	Married	1	2.2
	Cohabiting	1	2.2
	Total	45	100.0

Table 3 shows the marital status of the respondents. The above table shows that Seventh-day Adventists present the highest number (4.5%) of cohabiting couples. There are more married couples among Adventists, Winners, and Methodists (68.2%,77.1% and 76.6% respectively) Among Redeemed Church of God respondents however, there are more singles (95.6%) than married. In all, there are more married respondents than singles.

Table 4: Distribution of respondents by number of people who currently depend on them for feeding, shelter, clothing and other needs?

Church		Frequency	Percent
Adventist	0-2 people	14	31.8
	3-4 people	12	27.3
	5-6 people	11	25.0
	7-8 people	6	13.6
	9-10 people	1	2.3
	Total	44	100.0
Winners	0-2 people	14	40.0
	3-4 people	15	42.9
	5-6 people	5	14.3
	9-10 people	1	2.9
	Total	35	100.0
Methodist	0-2 people	15	31.9
	3-4 people	17	36.2
	5-6 people	8	17.0
	7-8 people	5	10.6
	9-10 people	2	4.3
	Total	47	100.0
Redeemed Church of God	0-2 people	40	88.9
	3-4 people	1	2.2
	5-6 people	3	6.7
	9-10 people	1	2.2
	Total	45	100.0

Source: Field Survey 2013

Table 4 indicates that from all the four churches used in this study, there is very low percentage of respondents who indicated they have between 9-10 people depending on them – 2.3% among Adventists, 2.9% among Winners, 4.3% among Methodist and 2.2% among Redeemed Christian Church of God. The result shows that more respondents have 0-2 people depending on them.

Table 5: Demographic Statistics of Respondents (Education)

Church		Frequency	Percent
Adventist	Primary school	2	4.5
	Junior Secondary school	1	2.3
	Senior Secondary school	6	13.6
	NCE/OND	8	18.2
	Bachelor's	16	36.4
	Masters	8	18.2
	Doctoral	3	6.8
	Total	44	100.0
Winners	Primary school	1	2.9
	Senior Secondary school	4	11.4
	NCE/OND	9	25.7
	Bachelor's	18	51.4
	Masters	3	8.6
	Total	35	100.0
Methodist	Senior Secondary school	12	25.5
	NCE/OND	28	59.6
	Bachelor's	5	10.6
	Masters	1	2.1
	Doctoral	1	2.1
	Total	47	100.0
Redeemed Church of God	Primary school	1	2.2
	Junior Secondary school	4	8.9
	Senior Secondary school	17	37.8
	NCE/OND	11	24.4
	Bachelor's	11	24.4
	Masters	1	2.2
	Total	45	100.0

Findings recorded in Table 5 reveal that most of the respondents have tertiary education or in the process of attaining one.

Table 6: Demographic Statistics of Respondents (Religious Experience)

Church		Frequency	Percent
Adventist	1-5yrs	2	4.5
	6-10yrs	2	4.5
	16-20yrs	10	22.7
	20yrs above	30	68.2
	Total	44	100.0
Winners	1-5yrs	1	2.9
	6-10yrs	8	22.9
	11-15yrs	5	14.3
	16-20yrs	4	11.4
	20yrs above	17	48.6
	Total	35	100.0
Methodist	1-5yrs	4	8.5
	6-10yrs	1	2.1
	11-15yrs	2	4.3
	16-20yrs	7	14.9
	20yrs above	33	70.2
	Total	47	100.0
Redeemed Church of God	1-5yrs	13	28.9
	6-10yrs	10	22.2
	11-15yrs	4	8.9
	16-20yrs	14	31.1
	20yrs above	4	8.9
	Total	45	100.0

According to the reports in Table 6, those who have been in the Church for over 20 years constitute the majority in all the selected Churches (Adventists 68.2%, 48.6%, 70.2%,) except for Redeemed Christian Church where the majority are youths and have been in the church for between 16-20 years.

Table 7: Demographic Statistics of Respondents (Tribe)

Church		Frequency	Percent
Adventist	Igbo	19	43.2

	Hausa	9	20.5
	Yoruba	13	29.5
	Others	3	6.8
	Total	44	100.0
Winners	Igbo	9	25.7
	Hausa	3	8.6
	Yoruba	21	60.0
	Others	2	5.7
	Total	35	100.0
Methodist	Igbo	3	6.4
	Hausa	1	2.1
	Yoruba	38	80.9
	Others	5	10.6
	Total	47	100.0
Redeemed Church of God	Igbo	4	8.9
	Hausa	7	15.6
	Yoruba	29	64.4
	Others	5	11.1
	Total	45	100.0

Reports from Table 7 show that respondents cut across all the major tribes in Nigeria. As expected however, Yorubas constitute the majority in all the categories since the study environment is a Yoruba speaking community, except among Adventists where majority (43.2%) is Igbos.

Table 8: Demographic Statistics of Respondents (Occupation)

Church		Frequency	Percent
Seventh- day Adventist	Civil Servant	24	54.5
	Self-employed	4	9.1
	Trading	2	4.5
	Farming	5	11.4
	Others	9	20.5

	Total	44	100.0
Winners	Civil Servant	12	34.3
	Self-employed	15	42.9
	Trading	3	8.6
	Others	5	14.3
	Total	35	100.0
Methodist	Civil Servant	29	61.7
	Self-employed	10	21.3
	Trading	5	10.6
	Others	3	6.4
	Total	47	100.0
Redeemed Church of God	Civil Servant	1	2.2
	Self- employed	9	20.0
	Trading	1	2.2
	Farming	8	17.8
	Others	26	57.8
	Total	45	100.0

Table 8 indicates the occupation of the respondents, findings in the table reveal that majority of the respondents from all categories are civil servants except for Redeemed Church of God, where 57.8% constitute people in ‘others’ category. The report from Redeemed Christian Church is probably so because the respondents are mostly youths. The results confirm that most of the respondents are working.

Table 9: Demographic Statistics of Respondents (Income)

Church		Frequency	Percent
Seven Days Adventist	N20,000-N40,000	9	20.5
	N41,000-N60,000	1	2.3
	N61,000-N80,000	6	13.6
	N81,000-N100,000	10	22.7
	N100,000 above	18	40.9
	Total	44	100.0
Winners	N20,000-N40,000	6	17.1
	N41,000-N60,000	4	11.4

	N61,000-N80,000	3	8.6
	N81,000-N100,000	8	22.9
	N100,000 above	14	40.0
	Total	35	100.0
Methodist	N20,000-N40,000	8	17.0
	N41,000-N60,000	5	10.6
	N61,000-N80,000	8	17.0
	N81,000-N100,000	10	21.3
	N100,000 above	16	34.0
	Total	47	100.0
Redeemed Church of God	N20,000-N40,000	23	51.1
	N41,000-N60,000	6	13.3
	N61,000-N80,000	6	13.3
	N81,000-N100,000	3	6.7
	N100,000 above	7	15.6
	Total	45	100.0

Table 9 indicates that those whose income is N100,000 and above take the highest percentage in the first three categories (Adventists, Winners Chapel and Methodist Church) with 40.9%, 40.0% and 34.0% while the last group – Redeemed Christian Church of God – has those whose income falls between N20,000 – N40,000 having the highest percentage of 51.1%. One can then conclude that those whose income fall in the category of N100,000 and above constitute the majority in the sampled respondents.

Table 10: Frequency of respondents perception on whether majority of young people who become involved in cohabitation do so because of peer pressure

Church		Frequency	Percent
Adventist	Strongly Disagree	4	9.1
	Disagree	6	13.6
	Slightly Agree	8	18.2
	Agree	18	40.9
	Strongly Agree	8	18.2
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	6	17.1
	Slightly Agree	3	8.6
	Agree	8	22.9
	Strongly Agree	14	40.0
	Total	35	100.0
Methodist	Strongly Disagree	5	10.6
	Disagree	2	4.3
	Slightly Agree	2	4.3
	Agree	16	34.0
	Strongly Agree	22	46.8
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	3	6.7
	Disagree	3	6.7
	Slightly Agree	6	13.3
	Agree	17	37.8
	Strongly Agree	16	35.6
	Total	45	100.0

All the respondents in this category as indicated in the above table are of the opinion that those who cohabit do so as a result of pressure from their peers. Among Adventists, there are 59.1% respondents, 62.9% among Winners Chapel respondents, 81.9% among Methodists, and 73.4% among Redeemed Church of God respondents agreeing to this.

