**CHAPTER ONE**

**INTRODUCTION**

**1.1 Background to the Study**

The increase in cohabitation is one of the most significant shifts in family demographics of the 21st century (Alo, 2008). Cohabitation has become common, cohabitation prior to marriage has been consistently associated with poorer marital communication quality, lower marital satisfaction and higher levels of domestic violence (Clarkberg et al.,1995).Cohabitation was a taboo throughout the nineteenth century and until the 1970s. Non-marital unions have become common because the meaning of the family has been altered by individualistic social values have progressively matured since the late 1940s (Ogunsola, 2004).

In the era of globalization, the world has been changing in many ways. A variety of changes are now becoming evident particularly on people’s lifestyle and their attitudes toward the way of life, especially this new-generation of teenagers and adolescents. For today’s adolescents, the age of beginning relation or getting married, cohabitation or living together before getting married seems to become more and more common among them. Cohabitation is not a new phenomenon. For most of the world nowadays, data indicates the increasing numbers of people are cohabiting without being married than in the twentieth century (Freeman & Lyon, 1983).

However, it is doubtful whether or not cohabitation is a good way to demonstrate their maritial compatibility, especially for women. According to Popenoe and Whitehead’s research in 1999, they mentioned that

“…*Cohabitation does not reduce the likelihood of eventual divorce; in fact, it may lead to a higher divorce risk. Although the association was stronger a decade or two ago and has diminished in the younger generations, virtually all research on the topic has determined that the chances of divorce ending a marriage preceded by cohabitation are significantly greater than for a marriage not preceded by cohabitation* …” They also stated that out of 3,300 couples (1992), a hazard of dissolution of prior cohabiters is 46 percent higher than non-cohabiters. This is crucial for all women since there is still no law and regulation to protect and guarantee women’s right after breaking up. The end of cohabiting relationship might lead to a lot of problems to them for example unwanted pregnancy, and sexual transmitted diseases, particularly AIDS (Chompunout Hansuwanlert, 2002).

Cohabitation on campus has effects on the academic performance on those involved. The campus girl carrying the burden of cooking for her campus husband, washing clothes among other unwarranted matrimonial functions may not be at her best academically. Campus cohabitation involving a boy and a girl dating seems to be a popular but worrisome concept in our society today. This pattern sees male and female student renting and residing in the same apartment as though they were married. They do all manner of domestic activities together like bathing together, cooking together, taking joint decisions, sleeping together and in some cases, operate a joint account. Most of all these are done without their parents’ knowledge.

In university campuses across Nigeria, it is a common phenomenon for male students to rent off-campus apartments just for comfort and “a bit of privacy”. Living in those houses alone is now a thing of the past as some students wants to experiment marital life before leaving campus and getting married proper. This couple life as it is being referred to in some schools makes the male student assume the role of a husband and his girlfriend- the wife. This relationship has every attribute of a real marriage except that it must be devoid of pregnancy and the consent of the parents of both parties. For some, the only time they remember that they are actually students is when examinations come knocking as they spend a better part of the semester practicing family life. It is not uncommon to find most cohabiters sleeping during lectures due to the vigils they keep at night. The relationship as enjoyable as it seems from the outside, has dire consequences as some results in pregnancy which in turn leads to one or the two students dropping out of school or in more serious but rare cases death of either the boy or girl as a result of sexual marathons as had been witnessed in some university campuses. Most often, the male student squanders their school fees in the process which kicks off their problems in school as some are seen spending six, seven or more years for a 4year academic program and some others had even dropped out due to this unscrupulous act.

The spread and rate at which this immoral act grows is alarming, mostly or even practiced outside the school main campus. It has been recorded to be one of the factors affecting student’s performances in tertiary Institutions. Ladies who are mostly the prey end up being heartbroken, traumatized, pregnant, emotionally down, fail their exams. Factors narrowed to why such atrocity is being practiced ranges from financial instability, family background, poverty, maturity, desperation, greed, peer group influence and even the University could be attributed to why it’s still practiced. In spite of several cases of student couples in Nigerian tertiary institutions and its shocking consequences, sufficient studies are yet to examine the phenomenon.

Therefore, the study tends to investigate the factors influencing male-female students’ cohabitation as perceived by undergraduate students of University of Ilorin.

**1.2 Statement of the Problem**

The increase in population of undergraduate and the inability of the government to adequately provide the needed social infrastructures and funding of higher education in Nigeria has led to risky coping mechanisms among the students one of such is cohabitation. Government policy on students’ hostel accommodation i.e. encouraging private developers may have its good side but it has been observed that, the inability of the institutions in expanding and building new hostels has forced several students to look outward for accommodation. This constraint of hostel accommodation within the universities has led to a deviant form of cohabitation known as “campus marriage” among students. A situation where students of opposite sex live together and share things in common without any authorization portends danger to the sanctification of the institution of marriage and family. It is against the norms and values of our society to allow young and unmarried couple to live together especially where they do not have any family affinity. Most students that live together do not allow their parents to know about it. This therefore exposes the students to all forms of risk and harm as they continue to cohabit. Students who live together with their partners lack both family susceptible to attack and abuse by both outsiders and even their partners. Often times the society frowns at unmarried adults cohabiting within the society without paying attention to the adequate attention to the consequences of undergraduate students living together in the same society. Most institutions make laws to control indecent dressing among students without paying attention to cohabitation among them.

The participants in a cohabitation setting are not immune from the various problems that besiege it. Problems such as sacrificing the primary of being in school, unwanted pregnancy, the use of oral contraceptive by female students and the danger inherent in such practices, sharing of domestic chores among others. Financial involvement can also bring the unit into serious conflict. The multi-dimensional consequences facing cohabiters are quite numerous. One of the consequences is unprotected sex and its attendant effects such as unwanted pregnancies and other sexually transmitted diseases. These diseases can also affect the financial positions of the cohabiters therefore affecting other aspects like education. There are other educational consequences associated with cohabitation. Economic problems have been identified as one of the challenges currently plaguing cohabiting relationships among students. This has manifested in the form of greed on the part of the partners and a strong unwillingness to be committed financially. Health dimension aspect of the problem is worrisome. Cohabiting students will most likely engage in unprotect sex which could result sexually transmitted infections and the much dreaded HIV/AIDS disease (Ogunsola, 2004). This practice of cohabiting has serious health issue to the female students that may indulge in the use of oral contraceptive unwanted pregnancy that may lead to truncated educational aspirations. But when pregnancy does occur, sometimes, the female student is more likely to seek abortion as a way out. This practice of seeking for abortion may lead to another problem of exposing the female students to quack doctors who are not licensed practitioners and this may result in a whole of health complications with serious negative spillover effects in the long run (Ofoegbu, 2002). However, some students may frown at abortion and or not even have the money to execute it. This may lead to giving birth to unwanted babies that were not planned for and all the consequences that come with it including a threatened academic pursuit.

Contrary to the current perception of many adolescents and young adults who view cohabitation as a substitute for marriage or as a stepping stone to a more secure marriage, studies show that cohabiting unions are more likely to dissolve than marriages and that marriages preceded by cohabitation are more likely to dissolve than marriages that were not preceded by cohabitation. Cohabiting unions are more likely to involve in violence.

Inferring from the above and from sociological point of view the present research tends to investigate the factors influencing male-female students’ cohabitation as perceived by undergraduates of University of Ilorin.

**1.3** **Research Questions**

The following are the questions this study seeks to provide answers to;

1. What are the socio-economic dynamics of cohabiting students in university of Ilorin?
2. What is the rate of incidence of cohabitation among students in university of Ilorin?
3. Do the socio-economic dynamics of students have possible significant influence on their involvement in cohabitation?

**1.4 Objectives of the Study**

The specific objectives for the study are:

1. to evaluate the socio-economic dynamics of cohabiting students in university of Ilorin.
2. to investigate the rate of incidence of cohabitation among students in university of Ilorin.
3. to examine if the socio-economic dynamics of students have possible significant influence on their involvement in cohabitation.

**1.5 Significance for the Study**

The findings of the study will be of immense benefit in various ways. The finding will be beneficial to parents, sociologists, guidance counselors, lecturers, students, general public and curriculum planners.

The findings of this study will guide parents to socialize their children early in life on the consequences of cohabitation. Parents will also know the importance of discussing family life education with their children irrespective of cultural barriers. The knowledge parents gained will be used to guide children to plan their life.

