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ARTICLES

Review

Can critical race pedagogy break through the perpetuation of racial inequity?: Exploring what is behind the structural racism and potential intervention

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Regardless of Brown vs. Board of Education decision in 1954, K-12 schools in the US are still racially segregated and the segregation is likely to perpetuate educational inequity. This paper deconstructs the factors that perpetuate educational inequity based on race by exploring the concept of race, how structural inequity based on race is perpetuated through knowledge construction, and also how Critical Race Pedagogy could serve as a potential intervention to the perpetuation of inequity.

Key words: race, structural racism, knowledge construction, cultural reproduction, CRP, CRT.

INTRODUCTION

As Ladson-Billing and Tate (1996) mentions, schools are racially segregated more than ever before. Regardless of the Brown vs. Board of Education decision in 1954, which claims that schools should not be racially segregated anymore, there are still some obstructs that hinder racial desegregation. Given that the racial segregation leads students in ethnic minority communities to differences in available facilities and the number of AP courses (Pollock, 2004; Sleeter, 2008), this racial segregation of schools obviously contradicts the Brown decision and denies equal educational opportunities for ethnic minority youth.

In order to analyze this structural inequality in order to provide equal educational opportunities for all, this study specifically address three aspects: how structural inequality is legitimized through "educational" processes such as knowledge construction and cultural reproduction; how critical race theory/pedagogy are helpful to analyze

and intervene the perpetuated structural inequality; further avenues for investigation in order to create an educational environment where students construct knowledge based on their critical awareness.

CONCEPT OF RACE AND STRUCTURAL RACISM

"Racial" categories are fake units of human diversity (the world's "racial" groups are more genetically diverse *within* themselves than *between* themselves), yet we have, over centuries of social racializing practice, created a country of "racially" "different folks" (Pollock, 2004).

Race is such a complicated and paradoxical notion that never could be 'cut and dried' since it is a social construct and racial categories have shifted over time (Banks,

2005). Given the prevalence of White/Black racial binary in the US society (Omi and Winant, 1994), it seems solely disregarded that a degree of intragroup genetical heterogeneity is larger than that of intergroup biological differences as Pollock (2004) mentions. This intragroup heterogeneity seems purposefully neglected since the prevalence of White/Black racial binary signals that the concept of race, especially racial differentiation between White and Black, has strong political meanings attached to it. Hall (1996), explains a political function of race that the notion of race itself has been created in order to construct racial hierarchy by 'racializing' 'others' with different racial identifications from White based on differences of physical traits.

These racial identifications tend to be associated with certain preconceived notions of members in 'raced' groups. For instance, comments such as "Funny, you don't look black" (Omi and Winant, 1994, p.59) or descriptions of some ethnic groups as "Happy Slaves" (Banks, 1998) or "Happy Mexicanos" (Gutierrez, 2004) explain that there are prevalent stereotypical images of "how members of 'raced' groups are". These racial stereotypes largely reflect the societal expectations toward members of 'raced' groups within the social structure based on racial hierarchy. In other words, perspectives of those in power tend to be reflected in these racial stereotypes in order to maintain the status quo of racial hierarchy by degrading 'raced' groups.

This racial hierarchy has strongly affected lives of those in 'raced' groups through structural racism. With regard to the field of education, examples of structural inequality include academic tracking, achievement gaps, racial segregations, and different numbers of AP courses offered depends on districts and schools. It is obvious that these structural inequalities negatively affect lives of ethnic minority youth. Therefore, Brown vs. Board of Education decision in 1954 claims that racial segregation should be abolished (Bell, 2004). However, racial desegregation claimed in the decision was unconditional, racial segregation is still frequently observed in classrooms even after five decades from the decision.

In addition to the unconditional racial desegregation, racial re-segregation within school such as academic tracking is still ongoing (Ladson-Billings and Tate, 2006). This racial re-segregation within school obviously provides better educational opportunities for members of some groups, while sacrificing equal educational opportunities for those in other groups. Racial re-segregation, yet, is not the only problem. Color-blind policy such as Proposition 209 in California became in effect in the mid 1990s (Ladson-Billings and Tate, 2006; Lipsitz, 2005; Pollock, 2004). The policy is intended to eliminate structural racism from school and create equal educational opportunities for all by making us all 'color-blind'. However, it has created "colormute" (Pollock, 2004) moments and does not resolve problems of structural racism at all. In other words, a color-blind

policy makes teachers refrain from talking racially in public, however, teachers still talk racially among them especially when talking about students' academic achievements (Pollock, 2004).