Table 11: Frequency of respondents perception on whether majority of young people on whether young people these days think that it is old-fashioned not to cohabit and experiment with sex before marriage

Church		Frequency	Percent
Adventist	Strongly Disagree	6	13.6
	Disagree	3	6.8
	Slightly Agree	5	11.4
	Agree	13	29.5
	Strongly Agree	17	38.6
	Total	44	100.0
Winners	Strongly Disagree	6	17.1
	Disagree	6	17.1
	Slightly Agree	6	17.1
	Agree	8	22.9
	Strongly Agree	9	25.7
	Total	35	100.0
Methodist	Strongly Disagree	5	10.6
	Disagree	5	10.6
	Slightly Agree	4	8.5
	Agree	12	25.5
	Strongly Agree	20	42.6
	55.00	1	2.1
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	5	11.1
	Disagree	2	4.4
	Slightly Agree	6	13.3
	Agree	17	37.8
	Strongly Agree	15	33.3
	Total	45	100.0

From the table therefore it can be concluded that majority of the respondents from the different churches strongly agree that young people these days think that it is old-fashioned not to cohabit and experiment with sex before marriage.

Table 12: Frequency of respondents perception on whether one of the factors contributing to cohabitation and premarital sex is the reality of sin in the world

Church	Frequency	Percent
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Adventist	Strongly Disagree	1	2.3
	Disagree	4	9.1
	Agree	18	40.9
	Strongly Agree	21	47.7
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Slightly Agree	1	2.9
	Agree	15	42.9
	Strongly Agree	15	42.9
	Total	35	100.0
Methodist	Strongly Disagree	3	6.4
	Disagree	3	6.4
	Slightly Agree	4	8.5
	Agree	10	21.3
	Strongly Agree	27	57.4
Total	47	100.0	
Redeemed Church of God	Strongly Disagree	5	11.1
	Slightly Agree	3	6.7
	Agree	14	31.1
	Strongly Agree	23	51.1
	Total	45	100.0

Analyzing the table above, it can be seen that majority of those who participated in this research work strongly agree to the statement that “One of the factors contributing to cohabitation and premarital sex is the reality of sin in the world.

Table 13: Frequency of respondents' perception on whether use of drugs and alcohol can lead to cohabitation

Church		Frequency	Percent
Adventist	Strongly Disagree	5	11.4
	Disagree	6	13.6
	Slightly Agree	4	9.1
	Agree	13	29.5
	Strongly Agree	16	36.4
	Total	44	100.0
	Winners	Strongly Disagree	3
Disagree		8	22.9
Slightly Agree		2	5.7
Agree		12	34.3
Strongly Agree		10	28.6
Total		35	100.0
Methodist		Strongly Disagree	5
	Disagree	4	8.5
	Slightly Agree	2	4.3
	Agree	14	29.8
	Strongly Agree	22	46.8
	Total	47	100.0
	Redeemed Church of God	Strongly Disagree	6
Disagree		4	8.9
Slightly Agree		5	11.1
Agree		14	31.1
Strongly Agree		16	35.6
Total		45	100.0

Analyzing the responses gotten to the statement made in the table above, it is obvious that highest number of respondents from all the selected Churches agree that the use of drugs and alcohol can lead to cohabitation.

Table 14: Frequency of respondents perception on whether unguided and uncontrolled surfing on the internet can expose youth to pornography online and make them cohabit

Church		Frequency	Percent
Adventist	Strongly Disagree	3	6.8
	Slightly Agree	5	11.4
	Agree	15	34.1
	Strongly Agree	21	47.7
	Total	44	100.0
Winners	Strongly Disagree	3	8.6
	Slightly Agree	3	8.6
	Agree	17	48.6
	Strongly Agree	12	34.3
	Total	35	100.0
Methodist	Strongly Disagree	1	2.1
	Disagree	1	2.1
	Slightly Agree	5	10.6
	Agree	13	27.7
	Strongly Agree	27	57.4
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	3	6.7
	Disagree	2	4.4
	Slightly Agree	3	6.7
	Agree	5	11.1
	Strongly Agree	32	71.1
	Total	45	100.0

The table above shows that highest percentage 58.11% of respondents from the Seventh day Adventists supported the idea that unguided and uncontrolled surfing on the internet can expose youth to pornography online and make them cohabit. The

same applies to all respondents from all other three selected Churches. It can then be concluded that unguided and uncontrolled surfing on the internet can lead youth to pornography and make them cohabit.

Table 15: Frequency of respondents perception on whether too much exposure to sexual activities on television can lead to Cohabitation

Church		Frequency	Percent
Adventist	Strongly Disagree	2	4.5
	Slightly Agree	6	13.6
	Agree	16	36.4
	Strongly Agree	20	45.5
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	2	5.7
	Agree	11	31.4
	Strongly Agree	18	51.4
	Total	35	100.0
Methodist	Strongly Disagree	1	2.1
	Disagree	3	6.4
	Agree	14	29.8
	Strongly Agree	29	61.7
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	4	8.9
	Disagree	2	4.4
	Slightly Agree	4	8.9
	Agree	6	13.3
	Strongly Agree	29	64.4
	Total	45	100.0

Analyzing the data gotten from the responses of respondents to the statement that too much exposure to sexual activities on television can lead to cohabitation, the Seventh-day Adventist church has 45.5% strongly agree. The data gotten from Winners church reveals that 51.4% strongly agree. Methodist church on the other hand has 61.7% strongly agreeing. Also, 64.4% of respondents from Redeemed Church of God strongly agree. Looking closely at the table above it can be seen that

majority of the respondents from the different churches strongly agree to the statement made that too much exposure to sexual activities on television can lead to cohabitation.

Table 16: Frequency of respondents perception on whether poor economy can lead to cohabitation

Church		Frequency	Percent
Seven Days Adventist	Disagree	5	11.4
	Slightly Agree	7	15.9
	Agree	16	36.4
	Strongly Agree	16	36.4
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	6	17.1
	Slightly Agree	1	2.9
	Agree	9	25.7
	Strongly Agree	15	42.9
Total	35	100.0	
Methodist	Strongly Disagree	5	10.6
	Disagree	5	10.6
	Slightly Agree	6	12.8
	Agree	9	19.1
	Strongly Agree	22	46.8
Total	47	100.0	
Redeemed Church of God	Strongly Disagree	9	20.0
	Disagree	3	6.7
	Slightly Agree	9	20.0
	Agree	12	26.7
	Strongly Agree	12	26.7
Total	45	100.0	

It can be concluded from the results in the above table that the respondents perceive that poor economy can make people who might hitherto not be interested in cohabitation to cohabit.

Table 17: Frequency of respondents perception on whether lack of accommodation can lead to cohabitation

Church		Frequency	Percent
Seven Days Adventist	Strongly Disagree	2	4.5
	Disagree	8	18.2
	Slightly Agree	8	18.2
	Agree	11	25.0
	Strongly Agree	15	34.1
	Total	44	100.0
Winners	Strongly Disagree	6	17.1
	Disagree	3	8.6
	Slightly Agree	2	5.7
	Agree	13	37.1
	Strongly Agree	11	31.4
	Total	35	100.0
Methodist	Strongly Disagree	6	12.8
	Disagree	4	8.5
	Slightly Agree	7	14.9
	Agree	11	23.4
	Strongly Agree	19	40.4
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	10	22.2
	Disagree	6	13.3
	Slightly Agree	3	6.7
	Agree	17	37.8
	Strongly Agree	9	20.0
	Total	45	100.0

Analyzing the respondents' reactions in the table above to the statement that Lack of accommodation can lead to cohabitation, 34.1% of the respondents of Seventh-day Adventists strongly agree. However, 31.4% of respondents from Winners Church strongly agree to the statement. For respondents from Methodist church 40.4% strongly agree. Respondents from Redeemed Church of God have 37.8% agree and 20.0% strongly agree. This result then shows that all the respondents are of the opinion that lack of accommodation can lead to cohabitation.

Table 18: Frequency of respondents perception on whether those who do not have formal education cohabit more

Church		Frequency	Percent
Seven Days Adventist	Strongly Disagree	7	15.9
	Disagree	15	34.1
	Slightly Agree	10	22.7
	Agree	8	18.2
	Strongly Agree	4	9.1
	Total	44	100.0
Winners	Strongly Disagree	5	14.3
	Disagree	11	31.4
	Slightly Agree	3	8.6
	Agree	9	25.7
	Strongly Agree	7	20.0
	Total	35	100.0
Methodist	Strongly Disagree	3	6.4
	Disagree	11	23.4
	Slightly Agree	14	29.8
	Agree	10	21.3
	Strongly Agree	9	19.1
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	12	26.7
	Disagree	6	13.3
	Slightly Agree	10	22.2
	Agree	8	17.8
	Strongly Agree	9	20.0
	Total	45	100.0

From the table above, it is clear that there are divergent views on whether those who have formal education cohabit more, a closer look would however reveal that greater percentage of the respondents do not see formal education as a contributory factor to cohabitation.

