

**MUSIC PREFERENCE, PARENTAL MONITORING  
AND GENDER AS FACTORS IN ADOLESCENTS'  
SEXUAL PERMISSIVENESS**

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**JUNE, 2013**

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**A PROJECT THESIS SUBMITTED IN PARTIAL  
FULFILLMENT OF A MASTER OF SCIENCE (M.SC)  
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## CERTIFICATION

MBA, BENEDETTE, C., a postgraduate student in the Department of Psychology and with Registration Number PG/M.Sc/08/49014 has satisfactorily completed the requirements for course and research work for the degree of M.Sc. in Developmental Psychology. The work embodied in this thesis is original and has not been submitted in part or full for any other diploma or degree of this or any other University.

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 EXTERNAL EXAMINER

## **DEDICATION**

THIS WORK IS DEDICATED TO ADOLESCENTS ACROSS THE GLOBE.  
AS YOU INTERACT WITH YOUR ENVIRONMENT, YOU HAVE THE  
CAPACITY TO TAKE WHAT YOU NEED FOR GROWTH INTO  
RESPONSIBLE CITIZENS OF THE WORLD

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### **Abstract**

This study was a survey aimed at ascertaining whether music preference, parental monitoring and gender are factors in adolescent sexual permissiveness. A sample of 405 adolescents were drawn from three secondary schools within Igbo-Eze South Local Government Area, Enugu State. Three instruments were used in the data collection. They include: Sexual Permissiveness Scale (SPS), Music Preference Scale (MPS) and Parental Monitoring Measure (PMM). Analysis of variance (ANOVA) was used to analyze the data collected. Three research hypotheses were postulated and tested. The findings showed that music preference was a significant factor in adolescent sexual permissiveness  $F(1, 388) = 13.81, P < .001$ . Parental monitoring and gender were not significant factors in adolescent sexual permissiveness. However, the interaction between music preference and parental monitoring yielded a significant factor  $F(1, 388) = 8.08, P < .01$ . The interaction between Parental monitoring and gender yielded a significant interaction  $F(1, 388) = 11.25, P < .001$ . The implications of the findings were discussed focusing on the dangers of exposure of adolescents to sexually provocative music. Recommendations were made for provision of relevant education, as well as sexual health services to parents, adolescents, and other relevant bodies.



# CHAPTER ONE

## INTRODUCTION

Technological advancement and urbanization has turned the world into a global community. This trend brought about social changes in the society and to our social lives. As a result of this, there is a tremendous increase in the level of neglect and breakdown of moral values, especially among adolescents. Today, sexual permissiveness has become a characteristic of the social life of adolescents such that it has raised a lot of concern about adolescents' behaviours in connection with sexual matters.

Petigny (1965) defined sexual permissiveness as the freedom to take part in sexual activities which were previously considered unacceptable or freedom to view violent and sexually provocative materials including movies, music, art and literature. Hornby (2010) defined sexual permissiveness as allowing or showing a freedom of sexual behaviours and matters that many people do not approved of. On that note, one could simply define sexual permissiveness to be toleration of a wide variety of sexual behaviours and attitudes. It could also be defined as the granting or inclination to grant permission; tolerance or lenience towards sex or ideas of sex or to have sex.

High prevalence rate of sexual activities among adolescents is likely to lead to an increase in teenage pregnancy, school dropout, academic under achievement, abortions, unplanned motherhood and maternal mortality, as well as infection with sexually transmitted diseases, including HIV/AIDS. Onyeonuru and Adeboyejo (2007) posit that sexual experiences are more common among adolescents and that

the age of first sexual experience is declining. They stated that this could be because there is now a higher prevalence of adolescents experiencing early sexual activity. Most often, it happens that the society do frown at these adolescents due to the series of problems they face.

Eya (2001) defined adolescence as the period when the individual has fully developed sexual maturity and is getting ready to accept the roles and responsibilities of adulthood. Maria (2003) defined adolescence as a stage where impetuosity and feelings of invincibility take precedence over rational decision-making leading to heightened tendency for risk-taking and for sexual experimentation. Simultaneously, it is a period characterized by loosening parental control in response to the individual's transition from childhood to adulthood (Maria, 2003).

Adolescents appreciate the beauty inherent in permissive sexual relationship and are likely to confuse permissive sexual relationship with sexual fantasies. The resultant effect of this is that sexual behaviours, such as dating, could lead to indiscriminate sexual activities and unwanted pregnancies. Onyeonuru and Adeboyejo (2007) reported adolescent girls as having their first sexual experience at the age of 12 years while boys have theirs at 14 years. The earlier adolescents experience sexual activity the higher the rate of child bearing and risky sexual behaviour (Dangal, 2005). He also noted that these risks are magnified in the young adolescents who engage in sexual intercourse always. Early initiation could be a factor in sexual frequency and once established, high-risk sexual behaviours are difficult to modify. Adolescent age at first intercourse is related to expectation for

adolescent's independence. Adolescents who start intercourse early are more tolerant of deviant behaviours, are academically underachieved, and have low moral values (Dangal, 2005).

Miller, McCoy, Olson and Wallace (1986), as well as Thornton (1990) opined that adolescents who begin to date earlier have more sexual experiences, number of sexual partners, and more level of sexual activity during later teens. Some adolescents hold that sexual intercourse is always right whereas some believe that it is wrong (Miller, Christensen & Olson, 1987). Adolescents who believe that sexual intercourse is always right initiate sexual intercourse early, have many sexual partners and stand the chance of involving themselves in sexual risk problems (Miller, McCoy, Olson & Wallace, 1986; Thornton, 1990). Once contact is permitted and dating begins, one could observe adolescents undergoing sexual thought and sometimes are likely to express it in their actions (Miller, McCoy, Olson & Wallace, 1986; Thornton, 1990).

Music on the other hand, throughout history has been an important adjunct to ritual and drama and has been credited with the capacity to reflect and influence human emotion. Music plays an important role in the socialization of children and adolescents (Leming, 1987; Roe, 1985). Keke (2011) defined music as sound that is organized into socially accepted patterns which could be viewed as life, as well as aesthetics. Nwadiwe (2002) defined music as the auditory art that deals with the presentation of sound in a melodious and rhythmic sequence to entertainment and communication. Music is an art concerned with combining vocal or instrumental

sounds expression, usually according to cultural standards of rhythm, melody and harmony. It has for millennium been made of cultural expression for humanity.

It is played everywhere, and can be obtained in various recording studios, market, through the radio, television, and the internet, thus allowing adolescents to hear it in diverse settings and situations, alone or shared with friends (Knobloch-Westerwick, Musto & Shaw, 2006; Robert, Foehr, Rideout & Generation, 2005). Many adolescents can access music freely through their GSM/mobile phone. In this modern era, through music, teens are inundated by messages that glamorize and magnify sex (Lackey & Moberg, 1998). They posit that music among other media intensified and popularized the notion of flirting, dating and a variety of sexual behaviours. Intimate relationships may develop from social activities such as dancing, singing and local drama sketches.

Listening to music is considered by society to be a part of growing up (Roberts & Christensen, 2001). Music provides entertainment and distraction from problems and serves as a way to relieve tension and boredom. Some studies have reported that adolescents use music to deal with loneliness and to take control of their emotional status or mood (North, Hargreaves & O'Neil, 2000; Robert & Christensen, 2001). Music also can provide a background for romance and serve as the basis for establishing relationships in diverse settings (Robert & Christensen, 2001). Adolescents use music in their process of identity formation (Knobloch-Westerwick, Musto & Shaw, 2006; North, Hargreaves & O'Neil, 2000) and their music preference provides them a means to achieve group identity and integration into the youth culture (Chapman & Williams, 1976; Clark, 1973; Diamond,

Bermudez & Schensul, 2006; Reddick & Beresin, 2002; Rosenblum, Daniolos, Kass, & Martin, 1999).

Certain feelings and memories may be associated with kinds of music one listens to repeatedly. Music by its very melody, harmony, rhythm, generates different emotions in different people. Music is classified into two broad dimensions; secular (non religious) and sacred (religious) music.

Secular music is an umbrella term for all non-religious music. That is music that is not affiliated with any religious practice or tradition. The vast majority of music in this modern world is secular. In this study, secular music includes: Rap/Hip-hop music, Rock n' Roll, Reggae, Jazz, R n' B, Traditional/Folk, Highlife and Dance Hall/Party Jamz.

Secular music is particularized on love songs, dance and dramatic works and other forms of entertainment that are capable of arousing the sexual interest of adolescents and/or luring them to sex. This is because, sexual themes and messages are more common in much of this music ranging from romantic and playful to sexual talks and dressing. Adolescents are likely to copy and imitate negative attitudes and dress codes that are sexually provocative from these music themes and musicians. They learn jargons and erotic vocabularies that fill their brains with sexually provocative words and behaviours (Keke, 2011). The sexually explicit lyrics of some secular music may lure more adolescents to unrestricted sexual behaviour.

