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ARTICLES

Review

Masks and cultural contexts drama education and Anthropology 214
David Roy

Toward a new conceptualization of citizenship in Turkey 219
Şerif Esendemir

Research

**The overriding effect of the media and internet over community and school
sexuality education among adolescents** 223
Adebola, Olukemi Grace

Review

Masks and cultural contexts drama education and Anthropology

David Roy

University of Newcastle, Australia.

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In the developed 'western' society, masks are consistently used in Drama Education, though it is usually through the specific knowledge of Drama and Theatre practice that they are contextualised. Drawing upon cultural understandings of the past and present, anthropology offers a context for masks and drama demonstrating that the purpose for masks in society supports the wider educational benefits, beyond the academic, for child development in formal education. This paper explores many of the historical and present day occidental usages of masks beyond a pragmatic purpose, as well as the educational application of masks and reframes the potential for schools to engage with anthropological concepts in a crowded curriculum.

Key words: Masks, cultural identity, drama, education.

INTRODUCTION

There are few if any societies in the world which do not find references or images of masks and their application in their historical record to the current era (Edson, 2005). There is no definitive time of when masks can be seen to be first introduced, as they are ever present in visual records, but their purpose is and has always been to transport and transform the user and the observer (Foreman, 2000). Thus, masks have an audience, whether in entertainment or ritual. The difference between these two can cross boundaries (Schechner and Appel, 1990). Ritual, similar to entertainment performance is fascinating for the individuals who partake as they are actively engaged and yet able to glorify and observe the spectacle around them (Campbell, 1969). Through a critical analysis of key writings his paper presents some key cultural context of masks in society in a non-theatrical

context and questions the implications for drama and wider education.

Donald Pollock recognizes this wider purpose in the meaning of masks as an aspect of semiotic identity in society. 'Identity is displayed, revealed or hidden in any culture through conventional means, and that masks work by taking up these conventional means, iconically or indexically' (Pollock, 1995 p.582).

This is supported through the work of other anthropologists in that masks have several functions such as representational, emotive indexical and disguise (Lévi-Strauss, 1982; Urban and Hendriks, 1983). All these are observed in the multitude of modern usage of masks outside of the Drama and Theatre perspective, in modern religious festivals and events, children's play, religious attire and indeed in practical mask usage such

E-mail: David.Roy@newcastle.edu.au, Tel: (+61) 2 4921 8654.

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as for health and medicine (Schechner, 1985). In all these forms, their functions have a visual linguistic association that has the potential to impact of how masks in the classroom are engaged, and needs to be explored if we are to understand not only the function of masks but also how the mask changes the user and audience .

MASKS IN TRADITION

Masks have remained prevalent through human society as a form of celebration and religion (Mack, 1994). Drama and religion and celebration have link in that they all communicate important societal thoughts, whether instructional, historical or educational (including questioning society which is a thematic purpose for Dramatic narrative). Symptomatic of these multitude of purposes for a modern context is the historical role masks played in Greek Theatre (Boardman et al., 1988). Ancient Greek Theatre is still the origin of the modern semiotic representation of Drama. Originating as a festival in celebration of the God Dionysus, the performance competition which was core to this the competition had two forms of performance, Tragedy and Comedy (Wiles, 1991). It is from these two elements that we now have the classic symbol of theatre with the two masks in conjunction, one tragic and sad, the other smiling in a comedic way though both are social constructs not truly representing the meaning of the concepts of comedy and tragedy from Greek times. (Napier, 1986; Wiles, 2007; Wilson and Goldfarb, 2008).

Masks were used in performance to exaggerate and accentuate the characters' features, as well as to make the actors more visible to the audience. Greek theatre was performed in the open air in large auditoriums with excellent acoustics that allowed all the audience to hear clearly, no matter how far away they were. However this necessitated the movements to be bold and highly stylised. Actors performed with full-face masks and with very little in the way of sets or props. One of the key reasons that masks were used was due to the size of the theatres and the distance the actors had to the audience. Mask usage was also applied to allow the three actors to adopt a variety of roles. Originally, it involved only one actor and the chorus, but over time it began to involve three actors and the chorus (Chrisp, 2000; Kitto, 1961)

MASKS, RELIGION AND RITUAL

Modern religious and traditional celebrations still have clear examples of mask at the heart of their basis and in particular the four functions as described by Urban and Hendricks (Urban and Hendriks, 1983). The modern western traditions of masked carnivals (based on Venice) and the 'supposed' ancient pagan celebration of Halloween, now most recognised as adopted by the

United States but harking back thousands of years to Northern Europe, demonstrate the current role of the function of masks clearly (Twycross and Carpenter, 2002).

The role of masks is thought to have a much deeper role in the spirituality of Celtic peoples at Halloween, a symbolic meaning that continues through today, though some might argue has been lost in the commercialisation of 'holiday' events (Napier, 1992). However, the role of masks in Halloween is not as urban myth might suggest. Halloween is the modern name for the ancient Celtic festival of Samhain linked to a celebration of the dead and popular myth suggests that the wearing of masks and 'guising' to defend from evil spirits stems from this (Kelley, 2008). Research of the the origins of this 'supposed' ancient celebration reveals that there is no mention of any druidic religious rites being held at Samhain. There is nothing in the ancient Celtic literature that even hints at the idea that Samhain was a 'Druid festival' as opposed to a time of year when a large feast was held for chieftains and warriors, along with their wives and families (Markale, 2001).

The only real connection between Samhain and Halloween is that both were celebrations that took place in the Northern hemisphere that used the excess food that could not be stored in preparation of the Winter coming and in celebration of the autumn harvest that had been (O'Donnell and Foley, 2009). Today's Halloween parties, like ancient Samhain celebrations, include 'games and amusements and entertainments and eating and feasting'. The linking of the festival of Samhain and a connection to a celebration of the dead is not there (Campbell, 1969). Thus, the role of Halloween customs such as 'guising' and mask usage can only be attributed to 15th century plus customs (Santino, 1994).

The element of masking and guising is thought to stem from the Catholic recognition of All Saints Day which originates from the Eleventh century as a feast day in February to pray for all the dead who have existed, that was later moved to November. As a Christian festival it was believed that the souls of anyone that had departed the living that year were left wandering the earth until All Saint's Day and that Halloween was a day that they were given a second chance to wreak vengeance upon their enemies in life. It is on the following day, All Saints' Day that those in purgatory are freed to move on to the full afterlife. Early Christians strated to wear masks (guises) in the 15th century, to allow themselves to be unrecognised by the angry, vengeful spirits of the dead, trapped in Purgatory. The masks were to protect the wearer from recognition, in much the same manner that the social activists cover their faces with masks and scarves. such as 'anonymous' wear the 'V' for Vendetta mask to hinder authorities from recognising them.

