GLOBALIZATION, SEXUAL EXPLORATION, AND COHABITING CULTURE AMONG UNDERGRADUATE STUDENTS OF UNIVERSITY OF ILORIN, NIGERIA

ONIMAJESIN, Salihu Isiaka¹, SAHEED, Rahman Olanrewaju², ATIKU, Abdulateef Abiodun³, OLASUNKANMI, Oluwakayode Adebayo⁴
1 Department of Criminology and Security Studies, Faculty of Social Sciences, University of Ilorin, Ilorin, Kwara State, Nigeria. onis993@gmail.com. +60139438450, +2347083146116.
2 Department of Sociology, Federal University Wukari, Nigeria, lanreandrahman@gmail.com +2348066510186.
3 Department of Social Work, University of Ilorin, Ilorin, Nigeria. Atiku4real2012@gmail.com
4 Department of Sociology, University of Ibadan, Ibadan, Nigeria. kayode.o.adebayo@gmail.com

Abstract

This study examined the nexus between exposure to western culture through the forces of globalization, sexual exploration and cohabiting culture among University undergraduate students. Descriptive survey design was utilised for the study. Questionnaire and interviews were used to elicit information from randomly selected 700 respondents. Data collected was analysed using a pie chart, bar chart, for descriptive analysis, while Mean, Standard Deviation and Cramér’s V test were used for inferential statistics with the aid of Statistical Package for Social Sciences (SPSS). The findings of this study depict a synergy between several interconnected factors predisposing Nigerian students most especially the undergraduate students of University of Ilorin to cohabitation. Ultimately, the finding of the study signifies the role of globalization as a predictor of cohabiting culture among the Undergraduate students of the University of Ilorin. The government and University authority must find a way of regulating and monitoring the conduct of the students on social media to regulate the type of content they are exposed to. Students should be adequately enlightened during orientations about the dangers of cohabitation. Parents should be encouraged to visit their children and find where and whom they live while in school.

Keywords: Globalisation, Cohabiting culture, Undergraduate students, University of Ilorin.

INTRODUCTION

Globalization¹ and its forces are aimed to socially, culturally, economically, politically, educationally integrate the world into a global community and this has undoubtedly had profound implications on the lives of people all over the world since its emergence. It has greatly influenced the socio-economic, political, educational and cultural life of many countries of the world, especially the developing countries such as Nigeria (Bello, 2010). As beneficial as globalization is to the global world, it has done seemingly irreparable damage to the cultural fabrics of most of the developing countries including Nigeria. It has put the appropriateness of certain traditional beliefs, customs, religion, language, and the indigenous justice system into jeopardy. It has influenced the Nigerian value system, especially on issues that bother on sexual orientation and behavior (Fakeye, 2014). This cannot be disconnected from the fact that the forces of globalization such as mass media, new media, social networking sites, films, and internets, have all by content and production eroded the cultural values of Africans most especially on sexuality.

¹Globalization is a term used to describe the interdependence of the world’s economy, cultures, and populations brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information (PIIE,2019).
Traditional and cultural worldviews concerning virginity, sex, gender, and marriage are fast changing due to the cultural erosion occasioned by the embrace of globalization (Ojo & Fasuba 2005; Abdullahi & Abdulqadri 2019). This erosion of cultural values is attributed to the effects of globalization as dictated by the internet, industrialization, education, exposure, and enculturation through the importation of various western films and foreign cultures which were alien to the Nigerian cultures in particular and Africa as a whole. Sexuality in Nigeria has taken a new dimension as globalization has gradually imposed global views, ideas and identities on the traditional Nigerian ways of life. Bello and Adesemoye (2012) concluded that as long as young people in developing countries continue to come into contact with and promote western cultures and ideas through forces of globalization, they become acculturated to the ways, manners, and social lifestyle and if not to the extreme, of their fellow counterparts in the western societies. Ojo & Fasuba (2005), concluded that these forces of globalization have contributed in no small measure to the disappearance of guilt, fear, and shame associated with unconventional sexual activities and cohabiting behaviour.

The role of globalization as a predictor of cohabiting culture among young people cannot be neglected. This is because, certain forces of globalization has brought about the increase in exposure to foreign cultures and other sexual orientations which consequently led to the emergence of new cultures (such as cohabitation), values, dressing and sexual revolution (liberalization of sexual ethics) in Sub-Sahara Africa including Nigeria among young people (Fakeye, 2014). Today, in Nigeria, many taboos, old traditions, and customs relating to sexuality are wavering and the new sexual awareness is attracting wider acceptance daily among young people including undergraduate students. Visiting/watching pornography sites/films and the practice of such is most common among the youths. All these features of globalization predispose young adults' engagement in premarital sex and contribute to cohabiting culture most especially among undergraduate students in Nigeria. From this perception, one can thus safely infer that cohabitation is directly a feature of sexual liberation.