Musical lyrics have become more explicit in adolescent's lives with reference to drugs, sex, and violence over the years (Knobloch-Westerwick, Musto

& Shaw, 2006). Gentile (1999) posit that a content analysis of the top ten CDs performed by the National Institute on Media and the Family in 1999 revealed that each of these CDs included at least one song with sexual content. Forty-two percent of the songs on these CDs contained very explicit sexual content (Gentile, 1999). Lyrics of some music genres, such as rock, heavy metal, rap, and new emerging genres such as reggae, have been found to revolve around topics such as sexual promiscuity, death, homicide, suicide, and substance abuse (Diamond, Bermudez & Schensul, 2006; North & Hargreaves, 2006; Reddick & Beresin, 2002). Lyrically, music can be used as a medium for criticism, commendation, reflection, questioning, rebellion, and many other thoughts or emotions (Solomon, 2000). When the musical language is employed to relay these thoughts or emotions the result can be significant (Solomon, 2000). Music is an integral part of teens' lives and popular music may be a factor in early sex (Martino, Collins, Elliott, Strachman, Kanouse & Berry, 2006).

This could be because the nature of the messages conveyed to adolescents by these types of music is usually unrealistic, inaccurate and misleading. Yet the rate at which they consume this class of music, and do often accept the information it conveys to be a reality is increasingly alarming. Adolescents are persuaded by what they hear through constant repetition. Whatever they allow to occupy their mind will sooner or later determine their speech and action. For instance, when the music that the adolescents find most appealing contains a barrage of encouragement towards sex; like in this number by Mavin Gay "sexual healingö,

Flavour òNa abaniaö, or 2 Face ö if love is a crimeö, it is not surprising that they are affected by it.

Apart from the emotional effect music (secular music in particular) has on adolescents today; there are also verifiable physiological effects, such as the increase of adrenaline in the bloodstream which makes the music physically addictive (Bell, 1993). Bell (1993) noted that some types of music cause the outpouring of sexual hormones when the volume of the music is high, which is practically the norm, especially in concerts and places for dancing. These physical repercussions also serve as indicators of the effect these music can have on the sexual life of adolescents. That is why Bass (2006) asserted that the teens who listen to explicit music end up engaging in the types of behaviours described in the lyrics.

In an African tradition/culture, traditional music, which is a type of secular music, should not be left out. It is very common in African/Nigerian tradition in particular. Traditional music according to the International Council of Traditional Music (ICTM) appears to encompass folk music. According to Forcucci (1984) folk music has been with us since the dawn of history. They are extensions of the term folklore, which was coined in 1846 by the English antiquarian, William Thomas, to describe the traditions, customs, and superstitions of the uncultured classes. These folk are sometimes identified as the rural or peasant people of a country (Nettl & Myers, 1976) although Rhodes (1966) believed that folk music exists in all classes of society. Sometimes the folk are considered a particular ethnic group or nationality (Nettl & Myers, 1976). According to Park (1967) folk music is

part of a folk culture and the culture's lore, including its ballads and stories which are passed down by word-of-mouth from generation to generation. Folk music is developed in isolated areas where there was limited outside contact (Malone, 1968). The people within these communities used it to preserve their traditional cultural values. Folk music includes most indigenous traditional music. In an African setting, and Nigeria in particular it is composed mostly of traditional instruments like gong, ekwe, clay pots, flute, drum. Examples include: òAtiloguö, òIkorodoö, òEgedegeö, ò Egwu ogeneö, òOkweö, òJefteö., Akuko nægwuö. Many adolescents on the bid to learn these music which is done mostly at night engage in sexual activities which results in pregnancy and its consequences.

Sacred music encompasses all forms of music that address the issue of ultimate reality. They deal with divinity, life here and now, life after death, morality, Word of God, etc. Examples of sacred music include Gospel highlife, praise worship, hymn, contemporary Gospel music, etc. Sacred music includes songs of testimony, persuasion, religious exhortation, or warning (Gold, 1958). The researcher is focusing on Christian sacred music. Sacred music, is music that is written to express personal, spiritual or a communal belief regarding Christian life, and as well give a Christian alternative to mainstream secular music. In this study, sacred music is that music which preaches the word of God. It focuses on religious or spiritual matters. Sacred music in general deals with religious (largely Christian) themes based on sacred texts and traditions. Like other forms of music, the creation, performance, significance, and even the definition of sacred music varies according to culture and social context. It is composed and performed for many



purposes, including; aesthetic pleasure, religious or ceremonial purposes, and as an entertainment product for the market place. Sacred (religious) music, as observed by Pollick (2012) encompasses a number of subgenres, from the original Negro spirituals to the most contemporary Christian praise and Worship songs used in modern worship services. Sacred music evolved from two separate but influential paths: Caucasian religious hymnody and African-American traditional spirituals.

Sacred music has positive spiritual effect on adolescents, by uplifting their spirits in worship to God when they sing, listen to, and dance gospel music and biblical texts (Keke, 2011). Sacred music draws the mind away from material reality toward eternal realities. It has often been said that behaviour comes out of belief systems hence, it is expected that the more one listens to sacred/religious music, the more one is drawn to Gospel values, which tend to be conservative on sexuality. Religion plays an important role in individual's sexuality as its principles, regulations and practices affect one's everyday interactions.

Greenberg, Bruess and Haffrien (2000) opined that religious and spiritual beliefs influence feelings about morality, sexual behaviour, pre-marital sexual behaviour, adultery, divorce, contraception and abortion. Adolescents who take religion to be worthwhile have its positive impact on sexuality as assertiveness, postponement of age of first sexual experience, diminished pre-and post-marital sexual permissiveness, responsible relationship in marriage and parenthood. Adolescents who have no religious affiliation are most likely to initiate sex as teenager (Forste & Heaton, 1988), and those who belong to churches that promote abstinence are least likely to have sex (Miller & Olson, 1988). Religiosity, as

indexed by frequency of church attendance and perceived importance of religion is associated with postponing intercourse; and so, adolescents who consume sacred music are likely to be less permissive to sex.

Parental monitoring (especially in traditional Nigerian society) is considered as one of the many variables of interest that may be a factor in adolescents' sexual permissive behaviours. This is because all parents want their children to be upright, honest, kind and helpful to others, and will do their best to instill these qualities in their children.

Li, Stanton and Feigelman (2000) defined parental monitoring to include communication between child and parent (or guardian) and supervision of children in terms of knowing where they are, what they are doing and who their friends are. It is defined as the process of observing and supervising children's activities and whereabouts (Dishion & McMahon, 1998) and requiring conformity to family and community norms (Amato & Fowler, 2002). Parents can play a vital role in helping adolescents develop the cognitive, emotional, and interpersonal skills necessary for them to assess appropriately the pleasures and dangers of sexuality so that they can make informed sexual choices and keep them safe and foster positive sexual self-concepts (Savin-Williams & Diamond, 2004). Nwafor (2007) also noted that adolescents who are in high parental involvement differ in their self concept.

Parental monitoring is the greater parental knowledge of the adolescent's activities. Such knowledge may be a proxy, for parent-adolescent closeness and this reflects enhanced channels of communication of parental values and skills. The

impact parent create on adolescents, is likely to influence their sexual life. Parents who supervise their adolescents in "a warm but demanding" way can reduce their adolescents' risk of becoming sexually active or getting involved with alcohol and drugs (Li, Stanton & Feigelman, 1999).

Wright, Peterson and Barnes (1990) noted that the strength of peer influence on sexuality is mediated by parent-adolescent communication. Though adolescents may get information about sex from friends, schools and books, but parents are very influential, especially in their sexual attitudes. In addition, sexual permissiveness and intercourse are related to parental discipline and control. This is because adolescents who are closely monitored and/or supervised by their parents has low tendency of being sexually permissive; "the eyes of the hen protects her eggs". Moreover, the elderly sibling's sexual attitudes and behaviours may contribute to the adolescent's sexual behaviours. If the elder siblings are sexually active, earlier sexual activity of the younger siblings may occur due to role modelling (East, Felice and Morgan, 1993). Jacobson and Crockett (2000) posit that parental monitoring is associated with postponing intercourse. Parental monitoring may restrict opportunities for casual sex in situations that adolescents cannot readily control although the effects of supervision on initiation of sexual behaviour may go beyond opportunity restriction. Limits on listening to secular music might influence adolescent's values, partly by restricting exposure to sexually explicit content which is preventive of early sexual initiation and teenage pregnancy.

Generally, the type of family an adolescent came from as well influences the rate of his/her permissiveness to sex. Scholars who subscribe to the family control argument assert that two-parent families offer the greatest stability, supervision and control, with the result that adolescents delay sexual activities. Also, Coley, Mederros and Schindler (2008); and Sally (2009) have found that adolescents who frequently did things like eating dinner together as a family or engaging in fun activities or religious activities together were less likely to have sex, had fewer sexual partners, and had less unprotected sex. Family activities, as an aspect of parental monitoring, were centrally important support for adolescents, providing opportunities for emotional warmth, communication and transmission of values and beliefs. In addition, teens that lived with stepparents or in a single-parent household had notably higher levels of risky sex behaviour than teens that lived in stable and biological parent families (Sally, 2009).