Table 19: Frequency of respondents perception on whether those in the cities cohabit more than those in the villages

Church	Frequency	Percent
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Adventist	Strongly Disagree	3	6.8
	Disagree	4	9.1
	Slightly Agree	8	18.2
	Agree	16	36.4
	Strongly Agree	13	29.5
	Total	44	100.0
Winners	Strongly Disagree	8	22.9
	Disagree	6	17.1
	Slightly Agree	4	11.4
	Agree	6	17.1
	Strongly Agree	11	31.4
	Total	35	100.0
Methodist	Strongly Disagree	3	6.4
	Disagree	7	14.9
	Slightly Agree	8	17.0
	Agree	14	29.8
	Strongly Agree	15	31.9
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	8	17.8
	Disagree	5	11.1
	Slightly Agree	9	20.0
	Agree	10	22.2
	Strongly Agree	13	28.9
	Total	45	100.0

Interpreting the table above, the result shows that the respondents feel that those in the cities cohabit more than those who live in the villages.

Table 20: Frequency of respondents perception on whether people cohabit to test whether their partner is serious with the relationship or not

Church		Frequency	Percent
Adventist	Strongly Disagree	3	6.8
	Disagree	12	27.3
	Slightly Agree	11	25.0

	Agree	14	31.8
	Strongly Agree	4	9.1
	Total	44	100.0
Winners	Strongly Disagree	5	14.3
	Disagree	9	25.7
	Slightly Agree	5	14.3
	Agree	7	20.0
	Strongly Agree	9	25.7
	Total	35	100.0
Methodist	Strongly Disagree	7	14.9
	Disagree	16	34.0
	Slightly Agree	4	8.5
	Agree	13	27.7
	Strongly Agree	7	14.9
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	7	15.6
	Disagree	4	8.9
	Slightly Agree	5	11.1
	Agree	20	44.4
	Strongly Agree	9	20.0
	Total	45	100.0

On the question of whether people cohabit for reason of wanting to test if their partner is serious with the relationship or not, the responses span through all the categories, but among Seventh-day Adventists, higher percentage of respondents are found either disagreeing or slightly agreeing to this question; also in Winners' Chapel (54.3%) and Methodist (53.4%), more respondents are seen disagreeing to this. In Redeemed Church however, more respondents (64.4%) agreed that people cohabit to test if their partners are serious with their relationship or not. It can then be concluded that majority of the respondents perceive that those who cohabit do not do it to test the seriousness of their partners.

Table 21: Frequency of respondents perception on whether people cohabit to show love to their would-be spouses

Church		Frequency	Percent
Adventist	Strongly Disagree	4	9.1
	Disagree	13	29.5
	Slightly Agree	5	11.4
	Agree	13	29.5
	Strongly Agree	9	20.5
	Total	44	100.0
Winners	Strongly Disagree	7	20.0
	Disagree	9	25.7
	Slightly Agree	6	17.1
	Agree	6	17.1
	Strongly Agree	7	20.0
	Total	35	100.0
Methodist	Strongly Disagree	3	6.4
	Disagree	13	27.7
	Slightly Agree	8	17.0
	Agree	10	21.3
	Strongly Agree	13	27.7
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	12	26.7
	Disagree	5	11.1
	Slightly Agree	2	4.4
	Agree	17	37.8
	Strongly Agree	9	20.0
	Total	45	100.0

Table 21 shows respondents' perception of whether people cohabit for reasons of love. It can then be concluded that 50% of the respondents are of the opinion that people cohabit to show love to their would-be partners while 50% of the entire respondents do not share this view.

Table 22: Frequency of respondents perception of the fact that Cohabitation leads to instability in marriage

Church		Frequency	Percent
Adventist	Strongly Disagree	2	4.5
	Disagree	9	20.5

	Slightly Agree	6	13.6
	Agree	14	31.8
	Strongly Agree	13	29.5
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	4	11.4
	Slightly Agree	2	5.7
	Agree	14	40.0
	Strongly Agree	11	31.4
	Total	35	100.0
Methodist	Strongly Disagree	5	10.6
	Disagree	4	8.5
	Slightly Agree	4	8.5
	Agree	16	34.0
	Strongly Agree	18	38.3
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	6	13.3
	Disagree	3	6.7
	Slightly Agree	6	13.3
	Agree	13	28.9
	Strongly Agree	17	37.8
	Total	45	100.0

Results in table 22 indicate that respondents from all the sampled churches are of the opinion that cohabitation can lead to instability later in marriage. This is made evident by the percentages of respondents from all the sampled churches indicating that they perceive that cohabitation leads to instability in marriage. For example a total of 61.3% either agreed or strongly agreed to this among Adventist Respondents, and a total of 71.4% among Winners' Chapel respondents, 72.3% also positively responded to this question while 66.7% among Redeemed Church of God respondents perceive that cohabitation leads to instability in marriage.

Table 23: Frequency of respondents perception on whether those who cohabit before marriage have a higher risk of divorce

Church		Frequency	Percent
Adventist	Strongly Disagree	4	9.1
	Disagree	3	6.8
	Slightly Agree	7	15.9
	Agree	15	34.1
	Strongly Agree	15	34.1
	Total	44	100.0
Winners	Strongly Disagree	3	8.6
	Disagree	5	14.3
	Slightly Agree	2	5.7
	Agree	15	42.9
	Strongly Agree	10	28.6
	Total	35	100.0
Methodist	Strongly Disagree	7	14.9
	Disagree	4	8.5
	Slightly Agree	7	14.9
	Agree	12	25.5
	Strongly Agree	17	36.2
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	4	8.9
	Disagree	1	2.2
	Slightly Agree	10	22.2
	Agree	8	17.8
	Strongly Agree	22	48.9
	Total	45	100.0

The results in the above table which was drawn to elicit information on the perception of the respondents on whether divorce rate is higher among cohabiters reveal that the respondents perceive that divorce rate is higher among those who cohabited before marriage.

Table 24: Frequency of Respondents' Response to the question on whether Children of cohabiters have low self-esteem

Church		Frequency	Percent
Adventist	Strongly Disagree	7	15.9
	Disagree	12	27.3
	Slightly Agree	8	18.2
	Agree	11	25.0
	Strongly Agree	5	11.4
	Total	43	97.7
	Missing System	1	2.3
	Total	44	100.0
Winners	Strongly Disagree	3	8.6
	Disagree	10	28.6
	Slightly Agree	6	17.1
	Agree	6	17.1
	Strongly Agree	10	28.6
	Total	35	100.0
Methodist	Strongly Disagree	8	17.0
	Disagree	3	6.4
	Slightly Agree	12	25.5
	Agree	11	23.4
	Strongly Agree	13	27.7
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	7	15.6
	Disagree	8	17.8
	Slightly Agree	8	17.8
	Agree	12	26.7
	Strongly Agree	10	22.2
	Total	45	100.0

To ascertain whether children of cohabiters have low self-esteem or not, results on table 24 show while it looks difficult to draw conclusion at a first glance at

the above results, a careful look reveals an interesting results where most respondents do not agree to the fact that children of cohabiters have low self-esteem.

Table 25: Frequency of Respondents' Response to the question that Cohabitation leads to loss of mutual trust and understanding

Church		Frequency	Percent
Adventist	Strongly Disagree	2	4.5
	Disagree	9	20.5
	Slightly Agree	4	9.1
	Agree	16	36.4
	Strongly Agree	13	29.5
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	8	22.9
	Slightly Agree	3	8.6
	Agree	12	34.3
	Strongly Agree	8	22.9
	Total	35	100.0
Methodist	Strongly Disagree	8	17.0
	Disagree	5	10.6
	Slightly Agree	6	12.8
	Agree	19	40.4
	Strongly Agree	9	19.1
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	5	11.1
	Disagree	7	15.6
	Slightly Agree	9	20.0
	Agree	12	26.7
	Strongly Agree	12	26.7
	Total	45	100.0

The respondents' responses as to whether cohabitation leads to loss of trust and understanding are presented in table 25 above. This result here is an indication that cohabitation leads to loss of trust and understanding.

