

Zero-Tolerance on Homosexuality in Nigeria

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Abstract: The issue of homosexuality has been a matter of serious concern to many nations all over the world. Homosexuals are no longer ashamed of their identity and they instead struggle for recognition in any place they find themselves. However, a good number of western nations have legalized homosexuality and gay marriage but many African nations are yet to, including Nigeria. The Nigerian government totally condemned homosexuality and set up laws to penalize homosexuals because the act contradicts the peoples' cultural beliefs. This triggers the following questions: Are homosexuals psychologically different from heterosexuals? Why is it that Nigeria discriminates against homosexuals when some African nations do not? How efficient is Nigeria anti-gay in tackling the problem of homosexuality? Thus, the paper adopts the analytical method to unveil the Nigerian government position on homosexuality with the view that the Nigerian anti-gay law only deals with homosexuality in public, but not in private, and as such, a more efficient approach should be adopted in dealing with homosexuality holistically.

Key Words: Anti-gay Law, Gay Marriage, Homosexuality

Introduction

The homosexual today is kind of like the invisible man. But what most people don't realize is that homosexuals are all around. They're not just somewhere "out there." They are in one's own family—they could be one's doctor, one's minister, one's friend, husband, wife, whatever. People don't like to think about this, but it is so. There are a lot of homosexuals, a group of people, in fact, numbering in the millions, and they're not going to stay invisible forever. (Wysor 125)

Nigeria is one of the most adamant African countries that have zero-tolerance for homosexuality but Africans, especially academics, editors and non-academics in Nigeria seem to be ignoring the issue of homosexuality. They are ashamed to talk about it, and pretend as if it does not exist. Nigerians are proudly Africans to the core, proud of their cultural values, and they can go to any length in preserving them. Homosexuality is considered a taboo and un-African by the Nigerian government.

Without much ado, the government has put in place some anti-gay laws to put homosexuals and their accomplices in check. In fact, homosexuals have no place in Nigeria but this does not negate the fact that there are homosexuals residing in Nigeria. Nevertheless, if caught they are made to face the wrath of the law. Be that as it may, homosexuals are still struggling to be recognized in Nigeria via western influence, formation of gay associations and human rights advocacy in spite of the anti-gay law.

The Nigerian judiciary (judges and other legal personnel) has been penalizing those engaging in homosexuality since the Nigerian society has conceived homosexuality as a social problem and sexual crime. The question now is, has the anti-gay law in Nigeria really solved the problem of homosexuality? Certainly not. Thus, the potency of Nigerian anti-gay law is highly questionable. In this light, the following selected works are reviewed: Elizabeth Moberly (2006), Neville Wallace Hoad (2007), Felix Olukayode Oyenuga (2007), *The Holy Bible* (KJV-APB) (2009), O. A. Odiase-Alegimenlen and Jacob Osamagiagemwen Garuba (2014) and Silas Obinna Okuefuna (2016).

Moberly (2006) sees homosexuality as a treatable condition as homosexual feelings and desires are symptoms of deeper psychological issues. By implication, it is a psychological disorder that needs a cure. She proposes 'homosocial bonding' instead (same-sex relationship that is not of a romantic or sexual nature, such as friendship, mentorship etc.). She submits that the deficit of same sex relationships and the psychological tension will be resolved if and only if the church befriends the homosexuals. Gays should not be treated as evil people but as injured orphans, many of whom are confused of their identity and wants. But this actually poses the question, is homosexuality treatable? Some gays have received therapies but to no avail.

Hoad (2007) x-rays the history of sexuality in Africa alongside colonialism, and how homosexuality came about through change in African politics. He looks at Africa in 1886, a period where homosexuality is seen as a masculine thing to do, male subjects pledging loyalty to their male leader. He cites the last indigenous leader of Buganda, Mwanga II who killed some men for refusing to have sex with him. But the arrival and acceptance of Christianity by the indigenes gave homosexuality a negative connotation. In fact, it is an ongoing imperial project. For Hoad, homosexuality is imaginary, innate but expressed through the culture of the people; that is to say that the term "homosexuality" cannot be used everywhere because it may lack meaning, depending on one's culture. Hoad is of the view that the HIV/AIDS pandemic is the reason why leaders from Kenya, Uganda and Namibia in the 1990's oppose homosexuality and ignore its transfer through heterosexual contact in sub-Saharan Africa.