Gender in this study refers to the fundamental physical and biological characteristics based distinction of human being into masculine and feminine. It is also considered as a variable of interest. According to Newcomer and Udry (1985), adolescent males are much more likely than adolescent females to report that they have engaged in sexual intercourse. This is because the adolescent females are more likely to consider the consequences of sexual intercourse like pregnancy and other social assaults. What the male is after is to satisfy that sexual urge he was having at that moment. That's why Whitbeck, Hoyt, Miller and Kao (1992) pointed out that adolescent males are less inclined to consider affection a precursor to sexual intimacy than the adolescent females. Problems like unexpected pregnancy,

social assault and other consequences make the female counterparts more likely to postpone sexual intercourse and are sexually less permissive than the males.

Although adolescent males and females hold different values concerning sexuality, personal values and attitudes contribute directly to sexual expression for both (Plotnick, 1992). Sexual behaviour that contradicts personal values is associated with emotional distress and lower self-esteem; these values are likely to match local social norms (Miller, Christensen, & Olson, (1987). Adolescents who hold positive attitude about sexuality are likely to initiate sexual intercourse early, thereby facing the consequences of sexual risks.

### **Statement of the Problem**

The consequences of sexual permissiveness may be far-reaching. This may include preoccupation with sex, which may hinder intellectual/cognitive development, early exposure to sex, sexually transmitted infections, unwanted pregnancy, as well as emotional exuberance due to disappointment in sex-centred relationships. Music preference has long been cited as a factor that might influence adolescents' sexual permissiveness. The amount and explicitness of sexual emotion and ideas on lyrics of some genre of music is seen to be increasing leading to fears that this, despite the gender and without close parental monitoring, may be encouraging adolescents to engage in unsafe sexual behaviours and/or to begin sexual activities at an earlier age. This study will specifically attempt to provide answers to the following questions:

1. Will Music Preference be a significant factor in adolescents' sexual permissiveness?
2. Will Parental Monitoring be a significant factor in adolescents' sexual permissiveness?
3. Will Gender be a significant factor in adolescents' sexual permissiveness?

### **Purpose of the Study**

In this study, the purpose is to find out whether:

1. Music Preference will be a significant factor in adolescents' sexual permissiveness
2. Parental Monitoring will be a significant factor in adolescents' sexual permissiveness
3. Gender will be a significant factor in adolescents' sexual permissiveness

### **Operational Definition of Terms**

**Sexual permissiveness:** In this study, sexual permissiveness refers to an individual becoming lenient towards sex or sex ideas or to have sex and toleration of a wide variety of sexual behaviours and attitudes that are not acceptable or are against the norms of the society. This is measured using the Sexual Permissiveness Scale (Shepherd, 1994).

**Music Preference:** In this study, music preference refers to types of music that adolescents predominantly listen to. They are categorized into two, namely: secular and sacred music.

*Secular music* (non religious music), these include; Rap/Hip-hop music, Rock and Roll, Reggae, Jazz, R & B, Traditional/Folk, Highlife and Dance Hall/Party Jamz.

*Sacred music* (religious music), these include; praise worship, reggae worship, hymns, choir, gospel highlife, gospel jazz, classical and contemporary gospel music.

This is measured using the music preference scale (MPS) developed by the researcher.

**Parental monitoring:** It includes communication between adolescent and parent (or guardian) and supervision of adolescents in terms of knowing where they are, what they do and who their friends are. This is measured using Parental Monitoring Measure (Small & Kerns, 1993).

**Gender:** This is a biological state of being male and female and the roles attached to them.

# CHAPTER TWO

## LITERATURE REVIEW

### Theoretical Review

The following theories were reviewed in this study:

Social Learning Theory

Cultivation Theory

Cognitive Dissonance Theory

**Social Learning Theory:** This theory was propounded by Albert Bandura (1976). He believed that behaviour is learned through a process known as observation and imitation. The theory is of the notion that an individual's actions and reactions in almost every situation is influenced by the actions which that individual has observed in others or the environment. This theory explained how people learn to behave due to what they perceive and interpret to exist to be true from clues they receive from external sources. It could be from the family; the level/ kind of parent-adolescent's relationship, communication and supervision and the kind of music exposure they receive. According to the theory, these observations help to shape the cognitive processes and social behaviours of an individual. The way the individual perceive, think, evaluate and react to events surrounding him or her could determine his or her behaviour. The individual becoming sexually permissive is not an exceptional.

The theory posits that sexual permissiveness could also be learned through observation and imitation of others. The theory believed that individuals are not



naturally sexually permissive, but they modelled them. The theory argued that individuals especially learn to be sexually permissive from observing others either personally or through the media and environment. Adolescents becoming sexually permissive may be as a result of what they had observed in the environment and the way they perceived it to be so important to them. If they observed and perceived it right, they tend to change their behaviour in a positive light towards that. The likelihood of becoming sexually permissive increases when the model is attractive or similar to the self. That they see themselves as people who are not capable, not sexually permissive or sexually permissive, inferior, shy or brave and who do not belong or as those who can make things happen are all due to the way they perceive and evaluate themselves based on what they have observed in their environment which may be through exposure to the different types of music. Socialization is a process filled with multiple learning mechanisms (Sutherland, 1947). Sexual permissiveness is a learned behaviour according to this theory. The theory asserts that adolescents are born well, and learn to behave well or bad from others.

The theory also indicates that adolescents are influenced by the kind and level of parental monitoring, types of music portrayed by the media and the environment. The social learning theory suggests that people obtain competencies and new modes of behaviour through response consequences (Miller & Dollard, 1941). There is a strong theoretical justification for the notion that listening to sexual lyrics may influence adolescents' sexual behaviour (Knobloch-Westerwick, Musto & Shaw, 2006). According to social learning theory people learn how to

perform new behaviours by observing and imitating the behaviours they have observed in so far as those behaviours are perceived to have significant value to them. The theory posit that listening to musicians sing about having sex with no unfavourable consequences will increase the likelihood that adolescents will imitate this behaviour.

Popular music artists can serve as a potential role model for adolescents. Some versions of social learning theory argue that what people learn from media role models are from the *script*. A script typically includes information about what events are likely to occur in a specific scenario, how a person should behave in that scenario and what the likely outcomes of their behaviours will be. Sexual scripts establish norms and expectations about how and with whom to have sex with, why and when to have sex, and the appropriate setting and sequence. Through its dominant themes and characteristics, music may provide young people insights into particular sexual scripts, shaping their attitudes and assumptions about sexual relationships and creating a notion of what is expected from establishes standard. The attitudes and expectations the adolescent accepted as a standard may, in turn, play a role in adolescent's sexual decision making and behaviours. The researcher adopts this theory as the theoretical model in this study in so far that all behaviour is believed to be learned; no one is born to be sexually permissive, rather learn to be such from others and the surrounding environmental circumstances.

**Cultivation Theory:** According to the cultivation theory (Gerbner Gorge, 1969), music exposures especially with different genre are likely to lead

adolescents in cultivating a sexually permissive behaviour. Cultivation theory argued that music exposures have long-term effects which are small, gradual, indirect but cumulative and significant to the viewer. Watching of music television is seen as 'cultivating' attitudes which are more consistent with the world of television programmes than with the everyday world. Gerbner contend that types of music have a small but significant influence on the attitudes, beliefs and judgments of viewers concerning the social world. The theory stipulates that adolescents who listen to or watch a lot and various types of music are likely to be more influenced by the ways in which the world is framed by music programmes than are adolescents who listens to or watch less, especially regarding topics of which the viewer has little first-hand experience. Light exposer may have less sources of information than heavy exposer.

Evra, (1990) argues that by virtue of inexperience, adolescents may depend on the information they obtained on the process of exposure more than others do. Cultivation theorists argue that exposures to different types of music leads exposer (even among high educational/high income groups) to have more homogeneous or convergent opinions than light exposer to different types of music (who tend to have more heterogeneous or divergent opinions).

However, a number of surveys (Brown & Newcomer, 1991; Peterson & Khan, 1984; Strouse & Buerkel-Rothfuss, 1987) have found that exposure to sexually suggestive materials especially Music Television (MTV) and R-rated films

is significantly associated with premarital sexual permissiveness (PSP) among adolescents.

Moreover in one experimental study (Greeson & Williams, 1986), seventh- and ninth-grade adolescents who were exposed to less than an hour of MTV were more likely to approve of premarital sex than adolescents who were not exposed to MTV. Similarly, Calfin, Carroll, and Schmidt (1993) found that college students who were exposed to a music video exhibited more liberal attitudes toward premarital sex than did unexposed students. This research clearly suggests that music videos may be a factor in sexual attitudes and behavior among adolescents.

**Cognitive Dissonance Theory:** Cognitive dissonance theory (Festinger, Schacter & Black, 1950) states that when we hold beliefs, attitudes or cognitions which are different with the ones we have, then we experience dissonance; which is an inconsistency that causes discomfort. As stated by the theory, dissonance occurs when there are difficult choices or decisions, or when people view or participate in behaviour that is contrary to their attitudes. Dissonance is thus brought about by effort justification (when aiming at reaching a modest goal), induced compliance (when people are forced to comply contrary to their attitude), and free choice (when weighing up decisions).

