

The influence of Denominational Doctrine on Sexual Ethics among Christians in Lagos State, Nigeria

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Abstract

Human Sexuality is inherently related to many of the anthropogenic and social health concerns challenging the Nigerian State today, including family planning and contraceptive use, adolescent pregnancy, child abuse, and the HIV/AIDS pandemic to mention a few. This study examined relationship between knowledge of Church Denominational Doctrine and sexual morality; investigate the nexus between type of Church Denominational Doctrine and attitude towards abortion; it also examines effect of Church Denominational Doctrine on the use of contraceptives; and the relationship between forms of Church Denominational Doctrine and adherents' knowledge of HIV/AIDS. Variations in church Denominational Doctrine were explained using Theory of Evolution, Theory of Reasoned Action, Social Learning Theory, and Social Action Theory, from both Marxist and Weberian Perspectives. These theories provide the under lying principles on which this research was based. The study employed a quantitative and qualitative research method. The non-probability sampling method, specifically the accidental sampling technique was used to select three hundred respondents for the quantitative study while the purposive sampling technique was used to select thirty respondents for the qualitative study. Data gathered from the study were analysed using simple percentage and chi-square analysis. The qualitative data were transcribed and analysed based on relevant sub-themes in line with the research objectives and research questions among 300 married Christians. The study reveals that differences in Church Denominational Doctrine s can influence sexual Ethics among Christians. Finally recommendations were made in the light of the findings of the study.

Keywords: *Sexual Ethics, Denominational Doctrine, Christians, Nigeria.*

I. INTRODUCTION

Education is key to national development in the sense that, immoral sexual behaviour constitutes one of the greatest health and developmental challenges of our time. From doctrinal standpoint in global history, lots of problems have resulted according to research which began in the 1970's, however findings indicates that sexual practices have been regulated by the prescriptive power of conviction tied to religion throughout modern history (DeLamater, 1981), others found that the quality of interaction between sexual partners was highly predictive of sexual morality. Over the years religious participation has been widely used to evaluate the relation between religion and sexual morality. Frequent attendance of religious services is related to greater sexual abstinence, less sexual activity, less frequent sexual intercourse, fewer lifetime sexual partners, and delayed age of first intercourse (Barkan, 2006; Cochran & Beeghley, 1991; Cochran, Chamlin, Beeghley, & Fenwick, 2004; Davidson, Darling, & Norton, 1995; Davidson, Moore, & Ullstrup, 2004; Jensen, Newell, & Holman, 1990; Lefkowitz et al., 2004; Miller & Olson, 1988; Studer & Thornton, 1987; Visser, Smith, Richters, & Rissel, 2007). The studies indicate that sexual partners who interact more negatively than others had marriages that were in trouble or predicted future marital distress, among other things were Differences s in Christian Denominational Doctrine s. Negative sexual interactions are considered a dynamic moral factor that twosomes can change to improve their odds of staying together.

Minors responses to these challenges are profoundly influenced by the social and cultural context in which they live. Nowadays, with world-wide crises involving sexual abuses profound stressor that complicates the development and health of individuals, cases of rape which cause severe social, psychological distress and long-term physical health problems. In fact the impact of sexual assault extends far beyond rape survivor as their family, friends, and significant others are also negatively affected. Culturally, polygyny in Africa is not only regarded as a veritable sexual ethics devoid of adultery or keeping concubine, but an instrument for social status and economic strength, while homosexuality is a forbidden sexual ethics in African societies and major denominations, such act is also seen as genocide targeted at exterminating a tribe or human race. With regards to various Christian denomination and doctrinal proof, there are evidences that the religiosity of adolescent and adult is causally related to sexual behaviours today.

Another research by Moore, K.A., Driscoll, A.K., & Lindberg, L.D.(1998), on a statistical portrait of adolescent sex, contraception, and childbearing, at Washington, DC, on National Campaign to Prevent Teen Pregnancy, shows that 44% of girls who reported that they have not engaged in sexual intercourse cite religious or moral values as their motivation for abstinence from sexual activity. An additional 33% report that they abstain to avoid pregnancy or sexually transmitted diseases (Moore et al., 1998). Although there is a clear association between religious values and abstinence, few studies have established the causal direction of this association, and few studies have tested explanatory models. Religious values can be explained as Denominational Doctrine, these Denominational Doctrine s varies within religious faces from sect to sect, and categorization to denomination. Religious values are often alternated as morality, and Ethics in terms of ethics, beliefs, and standard that are upheld as teachings within a denomination from time to time.