Recently, cohabiting culture or cohabitation is gaining prominence and it's becoming widely accepted and practiced among Nigerian youths especially tertiary institution students (Mustapha, Odebode and Adegboyega, 2017). This practice cannot be disconnected from the evolving sexual revolution (normalization of pre-marital sex) as a result of globalization. It is not surprising that this seemingly unstoppable culture of cohabitation among youths including undergraduate students have become a subject of concern for relevant education stakeholders including sociologist as a result of the danger it poses not only to the marriage institution but to the health and wellbeing of the cohabiter. Firstly, Cohabitation is against the norms and traditions of many African cultures including Nigeria because it is considered as a threat to the culture of chastity and purity. Secondly, it is seen as a taboo regardless of whether it is conducted or practiced overtly or covertly (Bello and Ogunsanwo, 2013).Lastly, cohabiting culture constitutes a greater health risk to the cohabiters. It predisposes many youth especially undergraduate students to pre-marital sex, unwanted pregnancies, abuse of contraceptives, sexual violence, STIs, poor academic performance, and suicidal ideation (Mashau, 2011; Akisukunu, 2013).

It is worthy to note that several studies have attributed cohabiting culture among undergraduate students to factors such as insufficient on-campus accommodations (Svodziwa and Kurete, 2017), sexual desire (Ola and Aliu, 2012), peer pressure (Barker, 2007; Ekpenyong and Ekpenyong, 2016); age (Ogunbamila, 2013; Alo and Akinde, 2013; Adeoye,); financial constraints (Arisukwu, 2013; Kasim et al., 2016); a test of compatibility with partner or lover (Elise, 2004); and lack of parental guide (Ogadimma, 2013; Billari&

---

2Cohabiting culture is the practice of living together as couples and having sexual intimacy with the opposite sex without necessarily being married.
Rosina, 2005). Hence, this study becomes penchant upon how little or no studies have been conducted to dissect the root causes of cohabiting culture among undergraduate students from globalization and the sexual revolution. Thus, this study examines the effect of globalization and sexual revolution on the cohabiting culture of undergraduate students of the University of Ilorin.

MATERIAL AND METHODS

The descriptive survey design was utilised for the study. The setting for the study was the University of Ilorin, Nigeria. The University of Ilorin is located in the capital of Kwara State; it has fifteen (15) faculties being an institution of learning which comprised of over fifteen thousand students of both sexes (male and female). This study only involved the Undergraduate male and female Students of selected faculties at the University of Ilorin. This setting is most appropriate for this type of study because the respondents are having the characteristics traits of events under investigation. The simple random sampling procedure was used to select 700 respondents from the Faculty of Arts, Faculty of Agric and Faculty of Social sciences for the study. Both secondary and primary sources were utilized for the study. Questionnaire and Interviews were used to elicit information from the respondents in the study location. The questionnaire was structured and comprise of closed-ended questions. Data collected was analyzed using a pie chart, bar chart, for descriptive analysis, while Mean, Standard Deviation and Cramér’s V test were used for inferential statistics test with the aid of Statistical Package for Social Sciences.

RESULTS

This section entails the presentation and analysis of major datum collected from the phenomena relating to the subject matter of this study. A total number of 750 questionnaires were administered to both male and female undergraduate students. In all, seven hundred (700) questionnaires were correctly filled and retrieved from the respondents. Therefore, the analysis was done based on the retrieved questionnaires.

Figure 1: Distribution of Gender

![Gender distribution of respondents](image)


A total of 700 respondents were recruited for the study. The respondents were fairly distributed across ages as 17% of the respondents reported that they are within the ages of 15-20 years, while 67.3% of the respondents reported that they are within the ages of 21-25 years old and the remaining respondents reported to be within the ages of 26 and above. In terms of religion, 53% of the respondents are Christians while 47% of the respondents are Muslims. Most of the respondents (45.1%) are at 300 level and 20% are in 400
level, 10% are in 200 level, 5.4% in 100 level and the rests are in 500 level. All respondents are from nuclear families.