The theory is of the opinion that exposure to different types of music (Hip hop, Rock, Jazz, Gospel and Folk music) and interaction with the environment (family) is likely to give rise to sexual permissive behaviour among adolescent. However, when such situation arises, the adolescents will be motivated to reduce

this by either changing one of one's thoughts, beliefs or attitudes or selectively attending to information which supports one of one's beliefs and ignoring the other. Meanwhile when such incident occurs, one's sense of self is manipulated and could lead to changing one's behaviour and becoming sexually permissive.

### **Empirical Review**

Empirical literatures that could help explain better these concepts were discussed and categorized under the following headings:

Music preference and adolescent's sexual permissiveness

Parental monitoring and adolescent's sexual permissiveness

Gender and adolescent's sexual permissiveness

### **Music Preference and Adolescent's Sexual Permissiveness**

Martino, Collins, Elliott, Strachman, Kanouse and Berry (2006) conducted a national longitudinal telephone survey of 1461 adolescents to measure initiation of intercourse and advancement in noncoital sexual activity level over a 2-year period. Participants were interviewed at baseline (T1), when they were 12 to 17 years old, and again 1 and 3 years later (T2 and T3). At all of the interviews, participants reported their sexual experience and responded to measures of more than a dozen factors known to be associated with adolescent sexual initiation. A total of 1242 participants reported on their sexual behaviour at all 3 time points; a sub-sample of 938 were identified as virgins before music exposure for certain analyses.

Multivariate regression analyses indicated that adolescents who listened to more degrading sexual content at T2 were more likely to subsequently initiate intercourse and to progress to more advanced levels of non-coital sexual activity.

They found out that listening to music with degrading sexual lyrics is significantly related to advances in a range of sexual activities (sexual permissiveness) among adolescents. In contrast, exposure to non-degrading sexual content was unrelated to changes in participants' sexual behaviour. They also noted that reducing the amount of degrading sexual content in popular music or reducing young people's exposure to music with this type of content could help delay the onset of sexual behavior.

L'Engle, Brown and Kenneavy (2006) in their studies, used a sample of 1011 black and white adolescents from 14 middle schools in the Southeastern United States to examine the influences of the television, music videos, movies, magazines exposure on adolescents' sexual intentions and behaviours to other socialization contexts, including family, religion, school, and peers. The participants completed linked mail surveys about their media use and in-home Audio-CASI interviews about their sexual intentions and behaviours. Analysis of the sexual content in 264 media vehicles used by respondents was also conducted. Exposure to sexual content across media, and perceived support from the media for teen sexual behaviour, were the main media influence measures.

The result of the study showed a significant association between exposure to mass media (TV, music video, and magazines) and adolescents' sexual intentions and behaviours. It indicates that 54% of the variance in sexual intentions and 21-33% of the variance in sexual behaviours and 13% of the variance in intentions to initiate sexual intercourse in the near future, and 8-10% of the variance in light and

heavy sexual behaviours. Adolescents who are exposed to more sexual content in the media, and who perceive greater support from the TV, music videos and magazines for teen sexual behaviour, reported greater intentions to engage in sexual intercourse and more sexual activity.

Brian, Primack, Melanie, Gold, Eleanor, Schwarz & Madeline (2005) in their study conducted among adolescents in United States investigated to know if those exposed to more degrading sexual references in popular music are more likely to initiate intercourse at a younger age. *Billboard* magazine were used to identify the top popular songs in 2005. They found that out of the 279 songs identified, 103 (36.9%) contained references to sexual activity. Songs with references to degrading sex were more common 67 [65.0%] than songs with references to non-degrading sex 36 [35.0%]. Songs with degrading sex were most commonly Rap (64.2%), whereas songs with non-degrading sex were most likely Country (44.5%) or Rhythm and Blues/Hip-Hop (27.8%). Compared with songs that had no mention of sexual activity, songs with degrading sex were more likely to contain references to substance use, violence, and weapon carrying. Songs with non-degrading sex were no more likely to mention these other risk behaviours.

Their results therefore suggest that the average adolescent who listens to a complete cross section of popular music will spend about 48 minutes each day listening to songs with sexual content, and about 32 minutes each day listening to songs with degrading sexual content. However, their results further suggest that degrading sex is far more common in some genres than others, with the vast majority of degrading sexual references found in two genres (Rap and Hip-Hop).

Interestingly, these happen to be the most popular genres among young people today. This study demonstrated that more than one-third of popular songs portrayed sexual intercourse, and that in about two-thirds of those references the intercourse was degrading. It also showed that genres differ in the types of sex they portray, with Rap having the highest levels of references to degrading sex and Country and Hip-Hop featuring the highest levels of references to non-degrading sex. Considering the daily and weekly estimates of music exposure among U.S. youth, sexual health lessons are likely to be dwarfed in young people's minds by the lessons they learn through music lyrics representations of sex (Rideout, Roberts, Foehr & Generation, 2005).

### **Parental monitoring and Adolescent's Sexual Permissiveness**

Poon Cheuk Lam (2008) used 381 participants from three schools in Kowloon Peninsula (one Catholic, one Christianity, one Buddhism and one with no religious background) in Hong Kong. Participants consist of 195 boys and 186 girls with age range from 10-19 (mean age 13.67). Regarding their educational level, 123(30.8%) are in P.5 and 265(66.4%) are studying from F.1 to F.4. Regarding religious faith of the participant, 251 (62.8%) have no religious faith, 96(24%) are Christians, 16(4%) are Catholic, 18(4.5%) are Buddhists, 3(0.8%) have other religious faith. The majority of the participants lives with either father or mother, 17(4.3%) live with neither parents. As regarding the duration living in Hong Kong, nearly half of them (47.3%) live in Hong Kong since birth. Chinese Parental Psychological Scale and Chinese Parental Scale were used as measurement scale to collect the data. Statistical package of the social sciences (SPSS) was used



to analyze the data using Chi-square, Independent t-test and one way ANOVA to test the independent association and effect. The result of the analysis revealed a positive relationship between parental monitoring which has to do with the extent to which parents know the whereabouts of their children and show interest in what their children do in free time and sexual intercourse as well as dating. Parental monitoring and discipline of children's activities are associated with less time spent on dating. This is consistent with Freidlander study (2007) that higher parental knowledge of children's activities and monitoring are related to lower number of dating activities.

The result indicated that students who are sexually inactive report higher parental knowledge of their whereabouts after school in free time than sexually active students. It is consistent with the study of Small and Luster (1994); Lonmore, Meaning and Giordanos (2001) that parental monitoring is a significant contributing factor in adolescents sexual behaviour. Parents who actively involve in monitoring their adolescent child can delay the onset of sexual activity of the adolescent child.

Li, Stanton and Feigelman (1999) sampled 383 African-Americans from age 9 to 15 in their four-year study to examine the importance of parental monitoring/supervision on the reduction of health risk behaviors (sexual permissiveness) in a large cohort of youth. In their study, 383 African-Americans from age 9 to 15 were recruited from nine recreation centers serving three public housing communities. They were asked questions at regular intervals over a four-

year period about their own behaviours and how they perceived their parents' or guardians' degree of supervision over them. The data they obtained indicated a clear evidence of the importance of parental monitoring on the reduction of health risk behaviours in a large cohort of youth, both at a specific moment in a child's history and across time. In their result they found out that as parental monitoring increased, the targeted risk behaviors went down, in both the short and long term. According to them, the study provides the most striking data regarding the long-term importance of parental monitoring and risk behaviour among urban, low-income African American children and adolescents to date.

### **Gender and Adolescent's Sexual Permissiveness**

Zuo, Lou, Gao & Laurie (2007) used samples of unmarried adolescents in three Asian cities (Hanoi, Shanghai and Taipei) and examined the relationship between gender-role attitudes and gender differences of adolescent's premarital sexual permissiveness and behaviour. They used 16,556 unmarried participants aged 15-24 who were recruited in the Three-City Asian study of adolescents and youth, collaborative surveys conducted in 2006-2007 in urban and rural areas of Hanoi, Shanghai and Taipei, with 6206, 6023 and 4327 from each city respectively. All of the adolescents were given Computer Assisted Self Interview (CASI) coupled with face-to-face interview. The questionnaire contained questions regarding gender-role attitudes (Confucian-based concepts on gender inequality of opportunity in education/occupation and responsibilities in family), premarital sexual permissiveness for male and female, and their sexual behaviours. Differences of permissiveness for male and female an individual subject held was

regarded as double standard existed. Multi-linear regression was used to analyze the relationship between gender-role attitudes and sexual permissiveness, and logistic regression was used for the double standard on sexual permissiveness and sexual intercourse.