Against the teachings of Christ doctrinally, there are records of promiscuity, unwanted pregnancies leading to cases of infant and maternal loss of life, relationship are affected, sexual transmitted infections (STDs), sexual scandals, masturbation, lesbianism and homosexuals. Of a truth these cases can be remedied by upholding to sexual Ethics which resulted from established doctrinal standpoint by paying good attention, monitor, supervise, provide personal safety-sexual education which may also require therapy, and protection from harm or a legal response.

Since all moral conduct has a function, by the time we understand why certain conduct occurs, the response will be to help meet the needs of one another in an effective way. Moral conduct usually reflects a range of needs, with numerous strategies to address immoral conduct because sexual abuse experienced in childhood or adolescence is a developmental stressor that can have profound, long-term physiologic and psycho-social effects (Banyard, Williams, & Siegel, 2001; Cicchetti & Rogosch, 2001; DeBellis, 2001). There are also tremendous cost of adolescent and adult participation in what is termed wrong sexual behaviour. It has immediate and long-lasting impacts penetrating on our morality. Clearly, a thorough understanding of what contributes to the influence and development of human policies such as sexual Ethics has raised so many questions within the part of Lagos metropolis of Nigeria.

Applied divisions for teaching Sexual Morality

1. Family Division: The family and other secondary caregivers could be as an avenue for instructing early stage specified sexual behaviour with the tendency to establish role model for the community at large;
2. Peers Division: Younger people themselves could be sensitised within to believe in themselves as good ambassadors of faith and how to avoid negative influences that comes from their peers;
3. Counselling Division: Through the result of this research work, virtual counsellors will assist counselee to maintain what is expected from them as moral agent;
4. Applied Faith-based Division: The consequence of this exploration will in no doubt be of great importance to Church leaders, consultants of faith-based divisions, particularly in the family and sexual related setting as it would provide a basis for looking beyond the pubertal as an individual, and to consider other indicators among peers that could be responsible for a certain sexual behaviour;
5. Policy Enactment Division: Both international and local policy makers will be able to take the consequence of this exploration to the next level, validate policies that will help reduce sexual behavioural-problems as related to parenting practices and peer relations.

Sexual Ethics and Christian Values

Traditionally, Christian communities have followed loosely a three-fold standard for the moral judgment of sexual acts: Sex should be expressed with the right person (one's lawfully-wedded spouse), in the right way (heterosexual genital intercourse), and for the right purpose (procreation). Those who follow this sexual code often are considered sexually pure, those who do not follow this code often are considered sexually impure (Nelson James 1987). In this theologically and culturally constructed framework for controlling sexual expression there is little room for difference, change, or critique; the moral framework is often considered fixed, final, and absolute in its application.

Over the twentieth century there have been recorded decreases in the age of pubertal onset due to change in value and norm, combined with an increase in the age of marriage in recent decades, resulting in a span of over ten years between sexual maturity and marriage (Brooks-Gunn & Paikoff, 1997). This extended interval makes premarital sex likely. Historical data on premarital intercourse indicates that adolescent sexual activity increased during the twentieth century, especially in the industrialized countries. By 1979, about half of white high school seniors of each gender reported having sex (Chilman, 1986). Although rates of

sexual activity among teenagers appear to have levelled off, recent data show a continued trend towards earlier ages at first intercourse among adolescents who do initiate sexual activity. In 1995, 19% percent of teenage girls engaged in sex before age 15, almost double the proportion in 1988 (Child Trends, 2000).

Justifications for Sexual Ethics within the Context of Marriage

Sexual Ethics in the context of marriage admit restrictions and critical reflection on presuppositions regarding proper sexual conduct among Christians due to the inflexible quality of traditional Christian communities. Many Christians assume that this very particular structure for sexual expression is the only correct way to engage in natural and loving sexual relationships regardless of the particular context involved. This approach locates emphasis on the form (right person, right way, right purpose) of sex, rather than the substance and quality of the sexual relationship. In this form-oriented framework there are little concerns with the issue of consent, love, mutual pleasure, chastity, tenderness, intimacy, and joy. Slightly, this concerns borders on the purity or impurity of the sex act itself, at such some of the questions raised in this context includes the followings; are the concerned married, attracted to the right gender, and if there is procreative potential at all?