Oyenuga (2007) appraises homosexualism in Christianity at the turn of the twenty first century. He considers arguments for and against homosexualism and argues that homosexualism has no place in Christian ethics as *The Holy Bible* strongly opposes and considers it as an aberration.

The New King James Version-Amplified Parallel Bible (2009) has series of biblical passages claiming that homosexuality is contrary to the order of creation; it is a sin against God. Genesis 19:5-9; Leviticus 18:22; 20:13; Romans 1:26-27; 1 Corinthians 6:9 and 1 Timothy 1:8-10. In the first passage, a dialogue ensued between Lot and the Sodomites over Lot's guests; and the aftermath of it led to the destruction of the cities, Sodom and Gomorrah. Leviticus 18:22 and 20:13 consider homosexuality as an abomination punishable by death (probably by stoning or by the sword) as stated in the second passage.

Leviticus 18:22 thus states that "You shall not lie with a male as with a woman. It is an abomination." While Leviticus 20:13 asserts that "If a man lies with a male as he lies with a woman both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them." Romans 1:26-27 regards homosexuality as a shameful act while 1 Corinthians 6:9 and 1 Timothy 1:8-10 consider it as an unrighteous act that will deny the individual access to God's kingdom. Therefore, homosexuality is clearly condemned in *The Holy Bible*.

In Leviticus 20: 13 where death penalty is given to anyone caught in homosexual act has been adopted by some nations and applied on homosexuals in various ungodly and barbaric forms such as hanging, burning, stoning, discrimination, job relief, starving them to death etc. But this biblical precept is of the old law which the new law had already overshadowed. The new law is an era of love, grace and mercy; for Jesus Christ came to call sinners, and not the righteous. In Matthew's gospel 9:13 Christ says, "Go and learn what this means, I desire mercy, and not sacrifice. For I came not to call the righteous, but sinners." What would one do if he is told to make a choice between a homosexual and an occult man or better still, a human trafficker? Both individuals are suffering from weakness-bad habit; the homosexual has a sexual weakness while the human trafficker has a moral weakness-a dead conscience, taking his fellow humans as properties to be bought and sold; however, both actually need help.

Odiase-Alegimenle and Garuba (2014) discussed same sex marriage and its place in the legal regime of human rights and fundamental freedom alongside the external influence exerted by

the international community on other nations of the world, Nigeria in particular to legalize same-sex marriage into their legal system. They therefore express fear over the possibility of Nigerian law system to accept same-sex marriage on the long run due to the enormous pressure by the international community.

Okuefuna (2016) traces the history and root of LGBT (Lesbians, Gays, Bisexuals and Transexuals) conducts in individuals by arguing that LGBT persons have the same constitutional rights as non-LGBT, and that the Nigerian laws on homosexuals are a breach of the fundamental rights of the LGBT persons and also a breach of a host of international obligations (The African Charter on Human and Peoples' Rights, The United Nations International Covenant on Civil and Political Rights) binding on Nigeria.

Moberly, Hoad and Okuefuna argued for homosexuality to be given recognition while The Holy Bible, Oyenuga, Odiase-Alegimenlen and Garuba vehemently opposed homosexuality but do not actually address the lapses associated with Nigerian anti-gay law, which is the focus of this paper alongside recommendations in tackling the problem of homosexuality in Nigeria more effectively.

Conceptual Discourse: Homosexuality and Gay Marriage

Homosexuality and gay marriage are two related concepts and considered central to the study. Etymologically, homosexuality is a Greek and Latin hybrid, ὁμός -Greek, 'homos' (same) and the 'Sex' to indicate "an attraction of sexual preference for the same sex" (Jenkins 44). In the late 19th century (1869), the Austro-Hungarian doctor and sexologist, Karoly Maria Benkert who published his works under the pseudonym "Kertbeny Karol" first coined the term 'homosexual', meaning "a tendency to direct sexual desire towards individuals of one's own sex." He adopted the term in his campaign against the German sodomy laws (Paragraph 143 of the Prussian Constitution of April 14, 1851). He argues that homosexual attraction was innate, but did not believe all homosexuals were psychologically effeminate.