Shakespeare makes mention of the custom called 'souling' which had developed in England in which the poor would go from house to house asking for soul-cakes

(Twyccross and Carpenter, 2002). The wealthy would exchange these foods for prayers for their dead relatives. Souling continued up until the twentieth century in some parts of Britain, though the ritual became increasingly secularised and was eventually relegated to children. Souling almost certainly forms the basis for American 'Trick or Treating'. Shakespeare uses the phrase 'to speak pulling like a beggar at Hallowmass' in 'The Two gentlemen of Verona' (Wells, 2002).

With the rise of Protestantism, whose beliefs disregard the previous held notion of purgatory, 'guising' and Halloween fell into disrepute in the UK except for the strong catholic communities in Ireland and Scotland. Such traditions were transferred to the new colonies of North America as Catholics escaped persecution and poverty. Thus, the idea of masking to hide ones identity from spirits grew as a festive custom, though it does hark back, inadvertently, to the spiritual origins of ancient man in rituals. Halloween is but now an excuse for children to assume an 'other' identity. It is creative play and drama without the formal educational element (Gupta, 2009). Children engage with adopting new roles through dress up and masing to explore new ideas as they consolidate their own about society and growing up. This is apparent in the multitude of children's dress-up costumes and toys where masks have become back to the forefront, due to the revival cinematic adaptations of 'masked superheroes' such as Batman and the Avengers. All forms of masks are used by 'superheoes in childrens comics (and adults) from full face and half mask to the domino mask of basic eye covering as represented by 'Green Lantern' (Reynolds, 1992). The superhero concept of being masked is to allow the individual to hold a dual identity, which the readership/audience accept in theory suspension of disbelief (Bongco, 2013).

In terms of masking and ritual, the tradition continues throughout Europe beyond Halloween and children's play but through Winter Solstice and Spring Celebrations. Such festivals may seem to be archaic in the context of the 21st Century but remain vibrant and relevant to the cultural groupings that engage with practices. The celebrations may relate to current Christian practices but originate from rituals that predate Christianity. Often men reenact animals such as bears or deer, or beast like men. The Austrian 'Krampus' is an animal-like wild man figure that frightens naughty children as a counterpart to St Nicholas/Santa Claus. He represented in France, Poland and Germany (Shea, 2013). As in other mask representations, he represents part of the other in humans, the part society does not want expressed in normal civil behavior. It is no different to masquerade of Venice in this respect and links to the ritual of the shaman.

MASKS IN SOCIETY

Masks and the masquerade was a shared practice of all

people in Venice, no matter the position or status of the individuals. The society would allow the mask wearer to be absolved of licentious restraint, thus allowing society to be freed from the trappings moral impositions. Purposefully, this created a release of societal tensions imposed by the Serenissima Republic (Johnson, 2011). By freeing the wearer to be 'other' than they were, a separation between public and private life without judgment in the close city conditions was allowed. Just as in modern day society where public figures are brought down by their private actions, Venice too had strict codes of behaviour and the mask allowed freedom from restrictive laws. The citizen found that by wearing a mask, they could act like a stranger.

The masks themselves focussed more on simplistic symbolic colours and designs, thus furthering the anonymity. They were not used as status symbols to represent any aspect of the wearer, but more to hide and create neutrality to the observer in a practical fashion. The simplicity in mask design simplicity meant that it was difficult to distinguish between the class systems of the wearers. (Johnson, 2011). In many aspects this very fact has always been the attraction of the mask in performance in that through adoption of mask usage, individuals are released from their fragile identities to explore knowledge and performance without fear of denigration by their peers or critics. There is evidential aspect to this with students's engagement with masks in the classroom (Jennings, 1998; Roy and Dock, 2014).

Reflecting modern day concerns and fears of individuals who cover their faces, Venetian authorities introduced restrictive laws throughout the 14th century to increasingly limit the usage of masks. In part to stop individuals from undertaking violent crime and also to protect victims (in particularly women) from sexual assaults 'multas inhonestates', masks were eventually banned from usage at certain times of the year, namely religious festivals and celebrations. Ironically, mask usage was encouraged around Easter, throughout to the start of the North hemisphere summer months, and the Venetian Carnival has its roots from this time. (Gardiner, 1967; Johnson, 2011; Nunley and McCarthy, 1999).

Our current society has concerns about individuals covering their faces in public, not only through the wearing of protective helmets but also through religious garments such as the adoption of the niqab and burqa by some Muslim followers. Western media has promulgated concerns about such garments (Kilic et al., 2008). The niqab, a covering of the face that still reveals the eyes is closest potentially to the performance styled mask and itself has created a new semiotic meaning for individuals, that meaning being widely different to each individual depending on their context.

The mask is political and as such has been adopted in the 21st century as part of grass roots political protest, whether through anti-capitalist marches in the west to democratic change protest in countries that are viewed

as lacking democratic elections are often have military control. In the 2010 to 2012 Arab spring (Dabashi, 2012), political protestors often wore a shared mask which was the face of 'V' from the graphic novel/movie *V for Vendetta*. Mass manufactured, the masks became an identifiable symbol of the Arab Spring, but more so had become the appropriated identity of both 'Occupy' and 'Anonymous' who are both anti-globalisation movement (Sheets, 2013). *V for Vendetta* is a graphic novel, set a dystopian future UK run by a totalitarian government who places minority groups in 'resettlement camps' and are subject to medical experiments and torture. The narrative is both an allegory of Nazi Germany practices of the Second World War but also an indictment of right wing governments and policies in current society. The main character, whom has been scarred through the experiments, escapes, dons a stylised Guy Fawkes masks and takes revenge. He brings down the government, leaving a suggestion that people will take back their lost freedoms (Moore and Lloyd, 1990). The mask worn by the lead character is highly stylised, with a fixed smile. Guy Fawkes was a Catholic sympathiser who attempted to blow up the British Houses of Parliament in 1605, and this even is celebrated with a burning of his effigy and fireworks though Britain every 5th of November, just after Halloween.

CONCLUSION

In Drama and Theatre, masks have been applied using the theories of a multitude of practitioners such as Meyerhold, Brecht, Grotowski, Lecoq, and Brook (Mackey and Cooper, 2000). They are mentioned as potential learning areas in curricula (BoS, 1999, 2003, 2008; QSA, 2007; VCAA, 2006a, 2006b). Masks have sections in the major Drama Teaching texts of Australia (Baines and O'Brien, 2006; Burton, 2011; Clausen, 2004). There is, however no requirement in Australia nor other western education systems (Ontario, 2000; SQA, 2002) for masks to be used either as a pedagogy or a knowledge. In contrast, there is a continued importance of masks as a training tool for performance by 20th/21st Century Theatre Practitioners (Gordon, 2006; Hodge, 2010), which helps to support the assumption they should be embedded in drama curricula. Too often the concepts of 'how' to apply masks are offered through theoretical, theatrical knowledge or specific contextual application of 'mask' units of work (Moreland and Cowie, 2007). Through offering a wider anthropological and cultural context to masks, with in the delivery of the curriculum, depth of understanding through student awareness of knowledge significance has the potential to improve achievement, by countering growing alienation to knowledge from students (Ladwig and King, 2003). There is therefore the potential for impact upon student engagement of mask through introducing anthropological knowledge through drama education and the presentation

of contemporary cultural contexts.