The findings of the study will guide sociologists and guidance counselors in discussing importance of cohabitation and the consequences of cohabitation. The findings will serve as a reference on some of the causes of cohabitation among undergraduates such as lack of accommodation. Findings of the study will be presented at seminars organized by the state ministry of education for school guidance counselors. The findings of the study will guide lecturers in teaching family life education whenever it appears in the curriculum.

The findings of the study will guide the curriculum planners to emphasize family life education in the curriculum and should be taught in schools by teachers irrespective of the person’s religious or cultural background. Finding of the study through conferences organized for curriculum planners will guide them in planning family life education in the curriculum.

This study contributed in the filling of some gap in the literature on cohabitation among undergraduate students in Nigeria. It is also justified on the ground that it provided a base for the understanding of the various consequences from cohabitation and how the situation can be managed. The many consequences of cohabitation among the students were made known to aid government policies on students’ accommodation in Nigeria. Understanding the complex series of interactions that go on in cohabitation relationships and may result thereof was another justification for this study.

Similarly, the study will help university officials and stake holders to mount a campaign against campus lovers’ cohabitation and it will also aid the government to enforce law against this unscrupulous act. The study would also help the school authority to conduct seminar programs for the students’ in order for them to know more about the dangers involved in cohabitation. The study of this nature would also help parents mount surveillance to monitor and check the students exuberant actions and decisions.

The study attempted to explore cohabitation among university students in order to bring to the fore the various reasons given by the students for their involvement. The wide dearth of knowledge as a result of little work done on this phenomenon were also bridged and members of the public were aware of the consequences that are inherent in such practice and therefore be rational enough to decide against it. When the finding of the study is made known it may also help to demystify some of the negative dangers in cohabitation and aid the university community as well as policy makers to understand the phenomenon and for adequate measures to be taken to bring the issue under control.

Students will benefit from this work because it is the students who will enjoy improved services which will emanate from the result of this study. Since the findings of the study will help in developing strategies that would assist in designing administrative techniques that would go a long way in improving cohabitation problems in universities. This study will be of immense benefit to the general public in that they have the right to be informed on the problems of student’s cohabitation of which the government is soliciting their participation in addressing the situation. Lastly, the study will also serve as reference for other related studies in the field of research and also contribute to the body of knowledge in this field of study.

**1.6 Scope of the Study**

Basically this study restricts itself to the perception of cohabitation by undergraduate of University of Ilorin and the factors influencing male-female students’ cohabitation, in line with the stated objectives of the study. The consistent message across the research is that economic class, age, sex orientation, scarcity of hostel, peer influence and location of the hostel is rapidly causing cohabitation among undergraduates of University of Ilorin and it is also affecting the academic performance of the student. The duration of the research project covered a period of six (6) months.

This research work will cut across some selected departments in University of Ilorin among undergraduates. Thus, a quantitative case and qualitative case will be used where questionnaires and interview will be strictly administered to the selected departments in University of Ilorin. The study thus will be directly focused on the undergraduates of University of Ilorin.

**1.7 Organization of the Study**

This study is divided into five chapters. Chapter One provides an introduction to cohabitation and explains the background to the study, a statement of the problem, research questions, objectives of the study, justification for the study, the scope of the study and lastly organization of the study. Chapter Two reviews the related articles and some previous similar researches and any related studies, it will present the reader with an overall picture of theoretical frameworks, an in-depth examination of undergraduates who cohabitate. The study examined the various shapes of opinion expressed by past researchers and their implications on this topic. Chapter Three explains the research methodology in the area of study, materials, procedures, and data analysis. Chapter Four shows the results of the study in form of statistics. Lastly, Chapter Five is comprised of the discussion, conclusion, and recommendations of the study.

**1.8** **Operational Definition of Terms**

Some terms are operationally defined in order to and better the understanding of the study.

**Male:** A male can be referred to as a man or a boy,a person that produces germ cells that fertilizes the eggs of a female.

**Female:** A female can be referred to as a woman or a girl, a person that bears youngand produces eggs.

**Students:** This refers to a person formally engaged in learning especially one enrolled in a school or college.

**Cohabitation:** Cohabitation is a state or condition of living together in a conjugal relationship without being married.

**Undergraduates:** It refers to students at a college or university who has not yet earned a bachelor’s or equivalent degree.

**Copulation:** It is the act of coupling or joining union. It is the coming together of male and female in the act of generation, sexual union, and coition.

**1.9 Hypotheses of the Study**

The study hypotheses are stated below:

1. H0: There is no significant relationship between economic class and cohabitation.
2. H0: There is no significant relationship between age and cohabitation.
3. H0: There is no significant relationship between peer influence and cohabitation.
4. H0: There is no significant relationship between scarcity of hostel and cohabitation.
5. H0: There is no significant relationship between location of the hostel and cohabitation.

**CHAPTER TWO**

**LITERATURE REVIEW**

**2.1 Introduction**

This chapter entails the works of renowned scholars which would help to define and understand the existing knowledge in the problem under study. It would provide a background for the research project and make the reader aware of the status of the knowledge in the area of study. It also exposes “gaps” or “missing links” in the existing body of knowledge. The existing literature provides practical information on area of the topic that has already been covered and which are yet to be, therefore saves researchers from unnecessary duplication of research work that had been done. An important function of the of the literature review is that it points out research strategies and specific procedures and instruments that have been found to be productive in investigating the research problem.

**2.2 CONCEPTUAL REVIEW**

This section comprises of the conceptual review of relevant concepts pertinent to the better understanding of this study. The following review will examine a lot of research works as it relates to cohabitation among undergraduates. In order to achieve this, who is a student/undergraduate, male-female characteristics and definitions of cohabitation will be firstly explored. Subsequently, their view will examine the overview of cohabitation which will contain the dynamics of male-female cohabitation (history, incidence, prevalence), followed by the causes of male-female cohabitation among the students, the benefits of cohabitation and the effects of male-female cohabitation among the students will be discussed.

**2.2.1 Who is a student/Undergraduate?**

According to Wikipedia, a student is a person who is learning something. Students can be children, teenagers, or adults who are going to school, but it may also be other people who are learning, such as in college or university. Another word for student is pupil. Usually, students will learn from a teacher or a lecturer if at university. A student is one who attends a school, one who studies. A student can also be referred to a person formally engaged in learning, especially one enrolled in a school or college; pupil. A student is any person who studies, investigates, or examines thoughtfully (Dictionary.com).

An undergraduate is a college or university student who's not a graduate student. After high school, one can become an undergraduate (Vocabulary.com Dictionary). Undergraduates are students of universities and colleges, they've graduated from high school and have been accepted to college, but they haven't graduated yet. If the under in undergraduate seems confusing, that's because there are also graduate students, students who have a college degree but are no longer undergraduates and are pursuing an advanced degree, like a Master's or Ph.D (Vocabulary.com Dictionary).

In the United States of America undergraduate refers to those who are studying for a bachelor's degree (Yale College 2013). The most common method consists of four years of study leading to a Bachelor of Arts ( B.A.), a Bachelor of Science (B.S.), or sometimes another bachelor's degree such as Bachelor of Fine Arts ( B.F.A.), Bachelor of Social Work (B.S.W.), Bachelor of Engineering (B.Eng.), Bachelor of Science in Public Affairs (B.S.P.A), Bachelor of Science in Nursing (B.S.N.), or Bachelor of Philosophy (B.Phil.) Five-Year Professional Architecture programs offer the Bachelor of Architecture Degree (B.Arch.) or sometimes Master of Architecture degree (M.Arch.). Unlike in the British model, degrees in law and medicine are not offered at the undergraduate level and are completed as professional study after earning a bachelor's degree (Brazosport College 2013). Neither field specifies or prefers any undergraduate major, though medical schools have set prerequisite courses that must be taken before enrollment.

In Nigeria, undergraduate degrees (excluding Medicine, Medical Laboratory Science, Nursing, Engineering, Law and Architecture) are four-year-based courses. Medicine (MBBS) and Architecture normally take six years to complete studies while Medical Laboratory Science, Nursing, Law and Engineering courses take five years to complete studies, usually, all six years are taken to improve their chances (Wikipedia.org 2013)

**2.2.2 Male-Female Characteristics**

A male organism is the physiological sex that produces sperm. (Creighton Jolene 2014) Each spermatozoon can fuse with a larger female gamete, or ovum, in the process of fertilization. A male cannot reproduce sexually without access to at least one ovum from a female, but some organisms can reproduce both sexually and asexually. Most male mammals, including male humans, have a Y chromosome, which codes for the production of larger amounts of testosterone to develop male reproductive organs (David B. 2009).

