

**THE MENACE OF HOMOSEXUALITY IN ZANGA, SURULERE
LOCAL GOVERNMENT AREA OF LAGOS STATE, NIGERIA**

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Abstract

The concept of homosexuality is a serious issue that poses great danger and distortion on the moral rectitude of the Youth and individuals in the Nigerian society. This work aims at positing the menace of homosexuality in Zanga which is located at Surulere Local Government Area of Lagos State in Nigeria. Both the qualitative and quantitative methodological format were espoused in this work; thus enhancing the effective employment of the primary as well as the secondary means of data collection. This study adopted the descriptive survey research design. A sample of 200 respondents between the ages of 16 and 65 years was selected in a population of 469 from two registered thrift groups in Zanga Community using simple random sampling technique. The instrument for data collection for the study was a self-constructed structured interview items and questionnaire titled "Implications of Homosexuality in Zanga Community Questionnaire" (IOHIZCQ). The gathered data were systematically analyzed via phenomenological and culture centered approach. In testing the hypotheses, the independent t-Test was used. If the calculated value of t (tcal) is less than or equal to the critical value of t (tcrit), the hypothesis is accepted but if the calculated value of t (tcal) is greater than the critical value of t (tcrit), the hypothesis is rejected. The Natural-law theory posited by St. Thomas Aquinas and the stand of the church of Nigeria (Anglican Communion) in lieu with the Christians biblical standard on Homosexuality was adopted in this work to posit that homosexuality is immoral, unnatural and will lead humanity to extinction since scientific process of procreation may not be sustained, appeal to everyone, appreciated by everyone and acceptable by human kind in general. The findings however, revealed that irrespective of the scientific hypothesis on the basis for homosexuality; it is neither natural nor genetic. Homosexuality equally enforces infidelity in marriages, is highly immoral, it is against the basic culture of Africans, it is a distortion to human sexuality and it fuels the embers of chaos in Zanga community as homosexual adherents are treated with disdain; while they (homosexual adherents) form a defensive league in order to guard themselves, while projecting their sexual preference. Practical ways of combating

homosexuality with special reference to its resultant menace in Zanga community and the human race was then exposed in this work.

Keywords: Homosexuality, Menace, Morality, Human Sexuality, Sexual Preference, Natural, Genetic.

Introduction

The reality of homosexuality and the existence of homosexual adherents is an indubitable reality in the contemporary society. Abinitio, some historians like Kayode (1984), and Nwala (1985), used to think that homosexuality is not a problem to mankind hence issues relating to it were more often than not treated with levity.

However, according to Perper (2019); as of 2019, 28 countries in the world recognise same-sex marriage. Novak (2019), posited that South Africa and Cape Verde are the African countries that had legalized Homosexuality; while Botswana is amongst the African countries presently reviewing gay rights. In lieu of the afore-mentioned, it is obvious that homosexuality is not just a problem to mankind but is evident in Africa as against the observations of Asuni, Schoenberg and Swift (1994), who indicated that because of the way issues of sexuality are clearly directed by customs, and the strong social taboos against sexual deviations in most African traditional communities of which Nigeria is one; homosexuality rarely exists in Africa and Nigeria in particular. This opinion may still be heightened in the recent times by the fact that in 2014, the then Nigerian President Goodluck Jonathan signed a bill that criminalised same-sex relationship, defying western pressure over gay rights and provoking the United States criticism. As reported by Associated Press in Abuja (2014), the bill contains penalties of up to 14 years in prison and bans gay marriage, same-sex “amorous relationships” and membership of gay rights groups.

It is however pertinent to note that a 2017 survey by No1 polls compared attitudes towards lesbian, gay, bisexual and transgender (LGBT) people in Nigeria against a 2015 poll: It found a 7 percent increase in acceptance of LGBT people, and a 9 percent rise to 39 percent of those surveyed who think that LGBT people should be allowed equal access to public services such as health care, education and housing. Thus according to Olumide Makanjuola (cited by Nwaubani, 2017) irrespective of the fact that the changes might look small, but the need to acknowledge the progress on the rate of the acceptance of LGBT in Nigeria is imperative. Thus homosexuality is becoming a social problem in Nigeria as the LGBT acceptance slowly grows in the country. Recent discoveries from various

quarters in Nigeria had proved that homosexual acts is growing in the country. A.O Omeka (personal communication, October 24, 2018), showed that homosexuality is practiced in the Nigerian secondary schools and tertiary institutions. Again, N.N. Nnaedozie (personal communication, October 25, 2018), equally revealed that homosexual practices is equally in existence in most secondary schools. She lamented that as a secondary school teacher in Anambra state, some fellow female teachers had approached her for such acts of which she outrightly condemned. C.I. Achike (personal communication, June 18, 2019), pointed out that at Abagana in Anambra State of Nigeria for instance, homosexual practices is so open that they move in cliques. J.N. Ezike (personal communication, October 27, 2018), intimated that in the Northern parts of Nigeria, some Alhaji's pay some youth that complies on frequent basis to relate in homosexual lifestyle with them.

It is against this backdrop that this work attempts to understudy the problems of homosexuality in Zanga, Surulere Local Government area of Lagos State in Nigeria. Homosexuality had subtly crept into that society and had caused so much havoc that is affecting families and is at the verge of tearing marriages and the society at large apart.

As visibly externalised in the present milieu irrespective of the fact that in the bid to solving the problem of homosexuality, more problems are being created as some at the fore front of the affairs are being unnecessarily lenient. The bible is now quoted out of context and equally misinterpreted as homosexual activists attempt to project their views: thus leading to the emergence of two opposing views which are the revisionists and the anti-revisionists views. This work still maintains its course towards positing that homosexuality is against God's design and desire, is not natural, negates all that humanity, Africa and dominant Nigerian culture stands for. It will equally posit the menace of homosexuality in Zanga, Surelere Local Government Area of Lagos State in Nigeria: Followed up with the corollary suggestions on how to outwit those problems, challenges and dangers in the said community fostered by homosexuality.

This work employed both the qualitative and quantitative methodological format. Both the primary and secondary means of data collection were espoused in this work. St. Thomas Aquinas theory of natural law (cited by Omoregbe, 1997), and the stand of the church of Nigeria (Anglican Communion) in lieu with Christian biblical standard on Human Sexuality and Homosexuality in particular where adopted in this work to realize its objective. The gathered data in the process of actualising the intent of this

work were systematically analyzed via phenomenological and culture centered approach.

Meaning of Homosexuality

Homosexuality is a romantic and sexual attraction or behavior between same sex members or gender. It can be underscored as a sexual orientation only in the sense that it is actually a learned behavior; for no one is born a homosexual. God did not create persons of the same sex only: God actually created man and woman to live together as husband and wife as recorded in Genesis chapters one and two respectively. Hence Nmah (2012), declared that homosexuality is a sexual activity attracted to people of the same sex; it is according to him, a learned behavior and not a genetic problem.

