

THE ROLE OF FORMAL EDUCATION IN SUSTAINABLE MORAL DEVELOPMENT AND CURBING HETEROSEXUALITY AMONG YORUBA WOMEN IN NIGERIA

¹Babarinde, Sikiru Adekola and ²Ojo, Ronke Christiana

¹Department Of Teacher Education, University Of Ibadan, Ibadan-Nigeria

²Department Of Adult Education, University Of Lagos, Akoka-Yaba, Lagos- Nigeria

ABSTRACT

The role of formal education remains a vital issue in the perception of women as regards sex, heterosexuality and morality in African generally and among Yorubas in particular. There is need to examine the role of formal education in sustainable moral development and in curbing heterosexuality among Yoruba women. The paper searchlights the perceptions of Yoruba women about heterosexuality, morality and formal education. Qualitative analysis of data collected through two sets of questionnaires (RAQH and MCQS) is attempted. Findings show that: formal education impacts positively on the attitude of women who had received formal education about sexuality, illiterate group sees nothing wrong in heterosexuality and urban/educated women prefer Western idea of sexuality and morality. Formal education and regular enlightenment programs for women, in the rural areas will help in curbing heterosexuality among rural dwellers.

Keywords: Development, Sustainable development, Heterosexuality, Morality, Sex, Women, Formal education.

INTRODUCTION

The role of formal education in streamlining perception cannot be overemphasized. The continued learning experience that a person passes through from the lower level of formal education has profound implication on what the attitude of a person will be in life: to living, morality and development among others. Formal education, which is an integral part of Western culture, at times overshadow the influence that indigenous education has on living and value orientation in Africa. Meanwhile, there is a generally acceptable belief in the Yoruba scheme of value that Western education is responsible for the eroding of Yoruba traditional values about sex, sexuality and morality. In the traditional Yoruba society the marriage by inheritance, family choice of suitors and family role in marriage arrangement is prominent. In fact, in the traditional African society “there is permissive sexual and moral laxity among the women”. (Oladokun, 2010:4). A younger brother of a dead husband can continue from where the dead stopped and/or the sick husband can be replaced by another male member of the family. But among the contemporary educated city women, sex and sexuality is modified and choice of suitor becomes the sole effort of the lady that is either ripe for marriage or wanting to remarry after the demise of a husband.

According to Ojo (2006:105) education is such an indispensable tool to man and the society for sustainable development, so much that it is spelt out in the Nigerian National Policy on Education that education is “an instrument per excellence for effecting national development” (NPE, 2004, p.). Marriage by inheritance, which among the Yorubas is the acquisition of the wife by a younger brother of a deceased husband, is becoming scarce among the educated ones and the role of family in marriage arrangement is becoming dwindling. What the responses of the questionees indicate that co-habitation, trial marriage, choice of suitor by a young lady and outright neglect of late husband family in choice of second marriage by widow will go a long way to prune heterosexual habits of many rural women especially the focused group of this work.

However, despite the contemporary practice, there are still cases of women who engage in heterosexuality (especially those who never attended formal education or those who dropped out of it) Likewise, many rural women also accept to toll the line of tradition by giving in to marriage by inheritance and/or give in to heterosexual relationship among male members of their husbands family. According to Ojo (2010a:7) some women who formed the focus group of this work carried out in the rural area of Akinyele Local Government agreed that they can allow male members of their husbands family to have sexual relationship with them if for instance, their husbands are indisposed, impotent, travel or if he cannot satisfy them sexuality. Then, can there be any way by which the value orientation of these women changes? Can formal education help in restructuring the thought of women about sexuality? Can there be any development in the state of affairs of the illiterate women? This work will attempt to answer of these questions. Meanwhile, before the analyses of the responses of the respondents, there is need to clarify certain concepts.

CONCEPTUAL CLARIFICATION

This segment will attempt a careful analysis of certain concepts that are relevant for the proper understanding of the issue involved in the influence of formal education for the overall development of persons especially on the influence of the stream of thought of illiterate women about sexuality, heterosexuality and morality. The concepts include; sex, heterosexuality, morality, formal education, development and sustainable development.