Masks in their multiple forms have been and continue to be, part of everyday society. They are challenging and political to the observer and the observed. In all contexts, they allow the wearer to act in a manner that frees them from the constraints and limits placed upon the individual by societal norms (Barba and Savarese, 2006). As a pedagogical tool, they have a potential important place to play in delivering an effective curriculum that not only meets the academic aspirations for children and society. Through recognising the historical and present anthropological applications of masks in the developed world, masks usage within the classroom can help shape our children to have secure identities (Roy and Ladwig, 2015).

Conflict of Interests

The authors have not declared any conflict of interests.

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Review

Toward a new conceptualization of citizenship in Turkey

Şerif Esendemir

Department of Sociology. Faculty of Arts and Sciences, Yildiz Technical University, İstanbul, Turkey.

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The traditional form of citizenship has always been determined by the nation-state throughout the world. However, recently the development of new rights, international migration, and globalization affects the practice of citizenship. As a result, many scholars started to either redefine or develop alternative concepts of citizenship. In this context, Turkey is not an exception to the rule in its reconceptualization of the notion of citizenship. In particular, the concept of "Citizen of Turkey" used by the president-elect Erdogan brought to the forefront a critical debate on the definition of citizenship as a "new Turkey" is being founded. The aim of this article is to create an analytical framework to parse out the debates on this hot topic. In turn, this will enrich the legislative discussions to be able to draft a more inclusive and new civilian Turkish Constitution. As a methodological approach in this article, two parameters of change of the classical understanding of citizenship are employed to develop new conceptions of citizenship in Turkey in relation to the European Union (EU). The former parameter of change in the traditional form of citizenship is seen through the development of rights, whereas the latter one is found in the process of membership to the nation-state. Both of these concepts are rooted in the democratic demands of social differences. Therefore, this work examines why the nation-state is not able to accommodate all new demands of its citizens having different backgrounds with its traditional form of citizenship.

Key words: Citizenship, citizen of Turkey, status, human rights, constitution, belonging and nation-state.

INTRODUCTION

Recently, the traditional form of Turkish citizenship has been questioned by scholars owing to international migration and globalization in addition to internal democratic demands of different segments of society. The tolerance of welcoming multiple citizenships is a result of this new trend (Kadirbeyoglu, 2009). In other words, the classical understanding of citizenship, with its status, membership, and the notion of belonging is being actively debated. The

development of three sets of rights by Marshall (1965) and the questioning of the nation-state within the globalization process, as the provider of membership and citizenship by Bloemrad, Corteweg, and Yurdagul (2008) set the groundwork for this hot debate. Therefore, "proliferated rights," including cultural rights (Turner, 1994), identity rights (Isin and Wood, 1999), and human rights (Soysal, 1994) are the extension of Marshall's rights perspective. However,

E-mail: serif@yildiz.edu.tr

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multicultural citizenship (Kymlicka, 1995), radical-democratic citizenship (Mouffe, 2013), global citizenship (Falk, 1993), ecological citizenship (van Steenberg, 1994), neo-republican citizenship (van Gunsteren, 1994), and constitutional/European citizenship (Habermas, 1993) are new concepts suggested for discussing the classical meaning of citizenship in terms of nation-state membership.

The classical understanding of Turkish citizenship is equally questioned due to its strong ethno-secular borders. Since Turkish nationalism shows features of both the German and French models, the question of how to be a real Turkish citizens through *jus sanguines* (right of blood) or Turkification became critical if one takes the argumentation of Brubaker (1992) into account. According to Brubaker (1992), descent is a major base of political identification, including citizenship, in the German model. Therefore, it is difficult for an individual from other descents to become a German. This model is completely the opposite of the French model in which an individual can more easily obtain the rights of citizenship through *Francification*. However, the concept of "Citizen of Turkey" used by president-elect Erdogan during his Balcony Speech in 2014 addressed a completely new way of acquiring citizenship rights. In this article, the main focus of the discussion will be on theoretical background of this groundbreaking understanding of citizenship in Turkey.

The methodology of the work is based on a short literature review of debates on rethinking citizenship to lay down the groundwork for new discussions during the "Democratic Opening" process for developing a new constitution. Therefore, the scope of the study is limited to the critical review of debates on the constitution of citizenship revolving around old questions and new searches. In this context, one of the major questions of the study is whether or not societal peace is achievable by developing an updated concept of citizenship for negotiating drafts of a new constitution.

Features of classical understanding of Turkish Citizenship

The classical form of Turkish citizenship is based on the strong state tradition having ethno-secular borders. For example, even the Tanzimat Edict (The Reform Edict in 1839) regulated the relationship between the *sultan* (the head of state) and his *reaya* (subjects) on the basis of the classical understanding of citizenship with an imperial emphasis (Lewis, 1965). Then citizens were associated to a new Turkish nation-state membership after the sultanate system was completely replaced by the republican state in 1923.

Citizenship education is a good example of how the Turkish-state-centered approach to understand state-centered Turkish citizenship and its transformation with

the process of discussing the membership of EU. Until Turkey's application to become an EU member, citizenship education aimed at creating self-sacrificing, patriotic, and duty-laden citizens. However, after Turkey's official candidacy to the EU in 1999. Turkish citizenship education involved references to universal conceptions of citizenship (Cayir and Gurkaynak, 2007). One of the tenets of XXth Century nationalism was the creation of a homogenous citizenship in each nation-state. However, faced with growing social pluralism and the global rise of democracy, the nationalist project of citizenship has proven to be unsustainable (Koker, 2010).

In a nutshell, the demands of different elements of society brought to the surface discussions on the process of "denationalizing" the concept of citizenship in Turkey. Consequently, many reforms were undertaken after Turkey's official candidacy the EU. Turkish state started to welcome the presence of multicultural identities and their social rights (Kadioğlu, 2007; Yalcin-Hekman, 2011). As a result of this changing political landscape, new concepts are emerging in the debate of "What is a citizen?" in Turkey. Further, citizen activism is developing and anticipating a reply from the Turkish state.

Two parameters of change in classical Turkish citizenship

Erdogan's vision of a "citizenship" in Turkey can be best understood through the lens of what is a citizen in Europe. Accordingly, the European idea of citizenship is based on a new conception of citizenship. This ideal seeks to break the bond between a national territory and a particular social class or privileged status group. One can define Europe with *nomos* (law, status) and *topos* (territory, geography) to understand what the concept of Europe represents. Likewise, Erdogan views the concept of citizens of Turkey having territorial presence or association (*topos*) and legal belonging (*nomos*).

