J. Soc. Sci., 5(1&2): 1-9 (2001)
PRINT: ISSN 0971-8923 ONLINE: 2456-6756
DOI: 10.31901/24566756.2001/05.1,2.01

Parental Knowledge, Attitude and Practice of Family Life Education in Apata Town of Ibadan, Nigeria

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KEY WORDS Adolescent; family life education; parenthood; contraception; sexually transmitted infections.

ABSTRACT It has been noted that many adolescent-focused programmes in Nigeria have not been successful because they lack parental support. Yet no attempt has been made to examine what the parents know about family life education. The process of imparting both factual knowledge about human development, sexual relationships, preparation for parenthood, pregnancy, contraception and sexually transmitted infections and also values is called family life education. Though experts agree that the home is the best place to begin family life instruction, parents themselves are sometimes reluctant and uncomfortable as discussion of these topics may be embarrassing or even a taboo to them. They may not be knowledgeable about family life education. We carried out this descriptive and exploratory study to investigate the perception and attitudes of parents to family life issues and education in a Nigerian suburban community.

The result shows that the 200 families interviewed 74 per cent have heard of family life education; their personal interpretation of family life education is right; 92 per cent believe the youths need guidance and counselling on sexual matters; 58 per cent have ever discussed family life issues and mostly on menstruation and 77 per cent believed parents are the best family life educators. The major causes of premarital sex are ignorance and lack of information. Majority of the parents do not believe that sex education will lead to sexual promiscuity. Many also indicated their willingness to participate in a sex education programme for parents, to improve their capacity to deliver home-based family life education. Policy and research implications of the study are discussed.

INTRODUCTION

Parents have great influence on their children, hence it has been suggested that family life education should start in the family (Ajala, 1987). Many parents feel that they should be responsible for their children's sex and family life education. They are worried about outsiders providing sex education for their children and thus feel that they should be the only source of such information and education. Their worry is that outsiders' views may not conform to the family's beliefs (Harris et al 1983). Odimegwu (1997) and Bamisile (1998) have noted that home-based family life education is very important in sub-saharan African where few adolescents are enrolled in secondary schools.

In discussing family life issues, Ajala (1987) suggested that children should understand the physiological aspects of the human body and reproduction by the time they reach the age 11 - 12 years. After this pint, they should know more about meaningful human relationships, the concept of marriage, family, and the impact and control of human feelings. Other concepts like premarital sexual relations, abortion, STDs, adultery and illegitimacy should be explained to them. Regardless of the specific age of the child, sex education is thought to work best when it reaches young people before the first sexual intercourse (Blaney, 1993).

The age of first intercourse can happen quite early. ARFH et al (1996) reported that Nigerian youths continue to experience a decrease in the age a first sexual contact, at 13 years. By age of 18 years, 63 per cent and by the age of 20 years, 80 per cent of women have experienced sexual intercourse (Makinwa-Adebusoye 1997). Sub-saharan Africa has the highest levels of early childbearing in the world where 50 per cent of women give birth before the age of 20 years (Mashalaba, 1989, Makinwa-Adebusoye, 1991). Another evidence shows that a large proportion of women in the gynecological wards for complications from induced abortion are under 20 years old and as young as eleven (Demehin, 1983).

Despite the above situation, few parents practice family life education at home because they may be embarrassed to find it difficult to put their thoughts into words (Liskin, 1985). Much of what can be called parent-child communication is negative in nature, for example, cautioning youths on moving with the opposite sex. Many parents in

African societies believe that discussion of sexual matters with their children is a taboo, while in others, parents feel that sexual matters should be kept private to the individuals concerned (Demehin, 1983; Bamisile, 1998; Odimegwu 1997). Various studies have reported that few parents talk with their children about menstruation, contraception and pregnancy; some are embarrassed to talk about intercourse and/or do not know what to say (Hale and Philliber 1978). Parents have expressed misgivings about their abilities to provide sex instruction, even though they see this as important.