According to Buckley (1960), "Homosexuality is a psychosexual attraction towards members of the same sex. It is a sexual bias or propensity which constitutes the major sexual drive of the individual" (p.7). The danger of defining homosexuality as a state or condition as he maintained is that it may be immediately presumed that there is parity between it and heterosexuality and that homosexuals are born with this homosexual drive. The homosexual then may use it as an argument to legitimize his way of making love and presume that because he is different he has a right to a new moral code. More so, if he holds that the sexual urge must find expression, then he will claim that he has no control over, or responsibility for, his homosexual practices. Thus Buckley declared that the distinction between the homosexual condition and homosexual acts is of supreme importance.

Peschke (2004), who equally had a cleaner and of course the best view of this two broad distinctions declared that it is not all persons with a homosexual constitution that also engages in active homosexual practices. He defined homosexuality as "a persistent, predominant erotic attraction to persons of the same sex, which is often (though not necessarily) allied with sexual activity. The latter often consists in mutual masturbation, particularly in the case of women" (p.480). He therefore made the distinction between homosexuality as a psychic constitution on the one side and a more or less occasional homosexual activity on the other. According to him, many boys, in puberty and on into the early years of adolescence, engage in at least occasional sex plays of a homosexual nature. This has to do with no more than an extension of masturbatory techniques. Peschke indicated that absence of heterosexual outlets

(example, among soldiers, in prison camps and so on) can be the reason for temporary homosexual activities also among adults.

Such activities as mentioned above according to Peschke (2004) are not yet signs of constitutional homosexuality (although he indicated that they do not exclude it). In true homosexuality (from Peschke's study) the normal heterosexual attraction is substituted by an abnormal attraction towards persons of the same sex. In many cases the heterosexual attraction is simply missing.

In the works of Bailey, Vasey, Diamond, Breedlove, Villain and Epprecht (2016) and Levay (2017), respectively, homosexuality is theorized as being caused by a complex interplay of genetic, hormonal and environmental influences; for scientists do not know what determines an individual's sexual orientation, neither do they view it as choice. However, homosexuality can still be viewed as choice depending on ones direct influential subjects. Scientific hypothesis on homosexuality will still be postulated in this work.

Nevertheless, it should be understood clearly that anyone that engages in sexual acts with persons of the same sex whether on occasional or continuous level commits the sin of homosexuality, however, such a person that engages in it only to get an instant proxy sexual satisfaction may not be regarded as a 'homosexual'. The problem then is that, as so far gathered from this study, homosexuality actually starts gradually hence total abstinence from any form of sexual or deep sensuous emotional feelings for persons of the same sex should be encouraged and projected always.

Theoretical Framework

The Natural-law Theory

St: Thomas Aquinas theory of the natural law (cited by Omoregbe, 1997) stated with special reference to the problem of homosexuality that the law of nature is equivalent to the biological laws of reproduction. Thus it argues then that these laws express the purpose of the creator regarding the use of sexuality. Consequently, any deliberate action which goes counter to these laws (biological laws of reproduction) is a violation of the natural law and is therefore intrinsically evil. That is to say that all forms of sexual activities which exclude the possibility of procreation, and also sexual activities outside conjugal union are violations of the natural law and are therefore morally wrong, bearing in mind that the most fundamental principle of the natural law is that which enjoins one to do

good and avoid evil. Homosexuals therefore cannot procreate and the practice of homosexuality will lead the human race to extinction.

Reich (1995) recorded that the argument from natural law has faced two major challenges. The first is a challenge to the idea that procreative purpose is disclosed in the design of the sexual organ. Skeptics point out that most organs of the body have multiple purposes. A mouth is used for the purpose of speaking, eating, and tasting. Which of these is its proper function? The design of the sexual organs includes a large concentration of nerve endings that provide pleasurable sensations. Why is the production of pleasure not a proper function of the sexual organs? Little wonder not everyone is created to be a homosexual. A second challenge concerns the implication that interpersonal purposes of sexuality are not proper purposes. Why should the purpose of expressing affection, nurturance, or love of one person for another be excluded as proper purposes?

Hanigan (cited by Reich, 1995) maintained that the proper purpose for sexual organs covers both interpersonal love as well as procreation. Homosexuals are excluded because the sexual relationships cannot include physical complementarity (that is, the structural and systematic receptivity of the female vagina for the male sexual organ) and biological complementarity (that is, the mutual contribution of male and female to the procreation of new life). That persons of the same sex do express love for each other in a sexual act and do have committed relationships is not given moral significance because these are not relationships of physical and biological complementarity. Physical and biological differences are given moral significance because they have been interpreted in a theological framework of complementarity as God ordained it to be. The only option left for homosexuals is to change and repent from the act for no one is created to be a homosexual.

The Church of Nigeria (Anglican Communion) Stand on Homosexuality

In the communiqué released which was documented in the global Anglican future conference (GAFCON) (cited by Ishokare, 2012), which was held in Jerusalem from 22nd-29th June 2008, Declaration number 8 stipulated:

We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed

commitment to lifelong fidelity in marriage and abstinence for those who are not married, (p.84).

The church of Nigeria Anglican Communion is part and member of the GAFCON. From the above statement it is explicit from inference that this meeting abhorred homosexuality and its marriage union.

Akinola (Cited by Diara, 2005), declared “we reject, as Lambeth did, Same-sex Union, ordination of homosexuals and other related issues” (p.146). As it is in the Anglican Church presently, every Ordinand about to be ordained as deacon most openly confess to non-involvement in any form of homosexual activity. This oath is equally taken in all ordination services, and services of collation and installations; enthronement and presentation services respectively.

The Scientific Hypothesis of the Basis for Homosexuality

Brain Studies: Since sexual attraction begins in the brain as Swaab and Fliers (1985), declared, researchers first examined the question of sexual orientation by comparing the anatomy of brains from males and females. These studies showed that male and female brains showed sexual dimorphism in the preoptic area of the hypothalamus, where males demonstrated a greater than two-fold difference in cell number and size compared to females. A second study as Allen, Hines, Shryne, and Gorski (1989), pointed out found that two of four interstitial nuclei of the Anterior Hypothalamus (INAH) were at least twice as large in males as females. Since the INAH was involved in sexual dimorphism, it was hypothesized by levay (cited by Allen, Hines, Shryne and Gorski) that there might be differences in this region in heterosexual versus homosexual men. Postmortem examination of the brains of AIDS patients versus control male subjects (presumed to be heterosexual) showed that the presumably heterosexual men exhibited INAH3 that were twice the size of both females and presumably homosexual men who had died of AIDS. The study has been criticized for its uncertainty of sexual orientation of the subjects, and potential complications caused by the AIDS virus (which does infect the human brain), and also by lowered testosterone levels found in AIDS patients.