Although the transnational character of the EU shows an obvious extension of European citizenship in terms of geography, some thinkers oppose this idea. For example, Aron (1994) mentions that like the United States of America (USA) a possible "United States of Europe" will not be able to make citizenship multinational. In his view, the reason is that the nature of citizenship was not altered with the foundation of the USA and the adaptation of a new constitution. Thus, the rights of the citizens were simply transferred from one authority to another.

However, Turkey has a lot to learn from the experience of the U.S. and the EU to make its citizenship multicultural and inclusive through a new civilian constitution. Since citizenship has always been defined with a particular ethnic-state membership, the whole idea behind the newly coined phrase "Citizen of Turkey" is to go beyond the definition of a citizenship with ethno-secular borders. Erdogan tried to go beyond

this limitation by using residency as the base which holds a legal status.

Nevertheless, Delanty (1997) and Faulks (2000) criticize European citizenship because European citizenship is still limited to citizens of its member states. Therefore, it is not inclusive enough to incorporate *Gastarbeiter* (Guest Workers), immigrants, and uprooted people such as the Turkish diaspora in Germany. Therefore, although the concept of "Citizen of Turkey" seems to only refer to the geography of Turkey, it opens a way to welcome the individuals from other nations preferring to live and invest in Turkey. In fact, with developments of economy and social rights Turkey has become a "welfare zone" for citizens from all around the world.

One can argue that the EU is one of the well-known examples of transnational organizations today. Although the EU appears hesitant to take on a leadership role in defining global issues, its formidable organizational and institutional capacity makes a difference in the daily lives of many. Especially with the rise of serious global problems the need for transnational organizations has become more evident. It seems that the EU has a potential to play an important role in activating transnational principles to solve these problems. So, the EU might become a legitimate power block if these principles were to be enacted by a European citizenship with a universal responsibility.

The extension of the territorial aspect of European citizenship can be seen in two ways. First, international economic activities among the EU's member states played a strong role in undermining their national territorial focuses. In Turkey's case, through its candidacy to the EU, it has worked towards creating a common ground for the extension of European ideals in Turkey, which is further bolstered by the international economy and its interdependence.

Secondly, there is an obvious tendency toward *nomos* in Europe because the concept of European citizenship gives a privileged status to its citizens because of the rule of law in the Union. For instance, the European Court of Human Rights (ECHR) with a common constitution is illustrative of how this system functions. The work done by ECHR in the area of human rights shows a proliferation of rights as well as their extension beyond any community in the global era. That is to say, since all citizens have the same rights and duties guaranteed by the constitution, there is not the hegemony of a particular class or community over the others. Thus, no social status group has an opportunity to dominate the others.

Transformation of classical understanding of Turkish Citizenship

It was not the first time Erdogan tried to open a new way to debate traditional Turkish citizenship. For example, he

even mentioned the concept of "Citizenship of Turkey" as a supra-identity during his Semdinli Speech in 2005. Although, Turkey's traditional concept of citizenship is founded on ethno-secular groups, citizenship has taken on a much broader - umbrella like role today. In fact, his new understanding is groundbreaking, especially given the view point of Turkey's militaristic elite in defining a "so-called citizen" according to ethno-secular groups.

Reiterating the point above, change is happening in how Turks view citizenship. But the most important question is whether or not these dramatic changes are profoundly affecting the traditional form of Turkish citizenship. One can answer this question as follows:

First, the constitutional right to speak and broadcast in one's mother-tongue, other than Turkish has contributed to the rate of increased representation of different ethnic-oriented elements of Turkish society in the public space by the means of education. Thus, passive citizenship was replaced by an active one.

Second, there are further improvements in human rights category in Turkey. As a result, the traditional form of Turkish citizenship moves slightly closer to a new definition of the constitutional/European citizenship, where human rights are a fundamental part of citizenship.

Finally, the right of religious groups to own property, even minority religious groups, is reflective of the democratic reform process in Turkey. This reform should be contrasted with the previous practice under the Single Party Period (1923-1950) where such property was heavily taxed. For this reason, the concept of citizenship has begun to almost attain its real meaning in Turkey. The extent of the traditional form of Turkish citizenship expanded a little further with economic participation of religious affiliated elements of society. Consequently, citizenship became more *active* due to the inclusion of different societal and religious groups as well as offering more opportunities in the public space.

Conclusion

The realization of TV broadcasting in different languages and the application of the Democratic Opening Process with the initiative of the Justice and Development Party (AK Parti) accelerated the progress of change in classical Turkish citizenship with its topographic and status aspects. Such a groundbreaking development stemmed from the push of globalization and rise of demand for democratic rights. In other words, the state realized how it is difficult to accommodate societal differences with a traditional form of citizenship, as it is exclusionary. Therefore, an updated inclusive model of citizenship became a necessity to embrace all segments of society. That is what we call the extension in individual status in terms of rights in addition to a radical change in the national/local perspective of the state toward a more

comprehensive universal/global one.

The bottom line is that not only citizenship has started to include differences under the same social status with the process of Turkey's candidacy for EU membership, but it also began to go beyond its classical national territorial boundaries with the rise of internationalism/universalism and the civilization perspective. If this process is going to continue in both of these directions, new conceptional visions of citizenship can be imagined. The use of "Citizens of Turkey" encouraged academicians and politicians to bring their suggestions to the table during the debates on the drafting of a new constitution. Without a doubt, a new constitution represents a big chance for Turkey to have an inclusive model citizenship regardless of nationality, religion, race, and gender of an individual with the guarantee of universal human rights, duties, and the rule of law.

Conflict of Interests

The author has not declared any conflict of interests.

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Full Length Research Paper

The overriding effect of the media and internet over community and school sexuality education among adolescents

Adebola, Olukemi Grace

Department of Educational Foundations, School of Education, Federal College of Education, Okene, Kogi State, Nigeria.

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This study examined sexual behaviours that are common among adolescents despite the fact that they go through some forms of sexual socialization as they grow in their communities and as they enter school. Data were obtained from adolescents in five local government areas of Western Senatorial District of Kogi State, Nigeria. In all, 781 respondents were simple randomly selected from ten communities where ten government secondary co-educational schools were used. Of this sample of 781 respondents, 768 were returned and used for the analysis. Due to the differences in the population of the school depending on the remoteness of the community, the Barlett, Kotrlik and Higgins' Table Determining Minimum Returned Sample Size for a given population using the margin error 0.05 was used. Variables were cross-tabulated to calculate the Chi-Square using the t-test at 0.05 level of significance. The Focus Group Discussion (FGD) and in depth Interview techniques were employed to corroborate the quantitative technique. This implies that both quantitative and qualitative methods were used. Findings from the research work revealed the ineffectiveness of both the school and communities as agents of adolescents' sexual socialization. Recommendations were made towards an improvement in sexual socialization through a refocusing on the agents of socialization for positive effect.