Within the context of marital sexuality sometimes can be violent and abusive just like non-marital sexuality is sometimes violent and abusive. At times the assumption that marital sex always fits a healthy norm can be a false assumption. Other relevant factors needed to be incorporated in an appropriate sexual ethics due to the fact that, the terms "marriage" and "heterosexual" are normatively uncertain. Marital sex may therefore not be the best norm. When we look at marital sex culturally we learn some very distressing facts. Strause and Gellis estimated that one third of all wives in the greater U.S. population are battered in the course of their marriage and that wife rape accounts for 38% of all rape in the United States (Borrowdale Anne 1991). Most times, the very place where women have assumed they would be safe is in fact not a safe place for many women or children, for that matter.

Theoretical Underpinning

The theoretical orientation that gives a very clear insight into Sexual Ethics within Christian doctrinal Differences is the Theory of Social Action, Theory of Reasoned Action, Social Learning Theory, Theory of Evolution, within the Marxist and Weberian Perspectives. These theories argue that social and physiological differences in male and female are merely signal differentiation in roles as causal means and not an end themselves. Differences in experiences of men and women are therefore not universal but are determined by Denominational Doctrine (Basow, 1992). These theories provide the underlying principles on which this research is based.

The **Theory of Social Action** was developed by Max Weber (1922), according to Scott & Marshall (2005) Human beings have consciousness which make their actions meaningful because they define situations and give meaning to their actions and those of others. The meanings human beings attach to their actions direct the way they behave and act to various situations (Haralambos & Holborn, 2004). Denominational Doctrine and Sexual behaviour can be placed within the three types of actions, as stated by Weber. The Christian Denominational Doctrine has a strong affiliation tie among its adherents, often times individuals engages in certain sexual action basically to conform with the expectation that is significant to others. In terms of affective action, **Affective or emotional action** for instance, adherents may adopt certain Denominational Doctrine because their contacts and relatives practice certain ways of life (Denominational Doctrine) and they want their networks and families to approve of them and as well accept that doctrinal practice. On the other hand, **Traditional action**; based on established custom and tradition. Individuals, at this stage, act in a certain way because of ingrained habit i.e. because things have always been done that way. Here, there is no real awareness of why they act in a particular way. **Rational action**; is a type of action that involves a clear awareness of a goal. In this case the goal is clearly defined. This kind of action involves a systematic assessment of the various means of attaining a goal and the selection of the most appropriate means of doing so. It also involves a conscious calculation of cost and benefits of partaking a particular action and a rational choice of the most profitable means.

In criticism, morally speaking, Christians might also be discouraged from certain behaviour people around them do not practice or because they just do not have a positive perception about it. They may not have any logical or scientifically proven reason for adopting certain sexual behaviour or for not practicing forms of sexual behaviour, the action of choice is influenced by the approval or disapproval of their Church members or substantial others that comes into play.

The **Social Action Theory** brings to the fore the various meanings and motives attached to human behaviour. Away from this, a major critique of social action theory is that it fails to explain individualistic and personal actions that are not oriented towards others. Not all meaning is social, not all action is oriented towards others. Most actions are privately and personally inspired, undertaken alone, without direct regard for others. The vast majority of human actions are not symbolic, communicative acts (whether socially or culturally constituted), nor are they interactions. They are, on the contrary, instrumental actions designed primarily to achieve a change in the actor's state of being or relationship to his or her denomination. However, social action theory

is apt in the explanation of group actions such as industrial action, religious involvement and other actions taken with regards to the group a person belongs to.