This colormute phenomenon brought by color-blind policy informs us that even if we have the policy, race still matters (Pollock, 2004). And most importantly, those in power seem completely blind to the fact that race matters. If those in power had recognized that race matters, it is unintelligible that they have left the Brown decision unconditional, and implement color-blind policy that makes us all stop talking about race and look away from structural racism as if race does not matter at all. Given these aspects of color-blind/racial desegregation policies that neglect the importance of eliminating structural racism, it is possible to assume that these color-blind/racial desegregation policies include some hidden political agendas such as perpetuation of structural inequality (Delgado and Stefancic, 2012; Roythmayr, 1999).

These policies could be used as powerful tools to maintain the status of privileges for those in power, while disguising public with superficial attempts of eliminating structural racism. Parker and Stovall (2005) claims that color-blind policy "upholds White supremacy in terms of sweeping away racial classifications, but leaves political majorities intact, which in turn uses the power of racism to undermine minority interest" (p. 165). Thus, color-blind policy may make structural inequality invisible, and ultimately perpetuate structural racism by silencing all the voices of minorities. Consequently, it is possible to conclude that color-blind policy reflects the interests of those in power rather than eradicates structural racism (Delgado and Stefancic, 2012). The study further sheds light on how structural inequality including structural racism is perpetuated through schooling with focuses on cultural reproduction and knowledge construction.

SCHOOLING AND STRUCTURAL INEQUALITY: CULTURAL REPRODUCTION AND KNOWLEDGE CONSTRUCTION

Schooling reproduces certain deep-seated ways of understanding and perceiving that allow subordinate groups to be reproduced and the dominant [group] to maintain its status without resorting to physical representation or coercion. They call the deep-seated ways of perceiving and understanding that develop in this process the "habitus" (Feinberg and Soltis, 2004).

Pierre Bourdieu argues against a claim that schooling is a political and neutral process (Feinberg and Soltis, 2004), since "habitus" (Apple, 2004; Feinberg and Soltis, 2004) that is reproduced through schooling in the US society is based on cultural capitals of dominant group in the social structure. With regard to the US society, cultural capitals that are reproduced through schooling
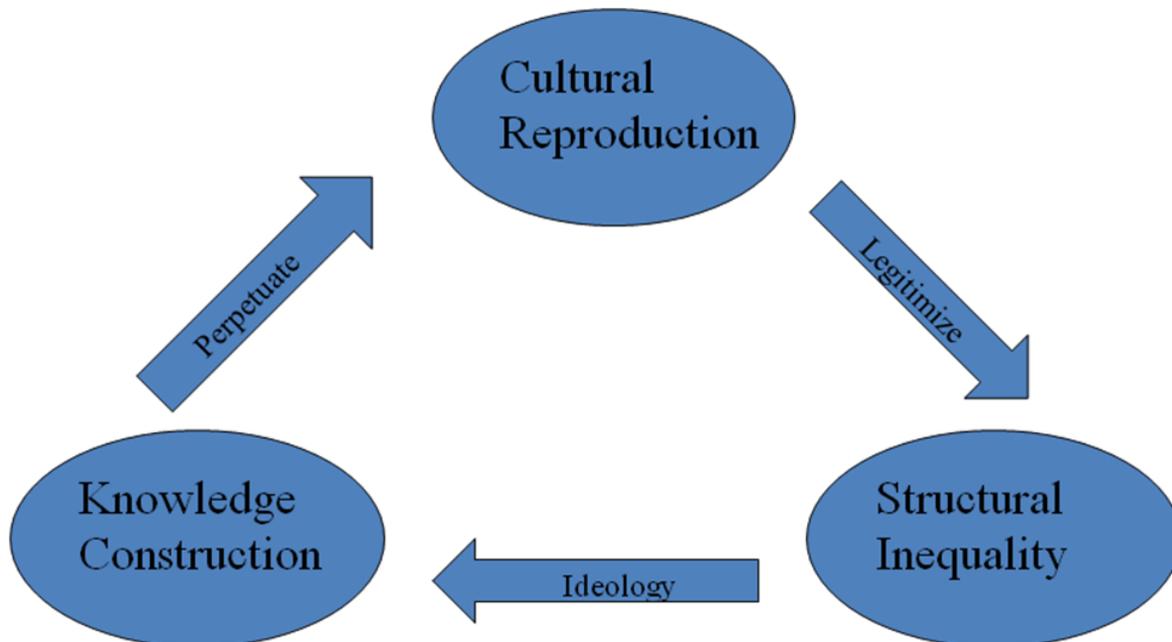
Figure 1. Diagram of systems of information flow for perpetuating cultural reproduction, knowledge construction and structural inequality.