Table 26: Frequency of Respondents' Response to the question that Cohabiters are more exposed to sexually transmitted diseases

Church		Frequency	Percent
Adventist	Strongly Disagree	1	2.3
	Disagree	8	18.2
	Slightly Agree	5	11.4
	Agree	20	45.5
	Strongly Agree	10	22.7
	Total	44	100.0
Winners	Strongly Disagree	5	14.3
	Disagree	5	14.3
	Slightly Agree	2	5.7
	Agree	13	37.1
	Strongly Agree	10	28.6
	Total	35	100.0
Methodist	Strongly Disagree	6	12.8
	Disagree	4	8.5
	Slightly Agree	2	4.3
	Agree	15	31.9
	Strongly Agree	20	42.6
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	5	11.1
	Disagree	4	8.9
	Slightly Agree	13	28.9
	Agree	8	17.8
	Strongly Agree	15	33.3
	Total	45	100.0

Table 26 shows more respondents being of the opinion that cohabitation predisposes cohabiters to sexually transmitted diseases. The results here align with the findings of Alo et al (2010) “where it was found out there is a high rate of sexual transmitted infections among the 15-24 years old.”⁴

⁴O.A. Alo, and I.S. Akinade. *Premarital sexual activities in an urban society of Southwest-Nigeria*. Ea vol.2 No.1. www.eajournal.com(2010).

Table 27: Frequency of Respondents' Response to the question that Rate of abortion is higher among those who cohabit

Church		Frequency	Percent
Adventist	Strongly Disagree	2	4.5
	Disagree	3	6.8
	Slightly Agree	4	9.1
	Agree	15	34.1
	Strongly Agree	20	45.5
	Total	44	100.0
Winners	Strongly Disagree	4	11.4
	Disagree	2	5.7
	Slightly Agree	2	5.7
	Agree	17	48.6
	Strongly Agree	10	28.6
	Total	35	100.0
Methodist	Strongly Disagree	3	6.4
	Disagree	4	8.5
	Agree	15	31.9
	Strongly Agree	25	53.2
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	6	13.3
	Disagree	2	4.4
	Slightly Agree	7	15.6
	Agree	8	17.8
	Strongly Agree	22	48.9
	Total	45	100.0

The results in table 27 show the respondents' opinion that cohabitation increases the rate of abortion. With the results here, it can be concluded that the respondents are of the opinion that the rate of abortion is higher among cohabiters.

Table 28: Frequency of Respondents Response to the question that Those who cohabit suffer from fear and guilt

Church		Frequency	Percent
Adventist	Strongly Disagree	5	11.4
	Disagree	2	4.5
	Slightly Agree	5	11.4
	Agree	25	56.8
	Strongly Agree	7	15.9
	Total	44	100.0
Winners	Strongly Disagree	3	8.6
	Disagree	2	5.7
	Slightly Agree	4	11.4
	Agree	15	42.9
	Strongly Agree	11	31.4
	Total	35	100.0
Methodist	Strongly Disagree	6	12.8
	Disagree	2	4.3
	Slightly Agree	3	6.4
	Agree	16	34.0
	Strongly Agree	20	42.6
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	5	11.1
	Disagree	5	11.1
	Slightly Agree	10	22.2
	Agree	13	28.9
	Strongly Agree	12	26.7
	Total	45	100.0

Table 28 indicates that 56.8% and 15.9% percent respectively of the population agreed and strongly agreed among Seventh-day Adventist respondents, similar result was obtained from Winners' Chapel where 42.9% agreed and 31.4% strongly agreed. Similarly, 34.0% agreed and 42.6% strongly agreed among respondents in Methodist Church, while Redeemed Church of God, records 28.9% agreed, and 26.7% strongly agreed. These results indicate that the respondents opine that those who cohabit suffer from guilt and shame.

Table 29: Frequency of Respondents Response to the question that Cohabitation can lead to unwanted pregnancy

Church		Frequency	Percent
Adventist	Strongly Disagree	3	6.8
	Slightly Agree	1	2.3
	Agree	10	22.7
	Strongly Agree	30	68.2
	Total	44	100.0
Winners	Strongly Disagree	6	17.1
	Agree	12	34.3
	Strongly Agree	17	48.6
	Total	35	100.0
Methodist	Strongly Disagree	2	4.3
	Disagree	1	2.1
	Agree	18	38.3
	Strongly Agree	26	55.3
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	4	8.9
	Slightly Agree	1	2.2
	Agree	9	20.0
	Strongly Agree	31	68.9
	Total	45	100.0

In response to the question as to whether cohabitation can lead to unwanted pregnancy, a high percentage of the respondents are of the view that cohabitation can lead to unwanted pregnancy. From the above analysis, one can draw a conclusion that cohabitation can lead to unwanted pregnancy.

Table 30: Frequency of Respondents Response to the question that Cohabitation can make people who are not truly in love to marry each other

Church		Frequency	Percent
Adventist	Strongly Disagree	7	15.9
	Slightly Agree	4	9.1
	Agree	13	29.5
	Strongly Agree	20	45.5
	Total	44	100.0
Winners	Strongly Disagree	9	25.7
	Disagree	2	5.7
	Agree	14	40.0
	Strongly Agree	10	28.6
	Total	35	100.0
Methodist	Slightly Agree	2	4.3
	Agree	18	38.3
	Strongly Agree	27	57.4
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	4	8.9
	Disagree	5	11.1
	Slightly Agree	5	11.1
	Agree	11	24.4
	Strongly Agree	20	44.4
	Total	45	100.0

Results in table 30 show that majority share the view that cohabitation can make people who are not truly in love to marry each other. It can then be deduced from the results that cohabitation can make people who are not truly in love marry each other.

Table 31: Frequency of Respondents' Response to the question that Cohabitation is socially acceptable

Church		Frequency	Percent
Adventist	Strongly Disagree	6	13.6
	Disagree	13	29.5
	Slightly Agree	8	18.2
	Agree	12	27.3
	Strongly Agree	5	11.4
	Total	44	100.0
Winners	Strongly Disagree	11	31.4
	Disagree	12	34.3
	Slightly Agree	3	8.6
	Agree	7	20.0
	Strongly Agree	2	5.7
	Total	35	100.0
Methodist	Strongly Disagree	5	10.6
	Disagree	13	27.7
	Slightly Agree	5	10.6
	Agree	10	21.3
	Strongly Agree	14	29.8
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	15	33.3
	Disagree	9	20.0
	Slightly Agree	8	17.8
	Agree	7	15.6
	Strongly Agree	6	13.3
	Total	45	100.0

From the results in table 31, with highest percentage among all the respondents disagreeing that cohabitation should be socially acceptable, it can then be deduced from the above results that cohabitation is not seen as being socially acceptable among the sampled respondents.

Table 32: Frequency of Respondents' Response to the question that Cohabitation is a modern day phenomenon

Church		Frequency	Percent
Adventist	Strongly Disagree	5	11.4
	Disagree	7	15.9
	Slightly Agree	5	11.4
	Agree	15	34.1
	Strongly Agree	12	27.3
	Total	44	100.0
Winners	Strongly Disagree	11	31.4
	Disagree	8	22.9
	Slightly Agree	6	17.1
	Agree	7	20.0
	Strongly Agree	3	8.6
	Total	35	100.0
Methodist	Strongly Disagree	5	10.6
	Disagree	11	23.4
	Slightly Agree	3	6.4
	Agree	12	25.5
	Strongly Agree	16	34.0
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	9	20.0
	Disagree	6	13.3
	Slightly Agree	3	6.7
	Agree	15	33.3
	Strongly Agree	12	26.7
	Total	45	100.0

Analysis of the respondents' response in table 32 shows that majority of the respondents are of the opinion that cohabitation is a modern day phenomenon, except for Winners chapel where majority expressed disagreement to this fact. It can then be concluded that cohabitation is seen as a modern day phenomenon by majority of the respondents.

Table 33: Frequency of Respondents Response to the question that Cohabitation is more common among Christians than other religious beliefs

Church		Frequency	Percent
Adventist	Strongly Disagree	10	22.7
	Disagree	16	36.4
	Slightly Agree	10	22.7
	Agree	7	15.9
	Strongly Agree	1	2.3
	Total	44	100.0
Winners	Strongly Disagree	8	22.9
	Disagree	15	42.9
	Slightly Agree	7	20.0
	Agree	2	5.7
	Strongly Agree	3	8.6
	Total	35	100.0
Methodist	Strongly Disagree	12	25.5
	Disagree	18	38.3
	Slightly Agree	4	8.5
	Agree	10	21.3
	Strongly Agree	3	6.4
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	20	44.4
	Disagree	15	33.3
	Slightly Agree	6	13.3
	Agree	4	8.9
	Total	45	100.0

In response to the question on whether cohabitation is more common among Christians than other religious beliefs analyzed in table 33 above, findings in the table reveal that great percentage of the respondents believe that cohabitation is as common among Christians as it is in other religious beliefs.