The result of their studies indicated that boys in each city had more permissiveness on premarital sex than girls. That is, males are more likely to initiate sexual intercourse and have more permissive perceptions about sex than females. Nearly 17% of adolescents in Hanoi, 32% in Shanghai, and 25% in Taipei showed double standard that premarital sex was acceptable for men but not for women. About 7%, 16% and 36% boys from Hanoi, Shanghai and Taipei had engaged in sexual intercourse, while less girls (2%, 8% 29% respectively) had engaged in sexual intercourse. Boys also expressed more traditional attitudes on gender role (inequality in gender role) than girls in each city. However, adolescents' gender-role attitudes were very different in the three cities. The Vietnamese were the most traditional (inequality in gender role) with the mean composite score of 8.20, and the Taiwanese were the most egalitarian with the mean composite score of 2.80. For respondents from Shanghai, the mean score of their gender-role attitudes was 4.26. Above all, the relationship between gender-role attitudes and premarital sexual permissiveness and sexual intercourse varied between males and females as well as across cities. Adolescents whose gender-role attitudes were more traditional were more likely to hold double standard for male and female premarital sex in Shanghai (OR=1.16) and in Taipei (OR=1.37).

The difference between boys' and girls' sexual permissiveness increased with their gender-role attitudes more traditional in Shanghai, while this relationship was not found in Hanoi and Taipei. Besides, the relationship between gender-role attitudes and sexual intercourse was found for boys, but not for girls. Boys with traditional gender-role attitudes were less likely to have sexual intercourse in Hanoi (OR=0.64), while in Taipei they were more likely to have sexual intercourse (OR=1.44). The result of the study supported the findings of (Hendrick, Susan, Hendrick, Clyde, Slapion-Foote, Michelle, Foote & Franklin, 1985)

Hendrick, Susan, Hendrick, Clyde, Slapion-Foote, Michelle, Foote and Franklin (1985) examined gender differences in sexual attitudes among adolescents. One hundred and two (102) item sexual attitudes questionnaire was used and completed by 439 female and 374 male undergraduates as part of a larger attitude study. Factor analyses yielded 8 factors on which 74 of the 102 items loaded. ANOVA of the individual items showed that female and male significantly differed on 73 of the 102 items. Females were more responsible, conventional, and idealistic, whereas males were more permissive, instrumental, and control and power oriented. The means suggested that females were moderately conservative in sexual attitudes, while males were moderately permissive based on the factor analysis.

### **Summary of Literature Review:**

According to Hornby (2010) sexual permissiveness is defined as allowing or showing a freedom of sexual behaviours that many people do not approved of. In this study, three theories were highlighted and explained based on the concept of

adolescents sexual permissiveness, how adolescents may likely form or develop sexual permissive behaviour. These theories includes: Social Learning Theory, Cultivation Theory and Cognitive Dissonance Theory. Also empirical literatures were reviewed in this study and were deliberated under three Subheadings: Music preference and adolescents' sexual permissiveness, parental monitoring and adolescent's sexual permissiveness and gender and adolescent's sexual permissiveness. These empirical literatures reviewed examined the various influence of some of this variables on adolescent's sexual permissiveness of which most of them showed a significant association between them.

It was observed that most of the reviewed literatures in this study were carried out outside Nigeria and African setting. Most of them did not provide proper/ more detailed information and explanation as it may reflect or relate to African background. Also noted is that few literatures are available as it may relate to these constructs under study. Thus, the researcher wishes to embark on this study to fill these gaps, and provide information on these variables especially as they may relate to African and Nigerian setting.

## **Hypotheses**

The hypotheses tested in this study are as follows:

1. Music Preference will not be a significant factor in adolescents' sexual permissiveness
2. Parental Monitoring will not be a significant factor in adolescents' sexual permissiveness

3. Gender will not be a significant factor in adolescents' sexual permissiveness

## CHAPTER THREE

### Method

#### Participants

The researcher sampled four hundred and five (405) secondary school students as participants. These participants were drawn from three secondary schools in Igbo-Eze South Local Government Area. The schools the researcher draws the participants from include: Boys Secondary School Ibagwa Aka (n=135), Girls Secondary School Iheaka (n=135) and Community Secondary School Uhunowerre (n=135). Participants were drawn from SS 1 to SS III classes in each of the selected schools. Forty five (45) Participants were drawn from each stream from the selected schools. Participants consisted of both genders. Only adolescents participated in the study.

#### Instruments

Three instruments were used for the study namely: The Sexual Permissiveness Scale (SPS), the Music Preference Scale (MPS), and the Parental Monitoring Measure (PMM).

**The Sexual Permissiveness Scale (SPS):** This scale was developed by Shepherd (1994) and consists of 34 items (Appendix A) designed to assess sexual permissiveness. The items are scored in a Yes, Maybe or No format. On each item, participants respond on a 3-point scale, with Yes = 1, Maybe = 0.5 and No = 0) on their attitude to sex. Sixteen items (16) out of the 34 items (1, 2, 3, 8, 9, 11, 12, 17, 23, 24, 25, 27, 29, 31, 32 and 34) are scored in reversed format with (Yes = 0, Maybe = 0.5 and No = 1) Shepherd (1994) reported a Cronbach's Alpha of .79.

A study was conducted to determine the reliability index of the instrument for use in the present study using fifty (50) participants from Community Secondary School Ihakpu-Awka. Participants ages range between 12-19. Result of the study conducted also yielded a Cronbach's Alpha of .76, Split-Half reliability Coefficient of .73 (Appendix B) and a test-retest reliability Coefficient of .55 (Appendix C). The researcher also tested for the concurrent validity of the Sexual Permissiveness Scale (SPS) with the Premarital Sexual Permissive Scale (PSPS) which yielded reliability coefficient of  $r = .38$  ( $P < .01$ ) (Appendix D). This indicates that the instrument is suitable for use in this present study.

**Music Preference Scale (MPS):** The second instrument used was Music Preference Scale (MPS) developed by the researcher. The Music Preference Scale (MPS) is a 16-item measure (Appendix E), designed to measure preference for different types of music. Participants are asked to indicate their preference level for the types of music (e.g., Rap/Hip Hop, praise worship, reggae, traditional music and hymns) on a five-point Likert scale ranging from 1 to 5; 1 = being *strongly dislike*, 2 = *Dislike*, 3 = Neutral, 4 = Like and 5 = *Strongly like*. Each of the 16 items is scored into two music preference dimensions; secular and sacred. Items (1,2,3,4,5,6,7,8) measures secular music preference whereas, items (9,10,11,12,13,14,15,16) measures sacred music preference. High score on any of the dimensions indicate that the respondent has preference for the music in that dimension.

The instrument was given to three experts/professionals in the Music Department of the University of Nigeria, Nsukka for face and content validity. They classified the music into the two broad dimensions of secular and sacred; supplied the



types of music in each dimension; supplied the examples and artists in each type/genre of music.

A study was also conducted to determine the reliability of the instrument. Fifty (50) participants from Community Secondary Iheakpu-Awka were the respondents. Participant ages range between 12-19. Result of the study conducted yielded a test retest reliability Coefficient of .72 (Appendix F). This indicates that the instrument is suitable for use in this present study.

**Parental Monitoring Measure (PMM):** The third instrument used was Parental Monitoring Measure (PMM) developed by Small and Kerns (1993) and consists of six items (Appendix G) designed to assess the level of parental or adult(s) monitoring on the adolescents. Respondents are to respond to the items in a five response format: Never, Rarely, Sometimes, A lot of the time, Always and No adult at home. The items are scored in a 0 to 4 Likert format. Each item score ranged from 0 to 4 with Never and No adult at home both scored as 0. Small and Kerns (1993) reported a Cronbach's Alpha for the six item scale as .84.

A study was conducted to determine the reliability index the instrument for use in the present study using fifty (50) participants from Community Secondary Ihakpu-Awka. Participant ages range between 12-19. Result of the study conducted yielded a Cronbach's Alpha of .86; Split-Half reliability coefficient of .77 (Appendix H). The researcher also tested for the concurrent validity of the Parental Monitoring Measure (PMM) with the Parental Supervision Questionnaire (PSQ: Nwafor, 2007) which yielded coefficient of  $r = .65$  ( $p < .01$ ) (Appendix I). This also indicates that the instrument is suitable for use in this present study.

## **Procedure**

The researcher approached the school Principals in their various schools and obtained permission, having obtained an identification/authority letter from the Head of Department of Psychology University of Nigeria Nsukka. The researcher created and established rapport with the teachers/students. The teachers in each school served as research assistants. Balloting was used as a sampling technique to select the classes that were used for the study. Using the class register, a systemic random sampling was used to draw the participants for the study. The researcher and the teachers distributed and as well collected the questionnaire forms from the respondents immediately after their morning assembly in their respective classrooms.

## **Design/Statistics**

The study was a cross-sectional survey design. Three-Way analysis of variance (ANOVA) was the statistics that was used to analyze the data.

## CHAPTER FOUR

### RESULTS

Table 1: The Mean and Standard Deviation of Music Preference, Parental Monitoring and Gender as factors in adolescents' Sexual Permissiveness.

Independent variables	Levels	Mean ( $\bar{x}$ )	Standard Deviation (SD)	Number (N)
Music Preference	Secular	13.34	4.08	176
	Sacred	11.60	3.77	220
Parental Monitoring	Low	12.55	4.15	179
	High	12.23	3.89	217
Gender	Male	12.57	4.03	188
	Female	12.20	3.98	208

The descriptive statistics as shown in table 1 indicated that adolescents who preferred secular music reported more sexual permissiveness ( $M=13.34$ ,  $SD=4.08$ ) compared to their counterparts who preferred sacred music ( $M=11.60$ ,  $SD = 3.77$ ). The result in table 2 revealed that music preference is a significant factor in adolescents' sexual permissiveness  $F(1,388) = 13.81$ ,  $P<.001$ . Therefore, the null hypothesis was rejected.