are white, upper and middle classes. Thus, education contributes to maintaining the status quo of the social hierarchy based on differences in race and class. Roithmayr (1999) mentions that "the classroom---where knowledge is constructed, organized, produced, and distributed---is a central site for the construction of social and racial power". In other words, 'habitus' that may include perceptions that justify and normalize social hierarchy is being reproduced in classrooms. Since 'habitus' is so deeply embedded in the study perceptions, it is too subtle to be depicted. This invisibility of White upper/middle classes' 'habitus' is a key factor that makes 'habitus' function as a perpetuator of structural inequality. Lipsitz (2006) claims that White power secures its dominance by seeming not to be anything in particular". In other words, cultural values based on white upper/middle class culture that are regarded as 'standard' include hidden and deeply embedded biases that may justify, normalize and legitimize structural oppressions.

Then, the study's next question is "how are these values and norms that perpetuate structural inequality inculcated to students?" The answer is that there is a system of information flow in order to maintain structural inequality through cultural reproduction and knowledge construction (Figure 1). As Giroux (1988) mentions, culture is being reproduced through constructing knowledge based on dominant ideologies. This knowledge constructed upon dominant ideologies is called "mainstream school knowledge" (Banks, 2004), which functions to maintain structural inequality that preserves the status of privileges for those in power (Apple, 2004; Banks, 1993; Delgado and Stefancic, 2012;

Giroux, 1988; McLaren, 2007; Solorzano and Yosso, 2005).

With regard to paradigms that mainstream academic knowledge is based upon, Banks (2004) refers to Nativist paradigm. This paradigm is based on an ideology that immigrants from other parts of the world are 'inferior' to those from North or Western Europe. These paradigms, which seem to maintain the status quo of racial hierarchy, tend to affect the construction of "mainstream academic knowledge" (Banks, 2004) through contents of curriculums or textbooks (Apple, 2004; Giroux, 1988; McLaren, 2007). If students 'learn' mainstream academic knowledge based on these paradigms, they could normalize structural inequality by thinking that those who are powerless deserve being sacrificed or mistreated since they are 'inferior' to Whites.

In summary, knowledge construction and cultural reproduction in classrooms contribute to legitimizing structural inequality by disseminating information including mainstream academic knowledge or ideologies that include racist biases, and normalize inequity. Schooling, consequently, is never apolitical or neutral. In order to eliminate structural inequality by intervening this cycle of reproducing cultural biases through schooling, development of critical awareness through alternative approach to education such as critical pedagogy is necessary.

Critical pedagogy should be helpful to cultivate critical awareness and deconstruct some "mainstream academic knowledge" (Banks, 2004, p. 230) that perpetuate structural oppressions. As an alternative methodology for knowledge construction for equality, some scholars

identify the importance of critical pedagogy (Giroux, 2007).