According to Online Etymology Dictionary, the word female comes from the Latin femella, the diminutive form of femina, meaning "woman". It is not etymologically related to the word male, but in the late 14th century the spelling was altered in English to parallel the spelling of male. Female is the sex of an organism, or a part of an organism, that produces non-mobile ova (egg cells). Female humans, have two X chromosomes. The ova are defined as the larger gametes in a heterogamous reproduction system, while the smaller, usually motile gamete, the spermatozoon, is produced by the male. A female individual cannot reproduce sexually without access to the gametes of a male (an exception is parthenogenesis). Some organisms can reproduce both sexually and asexually. There is no single genetic mechanism behind sex differences in different species and the existence of two sexes seems to have evolved multiple times independently in different evolutionary lineages (Christopher Anderson 2015).

Most humans are genetically determined as such by the XY sex-determination system where males have an XY (as opposed to XX) sex chromosome. It is also possible in a variety of species, including humans, to be XXY or have other intersex/ hermaphroditic qualities, though one would still be considered genotypically (if not necessarily phenotypically) male so long as one has a Y-chromosome. During reproduction, a male can give either an X sperm or a Y sperm, while a female can only give an X egg. A Y sperm and an X egg produce a male, while an X sperm and an X egg produce a female (Francis 2009).

**2.2.3 What is cohabitation?**

Cohabitation is a progressively prevalent phenomenon that is more fluid, more transient, and more difficult to define. It lacks many of the legal protections and obligations of marriage, as well as the social and cultural legitimacy much less religious legitimacy of marriage. It is not as institutionalized (Smock and Gupta

2002). Cohabitation is defined as an intimate sexual union between two unmarried partners who share the same living quarter for a sustained period of time (Bacharach et al*.,* 2000). Such a definition generally precludes dating relationships in which the partners switch between residences (visiting relationships); co-residence in spells of days or a few weeks in the momentary intensity of a romantic affair; or recurrent moving in and out of a household and a cohabiting relationship. Cohabitation thus involves joint occupancy, a regularized sexual relationship, and the aspiration to stay together. Cohabitation also entails some degree of financial sharing, role gendering and behavioral fine-tuning; however minimal (Smock and Gupta 2002; Bumpass, Sweet and Cherlin 1991). The rise in cohabitation represents one of the most significant changes in union formation patterns in many developed and developing economies. The increase in cohabitation has occurred alongside other, related, major demographic shifts, including rising levels of divorce and delay in entry into marriage and childbearing (Coast, 2009).

Research on cohabitation was relatively rare until the late 1980s, but it has dramatically increased in the past decade (Smock, 2000). Only recently have researchers begun to examine factors such as relationship quality and interaction within cohabiting unions (Brown & Booth, 1996). Kingsley (1985) points out that if cohabitation were simply a variant of marriage then its increased prevalence vis-à-vis marriage would lack significance. According to Oppenheimer (1988), Cohabitation gets young people out of the high-cost search activities during a period of social immaturity but without incurring what are, for many, the penalties of either heterosexual isolation or promiscuity, and it often offers many of the benefits of marriage, including the pooling of resources and the economies of scale that living together provide. However, cohabitation also provides some of the advantages of remaining single. While it may currently tie people up (though not as much as marriage), its influence on future mating behavior is much less, and the long-run financial obligations are relatively low. (Oppenheimer 1988)

Cohabitation serves as a transitional stage between single and married life. Cohabitation is perceived as a trial marriage that is meant to assess the viability of the partnership in the long term. In this sense, cohabitation is a pragmatic option because of its potential to weed out bad matches before marriage, with the putative intention being less chance of divorce. As noted above, the majority of cohabiting couples expect to transform their cohabitation into marriage, and most do. For example, cohabitation has rapidly become an antecedent to marriage in Britain. About 6 percent of British first marriages from 1965 to 1969 were preceded by cohabitation; in contrast, about 58 percent were preceded by cohabitation from 1985 to 1988. This trend has been more pronounced for remarriages. In the 1960s, about one quarter of all remarriages were preceded by cohabitation compared to more than two-thirds by the late 1980s (Kiernan and Estaugh 1993).Cohabitation is also an alternative to marriage. In some cases, this means a renouncement of marriage. For most couples, however, cohabitation is not a rejection of marriage, but an alternative union that expresses the reality that marriage is not the defining characteristic of their family lives (Seltzer 2000). Cohabitation exists as an alternative when marriage is not immediately desirable, practical, or possible. Cohabitation requires comparatively less economic and social commitment and it is generally regarded as more flexible and egalitarian than marriage. Hence, cohabitation is attractive to people who have personal goals that might be disrupted by marriage, or by people who cannot form a marriage for financial or legal reasons.

Consistent with this, research shows (Wilson, 2004) that cohabitation is not a uniform phenomenon and describes four different types of cohabitation relationships – casual, cautious, committed, and alternative. *Casual* cohabiters’ drift into living together. Usually they already have a full sexual relationship, which they see as a normal part of going out together. One moves in with the other for convenience or financial reasons, without thinking much about the future. *Cautious* cohabiters’ are more serious about the future. They generally believe in marriage, and are tentatively moving towards it, but are not yet fully committed to each other. Often they think of cohabitation as a trial marriage, hoping that it will help them to decide whether they are right for each other. *Committed* cohabiters’ have made the decision to stay together, and they hope that it will be for life. They expect to get married, but have not done so yet for various reasons. *Alternative* cohabiters’ do not think in terms of marriage, which they see as outmoded. This could be for cultural or philosophical reasons. They are sometimes very committed, but are not conventional. They do not think that formal marriage would make any positive difference to their relationship.

Some observers argue that cohabitation is an alternative to being single. Ronald and Audrey (1990) suggest that, although cohabitation is similar to marriage in some ways, it is also appropriate to compare it to single life. From this point of view, cohabitation occupies an intermediate position between singlehood and marriage. Although cohabiters obviously embrace some of the characteristics of marriage, such as shared household and sexual intimacy, in terms of fertility, non-familial activities, and homeownership, their behavior has more in common with single people than the married. Hence, Rindfuss and VandenHeuvel argue that cohabitation is not necessarily a premarital phase or an alternative to marriage, but can be an intensification of the dating experience.

Casper and Cohen (2000) point out that estimates are very sensitive to how cohabitation status is inferred. Even asking about cohabitation directly can be problematic since subjective assessments from respondents are relied upon. People sometimes disagree about whether or not they are living with each other (Nock, 1995). These disagreements are consistent with research showing that couple relationships do not fall clearly into rigid one-or-the-other categories, but occur along a continuum (Ross, 1995). There are value differences in many domains that likely affect couple interactions and individual well-being. Cohabiters’ tend to be less traditional and more individualistic than their married counterparts (Musick & Bumpass, 2006). On average, they have lower childbearing expectations, place a higher value on leisure time, and are less religious (Rindfuss & Vandenheuvel 1990; Thornton , Axinn, & Hill 1992; Clarkberg, et al., 1995). Many have more egalitarian attitudes about sex roles and a more equal division of household labor (South & Spitze 1994). The less structured roles and less traditional orientations of cohabiters may make it more difficult for partners to establish who does what in the relationship. The negotiation of new rules and meanings has the potential for greater conflict, but the greater flexibility of roles also leaves room for more rewarding, more egalitarian relationships (Brines & Joyner 1999; Cherlin, 2004). Corresponding to these findings, in a recent study, (The Times of India, July 2012) pointed out that the idea that marriage has health and happiness advantages over cohabitation is overrated. Notwithstanding the need to combine relationship categories in order to attain or preserve sufficiently large groups for statistical procedures, the considerable evidence that people in cohabiting relationships generally differ markedly in demographic terms from those who are married (Clarkberg et al., 1995) suggests that treating cohabiting respondents as married for the purposes of analysis may mask important relationship effects (Penman, 2005).

Furthermore, the assumption that all those in cohabiting relationships (or, for that matter, marital relationships) share similar attributes is likely to be erroneous (Penman, 2005). Fitting cohabitation into a single theoretical construct has proven to be difficult. Instead, cohabitation appears to be comprised of multiple institutions, serving different purposes and taking on different meanings for different couples (Knab & McLahanan, 2006). Motives for cohabiting may be grounded in emotional, economic and pragmatic reasons, and the levels of commitment and the expectations regarding permanence have been found to differ among couples (Carmichael & Mason, 1998).