Further, Table 1 also indicated that the adolescents who were less monitored reported more sexual permissive ( $M = 12.55$ ,  $SD = 4.15$ ) compared to the adolescents who were highly monitored by their parents at home ( $M = 12.23$ ,  $SD = 3.89$ ). However, as shown in Table 2, this was not statistically significant  $F(1,388) = .17$ ,  $P > .05$ . Consequently, the null hypothesis was not rejected.

Furthermore, Table 1 showed that male adolescents were more sexually permissive ( $M=12.57$ ,  $SD = 4.03$ ) than the female adolescents ( $M = 12.20$ ,  $SD = 3.98$ ). However, as shown in Table 2, this was not statistically significant  $F(1,388) = 1.26$ ,  $P > .05$ . Consequently, the null hypothesis was not rejected.

**Table 2:** Three-Way ANOVA summary Table showing Music Preference, parental monitoring and gender as factors in adolescents' sexual permissiveness.

Source of variance (SOV)	Some of squares (SS)	Degree of freedom (df)	Mean square (Msq)	F-ratio (F)	Significant
Music Preference (A)	203.382	1	203.382	13.805	.000
Parental Monitoring (B)	2.524	1	2.524	.171	.679
Gender (C)	18.539	1	18.539	1.258	.263
A × B	119.072	1	119.072	8.082	.005
A × C	8.920	1	8.920	.606	.437
B × C	165.764	1	165.764	11.252	.001
A × B × C	10.077	1	10.077	.684	.409
ERROR	5716.060	388	14.732		
TOTAL	66960.000	396			
Corrected Total	6328.687	395			

Note: \*\* =  $P < .001$ , \* =  $P < .05$ .

As seen in Table 2, there was a significant interaction between music preference and parental monitoring in sexual permissiveness  $F(1, 388) = 8.08$ ,  $p < .01$ .

Table 3: Mean (M) scores/standard deviation (SD) of Music Preference and Parental Monitoring on Sexual Permissiveness

	<b>Secular Music</b>	Standard Deviation	<b>Sacred Music</b>	Standard Deviation
<b>Low Parental Monitoring</b>	12.82	4.12	12.22	4.17
<b>High Parental Monitoring</b>	13.97	3.96	11.23	3.48

Table 3 shows that adolescents who preferred secular music scored higher in sexual permissiveness when they have high parental monitoring ( $M = 13.97$ ;  $SD = 3.96$ ) than their counterparts who have lower parental monitoring ( $M = 12.82$ ;  $SD = 4.12$ ). This trend is reversed for the adolescents who prefer sacred music who tend to score higher in sexual permissiveness when parental monitoring is lower ( $M = 12.22$ ;  $SD = 4.17$ ) than when parental monitoring is higher ( $M = 11.23$ ;  $SD = 3.48$ ). This interaction is graphically illustrated in figure 1.

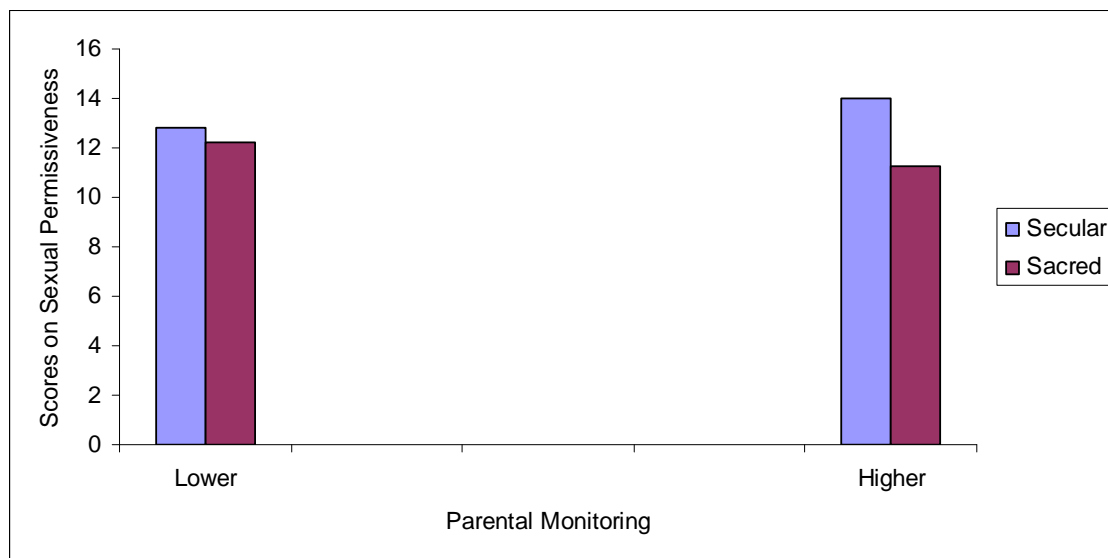


Figure 1: Graph showing interaction of Music Preference and Parental Monitoring in Sexual Permissiveness

Table 4: Mean (M) scores/standard deviation (SD) of Parental Monitoring and Gender on Sexual Permissiveness

	Male	Standard Deviation	Female	Standard Deviation
<b>Low Parental Monitoring</b>	13.28	4.21	11.38	3.78
<b>High Parental Monitoring</b>	11.56	3.54	12.60	4.03

Equally, as seen in Table 2, there was also a significant interaction between parental monitoring and gender in sexual permissiveness  $F(1, 388) = 11.25, p < .001$ . Table 4 shows that male adolescents with lower parental monitoring scored higher in sexual permissiveness ( $M = 13.28$ ;  $SD = 4.21$ ) than female adolescents who have lower parental monitoring ( $M = 11.38$ ;  $SD = 3.78$ ). This trend is reversed under high parental monitoring where female adolescents scored higher in sexual permissiveness ( $M = 12.60$ ;  $SD = 4.03$ ) than male adolescents ( $M = 11.56$ ;  $SD = 3.54$ ).

This interaction is graphically illustrated in figure 2.

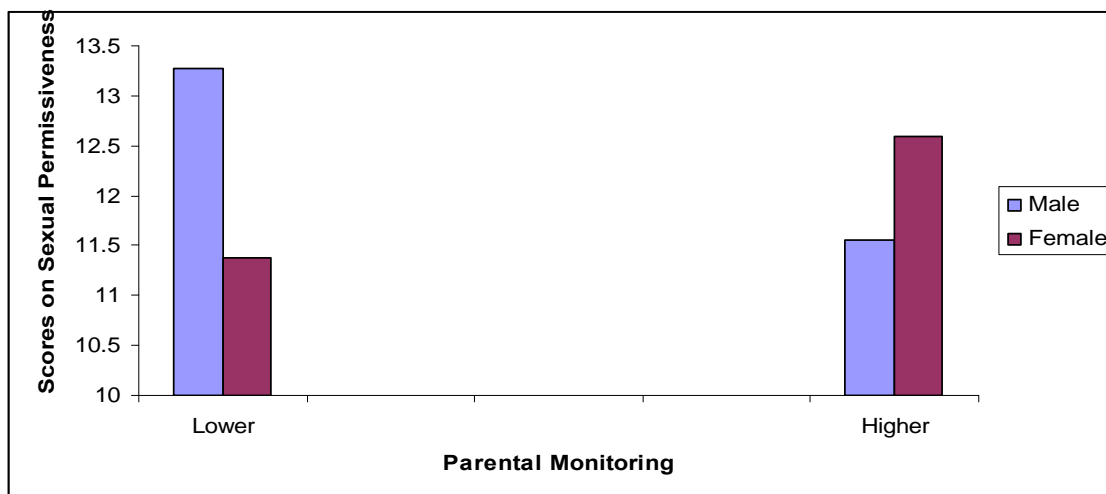


Figure 1: Graph showing interaction of Parental Monitoring and Gender in Sexual Permissiveness

## Summary of the Findings

- (1) The results revealed that the types of music adolescents prefer play a significant role in the adolescents' sexual permissive behaviour  $F(1, 388) = 13.81, p < .001$ . In this study, adolescents who preferred secular music reported higher sexual permissiveness than those who preferred sacred music.
- (2) It was also found that parental monitoring as a single factor did not have a significant impact in sexual permissiveness.
- (3) It was equally found that gender as a single factor did not have a significant impact in sexual permissiveness.
- (4) The result revealed a very significant interaction between music preference and parental monitoring in adolescent sexual permissiveness  $F(1, 388) = 8.08, P < .01$ . Adolescents who prefer secular music tend to be more sexually permissive under high parental monitoring whereas those who prefer sacred music tend to be more sexually permissive under low parental monitoring.
- (5) There is interaction effect between parental monitoring and gender in adolescent sexual permissiveness  $F(1, 388) = 11.25, P < .001$ . Male adolescents tend to be more sexually permissive under low parental monitoring, whereas female adolescents tend to be more sexually permissive under high parental monitoring.