SEX

Sex has several contextualization and several interpretations. Oxford Advanced Dictionary of Current English (2006) refers to sex as, 'either of the two main groups (male and female) into which living things are placed according to their reproductive function'. It also explains that sex is a type of activity of copulation between male and female. The Encyclopedia Americana (2003) defines sex as follows; 'the sum of features by which members of a species can be divided into two groups (male and female) that complement other reproductively'. It can also be said to mean the activity of mating (sexual intercourse) between two opposing sex. It goes on to define sexual intercourse as the activity in which male reproductive organ enters the female reproductive tract, if complete, sperm cells are passed from male to female in the process of fertilizing the female egg and forming a new organism (inside or outside of the body) for the means of reproduction. However, sexual intercourse may ultimately not be the only means for reproduction as many lower animals including most bacteria like protozoa, even the higher plant and vegetable can reproduce asexually. But the importance of sex for reproduction is germane to living organisms.

HETEROSEXUALITY

Sexual intercourse can be said to gratify emotional desire. Hence, The Encyclopedia Americana (ibid.) with Llewellyn-Jones (2003:52-56) listed four stages of sexual intercourse; excitement, plateau, orgasm and resolution. At the excitement stage the body of both partners prepare for sexual relationship tensing muscles and increasing heart rate. In male, blood flows into the penis causing it to become erect while the female's vagina walls become moist and the inner part get opened wider and clitoris enlarged. At plateau stage breathing of both parties become more rapid and muscles continue to tense. Orgasm is a neuromuscular stage when tension built up in the preceding stages is released in a few seconds; the vagina of the female begins a series of regular contractions and male penis also contracts rhythmically to expel the sperm and semen. Resolution is the stage at which body gradually refract to resting state that may take several hours; the male penis shrink back to its normal size while vagina and other genital structures also return to its pre-excitement stage. This scenario occurs between two sex partners during copulation.

Heterosexuality refers to the activity of sexual intercourse among more than one sexual partner, that is, sexual relationships which occur between a female and more than one male partner or vice versa at interval. A person who is involved in heterosexuality does not stick to only one sex partner; h/she get involved in multiple sexual relationship. Reasons for this may vary. Meanwhile, Blooms (2001, p.68) suggested that the relationship may be as a result of moral laxity on the part of one of the parties involve. But it may also be as a result of reason beyond the people involved. For example in the traditional African society a woman may be involved in multiple sexual relationships because of her upbringing in the African value, she is not promiscuous if the other sexual partners are the ones who are qualify to inherit her in case her husband die untimely. The value of sexual relationship within the family of the deceased husband is not incest if the woman does not go beyond the family members and the man involved is actually one of the younger siblings who have the right to the woman at the demise of her husband. Again, heterosexuality may occur when the man is impotent. Sometime, arrangement may be made within the family for other sibling to have access to the wife in other to raise children for the impotent husband. It is not only Yoruba people that are involved in this, Kent (2001,p69) submit that "this is general human factor, as waiting mothers and even fathers engage in heterosexuality to affirm their innocence in waiting years". This is to affirm that heterosexuality is global phenomenon.

SEXUALITY (YORUBA CONCEPT)

The Yoruba interpretation of the word 'sex' is no distinct from the above. However, certain value is placed on sexual activity. The value is in many parts. To an average Yoruba person sexual activity is a thing of honour and should not be discussed or done in the public. Hence, all avenues are explored to prevent instances that can attract sexual activity in the open. Some of those instances include nakedness, partial nudity and vulgar talk among others. Even when two people are in love relationship or there is love overture between them, the normal practice is that such relationship will be kept in secret from others as long as the formal traditional wedding has not been performed. Among the Yoruba tribe in the Western part of Nigeria, sex is held in high esteem. Such that those that honour it are regarded as heroes.

Despite the appreciable global acceptance of homosexuality, an average Yoruba man still relate intimately with his wife and when he is involved in homosexuality he keeps it in top secret. He can have many sex partners (heterosexuality). In fact, most Nigerian men are polygamous and they do not hide it. Both traditional and Islamic religions support it (Islamic religion moderates it with only four wives). Oladokun (2009:12) and many Nigerian dailies relayed the extra polygamous practice of an Islamic cleric in the Northern part of Nigeria, Mallam Bello Abubakar Masaba who have up to 86wives as against Islamic prescription of 'one husband four wives'. His routine of wives and children even went on rampage to protest the fundamental right of their husband and father. Those that are monogamous; Christians and the moralists also do express themselves "*outside*" by having "*other women*", that is, by having extra-marital affairs.