Homosexuality encompasses "all forms of same sex love, marriage etc. It equally entails gay LGBT people-lesbian, gay, bisexual, and transgender in a border sense." (Oyenuga 134) That is, male and female homosexuals are now commonly known as gays and lesbians respectively. In the religious circle, attributes like Satanism, sinfulness, abomination are used to label homosexuality. Abrahamic religions (Judaism, Christianity and Islam) forbid sodomy and teach that it is sinful. However, some religious denominations nowadays such as Reform Judaism, The United Church of Christ, and The Metropolitan Community Church, Presbyterian and Anglican Churches welcome members regardless of one's sexual orientation.

Core Satanists, Anton Szandor LaVey and Peter Gilmore consider homosexuality as a sinless act as it involves consenting adults. They argue that for gay people to deny their true sexual desires or to engage in heterosexual sex in an attempt to fool themselves or others would be to engage in self-deceit and herd conformity which for them becomes a sin. A homosexual once asked LaVey if his particular sexual preference would help him become a better Satanist. LaVey responded, "What you do so far as your sex life is concerned is only the affair of yourself and your partner(s)" (Fitzgerald 41-45).

Rathus argues that the Sambian people see and accept homosexual practices as an initiation into manhood. He writes:

Homosexuality is the erotic response to, and the sexual desire of members of one's own sex. It isn't just sexual contact with one's own sex, because that could also be due to limited sexual opportunities or even ritualistic cultural practices, as in the case of the New Guinea Sambian people. Their male youths engage exclusively in homosexual practices with older males because it is believed that they must 'drink men's milk to achieve the fierce manhood of the head hunter'. Once they reach marrying age though, their behavior turns homosexual (Rathus 291).

There exists a bone of contention among scientists and psychiatrists/psychoanalysts regarding homosexuality as pathology. In 1952 and 1968 respectively, the American Psychiatric Association (APA)'s first and second *Diagnostic and Statistical Manual of Mental Disorders* (DSM-1, DSM-II) classify homosexuality as pathology, mental disorder, a sexual deviation or a sociopathic personality disturbance. But in 1973, the American Psychiatric Association's board of trustees removed homosexuality from its official diagnostic manual, the *Diagnostic and Statistical Manual of Mental Disorders* second edition DSM II. Medical experts found that homosexuality does not meet the criteria to be considered a mental illness.

In 1992, the American Psychiatric Association recognizing the power of the stigma against homosexuality, therefore opposed any psychiatric treatment, such as reparative or conversion therapy, which is based upon the assumption that homosexuality per se is a mental disorder, or based upon a prior assumption that the patient should change his homosexual orientation. Homosexuality is no longer generally viewed as a treatable disease by mental health professionals due to the APA'S position. So, what is obtainable now on ground is "gay affirmative therapy", helping the client come to accept his homosexuality and as such, the effort of prying away unwanted homosexual feelings is futile.

A related concept to homosexuality that is of interest is gay marriage. Gay marriage is also known as same sex marriage- a marriage between two persons of the same biological sex or social gender. It is a "marriage between people of the same sex" (Oyenuga 134). James Dobson argues that any sexual activity outside heterosexual union, including homosexuality cannot be approved by God. Dobson thus outlines some reasons why the battle against gay marriage must be won. The first is the protection of heterosexual marriage and family. He believes that once a nation forgets the reason why marriage and family are important, it will soon recognize and bless all manner of sexual relationships, regardless of how harmful they may be to individuals, to children, and society. Secondly, Dobson holds that children will suffer if the battle against same-sex marriage is lost because children will do best when raised by a biological mother and father; and this, Dobson says, same-sex marriage cannot offer. The third reason for Dobson is that religious freedom will be greatly jeopardized. However, Dobson stresses the need to treating homosexuals with respect and decency as we resist their destructive social agenda.

Okuefuna differentiates between same-sex relation and same-sex marriage. He considers the former as an affair between two consenting adult individuals of the same sex only without attaching their irrespective families while same sex marriage is a social institution, which in the traditional African setting is a union between two families, and not just the contracting individuals (who are of the same sex and) who are merely instruments through which both families unite (46).

Causes of Homosexuality

Scholars have propounded various theories regarding the causes of homosexuality. Manosevitz posits that "a common assumption of most theories is a multi-dimensional developmental model with several factors e.g. psychological, biological, and sociological, interacting within complex manner to determine homosexuality." (396) To mention but a few of these theories include: biological, psychological, behavioral and sociological theories.