Key words: Socialization, adolescents, school curriculum, community, media, internet.

INTRODUCTION

The human species is the most dependent from cradle. This is why a child cannot survive without the aid of some significant others. This significant others primarily are members of his family and other agents of socialization which include; members of the immediate community where the child is reared, the school, peer group and the media. These agents affect the behavioural pattern and upbringing of children in significant ways. Socialization is

defined as the process of inculcating in the child/ adolescents, the way of life (cultural practices) of the society into which the child is born/reared. Socialization is a process of learning and adjusting through which individuals acquire and internalize the values, beliefs, and behaviours which are acceptable to their community. It is this process of socialization that sets standard of behaviour for the incoming generation.

E-mail: kemadebola@yahoo.com

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However, there is a problem in today's westernized world on how sexuality matters are handled both by the community and the school. The community from which adolescents' family operates has become very weak on sexual socialization and the school system with a well designed curriculum as aspects of compulsory subjects is not able to achieve much because of adolescents' exposure to the media cum internet.

As opined by Adebola (2014), in traditional African society, socialization was all that was required to make every one conform to the order, norms and values of the society. This makes the control of adolescents easier than now. Superstitious belief also holds sway in the traditional African society. Today, however, the once cherished societal norms and values do not mean anything to this generation. Families are no longer available for the training of their wards. The society does not frown or punish any act of indiscipline any longer. All the beautiful ties that knotted the family and communal life have long been eroded. It is in the wake of this situation, that adolescents now turned to the available medium to learn about their body. With changing social, economics, technological and industrial status of society, the family is no longer a trading and farming unit, but a consumer of finished products. Factories, shops, banks, service agencies, schools, clubs and social welfare groups have developed and taken over the social and economic functions of the traditional family, thus removing work and services for families. When families were a production unit, children spent more time interacting with members of the extended family. They worked with family members, learning trade, farming or selling wares. With work and trading being done outside the home, the influence of the extended family as a social socializing agent becomes weakened. Also as the society has become more industrialized, the child no longer finds much use in family life (Odetola and Ademola, 1985).

There is today, increase in the number of working mothers. Economic pressure in the home now demands that most housewives work and have a career. In fact, in most cases, ability and willingness to work is more or less becoming a condition for accepting a woman for marriage. Owing to women's increasing participation in wage labour, there is decrease in the amount of time parents now spend with their children. This development has great reliance on the school for the performance of some of the functions usually performed by the mother. Children now spend longer time in school than before; they start school much earlier, moving from pre-nursery, nursery and then primary (Okpanachi, 2006).

The argument puts forward in this research work is not to relegate the importance of the media as a good source of socialization because there are very salient ways that the media has contributed to children upbringing. Adebola (2014) asserted that the media especially the internet remains a valid source of information on important life issues. Uduebholo and Adebola (2010)

while validating the importance of the mass media in socialization also explained that despite its negative role, we cannot throw away baby with dirty water as mass media has helped greatly in modeling children and adolescent' behavior often through persuasions, reinforcement, thrills etc. Adebola (2015) stated that the family though weakened by today's style of child training remains the best tool in socializing the child because it has all the repositories of the community's norms and values. The school therefore remains an outlet for training children of nowadays and a lot of children today, start school at early age. Due to modernization, children today learn faster and are exposed to all forms of sexual habits which they learn from friends and the media. This situation poses a great challenge to the school system. The Federal Government of Nigeria, realizing the importance of sexuality education in the country, because of the myriad set of sexual health problems affecting adolescents, also developed comprehensive curriculum that covers all aspects of sexuality. The curriculum was developed as objective specific. The first in the series is in the 9- year Basic Education Curriculum (Basic Science and Technology for Primaries 4- 6). In this curriculum, in primary 6, responsible parenthood is taught. The stated objectives for this include:

1. Pupils should be able to state the safe age for reproduction and the consequences of teenage sex.
2. Discuss the consequences of irresponsible sexual behavior.
3. Identify HIV and AIDS and its spread as a major consequence of irresponsible sexual behavior.
4. Discuss the health, social and economic effects of HIV and AIDS on the individual, family, and community (NERDC, 2007).

Likewise, in the Junior Secondary School Curriculum for PHE (Physical and Health Education), there is a topic, Family Life Education. The performance objectives are:

1. Students should be able to explain the various types of families.
2. List the duties of each member of the family.
3. Differentiate between puberty in boys and in girls.
4. List the consequences of pre- marital sex.
5. Demonstrate assertiveness and communication skills (NERDC, 2007).

It is in view of the above stated objectives, that programmes were drawn to also include students of Colleges of Education, who invariably will teach their students in the Universal Basic Education (UBE) schools. There is also students' handbook covering family life and HIV and AIDS. Family Life and Emerging Health Issues Curriculum is designed to promote the acquisition of factual information, formation of positive attitudes and values as well as develop skills to cope with biological,

Table 1. Respondents' result and percentages by LGAs.

LGA	Proposed no of respondents	Actual respondents	%
Kabba/Bunu	176	173	22.5
Ijumu	156	154	20.1
Mopa-Muro	131	130	16.9
Yagba East	158	155	20.2
Yagba West	160	156	20.3
Total	781	768	100.0

Source: Researcher's Survey, 2013.

psychological, socio-cultural and spiritual development as human beings. It is intended to build the confidence of the student teachers in imparting knowledge of Family Life and HIV/AIDS Education concepts at the basic school levels. Family Life and Emerging Health Issues (FLEHI) will allow the student teachers to have foundational and content competencies as well as skills and leadership in equipping learners towards attaining a healthy future.

Despite all the efforts by the government through the educational system to see to the well-being of children and adolescents, their sexual behavior still remains a challenge because while the home and community has not measured up to standard in sexual training, the school where they would have learnt has become the place where they practice those negative behaviors watched through the media among themselves (peer group). To this end, this research work has the following objectives:

1. To examine the association between family/community socialization and adolescents' sexual behavior.
2. To examine the effectiveness of the school system as a medium of sexuality education
3. To investigate the effect of media and internet on adolescents' sexual behavior.

Research hypotheses

1. **Ho:** There exists no significant association between family/community socialization and adolescents' sexual behavior.

H1: There exists a significant association between family/community socialization and adolescents' sexual behavior.