MORALITY

This is another contestable concept. People confuse the meaning of morals, morality and religion. Most people emphasize rules to the outright neglect of ideals. Whereas, the unreflective morality tend to make one inclined to lay emphasis on rules more than ideals. Having realized this, Okafor as quoted by Farayola (2006) opined that morality or moral system contains four major cardinal points: 'beliefs about the nature of man; beliefs about ideals, about what is good or desirable or worthy of pursuit for its own sake; rules laying down what to be done and what not to be done; and motives that incline to us to choose the right or the wrong course'.(p67)

The direction of Farayola's points can be categorized into three structures (of morality), as he himself pointed out: 'deontological structure, teleological structure and balanced morality' (ibid).

Deontologist (usually expressed by absolutists) emphasizes rules as fundamental, valid in themselves, worthy to be obeyed simply because they are the rules and not the ideal ends they can achieve. He cited Kant's categorical imperative which stipulated as follows; 'do good because it is good ... for its own sake, it is good because it is the rule and not necessarily why it is the rule' (ibid). This is an absolute value system. The consequence does not have value but the strict compliance to all what it takes to uphold rules. On the other hand, teleologists regard moral rules as rules for producing what is good like happiness, health, knowledge or beauty and avoiding what is bad like disease, misery, ignorance, ugliness and so on. They are particular about the consequence of rule before a rule is adjudge good or bad. They insist that rule may not be kept when the outcome of it will not be good. Balance view realized that most moral systems are in extremes and there is need to reach a kind of compromise. One of the more important rules is that we should try to maximize human happiness even if it involves a little breach of the rule. Again, there are some rules that we should obey despite the harmful consequences or inconveniences. According to Kosemani (2000: 166), morality falls within the

system of value and standard of conduct. All codes of conduct, all rules and regulations including laws will fit perfectly in these interpretations.

MORALITY (YORUBA CONCEPT)

Yoruba system of morality emerges from three distinct standpoints. The first is religion. According to Kosemani (2000:166) religion is the basis on which Yoruba morality is anchored. But for Ojo (2006:19) Yoruba morality may also be societal based. Oyelami (2008:56) opined that morality in the Yoruba community is as a result of fatalism. Kosemani (op.cit) relates the three standpoints. In his submission, Yoruba morality makes use of religion and human welfare as motivating factors. He further stressed that indigenous African holds the views that the basis of morality is that regulations are communal and that moral demands are subjected to societal scrutiny and everybody is everybody's police.

Among the Yorubas of Nigeria, morality is attributable to the good man or man of character called *omoluabi*. This word encapsulates the Yoruba concepts of what are to be admired in man. The evidence of moral goodness is not found in physical attributes. Kosemani (p.168) asserts that a man is not referred to as *omoluabi* in Yoruba culture simply because he is wealthy beautiful/handsome, a war hero, a great farmer, an accomplished wrestler, a fantastic dancer or a renowned carver but *omoluabi* is a product of character *iwa*.

For a woman to be referred to as being morally sound or being an *omoluabi* in Yoruba culture. She should not be rated by a display of beauty or profound oratory prowess but 'she is beautiful if she has good character'. She is assessed according to her *iwa* (*character*) which she acquired through education although informally. According to Kosemani (p.169) 'the Yoruba will say *iwalewa*, that is, *good character is a symbol of beauty* such that if a beautiful woman fails to exhibit *iwa rere* - *good character* -she is has no moral in Yoruba society. Added to this, is *iwa rere lesu eniyan character is the adornment of a human being*. That is, to say a woman is different from another based on the moral etiquette demonstrated and that *ile lati keso rode, charity begins at home*.

More to this, in the Yoruba society is the implication of '*iwa rere*', *good character* to the matrimonial home of a woman. A woman who is beautiful and hardworking but do not have '*iwa rere*', *good character* will not enjoy the favour of members of her matrimonial home, they will say '*obinrin so iwa nu oni ohun ko ni oro oko*' - *a woman that lacks good character will complain of bad luck in choice of an husband*. A woman who intends to enjoy her matrimonial home will need to exhibit love towards all members of her husband's family, including the extended family, the other wives of the husband, the friends and neighbours of the family of her husband and so on. She must combine good character with dexterity in cooking, tidying up the home, taking good care of her husband and children:

A woman in Yoruba society must exhibit the following qualities in order to be considered a morally good person: chastity, hospitality, generosity, kindness, justice, truth, rectitude, honesty, honour and respect to elders among others. Beauty, wealth and oratory prowess have no place in Yoruba morality unless they are complemented with moral probity.