On the other hand, interview respondents (10) have an average age of 19.3±2.1, 60% are Muslim, all are from Nuclear families and all of them are currently practicing cohabitation at the time of the interview, with an average length of practice 3.2±1.3.

**Table 1: Cross-tabulation of Awareness and Practice of Cohabitation**

<table>
<thead>
<tr>
<th>Awareness of Cohabitation</th>
<th>Practice of cohabitation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cohabitng</td>
</tr>
<tr>
<td>Yes</td>
<td>273(39%)</td>
</tr>
</tbody>
</table>

**Source:** Researcher’s Survey, 2019.

From the table above, all the respondents are aware of cohabitation in the University while only 39% of the respondents had practiced or currently practicing cohabitation, while 61% of them are aware but are not practicing cohabitation. The respondents who reported having been practicing cohabitation reported an average of 3.8 months. In essence, the length of practice is computed in a mean of 3.8±2.5.

### 3.1 Attitude Towards Cohabitation among Students

On a modified 4-point Linkert scale, respondents were asked to score their level of agreement to positive statements about cohabitation. During analysis, the data were scored with strongly agree and agree scored as 1 (One), while Disagree and Strongly Disagree as Zero. Respondents’ scores were counted and transformed. Respondents who scored 0-2 were labeled Negative attitude, 3-4 Moderate attitude, 5-6 Positive attitude.

**Table 2: Mean distribution of respondents regarding the attitude towards sex and cohabitation among Undergraduate Students**

<table>
<thead>
<tr>
<th>There is nothing wrong in premarital sex/cohabitation</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don’t care what people say about me for cohabiting because of its nobody's business</td>
<td>3.19</td>
<td>1.019</td>
<td>Accepted</td>
</tr>
<tr>
<td>It is normal to cohabit with a guy who is serious with the relationship love the idea of cohabitation because it helps me to understand my partner better</td>
<td>2.93</td>
<td>1.115</td>
<td>Accepted</td>
</tr>
<tr>
<td>Though cohabitation is morally wrong I cohabit and have sex cohabiting with a guy will not make me look cheap cohabitation provides insight into what marriage is all about</td>
<td>2.69</td>
<td>1.019</td>
<td>Accepted</td>
</tr>
<tr>
<td>Though cohabitation is morally wrong I cohabit and have sex cohabiting with a guy will not make me look cheap cohabitation provides insight into what marriage is all about</td>
<td>2.63</td>
<td>1.034</td>
<td>Accepted</td>
</tr>
<tr>
<td>Though cohabitation is morally wrong I cohabit and have sex cohabiting with a guy will not make me look cheap cohabitation provides insight into what marriage is all about</td>
<td>2.56</td>
<td>1.151</td>
<td>Accepted</td>
</tr>
<tr>
<td>Though cohabitation is morally wrong I cohabit and have sex cohabiting with a guy will not make me look cheap cohabitation provides insight into what marriage is all about</td>
<td>2.37</td>
<td>1.074</td>
<td>Rejected</td>
</tr>
<tr>
<td>Though cohabitation is morally wrong I cohabit and have sex cohabiting with a guy will not make me look cheap cohabitation provides insight into what marriage is all about</td>
<td>2.30</td>
<td>.989</td>
<td>Rejected</td>
</tr>
</tbody>
</table>

**Source:** Researcher’s Computation, 2019.
Table 2 shows the mean summary of the attitudes of respondents towards cohabitation. From the mean summary table, it shows that respondents agreed that there is nothing wrong in pre-marital sex/cohabitation (3.19). If I cohabit it is my business and nobody’s business (2.93), it is normal to cohabit with a guy who is serious with the relationship (2.69), cohabitation is an avenue to understand one's partner better (2.63), though it is morally wrong but I can do it because of sex (2.56). The implication of this depicts that the majority of the respondents have a liberal attitude towards sex and it can thus be inferred that this positive attitude towards cohabitation/pre-marital sex is a result of forces of globalization which seem to have changed their orientation towards sex. Similarly, a considerable number of people believe that cohabitation provides insight into what marriage is all about (2.30) and cohabiting with a guy will not make me look cheap (2.37). Conclusively, it can thus be submitted that cohabitation and pre-marital sex are more popular among the undergraduate students of the University of Ilorin and this cannot be disconnected from their exposure to western culture through the aid of forces of globalization.

The figure 2 shows that female respondents have more negative attitude towards cohabitation, In fact for every 5 people with a negative attitude on the practice of cohabitation, 4 of them would be women, while on the other hand; for every 5 respondents with a positive attitude to the practice, 3 of them would be male. Finally, most of the respondents seem to be unbothered about the practice.