Table 34: Frequency of Respondents Response as to whether Cohabitation is not as bad as it is seen among Christians

Church		Frequency	Percent
Adventist	Strongly Disagree	17	38.6
	Disagree	18	40.9
	Slightly Agree	5	11.4
	Agree	3	6.8
	Strongly Agree	1	2.3
	Total	44	100.0
Winners	Strongly Disagree	11	31.4
	Disagree	13	37.1
	Slightly Agree	3	8.6
	Agree	6	17.1
	Strongly Agree	2	5.7
	Total	35	100.0
Methodist	Strongly Disagree	14	29.8
	Disagree	10	21.3
	Slightly Agree	1	2.1
	Agree	13	27.7
	Strongly Agree	9	19.1
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	25	55.6
	Disagree	14	31.1
	Slightly Agree	4	8.9
	Agree	2	4.4
	Total	45	100.0

Here, most of the respondents strongly disagreed that cohabitation is not as bad as been seen among Christians. One can then conclude that cohabitation is seen as bad as Christians perceive it by the respondents also.

Table 35: Frequency of Respondents Response as to whether if given the opportunity, they can practice cohabitation

Church		Frequency	Percent
Adventist	Strongly Disagree	20	45.5

	Disagree	12	27.3
	Slightly Agree	8	18.2
	Agree	3	6.8
	Strongly Agree	1	2.3
	Total	44	100.0
Winners	Strongly Disagree	13	37.1
	Disagree	17	48.6
	Slightly Agree	2	5.7
	Agree	2	5.7
	Strongly Agree	1	2.9
	Total	35	100.0
Methodist	Strongly Disagree	21	44.7
	Disagree	14	29.8
	Slightly Agree	5	10.6
	Agree	3	6.4
	Strongly Agree	4	8.5
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	33	73.3
	Disagree	6	13.3
	Slightly Agree	3	6.7
	Agree	1	2.2
	Strongly Agree	2	4.4
	Total	45	100.0

Findings in table 35 reveal that majority of the respondents either strongly disagreed or just disagreed that if they are given the opportunity, they would cohabit. It can then be concluded that based on the perception of the respondents that cohabitation is not a good habit to adopt, they would not cohabit if given the opportunity.

Table 36: Frequency of Respondents Response as to whether they relate well with people cohabiting in their neighborhood

Church		Frequency	Percent
Adventist	Strongly Disagree	4	9.1
	Disagree	12	27.3

	Slightly Agree	10	22.7
	Agree	13	29.5
	Strongly Agree	5	11.4
	Total	44	100.0
Winners	Strongly Disagree	10	28.6
	Disagree	8	22.9
	Slightly Agree	4	11.4
	Agree	11	31.4
	Strongly Agree	2	5.7
	Total	35	100.0
Methodist	Strongly Disagree	14	29.8
	Disagree	14	29.8
	Agree	14	29.8
	Strongly Agree	5	10.6
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	15	33.3
	Disagree	6	13.3
	Slightly Agree	14	31.1
	Agree	4	8.9
	Strongly Agree	6	13.3
	Total	45	100.0

Results in table 36 indicate that most people in the sampled population will live peacefully with the cohabiters in their neighborhood.

Table 37: Frequency of the Respondents Response as to whether they warn people against cohabitation whenever they have the opportunity

Church		Frequency	Percent
Adventist	Strongly Disagree	3	6.8
	Disagree	2	4.5
	Slightly Agree	7	15.9
	Agree	19	43.2
	Strongly Agree	13	29.5
	Total	44	100.0
Winners	Strongly Disagree	7	20.0
	Disagree	2	5.7
	Slightly Agree	2	5.7
	Agree	18	51.4

	Strongly Agree	6	17.1
	Total	35	100.0
Methodist	Strongly Disagree	1	2.1
	Disagree	5	10.6
	Slightly Agree	1	2.1
	Agree	15	31.9
	Strongly Agree	25	53.2
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	4	8.9
	Disagree	4	8.9
	Slightly Agree	6	13.3
	Agree	12	26.7
	Strongly Agree	19	42.2
	Total	45	100.0

Finding in table 37 above reveal that if the respondents have opportunity, they will crusade against cohabitation.

Table 38: Frequency of Respondents Response to the question that says “I am single and I cohabit with my would-be spouse”

Church		Frequency	Percent
Adventist	Strongly Disagree	25	56.8
	Disagree	12	27.3
	Slightly Agree	2	4.5
	Agree	3	6.8
	Strongly Agree	2	4.5
	Total	44	100.0
Winners	Strongly Disagree	15	42.9
	Disagree	13	37.1
	Slightly Agree	2	5.7
	Agree	2	5.7
	Strongly Agree	3	8.6
	Total	35	100.0
Methodist	Strongly Disagree	23	48.9
	Disagree	10	21.3
	Slightly Agree	1	2.1
	Agree	6	12.8

	Strongly Agree	7	14.9
	Total	47	100.0
Redeemed Church of God	Strongly Disagree	35	77.8
	Disagree	6	13.3
	Slightly Agree	1	2.2
	Agree	3	6.7
	Total	45	100.0

Results in table 38 reveal that highest number of the respondents (Adventists 56.8%, Winners Chapel 42.9%, Methodist 48.9% and Redeemed 77.8%) strongly disagreed that they are single and they cohabit. This is in line with the findings in the demographic statistics of the respondents which reveals that most of the respondents are married with the exception of Redeemed where the singles take highest percentage.

Analysis of Findings (b)

A careful look at the above tables reveals that there are a number of perceived reasons for cohabitation. It was found out however, that the demographic characteristics of the respondents have little or no impact on their perception of the reasons for cohabitation. For instance, the responses from the respondents drawn from Seventh-day Adventist Church, Winners Chapel and Methodist Church where majority fall in the married category are not in any way different from those of the respondents in Redeemed Church of God where 95.5% of the respondents are singles. Also the economic status, tribe, sex, number of dependant relatives or even denomination have no significant relationship with the perception of the respondents. They all seem to be guided by the same Biblical injunction on marriage that fidelity should be maintained till and in marriage.

The respondents however perceive that peer pressure, use of drugs, uncontrolled exposure to exclusive contents on the internet and television, accommodation problem, poor economic condition among other factors can lead to cohabitation. They also agreed that young people cohabit due to the reality of sin in our world which supports the view of Mashau⁵ that one of the reasons for cohabitation is “the reality of sin in our world.” They also opine that there is significant difference between the rate of cohabitation among those who live in the cities and those in the villages.

However, the responses gotten from the respondents indicate that lack of formal education does not constitute part of the factors responsible for cohabitation.

The respondents however seem to be divergent on whether people cohabit to test if their partner is serious with the relationship or not and whether cohabitation is a way of showing love to one’s would-be spouse, respondents from Seventh-day Adventist Church, Winners Chapel and Methodist disagreed to this while in Redeemed Church where majority of the respondents are singles conformed to the fact that people cohabit to test whether their spouse is serious with the relationship or not and that cohabitation is a way of showing love to one’s would-be spouse.

On the perceived results of cohabitation, the respondents agreed that cohabitation leads to instability in marriage. They also agreed that other possible effects of cohabitation include higher risk of divorce, loss of mutual trust and understanding, exposure to sexually transmitted diseases among others. The researcher also found out from the respondents that rate of abortion is higher among those who cohabit, the respondents also believe that those who cohabit suffer from

⁵T.D. Mashau, , *Unlocking the Mystery of Marriage: Issues in premarital counselling*, Potchefstroom Theological Publications, Potchefstroom.(2006). 3

guilt and shame and that cohabitation can eventually make those who are not truly in love marry each other.

On whether cohabitation is perceived as being socially acceptable, the respondents are of the opinion that cohabitation though a modern day phenomenon is not socially acceptable. They also agreed that cohabitation is as bad as being perceived among Christians. The respondents though agreed to live peaceably with the cohabiting couple in their neighborhood, did not agree that if given opportunity, they would like to cohabit. Majority of the respondents also agreed that they would like to warn people against cohabitation whenever opportunity to do so presents itself; little wonder then that greater percentage of the respondents disagreed that they are single and cohabiting with their would-be spouse.

CHAPTER 4

PROGRAMME DESIGN, IMPLEMENTATION AND EVALUATION

The analysis of data and discussion of findings as shown in chapter 3 of this research work form the basis of this programme design. It was designed with the aim of passing on the recommendations of this study to the respondents in the selected churches—Seventh-day Adventist, Winners’ Chapel, Methodist Church and Redeemed Christian Church of God.