FORMAL EDUCATION

Formal education to Babarinde (2004:223) is a concept that cannot be easily explained, as it indicates the process of acculturation, it also implies formal schooling, an activity and a product of several years of learning among others.

Formal education is one of the three types of education; formal, informal and non-formal. Formal education is the education that takes place within the four wall classroom and it is certificate oriented. In all nation of the world, formal education remains the instrument of social change, development and sustainable development. The development in human thought, morality and technological advancement is traced to the impact of entrenched formal education. In other words, education is not passive, it is not inert, it works for total development especially among the teeming Africans. The assumptions of the primitive nature of the Africans are eroded by the impact of formal education. Again, formal education has contributed immensely to the improved standard of thought and morality of the Africans, although it does not mean that without formal education Africans morality is nill. Before the coming of the whites and their formal education Yoruba of the West Africa had their own form of education which is largely informal. The core of which is moral training, cultural transfer and vocational studies. Part of the cultural transfer is the marriage by inheritance, choice of suitor by parents and surrogate marriage. However, the values in marriage also form part of the education of the whites, '*white wedding*' with its attendant mode of selection of partners and process of wedding which has override the type of the African traditional wedding and its attendant processes is from western formal education. Although, certain traditional rites like payment of dowry, family introduction and ceremony which are largely from the Yoruba value in marriage still remain part of wedding programme. In other words, formal education has not been able to erode African mode of marriage totally but it has ended up amending the value and has also introduce foreign value which for which those who benefit from formal education adhere to. It has helped to right some wrongs which are clearly discernible in the African form of marriage; forced selection of suitor, family multiple sex partners and marriage by surrogate.

Of outmost relevant to the sexual laxity of rural/illiterate Yoruba women is the formal education, whether of adult type or the education of the young. This in essence does not indicate that those that have formal education are not promiscuous or that they do not have extra marital affair but it goes to affirm that formal education goes a long way (as found in the analysis of instrument of data collated in this work) to align moral rectitude with educatedness.

SUSTAINABLE DEVELOPMENT

The concept of sustainable development can be defined in many different ways. However, the core of this concept is in the approach to development that strives to balance, and often competing, needs against an awareness of the environment, social and economic limitations. In some quarters, the focus of sustainable development is all about the ensuring a strong, healthy and just society. This means that sustainable development has a wider scope and it is all inclusive because it involves meeting the diverse needs of all people in the community, promoting personal wellbeing, social cohesion and inclusion. In the opinion of Reeds, (2013:2), sustainable development has to do with "finding better ways of doing things, both for the future and for the present with a view for making life easy for people with a community". In the instance of this work, sustainable development encompasses making life worthy of living by individuals and among others within a community or to fit properly as an individual within a larger society. It is incumbent on each member of a society to live life that will not constitute hazard to others.

According to Okediji (2010:6) sustainability is an extension of the word sustainable. Sustainable means "the standard, stability and ability to meet the needs at the present". To meet ones need is not enough but to stabilize the need already met is equally important. In other words, to sustain a thing is to ensure that the standard norm is ascertained with a view

to meeting the need and require at the present time. To sustain morality is to be able to follow standard norm of morality, that is, to ensure compliance, as individuals, to the acceptable moral standard.

Development is another important concept to the understanding of sustainable development. In the opinion of Benson (2011:23) “development is the process of growing, changing and becoming better”. Sustainable and development are twins concepts because one lends credence to the other. Development is the sign of improvement in human affairs which include the improvement and change in the stream of thought. Development is the sum total of all changes that occur either in an individual or in a nation which entails structural and functional changes. Sustainable moral development concept therefore is a process by which every individual equip himself/herself to face the challenges of morality and overcome them in every facet of life, be it in marriage or community life. In Nigeria, formal education is regarded as the instrument for National development because as individual develops, the country as a whole becomes developed. However, development remains incomplete if what has changed is not sustained.

