GAY MARRIAGE: NIGERIAN TRADITIONAL MARRIAGES IN THE 21ST CENTURY BETWEEN COLLAPSE AND REDEMPTION
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ABSTRACT

The idea of gay marriage is controversial; legalizing it would be a departure from traditional marriage norms and values to something that is conflictual in nature. People perceive Gay marriage differently, to some; it is the Old Testament relationship of David and Jonathan, to others it is a freedom of choice in spouse and pursuit of happiness in marriage. In some societies, it is a legal change. In the 20th century the idea of same sex marriage was inconceivable.

KeyWords

Gay, Same-Sex, Africa
Introduction

The idea of gay marriage is controversial; legalizing it would be a departure from traditional marriage norms and values to something that is conflictual in nature. People perceive gay marriage differently; to some; it is the Old Testament relationship of David and Jonathan, to others it is a freedom of choice in spouse and pursuit of happiness in marriage. In some societies, it is a legal change. In the 20th century the idea of same sex marriage was inconceivable. Chami and Markin (2011) argued that “same sex marriage did not legally exist until the 21st century when an increasing number of countries began permitting same sex couple to marry legally. Bennett (1998) stated that “of 356 news story about gay and lesbians that appeared in Times and News week from 1947 to 1997, Kinsey report on male sexuality published in 1948 was the first to draw reporters attention to the subject of homosexuality”, in the 1940s homosexuality was reported as a social problem as argued by Miller (1991) and Stretmatter (1993) “from 1940s to 1950s, the homosexual issue was reported as social problem in the United state of America, approximately 60% of the articles described homosexuality as a threat to the strength of US military, the security of the US government and the safety of ordinary Americans” Allen (2006) observed that “Holland, followed by Belgium and Canada became the first modern nation to legalize same-sex marriage at the turn of 21st century, Allen (2006) further stated that “today, over 32 countries representing 15% of the world population legally recognize same sex marriage in some form. In the mid-1980s, few Americans have ever heard of the idea of gay marriage. Those who have been paying close attention might have remembered cases in the early 1970s in which gay partners had gone to court to seek the right to marry. The court upheld the traditional concept of marriage as between Man and one woman. The idea of idea of gay marriage at that point had no legal traction”. There are some tribal cultures that are practicing something akin to gay marriage as argued by Wood (2011) “the place to find homosexuals marriage is in the Southern fringe of New Guinea high land and in other highland of Southern Melanesia, the hunter gatherer Etoro Tribe require adolescent boys to perform oral sex to older Males”

In the Continent of Africa, many African leaders are of the view that legalizing gay marriage is against their traditional marriage norms and values and also contradict cultural and religious belief of Africans. Robert Mugabe of Zimbabwe promises hell for gay and Lesbians if his party Zuma PF wins the up-coming election, he vowed to amend laws that would make offenders rot in jail for life. “we do not have a culture of men marrying men or women marrying women, we cannot accept it, no, no, no,
these things are taboo in our society” (Mugabe cited in Nigeria’s news 2013), similarly in Obama’s recent visit to Senegal, the Senegal president Macky Sail in reaction to Obama’s call for African leaders on gay marriage argued that “Senegal is still not ready to decriminalize homosexuality, countries make decision on complex issue in their own time” (Sail quoted in Huffing post 2013). Majority of Africans abhors homosexuality, homosexuals are treated with disdain, and sometimes at the extreme they are killed. “In Uganda gay right activist David Kato was killed in January 2011 after opposing the anti Homosexual bill in 2009” (Iren Africa, 2012). In Malawi a gay group was imprisoned for gross indecency” (Iren news 2011). In 2008 homosexuality was outlawed in 38 African countries and in at least 13 African countries there was no law pertaining to it” (international lesbian, gay, bisexual, Trans and inter sex association in Wikipedia). South Africa is the only country in Africa that has legalized gay union as at 2013.