2. **Ho:** There exists no significant association between school-based sexuality education and adolescents' sexual behaviour

H1: There exists a significant association between school-based sexuality education and adolescents' sexual behaviour

3. **Ho:** There exists no significant association between exposure to the media and internet and adolescents' sexual behaviour

H1: There exists a significant association between school-based sexuality education and adolescents' sexual behaviour

MATERIALS AND METHODS

The data for this research were obtained from adolescents in five local government areas of Western Senatorial District of Kogi State, Nigeria. Adolescents are teenagers who are transiting between childhood and adulthood. Their stages are determined by their age group. The first stage is the early adolescence, which covers the period of 11-14 years. The second is middle adolescence from 15-18 years, and the third is late adolescence from 18-21 years. All the age groups are well represented in the secondary schools used. In all, 781 respondents of which 768 were retrieved for analysis were simple randomly selected from ten communities where ten government secondary co-educational schools were used. Due to the differences in the population of the school depending on the remoteness of the community, the Barlett, Kotrlik and Higgins' Table Determining Minimum Returned Sample Size for a given population using the margin error 0.05 was used. Table 1 is the summary of respondents' result by percentage. Questionnaire, in-depth interview and Focus Group Discussions were employed in this research. The uses of these three methods allow for triangulation of the results of the research findings. This in effect authenticated the results because there were corroborations between and among findings from the three techniques used. This is very important in a scientific research of this nature. While the copies of questionnaire were used for only students' respondents, both Focus Group Discussion and in-depth interview were used for the adolescents' students and some selected teachers (Table 1).

RESULTS AND DISCUSSIONS

Table 2 show the results of the empirical findings that were analyzed to validate the objectives of the study. Sexuality education in schools, family and community norms and exposure to media/internet were cross-tabulated against different forms of adolescents' sexual behaviours. The results validated high negative sexual attitudes demonstrated by adolescents despite the activities of agents of socialization with which they interact as they grow. The findings revealed that adolescents are involved in premarital sex, casual sex, and homosexuality despite forms of sexuality education available to them. These practices are considered

Table 2. Sexuality education in school and having opposite sex friendship.

Sexuality education in school	having opposite sex friendship		
	Agree	Disagree	Total
Agree	139	92	231
Disagree	290	247	537
Total	429	339	768

Source: Researcher's Field Work, 2013.

negative in the context of the community's norms on sexuality in most traditional African communities.

$X^2_c = 2.493$; Cramer's $V = 0.057$

DF = 1

P-value = .114

DF = 1

Decision rules: reject H_0 if P-value < 0.05

From Table 2, a number of descriptive and statistical deductions were made. The P-value of .114 is greater than 0.05, does not allow a reject the hypothesis of no difference (H_0). In essence, sexuality education in school has no association with adolescents having opposite sex friendship. This makes it clear that sexuality education in school is either non-existence or where it exists; it is not strong enough to stop adolescents from having opposite sex friendship. For this data, the Cramer's V statistic is .057 out of a possible maximum value of 1 (57%). This represents a high association between sexuality education in school and adolescents having opposite sex friendship. This further strengthens the result of the X^2 test. The implication of the above statistical result is that sexuality education curriculum in schools is not a good source of adolescents sexual norms internalization.

During one of the in-depth interview session, a male teacher who is 36 years old told us that:

'Students of nowadays get involved in opposite sex friendship indiscriminately. One evil we have even discovered is students' co-habitation. Many of the S.S 3 (Senior Secondary) students we have come from neighbouring towns to rewrite WAEC (West Africa Examination Council) or NECO (National Examination Council). When they come, they begin to co-habit since they usually rent houses to stay in. We have been involved in cases where the girls get pregnant severally. With all the moral talks we give; it's so bad'.

A school principal shocked us when asked about how well they handle sexuality education in that school. In his words:

'Is there anything like that? I know some subjects have topics treated mostly in Basic Science and P.H.E. but that is pure child's play. If we will not deceive ourselves, the world has gone beyond that type of hanky-panky game. We sure need professionals to handle this generation on sexual matters'.

The quantitative and qualitative findings above is in consonance with the findings of Adepoju (2005), in her research, she validated the scarcity of sexuality education in Nigerian schools and asserted that this is one reason why adolescents have so much problems with sexual behavior (Table 3).

$X^2_c = 133.47$; Cramer's $V = 0.417$

DF = 1

P-value = .000

DF = 1

Decision rules: reject H_0 if P-value < 0.05

Descriptive and statistical deductions can be made from Table 3. Going by the statistical results derived from the table, the X^2 data show that there is highly significant association between sexuality education in school and if adolescents have ever had sex. This decision is arrived at because the P-value of .000 is less 0.05 with 1 degree of freedom. Therefore by this result, the null-hypothesis is rejected, while the alternative hypothesis which states that there is a significant association between sexuality education and whether adolescents ever had sex is sustained. For this data, the Cramer's V statistic is .42 out of a possible maximum value of 1. This represents a medium association between sexuality education in school and whether adolescents ever had sex. This further strengthens the result of the X^2 test. Adolescents are engaged in premarital sex especially in the school premises after school hours.

During a session of one of the in-depth interview conducted for teachers. Most teachers attested to adolescents' in schools having illicit relationships and engaging in sexual acts among them. One of the principal referred us to the Vice Principal (administration) who he said is in charge of such cases as the head of the school disciplinary committee. The vice-principal, a middle aged man opened a log book where he showed us with dates, cases of sexual acts among students. The kind of punishment

'If teachers said they are not aware that students engage in sex even right on the campus, then they are not saying the truth. There is no reason to lie, I am also a father and these children are the future hope of the nation. This finding is good. Let them know that secondary school students need real sexuality education that will be strong enough to make them stay away from sex as they prepare for a better tomorrow'.

Table 3. Sexuality education in school and have ever had sex.

Sexuality education in school	Have ever had sex		
	Agree	Disagree	Total
Agree	161	70	231
Disagree	525	12	537
Total	686	82	768

Source: Researcher's Field Work, 2013.

Table 4. Adolescents' sexual training in the home/community and having opposite sex friendship.

Sexual training in the home/community	having opposite sex friendship		
	Agree	Disagree	Total
Agree	68	278	346
Disagree	361	61	422
Total	429	339	768

Source: Researcher's Field Work, 2013.

Table 5. Adolescents' sexual training in the home/community and if ever had sex.

Sexual training in the home/community	Ever had sex		
	Agree	Disagree	Total
Agree	289	57	346
Disagree	397	25	422
Total	686	82	768

Source: Researcher's Field Work, 2013.

Using Pearson Chi-Square to calculate the P-value

$X^2_c = 334.8$; Cramer's V =0.66

DF = 1

P-value =.000

Decision rules: reject Ho if P-value 0.05

Descriptive and statistical deductions can be made from Table 4. Going by the statistical results derived from the table, the X^2 data show that there is a highly significant association between sexual training in the home or community and adolescents having opposite sex friends. This decision is arrived at because the P-value of .000 is less 0.05 with 1degree of freedom. Therefore by this result, the null-hypothesis is rejected, while the alternative hypothesis which states that there is a significant association between sexual training in the home or community and adolescents having opposite sex friend is sustained. For this data, the Cramer's V statistic is .66 (66%) out of a possible maximum value of 1. This represents a high association between sexual training in home/community and whether adolescents are involved in opposite sex friendship.