To corroborate this, during IDIs, respondents’ opinion was sought about cohabitating behaviour. In a general thematic analysis, all respondents presented a positive attitude towards it and explanations were offered for such an attitude. However, one interesting finding is the tendency for the respondents to use the phrase “living together” rather than “cohabitation”. One of the respondents explained herself:

"...I used to have problems with my boyfriend; I heard he was cheating, so I started spending more time with him, spent more nights at his place during the last session. I later grew fond of him and we decided to live together this session". - Female/21/IDI/300 level.
Another respondent had an explanation to back up his positive attitude towards the practice of cohabitation:

"...My girlfriend started living with me last semester, it feels better, it made love me more than she used to and her presence in my life have helped me learn a lot of things about marriage".

Male /22/IDI/300 Level.

Predictors of Cohabiting Culture
Using a modified 4-point scale, respondents were asked to rate the factors predicting cohabiting behaviour among the undergraduate students of the University of Ilorin. The scores were computed in mean to identify the top-ranking predictors of cohabiting behaviour among the respondents. The data was also split across both genders to allow for more analysis and discussion. 1-2 meant low possibility, 3 likely possibilities 4-5 meant high possibility. In the end, the overall weighted mean is 3.21±1.34.

Table 3: Mean Distribution of Predictors of cohabiting culture among undergraduate students

<table>
<thead>
<tr>
<th>Variables</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desire to secure the relationship</td>
<td>3.31</td>
<td>.834</td>
<td>Accepted</td>
</tr>
<tr>
<td>Desire for Sex</td>
<td>3.19</td>
<td>.988</td>
<td>Accepted</td>
</tr>
<tr>
<td>Positive image of sex in the media</td>
<td>3.12</td>
<td>1.009</td>
<td>Accepted</td>
</tr>
<tr>
<td>Peer influence</td>
<td>3.01</td>
<td>1.001</td>
<td>Accepted</td>
</tr>
<tr>
<td>Desire to fight boredom</td>
<td>2.92</td>
<td>1.095</td>
<td>Accepted</td>
</tr>
<tr>
<td>Intention to have a sense of belonging</td>
<td>2.72</td>
<td>1.007</td>
<td>Accepted</td>
</tr>
<tr>
<td>Ignorance of its implications</td>
<td>2.44</td>
<td>1.044</td>
<td>Rejected</td>
</tr>
<tr>
<td>lack of moral upbringing</td>
<td>2.41</td>
<td>.840</td>
<td>Rejected</td>
</tr>
<tr>
<td>Insufficient hostel facilities</td>
<td>2.36</td>
<td>.823</td>
<td>Rejected</td>
</tr>
<tr>
<td>Dependency syndrome</td>
<td>2.28</td>
<td>1.169</td>
<td>Rejected</td>
</tr>
<tr>
<td>Inferiority complex among the students</td>
<td>2.24</td>
<td>1.043</td>
<td>Rejected</td>
</tr>
<tr>
<td>Being free from parents</td>
<td>2.22</td>
<td>.961</td>
<td>Rejected</td>
</tr>
</tbody>
</table>


Decision Rule: Accepted Mean is 2.5 and above, Rejected Mean is less than 2.5

The table above shows the mean summary of predictors of cohabiting culture among Undergraduate students of the University of Ilorin. From the mean table, it was revealed that majority of the respondents strongly agree that desire to secure the relationship (X=3.31), Desire for sex(X=3.19), Positive image of sex in the media (X=3.12), and Peer influence (X=3.01) are considered to be the major predictors of cohabiting culture among undergraduate students of University of Ilorin (See table 2 above). It can thus be implied and inferred that these identified factors are as a result of normalization of sex (sexual exploration) imperialized by the forces of globalization on the respondents. On the other hand, a certain percentage of respondents disagreed that lack of moral upbringing (2.41), ignorance of its implication (2.43), and inferiority complex (2.25) among others are predictors of cohabitation among undergraduate students of University of Ilorin.
The figure 3 shows that Men are into the practice of cohabitation for physiological reasons of fulfilment of sexual pleasure, while women practice cohabitation for emotional and social reasons, such as desire to secure the relationship, pressure from friends and desire to fight boredom. 