In Nigeria homosexuality has been going on under ground, there is no law that recognizes same sex union. “Under the colonial era law, sodomy is punishable by a 14 years jail sentence: and in the countries mainly Muslim northern states where a version of sharia law applies, the penalty is death by stoning” (Iren Africa 2013). The recent attempt by the national assembly to enact a law criminalizing gay marriage is just an attempt to rejuvenate the existing law of the colonial era criminalizing sodomy because there is no evidence to prove that the sodomy law is repealed. “A 28 year old actor sentenced to three month in prison by a Karu senior magistrate court Abuja for having sexual intercourse with another Man through the anus” (sahara reporters sep.18.2012). The activities of homosexuals sometimes leads to the generation of the feelings of retroactive resentment among the populace, “A university student in Northern state of Jigawa was killed in 2002 when his classmates set upon him after rumors that he was a gay “Iren Africa, 2011) 

Objectives of the paper

1. To examine gay marriage in relation to Nigerian traditional marriage
2. To analyze the influence of western socializers in promoting gay marriage in Nigeria
3. To project the effect of legalizing gay marriage on Nigerian traditional marriage
Conceptualization

Gay marriage: gay marriage presupposes that other forms of marriages exist. “Same-sex marriage (also called gay marriage and marriage equality) is the union of two individuals of same sex in a marital relationship with the full legal rights and responsibilities allotted to this contract in a given jurisdiction” (rational wiki, 2013). “Same-sex marriage is a marriage between two persons of same biological sex and/or gender identity. Legal recognition of same-sex marriage or the possibility to perform a same-sex marriage is sometimes referred to as marriage equality (Wikipedia). “It is the union of people of same-sex that is legally sanctioned by the state, where identical right and responsibility are afforded same-sex partnership that are formally registered in some ways as civil union (Ritzer, 2007). These definitions of same-sex marriage are too legal right focused. Ideologically, it is an agenda as argued by Rep Steve King cited in Brien (2007), “same-sex marriage is part of socialist agenda to undermine the foundation of individual right and liberties”. Philosophically, gay marriage is based on individual and societal values and beliefs, the personal and societal values and beliefs are sometimes embedded in cultural and religious beliefs, and can contribute to the formation of favorable behavior or attitudes towards gay marriage culture. Gay marriage culture is becoming part of western culture, and it is spreading to other continents of the world. Gay marriage culture has started penetrating the religious institution. The marriage values and belief system that counter the traditional marriage institution gave rise to gay marriage, thus, the idea of gay marriage or the legalization of gay marriage is a philosophical issue.

Traditional marriage: The defense of marriage act ‘DOMA’ (2012) defined marriage as “a legal union between one man and one woman as husband and wife, and the word spouse refers only to a person of opposite sex who is a husband or wife. Similarly, Nwoye (1991) defined marriage as “sacred and permanent contract which is enacted between two people (man and woman) decide on their own accord and in the presence of at least two witness to exchange the formal consent to live a life promoting their mutual growth and welfare as persons in their journey together through life”. “Marriage is a union between people of opposite sex, sanctioned by religion, law, tradition and customs of a society aids in socialization of infants, procreation, and provision of an identity and security among others” (Pankyes, 2013). The definition of marriage provided by DOMA (2012), Nwoye (1991) and Pankyes (2013) yields many implicit and explicit necessary conditions for marriage to be consummated as argued by Ward (2012) “the necessary condition of being married is that, there is number condition
(marriage between two and only two), sex condition (marriage is between male and female) age condition (male and female are adult) and specie condition (only human beings marry).” Based on the above definitions of marriage, for beings to be married to each other, they must be at least (a) 2 (b) human (c) adult (d) one must be male and the other female. The definitions gave no hint on mutual consent and sexual activities in the legal definition of marriage even though we all assumed that they are logical necessary condition for marriage to be consummated.

The logical necessary condition of marriage based on Ward’s (2012) analysis of the legal definition of marriage by DOMA (2012), Nwoye’s (1991) and Pankyes (2013) will form the basis of analyzing both gay marriage and traditional marriage in Nigeria, this is so because if item (d) above is eliminated from the definition of marriage it means people of same sex can marry themselves, meaning the legal definition of marriage has to change to accommodate same sex marriage, and again if item (c) above is nixed from the definition of marriage it implies that father can marry his son or male adult can marry a young male child. For analyzing traditional marriage in Nigeria, all conditions (a)-(d) above in addition to mutual consent and sexual activities would be applied.