A subsequent study by Byne, et al (2001), examined the question of INAH3 size on the basis of sex, sexual orientation, and HIV status. The study found large differences in INAH3 volume on the basis of sex (with the male INAH3 being larger than the female INAH3). However, the volume of INAH3 was decreased in male heterosexual men who had contracted AIDS (0.108mm³

compared with 0.123mm^3 in male controls). There was no statistically significant difference between INAH3 sizes of male heterosexuals versus male homosexuals who had contracted AIDS (0.108mm^3 and 0.096mm^3 , respectively). The study also found that there were no differences in the number of neurons in the INAH3 based upon sexual orientation, although researchers found significant differences between males and females, as in other studies. Thus, it is obvious from this study, that Levay's study (cited by Allen, Hines, Shryne and Gorski, 1989) was fatally flawed due to the AIDS complication, and that there were no differences in the INAH3 based upon sexual orientation.

Furthermore, the role of the hypothalamus in sexual orientation was further studied by Swaab, Gooren, and Hofman (1992); while other researchers hypothesized that differentiation of the hypothalamus occurred before birth: Swaab and his team's study showed that the sexually dimorphic nucleus (SDN) of more than 100 subjects decreased in volume and cell number in the females only 2-4 years postnatal. This finding complicated the findings of the brain studies, since not only chemical and hormonal factors, but also social factors, might have influenced this process.

In all, a look at all the major brain studies portrays complications in the various findings. For instance, one study by Allen and Gorski (1992) examined the anterior commissure of the brain, finding that females and homosexual males exhibited a larger size than heterosexual males whereas, later studies as maintained by Bishop and Wahlsten (1997), using larger sample sizes found no such differences. Thus all these complications implies that some findings may be fabricated. Again, these complications give rise to the burning question, whether homosexual practice changes the brain or whether the brain results in homosexual practice.

Hormonal Influences: Sexual differentiation occurs within the womb as a result of hormonal influences, hence it has been hypothesized that homosexuality may result from a differential hormone balance in the wombs of those who eventually exhibit a homosexual orientation. Since hormonal levels within the womb are not available proxies. Four hormonal influences have been used to examine the question of how hormonal influences might impact sexual orientation. These proxies include differences in skeletal size and shape including the ratio of the long bones of the arms and legs relative to arm span or stature and the hand bones of adults (the ratio of the length of the various phalanges).

For instance, Manning, Scutt, Wilson and Jones (1998) recorded that studies have shown that ratios of digit length are predictors of several hormones, including testosterone, luteinizing hormone and estrogen. In women for example, the index finger (2D, second digit) is almost the same length as the fourth digit (4D). However, in men, the index finger is usually shorter than the fourth. Greater 2D:4D ratio in females is established in two-year olds. It has been hypothesized that the sex difference in the 2D:4D ratio reflects the prenatal influence of androgen on males. Williams, et al (2000) showed that the 2D:4D ratio of homosexual men was not significantly different from that of heterosexual men for either hand. However, homosexual women displayed significantly smaller 2D:4D ratios compared with heterosexual women. It has been hypothesized that women exposed to more androgens in the womb tend to express a homosexual orientation. However, since these hormone levels were never measured, one is left with the proxy of finger lengths as a substitute. Studies have found that the more older brothers a boy has, the more likely he is to develop a homosexual orientation. This study as McConaghy, Pavlovic, Stevens, Manicavasagar, Buhrich and Vollmerconna (2006), stated, also found that homosexual men had a greater than expected proportion of brothers among their older siblings (229 brothers: 100 females). Males who had two or more older brothers were found to have lower 2D:4D ratios, suggesting that they had experienced increased androgens in the womb.

Another study as Martin and Nguyen (2004) recorded examined the length of long bones in the arms, legs and hands. Both homosexual males and heterosexual females had less long bone growth in the arms, legs and hands, than heterosexual males or homosexual females. Accordingly, the researchers hypothesized that male homosexuals had less androgen exposure during development than male heterosexuals, while female homosexuals had less androgen steroid exposure during development than their heterosexual counterparts.

In all, studies as these runs on and on and the last mentioned actually contradicted directly the presumed results of the Williams, et al (2000) study above, which showed that males with multiple older brothers (who tended to be homosexual) experienced increased androgen exposure. It should then be noted that why increased androgens would predispose both males and females to be homosexual was not explained in the study as cited by Martin and Nguyen (2004). Again, all of the studies reporting possible hormonal influence on homosexuality suffer from the lack of contradictory studies report increased versus decreased androgens as a

basis for homosexuality do not provoke confidence that the proxies are really true. Obviously, a study that documented real hormone levels, as opposed to proxies, would probably provide more definitive data.

Twin Studies: The observation that familial factors influence the prevalence of homosexuality led to the initiation of number of twin studies, which are a proxy for the presence of possible genetic factors. A study by Kender, Thornton, Oilman and Kessler (2000) examined 1,588 twins selected by a random survey of 50,000 households in the United States. The study found 3% of the population consisted of non-heterosexuals (homosexuals and bisexuals) and a genetic concordance rate of 32%, somewhat lower than that found in the Australian. The study lost statistical significance when twins were broken down into male and female pairs, because of the low rate (3%) of non-heterosexuals in the general United State. population.

An Australian research group as Santtila, Sandnabba, Harlaar, Varjonen, Alanko and Pahlen (2008) and Verweij et al (2008) reported on a twist on homosexual twin studies. They examined the question of whether homophobia was the result of nature or nurture. Surprisingly, familial, environmental and genetic factors seemed to play a role as to whether or not a person was homophobia. Even more surprisingly a separate research group in U.S. confirmed these results (also adding that attitudes towards abortion were also partly genetic). As such, homophobes can claim that they were born that way. Besides, it was equally reported by Verweij *et al* and Santtila, Sandnabba, Harlaar, Varjonen, Alanko and Pahlen respectively that the 'potential for homosexual response' not just overt homosexual behavior, as having a genetic component.

Twin studies as posited; suffer from the problem of trying to distinguish between environmental and genetic factors, since twins tend to live within the same family unit. A study examining the effect of birth order in homosexual preference as recorded by Verweij et al (2008) concluded that lack of relationship between the strength of the effect and degree of homosexual feelings in the men and women suggesting the influence of birth order on homosexual feelings was not due to a biological, but a social process in the subjects studied. Thus, although the twin studies suggest a possible genetic component for homosexual orientation, the results are certainly not definitive.