CRITICAL PEDAGOGY AS AN ALTERNATIVE KNOWLEDGE CONSTRUCTION

Schools are historical and structural embodiments of forms and culture that are ideological in the sense that they signify reality in ways that are often actively contested and experienced differently by various individuals and groups (Giroux, 2007)

Historically, schools have not taught diverse student body appropriately, and they seem still struggling to achieve educational equality for all (Banks, 2004; Freire, 2007). One of the reasons for this educational inequality could be the fact that many pedagogical practices tend to be conducted with "mainstream academic knowledge" (Banks, 2004) without clearly referring to whose interests are reflected in the knowledge. In other words, 'learning' this knowledge may empower some groups of students while oppressing or discouraging others by leading them to "false perception of reality" (Freire, 2007).

In order to empower all students in classrooms, cultivation of "conscintization" (Freire, 2007, p.104), which means critical awareness, by understanding how knowledge serves the interests of those in power is necessary. Critical pedagogy is designed to understand relationships between knowledge and power (Apple, 2004: Freire, 2007; Giroux, 1988; McLaren, 2007). Critical pedagogy is aimed at cultivating critical awareness by deconstructing "mainstream academic knowledge" (Banks, 2004) in order to understand how knowledge has a connection to maintain power relations, and re-constructing knowledge upon students' own critical awareness. By doing so, it is possible to conduct empowering educational practices for all since knowledge that students take away does not perpetuate structural inequality. Critical pedagogical practice, consequently, should ultimately eliminate structural inequality by intervening knowledge construction and cultural reproduction processes.

Allen (2005), however, mentions that the concept of critical pedagogy is developed upon Eurocentric concept of social dominance, therefore, may not be helpful to eliminate structural racism. According to Allen (2005), "for critical pedagogy to become anti-racist, it will need to be much more serious about the race-radical philosophies of people of color around the world and move away from the comforts and constrictions of a Marxist Eurocentricity". In other words, critical pedagogy needs to be modified with theoretical frameworks that more deeply engage in racial dynamics such as Critical Race Theory in order to intervene the cycle of perpetuation of structural racism.

CRITICAL RACE THEORY (CRT): AN ANALYTICAL FRAMEWORK FOR STRUCTURAL RACISM

Poverty, however, has a black or brown face: black families have, on the average, about one-tenth of the assets of their White counterparts. They pay more for many products and services, including cars. People of color lead shorter lives, receive worse medical care, complete fewer years of school, and occupy more menial jobs than Whites (Delgado and Stefancic, 2012)

Structural racism is endemic to the US society, and it largely impacts lives of people of color (Bell, 1992; Ladson-Billings, 2004; Ladson-Billings and Tate, 2006; Omi and Winant, 1994; Tate, 1997). In order to crystallize the concept of structural racism, Ladson-Billings and Tate (2006) refers to capitalist social structure of the US society that it is "based on property rights rather than on human rights". This social structure based on property rights indicates that property owners, those who have rights for possession and have been predominantly Whites, have an access to better property and treatments in the current social structure. Given that we live in a society structured upon racial hierarchy, it is no doubt that being White is a huge determinant of an access to property rights. As it is explained in a former chapter, this societal inclination to provide an access to property rights exclusively to Whites could be reproduced through knowledge construction and cultural reproduction as a part of our dominant culture.

Given that cultural reproduction perpetuates our deeply embedded perceptions and understandings that are based on White middle class culture, legal systems that are constructed upon these Eurocentric perceptions and understandings may function as perpetuators of structural oppressions against ethnic minority groups. In order to reinterpret legal systems and shed light on their roles as perpetuators of structural racism, Critical Legal Studies (CLS) movement has arisen (Sleeter and Delgado, 2004). CLS challenges the definition of 'objectivity' in legal scholarships that is based on Eurocentric "universal system of right and wrong" (Ladson-Billings and Tate, 2006). CLS further claims that this Universalist definition of 'objectivity' solely disregards "nontranscendent (historical), contextual (socially constructed), or nonuniversal (specific)" aspects of legal systems (Ladson-Billings and Tate, 2006). Given that the 'truth' is defined in close relation to these three particularities (Delgado and Stefancic, 2012), the neglect of these particularities in legal systems may justify and perpetuate structural oppressions against those other than White male.