PILOT STUDY ON WOMEN AS SEX POT AMONG THE YORUBAS

In a pilot study carried out by Ojo in 2006 on the influence of gender revolution on the role of women in Nigeria. There were 120 population samples; 27 respondents affirmed the strong shift in gender role among the educated elites, 84 respondents strongly disagreed that the revolution changed role of women in Nigeria; 5 respondents opined that women themselves are restricting men from shifting role; 2 respondents ignored the questions while the remaining 2 were void. They agreed that women in Nigeria, especially the Yoruba women, up till the present time regard women as ‘sex pot’. Ojo (2010:5) submits that, the concept of “*sex pot*” is not new but novel in nomenclature. The overall issue that surrounds sexuality and all issues involved are summed up here in “*sex pot*”. Part of issue of *sex pot* may not be divulged from, sex hawking, sex working, prostitution and others. But more relevant here is the Yoruba practice of *overman or superman* as Nietzsche put it. (The World Book Encyclopedia, 2006:407). There are two angles to this issue in the Yoruba tribe. First, a maiden, that is, a damsel, must keep her virginity until the wedding night when her betrothed, *the superman* will perform his first assignment of breaking the vaginal track with the penis. This is always a *wedding night drama* that young ones at the groom's house wait impatiently to witness; the noise of the new bride from the already prepared room at the penetration of the groom's *instrument of superiority*, the penis, to break the bride's vaginal canal. This is an assignment that must be carried out by the newly wedded before the two families retire to their houses. Indeed, the couple must carry out this assignment while the merriment is still going on. The exact reason for this is to proof the morality of the family of the bride and chastity of the newly wedded bride. The bride must prove her chastity by experiencing sex for the first time that night. Meanwhile, the family of the groom would be waiting impatiently for their son to confirm the level of chastity of the bride and the bride's family would be expectantly waiting to have blood sample from their daughter's vagina wrapped in white linen. If she proves her worth, by keeping her virginity, *ibale*, till that night, her family would then begin their real celebration. If the result is on the reverse, the family of the bride is thrown to alter shame and reproach while she, the culprit, is returned to her family. This is the concept of *ibale*, that is, intact virginity, among the Yorubas in Nigeria.

The second angle is *the overman*, in terms of marriage by inheritance. This actually explains the concept of “*sex pot*”. A Yoruba woman who proved her worth at the ascertaining of *ibale (virginity)* may not be truly heroic until she commits herself totally to the family of her husband in pronto. When her husband is alive she is the wife to all members of her

husband's family; male or female. Expectantly, she calls them pet names like *ibadiaran*, (*jewel*), *idiileke* (*precious one*) and *baba agba* (*ancestor*) among others. Even all toddlers born to her groom's family before the day of her marriage must be so respected. The implication of this tradition is not only for respect but to prepare ground for her to get a replacement in case of sudden death of her husband or when her husband could not give her required attention sexually because of other wives, (an average Yoruba man is polygamous by tradition), she may find favour of other male members of her husband's family. Tradition too does not forbid her choice as she will be asked to pick any of the men in case of the demise of her real husband. The practice is common in the villages. One particular experience recorded by Ojo (2010a:7) is a particular scenario, during the late 1970s at a village called Gbadaefon, a popular village in Akanran Local Government of Oyo state. A particular woman gave birth to five children for three different men under the same roof, of the same parentage and in the same family. No trouble ensued as each of the men involved regarded the act as keeping the woman in the family. Her *superman* who took her *ibale* (Yoruba will call it that he disvirgined her) is already aged and cannot continue to put her in the family way, although still alive. The younger brother had to take over and the woman gave birth to two kids. After which *the superman* did not like the misdemeanor that his immediate younger brother who was constantly putting up fight with the woman. He had to speak with the woman to change her to his other youngest brother and without qualm the arrangement work splendidly. She was a truly traditional Yoruba woman. But at the same time she was a subject of *the overman*. The woman gave birth to twin for the youngest brother. The three men saw no issue in this in as much as the woman remains in the family.

Research Questions

The following questions will be addressed in this paper.

- i. Does formal education has any positive influence on women sexuality?
- ii. Can formal education change the value orientation of women with heterosexual tendencies in the rural areas?
- iii. Is there any significant difference in the value orientation of women in the rural area and the modern city women?
- iv. Is there any significant relationship between the value orientation of the traditional women and the modern educated women about sexuality and Yoruba tradition?
- v. Are men or women culpable of the heterosexuality of women in traditional Yoruba society?

Analysis of Responses

Two types of questionnaires were distributed. The first was for the rural women with 160 questionnaires.

The second was given to the 160 modern city women who were randomly selected from 4 major cities of Lagos, Ibadan, Oshogbo and Abeokuta. Out of the 160 questionnaires, 152 were returned. 109 questionnaires were in the negative to heterosexual traditional belief, 32 respondents saw nothing bad in wife by inheritance. 109 respondents were vehement in their negative attitude to wife by inheritance by their (Strongly Disagree) choice. The remaining 11 respondents seemed to be neutral as they double their responses.