In a similar vein, during IDIs, respondents were asked why they engage in cohabiting culture. Male respondents gave answers surrounding themes such as their partners cook well, the accessibility of sex. However, a respondent said he did not know how it started. On the other hand, female respondents gave responses surrounding themes bordering around “the need to secure their relationship”, the desire to show their boyfriends that they love them”.

One of the male respondents explained his reasons thus:

"...Although, I don't know how it came to this; she only frequented more than before and later she stayed more and left less. I let it be because she has relieved me of many stresses such as cooking and cleaning. I even enjoy it more because of the romance”.: - Male/22/IDI/400 level.

A female respondent gave her explanation thus:

“...I love my boyfriend and I love to be around him, when I’m with him I feel all the love in the world and it boosts my confidence as a person. I think I need someone to love me before I function effectively”:- Female/19/IDI/200 level.

Globalization and Cohabiting Culture
The researchers developed a globalization impact scale, to measure the level at which respondents subscribe to the ideals of globalization. This scale had items that cut across globalization ideals such as market liberalization, gender equality, technology, capitalism, individual liberality and openness of sexuality. Respondents were asked to rate their level of agreement to each ideal on a scale of 1-5, with 1 meaning Strong Agreement and 5 meaning a Strong Disagreement. At the end of transformation and manipulation, respondents were scored on their level of globalization and data is presented as 7-9 Highly Globalized, 4-6: Moderately Globalized 1-3: Low Globalized and it is presented against marital status. Most Cohabitators are highly globalized people. Weighted mean: 1.91±1.3. For inferences, the interpretation was done using
Cohen (1998) standard for interpreting Cramér’s $V$. The value of $df^*$ in Cramér’s $V$ is the smaller of either $(R – 1)$ or $(C – 1)$ (Cohen, 1998: see Table 4 below).

**Table 4:** Standards for interpreting Cramér’s $V$ as proposed by Cohen (1988).

<table>
<thead>
<tr>
<th></th>
<th>Small Effect</th>
<th>Medium Effect</th>
<th>Large Effect</th>
</tr>
</thead>
<tbody>
<tr>
<td>$df^* = 1$</td>
<td>0.10</td>
<td>0.30</td>
<td>0.50</td>
</tr>
<tr>
<td>$df^* = 2$</td>
<td>0.07</td>
<td>0.21</td>
<td>0.35</td>
</tr>
<tr>
<td>$df^* = 3$</td>
<td>0.06</td>
<td>0.17</td>
<td>0.29</td>
</tr>
</tbody>
</table>


**Figure 4:** Cohabitation and levels of globalization.


Figure 6, shows a cross comparison of the level of globalization and the embracement of cohabitation culture. As seen, highly globalized individuals have embraced the cohabitation culture more than less globalized individuals.

**Table 5:** Cross-tabulation of the practice of cohabitation and level of globalization

<table>
<thead>
<tr>
<th>Level of Globalization</th>
<th>Practice of Cohabitation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Does not Cohabits</td>
</tr>
<tr>
<td>High Globalized</td>
<td>18.3</td>
</tr>
<tr>
<td>Moderately Globalized</td>
<td>21.1</td>
</tr>
<tr>
<td>Lowly Globalized</td>
<td>21.6</td>
</tr>
<tr>
<td>Total</td>
<td>61.0</td>
</tr>
</tbody>
</table>

$X^2$C: 3.421, DF: 2, $p < .05$, N: 700; Crammer V: 0.71.
From the table above, 18.3% of the respondents who are highly globalized are not into cohabitation when compared to 20.3% of highly globalized respondents who are into cohabitation. Similarly, the table further revealed that 6.4% of moderately globalized respondents had cohabited or presently cohabiting (See table 5 above).

To measure the effect size of globalization on cohabitating behaviour, Cramér’s V test was performed. For the study, the results showed a significant relationship between globalization and cohabiting behaviour among undergraduate students of the University of Ilorin ($\chi^2=3.421;\ df=1,\ p<.05;\ \phi = 0.71;\ n = 700$). Specifically, the more globalized an individual is, the more likely to develop positive attitude to cohabitation and engage in cohabiting behaviour. This may be explained that people with low globalization are less likely to participate in Cohabitation and people with high globalization are more likely to participate in such practice. Besides, the crammer V test suggests that the said relationship is a strong one at a coefficient of 0.71.