Critical Race Theory (CRT) has emerged as a response to CLS in order to challenge its Marxist analysis of the US legal system that is based on the definition of Marxism and social dominance from Eurocentric perspectives (Roythmayr, 1999; Sleeter and Delgado, 2004). CRT claims that CLS still may neglect voices from people of color through structural oppressions based on Eurocentrism that may conceal and ignore racial hierarchy embedded in our social structure (Ladson-Billings and Tate, 2006; Sleeter and Delgado Bernal, 2004; Tate, 1997). In order to thoroughly include voices

from people of color to the societal infrastructures, CRT refers to the importance of counter-storytelling (Delgado and Stefancic, 2012; Ladson-Billings and Tate, 2006; Sleeter and Delgado Bernal, 2004; Tate, 1997).

Counter-storytelling is defined as "nonmajoritarian narratives" (Sleeter and Delgado Bernal, 2004), which contain information about how structural oppressions impact lives of normal people in ethnic minority groups. Counter-storytelling, if used in the field of education, challenges discourses that perpetuate structural inequality such as "the stock story on merit or academic tracking or standardized testing by redescribing an experience or a social phenomenon from an outsdier's perspective" (Roythmayr, 1999). Since oppressions do not look oppressions to oppressors, counter-storytelling may destroy or transform mind-sets of oppressors by challenging "majoritarian narratives" (Sleeter and Delgado, 2004), a series of discourses that may perpetuate and legitimize structural inequality with exercising power. In other words, CRT scholars assume that counter-storytelling may deconstruct perceptions or knowledge that perpetuate oppressions by making oppressions and their impacts upon lives of ethnic minority groups more visible and recognizable (Delagado and Francic, 2001; Ladson-Billings, 2004; Sleeter and Delgado Bernal, 2004; Solorzano and Yosso, 2005).

CRT is aimed at offering an analytical "framework that would attack seemingly neutral forms of racial subordination, while counteracting the devaluation of minority cultural and racial institutions in a color-blind society" (Parker and Stovall, 2005). In order to do so, asides from counter-storytelling, CRT has five tenets: American legal systems are unfair, and legitimize structural oppressions; centrality of race in the US society with an assumption that structural racism is endemic to the US society; suspicions/challenges against Eurocentric claims of neutrality, objectivity, rationality and universality; reliance upon experiential knowledge of people of color; interdisciplinary nature based on postmodern, Marxist, nationalist and feminist discourses (Lynn, 2005).

CRT is applicable to educational researches both in policy and practices in order to examine perpetuated and legitimized structural racism. When CRT is applied to educational researches, it functions as "a framework or set of basic perspectives, methods, and pedagogy that seeks to identify, analyze, and transform those structural, cultural, and interpersonal aspects of education that maintain the subordination of Students of Color" (Lynn, 2005). In other words, if applied to the field of education, CRT should be a helpful tool to examine how cultural reproduction and knowledge construction through schooling may perpetuate structural racism. In order to use CRT as a theoretical infrastructure of critical pedagogy, it needs to be intertwined with critical pedagogy. This critical pedagogy combined with CRT is called Critical Race Pedagogy (CRP).

CRITICAL RACE PEDAGOGY: A POTENTIAL PEDAGOGY TO BREAK THROUGH STRUCTURAL RACISM

CRP is a combination of CRT and critical pedagogy. Therefore, CRP is aimed at cultivating critical awareness about structural oppressions with specific focus on race by providing a framework to identify, analyze and transform structural racial oppressions. As major tenets of the pedagogy, Solorzano and Yosso (2005) refers to the following five points: the centrality and intersectionality of race and racism; the challenge to dominant ideology; the commitment to social justice; the importance of experiential knowledge; the use of interdisciplinary perspectives". Deconstructing "mainstream academic knowledge" (Banks, 2004) about race based on racial oppressions, and constructing knowledge upon critical awareness developed along these tenets should empower all students regardless of their ethnic backgrounds. When students successfully construct knowledge upon their own critical awareness, the systems of perpetuation of structural inequality through knowledge construction and cultural reproduction will be abolished by intervening information flow of ideology and perpetuation of cultural reproduction that legitimized structural inequality (Figure 2).