Analysis per Question

Q1 Does formal education has any positive influence on women sexuality?

To this questions 139 responded in affirmative with others believing that it really does not matter. Out of the 139 affirmative respondents 101 choose strongly agreed when the remaining 38 choose Agree. The remaining 13 respondents choose disagree.

Q2 Can formal education change the value orientation of women with heterosexual tendencies in the rural area?

Out of the 160 questionnaires that were distributed in respect of this question only 125 of them were valid. The general response is in the affirmative. However, 45 respondents were ready to comply despite formal education. 80 respondents opined that if they do government job, they live in good houses and they have regular source of income they will not be enticed by the male members of their husbands' family.

Q3 Is there any significant difference in the value orientation of women in the rural area and the modern city women?

All the 320 questionnaires have this question. The Rural Area Questionnaires on Heterosexuality (RAQH) and the Modern Women City Questionnaire on Sexuality (MWCQS) bear this question. However, the rural and urban dichotomy about Yoruba value is not too profound. They all agreed with the belief that the value orientation of women in the rural area and the modern city women are not different. But, they all strongly agreed that formal education does not erode cultural beliefs but that they (the modern city women) have option to choose to marry, hook to their works and shun all avenues for immorality/heterosexuality. They also strongly agreed that modern technologies and facilities help in shaping the attitude and behaviour of modern women.

Q4 Is there any significant relationship between the value orientation of the traditional women and the modern city educated women about sexuality and Yoruba tradition about marriage.

The question is also general to the two types of questionnaires and the responses were in the affirmative. From the 352 questionnaires that were returned, the belief of the modern city women are uniform, they strongly agreed that there is significant relationship between formal education and the value orientation of the modern city educated women about sexuality and African tradition of marriage. Also they agreed that formal education helps to make a lot of differences.

Q5. Are men or women culpable on the heterosexuality of women in traditional Yoruba society?

Many of the respondents agreed to question especially the rural women. 97 of the respondents from the rural women strongly agreed that men lured them to this in two ways. One, their husbands are failing in their responsibilities to satisfy their affection, sexual urge and financial support. 43 respondents believe that women were the culprits while 12 believe it is either way. The questionnaire was structured for rural dwellers only.

The Scope

This work covers 4 major cities in the South-Western part of Nigeria; Lagos metropolitan in Lagos state, Ibadan, in Oyo state, Abeokuta in Ogun state and Oshogbo in Osun state. In Akinyele local government of Oyo state, 17 rural villages were grouped into a focus to facilitate the collation of data on the sexuality of rural women.

The Role of Formal Education in sustainable morality

The title of this sub-heading indicates that education is serving certain purpose. Therefore, there exist reasons why an individual enters into a particular kind of education and not the others. Quoting Hirst and Peters, Ojo (2010b:111) submits that there exist reasons that make people concern with educational quality. That means education is value lading whether formal education or its other types. Such value includes what learners found as valuable in the education he is engaged in and what the society regarded as valuable. Education consists in putting people in the way of value which they have never dreamt of. Likewise, formal education does not only develop in someone what is valuable but that it involves the all round development of knowledge and sustained understanding in an individual, to which Hirst and Peters (1998:54), refers as “common good and the development of the mind”.

In a country like Nigeria with high number of illiterate such that the country is ranked among the E-9 countries (countries with the highest number of illiterate, formal schooling will go a long way to determine the level of sustainable morality and it will help in streamlining the thought of the those who are engaged in formal education. Ojo, (2006:19) submits that “the general expectation is that the goal of the education will be *learning to be* better for the development of the mind and for common good”. Again, with the findings from this study, there is a gulf of difference between the level of heterosexuality among the educated women and the illiterate women in the rural areas. This is a confirmation that formal education goes a long way to serve in the sustenance of morality and for the development of the critical mind about those things that come within the realm of morality. Societal expectation from those who have benefitted from formal education is very high; they are to be morally upright as an insignia of being educated, they are to display to a relatively large extent, ability to caution sexual excesses, they are to uphold good culture and at the same time do away with obnoxious behavior and as a result lead others to good behavior including morality.