Genetic Studies: An examination of family pedigrees revealed that gay men had more homosexual male relatives through maternal than through

paternal lineages, suggesting a linkage to the X chromosome. Dean (cited by Deem, 2013) found such an association at region X928. At this region, gay brothers share 50% of their alleles. Another analysis of 40 pairs of gay brothers reported 82% of their alleles shared in the X928 region which was much greater than the 50% allele sharing that would be expected by chance. However, a follow-up study using 32 pairs of gay brothers reported 67% allele sharing which was much closer to 50% expected by chance. Attempts by Rice et al (cited by Deem, 2013) to repeat the Hamer study resulted in only 46% allele sharing, insignificantly different from chance, contradicting the Hamer results.

Critical assessment of the Scientific Hypothesis of the Basis for Homosexuality

In all, one discovers that all these researches results are always contradictory and fluctuating instead of being complementing and progressive. It is as if researchers are merely trying to base homosexuality as being natural by all means necessary; but then, their results speaks in diversity and not in uniformity. Little wonder Kinney (2016), dismissed them as abnormal enquiries to substantiate an abnormal behaviour.

Findings from the examination of the above outlined scientific literature on proof for inborn base of homosexuality posit that it is not quite as clear as the news bears it. The early studies that reported differences in the brains of homosexuals were complicated by HIV infection and were not substantiated by larger, better controlled studies.

Numerous studies reported that possible hormonal differences affected homosexual orientation. However, these studies were often directly contradictory, and never actually measured any hormone levels, but just used proxies for hormonal influences, without direct evidence that the proxies were actually indicative of true hormone levels or imbalances. Twin studies showed that there genetic influences for homophobia and even position to abortion. Early childhood abuse has been associated with homosexuality, but, at most, only explains about 10% of those who individuals, but can change over time suggests that sexual orientation is actually sexual preference. Attempts to find a 'gay gene' have never identified any gene or gene product that is actually associated with homosexual orientation, most results have largely failed to pinpoint specific genes as a factor in sexual orientation as have clearly been seen from the studies as sampled.

Homosexuality in Nigeria

In Nigeria Macauley (2007), declared that although tolerance remained at an angle to cultural expectations, and homosexuality is not one that is accepted in Africa especially Nigeria; yet a good number of Nigerians are practicing homosexuality. He saw himself as the voice for those who suffered similar predicament as he is a homosexual and lost his wife through divorce before 26 years because of his confession as a homosexual. He indicated that he had come across many Nigerians with homosexual tendencies and had equally practiced such with such ones. To him, because homosexuals in Nigeria are keeping a low profile does not make the act alien to Nigeria hence one of his statements ran thus, "...there is a certain continuous attempt to deny or refuse to acknowledge that gays and lesbians make up a significant part of the Nigerians population" (p.2). The validity of his report can actually be seen from the number of homosexuals that respond to his articles via the internet websites.

According to Macauley (2007), "homosexuality is considered a foreign or alien act. Homosexuality is what happens to other people's children or activities associated with occultism" (p.4). He equally declared that "homosexuality, as far as Nigeria is concerned, is an abuse of traditional values" (p.4). He therefore enjoined for tolerance as he kept maintaining that a good number of Nigerians are deeply into the act, thus he said "it has been acknowledged that more and more same-sex loving Nigerians both at home and abroad suffer immense prejudice, due to the cultural belief and lack of education about sexuality and tolerance towards people with a different sexuality" (p.5).

In an attempt to posit the contemporary, Nigerian's stance on homosexuality; Onuche (2013), uses the sacredness and the traditional Nigerian perception on marriage to capture it vividly. Hence, he pointed out that marriage is viewed as a communal affair in Nigeria. He maintained that marriage is held very sacred and in very high esteem; and possesses ontological and high moral value. Citing Gbadegesin, he intimated that moral thought, marriage and procreation belong together in Nigeria. Thus, the major intrinsic essence of marriage is to procreate. Marriage then is regarded as a moral responsibility through which the individual contributes the seeds of life towards man's struggle against the loss of original immortality. Biologically, according to Onuche, both spouse in marriage are reproduced in their offsprings thereby facilitating the chain of humanity. Borrowing a leaf from Mbiti, Onuche intimated that in some communities in Nigeria, it is believed that the living dead are

reincarnated in part, so that aspects of their dispositions and physical attribute/qualities are re-born in their descendants. A person who has no descendants in effect, as Onuche puts it “quenches the fire of life and becomes forever dead since his live of physical continuation is blocked”. (p.92). Onuche then concludes that from the afore-stated background about marriage, contemporary Nigerian contends with the contentious issues of homosexuality and same sex marriage.

Irrespective of the assertion of Green-Simms (2016), that the strict laws introduced in Nigeria have actually forced many Nigerians back into the closet; (while some flee outside the country to seek asylum, like Edafe Okporo who sought asylum to the United States based on his sexual orientation and was granted political asylum in 2017 as recorded by Tayo (2018)); and have devastating effects on human rights and public health organizations: It has however according to him “... encouraged many writers and activists to boldly speak out. They have not silenced the literary community that has insisted on emphasizing the humanity and diversity of queer people and queer desire” (p.159). According to him, “there is no longer a sustained outburst of silence, but rather a sustained outburst” (p.159).

The truth however still remains that Nigeria still perceives homosexuality as a criminal offence. This is equally backed by the constitution of the federal republic of Nigeria. In the Nigerian traditional societies, homosexuality is still perceived as a taboo and an abomination. Nigeria does not allow or recognize lesbian, gay, bisexual, and transgender (LGBT) rights. LGBTQ Nigerians mostly flee to other nations with advanced constitution in order to seek for protection as Tayo (2018), indicated. It is worthy of stipulating that presently, the twelve northern states in Nigeria that have adopted sharia law places the maximum punishment for homosexuality as death by stoning. Whereas, in Southern Nigeria and under the secular criminal laws of northern Nigeria as recorded by Freedom House (2019), the maximum punishment for homosexuality is 14 year’s imprisonment. The same-sex marriage prohibition Act in the Nigerian’s constitution criminalises all forms of same-sex unions and same-sex marriage throughout the country.

Zanga and Homosexuality: The statement of the problem

Zanga is a densely populated fast growing community with a population of 300,000 – 500,000 as recorded by Orekie (2019). The indigenes of Zanga are settlers like Hausas, Yorubas, Ibo, TIVs, Idomas; and virtually all the tribe in Nigeria are visibly represented in Zanga community.

Zanga is located in Surulere local Government Area of Lagos State. The community according to E.N. Ayesuwa (personal communication, August 13, 2019), is a neighbouring town to Ikate community. Zanga is a business oriented town. There are more than six banks that are actively in operation in Zanga. This is because most of the populace are traders, motor and motorcycle transporters, artisans and so on. The community has two health centers and few government owned primary and secondary schools respectively. The choice of this research location stems from the heterogeneous nature of Zanga and the fact that the researcher's cousin resides there: Moreso, are the complaints in lieu of homosexuality in Zanga was peculiar.