HOMOSEXUALITY IN NIGERIA

Leaders of western nations who are advocate and promoters of gay marriage have assumed the status of socializers on gay marriage. The poser is who socialize the socializer? The socializer is socialized by power, problems, needs, values, beliefs and aspiration of the society. Power has a way of misleading the mind to the illusion of confusing the moment with future; western leaders in their quest for power enter into all sort of agreement with different interest groups and association during campaign within their respective countries, the idea of legalizing gay marriages is the fulfillment of campaign promises to gay association by western leaders promoting gay rights. Problem is a factor that can force an individual, group or society to dance to the tune of a socializer. For the sake of reasoning, let us illustrate how problem in the society can serve as an instrument of social change. Marriage institution is revered in the society, suppose a poor farmer has no farmland to farm and feed his family, he approached a land lord to lease his farm land for the period of one year and the condition of leasing the farm land by the land lord is that the farmer will have to lease his wife to the land lord for the period of one year and any child born within the period belong to the landlord. The farmer has two choice to make, either he agrees to the contract agreement with the land lord or allow his family to wallow in extreme hunger, for the sake of survival the farmer finally lease his wife to landlord. This illustration is
typical of advance level of socialization, thus problem is an instrument for social change and a socializer in the society. Needs in the society are tools that can instigate change. There are various forms of need in the society individual or collective, for example the need for freedom, freedom of speech and expression, freedom of belief, freedom from want and freedom from fear. According to Wentworth (1980) “an adequate view of socialization most give room for free will and human autonomy, though noting the patterned social structure and processes that influence individual” human needs are constants in the processes of social change. Values and aspiration of the society has significant influence in the process of social change, what the society values determine to a large extent what, when and how things are to be done. The combination of western leaders, power, problem, needs, beliefs, values and aspiration of the society of the society give rise to socializers. Overtly and covertly the idea of gay marriage is the conspiracy of western socializers because of their failure to check word population most especially in Africa through birth control measures such as family planning and child spacing. President Obama of the United State of America has become an itinerant scholar schooling people on the need to relinquish their traditional marriage system and adopt gay marriage culture where children would be adopted or cats and dogs to serve as pets.

Homosexuality in Nigeria is akin to cultism, in this regard, it cuts across all strata in the society, the rich and the poor, young and old, educated and the illiterates who are homosexuals are participants. Gag relationship has been going on underground in Nigeria due to legal constrain, however, because of external influence most especially that of western socializers through campaign for gay rights across the globe, gay men in Nigeria have started coming out publicly to reveal their sexual orientation. “Bisi Alami, was the first gay Nigerian man to be interviewed” (Naira land, 2011). “Rashidi Williams is one of Nigeria’s few openly gay human right activists (BBC news, Jan, 2013). Gay is gaining grounds in our educational institutions of learning. Vanguard reported that gay relationship are surfing in secondary schools, “I attended boys secondary school in the North, boys indulge in all manners of act to derive erotic maximum satisfaction “(Adrew Adewusi cited in vanguard, 28, 06, 2013), similarly, Naira land reported that gay culture gains ground on Nigerian universities campuses. “A number of male students have now joined t their female counterparts to engage in prostitution. To get more money, young male students make an average #50,000 from one outing and make more money when they travel out of their base to meet their partners who are affluent group in the society” (Nairaland, 2008) as noted by a student cited in Nairaland (2008) “ sometimes a student can offer as much as #20,000 to another student once he is desperate to have an affair, most of the successful men we see and hear of in Nigeria
are gays, the promiscuity rate is even higher than that of female intimate relationship, so you tend to make more patronage as a gay prostituted” the Nigerian movie industry is not immune to gay men. A popular actor with the Nollywood Mr. Ibu vents his anger when a gay producer toasted him “something is happening in Nollywood, these up and coming actors are being used by some of the established producers who are gays, if you want to get a job as an upcoming actor you must be sexed. we are no longer in the era of the female actresses suffering from sexual harassment it is now man to man” (Mr. Ibu in Nigerian film.com, 2012). The military is also infested with gay men “major Bello Magaji was convicted of sodomyzing young male teenagers in the barrack; he is one of that recently pardoned by president Good luck Jonathan” (Nigerian village square, 18, March, 2013). The scourge of gay has taken root in every region in Nigeria, it use to be common in the Northern part of the country, they are called ‘yan daudu in Hausa language. The worst case scenario is the presence of gay men in our religious institutions “a church was razed down some years back around Mafoluku in Lagos after one of the aids to the pastor of the church came up with the allegation that he was the pastor’s sexual partner” (street journal, 2012). “The Edo state police command paraded 26 suspected criminals including a pastor identify as Philips Ogbebor alleged to have had carnal knowledge of a 20 year old male member of his church” (Naira land forum, 07.07.2013). It is worthy to note that several gay men who have anal sex with other men do not engage in anal sex. “among men who have anal sex with other men, the assertive partner is called the ‘top’ and the one being penetrated is called the ‘bottom’ those who enjoy either role are referred to as ‘versatile’ (Celia, 2009). Gay men in Nigeria are treated with disdain, the idea of gay marriage is widely perceived by many Nigerians standing against morality and religion. Vanguard (june,20,2013) reported that “92% of Nigerians are in support of the anti same-sex marriage sex bill” the Nigerian national assembly has pass a law criminalizing same sex union, defaulters when convicted will spend 14 years in jail”. The bill is awaiting President Jonathan’s assent to make it a law. For the ability of President Jonathan to sign the bill into law, surely, watch is a witness to time.
Factors Influencing Gay Marriage in Nigeria