When respondents were asked if they received any form of sexual training in the home or community where they live during the FGDs sessions, most of them said no. they reported that neither of their parents ever

mentioned sexuality training to them. The quantitative and qualitative findings are corroborated by the findings of Francour et al. (2000), who through their research findings validated that among most ethnic group in Nigeria, sexuality education is handled secretly and only allowed to be discussed among the old married people.

Using Pearson Chi-Square to calculate the P-value

$X^2_c = 22.19$; Cramer's V =0.17

DF = 1

P-value =.000

Decision rules: reject Ho if P-value 0.05

From Table 5, a number of descriptive and statistical deductions were made. Going by the statistical results derived from the table, the X^2 data show that there is a highly significant association between sexual training in home/community and whether adolescents ever had sex. This decision is arrived at because the P-value of .000 is less 0.05 with 1degree of freedom. Therefore by this result, the null-hypothesis is rejected, while the alternative hypothesis which states that there is a significant association between sexual training in home/community and their sexual behavior is sustained. For this data, the Cramer's V statistic is .71 out of a possible maximum value of 1 (71%). This represents a high association

Table 6. Adolescents' exposure to the media and having opposite sex friendship.

Exposure to the media	having opposite sex friendship		
	Agree	Disagree	Total
Agree	400	40	440
Disagree	29	299	328
Total	429	339	768

Source: Researcher's Field Work, 2013.

Table 7. Adolescents' exposure to the media and ever had sex.

Exposure to the media	Ever had sex		
	Agree	Disagree	Total
Agree	420	20	440
Disagree	266	62	328
Total	686	82	768

Source: Researcher's Field Work, 2013.

between sexual training in home/community and whether adolescents are involved in opposite sex friendship. During the in-depth interview session adolescents, it was discovered that only few adolescents have sexuality training from home. One respondent spoke thus:

'My parents have never mentioned anything to us about sexuality education. In fact, I have never heard anything like that being discussed in my community'

Another respondent told us thus:

'My mother didn't teach us any sexuality education per se, but she is always watching to see the types of friends we keep and has warned us severally about boyfriend because we are three girls in my family. So I think in a way she is trying to teach us to the best of her ability'.

Source: Researcher's Field Work, 2013

$X^2_c = 513.3$; Cramer's $V = 0.818$

DF = 1

Decision rules: reject H_0 if P-value < 0.05

Criterion = P-value calculated .000 < 0.05, Implication, very highly significant.

Decision, H_0 rejected

From Table 6, a number of descriptive and statistical deductions were made. The P-value of .000 is greater than 0.05. We therefore do not reject the hypothesis of no difference (H_0). In essence, there is a significant association between adolescents' exposure to media and having opposite sex friendship. For this data, the Cramer's V statistic is .82 out of a possible maximum value of 1. This is equivalent to 82% level of strength. This implies a highly significant level of association between adolescents' exposure to the media and having opposite sex friendship. This further strengthens the result of the X^2 test.

During the FGDs, all adolescent respondents participating agreed to the fact that the media played important role in their sexual behavior generally. There were no single respondents who have not been involved in watching home videos and tapes with such messages of sex display. One respondent told us that:

'The simple truth is that there is none of us who have not been watching home video either through the CD or space dishes. All those African and Nigerian films are usually about sexual displays. It's difficult therefore for anyone to want to shy away from it'.

A class teacher told us during one of the interview session that:

'Children of nowadays are exposed to all sorts of bad orientations and teachings through the television and the internet. This is one reason a lot of them are not doing well in their studies. The kind of home videos they watch does not attach a sense of seriousness and hard work. They are rather made to see fantasies as if the only thing we live for is to have fun so hardly will you see any one of them wanting to engage in serious school work. They rather prefer that cheating be allowed during exam. This is the sorry situation we find ourselves in this country'.

$X^2_c = 513.3$; Cramer's $V = 0.818$

DF = 1

Decision rules: reject H_0 if P-value < 0.05

Criterion = P-value calculated .000 < 0.05, Implication, very highly significant.

Decision, H_0 rejected

From Table 7, a number of descriptive and statistical deductions were made. The P-value of .000 is greater than 0.05. We therefore do not reject the hypothesis of no

Table 8. Adolescents' exposure to the media and if they ever had sex casually.

Exposure to the media	Casual sex		
	Agree	Disagree	Total
Agree	86	354	440
Disagree	29	299	328
Total	115	653	768

Source: Researcher's Field Work, 2013.

difference (Ho). In essence, there is a significant association between adolescents' exposure to media and whether they ever had sex. For this data, the Cramer's V statistic is .82 out of a possible maximum value of 1. This is equivalent to 82% level of strength. This implies a highly significant level of association between adolescents' exposure to the media and if they ever had sex. This further strengthens the result of the X^2 test.

During the in depth interview in one of the school, a 39 year old female teacher told us that:

'The evil we see today is as a result of television particularly home videos that our children watch. At our own time, if you don't go to cinema house, you cannot watch film and you will not even get permission especially as a girl to go to such places because there is always enough home chores for you but today we parents bring these things right into our homes to deform our children and then we make noise that they are not hearing us. How can they? I have seen children of same parents impregnated themselves and when asked the girl said as they watch film, her brother ask her to let them practice what watch. Is this life?' She exclaim as she rounded up'.

A lot of the respondents also affirmed watching a lot of sexual display from the television and home videos and that most of the things they know about sex and opposite sex is from the television and other relevant media electronically.

$X^2_c = 16.911$; Cramer's V = 0.481

DF = 1

Decision rules: reject Ho if P-value < 0.05

Criterion = P-value calculated .000 < 0.05, Implication, very highly significant.

Decision, Ho rejected

From Table 8, a number of descriptive and statistical deductions were made. The P-value of .000 is greater than 0.05. We therefore do not reject the hypothesis of no difference (Ho). In essence, there is a significant association between adolescents' exposure to media and whether they ever had sex casually. For this data, the Cramer's V statistic is .48 out of a possible maximum value of 1. This is equivalent to 48% level of strength. This implies a medium significant level of association

between adolescents' exposure to the media and whether adolescents ever had sex casually. This further strengthens the result of the X^2 test.