Biological Theory: This holds that homosexual sexual orientation is as a result of biological forces over which the patients have no control or choice. This theory hinges on these factors, viz: genetic, brain and hormonal. The first is of the view that "homosexuality is genetically programmed into some people" (Lauer 88). Recent studies of twins and adoptive siblings have revitalized the idea that there is large genetic component of both male and female homosexuality.

Psychologist Michael Bailey and psychiatrist Richard Pillard studied 115 twins and 46 adoptive brothers of these twins and found that if one identical twin was gay, the other was almost three times more likely to also be gay.. For example, a San Francisco neuroanatomist, Simon LeVay

compared the brains of 19 homosexual men with those of 16 heterosexual men and six women all of whom died before the age of 60. He discovered that “one of the regions of the hypothalamus called INAH-3 was considerably smaller in homosexual men than in heterosexual men: that in gay men it was actually about the same size as in women”(Masters et al. 381).

The hormonal factor is also essential as some believe that prenatal hormone treatment of various types can lead to male or female homosexual behavior patterns in several animal species. Also, it is believed that prenatal sex hormone in excess or deficient in humans may be associated with homosexuality. The third discovery was a comparison of hormone levels in adult homosexuals and heterosexuals as several studies have found either lower testosterone or higher estrogen in homosexual men. Maternal stress effect is a version of how hormonal factor influences sexual orientation. LeVay therefore asserts that “the maternal stress lowers the level of testosterone in the developing male fetuses during critical periods of fetal brain differentiation”(Masters et al. 382).

Maddox excoriates LeVay's findings as he states that “LeVay's very method of defining homosexuality was very likely to create inaccurate or inconsistent study groups” (349-350). Some scholars are of the view that all of the brains of homosexual men LeVay studied were from men who died of AIDS, which was not equally true of the heterosexuals whose brains he studied.

Psychological Theory: This theory holds that a natural outgrowth of an innate is responsible for homosexuality. Sigmund Freud sees homosexuality as an outgrowth of an innate bisexual predisposition in all people. He argues that under certain conditions such as continuing castration anxiety in males, overt homosexual behavior might occur for the first time in adulthood. By implication, Freud believes that every person has latent homosexual tendencies.

In 1962 Irving Bieber and his colleagues compared 106 male homosexuals with 100 male heterosexuals; all the subjects were in psychoanalysis. The family pattern they intended to find among the homosexuals was that of a dominant mother and a weak or passive father. The mother was both overprotective and overly intimate. Bieber thus originated the concept of “homo-seductive mother” as an explanation of male homosexuality. This family pattern has a double effect: the man later fears heterosexual relations both because of his mother's jealous possessiveness and her seductiveness produced anxiety. For Bieber, “homosexuality results, in part from fears of heterosexuality” (Hyde 340). In his research (1976), there was a serious disturbing relationship between the homosexual male and his father been described as detached or openly hostile which made the homosexual son therefore emerge into adulthood hating and fearing his father and yet deeply wanting the father's love and affection.

Behavioral Theory: This holds that homosexuality is primarily a learned phenomenon. Feldman and Mac Culloch state that “if a person has unpleasant heterosexual experiences combined with rewarding homosexual encounters, there may be a gradual shift in the homosexual direction”(Masters et al. 383). Some social scientists look for factors in family life or in patterns of interaction that differ for homosexuals and heterosexuals. They also believe that homosexuals have disturbed relationship with their parents; that is, abuse from parents or victims of incest. Another socio-cultural factor is the norms of one's peers during adolescence as some young males engage in homosexual activities with adults to earn money. As such, the same norm defines the adult homosexuals as “queers”(Lauer 91) and the boys in question do not continue homosexual activity when they become adults. According to Earls and Helene, homosexuality is a learned response to early painful experiences, and that it can be unlearned for those homosexuals who are unhappy with their lives and find effective therapy, it is curable (401).

Sociological Theory: This refers to the effects of labeling in explaining homosexuality. That is, the label “homosexual” acts as a self-fulfilling prophecy. For instance, a young boy who is

slightly effeminate and he is called a homosexual by others, becomes painfully aware of the slightest homosexual tendency in himself and finally convinces himself that he is gay and begins to engage in homosexuality and associates with a gay group. Little wonder a liberationist like Michel Foucault argues that homosexuality is a social construct, a thing of the mind, a tool employed by the powerful—straight men to control the powerless—a minority of gay individuals. Another point is the importance of roles in explaining human behavior.