For the purpose of this paper we are going to analyze endogenous and exogenous constants influencing gay marriage this is so because Science has found no evidence or basis for homosexuality, bisexuality or Trans sexuality. Below are the constants influencing gay marriage in Nigeria.

Endogenous factors:

Unemployment: In Nigeria employment is skewed to favor the tiny population living majority of the population to wallow in poverty, in fact the unemployed are devising means of survival than even looking for Jobs. The available job is in the hands of the rich and affluent in the society, some of them are gays who are highly connected, before they offer jobs to the unemployed they demand for sexual gratification, as observed by Ibu in Nigeria’s filrm.com (2012) “to get a job as an upcoming actor in Nigeria you must be sexed if you fall in the hands of a gay producer”. This scenario only paint the mental picture of what is happening underground in other sectors of the economy. The unemployed with low moral standard fall prey to the ‘eagle eye’ of gay men with means of offering available jobs.

Poverty: poverty is not a justification or excuse for any man to engaged himself in homosexuality considering the health risk, moral and spiritual being of an individual, however, some men who are morally flexible have found gay relationship as a means of meeting their financial obligation. Anal sex is a big business for gay prostitutes; huge financial resources are redeployed by gay men who are rich into gay prostitution business enough to entice willing gay men who operate at the ‘bottom’, some of the gay men driven by poverty to engage in homosexuality do retire from prostitution and leave a normal life and letter take part in heterogeneous marriages while others get hooked in it. Naira land (2008) reported that ‘financial inducement seem to be a strong factor for participation by those who engaged in campus homosexuality, while some people confessed to have found themselves as a result of peer group pressure.”

Inadequate sex education in Nigerian school system: sex education in Nigerian school curriculum is not given adequate attention by school administrators and curriculum planners, this is in addition to opposition by some religious leaders on the premise that sex education would expose students to promiscuity, the fact is, if students are not taught the right things about sex education they will learn all sort of anti social behavior through the social net work and tend to put what they learn
into practice because there is no mechanism on ground to teach them the right thing. In the social network there are lot of pictures and ‘blue movies’ on gay men. Allowing children access to all these visual aid can significantly influence them to engage in homosexuality.

**Sexual orientation:** as an enduring emotional, romantic and sexual attraction towards others, sexual orientation emerged at early stage of adolescent for most people; it is at early stage that sexual orientation is shaped because no one is born with an attitude, as noted by Anthikad (2004) “no one is born with attitude, attitudes are learned in a culture in the course of an individual’s development. “ Thus, the type of sexual orientation given to an individual significantly influences his attitude. If a male adolescent is given a gay sexual orientation, he will grow up to be a gay. For example, if a male child is made to belief that a person can be born a gay or love and affection for a fellow male can be expressed through anal sex.