## CHAPTER FIVE

### DISCUSSION

In this study, the result showed that music preference played a significant role in facilitating adolescents' sexual permissiveness. Adolescents who preferred secular music reported higher sexual permissiveness than those who preferred sacred music. This is consistent with Bass (2006) who asserted that the teens who listen to explicit music end up engaging in the types of behaviours described in the lyrics. More so, LeEngle, Brown and Kenneary (2006); Martino, Collins, Elliott, Strachman, Kanouse and Berry (2006) supported this. This suggests that, the more the adolescent is exposed to certain music (secular music), the more such adolescent becomes sexually permissive.

This may be a result of the sexual messages conveyed to them by the lyrics of such music, as well as sexually explicit costume/attire/dressing mode in some music which tend to lure them to sex. For instance, some of the genres of music in secular music which include Rhythm and blues, Reggae, Rap/Hip-Hop, Party Jamz, Rock n' Roll and so on. These sets of music in many instances include sexually provocative lyrics and their videos tend to be sexually explicit. It is no wonder then that adolescents who prefer to listen to such report more sexual permissiveness than their counterparts who prefer sacred music that deals with morals, praise, worship, biblical tenets, and so on. It makes psychological sense that images, sounds, and ideas that go into the brain through the sense organs influence human behavior. This is supported by the social learning theory (Bandura, 1976). Environment influences human behavior, and adolescents are quite susceptible to environmental



influences; they learn fast, and copy or imitate what they observe around them whether adaptive or maladaptive.

Parental monitoring is not a significant factor in adolescent sexual permissiveness. This is inconsistent with Freidlander's (2007) study that higher parental knowledge of their children's activities and monitoring are related to lower number of dating activities. As noted by Nwafor (2007) adolescents with higher parental involvement (supervision/monitoring) reported high self concept than those with less parental involvement. It is also not consistent with the findings of Poon Cheuk Lam (2008) whose study revealed that students who are sexually inactive reported higher parental knowledge of their whereabouts after school in free time than sexually active students.

The fact that there is no main effect of parental monitoring in this study could be because adolescents are at a stage in their development where parental control is not pervasive, that is, they are influenced by a larger world, for instance, peers, media, and others. Besides, parental monitoring may have to interact with other factors to influence sexual permissiveness (as found in this study).

The results supported the third hypothesis which states that gender will not be a significant factor in adolescent sexual permissiveness. This is not consistent with study by Zuo, Lou, Goo & Laurie (2007) on the relationship between gender-role, attitudes and gender differences of adolescent's premarital sexual permissiveness and behaviour. They indicated that boys in each city had more permissiveness on premarital sex than girls. That is, males are more likely to

initiate sexual intercourse and have more permissive perceptions about sex than females.

This no gender differences in sexual permissiveness could be due to social change. Given the culture in which this study was conducted where there is double standard in sexual behavior (Onyeizugbo, 2003), one would have expected boys to be more sexual permissive than girls. The issue is that boys and girls are equally exposed to internet, social media (e.g. face book, chatting, and the like), and other environmental influences, so they report similar sexual attitude. However, even though gender as a single factor did not impact on sexual permissiveness, it may interact with other factors to have an impact.

The result revealed a very significant interaction between music preference and parental monitoring in adolescent sexual permissiveness  $F(1, 388) = 8.08$ ,  $P < .01$ . Adolescents who prefer secular music tend to be more sexually permissive under high parental monitoring whereas those who prefer sacred music tend to be more sexually permissive under low parental monitoring. Adolescents who prefer secular music tend to be more sexually permissive when they are highly monitored by parents/significant others. Perhaps the musicians they listen to are their role models such that when parents become strict in controlling their behavior, they tend to be rebellious, and consider the values of their parents outmoded, hence more sexual permissiveness. On the other hand, adolescents who endorse sacred music tend to be more sexually permissive when they are not adequately monitored. It is likely that adolescents who prefer sacred music may also show interest in church activities/religious matters, consequently, parents may take it for granted that they

are in control of themselves and as such may not monitor them closely. But then, they are equally exposed to the media/internet like other teenagers, so when they are not closely monitored, they may go a long way in imbibing sexual ideas which they may not discuss with anybody.

There is interaction between parental monitoring and gender in adolescent sexual permissiveness  $F(1, 388) = 11.25, P < .001$ . Male adolescents tend to be more sexually permissive under low parental monitoring, whereas female adolescents tend to be more sexually permissive under high parental monitoring.

The reason for this may be that parents may think that whatever might come to a boy, he will be equal to it. "Man is man enough to take care of or control himself". Besides, in the culture (Igbo) where this study was conducted sexual promiscuity in a man is not a big deal. As a result, parents may not monitor their male children closely, resulting in more sexual permissiveness. This is reversed for the female adolescents. The reason may be that, because they are seriously monitored, they may entertain sexual ideas/fantasies unknown to their parents. Some times, they may sneak out of the house, or on the bid to go for an errand, corner another place. Most especially, adolescent female student may prepare for school in the morning and went to her boy friend. When next you will see her will be after dismissal or even in the evening. When you ask her why, she will say that they were having extra-moral classes. It is only the time for school that she has freedom to do other bad things together, and make sure she utilized that opportunity to engage in permissive behaviours. For instance, the researcher knows a student who comes from a very religious home where the children are strictly monitored. The student

lives double life ó she wears a different set of clothes at home, like long dress, no earring, no boyfriend, but in school, she wears trousers, earrings, make up, goes to parties.

### **Implications of the Findings**

The findings from this study have generated desirable knowledge on how the adolescents react or respond to the lyrics of different types of music with or without close parental monitoring and despite the gender. The findings have provided more understanding of the contributions of music preference, parental monitoring and gender as factors in adolescent sexual permissiveness. The finding that those who listen to secular music report more sexual permissiveness has implications for controlling the types of music to which adolescents are exposed. Many secular music, for instance, rap, hip-pop, reggae, rhythms and blues, rock and roll, even contemporary tunes have sexually explicit lyrics (contents, words, phrases). Even the videos from some of these classes of music are sexually explicit in terms of dress code that expose most of the body, and movements that are sexually suggestive. The knowledge from this will help those planning and delivering education on sexual health services for young people especially the adolescents. This report will also provide a point of reference for association of music artists and policy makers who may want to monitor and control the quality of music released to the public, and will be useful in identifying areas for further research.

The interaction of music preference and parental monitoring, as well as parental monitoring and gender are very important findings of this research. It is

not enough for parents to monitor their children, they need to understand the type of life to live, music preferences, and gender, these will determine how much of monitoring an adolescents needs so that the needs of the person is meet in a psychologically healthy manner.

### **Summary/Conclusion**

It was recognized that based on the findings from the result, music preference is significant to adolescent sexual permissiveness. Those adolescents who prefer secular music to sacred music tends to be more permissive to sex. They are being influenced by the sexual themes and messages conveyed to them by such musical lyrics, of which they believe to be real facts and tends to practice what they learnt from it. Moreso, parental monitoring, and gender were not significant to adolescent sexual permissiveness. Though at high parental monitoring, females tend to have more sexual permissiveness, male adolescents report more sexual permissiveness when they are poorly monitored. The finding from the result will provide a meaningful understanding of the impacts of music. Some recommendations were made of which when considered will be helpful in curtailing the negative effects of music (especially secular) on adolescent sexual permissiveness. Conclusively, music preference, parental monitoring and gender are factors in adolescent sexual permissiveness.

### **Limitation of the Study**

The following limitations were encountered in the course of the study

- Due to time constraint the data collection was limited to three communities in a Local Government Area. This may affect the generalizability of the findings.
- The research was also limited by availability of funds.
- Further, only three factors were considered in the study. Given the interaction effects found in the study, one may wonder other variables that may interact to influence sexual permissiveness.

### **Recommendations**

Based on the findings in this study, the researcher recommends the following:

1. Future studies could enlarge the scope of the study to other states in the nation.
2. Other variables that may be factors in sexual permissiveness such as personality, peer influence, religious commitment, and so on may be considered in subsequent research.
3. There is need for intervention in reducing the amount of sexual content in popular music, or reducing young people's (adolescents) exposure to music with this type of content. This could delay initiation of intercourse and related activities and in turn may reduce sexual risk behaviours and sexual regrets.
4. Intervention possibilities include reaching out to parents of adolescents, to adolescents, and to the recording industries.

5. Parents should be encouraged to monitor the type of music to which their adolescent children are exposed, set limitation on what they can purchase and listen to and be careful not to listen to sexually depicting lyrics in music.
6. Parents should also be encouraged to discuss sexual content of music with their adolescents, offering their own perspectives on the sexual themes of the music and their consequences on the adolescents when exposed to them.
7. Through parents, teachers, as well as media education, adolescents should be made aware of the ways in which sex is depicted and distorted in the music to which they are exposed, and develop skills for listening to and thinking about the sexual messages in music in a more critical way.
8. The recording industry should be made aware of the potential negative effect of sexual motivating music on young people, especially the adolescents.
9. Also, it should be brought to notice of the policy makers, the implications of this sexually depicting music on the masses especially the adolescents (the futures of tomorrow), so that they should execute their power on banning such music and sanctioning any music artist that fails to abide by their warnings.
10. Finally, future research should be needed especially in investigating the psychological and public health consequences of adolescent sexual permissiveness such as early sexual initiation, sexual regret, unplanned pregnancies, number of sexual partners, unplanned motherhood, school dropout, academic under achievement and sexually transmitted diseases. Such research would provide important evidence regarding the connection

between adolescent sexual permissiveness and exposure to music especially secular with or without parental monitoring. While also suggesting ways to limit and or curtail the adverse outcome of it.