Homosexuality has eaten deep into the fabrics of this community owing to the fact that a good number of the youth are into drugs. In order to be acquiring more money to keep up with their drug intake, they take to homosexuality as some wealthy Hausa and Fulani men entice these youth with money in order to sleep with them. They in turn use this money in acquiring of hard drugs for the simple satisfaction of their urge as K.R. Olumiyade (Personal Communication, August 13, 2019), intimated.

According to C.E. Orekie (Personal Communication, August 13, 2019), the young ones in this community equally learnt this act from the elderly ones. It is not as if they love homosexuality as an act, but are driven into it by quest for material gains. At some point, they get so used to it that marriage becomes a kind of ceremonial fulfillment of all righteousness in order to procreate. The desire for intimacy for ones opposite sex is no longer there. At times they take drugs especially the males to boost their libido in order to be able to mate with their wives. The resultant effects are that the wives out of sexual starvation and loneliness goes into harlotry, while some launch into corollary lesbianism. This more often than not leads to family break up and chaos in the community as O.K. Iraseh (Personal Communication, August 13, 2019), disclosed.

There are other reasons for the indulgence in and the persistence of homosexuality in Zanga community; this will still be stipulated in this work. This state of affairs confirms what had been discovered in this work; thus irrespective of the strict laws against homosexuality in Nigeria, homosexual practices are still operated in the closet and this equally breeds several dangers that are equally being managed in secret. A causal visitor or a stranger in Zanga Community will never notice that

homosexuality is rife in that community and is evoking great dangers. This of course demands urgent attention and address.

Hypotheses Drawn

The following null hypotheses were raised and were tested at 0.05 level of significance

- (1) Homosexuality is not natural and is not caused by quest for material gains.
- (2) Homosexuality does not ensue voluntarily and change is not difficult to attain.
- (3) Homosexuality is not a learned act and is basically profitable.
- (4) Homosexuality does not lead to family break up.
- (5) Homosexuality is not a sin against God.
- (6) Homosexuality is not against the basic Nigerian culture and a distortion to human sexuality.

Research Questions

- (1) Do you think that homosexuality is gainful to the society?
- (2) Does homosexuality bring stability in marriage?
- (3) Does the prevailing culture in Nigeria accommodate homosexuality?
- (4) Is homosexuality a natural sexual stance?
- (5) Do you think that God encourages homosexuality?
- (6) Does desire for material gains breed homosexuality?
- (7) Do you think it is easy to stop a homosexual from such acts?
- (8) Is homosexuality a learned act?
- (9) Do you think that sensitization can aid in combating homosexuality in Zanga?
- (10) Should we encourage homosexuality in our society?

Materials and Method

This study adopted the descriptive survey research design. The study was carried out in Zanga community which is located at Surulere Local Government Area of Lagos State in Nigeria. A sample of 200 respondents between the ages of 16 and 65 years was selected in a population of 469 from two registered thrift groups in Zanga Community using simple random sampling technique. The instrument for data collection for the study was a self-constructed structured interview items and questionnaire titled "Implications of Homosexuality in Zanga Community Questionnaire" (IOHIZCQ). The instrument was subdivided into two major sections A and B based on the research questions. IOHIZCQ was designed and patterned after Likert-5-point rating scale of Strongly Agree

(SA), Agree (A), Undecided (UD), Disagree (D) and Strongly Disagree (SD) with corresponding numerical values of 5, 4, 3, 2 and 1 respectively while the second section contained the short structured questions for the interviews. The interviews lasted about an hour on average daily for a period of one week. Participants both male and female came from diverse backgrounds, ethnicity amongst others. Interviews were conducted in town halls and open spaces without interruptions and interferences.

The questionnaire was face validated by two experts in measurement and Evaluation from Nnamdi Azikiwe University, Awka for relevancy, appropriateness and corrections were made before administration. For the determination of the reliability of the instrument, copies of the item questions were administered on 13 male and 7 female adults from the same Zanga Community who were not part of the sample. The Cronbach Alpha was used to ascertain the reliability using test-retest method which gave 0.83. This result implies that the instrument was reliable. The administration of the instrument was done by the researcher with the help of two persons who were trained as research assistants. A total of 200 copies of the items were administered while 200 was successfully retrieved and used for the analysis. In analyzing the research questions, descriptive statistic of mean with standard deviation were used. In answering the research questions, any item less than 3.00 was rejected while a mean score that is equal to or greater than 3.00 were accepted. In testing the hypotheses, the independent t-Test was used. If the calculated value of t (tcal) is less than or equal to the critical value of t (tcrit), the hypothesis is accepted but if the calculated value of t (tcal) is greater than the critical value of t (tcrit), the hypothesis is rejected.

Results and Discussion

The data obtained were analyzed using mean and standard deviation to answer the research questions. A mean value of 3.00 and above indicated respondents' agreement with an item respondents' disagreement with an item while a mean value of 2.99 and below indicated disagreement.

Table 1: Mean Scores of Respondents on item questions 1-5 on the implications of homosexuality in Zanga Community

S/ N	Variables	\bar{X}	SD	Remarks
1	Do you know that homosexuality is not gainful to the society?	4.32	0.77	Accepted
2	Are you aware that homosexuality does not bring stability in marriage?	3.73	1.06	Accepted

3	Do you know that the prevailing culture in Nigeria does not accommodate homosexuality?	3.86	1.07	Accepted
4	Do you know that homosexuality is not a natural sexual stance?	3.42	0.77	Accepted
5	Are you aware that God does not encourage homosexuality?	3.95	0.73	Accepted

Source: *Researchers' Field Survey; 2019* SD (Standard Deviation) \bar{X} (Mean)

Result in Table 1 showed that the participants reacted positively to items 1-5 with mean scores well above 3.00, indicating their awareness of various negative implications of homosexuality in the Zanga Community in Surulere, Nigerian. They had mean scores of 4.32, 3.73, 3.86, and 3.42 and 3.92 respectively. Therefore, it showed that the participants agree with the items indicating that homosexuality has no gain in the society, brings instability in marriage and God also does not support its practice, among other implications.

Table 2: Mean Scores of Respondents on items questions 6-10 on the causes and solutions of homosexuality in Zanga Community

S/N	Variables	\bar{X}	SD	Remarks
6	Does desire for material gains breed homosexuality?	3.29	0.91	Accepted
7	Is homosexuality a learned act?	3.60	0.77	Accepted
8	Do you think it is difficult to stop a homosexual from such acts?	4.01	0.91	Accepted
9	Do you think that sensitization is an aid in combating homosexuality in Zanga?	3.59	0.98	Accepted
10	Should we discourage homosexuality in our society?	3.84	0.88	Accepted

Source: *Researchers' Field Survey; 2019* SD (Standard Deviation) \bar{X} (Mean)

Table 2 shows homosexuality is caused by the desire for material gains, it's a learned, voluntary act which an individual can indulge in, but usually difficult to stop. The items as shown on the table had high mean scores of 3.29, 3.60, 4.01, 3.59 and 3.84 respectively which are higher than the average scale of 3.00. This implies that the participants agreed with all the items.