**Environmental factors:** homosexuality is socially constructed, it is an interaction of man and his social environment, because there is no valid scientific prove that homosexuality is biological as canvassed by gay advocates. A social milieu dominated by gay can influence a person to become a gay.

**Exogenous factors:**

**Influence of western leaders:** overtly , the leaders of western nations most especially the United State of America and the united kingdom have intensified diplomatic pressure on the Nigerian government to legalize gay marriage and also made spirited attempts to frustrate the passage of the bill that seek to criminalize gay union in Nigeria. gay union has been going on underground in Nigeria, but the campaign for gay right and freedom by western socializers has awaken the consciousness about gay right in Nigeria, as a result gay activist have started coming out publicly to air their view on the need to respect their rights and freedom in the Nigerian constitution. Gay rights seem to be a new frontier in the diplomatic relations between western socializers and the African government, the western socializers are threatening to use foreign aid to push for the legalization of gay marriage in Africa, this can be seen in the deliberate action of the united kingdom’s government to covertly punish Nigerians using the visa bond as an excuse.

**Western media:** without any valid evidence the western media are seducing young men in particular to belief that some men are naturally born gay, they are managing to keep the
information on higher rate of sexually transmitted (STD) disease, cancer and early death associated with homosexuality from the air waves. Many Nigerians youths and even adult have access to the social network; getting information on homosexuality from the western media is a matter of seconds. This is significantly influencing some Nigerian men to get attracted to homosexuality with the belief that it is a human reality.

**Sex tourism:** Tourism for the purpose of engaging in anal sex is gaining grounds in Africa and indeed Nigeria, the sex tourist mostly from western nations are taking advantage of weak internal security in the country that monitor their activities. Nkanatha cited in premium times (21.08.2013) stated that “a survey conducted in Kenya in 2013 showed that boys engaging in sexual activities with male tourist are buying pampers because they can no longer hold their stool”. Even with high rising health problems in commercial gay sex more boy and men are potential recruits in the booming gay market because the gay sex tourist lures them to engage in anal sex activities. The activities of gay sex tourist in Nigeria if left unchecked by the Nigeria security officials has implication in the long-run, because more and more Nigerians boys would be enticed to join the commercial gay sex or marriage in the country.

**Cultural integration:** Cultural integration plays a major role in influencing gay marriage in Nigeria, where two or more cultures meet. They tend to share cultural elements good or bad; however, a superior culture has the tendency to subsume weaker cultures. With the decline in Nigeria’s traditional marriage culture, gay marriage culture that has become the culture of western socializers seems to be gaining grounds in Nigeria, the gay marriage culture is learn by Nigerian gay men when they come in contact with gay men from western nations in places such as educational institutions, gay clubs and associations, offices, gay seminars and conferences, social networks. etc.

**Challenges of gay union**

Like the heterogeneous marriage, gay marriage has its problems as highlighted bellow

**Domestic violence:** Is a challenge confronting union, gay partners sometimes experience emotional, psychological and physical maltreatment, they find it very difficult and reluctant to report cases of sexual abuse to the police or legal authority, because doing so will compel them to reveal their sexual orientation.
Insecurity: The criminalization of gay marriage in Nigeria is a security concern to the gay men or couple leaving in Nigeria, they find it difficult to socialize with members of the public and are constantly being harass or sometimes at the extreme killed. Gay couples from countries where gay marriage is not outlawed find it difficult to have a settle home in Nigeria, for reason of insecurity some gay men and couples have started moving out of Nigeria to countries where gay marriage is legalized such as the united state of America and United Kingdom.

Jealousy: In gay marriage jealousy emerged where there is mutual suspicion among gay couples that one or both couple is involved in multiple relationship with other gay men. This often leads to misunderstanding and distrust among gay couples.

Stigmatization of gay: Gay is highly stigmatized in Nigeria such that gay men are perceived to be outcaste and are being treated with disdain, gay men in Nigeria do not feel free to interact with members of the public because they suffer lot of psychological torture from people who are strongly against gay marriage culture.