CONCLUSION AND RECOMMENDATIONS

The role of a traditional Yoruba woman was in the kitchen, as *sex pot* and in the training of the children. She was mostly under *overman/superman*. Any attempts to liberate herself were faced with stern restriction by calling her names like; *oyaju* (competitor), *onigberaga* (arrogance) and *aje* (witch) among others. A woman had no say in anything including sexual desire; if she does she is tagged *odoko* (harlot) even if her husband neglects her for days, months or years. She may, however, prove herself smart by calling on her helpers on farm; tappers of palm kernel or her husband's relatives when the need arises.

But western civilization through formal education has gone a long way to correct the attitude as it exposes educated Yoruba women to choice of suitor, ‘choice of marriage partner, choice of another man after the demise of the first husband or outright rejection of remarriage after the death of the first man’ (Monto, 2004:175). Not only that, formal education has also helped in restructuring the attitude of the educated women about choice of man for extra-marital affairs; it must be done with ‘top secret’, “it is incest taboo to have sexual intimacy with the relation of the husband even after the demise of the husband”, Onyeonoru, (2004:56). Aborisade (2008:17) posited that the tenet of sex work is a

sub-culture which is a product of the environment that they (Yoruba women) were exposed to during early socialization process especially in the process of acquiring western formal education.

However, the present crop of educated city women find it easy with the warfare of formal education to rescue themselves from the erroneous belief of men that women are *weaker vessels* and the complacent admittance of religion and traditional ethos that perpetrate men dominance over women even through sexual relationship in the rural areas. However, rural (illiterate) women need to imbibe Nietzsche recommendation that, 'there is need for sublimation of energy from sexual instinctual drive into higher, more creative and less objectionable forms which is far more valuable than the suppression of the instincts urged by religion and Yoruba traditional beliefs'. Therefore, there is need for compulsory formal education for rural girls; relevant enlightenment programs are needed in the Yoruba rural and sub-rural settings where dwellers are mostly illiterates. As White (2000:119) suggests (formal) education helps in the development of virtues of the mind'.

This work hereby recommends that formal education must be given equally and compulsorily to all, in Nigeria. Although, there is emphasize on the Universal Basic Education (UBE) and Education For All (EFA) in Nigeria at present, this work recommends that there must be strict compliance by the people in the rural areas. There is need for the Government of Nigeria to enforce even distribution of infrastructural facilities in the rural areas. There is need to legislate on the importance of formal education in Nigeria; anyone that is found culpable of depriving any child from attending school should be tried in the court of law; rural people need formal orientation and constant program to sensitize them on the effectiveness of formal education for sustainable moral development; it is also important to get development entrenched in the rural areas in Nigeria where there are no pipe borne water such should be put in place, there is need for even distribution of infrastructural facilities like electricity, good roads and health facilities among others. These will serve as incentive for teacher in the rural school (this is a major setback to formal education in the Nigerian rural areas) and the children will crave to be in the school, facilities will attract them to school. Again, there is need to incorporate in the Nigerian curriculum Moral Instruction, religions has little effect, moral instruction may serve to remediate the ineffectiveness of the religious instruction on the moral training of the students in the Nigerian schools especially among the rural dwellers, in the South- Western Nigeria.

FUNDING AGENCY (THE WORK IS SELF-SPONSORED)

The work was carried out to contribute to the on-going research on the possible causes of sex and immorality in the African region. AIDS and other sexual related diseases are traceable to heterosexuality and sexually based immorality. Findings are as follows: rural dwellers are more prone to heterosexuality among the Yorubas, that modern city women are curtailed by their educational background that illiterate women are more prone to heterosexuality and that formal education is germane to the eradication of heterosexuality among rural women.