Statistical Test of Hypotheses

H₀₁: Homosexuality is not caused by quest for material gains in Zanga Community.

Table 3: t-Test Analysis on the effect of material gains on homosexuality

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	162	3.69	0.88	198	2.03	1.960	Rejected
Disagree	38	3.96	0.79				

Source: *Researchers' Result; 2019* Accept H₀ if tcal ≤ tcrit, else Reject

Since the calculated value of t (tcal) is greater than the critical value of t (tcrit), the null hypothesis that which says that homosexuality is not caused by quest for material gains is rejected while the alternate hypothesis is accepted. Hence, quest for material gains lead to homosexuality.

H₀₂: Homosexuality does not ensue voluntarily and change is easy to attain.

Table 4: t-Test Analysis on whether it is easy for a homosexual person to stop the act

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	164	4.03	0.88	198	2.72	1.927	Rejected
Disagree	36	3.67	0.76				

Source: *Researchers' Result; 2019* Accept Ho if $t_{cal} \leq t_{crit}$, else Reject

Since the calculated value of t (t-cal) is greater than the critical value of t (tcrit), the null hypothesis which says that homosexuality ensues voluntarily but change is easy to attain was rejected while the alternate is accepted. However, it is easy to learn the act of homosexuality voluntarily but for an individual to stop the act is usually very difficult.

H₀₃: Homosexuality is not a learned act and is basically profitable.

Table 5: t-Test Analysis on homosexuality as a learned act

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	162	4.69	0.86	198	2.03	1.958	Rejected
Disagree	38	3.96	0.71				

Source: *Researchers' Result; 2019* Accept Ho if $t_{cal} \leq t_{crit}$, else Reject

Since the calculated value of t (tcal) is less than the critical value of t (tcrit), the null hypothesis which says that homosexuality is not a learned act and is basically profitable is rejected while the alternate hypothesis is accepted. In conclusion, homosexuality is a learned act but unprofitable to both the homosexual and the society at large.

H₀₄: Homosexuality does not lead to family break up.

Table 6: t-Test Analysis on whether homosexuality could cause family break up

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	170	4.03	0.88	198	2.52	1.960	Rejected
Disagree	30	3.67	0.76				

Source: *Researchers' Result; 2019* Accept Ho if $t_{cal} \leq t_{crit}$, else Reject

Since the calculated value of t (t-cal) is greater than the critical value of t (tcrit), the null hypothesis which says that homosexuality does not lead to family break up is rejected while the alternate is accepted. In other words, the act of homosexuality is dangerous and could lead to family break up.

H₀₅: Homosexuality is not a sin against God.

Table 3: t-Test Analysis on the whether homosexuality is a sin before God

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	172	3.69	0.92	198	2.06	1.963	Rejected
Disagree	28	1.96	0.56				

Source: *Researchers' Result; 2019* Accept Ho if $t_{cal} \leq t_{crit}$, else Reject

Since the calculated value of t (tcal) is greater than the critical value of t (tcrit), the null hypothesis that which says that homosexuality is not a sin before God is rejected while the alternate hypothesis is accepted. Hence, homosexuality is a sin before God and does not have any moral support from the society.

H₀₆: Homosexuality is not against the basic Nigerian culture and a distortion to human sexuality.

Table 4: t-Test Analysis on whether the practice of homosexuality is against basic Nigerian culture and a distortion to human sexuality

Group	N	X	SD	df	tcal	tcrit	Remark
Agree	160	4.00	0.81				

			198	2.72	1.927	Rejected
Disagree	40	3.70	0.72			

Source: *Researchers' Result; 2019* Accept H_0 if $t_{cal} \leq t_{crit}$, else Reject

Since the calculated value of t (t_{cal}) is greater than the critical value of t (t_{crit}), the null hypothesis which says that homosexuality is not against the basic Nigerian culture and a distortion to human sexuality is rejected while the alternate hypothesis is accepted. However, it is evident here that homosexuality is against the basic Nigerian culture and a distortion to human sexuality.

The Menace of Homosexuality in Zanga Community

The menace of homosexuality in Zanga are as follows:

- (1) It has created factions in the community. Some are openly in support of it while some are purely against it. This is equally causing chaos and unrest in the community.
- (2) It breeds sexual promiscuity amongst the male and female partners in marriage respectively; especially when one partner perceives indifference attitude from the other partner and feels deprived of sexual intimacy.
- (3) It has made the community susceptible to various forms of socio-economic and domestic vices. Robbery, lack of respect for constituted authority, drug addiction and the likes are rife in the community all as a result of homosexuality.
- (4) It has led to a good number of marriage breakdown in the community because the intrinsic essence of marriage with special reference to God's design, desire and the African cultural heritage of which Nigeria is paramount is more often than not violated by the dastardly act of homosexuality. The truth still remains that homosexual unions cannot be sustained in Nigeria because it negates all that human sexuality, and the traditional Nigerian societal cultures promotes.
- (5) It breeds hatred, disdain and antagonism in Zanga. This on the other hand may lead to destruction of lives and properties as persons with homosexual tendencies are often treated with disdain in Nigeria.
- (6) Homosexuality may lead to the extinction of human race. The contemporary acceptance of homosexuality in all the corners of the world may be dangerous to the survival of the human race. Irrespective of the alternative preference for dominant artificial insemination of especially the female spouses in same sex marriage; it should be noted that this may fail eventually. Nothing artificial lasts

forever. Besides time will bring about the joint resolution of persons procreated via artificial insemination. The burning anger of not being procreated via the natural, supposed biological process according to Gods design and desire may stem up.

The Persistence and Causes of Homosexuality in Zanga Community

According to the research carried out by Afunugo (2014), homosexuality as a phenomenon therefore persists against outcries here and there over its practice as a result of the strong spiritual under tone that it bears. Homosexuality is highly diabolic and it is one of the baits of the Anti-Christ. It is clearly a sexual perversion geared towards destroying the creative act of God. It begins voluntarily and ends involuntarily wherein one will be incapable of stopping it.

Again, homosexuals believe that they are building a world of their own of which many are oblivious of. They believe that soon they will rule the world and that nothing can stop them hence synonymous with the boastings of the Anti-Christ as attested in Isaiah 14:13-14:

I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the Most High.

Same like statement was made by Steam (cited by Hettlinger, 1967) "someday we'll outnumber you (heterosexuals), and you will be the abnormal ones, and we'll be the normal ones" (p. 102). Thus homosexuals are building a formidable front and soon their wiles will explode on ignorant personalities. This is equally evidenced from the fact that they are even in the internet/websites and have homosexual's organizations worldwide.