With regard to CRP's reliance on experiential knowledge, counter-storytelling from students of color should provide information about various cases of structural racism and their impacts on everyday life. In order to help generate knowledge out of their conter-storytelling, one of the most difficult task for critical educators is "to develop tools" that are "designed to describe, analyze and empower people of color and to help change negative social forces into positive social forces" (Parker and Stovall, 2005). In order to facilitate counter-story telling, teachers need to develop tools that help students to do so and transform their perceptions after they hear these stories. This development of learning tools for counter-storytelling seems an utmost difficult challenge for critical educators since effective tools for counter-storytelling may vary depends on demographics of students and contexts in which stories are told.

In order to use counter-storytelling as a learning tool, there are some other challenges for critical educators as well. First, teachers need to know how to create a safe space in which all students feel comfortable to talk about their stories. Since CRP relies on experiential knowledge of learners, counter-stories could be very personal experiences of structural oppressions. Therefore, it is necessary to create safe space where students respectfully communicate with each other without any fear of being attacked. Second, critical educators need to understand to how much extent they can function as an agency for social justice. Educators need to balance CRP and districts' prescribed curriculum. They also need
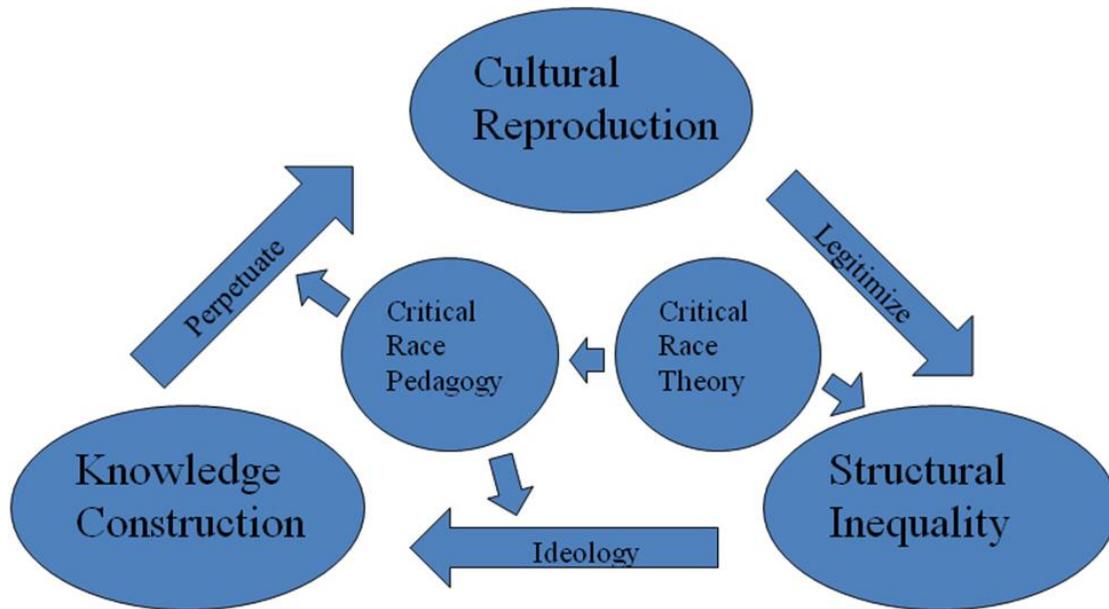
Figure 2. Diagram of relationships between systems of perpetuating structural inequality and its relation to critical race theory/pedagogy.

to assure that students learn subject matters by developing critical awareness, and achieve well in standardized tests such as WASL. Finally, critical educators also need to think about how it is possible to retain critical awareness developed in class. This retention of critical awareness may require critical educators to develop another tool that helps students to do so. Confronting these three major challenges would allow CRP to further help students to develop knowledge that empowers all.

CRITICISM ON CRT/CRP

Through reviewing the literature, it became clear that traditionally CRT/CRP have tended to receive the following major three criticisms: CRT as racial essentialism (Rosen, 1996); CRT's critique on merit is anti-Semantic and anti-Asian (Farber and Sherry, 1997); CRT's take that "objective truth" does not exist (Farber and Sherry, 1997). First, Rosen (1996) indicates his concerns that given that CRT refers to the structural inequity based on the assumption that those in the same racial groups tend to experience the similar structural discriminations in similar manners. Therefore, it does not refer to individual differences and has a risk to promote the racial essentialization.