During IDIs, respondents portrayed a positive acceptance of western ideals and practice of sexuality as they regretted that traditional ideals do not support cohabitation. The respondents explained that while the practice is alien to African culture, it should not be considered as a problem. One of the respondents presented thus:

“...I don’t know why anyone is complaining about me living with my boyfriend, it is done by students all over the world, but in Africa, you are committing a grievous sin only God can forgive you for...it is no big deal to live with one’s boyfriend, students do it all over the world and we see it in American movies at least...some of them eventually get married”--Female/ IDI/ 21/300 level.

DISCUSSION OF FINDINGS
Traditionally, premarital sex is considered a grievous offense that attracts great consequences wherein only married people are meant to live together. However, studies are finding that it is becoming a fashion in the University and other tertiary institutions for students to stay together, hence this study examines the impact of globalization on the practice of cohabitation amongst University students. To make a case for the high rise of cohabitation amongst University students, this study finds that there are gender differences in the practice as women tend to practice cohabitation more than their male counterparts there is a ratio 3 to 1, which implies that for every 3 female undergraduate students practicing cohabitation, there is only one male that is guilty of the same practice. This finding is in line with the findings of Kasim & Falola (2017), who has earlier found something similar amongst students of a tertiary institution in Ibadan. This study goes ahead to find causative factors and the impact of globalization on the practice by examining media information.

The findings of this study depict a synergy between several interconnected factors predisposing Nigerian students most especially the undergraduate students of University of Ilorin to cohabitation. The study revealed that factors such as pressure to secure the relationship with the male sex is a top-ranking cause for women, while men engage in the practice in other to have a continuous supply for sex. Furthermore, the study finds that co-habitation as a practice is more psychological and individual reasons amongst women, while men engage in cohabitation for the physiological reason of easing sexual tension and engaging in frequent sex which is less of a reason for the women. The study further revealed that peer influence, positive image of sex in the media, desire to fight boredom and desire to have a sense of belonging are among the leading predictors of cohabiting behaviour (See table 2).
Overall, the attitude of students towards cohabitation was measured, having confirmed that about 2 in 5 students cohabit in the University, this study then finds evidence of a strong positive attitude of the students towards the practice. However, there is a gender difference also, as male students maintained a higher positive attitude towards the practice and female students have a negative attitude towards cohabitation (see figure 2). The difference in attitude may be due to the motivation of the practice, as male students see it as tension releasing practice and female students do it as a result of psychological and emotional balance. This finding supports the findings of Ojewola & Akinduyo (2017) who also found that men are women enter into cohabitation for different reasons and male students seem to be more satisfied doing it than their female partners.

The main drive of the paper was to find how globalization affects the problem of cohabitation and its impacts. This study finds that people who cohabit subscribe at a high level to the ideals of globalization which covers ideals such as freedom of choice, the openness of sexuality and gender equality among others (See table 5). This study finds that in fact, these ideas serve as reinforcements for the practice as it is viewed as an expression of freedom of choice, association and an opened expression of love. The interplay between globalization and cohabitation has been explored by earlier researchers as a study conducted by Ojewola & Akinduyo (2017) found that positive portrayal of sex in mainstream media causes cohabitation amongst University students. In the same vein, Fareo & Moses (2018) noted that globalization has caused erosion of traditional values and ideals, in an embrace of western ideals.

Conclusion and Recommendations

The incidence of cohabitation as evident in the study is caused by factors that can be linked to globalization. The study revealed that the reasons why students of University of Ilorin engage in cohabitation owing to several exposures to western cultures through the aid of globalization forces. This study shows that student population is generally at home with the practice, that is, even students who are not cohabiting, seem to see nothing wrong with it. Therefore, the study recommends that based on the findings, parents, guardians and institutions of learning should strengthen its structures on premarital counseling to the youth. Parents should devise an effective means to impart teachings on sexual morality and chastity in their children. The government and University authority must find a way of regulating and monitoring the conducts of the students on social media to regulate the type of content students are exposed to. Students should be adequately enlightened during orientations about the dangers of cohabitation. Collaboration between parents and the University should be nurtured so that the University can justify the need for parental supervision of students which is poorly (if at all) done now. Parents should be encouraged to visit their children and find where and whom they live with while in school. Students should be encouraged to meet social councilors whenever they are in danger of being abused by their cohabiters and to save their live and enhance their academic performances. There should be collaboration between University authority and Landlords of off-Campus accommodation facilities so that rules and disciplinary measures applicable to on-campus students can be extended to off-campus students. This will require awareness creation and collaboration with student union bodies.

REFERENCES


Ogadimma, C. A. (2013). Cohabitation among University of Ibadan Undergraduate Students Research on Humanities and Social Sciences 3(5)185-192