According to M. S. Weinberg, “homosexuality might be no more than a role people play much like the male role or the female role. It is not an enduring character trait or a permanent psychiatric disorder, but rather a set of behaviors that one uses in dealing with society” (Hyde 341). This explains why many homosexuals pass for heterosexuals in the straight world— playing the heterosexual role in certain roles and the homosexual role in others.

Nigeria and its Anti-Gay Law

At the Commonwealth Heads of Government Meeting in Perth, Australia, October 2011, the UK Prime Minister, David Cameron states that “any member state that fails to respect the gay rights will have its foreign aid terminated.” (*Daily Sun* 14) But most African countries strongly disagree with this UK threat and consider it a “bullying mentality” (*Daily Sun*) as they believe that homosexuality violates their religious and cultural beliefs. John Evans Atta Mills commented that “Cameron was entitled to his views, but he did not have the right to direct other sovereign nations as to what they should do” (*Daily Sun*). In the same vein, addressing the BCC, Koku Anyidoho said that “Ghanaian government would not compromise its morals for money” (*Daily Sun*).

Reacting to UK threat, Senate President of Nigeria, David Mark refers to homosexuality as “un-African”; that is, being based on foreign influence. He argues that “if there is any country that does not want to give us aid or assistance just because we hold on very firmly to our values, that country can (keep) their assistance. No country has a right to interfere in the way we make our own laws” (*Daily Sun*).

Victor Lar depicts same sex marriage as ungodly and satanic. George Sekibo argues that it would be unthinkable for anyone to refer to two of his male colleagues as husband and wife and informed that “even animals have not degenerated to that level.” (*Daily Sun*) Domingo Obende added that gay marriage will cause sexually transmitted diseases, childlessness, old age-loneliness and mental problems. For Dame Patience Jonathan, “Same sex is an abomination, it is not in Africans for man to be climbing man and woman climbing fellow woman. God created man to romance the woman, so I commend National Assembly on this one” (*Daily Sun*).

On his part, Baba Dati asserts that such element in society should be killed. Same sex marriage ban makes Nigeria the second country in Africa to criminalize such a union. Homosexuality is already illegal in some part of Nigeria under Sharia law punishable by death, and in the rest of the country, it is punishable by 14 years in jail. Both Islam and Nigerian culture totally condemn and regard homosexuality, lesbianism, same sex marriage as morally, culturally and religiously wrong in all ramifications.

Nigeria has criminal provisions for homosexuality, laws against gay rights advocacy and same sex marriage. Nigeria's federal law against homosexuality reads that anyone who “has carnal knowledge of any person against the order of nature... or permits a male person to have carnal knowledge of him or her against the order of nature” commits an “unnatural offence,” a felony punishable on conviction with a fourteen-year prison term (Criminal Code Act of 1916, 214, 4 Laws of the Federation of Nigeria Cap. C38). An attempt to commit an “unnatural offence,” also regarded as felony, is punishable on conviction by a seven-year prison term (215).

The Same Sex Marriage Prohibition Act states that the “registration of gay clubs, societies and organizations, their sustenance, processions and meetings is prohibited” (Same Sex Marriage Prohibition Act 4). Violation of this provision is punishable on conviction by a ten-year prison

term (5). Marriage or civil union entered into between persons of same sex by virtue of a certificate issued by a foreign body is void in Nigeria. The violation of this ban is an offense punishable on conviction by a fourteen-year term of imprisonment. In addition to the parties to the same sex marriage or civil union, anyone who “administers witnesses, abets or aids the solemnization of same sex marriage or civil union” commits a crime punishable on conviction by a ten-year prison term (5). Gay identity therefore is introduced and promoted through the formation of Gay and Lesbian Associations. Most of such associations are still considered illegal by the government. For instance, Justice Nnamdi Dimgba of the Federal High Court sitting in Abuja on Friday November 16, 2018 dismissed a suit seeking to legalize the formation of a Lesbian Association in Nigeria as it is contrary to the existing law and public policy.