Parent-teen communication can be a two way thing - either from the parents or from the adolescents. Adolescents themselves may be reluctant to initiate or discuss sexuality with their parents because they may feel embarrassed or afraid of their parents' disapproval. Barber and Rich (1992) reported that young people in Kenya and Nigeria believed it was impossible or uncomfortable to talk about sexuality with their parents or other family members. They said that if one raises that subject with an older relative that person will assume that one has already started having sex and will only accuse or abuse the youth for thinking about such issues. Most adolescents report that they have never been given advice by their parents even though a majority of them prefer their parents as counsellor and sources of sex education. Studies indicate that both parents and their children believe that they should be talking about sexuality (McGauley et al 1995). Parents also expressed misgivings about their abilities to provide sex instruction while some feel they do not know much about sex themselves (Hale and Philliber, 1978; Liskin 1985).

When family life education does not happen as a planned process by parents, children become conscious of these issues by other means, leading to experimentation, stress and other social and sexual problems. Lack of or low quality communication of reproductive health between parents and adolescents result in irresponsible sexual behaviour leading to unwanted pregnancy and illegal abortion (Nicholas et al 1986).

Many programs designed to address the lack of sex and family life education have been aimed at schools, and other through the mass media (Barret, 1979; Harris et al 1983). This is done often with the realization that schools maybe the ideal place for the transmission of family life and sex education. But where the family or religious institutions do not provide such information, the schools represent the only opportunity for a young person to learn about sexuality (Kapp et al 1998). Nigerian studies have reflected this emphasis on the schools (ARFH et al, 1996) and have also looked toward the adolescents themselves (Asuzu et al 1989; Odimegwu 1997).

The impact of parents and family members on the sexual and contraceptive behaviour of teenagers in developing countries is difficult to assess, because few studies have addressed this issue adequately. Little is known about parents' attitude toward sex and birth control and their effects on teenagers' likelihood of engaging in sexual intercourse or using contraceptives. Published material is lacking on the different categories of family members with whom adolescents have discussed sexual matters and birth control, who initiated the talk, how often the discussions occurred, and the timing and specific content of these discussions. Rarely have studies addressed how parents and adult family members disseminate information about sex and contraceptive use-whether by talking directly to the teenager, or indirectly by what is said about other, or by the way parents act toward the adolescent. Even less is known about the significance in developing countries of parent-adolescent communication about adolescents' likelihood of engaging in sexual intercourse and about the effectiveness and consistency of contraceptive use. Where virginity is highly valued, adolescent girls in particular might be reluctant to task peers and family members for sexual and reproductive information for fear of being perceived to be sexually active (Gorgen et al., 1993; Oodit et al., 1993).

Family instruction of young girls often takes the form of oral interdictions, restrictions on movements and warnings about the negative consequences of premarital sexual activity on educational advancement and the ability to compete in the marriage market (Berglund et al 1997). Teenage girls may not receive any information about their bodies, menstruation or the reproductive process and parents rarely discuss birth control with their teenage daughters (Pillai and Benefo, 1995). Withe the spread of AIDS, indication are

clear that family communication may now deal explicitly with motivating teenagers not to engage in sex and to confine themselves to one partner to minimize their risk of HIV infection (Blanc et al 1996). Because most young people find talking about sex with parents and adult family members uncomfortable or impossible, peers often constitute the reference group for transmitting information about sexual activity and birth control (Barker and Rich, 1992; Berglund et al 1997). Some indication of the relative influence of parental attitudes and communication on adolescents' sexual and contraceptive behaviour has been provided (Pick de Weiss et al 1991).

More needs to be known about parental perspectives, beliefs and capabilities for communicating about sexuality and preparation for family life. This will provide the background upon which parent-adolescent communication will be enhanced. Thus the objective of this exploratory study is to examine parental knowledge of, attitudes to and role in family life education.

METHODS

The data used for this study came from a small-scale study in a suburban community, Apata, in Ibadan, Oyo State, Nigeria. This is in the Southwestern part of Nigeria. The study area is inhabited predominantly by the Yorubas. The town is situated where there are hills, hence the name, 'Apata'. The study area was divided into such districts as 1) Aba Alamu, 2) Aba Onipanu 3) Kuola, 4) Aba Aladiyi 5) Elere, 6) Oloruntumo.

We used a systematic sampling technique to pick a total of 200 families with teen children aged 10-18 living at home. This was done in such a way that every fifth house was selected until we got the desired sample size. When available, both parents were interviewed together but if only one was at home, that person served as the respondent. Illiterate parents were interviewed in Yoruba, the local language. The decision to use only 200 persons was deliberate since the study was exploratory and hence the sample size was not governed by any statistical rule.