Old enough, the **Theory of Reasoned Action** was derived from the social psychology setting, the theory of reasoned action was proposed by Ajzen and Fishbein (1980). The components of Theory of Reasoned Action are of three general constructs: behavioural intention, attitude, and subjective norm. The theory suggests that a person's behavioural intention depends on the person's attitude about the behaviour and subjective norms. If a person intends to behave in a particular way, then it is likely that the person will do it. According to this theory, a person's voluntary behaviour is predicted by his attitude toward that behaviour and how he thinks other people would view them if they performed the behaviour. A person's attitude, combined with subjective norms, forms his behavioural intention. The theory of reasoned action also posits that behavioural intention of an individual to adopt a form of sexual behaviour is determined by subjective norm. Subjective norm is seen as a combination of perceived expectations from relevant individuals or groups along with intentions to comply with these expectations. In other words, adherents' perception about what their noteworthy friend of Church member think about a certain behaviour will influence their decision to engage or not in the behaviour in question. Within Christian denominations for instance Church members in Nigeria within Lagos metropolis, where individual behaviour are greatly influenced by the approval of significant others, a situation whereby one's friend, family and associate have a positive attitude towards a form of sexual behaviour and approve of a particular, such an adherent is likely to adopt that approved form of sexual behaviour.

In critical terms, the theory of reasoned action ignores the collective context in which individuals exist, and place emphasis solely on an individual actor. Although proponents of the theory of reasoned action might argue that a subjective norm explains collective role in one's decision making process, which is still driven by an individual reasonable orientation, thus keeping the locus of decision-making with the individual (Dutta-Bergman, 2005).

According to the **Social Learning Theory**, the study explain a 'Sexual learning' that is expressed by observing the behaviours of others and by interacting with them. Social learning theory posits that we can learn by seeing the rewards and punishments that others receive for their actions without having to experience them personally. Individuals learn about their own sexuality by first imitating the behaviour of others and then acting after having developed an anticipation of the potential results. Nonetheless, the study also reveals that a sociological approach goes beyond behaviourism and social learning to examine how social institutions influence sexuality. Social institutions include basically; family, religion, law, economy, medicine, and so forth. The proponents of this approach argues that variations in these social factors account for differences in beliefs about sexuality across cultures. A culture sets guidelines for "proper" behaviour for different situations based on scripts.

On major criticism to Social Learning Theory is applicable to family living and domestic violence often expressed during upbringing within the home. It is fast becoming a common norm for younger generation to learn through peer groups mechanisms in forms of pornographic conversation, erotic movies, and sometimes consider nude messages through magazines to show more advert involving women than men. It has become a concern that exposure of adolescent boys to such scenarios may send the message that women are sexually aroused by aggressive, perhaps even under a violent or assaultive methods you only learn based on an earlier interest.

Evolutionary Theory trace the human motivations back to the beginning of life when the goal was to survive and continue your species. Sex and sexuality have the key function of reproduction and passing on genes. Meanwhile, the study revealed that Evolutionary Theory is often looked to for explanations of mate selection. That men want women who are fertile and can give them healthy offspring and therefore will mate with many individuals to increase their chances of procreating. Women, on the other hand, want a men who can be stable and depended upon in the care of the children. This addresses a desire to mate with one man who will act as a partner in caring for offspring. A common criticism of the evolutionary theory is that it ignores both learning and societal influence.

Sexual mentality is formed within the mind of adherents "positive or otherwise" the Christian Denominational Doctrine is been taken on the fact that, the Christian denomination or sacred society as a whole is bigger than any one person and her Denominational Doctrine, rules, and regulations behaviourally must be adhered to strictly and the society itself because of the day of judgement on the last day, as to lawful 1 Corinthians 6:12. Hence, sexual behaviour originates from the society where the "collective effervescence" of ritual gives religious practices and beliefs extra-human power. Durkheim with the distinction that one finds in his *Elementary Forms of Religious Life*. Durkheim's theory in his word "collective consciousness" offer a functionalist explanation for religion in a society. With reference to variations in church Denominational Doctrine s, he relies on accounts of "primitive cultures" for his theory and argues that the totem of the society reflects the society as a whole with various distinctions and thus becomes bigger than any one person and the society itself. The power of the sacred totem comes from the society.

Mainstream Social Critics argues that religion does not necessarily have to be social. (For example, ascetic traditions that prioritize isolation and solitude that would not fit Durkheim's theory are, Georges Bataille's *Theory of Religion* and *The Accursed Share*. Against, Gary Laderman's book *Sacred Matters*.)