It is rather a challenge to define a phenomenon such as cohabitation, with so many materials written about it. Also, understanding this concept can be linked to one’s moral values, beliefs as well as culture. This is mainly because the western culture interprets it differently from the Africans (Neckerman, 2004). However, the term is generally used to describe the relationship between unmarried couples who live together as husband and wife (Parry, 1981). This definition allude to the realization that cohabitation is more of a testing ground for marriage, or a maybe a step on the way to marriage, more or less like dating and engagement. Stephen (2006) on the other hand adopts a broader definition to cohabitation. The writer above claims that the term denotes a situation in which two people live together in a family framework analogous to marriage, without actually having gone through the formalization of marriage. These two definitions differ profoundly in that the latter used the phrase ‘two people’ instead of ‘man and woman’, which was used in

the former. The term cohabitation is used in the latter instance to include people of the same sex living together in a stable, exclusive relationship. Hence forth, the later definition recognizes homosexuals who are also cohabiting. Either way, the context of a cohabitational relationship entails consensual marital sex between the couple and a sense of responsibility towards each other (Stephen, 2006). Based on these scholars, it is observable that there are common elements of ‘not being married’ and ‘living or staying together’, or de facto marriages (Brown & Booth, 1996). It should however be clear that the responsibilities are not formal, for example in accordance to the legal requirements of marriages. Such aspects may be instinctual or just informal and verbal. Many scholars have also disinterred that

cohabiting is common now than a couple of years back. Crowely (2005) supports the above ideas as he echoes that the phenomenon of men and women who engaged in together casually, or what can be said to be cohabitation was immensely did not seek communal approval. Conversely, and in contemporary epoch, living together out of wedlock, once considered as "shacking-up" or "living-in-sin," has now lost its stigma as cohabitation has become worldly acceptable.

This new trend of cohabitation in marriage institution has been described in various ways in literature. According to Ogunsola (2004) it is a situation where unmarried people live together like husband and wife to test their compatibility before the actual marriage. Many components of marriage are thus noticeable among cohabiting partners; which include sharing of homes, responding to some matrimonial duties, engaging in intimate sexual relationship, sharing of economic resources, and sometimes bearing of children. Ofoegbu (2002) also describes the practice as a situation where a man and a woman, without being customarily or officially married, live together and share all or some of the benefits of marital relationship. Premarital cohabitation is thereby conceptualized as sharing in the legal and social rights of consortium which is customarily meant for the married people. This is consistent with Cheeseman (2002) that refers to cohabitation as a practice in which a man and a woman dwell together in the same place in the manner as husband and wife before the actual marriage. In the words of Glezer (1991), cohabitation is an informal marriage, a de-facto relationship, living together or shaking up; choose whatever term you like to describe what in Western societies has been a growing phenomenon more than two decades ago. Cohabitation results in two independent people, almost like roommates, who have sex, instead of a commitment to one another for the rest of their lives (Rena, 2006).

**2.3 The Dynamics of Male-Female cohabitation (History, Incidence, Prevalence)**

Today, cohabitation is a common pattern among people in the Western world. In Europe, the Scandinavian countries have been the first to start this leading trend, although many countries have since followed. Mediterranean Europe has traditionally been very conservative, with religion playing a strong role. Until the mid-1990s, cohabitation levels remained low in this region, but have since increased. During the past decades, in Western countries, there has been an increase in unmarried couples cohabiting (Teresa Martin 2015).

There is a widespread assumption among scholars and other commentators that the modern popularity of cohabitation is nothing new, but simply a reversion to older trends. Yet this is based on fundamental misunderstandings of the language used to describe relationships outside marriage and their treatment by the law (Rebecca Probert 2010). In the eighteenth century and well into the twentieth century the term ‘cohabitation’ did not necessarily mean that the parties were sharing a home. Nor was there any concept of ‘common-law marriage’: rather than being treated as married, couples who were cohabiting risked punishment for fornication. This paper traces the way in which the law has moved from treating cohabitants as ‘fornicators’ to accepting them as ‘family’. It provides new evidence on the extent of cohabitation in earlier centuries, identifies linguistic faux amis, and evaluates the relationship between law and practice. While the increase in cohabitation may seem to have occurred without legal encouragement, an analysis of women’s magazines and newspapers suggests that the way in which the law was misunderstood was more important than what it actually was (Rebecca Probert 2010).

Cohabitation has increased exponentially in the US over the last few decades. From 1987 to 2002, the number of women aged 35-39 who had ever cohabitated increased from 30% to 61%. More young people are first cohabitating than first marrying (P.Y.Godwin 2002). In addition, the percent of cohabitating couples who married in the subsequent 3 years decreased from 60% in the 1970’s to about 33% in the 1990s (Andrew Cherlin 2004). By 2001, one study of college students revealed that over half either “agreed” or “mostly agreed” that it is a good idea for couples to live together before they get married to make sure that they can get along in a domestic situation. However studies demonstrate the opposite (N, Glenn, E. Marquardt 2001).

Although sociologists treat cohabitation as a novel phenomenon, it is generally recognized that it has existed long enough to predate marriage. Until the mid-eighteenth century, the difference between marriage and cohabitation was unclear in many countries. In England, for example, the distinction between these unions remained fluid until Lord Hardwicke codified marriage in 1753. However, common-law marriage remained popular well after the passage of Hardwicke's Marriage Act. The lack of officials to oversee formal marriages and jurisdictional nuances kept marriage and cohabitation indistinct (Holland 1998; Seff 1995). Marriage really developed into the institution as we understand it today in the nineteenth century. During this period, marriage transformed from a more or less religious practice to one commonly formalized under civil law, and thus became the norm. But this should not be taken out of context. As Winifred Holland (1990) remarks, the family has always been a flexible organization and has responded to changing social circumstances in a dynamic manner, and marriage became the norm for specific historical reasons. Hence, it is incorrect to suggest that cohabitation is "deviant" behavior because this implies that marriage has always been the norm.

Since cohabitation has existed for a very long time, modern trends in cohabitation are qualitatively different from those of the past. The significance rests in the fact that cohabitation has increased in a context where conventional marriage is a clearly defined and dominant social institution. What sets contemporary patterns of cohabitation apart from historical patterns is not simply numerical preponderance. Cohabitation after the 1960s has special importance because it indicates a clear shift in normative behavior related to how families are formed and perceived.

Cohabitation is usually a short-term arrangement, typically resulting in either marriage or a break-up after about a year (median duration of 1.3 years) (Smith, 2006; Thomson and Colella, 1992; Bumpass and Sweet, 1989). Cohabitation has often been characterized as a trial marriage and about 40% lead to marriage within two years and about 60% eventually culminate in marriage between the cohabiting partners (Smith, 2006; Bumpass and Sweet, 1989).Marriages formed after cohabitation are rated as less stable and result in more divorces than marriages not preceded by living together (Smith, 2006; Axinn and Thornton, 1992; Brown and Booth, 1996).Those who are cohabiting have fewer sexual partners than those who are unmarried and not cohabitating (Smith, 2006).

However, people who are cohabitating have more sexual partners than married couples (Smith, 2006; Waite and Joyner, 1996). Infidelity during marriage is more common among people who lived together prior to marriage than those who did not (Smith, 2006; Forste and Tanfer 1996).Cohabiting men are four times as likely as husbands to report infidelity in the past year. (Laumann, et al., 1994; McManus and McManus, 2008). Cohabiting women are eight times more likely than wives to cheat on their partners (Lauman, et al., 1994; McManus and McManus, 2008).People who lived together before marriage have a higher rate of divorce than those who did not live together (Kamp Dush, Cohan, & Amato, 2003). People who lived together before marriage have more negative communication in their marriages than those who did not live together (Cohan & Kleinbaum, 2002; DeMaris & Leslie, 1984).People who lived together before marriage have lower levels of marital satisfaction than those who did not live together (DeMaris & Leslie, 1984).

Today, cohabitation in the United States is often seen as a natural step in the dating process. In fact, "cohabitation is increasingly becoming the first co-residential union formed among young adults. More than two-thirds of married couples in the US say that they lived together before getting married. "In 1994, there were 3.7 million cohabiting couples in the United States."This is a major increase from a few decades ago. According to Dr. Galena Rhoades, "Before 1970, living together outside of marriage was uncommon, but by the late 1990s at least 50% to 60% of couples lived together pre-maritally.