However, more people are secretly practicing homosexuality in Nigeria, and Nigeria recorded 105 cases of rights abuse against gay people in 2014 says queer alliance group. It was reported that on Thursday August 3, 2017, a Magistrate Court in Lagos arraigned 42 suspected homosexuals who were recently arrested at a hotel located at Owode Onirin. The presiding judge, chief magistrate Adewale Ojo granted the accused bail in the sum of ₦500,000 following their not-guilty plea.

But how long will discrimination against homosexuals continue in Nigeria, one may ask? Human rights are universal; it is not circumscribed to any particular locality or continent. What amounts to human rights in London is the same in Nigeria, and will remain the same in the United States of America. There is no Africanness in human rights (Okuefuna 6). Okuefuna is of the view that “in this time and era when authoritarian and dictatorial empires are crumbling, Nigeria should not be seen to be heading down that part. Nigeria should instead aspire to be counted among the civilized nations where respect for individuals and human rights are paramount” (48). Little wonder Odiase-Alegimenlen and Garuba write:

Our worries here are how long Nigeria would continue to resist such pressure particularly those from the international community championed by the United Nations Human Rights Council, which say the present law against same sex marriage is anti-human rights. We are afraid that the day will come when Nigeria will decriminalize same-sex association or union and enact a marriage law that is gender neutral, to accommodate same-sex association (290).

Critique: Re-interpreting Homosexuality and Recommendations

Right from time, different positive (normal sexual variant, natural, innate) and negative (taboo, sin, abomination, pathology, mental disorder, satanic, un-African, unnatural, social construct) connotations have been given to the concept of homosexuality. But contrary to all these connotations we can simply conceive homosexuality as a sexual weakness in the homosexual.

Human sexuality is highly sensitive to the point that if not properly managed could lead to an outrageous wild behavior. Sexual act (weakness) is not the same as social act even though the individual is the same. This boils down to the question of self-control in persons. The Nigerian government has been penalizing homosexuals for some time now but its anti-gay law is totally free from error as it only disapproves public homosexuality but not private homosexuality in a technical sense. The number of sexual crimes committed in a day is higher than that of social or any other form of crime. Most times, they are committed in closed doors; that is, in private. Homosexuals tend to engage in homosexuality in privacy or secrecy because of fear of public persecution. Homosexual practice in Nigeria is like “do but do not be caught.” Unlike developed countries, Nigeria lacks high-tech monitoring or detecting devices to monitor in-door activities or crimes.

Another fault in the Nigerian anti-gay law is the lack of the will power to implement anti-gay laws effectively by security agencies or personnel. How many homosexuals are caught and are truly prosecuted? Hardened criminals or people that commit heinous crimes sometimes go scot free, let alone homosexuals. It is pertinent to say that homosexuals in Nigeria will not stay

silent forever; they are patient but working very hard to see that they are given recognition in Nigeria. There are better suggestions or recommendations to effectively deal with the issue of homosexuality in Nigeria.

First, homosexuality should be seen as a sexual weakness in homosexuals and individuals with psychological trauma that need help. Thus, the government should make room for competent psychologists to attend to them.

Second, any form of psychological or physical assault on homosexuals should not be entertained in spite of the anti-gay law. However, let the law take its course.

Third, some people are of the view that homosexuality is satanic, occult practice. By implication, an evil spirit can control one's behaviour. This is evident in deliverance ministries. Homosexuals who are willing to get rid of their homosexual tendencies and acts should be allowed to seek spiritual help from deliverance ministers or ministries. Nevertheless, what of those homosexuals who are proud of their gay identity? What will be their fate? The answer is simple; the anti-gay law should put them in their place.

Conclusion

The ethical implications of legalizing homosexuality and gay marriage have attracted the attention of various scholars, nations and cultures in the world. This basically resulted into two groups, viz: the pro-gay activists (liberals) and the anti-gay activists (conservatives). The former is in support of homosexuality and gay marriage while the latter is not. Nigeria's rejection of homosexuality is anchored on her cultural belief system that considers homosexuality a taboo. In fact, it is alien to African cultural beliefs and heritage. This makes Nigerian government even more adamant to accepting homosexuality in spite of western (UK) threat to withdraw its foreign aid. The anti-gay laws in Nigeria become absolutely necessary to checkmate the problem of homosexuality but the efficacy of the implementation of the anti-gay laws is absolutely worrisome as it does not really address the problem of homosexuality holistically.

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