A questionnaire was designed to seek information on family demographics, knowledge of family life education and adolescent reproductive health behaviour, their role in home-based family life education and willingness to be involved in such a programme. Interviews were conducted by four trained interviewers; data were entered using Epi info version 6.1 at the Department of Demography and Social Statistics, Obafemi Awolowo University, Ile-Ife, and the same program was used for data processing and analysis.

RESULTS

1. Socioeconomic and Demographic Characteristics

The distribution of respondents by socioeconomic and demographic variable is shown in table 1. Majority of the respondents are in the age ranges 30-39 and 40-49. Of the respondents 59 per cent were female while 41 per cent were males (fathers). It is also shown that 16 per cent of the respondents were Catholics, 23 per cent

Table 1: Per cent distribution of respondents by socioeconomic and demographic characteristics, Apata, Ibadan, Nigeria, 1991

Characteristics	*Per cent*	
Age		
< 29	4.0	(8)
30 - 39	32.5	(65)
40 - 49	35.0	(70)
50 +	28.5	(57)
Sex		
Male	41.5	(83)
Female	58.5	(117)
Religion		
Catholic Church	16.0	(32)
Protestants	23.0	(46)
Pentecostal	39.5	(79)
Islam	19.5	(39)
Traditional	2.0	(4)
Occupation		
Civil Servants	49.5	(99)
Traders	39.0	(78)
Artisans	9.0	(18)
Others	2.5	(4)
No of children		
1-4	58.0	(115)
5-8	59.0	(58)
9+	8.0	(16)
No response	5.0	(10)
Type of marriage		
Monogamy	75.0	(150)
Polygamy	25.0	(50)
Educational level		
No Education	9.0	(9)
Primary	23.0	(46)
Secondary	28.5	(57)
Post-Secondary	44.0	(88)

protestants and 39.5 per cent were members of the new generation churches otherwise called pentecostal churches. In general, there is high proportion of christians than the other religious groups. A look at the occupational distribution shows that majority of the respondents (50 per cent) are civil servants of varibus categories, 39 per cent are traders; 9 per cent are artisans and 2 per cent are from other unclassified occupations. In terms of ethnic composition, 5.5 per cent are Hausas, 11.5 per cent are Igbos with the Yorubas constituting the major ethnic group (79 per cent).

Table 2: Per cent distribution of parental knowledge of family life education and adolescent sexual behaviour, Apata, Ibadan, Nigeria, 1999

Questions and Responses	*Per cent*
Percent heard of family life education	73.5 (149)
Source of Information	
Heard from Radio	41.2 (61)
Heard from T.V.	62.8 (93)
Heard from Newspaper	23.6 (35)
Heard from friends	17.5 (35)
Heard from others	2.0 (3)
What do you undersand by family life education?	
Educating youths on sex matters	1.3 (2)
Educating youths on reproduction, body growht and relationship with opposite sex	34.0 (55)
Educating youths on being responsible parents now and in the future	38.0 (60)
Educating youths on how to cope with the adolescents	6.3 (10)
Others	6.3 (10)
Do you think youths need guidance on sexual matters?	
Yes	92.0 (184)
No	8.0 (16)
View on youths' exposure to sex nowadays?	
Not Exposed	9.0 (18)
Average exposed	29.5 (59)
Too exposed	59.0 (118)
No response	27.5 (55)
Per cent who have discussed with children on personal issues	57.5 (114)
Topics discussed	
Dating	20.2 (23)
Reproducting	17.5 (20)
Menstruation	45.6 (52)
Sexual experience	4.4 (5)
Relationship with opposite sex	9.6 (11)
Others	2.6 (3)
Most appropriate source of family life education?	
Newspaper/Magazines	9.5 (19)
Friends	6.0 (12)
Television	6.5 (13)
Parents	75.5 (151)
Others	2.5 (5)
Causes of Youths' involvement in premarital sex?	
Culture	
Strongly agree	14.0 (28)
Agree	40.0 (80)
Religous belief	
Strongly agree	7.5 (15)
Agree	23.0 (46)
Ignorance	
Strongly agree	49.0 (98)
Agree	42.0 (84)
Lack of information	
Strongly agree	42.5 (85)
Agree	38.0 (76)
Others	
Strongly agree	2.5 (5)
Agree	3.0 (6)

This is not surprising since Apata the study area, is located in the centre of the Yoruba-speaking area of Nigeria. More than three-quarters of the families are monogamous families. Table 1 also shows that 25 per cent of the parents have 1-4 children and only 8 per cent had more than nine (9+) children. It is also clear from the table that 23 per cent of the respondents had only primary school education, 29 per cent had only secondary school education and only 7 per cent had no education.