According to **Marxist Perspective**, the proponent of the theory *Karl Marx wrote*: "Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people" This suggests that adherent adopt their Denominational Doctrine, and teachings as a major hope, believe, trust, and guide that can only shape their behaviour in the world they live in, while the foundation of irreligious critics holds that: Man makes religion, religion does not make man. While types of Denominational Doctrine are permitted over time as a result of self-consciousness and the self-esteem of man who has been won by himself, or has already been lost by himself again. Some Marxist also believe that certain laws are made for certain people too.

A major criticism to the Marxist school is that Christianity is not just limited to a religion of sigh for the oppressed creature, the heart of a heartless world, and the soul of soulless conditions, neither is the Christian Denominational Doctrine and teachings taken as a major hope, believe, trust, and guide that shapes behaviour in the world Christians live in. But a way of life. The basic driving force behind the creators of the religion is not only to find a way to basically "escape" from the miseries, and sensual difficult or "sexual problematic" of this real world but eternity in view.

II. METHODOLOGY

The study employed a quantitative and qualitative research methods. The non-probability sampling method, specifically the accidental sampling technique was used to select three hundred respondents for the quantitative study while the purposive sampling technique was used to select thirty respondents for the qualitative study. Data gathered from the study were analysed using simple percentage and chi-square analysis. The qualitative data were transcribed and analysed based on the number of returned copies of questionnaire to relevant sub-themes in line with the research objectives and research questions.

Findings

Profile of the respondents

Table 1 :Socio-Demographic Characteristics of Respondents

	Frequency	Percentage (%)
Sex		
Male	133	55.6
Female	106	44.4
Age		
Below 20 years	5	2.1
20-25 years	14	5.9
25-30 years	24	10.0
30-35 years	50	20.9
35-40 years	28	11.7
40 years and above	118	49.4
Christian Block Belong to under CAN		
CCN	128	53.6
OAIC	40	16.7
PFN/CPFN	65	27.2
Others	6	2.5
Ethnic Groups		
Hausa	3	1.3
Igbo	47	19.7
Yoruba	173	72.4
Others	16	6.7
Marital Status		
Single	55	23.0
Married	172	72.0
Divorced	4	1.7
Separated	1	0.4
Widowed	7	2.9

Denomination		
Roman Catholic Church	33	13.8
Church of Nigeria Anglican Communion	18	7.5
Methodist Church Nigeria	82	34.3
Baptist Church Nigeria	10	4.2
Presbyterian Church Nigeria	3	1.3
Church of the Lord Aladura	3	1.3
Celestial Church of Christ	8	3.8
Cherubim & Seraphim	6	2.5
Deeper life Bible Church	6	2.5
Redeemed Christian Church of God	21	8.8
Christ Embassy	20	8.4
Mountain of Fire and Miracle Ministries	9	3.8
Christ Apostolic Church Nigeria	10	4.2
Others	10	4.2
Christian affiliation		
Roman Catholic	103	43.1
Protestant	136	56.9
System of Marriage		
Monogamy	198	82.8
Polygamy	41	17.2
Qualification Educationally		
No formal education	5	2.1
Primary education	9	3.8
Secondary education	23	9.6
Tertiary education	202	84.5
Employment status		
Employed	198	82.8
Unemployed	41	17.2
Work Sector		
Public sector	102	42.7
Private sector	100	41.8
Self employed	37	15.5
Average Income on Monthly Basis		
Less than N50,000	70	29.3
N50,000 – N100,000	92	38.5
N100,000 – N150,000	30	12.6
N150,000 – N200,000	23	9.6
Above N200,000	24	10.0

Source: Field Survey, 2025.

The data covered 238 respondent, precisely 133 male and 106 female, below 20 and above 40 years. Among these women were 49.4% of 40 years and above (see Table 1 below). This is followed by those aged 20 -25 years. More than one half of the respondent were between 25 to 40 years and above. More than one half of the respondent belong to CCN, next to PFN/CPFN, and OAIC.

Yoruba ethnic group had the highest percentage of the respondents (72.4%) followed by 19.7% and 6.7% from Igbo, Others and Hausa ethnic group respectively. For marital status, more than three-fifths were married while one-quarter were unmarried. Others were widowed, divorced and separated.