Problem Definition

The problem addressed here is that of prevention of cohabitation among Christians. The respondents in this study pointed out that they live peaceably with their neighbours who cohabit; which imply that they acknowledge the fact that cohabitation is in existence. Although majority of the respondents in the survey agreed that they would not cohabit even if given the opportunity, it is still imperative to present to members of the selected churches - who do not necessarily form part of the sample for the survey- in a succinct way, the factors that can lead to cohabitation and recommendations on how to prevent cohabitation. Imbibing Christian values is one key reason for why Christians in Ilishan-Remo would not cohabit and passing it on to upcoming generation is important.

Objectives of Programme

To make it clear that cohabitation is totally bad and contrary to Biblical injunction on marriage. To emphasize the need to honour God with our bodies which are actually God’s. Marriage is a way of showing that we appreciate the fact that we

were created by God and that we respect the institution of marriage which He set up. Therefore, when one is deeply connected to God, he or she would like to acknowledge God in whatever he or she does including marriage; and shun every factor that can lure one into cohabitation and abide by the recommendations in this research work. To achieve this, official permission in form of letter was sought from the Pastors in charge of the selected Churches to allow researcher run the programme in their churches.

Programme Content

In the course of the presentation, the following key points and issues were looked at to help the participants understand the true meaning of cohabitation, the perceived factors that can lead to it and what can be done to overcome it. However, only the questions during the presentation are enumerated here, full detail of the presentation is contained in Appendix B.

1. What is cohabitation? Here, cohabitation will be defined and the Seventh-day Adventist Church position on cohabitation will be enumerated.
2. What is marriage? What differentiates cohabitation from marriage would be discussed and the positive aspects of marriage would be emphasized to encourage participants to choose marriage over cohabitation.
3. What are the causes of cohabitation? Here, the perceived causes of cohabitation as expressed by the respondents will be discussed.
4. What are the possible effects of cohabitation on the cohabiters, their children and society at large? The perceived effects of cohabitation will be fully discussed here.

5. As Christians, what should be our attitude to those who cohabit in our neighbourhood? How did Jesus treat people with similar attitude in His day?
6. What are the changes we need to make as Christians in terms of number of hours we spend watching television and on the internet?
7. What changes do we also make as regards the content we expose ourselves to both on the internet and on the television?
8. What should constitute the sex education we give our children henceforth?
9. What would be the content of the workshops and seminars organized for the youths?
10. Decision for dedication to God and abstinence from cohabitation.

Programme Implementation

Through the Pastors of the four selected Churches – Seventh-day Adventist Church, Winners' Chapel, Methodist Church and Redeemed Church of God, the researcher was able to extend invitation to members of the selected churches to attend the programme. The objectives of the programme were shared and the intended goal was also made known to the participants. The invitation extended to the various Churches did not place restrictions on the number of people that could be in attendance at the programme. It was designed to be an interactive session and every participant was given an opportunity to express him or herself freely. There was also question and answer session where the participants had the opportunity of asking questions as well as making their perception of cohabitation known. Below are some of the points raised which represent the opinion of majority of the participants:

1. Cohabitation is when two unmarried people live together and are involved in intimate sexual relationship.

2. Some of the factors that lead to cohabitation, include peer pressure, reality of sin in our world, use of drugs and alcohol and overexposure to explicit contents on television and the internet.
3. Lack of adequate communication between parents and their children was also attributed as a factor that leads to cohabitation.
4. Poor economy was also seen as one of the reasons why people cohabit.
5. Challenges of life like accommodation and lack of job opportunity should however not lead people to cohabitation.

Evaluation

The evaluation of the programme was based on the survey forms (for a sample of the survey form, see Appendix C) administered to all the respondents present in each of the four churches. Twenty people were in attendance at the Methodist Church, Fifteen at Seventh-day Adventist Church, ten at Winners Chapel and twenty-five at Redeemed Christian Church of God. All the 80 respondents agreed that the presenter was articulate, and that the presentation was good and useful to them at the end of the day. All the respondents agreed that they would henceforth counsel their neighbours on the dangers of cohabitation to themselves and the community at large.

The high point of the presentation however came when three of the participants – two (a male and a female) the Seventh-day Adventist Church and one (a female) from Winners Chapel – reported that they cohabited before marriage due to lack of deep commitment to God. One of those who testified from the Seventh-day Adventist Church said the man she cohabited with did not marry her eventually. When asked, they all agreed that they have not had the courage to tell their children about their mistakes but now that they know better, they would ask God for grace and make conscious efforts to warn their children and other youths on the danger of

cohabitation using their own experiences as examples to buttress their points. All the participants agreed to the fact that cohabitation is bad and those who had not cohabited said even if given the opportunity, they would not still like to cohabit; those who cohabited said they will not under any circumstance do it again but would forever imbibe Biblical principles on marriage. Participants from Redeemed Christian Church who are mainly youths and students of Babcock University said the Christian virtues being taught at the University and the fact that they cannot openly show affection to their loved ones have also helped in sharpening their lives and guard against the temptation of cohabitation as being confronted by students in other universities.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter has as its focus the summary of the study findings, it also drew conclusions based on the findings and appropriate recommendations were enunciated based on the findings of the research work.

Summary

This study has examined the perception of cohabitation among Christians in Ilishan-Remo, Ogun State. Chapter One of the study presents the introduction, background of study, statement of the problem, research questions, objectives of the study, as well as limitation of study while Chapter Two contains the theoretical framework. Essentially, social cognitive theory; congruence theory; and theory of perception were engaged in this study. The meaning of cohabitation, reasons why people cohabit, and possible effects of cohabitation were also discussed.

In Chapter Three, location of the study was discussed; the type of methodology adopted for this research work was also presented together with analysis and interpretation of data collected. The research design adopted for this research work was survey. This was based on the design's potential to sample a cross section of views. The study population consists of Christians in Ilishan-Remo; out of which four churches (Seventh-day Adventist Church, Winners' Chapel, Methodist Church and Redeemed Church of God) were selected through multi-stage sampling technique. A total number of

200 respondents were conveniently selected from these four churches which represent the Orthodox and Pentecostal Churches. The questionnaire served as the instrument for data collection.

Chapter four dealt with programme design, implementation and evaluation. Chapter five presents the summary of the study. It draws relevant conclusions based on the findings about the research problem, and also makes appropriate recommendations.

Conclusions

This research work reveals the meaning of cohabitation; the perceived reasons for cohabitation and the possible effects of cohabitation both on the cohabitators and children given birth to in a cohabitating relationship. It was found out that there are so many perceived factors that predispose people to cohabitation. Some of these factors include: peer pressure, exposure to lewd messages on television as well as the internet. Other perceived factors include: poor economic condition, use of drugs and so on. It was also found out that young people feel it is old fashioned not to cohabit and experiment with sex before marriage.

Another contributing factor to cohabitation is the perverseness of this generation as predicted by the Scriptures (Matt 17:17). The researcher also found out that acquisition of formal education or one's place of abode (city or village) do not have significant relationship to whether or not people will cohabit. The results of this research work however do not support the position of Johnson et al¹ that people

¹C.A. Johnson, S.M. Stanley, N.D. Glenn, P.A. Amato, S.L. Nock, H.J. Markman, & M.R. Dion Marriage in Oklahoma: 2001 baseline statewide survey on marriage and divorce (S02096 OKDHS). Oklahoma City: Oklahoma Department of Human Services. (2002).

cohabit to be with their spouses in real life situations and test their relationship prior to marriage.²

The study also found some possible effects of cohabitation on marriage and the cohabiters themselves. The results of the research are in line with established findings that marriage leads to instability in marriage and increases rate of divorce.³ It also corroborates Alo et al's view⁴ that cohabitation exposes cohabiters to sexually transmitted diseases.

While the respondents view cohabitation as a modern-day phenomenon and not socially acceptable, they disagreed to the fact that given opportunity, they would like to cohabit. However, respondents, being Christians relate well with their neighbours who cohabit. It can be concluded therefore, that though cohabitation is fast gaining ground, it is perceived as not socially acceptable among Christians in Ilishan-Remo and it would not be practiced even if the opportunity to do so presents itself to them.