2. Parental Knowledge of Family Life Education and Adolescent Sexual Behaviour

Table 2 shows that majority of the respondents have heard about the concept of family life education in the study area (74 per cent) and most of them heard about it from the TV (63 per cent), 41 per cent from the radio, 24 per cent from newspapers and 18 per cent from friends.

Respondents were asked to explain the concept of family life education in their own terms. Various definitions were given as can be seen from the table. A little above 1 per cent said that family life education is all about education youths on the general aspect of sexuality especially sexual abstinence; 35 per cent said it is about educating youths not only on sex but also on reproduction, body growth and relationship with opposite sex: 38 per cent said family life education is about educating youths on future responsible parenthood while 6.3 per cent said it is education youths on how to cope with the adolescent age. Greater per cent of the parents believe that the adolescents should be given guidance and counselling on sex (92 per cent). Asked whether their children have discussed personal sexual issues with them 55 per cent of the respondents answered in the positive. The topics discussed include menstruation (45.6 per cent), dating (20.2 per cent), reproduction (18 per cent) and other things like education, success in life etc.

Respondents' opinion on the most appropriate source of family life education as sought. Table 2 shows that 9.5 per cent picked the newspapers/magazine; 6.0 per cent claimed friends are the most important source; 6.5 per cent said TV while three-quarters of the respondents said the parents should be the most appropriate source of family life education.

Causes of youths involvement in premarital sex were sought. The respondents were asked to indicate their views by stating strongly agree, agree, strongly disagree or disagree. Table 2 shows that 14 per cent of the parents strongly agreed that culture is a cause and 40 per cent just agreed. Also ignorance and lack of information were commonly strongly agreed by the parents as the major cause of adolescent premarital sexual behaviour. For instance, 49 per cent strongly agreed and 42 per cent just agreed that ignorance is the main cause, while 43 per cent strongly agreed and 38 per cent agreed that lack of information is the major cause. Thus ignorance and lack of information are identified as the major causes of adolescent premarital sexuality in Apata, Ibadan, Nigeria. The parents believe that lack of information on family life issues and sexuality is the major cause of premarital sexual behaviour.

3. Parental Role in Family Life Education

The respondents were asked questions to examine the perception of their role in family life education. The essence of this is to examine how prepared and willing they will be to participate in a sex education programmes for parents which will prepare the parents to be able to disseminate family life education.

Table 3 indicates that 17 per cent of the parents interviewed believed that educating youths about sex and sexuality will make the sexually active while majority of them do not believe so (83 per cent).

Respondents' opinion on who makes the best family life educator was rated as important or not important. It is shown that 46 per cent felt that teachers are important in family life education; 77 per cent felt that it is an important role for the parents to play. One in every five parents said it is an important role for friends and peer groups to play, the least important group is the relatives or significant others while a great percentage felt that friends and relatives both (81 per cent) are not important family educators.

Bivariate Analysis

Table 4 presents the results of bivariate analysis of the parents' practice of family life education

Table 3: Per cent distribution of parental perception of their role in family life education, Apata, Nigeria

Questions and Responses *Per cent*	
Do you believe sex education makes youths sexually active?	
Yes	17.5 (35)
No	82.5 (165)
Who is the best family life educator?	
Teacher	
Important	46.0 (92)
Not Important	54.0 (108)
Parents	
Important	77.0 (154)
Not important	23.0 (46)
Friends/peers	
Important	19.5 (39)
Not important	80.5 (161)
Relatives/significant other	
Important	19.0 (39)
Not important	81.0 (162)
Family life education topics can discuss	
Sex	33.0 (66)
Reproduction	41.5 (83)
Menstruation	36.0 (72)
Relationship with opposite sex	47.0 (94)
Family life issues	82.0 (164)
Never discussed	18.0 (36)
Reason for never discussed	
Don't have time	30.5 (11)
Too young	19.4 (7)
A taboo/immoral	27.8 (10)
Child will get to know at last	2.8 (1)

Table 4: Differentials in parents' attitude and perception of FLE by social-demographic characteristics, Ibadan, Nigeria, 1999