Cohabitation has become increasingly common place among all U.S. adults, and research suggests that most women who marry for the first time cohabit first. However, there are notable differences by educational attainment: Cohabitation is more prevalent among the less educated and its rise in this group has been accompanied by a decline in marriage rates. This is not the case for college-educated adults, whose marriage rates have held steady as cohabitation has grown.

In Canada, remarkable increases can be charted since 1981, the year in which the Canadian census began to record data on cohabitation. Over the period 1981–96, the number of cohabiting households increased from 356,600 to 920,640. Today, one in seven families is composed of unmarried couples in comparison to one in seventeen only fifteen years ago. As a percentage of all unions, cohabitations accounted for 13.7 percent in the mid-nineties, a significant difference over the 6.3 percent recorded in the early eighties. In the early 1970s, over 16 percent of all first unions were cohabitational relationships. By the late 1980s, more than 51 percent of Canadian first unions were cohabitational relationships (Wu 2000). Similar patterns have been observed in many European countries. In Sweden, which has the highest prevalence of nonmarital union in the world, cohabitation has been the norm since the 1970s. For Swedes, cohabitation is nearly a universal experience—for example, 96 percent of married Swedish women had previously been in a cohabitation relationship by the late 1970s (Hoem and Hoem 1988). In France, about 65 percent of all first unions were into cohabitation by the early 1980s, more than double the level of one decade earlier (Leridon 1990). In 1994, the percentage of unmarried cohabiting couples was about 10 percent of all family units in Denmark, 13 percent in Finland, and 9 percent in Iceland (Yearbook of Nordic Statistics 1996). In England, cohabitation before marriage grew from one in four in the 1960s to about seven in ten in the early 1990s (Kiernan and Estaugh 1993). Data show that these trends prevail throughout Western Europe. In rough correspondence with declining marriage rates, the Euro barometer Surveys conducted in 1996 show a preference for cohabitation among youth. For women between the ages of twenty-five and twenty-nine, for example, 40 percent of first union’s were cohabitating in Austria, 37 percent in Switzerland, and 46 percent in West Germany (Kiernan 2000).

Cohabitation is on the rise throughout the world and Nigeria is no exception. They are fast becoming a kind of a norm amongst students and the working youth, who not only choose to share their lodgings, but also their blankets ( Dolbik-Vorobei 2005; Murray-Swant 2005).

The incidence of cohabitation is increasing in Nigeria and around the world on a daily basis. It has become more common and more socially acceptable in Nigeria for couples to live together without being married. In Nigeria, it is generally believed that there is an increasing trend towards cohabitation, although there is little concrete demographic evidence to confirm this. It is difficult to determine the prevalence of cohabitation in Nigeria, because statistics do not provide conclusive evidence of this trend, given that information relating to the number of cohabiting couples has been inferred from statistics relating to marriage, divorce, remarriage and illegitimate births.

Mwaba and Naidoo (2005) share the sentiment that premarital sex amongst Nigeria university students is on the increase. The growing numbers of those who cohabit and engage in premarital sex are made manifest in the area of high rate premarital pregnancy and the spread of the Human immunodeficiency virus (HIV) and Acquired immune deficiency syndrome (AIDS) pandemic amongst the youth in greater proportions. Parents are often called to deal with these cases more often.

There is no legislation in Nigeria to date that regulates cohabitation. People who choose to live together in mutually supportive, long-term relationships without getting married are called cohabitees and certain legal rights that apply to married couples do not automatically apply to them. Cohabitation in Nigeria has no legal bearing in terms of ownership of assets, unless the property is registered under both partners’ names; therefore, the legislature has endowed cohabitation with certain legal consequences in a fairly piece-meal and inconsistent manner.

Cohabitation has reached a point of crisis amongst Nigerian youth. As already noted, they are unquestionably on the rise amongst the working youth and those who are students at tertiary institutions. When looking closely at the dynamics of cohabitation in Nigeria, there are three elements that are worth noting, namely the youth in crisis, the factors contributing to cohabitation and the consequences thereof.

Nigerians are relatively conservative when it comes to the need to extol cultural values on marriage. The non-static process of acculturation occasioned by the influx of the Western culture, however, appears to exerting its powerful influence on marriage cultures in Africa. Soyinka (1979) reports the model patterns of sexual behaviour in Africa, especially, among Nigerian university students and where cohabitation was found to be common. According to Scott (2006) cited by Alo and Akinde (2010), the rise in premarital sex in Africa has resulted from a sexual revolution that came with Western culture. The National HIV/AIDS and Reproductive Health Survey of 2003 similarly observe cohabitation as one of the factors engineering the immoral sexual behaviours of the Nigerian respondents that participated in the study. Cohabitation has been identified as a practice whereby intending couples live together under the auspice of trial marriage without marriage commitments. As a matter of facts, cohabitation has been observed and reported as a common phenomenon among Nigerian University undergraduates (Alo, 2008; Alo & Akinde, 2010). Ogunsola (2004) similarly notices that in Oyo State of Nigeria, some of the couples investigated lived together before marriage to try if they were compatible. Cohabitation, therefore, is one of the cultural dilemmas in Nigerian society that Nwagwu (2009) affirms marriage is facing. Consequently, it has now become an open reality that some Nigerian bachelors and spinsters agree for cohabitation to check up how compatible they are before the actual marriage consummation.

Researchers have consistently discovered that there is no benefit in cohabitation. Research findings over and over again indicate that couples who cohabit before marriage have a 50 percent higher divorce rate than those who do not (Rena, 2006). Many studies have shown that the couples who cohabit before marriage face greater chances of divorcing than the couples who do not cohabit before marriage (Brown & Booth, 1997; Stanley, et al., 2004; Raybum, 2005).

**2.4 Causes of Male-Female Cohabitation among the Students**

Cohabitation can be caused by various factors as discussed further in this research;

1. **Lack of Accommodation**

The importance of housing covers the entire aspects of human life. Primarily, it involves physical protection from hazards which ordinarily may be regarded as shelter but also provide the setting from many of the basic biological and social processes necessary to sustain life, which permitting the healthy growth and development of the mind. In all, housing as a unit of the environment of man, has a profound influence on the health, social behaviour, satisfaction and general welfare of the community (Aluko, 2011)

In Nigeria, the original idea of hostel accommodation according to Egwunyenga, (2009) was to ensure goodacademic atmosphere for students. Given this, the first set of universities in Nigeria were able to build beautiful halls forboth undergraduate and post graduate students similar to developed societies Onyike and Uche, (2010). With time, however, students in Nigerian tertiary institutions began to face the challenge of inadequate hostel accommodation Aluko, (2011), because the population of students continues to grow without corresponding growth in the number of halls of residence and other physical facilities. Hence, the capacity of all the existing universities was overshot severally. Although the number of higher institutions has been on the increase since 1960, but maintenance and funding of these Universities has been a major problem in respect of poor maintenance. (Obaka, 2008,Omonijo et al., (2014). Therefore,hostel accommodation could be regarded as an integral part of higher education in which as a result of lack of accommodation, leads to cohabitation among undergraduate student.

It is a major cause of cohabitation; the inability of the institution in expanding and building new hostels has forced several students to look outward for accommodation and as a result led to cohabitation among undergraduates. There are instances whereby students look for accommodation off-campus and are unable to find, this results to cohabitating with their partner.

1. **Need for Affiliation and Affection**

Abraham Maslow disinterred that human being in general have needs that are applicable to everyone (Wahba & Bridwell, 1976). One of these needs is the desire to be loved and be accepted as a human being (Rogers, 1977). With marriage losing its viability (Yarber & Sharp, 2010), many people are now hesitant to settle for the next best thing on the table, which is now cohabitation. This natural desire to belong and being cared for is another causal factor that is pushing up the statistics on cohabitation not just in Africa, but in the whole world. This can lead to cohabitation, as a result of love for ones partner and the need to feel loved. The need for affiliation and affection causes students to cohabitate with their partner in order to feel loved.

1. **Poverty**

Poverty which is mainly as a result of lack of sustainable employability, resources can therefore be singled out as a push factor to cohabitation (Gebre Egziabher, 2010). This is increasingly ushering a situation in which shelter, food, accommodation and water are daily problems (McDonald & McMillen, 2010). As a result, people may decide to cohabit as a way of making sure that the ends meet. Hence forth, individuals may make a decision to cohabit, not because they love one another but because of the feeling that life can be a bit blighter if the two can share their pain and comfort. This, therefore, places the need to be together due to love a secondary consideration. They end up compromising their values, in an attempt to keep afloat. Such individuals have to do their mathematics carefully to ensure that they float, otherwise if not they can sink altogether. Considering the horrendous and pinching effects of the economy of their country, options such as cohabitation becoming an attractive norm for economic survival (McDonald & McMillen, 2010).