REFERENCES

- Aborisode, R. A. (2008). *Trafficking for Sex Work and Rehabilitation in Edo and Lagos States*, Nigeria, Ph.D thesis, Department of Sociology, University of Ibadan, p.17.
- Babarinde, S. K. (2004). 'Of higher Education Administrators and Democracy-Can They Handle It?' In D. F. Elaturoti and S. K. Babarinde (eds.), *Teacher Mandate on Education and Social Development in Nigeria*, Ibadan, Stirling-Horden Publishers.p.223.
- Benson, J.Y. (2011). The Significance of Formal Education in the Life of the Aborigines, *Australian Journal of History and Development* 6(3) p.23.
- Blooms, K. (2001). Why Africans involve in heterosexuality? In Gordon, K. and Leisslie, P. T, *African Sexuality in Diversity*, London, Preel and Meed, pp.68-74.
- Farayola J.A. (2006). Kantian Idea of Autonomy and Democratic Education in Nigeria, Ph.d thesis, Ibadan, University of Ibadan.p67.
- Federal Government of Nigeria (2004). *National Policy on Education*, Lagos, NERDC.p17.
- Hornby, H. S. (2000). *Oxford Advanced Dictionary of Current English*, Merriam Publication and Cataloguing.
- Holy Bible* (2003). New King James version, USA
- Hirst, P.H and Peters, R.S. (1970). *Logic of Education*, London, Routledge and Kegan Paul.p.54.
- Kent, B. C. (2001). Sex, Heterosexuality and Morality: Causes and Effect, In Gordon, M. and Gerrar, H. (eds.), *Teens Sexuality: Handbook on Morality this Millennium*, London, Prentice Hall, p69.
- Kosemani, 1. M. (2000). Are There African Concept of Morality? In *Philosophizing about African Education: Challenges for a New Millennium*, Ibadan, Ibadan University Press, pp.166-168.
- Llewellyn-Jones, D. (2003). *Everywoman: A Gynecological Guide for Life*, (Nigerian Edition), Ibadan, Spectrum Books Limited.p23
- Monto, M. (2004). Female Prostitution: Customs and Violence against Women. In, *International Journal of Education and Social Science* 3(2) p.75.
- Ojo, E. O. (2010). 'Youth, National Development and Sustainable Democracy' being the text of a public lecture delivered at Federal College of Education (Special) Oyo, Nigeria p.6.
- Ojo, R. C. (2003). Sex Education: Any Effect on Yoruba Tradition? A Case Study of Selected Rural Settlements in Akinyele Local Government of Oyo State, in *Journal of Leading Issues in Education*, 10(2), p.76.
- Ojo, R. C. (2006). The Influence of Gender Revolution on the Role of Women in Nigeria: Conflicts and Resolution, being text of a paper presented at the Opening Ceremony of Women week, (2006) Edition, Women Company, Christian Association of Nigeria (CAN), Ibadan Chapter, Nigeria .p19
- Ojo, R C. (2010a). 'Against Desire and Pleasure: Tradition, Morality and Women in African Culture', in *Sexuality in Africa Magazine & Monographs* 6 (1), Lagos, pp5-8.
- Ojo, R C. (2010b). Quality Assurance in Nigerian Educational System and the Achievement of Millennium Development Goals: Issues and Challenges, in *Journal of Adult Education* University of Ibadan, Ibadan.p.111.
- Okafor, (2007). Non-Formal Education in Nigeria: Issues and Challenges, *Journal of Social Science and Education in Nigeria*, 2 (2) .pp 67 - 68.

- Oladokun, T. O. (2008). 'Masama in Legal Suit with Northern Islamic Cleric', Sunday Punch, Sept.7 .p37.
- Onyeonoru, I. (2003). Push Factor in Girls' Trafficking for International Commercial Sex Work in Nigeria. In *African Sociology Review* 8 (2) p. 56.
- Osho, T. R (2003). African Morality: A Mirror for the Future, in *Journal of Leading Issues in Education*, MUCOED 10(2) p. 12.
- Oyelami, R. O. (2008). Community Tie and African Morality: Issues in Pedagogy, in *Journal of Education Today*,. 2 (2) p .12.
- The Encyclopedia Americana, (2003). International Edition, USA, Grolier Incorporation.
- The World Book Encyclopedia, (2002). USA, Library of Congress Cataloging in Publication.
- The World Book Encyclopedia, (2006). USA, library of congress cataloging in publication.
- Wilfred, H. K. (2010). *The Education of the Adults: A New Look*, Onitsha, Progress Publishers p17.
- White, J. (2001). The Value of Education: a Reply to Andrew Reid, in *Journal of Philosophy of Education of the Society of Great Britain* 34(4) November, Blackwell publishers.p119.

ABOUT THE AUTHORS:

Babarinde, Sikiru Adekola is a Senior Lecturer (Philosophy and Sociology of Education) and former Head of Department, Department of Teacher Education, University of Ibadan, Ibadan Nigeria.

Ojo, Ronke Christiana is a Lecturer1 (Philosophy and Comparative Studies) in the department of Adult Education, University of Lagos, Akoka-Yaba, Lagos, Nigeria.