Second, Farber and Sherry (1997) point out the risk of the theoretical assumption behind CRT that it basically criticizes the sociocultural practices in which the merit tends to be distributed to the members of the particular racial group. However, there are some racial groups that historically have been categorized as non-white, such as

Jews and Asians, and they still succeed in the current social structure with conventional standards. If the merit is solely based on racial categorization, it is difficult to explain the success of these two groups. It could even imply as if these two groups were taking unfair advantages. Accordingly, Farber and Sherry (1997) indicate that the CRT could be anti-semantic or anti-Asian in some way.

Third, Farber and Sherry (1997) also indicate that the analytical rigor of CRT is not solid enough. CRT takes a stance that "objective truth" is a social construct, therefore, it is a product of interpretation with a particular standpoint. Therefore, storytelling that shows the alternative knowledge or interpretations from a different viewpoint is helpful to understand how the merit is distributed within the current social structure. However, Farber and Sherry (1997) indicate concerns about the ambiguity of storytelling as a founding to promote justice. According to Farber and Sherry (1997), "if we wish a society to have a conversation about issues of race and gender, unadorned stories may be too ambiguous in their implications to provide a basis for further dialogue". Accordingly, storytelling needs to be backed up with some data that solidifies its analytical rigor to function as a founding to promote justice.

CONCLUSION

This study examines ambiguity of the concept of race, how it structurally impacts ethnic minority groups, how the structural racism is perpetuated through knowledge construction and cultural reproduction in classrooms.

Critical pedagogy, critical race theory, and critical pedagogy are mentioned as alternative knowledge constructions that enable the study to identify, analyze and transform structural racism. These alternative knowledge constructions may intervene the cycle of perpetuation of structural inequality by blocking the ideology flow into knowledge construction. Although some concepts including CRP require further investigations to develop tools that make it more effectively functional in classrooms, it seems a huge progress that an analytical framework for structural racism has been developed, given that structural racism has not been theorized for long unlike gender or class oppressions.

Another concern regarding CRP is that if all students are successfully empowered by critical race pedagogy, it might provoke economic crisis because no one takes certain jobs with low-wage. Applying another critical pedagogy to deconstruct conceptualizations of these jobs based on capitalist societal values may be a solution to the problem. Another alternative is that it may require a huge amount of tax, however, choosing politicians who may decrease living standards so that those low-wage people can make living. As far as it is possible to make living with low-wage jobs, it is not regarded as oppressive as it is.

In order to promote educational equality, how to promote liberation of those who suffer from structural oppressions under capitalist social structures without causing troubles in our economic system seems an impending problem for critical educators to research about. Otherwise, structural oppressions keep prevailing on us as a necessary evil part of our society. Conducting this research about educational equality without causing economic dysfunctions requires educational researchers to research the problem in collaboration with scholars from legal studies, economics, and sociology to identify and analyze systemic functions and interrelations of education, economics, law, and society. In order to make this interdisciplinary research possible, segregation of academia based on scientific disciplines should be addressed. Even in a university, it is not rare to observe certain disconnections between schools or departments. Segregations in research institutions may not only deprive institutional unity as a community, but may hinder systemic analysis of interrelations of multiple academic fields that needs to research together.

Conflict of Interests

The author has not declared any conflicts 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

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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.

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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.

X2c = 2.493; Cramer's V =0.057
DF = 1
P-value =.114
DF = 1
Decision rules: reject Ho 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 (Ho). 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 came 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 Ho 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 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 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 Ho if P-value < 0.05
Criterion = P-value calculated .000 < 0.05, Implication, very highly significant.
Decision, Ho 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 (Ho). 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 Ho if P-value < 0.05
Criterion = P-value calculated .000 < 0.05, Implication, very highly significant.
Decision, Ho 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 t = 1.65	alpha =.05 t = 1.96	alpha =01 t = 2.58	p =.50 t = 1.65	p =.10 t = 1.96	p =.50 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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