Some students find it hard to rent an apartment off-campus as a result of lack of fund and their parents’ inability to afford accommodation for them. As a result of poverty, not all parents can afford to pay their children’s accommodation fee because in most cases it is even hard for them to pay their children’s school fees.

To this category of students, cohabiting helps them to reduce the cost of living in the school. They enjoy the financial support of their partner when they live together. With the cash nexus making the waves in today’s life, people are strategising to ensure that the little money they have can go a long way.

1. **Peer Influence**

A more indirect way through which peers may influence cohabitation is through perceptions of peer experiences in cohabitation: Such perceptions may become “vicarious trials” for dating couples that are considering cohabitation (Nazio and Blossfeld 2003). The majority of young people who become involved in cohabitation do so because of peer pressure. They do it in order to avoid being laughed at and to receive affirmation from their peers. In the end, cohabitation have become a kind of passport to acceptance in a particular age group (cf. Mwaba & Naidoo 2005:651). People tend to be influenced by their mates or friends into the act of cohabitation. For example a disciplined child who gets involved with bad friends may be led to cohabitation in a situation whereby her friends tells her that it is a normal thing to do and that it is what is invoke and there is no harm in it.

1. **Family Influence/Background**

One way that families influence adult behavior is through socialization that supports specific types of families while direct evidence of this type of socialization is generally lacking, empirical findings are consistent with this notion. Children raised in two biological parent families are more likely to marry and stay married than children from single-mother or divorced families (Amato 1996, Cherlin et al. 1995, McLanahan and Sandefur 1994, Wolfinger 2003). Evidence about cohabitation is less common; adolescents in cohabiting-parent families are more likely to expect to cohabit than their counterparts who never experienced parental cohabitation (Manning et al. 2007). Parental attitudes have a significant influence on adult children’s union formation decisions (Billari and Rosina 2005, Rosina and Fraboni 2004). The influence of family, particularly one’s parents during childhood, has a profound influence on a young adult’s view of cohabitation.

In a situation whereby the students have a parent (In case of divorce), or either an aunt, uncle or a mentor that they look up to, who is practicing such act, the children tend to want to be like them by imitating the act or if the child grew up into a family that practices such act, the child tends to see it as something normal and engage themselves in such act.

1. **Pressure from Friends and Family**

It is a desire of any traditional or religious parent to have their children get married one day. Children in an African context are socialized to be responsible and the notion of responsibility comes with being married and settling down (The World Bank, 2003). As such, achieving marriage becomes a deep routed desire or rather an achievement as it will be tattooed in one’s mind and conscience. This desire may come a little earlier for others while others have to wait a little bit longer, if not forever. Plainly put, there are assorted factors that may work against this aspiration, some which may be beyond an individual’s control. However, the longer the person waits for the right man or right woman to come, the more the possibility of increased pressure that one settles down, or even get children. The case is even more intense where friends of one’s age, or even sisters younger than oneself get married. Getting someone may actually become a mission where a person will channel all the energy to ensure that someone is available. As this pressure mounts, the person’s tenacity to hold on to values and morals may be challenged, inevitably leading to one settling for some compromises (Yarber and Sharp, 2010). An individual will strip him or herself of all the morals that he or she would have held dear due to the state of desperation and the obligation to get married as such, individuals especially women compromise by settling for cohabitation (Morrissette, 2007). This shows that many people lack the virtue of patience and as a result they give birth to effects of impatience because every decision taken is coupled with its own pros and cons.

**2.5 Probable Benefits of Cohabitation**

Cohabitation which refers to two people living together and are engaged in a sexual relationship without a matrimonial ceremony is becoming a substitute to marriage for most couples in the 21st century. Couples are cohabiting for various reasons, from means to experiment a relationship before tying the knot for it gives partners more independence than marriage as it requires less personal commitment. The decision to cohabit can be done through a verbal or mutual understanding between partners to live together and enjoy each other’s passionate and sexual needs. Some of the benefits of cohabitation are discussed below;

According to Premier International Dating and Marriage (2012), cohabitation gives couples a chance to have a glimpse on how marriages work if they ever intend on getting married. Cohabitation helps couples to handle marital life. Cohabitation helps couples to know if they are compatible or not for marriage and the period of living together as “husband and wife” serves as a period to test their compatibility before being legally married. Secondly cohabitation gives partners an opportunity to get familiar with each other’s aggravating habits. Cohabitation gives couples a platform to get comfortable with certain things such as dressing or farting in front of each other.

Thirdly cohabitation is the opposite of commitment as it gives partners independence, self-fulfillment and freedom to continue searching for the right partner and job mobility. This is because partners can decide on where to go and work without having to think about what the partner feels or wants because the other partner does not own them. This makes partners free spirits as they can explore the world if they wanted to. Cohabitation also helps pool resources such as food stuff and money together from their silver-spoon partners to enable students’ cohabitating, survive in school.

**2.6 Probable Effects of Male-Female Cohabitation among the Students**

Cohabitation is a phenomenon pervading most, if not all, of the tertiary institutions in Nigeria today. The practice is so rife to the point that it has become a usual way of campus life. Cohabitation is generally seen as an act of a man and woman living together and sometimes having marital relationships without being married. Those involved see nothing wrong with it. A cursory look at our various campuses today shows that a large number of unmarried students indulge in this act. These kinds of relationships come in various guises and aliases such as campus marriages, marrying for marriage, campus coupling etc. obviously designed to give this unwholesome act an acceptable nomenclature. This growing trend is gradually eroding the level of morality among youths in Nigerian tertiary institutions. So many reasons have been adduced for cohabiting in our institutions of learning. In one tertiary institution in Northern Nigeria, a student responded that, “We live together so that we can know each other better but it definitely affects my studies. Another student said, “Due to lack of accommodation, I have to live with my guy and I don’t see anything wrong in it.”While some cohabiting students find it difficult to live apart because of financial or academic dependency, the strong physical intimacy between them makes them think sex is love. They see sex as an end not a means to love. Instead of sexual act being a life given act of mutual love, it has become an object of abuse. The funniest and laughable part is to hear that those students who indulge in this act do so to find out if they are compatible for marriage or not. The major effects of cohabitation are discussed below;

First, high rate of abortion among undergraduates can be attributed to cohabitation. These students are not ready for parenting; thus must do anything within their power not to keep pregnancies when they occur. However, it should be mentioned that abortion exposes the female partners to the risk of death or damaged uterus. Second is the threat of sexually transmitted diseases. It is common to find both cohabitants battling with one sexually transmitted disease or the other. Third, those involved tend to indulge in vices including stealing, lying and cyber-crimes etc. in order to raise finances to keep the affairs going. Fourth, it is monotonous fondness. When this happens, it leads to abuse and the professed love disappears. Sometimes, the females are more often than not abused and molested by their partners or “would-be husband,” when they quarrel leading to grave psychological trauma that could affect their health and education.

Another important issue to note is the fact that the female students involved are like the parasitic host upon which the males feed, having to perform some domestic chores more even as student, cooking in ample quantity, washing more clothes including that of their partners. These are time consuming activities which give little or no time for studies which is the primary reason of being in school after all. However, this does not mean that the men or “husbands” do not have their own “duties” to perform. A student in one university revealed that the men’s job include to provide the conducive academic environment where the girl taps from. For example, if both students are in the same department, the intellectual effort geared towards the academic growth of the “couple” is mostly the task of the man whether he is cable or not. Most of the students who cohabit find it difficult to graduate, and they make lower grades because there isn’t enough time to read. Majority often withdraw from school, while some spend longer time than necessary as a result of carry- over. Relationships that were formed in school had sometimes led to marriages but that of cohabitation rarely does. This is because the economic situation will not and has not permitted most men to marry immediately after graduation.

**2.7 Appraisal of Literature Review**

The literature review shows that the factors influencing male-female cohabitation as perceived by undergraduates of University of Ilorin have attracted the attention of a lot of scholars in Nigeria and elsewhere. Different scholars have also tried as much as possible to give detailed explanations on what a police officer is and how the police force operates; the literature review was concluded by looking into the factors that influence the behaviours of police officers.