During the in-depth interview session, most teachers attested to watching the television as being responsible for casual sex practices among even innocent students. A principal narrated an ordeal that he went through last term. He spoke thus:

'I was in the office one early morning and two police officers came. They told us they came with respect to a youth corp member who was serving with us. Since the corp member could not be seen, I was arrested. We got to the station and I saw a J.S.S three student in my school who the parents reported missing the previous night to the police station. This girl is just twelve year old and she told her the corper invited her to his house and they watched all sorts of blue films together for about four hours after which the corper undressed her and started having sex with her from time to time. When later we discover the corper from one of his friend's house he was forced to produce those tapes and when the tapes were played I could not believe my eyes. This is just one out of the many cases we have handled pertaining to television and sexual practices among our students, he added'.

Another teacher told us in one of the school that:

'The effect of television and internet on the sexual life of our wards cannot be over emphasized. It's unfortunate today that what the students are exposed via the media is destroying their future. You can imagine a girl instead of coming to school one day went to her boyfriend's house. Both of them were students of this college. Having allowed their parents to go work, they watched films and as they watched they were also having sexual intercourse. It was a neighbour who supposed the parents would have gone to work and wandering the way the television was so loud who came to the door that was not locked and screamed at what she saw this children doing. Casual sex has led to many girls not being able to realize they were pregnant and even when they do, they will not be able to say who slept with them'.

Using Pearson Chi-Square to calculate the P-value

$X^2_c = 651.1$; Cramer's V = 0.921

DF = 1

Table 9. Adolescents' access to internet and having opposite sex friendship.

Access to the internet	having opposite sex friendship		
	Agree	Disagree	Total
Agree	417	18	435
Disagree	12	321	333
Total	429	339	768

Source: Researcher's Field Work, 2013.

Table 10. Adolescents' access to internet and practice homosexuality.

Access to the internet	practice homosexuality		
	Agree	Disagree	Total
Agree	431	4	435
Disagree	159	174	333
Total	590	178	768

Source: Researcher's Field Work, 2013.

P-value =.000

Decision rules: reject Ho if P-value < 0.05

The internet is an aspect of the media which is also witnessing very high patronage by young people. Table 9 is a chi-square test of the association between adolescents' access to the internet and having opposite sex friendship among adolescents. The P-value of .000 is less than 0.05 and highly significant. By implication, adolescents' exposure to the internet allows them to engage in having opposite sex friendship. For this data, the Cramer's V statistic is .92 out of a possible maximum value of 1. This is equivalent to 92% level of strength. This implies a very high significant level of association between adolescents' adolescents' access to the internet and having opposite sex friendship. This further strengthens the result of the X^2 test.

There is no gainsaying that the internet is playing major roles in adolescents' sexual behavior. During the FGDs, all selected respondents agreed that they have access to the internet. A lot of them also told us that they make friends through the internet.

An S.S one student who is about fifteen year old spoke thus:

'Internet is good. I have many friends on the net. They are my girlfriend even though I have not met them. A lot of those friends, requested to be my friend. We enjoy our relationships and express our feelings through writings on the net'.

One lady respondents said:

'I used to like friends on the internet until last year when a friend of mine travelled to an address sent through the net to her supposed boyfriend in the East. Up till now we have not seen her! So for me and anyone close to me, I

don't encourage internet friends anymore as some of them are for evil purposes'.

Using Pearson Chi-Square to calculate the P-value

$X^2_c = 279.1$; Cramer's V =0.603

DF = 1

P-value =.000

Decision rules: reject Ho if P-value < 0.05

The internet is an aspect of the media which is also witnessing very high patronage by young people. Table 10 is a chi-square test of the association between adolescents' access to the internet and the practice of homosexuality. The P-value of .000 is less than 0.05 and highly significant. By implication, adolescents' exposure to the internet allows them to engage in having opposite sex friendship. For this data, the Cramer's V statistic is .61 out of a possible maximum value of 1. This is equivalent to 61% level of strength. This implies a high significant level of association between adolescents' adolescents' access to the internet and having opposite sex friendship. This further strengthens the result of the X^2 test.

During the FGDs, all selected respondents agreed that they have access to the internet. When asked about watching pornographic sites, a few of them said yes. However, the teachers during the in-depth interview affirmed that a lot of them have access to pornography through their handsets. A class teacher told us:

'I have seized more than twenty handsets in class. When you look at what these students watch with those phones you will be amazed. We have tried to discourage parents from buying handsets for these students but to no avail. They hardly concentrate in class, all you see them do is pressing the handset. Why would they not practice homosexuality when everyday they watch it in their

phones? It is such an absurd situation. Only God can save us'.

Findings above corroborate the ineffectiveness of family and community socialization today. Globalization, which has turned the whole world into an accessed 'village' in a matter of second via the media and especially the internet has opened the eyes of children and adolescents to all sorts of malicious sexual practices which is usually followed by grave consequences on their sexual and overall health. Replete evidences abound in past researches that can be used to corroborate the quantitative and qualitative findings above. For example, researchers like Boyle (2001) and Aubrey (2004) both agreed that there is a direct relationship between the amount of sexual content adolescents watched and their level of sexual activities.

Conclusion

The empirical study above validates the ineffectiveness of both the community and the school in this age in tackling the problem of negative adolescents' sexual behavior. More still need to be done if the sexual health of adolescents will be improved. There is need for societal norms as mores and folkways to be revived in the communities where adolescents are raised. Professional teachers who are specially trained in the skill of sexuality education should be employed to handle adolescents' questions in schools, and there is need for viable guidance and counseling unit in schools where adolescents can be referred for help. More so, school curriculum should cover the nitty-gritty of sexuality and not just touched on some aspects while leaving other sensitive topics. We should also encourage children and teenagers to open up on sexual matters so that they can be helped on time. Media and internet do have a lot of advantages for children especially in this technology age; and since we cannot throw away the baby with the bath, it is imperative that media and internet activities be checked by governments and parents. This way we will be able to do a lot in correcting some misinformation adolescents already have about sex and thereby help them in avoiding damages to their overall sexual health.

Conflict of Interests

The author has not declared any conflict of interests.

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Appendix

Barlett, Kotrlik & Higgins' Table Determining Minimum Returned Sample Size for a given population.

Population size	Sample size					
	Continuous data (margin of error = .03)			Categorical data (margin of error = .05)		
	alpha = .10	alpha = .05	alpha = .01	p = .50	p = .10	p = .50
	t = 1.65	t = 1.96	t = 2.58	t = 1.65	t = 1.96	t = 2.58
100	46	55	63	74	80	87
200	59	75	102	116	132	154
300	65	85	123	143	169	207
400	69	92	137	162	196	250
500	72	96	147	176	218	286
600	73	100	155	187	235	316
700	75	102	161	196	249	341
800	76	104	166	203	260	363
900	76	105	170	209	270	382
1000	77	106	173	213	278	399
1500	79	110	183	230	306	461
2000	83	112	189	239	323	499
4000	83	119	198	254	351	570
6000	83	119	209	259	362	598
8000	83	119	209	262	367	613
10000	83	119	209	264	370	623

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