Characteristics	*Per cent ever discussed family life education*	*Per cent believe that sexual education will make youths sexually active*
Age		
< 34	10.0 (11)	12.9 (4)
35 - 44	30.3 (33)	54.9 (17)
45+	56.9 (62)	25.8 (8)
Sex		
Male	33.0 (36)	35.5 (11)
Female	67.0 (73)	64.5 (20)
Religion		
Catholic	18.3 (20)	19.4 (6)
Protestant	29.4 (32)	19.4 (6)
Pentecostal	26.6 (29)	38.7 (12)
Churchlsmal	22.9 (25)	3.2 (1)
Occupation		
Civil servant	56.9 (62)	48.8 (15)
Trader	34.9 (38)	45.2 (11)
Artisan	8.3 (9)	25.0 (9)
Others	-	-
Ethnic Group		
Hausa	8.3 (9)	2.8 (1)
Igbo	14.7 (16)	30.6 (11)
Yoruba	72.5 (79)	66.7 (24)
Others	1.8 (2)	-
Education		
No Education	6.4 (7)	2.7 (1)
Primary Education	22.9 (25)	41.7 (15)
Secondary Education	24.8 (27)	36.1 (13)
Post-Secondary Education	44.0 (48)	19.4 (7)

and attitude to sex education proxied by whether they feel that sex education would make the youths sexually active. This is examined by the parents' socioeconomic and demographic characteristics. All the variables are significantly associated with the parental practice of and attitude to family life education. The older parents (aged 45 and above) have ever communicated family life issues to their children (57 per cent), followed by those aged 35-44 (30.3 per cent). Female parents (i.e. mothers), protestant christians, civil servants, the Yorubas and the highly educated parents have ever discussed family life education.

In terms of perception of the effect of family life education on the youth sexuality, the table presents an interesting result. For instance the middle aged parents (35-44) believed that the practice of family life education will make the youths to be sexually active. More of the female respondents (65 per cent), pentecostal christians (39 per cent), civil servants and traders (49 per cent and 45 per cent), believed that the practice of family life education will have a corrupting influence on the youths, and hence leading to sexually promiscuity.

Table 5 also shows differentials in parents' willingness to be involved in family life education and their beliefs on the need to encourage, guide and counsel the youth on sexual matters.

The above table shows that the older parents aged 45 years and above believed that the youths need guidance and counselling on sexual matters. Among the religious groups, the pentecostal groups believe that there is need to guide and counsel the youths on sexual issues. The position of the pentecostal should be interpreted with caution. It does not mean that they will participate in a sexual education for the youths but a tacit idea of preaching mortality to

Table 5: Differentials in parents willingness to be involved in familylife education and belief on sex guidance and counselling, Apata, Nigeria

Characteristics	*Per cent believe on sex counselling*	*Per cent willing to be involved in family life education*
Age		
< 34	16.8 (31)	19.4 (32)
35-44	34.8 (64)	32.3 (53)
45	45.2 (83)	44.6 (73)
Sex		
Male	39.7 (73)	39.6 (37)
Female	60.3(111)	60.4 (99)
Religion		
Catholic	15.2 (28)	1.5 (2)
Pentecostal	23.4 (43)	27.1 (36)
Penecostal	41.3 (76)	48.9 (55)
Islam/ Traditional	20.1 (37)	22.5 (30)
Occupation		
Civil Servant	51.6 (95)	53.0 (87)
Trader	37.8 (70)	36.0 (59)
Artisan	7.6 (14)	7.9 (13)
Others	2.2 (4)	2.4 (4)
Ethnic Group		
Hausa	4.9 (9)	67.1 (10)
Igbo	10.9 (20)	11.0 (18)
Yoruba	80.4(148)	781.7 (129)
Others	2.7 (5)	2.4 (4)
No Education		
Primary	3.3 (16)	3.7 (6)
Secondary	20.7 (38)	22.6 (37)
Post Secondary	28.8 (53)	25.6 (42)
	46.7 (86)	47.6 (78)

the youths. More of the civil servants supported the same position. The Yoruba-speaking respondents are also in favour of sex guidance and counselling and this could be attributed to the fact of education as the Yorubas are more educated than any other ethnic group. The effect of education is clear as majority of the educated respondents supported the fact that the youths need guidance and counselling on sexual matters.