From the ongoing, the state of research on cohabitation is discovered to be quite wide and dispersed, covering several fields of study. Also, it has been referred to with different names all meaning the same thing, for example, some scholars referred to it as copulation or coupling, while others simply called it cohabitation. Furthermore, several scholars have also tried to see cohabitation from different typological angles. They all explained what they believed to be cohabitation based on the angle from which they looked at it. All of these formed the basis of this research study.

Although most of these studies did not particularly focus on the topic of this work: factors influencing male-female cohabitation as perceived by undergraduates of University of Ilorin, they were well adapted to some particular aspects of the study which needed deep understanding than which was available. The literatures reviewed here dug deep into the factors influencing male-female cohabitation as perceived by undergraduates of University of Ilorin, although the research was not focusing on the undergraduate of University of Ilorin, the suggestions from their findings shows that various factors have influence on male-female cohabitation all over the world, and not just in the country where the studies were carried out. The literature review covered the views of different scholars coming from different disciplines, however, it is obvious that these issues have not really been examined in the Nigerian context, most of the present discusses have only looked at the Nigerian context from afar and that does not really help the line of study. This study is so important because it helps to fill the void of knowledge, it could well serve as the bedrock to any other research studies that will be carried out in this line of study in future.

It is important to note therefore that undergraduates who cohabitate have a variety of behaviors which are influenced by so many factors, these factors sometimes act alone and the other times they act in congruence with other factors. These factors have been explored theoretically over the course of this chapter, but it is imperative to carry out a sound and quality research in order to test the hypothesis that have been formulated and eventually answer the questions this study was meant to answer.

Nigerian police officers have the tendency to display a lot of unlawful acts which can only be seen in effect in this part of the world, the Nigerian police are so corrupt that it is almost impossible for an innocent man to enter a police station and come out scot-free, there will always be something used to incriminate such a man just to make sure he is detained and has to pay before being released (Agekameh, 2014). This rot in the Nigerian police force can be linked to the socio-behavioural features of the entire police force as well as the public. This is the essence of this work, to find out to what extent these factors influence behaviour of police officers.

So far, in this chapter, contributions from various scholars have been examined on issue of cohabitation among undergraduate. The review began with who is a student/undergraduate? According to Wikipedia, a student is a person who is learning something. Students can be children, teenagers, or adults who are going to school, but it may also be other people who are learning, such as in college or university while an undergraduate is a college or university student who's not a graduate student, followed by the male-female characteristics, a male organism is the physiological sex that produces sperm. (Creighton Jolene 2014) while a female is the sex of an organism, or a part of an organism, that produces non-mobile ova (egg cells) and further discussed the definitions of cohabitation by various scholars, for instance, Cohabitation is defined as an intimate sexual union between two unmarried partners who share the same living quarter for a sustained period of time (Bacharach et al*.,* 2000).

After these various definitions, the chapter further examined the dynamics of male-female cohabitation (history, incidence, prevalence) which entailed the trend in cohabitation. Causes of male-female cohabitation among the students were also reviewed. One cause of male-female cohabitation among the students is lack of accommodation i.e. the inability of the institution in expanding and building new hostels has forced several students to look outward for accommodation and as a result led to cohabitation among undergraduates. Followed by the benefits of cohabitation, one benefit of cohabitation is that cohabitation gives partners an opportunity to get familiar with each other’s aggravating habits.

Finally, this review ended with the effect of male-female cohabitation among the students, one effect of cohabiting is high rate of abortion among female students in tertiary institutions, these students are not ready for parenting; thus must do anything within their power not to keep pregnancies when they occur. However, from the studies reviewed so far no known work has been carried out on factors influencing male-female cohabitation as perceived by undergraduates of university of Ilorin. This gap made the researcher to have interest to carry out the study.

**CHAPTER THREE**

**THEORETICAL FRAME WORK AND RESEARCH METHODOLOGY**

**3.1 Introduction**

A Theory is a general frame work or perspective that provides an explanation for a specific social phenomenon. Judging from this, three theories will be used in explaining the case of cohabitation among undergraduates. The theories that will be used are Social learning theory, Theory of Reasoned Action and Social exchange theory. This chapter also contains the research methodology. This means the description of the procedure in the collection of all necessary data and information required for a research work or investigation. This also contains the research design, study population, location of the study, techniques of data analysis and finally the statement of the hypotheses.

**3.2 Theoretical Framework**

The theoretical framework of this research work contains the theories which are used to back up and justify the study by providing a background to the problem of the research study. Hence, for the purpose of this research work, the theories to be considered are: Social learning theory, Structural anomie theory and Differential association theory.

**3.2.1 Social Learning Theory**

Social learning theory is a theory that attempts to explain socialization and its effect of the development of the self. It considers the formation of one’s identity to be a learned response to social stimuli. It emphasizes the societal context of socialization rather than the individual mind. This theory postulates that an individual’s identity is not the product of the unconscious (such as the belief of psychoanalytic theorists), but instead is the result of modeling oneself in response to the expectations of others. Behaviors and attitudes develop in response to reinforcement and encouragement from the people around us while social learning theorists acknowledge that childhood experience is important, they also believe that the identity people acquire is formed more by the behaviors and attitudes of others. Social learning theory has its roots in psychology and was shaped greatly by psychologist Albert Bandura. Social learning theory (Albert Bandura) posits that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement. In addition to the observation of behavior, learning also occurs through the observation of rewards and punishments, a process known as vicarious reinforcement.

The Social Learning Theory states that learning occurs within a social context. This type of learning includes observational learning, imitation, and modeling (Bandura, 1977). According to Social Learning Theory, every person is impacted by others’ behaviors. For example, Social Learning Theory suggests that children’s behaviors mirror their parents’ behaviors. The Social Learning Theory predicts that views of marriage would be different between male and female college students. Views of marriage are formed through observational learning, imitation, and modeling. Because of gender ties, females relate to their mother’s modeling while males relate to their father’s. Thus, genders may view marriage differently; a male, for example, males may model his father’s attitudes of marriage over his mother’s attitudes, and a female may model her mother’s attitudes of marriage over her father’s attitudes.

All sociological theory is based on the fundamental assumption that human behavior is socially learned. These theories do not deny the existence of forces inherent in individuals. Sociological perspectives merely assert that the specific thoughts and behaviors exhibited by individuals are a product of social rather than biological forces.

Social learning theory has posited that individuals model their behavior on the behaviors of others in their social environments (Bandura, 1976). Further, individuals do not simply absorb their social environment, but are more likely to replicate behaviors they view positively and avoid behaviors they view negatively. According to social learning theory, the initial and most fundamental socialization environment is the family. Social learning operates through the process of parental socialization and observing parental relationships. Children learn how to form and maintain relationships based on their parents’ experiences. Thus, childhood family experiences were expected to shape emerging adults relationship orientations. Yet, emerging adults do not simply transport the beliefs of their parents and, as a result, may not simply act in accordance with parental views or parental behaviors from childhood. Instead, emerging adults also integrate the beliefs of their romantic partner and peers into their own attitudes toward cohabitation. These attitudes are also shaped by the broader growth in acceptance of cohabitation and the increase in rates of cohabitation. Thus, this work allowed us to extend the notion of socialization beyond the family to include interactions with romantic partners and with their peers (Heinz, 2002).

This theory is important in knowing how undergraduates cohabitate, how it is learnt from their peers, environment, parents etc. It claims that children learn from parents about behaviors and attitudes toward family life including marriage and cohabitation. Children who grew up in an alternative family and witnessed their parents having courtship outside marriage are more likely to have more positive attitudes about cohabitation (Axinn and Thornton 1996; Clarkberg et al., 1995). Therefore, if this theory is true, undergraduates who experienced a parental cohabitation are most likely to cohabit later, and those who are from a two-biological married parent family are least likely to cohabit. Similarly, from an attachment theory perspective, Ainsworth (1989) argues that relationships with romantic partners, family, and peers all play key roles in emerging adult decision making, and do not supplant one another. Such relationships with romantic partners, family and peers are developing and changing throughout emerging adulthood (Arnett, 2007; Collins & Van Dulmen, 2006).

**3.2.2 Structural Anomie Theory**

Robert Merton began by stating that there are two elements of social and cultural structure. The first structure is culturally assigned goals and aspirations (Merton 1938). These are the things that all individuals should want and expect out of life, including success, money, and material things. The second aspect of the social structure defines the acceptable mode for achieving the goals and aspirations set by society (Merton 1938). This is the appropriate way that people achieve what they want and expect out of life. Examples include obeying laws and societal norms, seeking an education, and hard work. In order for society to maintain a normative function, there must be a balance between aspirations and the means by which to fulfil such aspirations (Merton 1938). According to Merton, balance is maintained as long as the individual feels that he is achieving the culturally desired goal by conforming to the "institutionally accepted mode of doing so" (Merton 1938).