Consequently, the Methodist Church has the highest percentage of the respondents (34.3%) followed by the Roman Catholic Church with 13.8%, and others were Anglican, Baptist, Presbyterian, Celestial, Deeper life, Redeemed, Christ Embassy, Mountain of Fire, CAC and other denominations. Protestant has a higher frequency of 136, percentage of the respondents (56.4%) while the Roman Catholic (43.1%). The church chronicles a higher percentage of monogamy form of marriage at (82.8%) respondents while polygamy form of marriage is at (17.2%). Majority of the respondents had tertiary education (84.5%) secondary education (9.6%), primary education (3.8%) while low proportion of (2.1%) had no education. More than three-fifths of the respondents

were working at the time of the survey with a percentage of (82.8%). Similarly, three-fifth of the respondents were rural men and women, and this may explain why majority of them had low education (17.2%).

By implication, the Christian Denominational Doctrine includes; The Denominational Doctrine of God and Creation, The Denominational Doctrine of Man in Relation to God, The Denominational Doctrine of the Person and Work of Christ, The Denominational Doctrine of Sin, The Denominational Doctrine of Salvation, The Denominational Doctrine of the Church and the Means of Grace, The Denominational Doctrine Of The Last Things The Holy Trinity,. While the Differences centres around “the Application of the Denominational Doctrine ” such as; The Common Operation of the Holy Spirit: Common Grace, Calling and Regeneration, Conversion: Repentance and Faith, Justification, Sanctification and Perseverance, through mode and patterns of Prayer, order of Worship, Liturgy, Baptism, Discipleship, Preaching, Credo, Attending Prayer Meetings and Bible Studies, listening to pastors messages via videos, tapes and reading of selected Christian books, attending seminars, other forms of orientations, ways and manner at which these indoctrination differs from the other. However, majority of the respondents felt that the Church can be more active through organised Church discipleship, and as well other mechanisms that will benefit adherents’ doctrinal orientation. Some of the responses from the qualitative study also corroborate this findings;

‘I will advise the leadership of the Church to be pro-active in giving regular orientation through Denominational Doctrine that are in line with Jesus Christ’s teaching and also educate Church members on the need to stick to one wife, and one husband’

A 42 year old male respondent

‘Regular ministration such as Bible Study, Revivals, Discipleship, relevant Seminars, and Sunday Services should be centred on Sexual Orientation and on accepting Jesus Christ, confession and repentance, baptism in the Denominational Doctrine of our Lord Jesus Christ’

A 30 year old female respondent

Table 2: Doctrinal Attitude and Sexual Behaviour

	Frequency	Percentage (%)
Couple Determine a Specific Period when to have Sex		
Yes	112	46.9
No	127	53.1
If yes, how often should partners have sex together		
Daily	12	5.0
Once in a week	30	12.6
Twice in a week	52	21.8
Thrice in a week	48	20.1
Once in a month week	9	3.8
Twice in a month	27	11.3
Thrice in a month	14	5.9
Once in a year	16	6.7
Twice in a year	6	2.5
Thrice in a year	3	1.3
Only when there is a need for children	8	3.3
Others	14	5.9
Does Church Denominational Doctrine have anything to do with spouse selection (future partner)		
Yes	123	51.5
No	116	48.5
If yes to the question about where should one’s spouse come from		
My church	51	21.3
Not my church	80	33.5
My village, town, state, outside my environ	41	17.2
My profession	37	15.5
Others	30	12.6

Source: Field Survey, 2016.