During the programme implementation however, it was found out that three (one male and two females) of the eighty participants had cohabited out of which one did not marry the person she cohabited with. They also agreed to the fact that

²Zitha Mokomane: Cohabitation in Botswana: An Alternative or a Prelude to Marriage? African Population Studies Vol.20 n°1/Etude de la population Africaine (nd) vol. 20. 20

³C. E. Copen; Daniels Kimberly, Vespa Jonathan, and W. D. Mosher. *First Marriages in the United States: Data From the 2006–2010 National Survey of Family Growth*. National Health Statistics Report Number 49. March 22, (2012). 2

⁴O.A. Alo, and I.S. Akinade. *Premarital sexual activities in an urban society of Southwest-Nigeria*. Ea vol.2 No.1. www.eajournal.com (2010).3

cohabitation is not a policy to adopt, and that with their own example, they would teach their children and other youths about the dangers of cohabitation.

Recommendations

Having enunciated the problems associated with cohabitation and its possible effects on the cohabiters and their children, the researcher is hereby making the following recommendations:

1. Parents, the Church and the society at large should help children develop high self-esteem for themselves so as to overcome peer pressure which has been found out to be one of the major causes of cohabitation.
2. Programmes like workshops and seminars that would promote the advantages of marriage over and above cohabitation should be planned by the Churches thereby exposing the children and youths to the benefits of good marital life from time to time to help them develop good values that would help them make useful decisions about marriage.
3. Parents should control the number of hours they spend with the television so that their children would be guided on the danger of over-exposure to television and internet. The youths should be controlled by their parents as to what they watch on television and exposed to, on the internet.
4. Programmes tailored towards reducing the incidence of cohabitation should be broadcast both on radio and television by programme makers and must be supported by their administrative body.
5. Based on the reported increase of sin in our society, parents should teach their children the way of God so that they would be able to stand against the temptations of Satan.

6. Sex education by parents should incorporate Christian values to reduce the rate of cohabitation.
7. There is need for Christian based counseling before marriage for young people by School Counselors.
8. The relationship between social networking and the incidence of cohabitation is recommended for further study.
9. Furthermore, the researcher is recommending the replication of this study among the youths in other religious sects and in other locations in Nigeria.

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APPENDIX A

QUESTIONNAIRE

Adventist University of Africa

**Department of Religious Studies, School of Education and Humanities, Babcock
University, Ilesha-Remo, Ogun state**

REQUEST FOR COMPLETION OF QUESTIONNAIRE

Dear Sir/Ma,

I am a Master's degree student at the Adventist University of Africa (Babcock University Campus), currently conducting a research on the topic: **Determinants of Perception of Cohabitation among Christians in Ilesha-Remo, Ogun State, Nigeria**

This research is in partial fulfillment of the requirements for the award of Masters of Arts Degree in Theology.

For a successful analysis of this research work, your honest opinion will be needed in the completion of this questionnaire.

This questionnaire is purely for academic purpose and will be treated with utmost confidentiality.

Thanks in anticipation of your cooperation.

Yours faithfully,

Joseph Olusola Jegede.

**Section A RESPONDENTS' SOCIO-DEMOGRAPHIC
CHARACTERISTICS**

1. Age: 16-19 years 20 – 29 years 30 – 39 years
 40 – 49 years 50 years above
2. Sex : Male Female
3. Marital Status. Single Married Cohabiting
 Separated Divorced Widowed
4. How many people currently depend on you for feeding, shelter,
clothing and other needs? 0 - 2 3 - 4 5 -6
 7 -8. 9-10 More than 10 people
5. What is the highest level of education attained? Primary
School Junior Secondary School Senior Secondary
School NCE/OND Bachelor's or equivalent
Masters or equivalent Doctoral
6. How long have you been a Christian? 1-5years 6-
10years 11-15years 16-20years 20 years and
above
7. Tribe: Igbo Hausa Yoruba Others
(specify)
8. Occupation: Civil Servant Self-employed
 Trading Farming Others (Specify)
9. Estimated income per year? N20,000-N40,000
N41,000-N60,000 N61,000-N80,000 N81,000-
100,000
 N100 and above

SECTION B REASONS WHY PEOPLE COHABIT BEFORE MARRIAGE

Please indicate your opinions about the following statements concerning why people cohabit before marriage. For each of the following statements, please indicate whether you Strongly Agree (SA), Agree (A), Slightly Agree (SLA), Disagree (D) or Strongly Disagree (SD) in relation to the study subject.

		SA 5	A 4	SLA 3	D 2	SD 1
11	Majority of young people who become involved in cohabitation do so because of peer pressure.					
12	Young people these days think that it is old-fashioned not to cohabit and experiment with sex before marriage.					
13	One of the factors contributing to cohabitation and premarital sex is the reality of sin in the world.					
14	Use of drugs and alcohol can lead to cohabitation					
15	Unguided and uncontrolled surfing on the Internet can expose youth to pornography online and make them cohabit.					
16	Too much exposure to sexual activities on television can lead to cohabitation					
17	Poor economy can lead to cohabitation					
18	Lack of accommodation can lead to cohabitation					
19	Those who do not have formal education cohabit more					
20	Those in the cities cohabit more than those in the villages					
21	People cohabit to test whether their partner is serious with the relationship or not.					
22	People cohabit to show love to their would-be spouses					

SECTION C EFFECTS OF COHABITATION BEFORE MARRIAGE

Please indicate your opinions about the following statements concerning the effects of cohabitation before marriage. For each of the following statements, please indicate whether you Strongly Agree (SA), Agree (A), Slightly Agree (SLA), Disagree (D) or Strongly Disagree (SD) in relation to the study subject.

		SA 5	A 4	SLA 3	D 2	SD 1
23	Cohabitation leads to instability in marriage					
24	Those who cohabit before marriage have a higher risk of divorce					
25	Children of cohabiters have low self-esteem					
26	Cohabitation leads to loss of mutual trust and understanding					
27	Cohabiters are more exposed to sexually transmitted diseases					
28	Rate of abortion is higher among those who cohabit					
29	Those who cohabit suffer from fear and guilt					

30	Cohabitation can lead to unwanted pregnancy					
31	Cohabitation can make people who are not truly in love to marry each other					

SECTION D THE RESPOND

RESPONDENTS' PERCEPTION OF COHABITATION

Please indicate your opinions about the following statements concerning your perception of cohabitation before marriage. For each of the following statements, please indicate whether you Strongly Agree (SA), Agree (A), Slightly Agree (SLA), Disagreed (D) or Strongly Disagree (SD) in relation to the study subject.

		SA 5	A 4	SLA 3	D 2	S
32	Cohabitation is socially acceptable					
33	Cohabitation is a modern day phenomenon					
34	Cohabitation is more common among Christians than other religious beliefs					
35	Cohabitation is not as bad as is seen among Christians					
36	If given the opportunity, I can practice cohabitation					
37	I don't have problem relating with people cohabiting in my neighbourhood					
38	Whenever I have the opportunity, I warn people against cohabitation					
39	I am single and I cohabit with my would-be spouse					

APPENDIX B

PRESENTATION

FULL TEXT OF THE PRESENTATION ON COHABITATION – GOOD OR BAD?

1. “Cohabitation in marriage is an integral incident of consortium which traditionally describes conjugal right to live together as husband and wife with all the incidents that flow from it”.⁵ Cohabitation according to Seabi A. T.⁶ occurs “when a man and woman live together as though married but without complementing any recognized marriage ceremony or meeting the requirements for common law marriage.” Put differently therefore, cohabitation can be described as two people living together as husband and wife without being married. Seventh-day Adventist church believes a man and woman should not live together unless they are legally married either in the court, church or traditionally. Seventh-day Adventist position on cohabitation as expressed by ¹ M.K., Miroslav says:

“the Seventh-day Adventist Church echoes the biblical disapproval of any arrangement other than the institution of marriage. It recognizes that the emergence of cohabitation

⁵ M.O. Ogunsola (2011) The Effect of Premarital Cohabitation on Quality of Relationship and Marital Stability of Married People in Southwest Nigeria. African Nebula, Issue 3, June 2011

⁶ A. T. Seabi (2009). Marriage, Cohabitation and Domestic Violence in Mpumalanga. Mini-dissertation submitted in partial fulfillment of the requirements for the Masters Degree in Social Sciences specializing in Gender Studies in the Faculty of Humanities, Department of Sociology, University of Pretoria

often signals deeper needs. Frequently the partners who seek refuge in such arrangements carry the wounds of repeated marital failures, infidelity, abuse, selfishness, or many other tragedies. For that reason, the Church seeks to minister to each individual, while upholding the biblical standard of conjugal union as the only legitimate form of cohabitation.”⁷

2. What is marriage? What differentiates cohabitation from marriage was discussed and the positive aspects of marriage were emphasized to encourage participants to choose marriage over cohabitation. The thought expressed by some schools of thought penned by Keller T⁸. is that "Marriage is just a piece of paper that only serves to complicate love." This thought however contradicts God's intention about marriage because as opined by Al Janseen⁹ marriage is an institution ordained by God and the Bible says in Genesis 2:24 that “therefore shall a man leave his father and mother and cleave to his wife; and both shall become one flesh.” Where then did cohabitation and different kinds of marriages as seen in the world today originate from? C.A Omeonu asked some rhetorical questions and proffered answers:

Who taught us fornication and adultery? Who gave us abortion and separation and divorce? From where did we pick the practice of serial marriage – marry in February and divorce in June, marry another one in August and divorce by the end of November! What is the source of tears and

⁷ M.K., Miroslav <https://adventistbiblicalresearch.org/materials/adventist-heritage-practical-christian-living/seventh-day-adventist-position-cohabitation>. Accessed on 2nd June 2013. 2

⁸ T. Keller The Meaning of Marriage: Facing the Complexities of Commitment with the Wisdom of God (2011).