Furthermore, the Demon agent fostering homosexuality is very stubborn. R.N. Gbazuagu (personal communication, December 18, 2019) and G.A. Uzomechina (personal communication, December 15, 2019) both being homosexual adherents revealed shockingly that the totem of the Demon agent overseeing the practice of homosexuality is a 'bull'. A bull is the male of any animal in the cow family. First, notice its masculinity – buttressing superiority and Lordship. Secondly, note that bulls are known for their extraordinary strength as they charge for attack. They have to draw back a little to gain momentum before charging for battle; their drawing back is equally to survey the terrain carefully, to have a full master plan of the whole platform in order to reckon vintage points, weak

points, and areas of concentrations. Homosexuality operates in the same vein; it creeps in gradually and works insidiously and ends up making a victim an addict. This is why homosexuality is still in persistence irrespective of all odds because it has with this ominous ability permeated into all the spheres of human endeavors both in the secular and spiritual circles.

Precisely in Zanga, the following factors equally fosters homosexuality and its persistence:

Poverty: Individual go into it for it poses an easy and cheap mode of making money.

Loneliness: The female folks in marriage feel sexually starved and out of fear of being tagged unfaithful, they take to the offer of some wealthy female lesbians.

Transference of spirit: As gathered from J. Ezike (personal communication, August 29, 2019) and from the record of Greenwald (1988), most people became homosexuals as a result of the first incident of being raped or forced into it. Homosexuals are strongly and sometimes irresistibly drawn to each other by the spirits working in them. Hence Paul indicated in 1st Corinthians 6:15-17 that two people becomes one flesh through sexual intercourse, what makes this feasible is the spirit in man.

Inadequate parental relationships: Maternal or paternal deprivation can lead to homosexuality. Beiber (1962) maintained that research indicated that the family most likely to produce a homosexual comprises a very intimate, possessive and dominating mother or father and as well a detached, hostile father or mother. Thus, the family break up that abounds in Zanga can easily foster this.

Temperament: People with melancholy temperaments are prone to homosexuality. They are always afraid of the crowd, exposure; easily provoked, afraid of heartbreaks, disappointments and scared of losing someone so dear to their hearts. These factors can lead one to indulge in same-sex sexual exploits believing that it is more convenient in all ramifications. This is typified as visibly externalize in Zanga.

Early interest in sex: Many homosexuals displayed an interest in sex at an incredibly early age. Some homosexuals had confided that they first

masturbated or had homosexual experiences at five years of age or even earlier. Tripp (1975) maintained that there is always a sexual pre-consciousness in homosexual males in their early ages. Most home videos display obscene sexual scenes of which when children that are not of age after viewing such will begin to practice it on themselves as they have no means of meeting opposite sex members for exact practice. This is exemplified in Zanga with high rate of immorality and lack of home training.

Solution to the Menace of Homosexuality in Zanga Community

- (1) Individuals in Zanga should be encouraged to work hard and understand that they can make it when they are industrious. Homosexuality should not be an option to anybody nor an escape route to seek peace, tranquility and sexual satisfaction.
- (2) **Public Enlightenment:** The populace of Zanga community should be properly informed with the dangers of homosexuality. It should be taught openly in seminar and workshops. Experts on human sexuality in line with God's standard original design and desire should be employed as resource persons in such seminars.
- (3) **Religious Education:** Issues on human sexuality and good moral values should be included in the mission and state owned secondary, primary and post primary schools within Zanga and environs curriculum in order to avoid such vices as homosexuality. School teachers should be properly and carefully observed to see that they are not homosexuals before employment: And to equally see to it that none of them exalts homosexual life styles in the classroom. Cases abound of youngsters lured into homosexuality by their teachers both in Zanga and other localities in Nigeria.
- (4) **Pastoral Care and Counselling:** Religious leaders should enforce their religious adherents and their members to always do what they can to win lost homosexuals to Jesus Christ in Zanga, other localities and in the national level. They should befriend them, and help them out of the homosexual life style: If not, they will be lost for good and this will not be to the best interest of the society at large. Homosexuals should be treated with love and absolute care. They should not be treated with levity, disdain, hate nor be segregated. They should properly be counseled as have seen from this work on the persistence of homosexuality; that it has formidable spiritual undertone.
- (5) **Therapeutic Approach:** The greatest battle is the battle of the mind as treat (1992) and Uzuegbunam (2003), pointed out. Regards to this, habits like homosexuality has its strongest hold in the mind.

As the mind is the seat of consciousness, therapeutic measures should equally be employed to help homosexuals learn on how to tactically fight obscene homosexual thoughts and overcome them. Psychiatric doctors and experts should be employed to help those addicted to homosexuality in Zanga to fight the personal struggles and urges they have and experience during the change process.

- (6) **Rehabilitation:** No one is born a homosexual irrespective of what homosexual activists' project into the media. Rehabilitation is the process of getting one to have a normal life as it ought to be after a period of living an abnormal life style which may manifest in a given bad habit as in the case study of homosexuality. This work specifically suggests Christian rehabilitation centers (and other religious groups centers as such) wherein homosexuals mind set will be renewed by the word of God. The truth to be revealed to them in these centers should not just be personal ideas, thoughts or hypes of self-help messages but rather principles from the word of God in the bible, and various holy writs.

Experienced veterans in therapy should be employed who are well grounded on Godly principles and basis for human sexuality to lead in these centers. The emphasis should not just be on positive attitudes and thoughts but on providing the right principles for change based strictly on God's stand. It should be born in mind that if one has a map of the wrong city, no matter how good ones attitude, how positive ones confession, or how excited such a ones spirit, such person will stay lost, and not get to the desired destination

- (7) **Dialogue:** Dialogue has to do with a discussion between people in which opinions and personal experiences are exchanged. A lot can be achieved through dialogue in solving the menace of homosexuality in the Zanga community. Homosexuals should be allowed to pour out their minds through dialogue, and great attention given to their opinions. This then will be followed by advice given to them based on the experiences they have shared during the dialogue.

Njoku (2009), maintained that people with different opinions can never have proper knowledge of themselves without effective and unbiased dialogue. Dialogue according to him is "a process of self-donation" (p.242). Since major causes of conflict is gap in communication or sharing of meaning, the dangers of homosexuality in Zanga can be tackled extensively through dialogue. Homosexuals' beliefs should neither be tolerated nor encouraged through this mode; rather should be corrected with the word of God as stipulated in the bible and other holy writs.