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## APPENDIX A

### SEXUAL PERMISSIVE SCALE

**PERSONAL DATA:** Please tick ( ) in the boxes below as it applies to you.

1. Gender:                      Masculine     Feminine
2. Age:
3. Religion:                      Christianity                       Islamic                       ATR                       Others (specify) í í .
4. How often do you attend Church/Religious service? Not at all---- Rarely ----- Regularlyí ..
5. Ethnic group/tribe  Igbo  Hausa  Yoruba  Others (specify)í í í ..

**Instruction :** Please tick ( ) beside each questions in a column as it applies to you. There is no right or wrong answers.

S/No	ITEMS	Yes	Maybe	No
1	Virginity is a girl's most valuable possession			
2	Masturbation is unhealthy			
3	It is disturbing to see kissing in public			
4	It wouldn't bother me if the person I married were not a virgin			
5	People of my own sex frequently attract me			
6	Children should be taught about sex			
7	I understand homosexuals			
8	One should not experiment with sex before marriage			
9	My religious beliefs are against sexual pleasure			
10	The contraceptive pill should be universally available			
11	Perverted thoughts have sometimes bothered me.			
12	I am embarrassed to talk about sex			
13	Young people should learn about sex through their own experience			
14	Sex jokes disgust me			
15	Young people should be allowed out at night without being closely checked			
16	A person should learn about sex by experimenting with new ways and ideas			
17	I would protect my child from seeing naked bodies			
18	I have been involved with more than one sexual affair at the same time			
19	Homosexuality is normal for some people			
20	Pornography should be freely distributed amongst adults			
21	Prostitution should be legally permitted			
22	Decisions about abortion should be entirely the responsibility of the woman concerned			
23	There are too many immoral plays and films on TV			
24	Sexual permissiveness threatens to undermine the entire fabric of civilized society			
25	Sex should be used only for the purpose of reproduction, not for personal pleasure			
26	Sex play amongst young children is quite harmless			
27	The idea of wife swapping is extremely distasteful to me			
28	I love any kind of physical contact with members of the opposite sex			
29	People who attend strip-tease shows are sexually abnormal			
30	It would not disturb me over-much if my partner had sexual relations with someone else			
31	Some forms of love-making are disgusting and should be banned			
32	The thought of my partner being sexually attracted to another person is really upsetting			
33	I think whatever people want to do is OK as long as no one else is in any way hurt			
34	The Bible is the only true guide to what is right and proper on sexual issues			

## APPENDIX B

### THE SEXUAL PERMISSIVENESS SCALE: Cronbach's Alpha and Test-Retest Reliability

#### Reliability Statistics

Cronbach's Alpha	N of Items
.767	34

#### Reliability Statistics

Cronbach's Alpha	Part 1	Value	.607
		N of Items	17 <sup>a</sup>
	Part 2	Value	.661
		N of Items	17 <sup>b</sup>
	Total N of Items		34
Correlation Between Forms			.579
Spearman-Brown Coefficient	Equal Length		.734
	Unequal Length		.734
Guttman Split-Half Coefficient			.734

a. The items are: VAR00001, VAR00002, VAR00003, VAR00004, VAR00005, VAR00006, VAR00007, VAR00008, VAR00009, VAR00010, VAR00011, VAR00012, VAR00013, VAR00014, VAR00015, VAR00016, VAR00017.

b. The items are: VAR00018, VAR00019, VAR00020, VAR00021, VAR00022, VAR00023, VAR00024, VAR00025, VAR00026, VAR00027, VAR00028, VAR00029, VAR00030, VAR00031, VAR00032, VAR00033, VAR00034.



## APPENDIX C

### THE SEXUAL PERMISSIVENESS SCALE: Test-retest Reliability

**Correlations**

		TestA	TestB
TestA	Pearson Correlation	1	.545**
	Sig. (2-tailed)		.000
	N	50	50
TestB	Pearson Correlation	.545**	1
	Sig. (2-tailed)	.000	
	N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## APPENDIX D

### CORRELATION BETWEEN SPS AND PSPS

**Correlations**

		SPS	PSPS
SPS	Pearson Correlation	1	.379**
	Sig. (2-tailed)		.007
	N	50	50
PSPS	Pearson Correlation	.379**	1
	Sig. (2-tailed)	.007	
	N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).



## APPENDIX F

### THE MUSIC PREFERENCE SCALE: Test-retest Reliability

**Correlations**

		Time1	Time2
Time1	Pearson Correlation	1	.727**
	Sig. (2-tailed)		.000
	N	50	50
Time2	Pearson Correlation	.727**	1
	Sig. (2-tailed)	.000	
	N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## APPENDIX G

### PARENTAL MONITORING MEASURE (PMM)

**Instruction:** Please indicate how much the following are true for you about **your parents or the adults you live with:**

**Never = 0      Rarely = 1      Some Time = 2**  
**A lot of the time = 3      Always = 4      No adult at home = 5**

S/NO	ITEMS	Never	Rarely	Some time	A lot of the time	Always	No adult at home
1	My parent(s) know where I am after school						
2	If I am going to be home late, I am expected to Call my parent(s) to let them know						
3	I tell my parent(s) whom I am going to be with before I go out						
4	When I go out at night, my parent(s) know where I am						
5	My parent(s) know who my friends are						
6	My parent(s) know the parents of my friends						

## APPENDIX H

### PARENTAL MONITORING MEASURE (PMM): Cronbach's Alpha and Test-Retest Reliability

#### Reliability Statistics

Cronbach's Alpha	N of Items
.859	6

#### Reliability Statistics

Cronbach's Alpha	Part 1	Value	.802
		N of Items	3 <sup>a</sup>
	Part 2	Value	.817
		N of Items	3 <sup>b</sup>
	Total N of Items		6
Correlation Between Forms			.623
Spearman-Brown Coefficient	Equal Length		.768
	Unequal Length		.768
Guttman Split-Half Coefficient			.765

a. The items are: VAR00001, VAR00002, VAR00003.

b. The items are: VAR00004, VAR00005, VAR00006.

## APPENDIX I

### CORRELATION BETWEEN PMM AND PSQ

#### Correlations

		PMM	PSQ
PMM	Pearson Correlation	1	.656**
	Sig. (2-tailed)		.000
	N	50	50
PSQ	Pearson Correlation	.656**	1
	Sig. (2-tailed)	.000	
	N	50	50

\*\* . Correlation is significant at the 0.01 level (2-tailed).

## APPENDIX J RESULTS

### Descriptive Statistics

Dependent Variable: SPS

MPS	ParMM	Gender	Mean	Std. Deviation	N
secular	low	male	13.7258	4.17317	62
		female	11.2286	3.55698	35
		Total	12.8247	4.12313	97
	high	male	13.3462	3.28563	26
		female	14.2830	4.25340	53
		Total	13.9747	3.96450	79
	Total	male	13.6136	3.91705	88
		female	13.0682	4.24480	88
		Total	13.3409	4.08170	176
sacred	low	male	12.7083	4.23239	48
		female	11.5294	4.04696	34
		Total	12.2195	4.17229	82
	high	male	10.6731	3.34735	52
		female	11.5698	3.52984	86
		Total	11.2319	3.47733	138
	Total	male	11.6500	3.91417	100
		female	11.5583	3.66633	120
		Total	11.6000	3.77253	220
Total	low	male	13.2818	4.21037	110
		female	11.3768	3.78115	69
		Total	12.5475	4.14508	179
	high	male	11.5641	3.54045	78
		female	12.6043	4.02999	139
		Total	12.2304	3.88520	217
	Total	male	12.5691	4.02672	188
		female	12.1971	3.98240	208
		Total	12.3737	4.00275	396



**Between-Subjects Factors**

		Value Label	N
MPS	1	secular	176
	2	sacred	220
ParMM	1	low	179
	2	high	217
Gender	1	male	188
	2	female	208

**Tests of Between-Subjects Effects**

Dependent Variable: SPS

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	612.626 <sup>a</sup>	7	87.518	5.941	.000
Intercept	53587.646	1	53587.646	3.637E3	.000
MPS	203.382	1	203.382	13.805	.000
ParMM	2.524	1	2.524	.171	.679
Gender	18.539	1	18.539	1.258	.263
MPS * ParMM	119.072	1	119.072	8.082	.005
MPS * Gender	8.920	1	8.920	.606	.437
ParMM * Gender	165.764	1	165.764	11.252	.001
MPS * ParMM * Gender	10.077	1	10.077	.684	.409
Error	5716.060	388	14.732		
Total	66960.000	396			
Corrected Total	6328.687	395			

a. R Squared = .097 (Adjusted R Squared = .081)