How far is this belief translated into a positive attitude and action? The respondents were asked whether they will like to participate in a training programme to enable them communicate family life issues to their children. This is analyzed controlling for the socioeconomic and demographic characteristics of the respondents. The same pattern of the bivariate relationship is observed. For instance, 45 per cent of those aged 45 years and above; 49 per cent of pentecostal christians, 53 per cent of civil servants; 36 per cent of traders, 78 per cent of Yoruba-speaking respondents and the educated class reported their willingness to participate in any programme to train the youths on family life issues. The higher the level of education, the more willing the respondents are to be involved in any programme to educate them on family life issues.

DISCUSSION

This study as an exploratory one was aimed at examining the knowledge, attitude and role of parents in the dissemination of family life education. The study shows that the parents have a proper understanding of what family life education is all about, as the education of the youths on reproduction, body growth, relationship with opposite sex, and responsible parenthood. The parents are clearly in support of family life education involving sexual guidance and counselling to the youths. There is a level of communication of family life issues by the parents with their children, though the nature, extent and timing of such communication is not investigated in this study. It is shown that the issue that parents discussed most with their children is menstruation. Mothers especially do teach their female children about the dynamics of menstruation, and that partly could explain the reason for this to be the major issue, most of the parents have discussed with their children. We believe parents should go beyond this and carry out family life education in other key issues like human and sexual physiology, reproduction, relationships etc.

Majority of the respondents believe that it is the role of the parents to initiate family life education with their children. This is very encouraging as once parents acknowledge and accept this as their responsibility, then there will be no difficulty in mobilizing them for participation in a family life education programme for parents. This position is the more supported by the fact that 49 per cent of the parents believe that the major causes of adolescent premarital sexuality are lack of information and ignorance respectively. The study showed that parents believed that they should be the major family life educator, followed by teachers. If this is true that all parents, then they should be mobilised and motivated to

provide family life education for their children.

Findings from the small-scale survey gives the encouragement that parents are willing to participate in family life education if motivated. Religion, education, occupation, ethnic group, and age do not inhibit family life communication between parents and adolescents. Rather these factors have positive influence on home-based family life education. Education has a positive influence in the community under study where most parents have had the privilege of a minimum level of education. This shows that the schools not only have a direct role in providing family life education but are important in enhancing future parents' orientation to providing home-based family life education.

The result of the analysis shows that 30 per cent of the parents claimed that the reason why they have never discussed family life education with their adolescent children is lack of time. There is no doubt that parents' time at home in this area is limited. Parents need more time to enable them to provide family life education. About 28 per cent of the parents reported that the idea of family life education is a taboo and should lead to immoral behaviour. Effort is needed to overcome parents' reluctance which is based on their own perceived lack of knowledge. Their perception that discussion of some family life education topics may promote undesirable behavior by their adolescent children will need to be addressed.

One other highlight of this study is the positive role perception of parents and their expression of willingness to participate in any organised family life education programme. Thus the need to provide parental education that not only looks at family life education content but also enhances self-efficacy in disseminating that content to young people cannot be overemphasized. According to Barret (1979) and Harris et al (1983), the schools can serve the role of facilitator gathering information about parents' and adolescents' beliefs and knowledge and offering a setting where training sessions can be held that examine community beliefs and perceptions. Religious leaders should be reached through education programmes. The role of mothers in offering home-based family life education is clearly highlighted by this study. The knowledge of mothers in family life issues should be improved upon through education programmes with social and religious women's groups in the community. For instance, we do not feel anything is wrong with organised workshop with women groups in religious and market groups. This workshop will be used to teach the parents how to communicate family life issues to their children. Such a workshop will remove any inhibitions parents should be encountering in communicating sexuality issues to their adolescents. Village groups should be mobilized also.

This study, though exploratory, has highlighted the need for a more detailed study on parental role and attitudes to adolescent sexual behaviour in a developing society like Nigeria. In such a study, questions bordering on perception, nature, extent and timing of parental communication with adolescent children will be framed. Concepts used in family life education have to be defined for easy understanding of the respondents. A more appropriate sample size and methodology will be utilized to collect such information. It will not be out of place to use qualitative techniques of data collection like focus group discussion and in-depth interviewing to further strengthen the quantitative data to be collected. In such a study also, it will be appropriate to interview a sample of adolescents. Findings of such a study will be used to design a social intervention programme to address the observed needs of the parents and hence enhance their capabilities in providing home-based family life communication to their children.

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