Table 2 above shows the doctrinal attitude and sexual behaviour. On couple determine a specific period when to have sex, about 46.95 says they can determine while 53.1% says they cannot determine. This indicates that majority of the respondents felt a couple cannot determine the specific period to have sex. On if yes, how often should partners have sex together, 5.0% says daily, 12.6% says once in a week, 21.8% says twice in a week, 20.1% says thrice in a week, 3.8% says once in a month, 11.3% says twice in a month, 5.9% says thrice in a month, 6.7% says once in a year, 2.5% says twice in a year, 1.3% says thrice in a year, 3.3% says only when there is a need for children while 5.9% give other options. Table 2 above revealed that majority of the respondents felt a couple can have sex with partner twice in a week. On do you believe your church Denominational Doctrine have anything to do with spouse selection (future partner), 51.5% says they believe while 48.5% says they don't believe. This indicates that majority of the respondents of the respondents believe that their church Denominational Doctrine have something to do with spouse selection. On if yes to question 48, from where should your spouse come from, about 21.3% felt from their church, 33.5% felt not from their church, 17.2% felt their village, town, state and outside their environment, 15.5% says their profession while 12.6% choose other option. This showed that majority of the respondents felt that their spouse may not come from their church. Some of the responses from the qualitative study also corroborate this findings;

'I will not mind having a partner from anywhere except for my parent and the Priest in my Church, my interest is to have a God-fearing partner who is ready to love me, and can take good care of me and that is all'

A 26 year old female respondent

Test of Hypotheses

Hypothesis One

H_0 : There is no significant relationship between Knowledge of Church Denominational Doctrine and Adherent forms of Sexual Behaviour

H_1 : There is significant relationship between Knowledge of Church Denominational Doctrine and Adherent forms of Sexual Behaviour

Cross tabulation of Knowledge of Church Denominational Doctrine and Adherent forms of Sexual Behaviour

		Form of Sexual Intercourse			Total
		Vaginal Intercourse	Oral Intercourse	Anal Intercourse	
Knowledge of Denominational Doctrine Teaching in Church	Yes	135(87.7%)	18(11.7%)	1(.6%)	154(100%)
	No	13(86.7%)	2(13.3%)	0(.0%)	15(100%)
Total		148(87.6%)	20(11.8%)	1(.6%)	169(100%)

$$\chi_{cal} = 0.130, df = 2, P = >0.05.$$

From the Chi-square analysis of research hypothesis, it was discovered that the Calculated value (χ^2_{cal}) = 0.130 was less than Tabulated value (χ^2_{tab}) 5.99 and also insignificant under 0.05 levels with two degree of freedom.

Based on this, alternative hypothesis was rejected and null hypothesis (H_0) which says "There is no significant relationship between Knowledge of Church Denominational Doctrine and Adherent forms of Sexual Behaviour." is thus supported. Based on this result, knowledge of church Denominational Doctrine is not a determinant of sexual behaviour

Conclusion and Implication

This endeavour underscores Doctrinal Differences with regards to Sexual Ethics among the Christian faithful were considered as factors influencing Sexual Morality.

Analysis also reveals that Forms of Church Denominational Doctrine is not a determinant of and did not influence Sexual Behaviour. In the light of the findings towards preventive and restorative policy in handling sexual problems, the following recommendations were suggested;

1. That Church leaders and workers should be encouraged and empowered through Life-skilled training counselling, mentoring programmes and Christian education in taking care of some traumatic experiences, such as domestic and public abuse, and noticeable violence.
2. With good supervision, it is essential to encourage open communication towards salient sexual problems within peer, such as; social, cyber, media and other sexual related issues to be handled in their respective context.

3. It is worthwhile to re-introduce moral education into the school curriculum, such as teachings on modesty, decency, and Ethics both at home, Church, and even at work place. This can be done through seminars, workshops and provisions of Information, Education and Communication (IEC) materials. This will also help to pass across adequate Ethics within the family, Church, and work place to avoid abuse of various kind where there is better education at school and at home regarding abstinence.
4. Parents and Church leaders should deliver adequate home training with quality examples to children at home with better orientation on how to withstand peer and media pressure, providing them alternatives such as practical Christian Denominational Doctrine s that will mould them to the faith they profess.
5. Build moral into the younger generation through enlightenment and sensitization exercises to be embarked upon by family, Church, government agencies and other relevant non-governmental organizations to educate youth towards better role models for responsible behaviour, such as Jet, Press, Lions, Clubs and likes.
6. In order to overcome practice high- risk sexual morals amongst adolescence, each kids to love and respect themselves, leadership must let them know they have choices that must be right.
7. Lastly, it is strongly recommended that further research should be embarked upon to examine other factors influencing various Denominational Doctrine s, Differences s and sexual Ethics among Christian adherents, as this study is by no means complete of the subject matter.

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