In other words, there must be an intrinsic payoff, an internal satisfaction that one is playing by the rules, and there must also be an extrinsic payoff, achieving the goals. It is also important that the culturally desired goals be achievable by legitimate means for all social classes. If goals are not achievable through an accepted mode, then people may come to use illegal means to achieve the same goal. He described several possible "adaptations" to the "strain" such imbalance produces: Conformity, Innovation, Ritualism, Retreatism, and Rebellion.

This formed the basis of his famous strain theory. Merton presented five modes of adapting to strain caused by the restricted access to socially approved goals and means. He did not mean that everyone who was denied access to society's goals became deviant. Rather the response, or modes of adaptation, depends on the individual's attitudes towards cultural goals and the institutional means available to attain them.

**Definition of the terms:**

**Conformity:** Is the most common mode of adaptation. Individuals accept both the goals as well as the prescribed means for achieving those goals. Conformists will accept, though not always achieve, the goals of society and the means approved for achieving them.

**Innovation:** Individuals who adapt through innovation accept societal goals but have few legitimate means to achieve those goals, thus they innovate (design) their own means to get ahead. The means they adopt to get ahead may be through robbery, embezzlement, or other such criminal acts.

**Ritualism:** In ritualism, the third adaptation, individuals abandon the goals they once believed to be within their reach and dedicate themselves to their current lifestyle. They play by the rules and have a safe daily routine.

**Rctreatism:** Is the adaptation of those who give up not only the goals but also the means. They often retreat into the world of alcoholism and drug addiction. They escape into a non-productive, non-striving lifestyle.

**Rebellion:** The final adaptation, rebellion, occurs when the cultural goals and the legitimate means are rejected. Individuals create their own goals and their own means, by protest or revolutionary activity. Innovation and ritualism are the pure cases of anomie as Merton defined it, because in both cases there is a discontinuity between goals and means.

**3.2.3 Differential Association Theory**

In criminology, differential association is a theory developed by Edwin Sutherland proposing that through interaction with others, individuals learn the values, attitudes, techniques, and motives for criminal behavior. The differential association theory is the most talked about of the learning theories of deviance. This theory focuses on how individuals learn to become criminals, but does not concern itself with why they become criminals. Learning Theory is closely related to the Interactionist perspective; however, it is not considered so because Interactionism focuses on the construction of boundaries in society and persons' perceptions of them. Learning Theory is considered a positivist approach because it focuses on specific acts, opposed to the more subjective position of social impressions on one's identity, and how those may compel to act. They learn how to commit criminal acts; they learn motives, drives, rationalizations, and attitudes. It grows socially easier for the individuals to commit a crime. Their inspiration is the processes of cultural transmission and construction. Sutherland had developed the idea of the "self" as a social construct, as when a person's self-image is continuously being reconstructed especially when interacting with other people.

Phenomenology and ethnomethodology also encouraged people to debate the certainty of knowledge and to make sense of their everyday experiences using indexicality methods. People define their lives by reference to their experiences, and then generalize those definitions to provide a framework of reference for deciding on future action. From a researcher's perspective, a subject will view the world very differently if employed as opposed to unemployed, if in a supportive family or abused by parents or those close to the individual. However, individuals might respond to the same situation differently depending on how their experience predisposes them to define their current surroundings.

Differential association predicts that an individual will choose the criminal path when the balance of definitions for law-breaking exceeds those for law-abiding. This tendency will be reinforced if social association provides active people in the person's life. Earlier in life the individual comes under the influence of those of high status within that group, the more likely the individual to follow in their footsteps. This does not deny that there may be practical motives for crime. If a person is hungry but has no money, there is a temptation to steal. But, the use of "needs" and "values" is equivocal. To a greater or lesser extent, both non-criminal and criminal individuals are motivated by the need for money and social gain.

An important quality of differential association theory concerns the frequency and intensity of interaction. The amount of time that a person is exposed to a particular definition and at what point the interaction began are both crucial for explaining criminal activity. The process of learning criminal behavior is really not any different from the process involved in learning any other type of behavior. Sutherland maintains that there is no unique learning process associated with acquiring non-normative ways of behaving. One unique aspect of this theory is that the theory purports to explain more than just juvenile delinquency and crime committed by lower class individuals. Since crime is understood to be learned behavior, the theory is also applicable to white-collar, corporate, and organized crime.

**3.3 Methodology**

This section deals with the explanation of the methods used in carrying out the study. It is the description of what the researcher intends to do and the research design to adopt.

**3.3.1 Research Design**

A research design can be described as the basic plan which guides the data collection, analysis phase of the research project. According to Asika (1991) research design is the structuring of investigation aimed at identifying variables and their relationship to one another. This research is basically a survey type of research. It is the specification of procedures for collecting and analyzing data necessary to help identify a problem or solve it.

**3.3.2 Study Population**

The target population of this study is the undergraduate students of university of Ilorin. Therefore, simple random sampling technique will be used. The sampling size used is two hundred (200) respondents. These respondents were gotten from undergraduates in university of Ilorin to fill the questionnaires.

**3.3.3 Sample and Sampling Techniques**

A sample is the representation of the population; the undergraduates of university of Ilorin are the targeted population. Since it is not possible to include all the undergraduates of university of Ilorin in the study, for this reason, simple random sampling technique is adopted in selecting respondents for this study. This is a probability sampling techniques that gives all elements equal chance of being selected in the study, this would be relevant for the testing of research hypotheses.. So for easy access, 200 respondents will be used in the study.

**3.3.4 Instruments of Data Collection**

A structured questionnaire is the sole instrument to collect data for this research study. According to Sobowale (1983) “questionnaire is often used to elicit information from the subject about what they have experienced”. The questionnaire had contained questions in relation to the purpose of the study. A total of two hundred (200) questionnaires shall be administered to respondents. Section A will generate information about the demographic data of the respondents; Section B will include measurable variable.

The justification for using questionnaire is to allow the study to cover significant number of respondents so as to make the findings of the study reliable, comprehensive and meaningful.

**3.3.5 Reliability and Validity of the Instrument**

Mugenda and Mugenda (2003) refer reliability as a measure of the degree to which a research instrument yields same results on repeated trials. Reliability is a measure of the degree to which a research instrument yields consistent results or data after repeated trials (Orodho, 2005). In determining how reliable the research instruments are the Test retest method of measuring instrument’s reliability will be employed. In this regard, the same instruments will be administered twice to the respondents with a brief interval. The test scores so obtained in the two occasions are correlated to find the reliability of the instruments. With the procedure, the research to be employed can be said to be highly reliable for this very research study.

Validity is the degree to which the research instruments will appropriately and accurately measure what they are supposed to measure (Orodho, 2005). The questionnaire is presented to the supervisor for the content and face scrutiny in order to ensure validity. The faced validity ensured the technicality of the items in the questionnaire in order to find out if it is relevant to the study, also the content validity of the instrument were checked to ensure their specification.

**3.3.6 Method of Data Analysis**

Analysis of data generated from questionnaires would be done with the aid of the statistical package for social sciences (SPSS). Data shall be entered into the SPSS data editor and a code book prepared. Simple descriptive statistics such as frequency counts and percentages has to be utilized to provide basic description of respondents. The chi-square technique would be adopted in testing the hypotheses by the means of cross tabulation in order to determine which hypothesis is to be accepted and rejected. After this a detailed discussion of the data obtained from the percentage table will be done. A comprehensive discussion of findings will bring more light to the results obtained through administered questionnaires.

**3.3.7 Hypotheses**

1. H1: There is a significant relationship between the socio-economic dynamics of cohabitation among students in university of Ilorin.

H0: There is no significant relationship between the socio-economic dynamics of cohabitation among students in university of Ilorin.

1. H1: There is a significant relationship between the rates of incidence of cohabitation among students in university of Ilorin.

H0: There is no significant relationship between the rates of incidence of cohabitation among students in university of Ilorin.

1. H1: There is a significant relationship between the socio-economic dynamics of students having possible significant influence on their involvement in cohabitation.

H0: There is no significant relationship between the socio-economic dynamics of students having possible significant influence on their involvement in cohabitation.