⁹ Al Janseen The marriage Masterpiece. Wheaton Illionis:Tyndale. (2001). 3-4

heartaches in marriage? Not from God. An enemy has done this. Pg 7¹⁰

As Christians we know our enemy is the Devil and he is the brain behind woes and problems we have as regards marriage and sexuality.

3. What are the causes of cohabitation? Here, the perceived causes of cohabitation as expressed by the respondents were discussed. The perceived causes of cohabitation as expressed by the respondents include:

- a. Peer pressure
- b. It is old-fashioned not to cohabit and experiment with sex before marriage.
- c. Use of drugs and alcohol
- d. Unguided and uncontrolled surfing on the Internet
- e. Exposure to sexual activities on television
- f. To test whether their partner is serious with the relationship or not.
- g. Poor economy

4. What are the possible effects of cohabitation on the cohabiters, their children and society at large? The perceived effects of cohabitation were fully discussed here:

- a. Instability in marriage
- b. Low self-esteem
- c. High rate of divorce
- d. Lack of mutual trust and understanding
- e. Fear and guilt
- f. High rate of abortion

¹⁰ C.A Omeonu, Before you say “I do”. A solid foundation for Happy Marital and Family Relationship. Unique Impressions Ltd. (2007). 74.

g. Risk of contacting sexually transmitted diseases

5. As Christians, what should be our attitude to those who cohabit in our neighbourhood? How did Jesus treat people with similar attitude in His day? Jesus showed us example on how to relate with our neighbours who may not particularly share same faith with us in the treatment he gave the woman caught in adultery, we should follow the example of Jesus and treat everyone kindly as we ensure we use every opportunity to admonish them with the Word of God.¹¹
6. What are the changes we need to make as Christians in terms of number of hours we spend watching television and on the internet? This question was thrown to the participants. They came up with so many suggestions based on their background and profession. However, the presenter concluded by saying that moderation should guide us in everything we do and we should realize that our children would learn faster through what they see us do than what we tell them to do.
7. What changes do we also make as regards the content we expose ourselves to both on the internet and on the television? After this presentation, it would be expected of us as Christians to reconsider the things we watch on the internet and the television. We should replace sexual programmes with more educational ones. We should also take a walk, garden or read a novel in place of several hours we spend before the television.

¹¹ John 8:1-11

8. What should constitute the sex education we give our children henceforth? We need to realize that non-Christians also give sex education to their children. The type of sex education we should give to our children henceforth should include Biblical injunctions on marriage. They should be made to realize that their body is the temple of God and should be treated as such¹²
9. What would be the content of the workshops and seminars organized for the youths? As we try to tune the minds of youths away from lewd materials both from internet and television, all workshops and seminars that would be organized for them also should be to underscore this. Every public holiday and school vacation period should be occupied by spiritual programmes to engage the youths in useful activities.
10. Decision for dedication to God and abstinence from cohabitation. A call was made for a re-dedication to God and commitment to abstinence from cohabitation and teaching others to do likewise. The participants were also told to fill a commitment form handed over to them initially. The participants who had cohabited before marriage asked for special prayer of forgiveness.

¹² I Corinthians 3: 16

APPENDIX C

PROGRAMME IMPLEMENTATION ASSESSMENT QUESTIONNAIRE

1. What is your assessment of the presentation?
 - a. Excellent
 - b. Good
 - c. Poor
2. To what extent have you benefited from the presentation?
 - a. To a great extent
 - b. Not beneficial at all
 - c. Not sure
3. Which of the following best expresses your experience during the presentation?
 - a. I learnt something new
 - b. I feel challenged to do something about cohabitation
 - c. I will tell others about the dangers inherent in cohabitation
4. The lecture has impressed me today to start a crusade against cohabitation
 - a. Yes
 - b. No
 - c. I don't know
5. The only thing that can make me cohabit is:
 - a. Poor economy
 - b. Lack of accommodation
 - c. Peer pressure
 - d. Nothing at all
6. If given opportunity, I will like to cohabit with my would-be spouse
 - a. Yes
 - b. No
 - c. Not sure

APPENDIX D
CORRESPONDENCE

Adventist University of
Africa
Babcock University Campus
Ilishan-Remo
Ogun State

8th March, 2013

The Pastor-in-Charge
Living Faith Ministry (Winners' Chapel)
Ilishan-Remo,
Ogun State

Dear Sir,

Request for Permission to visit your church to share questionnaire

I am a Master's degree student at the Adventist University of Africa (Babcock University Campus), currently conducting a research on the topic: **Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria**

This research is in partial fulfillment of the requirements for the award of Masters of Arts Degree in Theology.

For me to successfully carry out this research, I have to administer questionnaire in four churches (two Orthodox and two Pentecostal) within Ilishan-Remo, and your church has been selected as one of those churches. The questionnaire would be administered during service to ensure real members are the ones given the questionnaire to fill.

Your cooperation in this regard will be highly appreciated.
Thank you and God bless.

Yours faithfully,

Joseph Olusola Jegede

Adventist University of Africa
Babcock University Campus
Ilishan-Remo
Ogun State

8th March, 2013

The Pastor-in-Charge
Redeemed Christian Church of God
Ilishan-Remo,
Ogun State

Dear Sir,

Request for Permission to visit your church to share questionnaire

I am a Master's degree student at the Adventist University of Africa (Babcock University Campus), currently conducting a research on the topic: **Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria**

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Thank you and God bless.

Yours faithfully,

Joseph Olusola Jegede

Adventist University of Africa
Babcock University Campus
Ilishan-Remo
Ogun State

8th March, 2013

The Pastor-in-Charge
Methodist Church
Ilishan-Remo,
Ogun State

Dear Sir,

Request for Permission to visit your church to share questionnaire

I am a Master's degree student at the Adventist University of Africa (Babcock University Campus), currently conducting a research on the topic: **Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria**

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Yours faithfully,

Joseph Olusola Jegede

Adventist University of Africa
Babcock University Campus
Ilishan-Remo
Ogun State

8th March, 2013

The Pastor-in-Charge
Adventist Church (Ilishan-West District)
Ilishan-Remo,
Ogun State

Dear Sir,

Request for Permission to visit your church to share questionnaire

I am a Master's degree student at the Adventist University of Africa (Babcock University Campus), currently conducting a research on the topic: **Determinants of Perception of Cohabitation among Christians in Ilishan-Remo, Ogun State, Nigeria**

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Thank you and God bless.

Yours faithfully,

Joseph Olusola Jegede

VITA

Surname: Jegede
Other names: Joseph Olusola
Work Place: Ilishan-North, Ogun State Conference
E-mail Address: solayoawr@yahoo.com
Telephone: 07039166045
Position: District Pastor

ACADEMIC QUALIFICATIONS

Masters in Pastoral Theology: 2010-2013
Bachelors of Arts Degree in Theology 2000
Nigeria College of Education (NCE) 1993

AREAS OF INTEREST

Visitation and Administration

WORK EXPERIENCE

DATE

Church Pastor- Arakale Church, Akure District	March-Sept2001
Church Pastor- Sango Church, Ilaro District	Sept 2001-2002
Church Pastor- Ilaro Church, Ilaro District	2002-2003
Church Pastor- Alapere and Ketu Churches, Ketu District	2003-2004
Church Pastor- Maryland Church, Maryland District	2004-2007
Church Pastor- No 2 and Beautiful Gate Churches, Ilishan District	2007-2009
District Pastor, Ilishan-District	2009-2010
District Pastor, Ilishan-North District	2010 till date