- (8) **Close Monitoring:** Homosexuality is a learned act that a victim has to fight for a long period of time if a lasting change is desired. Bearing this in mind, a victim of homosexuality should be thoroughly followed up even after being certified healed. Close monitoring of an individual who is assumed to have changed is extremely important because more often than not, they go back to the act when free-lanced. Generally, parents and guardians should check and monitor their children against unfriendly friends who are likely to initiate their children or wards into the act of homosexuality.
- (9) **Liberation Theology:** Liberation theology seeks to approach biblical study from the perspective of the oppressed. Early exegetical efforts concentrated on the Old Testament, especially the exodus narrative as Boff (1986), declared. The biblical account served basically not as a canon but as a model, a paradigm of that concern for the plight of the poor.

Johnson and Gundry (1986), maintained that Gustavo Gutierrez was at the fore-front of liberation theology which is geared at commitment to the poor, the oppressed - the 'non-person'. As liberation theology argues that theology must start with 'the view from below', with the sufferings of the excluded and oppressed; this work strongly suggests that the word of God should be used as a veritable instrument to liberate homosexuals who are oppressed in their mind/soul, body and spirit through the psychological effects of homosexuality.

The act of homosexuality makes homosexuals to feel alienated, while some of the sincere ones repulses themselves at the act. They need to be made to understand that the word of God can liberate them from the bondage of homosexuality. Through liberation theology, they will learn that they can change and make their lives whatever they want it to be. They will no longer feel hopeless and helpless but realize that the change process will not be instantaneous experience, but it would be a miraculous one just like the Israelites exodus experience. Through this, their life will be reshaped, rebuilt and renewed; and they will as well start looking forward to living a rewarding life through having the right form of sexual orientation. This tool will go a long way in tackling homosexuality in Zanga.

- (10) **Prayer:** It is worthy of noting that the afore-mentioned suggestions will not make the counselor of homosexuals a fool if the victim of homosexuality decides not to change nor does it make the counselee a winner because he insists on holding on to homosexuality. That someone upholds strongly to evil acts without remorse can never make

it right. This then brings up the place of prayer in solving the problem of homosexuality in Zanga and this can never be overemphasized.

As it is, when all other methods are employed and it eventually becomes positive, it is only with prayers that the victims of homosexuality can be delivered. No matter what was achieved through counseling, when deliverance sessions are not carried out after proper and in-depth counseling, the spirit of homosexuality which is the spirit of the Anti-Christ as have been discovered in this work will come back to haunt and re-possess such a victim as the score is not yet settled.

Religious leaders should lead homosexual victims who had undergone various levels of counseling through series of deliverance prayers, to make it a complete task. Furthermore, prayers should always be made for morally sound personalities to win elective positions in the government of the state and nation; from the local level up to the national level to help in resisting the making of policies that favours homosexuality.

Conclusion

More often than not issues regarding to homosexuality are taken for granted in the Nigerian society; but it is actually a very big problem considering the spiritual dimension of the act of homosexuality. For the fact that homosexuality practices and gay marriage are being practiced and done secretly in many parts of Nigeria should not make it to be silenced. The protest and demonstration led by Rashidi Williams (as cited by Ishokare, 2012) sponsored by Queer Alliance of Nigeria against the proposed bill to outlaw same-sex marriage should serve as an eye opener and it equally lent credence to the fact that the practice may be spreading fast unknown to the general public. Williams (cited by Ishokare) said during the protest that "This bill is not necessary; we see no reason why people should be criminalized" (p.31). He went further as Ishokare quoted "we should not create more laws to make us suffer" (p.32).

One should bear in mind that Homosexuality is an eternally fatal sin against God. Its dangers equally include incurring of the wrath of God, increase in the number of broken homes, increase in the rate of adultery, and may lead to the extinction of human race as homosexual unions cannot procreate.

In lieu of the afore-mentioned, homosexuality is a violation of the natural law as stipulated by St: Thomas Aquinas (cited by Omoregbe, 1997) which upholds in general that good must be done and evil avoided and that anything that does not follow good at the long run is evil and against the law

of nature. This law once employed declares that homosexuality is chiefly evil since its aim is simply to satisfy a craving which is actually not natural, is learned and does not benefit mankind.

Homosexuality is curable. It is however hard for a homosexual to reverse to heterosexual especially when such a one had not gotten the desire to change. One striking testimony of Lahaye (1980) is encouraging:

What would you think if I told you that I know a man who was homosexual for thirty-seven years and is now happily straight? Or a thirty-five year old woman who claimed to have "same-sex impulse for as far back as I can remember", but has been straight for five years? Today she ministers to many lesbians in her area and is planning to marry a former homosexual, who has been helping men step out of the unhappy gay life into a blessed new experience, (p.97).

From the above testimony, it is clear that homosexual practitioners can change, hence anyone can overcome homosexuality.

Furthermore, for homosexuals desiring to stop the act, the following instructions are advisable for them to strictly bear in mind and equally apply:

1. It is not easy to come out of homosexuality.
2. The desire to change must come from within. Such a one needs to accept and face homosexuality as a sin and confess it, (1John 1:9).
3. Even if you have been rejected and condemned socially by the society at large, always accept and love yourself for who you are. Jesus Christ taught that we are to love our neighbour as ourselves. Obviously then, a wholesome self-acceptance is necessary in life. By loving and accepting yourself, you will now have the zeal to strive to liberate yourself from homosexuality; you will be filled with new hope continuously. However, it should never become narcissistic or obsessive to the point where we love ourselves more than God (Matthew 22:37-39).
4. Learn to control your thoughts and bring into captivity other obscene thoughts to the obedience of Christ (2Cor. 10:5). Never be conformed to the debased standard of homosexuality but be transformed by the renewing of your mind with the word of God (Romans 12:2).
5. No one can do it alone. It takes external help to successfully forsake homosexuality. Depend solely on God for an ultimate future; and find a prayer partner to always help you in agreement prayers against homosexuality.
6. Avoid homosexual hangouts and become active in Church's weekly

bible study classes.

7. Become a voluntary help for those intending to come out since you have been delivered.

Recommendation

The stand of the Church of Nigeria (Anglican Communion) in lieu with Christians biblical standard as posited by the former primates, the Most Revd P.J. Akinola and the Most Revd Nicholas Okoh, respectively should be upheld by Zanga community and the populace at large in shunning the dastardly act of homosexuality. Human kind should not forget that homosexuality is not natural hence, the principles outlined in the theory of natural law should never be undermined. Parents should start exposing their children to sex related issues. They should be the first to introduce topics on human sexuality to their children before they end up in the hands of perverts who may deceive them into homosexuality and immoral related acts. Parents in Zanga community should always strive to bridge the gap between them and their children so that their children will be free to share their secrets with them; this should be followed because most pathological homosexuals were introduced into it at a very tender age. The government of nations should learn to think on the long term effect before legalizing issues like homosexuality. Issues that bother on human sexuality should be left at the hands of the morally sound religions leaders to handle and decide.

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