Diseases: Anal sex is a highly risky venture because it is the means of contracting sexually transmitted disease and also a means of expressing love among gay partners as argued by gay advocates. World health organization (2007), Center for disease control and prevention (2008) stated that “anal sex participants risk contracting sexually transmitted disease”. Some diseases associated with anal sex include HIV, and cancer of the throat contracted through oral sex. Doctor Net (2011) argued that “human papilloma virus can be transmitted during anal intercourse and may lead to anal warts, HVP and cancer. Hepatitis ‘A’ can also be transmitted through anal contact”. At some point when the cells of the anus is weak it can no longer hold stool forcing the victim to freely release stool without control, this explains the rise in the sale of adult pampers.

Criminalization of gay Marriage in Nigeria: The criminalization of gay marriage in Nigeria is a big challenge to gay men or couples leaving in Nigeria. They stand the risk of being jailed for a maximum of 14 years imprisonment or stand the risk of mob action because there are reported cases of gay men being lynched.

Traditional marriage in Nigeria

Marriage in Nigeria is performed between man and woman who have attain the ripe age of marriage, it can take any of the following form, traditional, religious and civil union, as stated by

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Akpan-Iquot (2008) “there are three forms of marriage that are practiced in Nigeria namely, traditional marriage, civil and religious marriage”. Traditional marriage has been going on in Nigeria from generation to generation before contact with foreign religions (Islam and Christianity) and western culture. Much importance is given to traditional marriage by Nigerians. Religious marriage is consummated according to the dictate of the tradition and customs of a given religion, for example, Muslim marriage is carried out in accordance with the teaching of Islam normally in the mosque or in the family compound of the bride, and the Christian marriage is done in the church. Whereas Christian men are allowed to marry only one wife, Muslim men are allowed to marry up to four wives’ provided that they can treat all the wives equally. The civil marriage only acknowledges and allows one wife regardless of religion.

In Nigeria, before contact with foreign influence, it is the sole responsibility of family to organize marriage for their children, the young couple having little or no role to play in their wedding arrangement. Action plan against forced marriage (2011) stated that “in arranged marriages, family members and relatives can constitute an individual safety net; who a person marries is a collective responsibility of family member”. Before marriage is consummated depending on the society one comes from in Nigeria, there are some conditions that must be met, as stated by Igbo (2003) “in most society, there exist certain precondition that must be met before marriage can come to being, these are the approval and involvement of spouse family, the payment of bride price and religious rituals aimed at legitimizing the marital relationship “. However, it is worth of note that in our modern times, arranged marriage is on the decline due to the influence of education and foreign culture, most couple in Nigeria today observe the traditional marriage after freely choosing their partner out of love before going to church or mosque to complete the religious rites. Traditional marriage in Nigeria is mainly for procreation, a woman is blamed for not being able to bear children most especially male child and men are powerful and influential members of the Nigerian culture, women are perceived to be subordinate to men. In a typical traditional marriage setting women expect little from men in terms of emotional, personal care and companionship. Polygamy is part of Nigeria’s traditional marriage system.

Challenges of Traditional Marriage in Nigeria

Nigerian Traditional marriage in the 21st century has witnessed a lot of challenges that serve as precursor to its decline, challenges such as decline in marital norms and values like respect, honesty, virginity before marriage, discipline, immorality and cooperation, other challenges includes divorce, uncontrolled poverty, domestic violence and adultery among others. The new threat to Nigeria’s traditional marriage institution is the gay rights and marriages championed by western socializers. Gay
marriage culture is not embedded in Nigeria’s marriage culture; it is a foreign culture capable of undermining our traditional marriage if left unchecked.

Effect of legalizing gay marriage culture on Nigerian traditional marriage

The hue and cry of Nigerians against gay marriage is justified because the idea of gay marriage is completely an absurd and a mortal blow to the Nigerian traditional marriage institution. The following effect will suffice if gay marriage is legalized in Nigeria.

- Legalizing gay marriage in Nigeria implies redefining traditional marriage between man and woman to accommodate marriage between gay men such that a father can marry his son without any hindrance from state authority.
- Legalizing gay marriage would create vacuum in the constitution, a vacuum is created in the constitution where the law cannot be applied, for example, the two major religion in Nigeria Islam and Christianity and the traditional religion abhors gay marriage, where the government insist on legalizing gay marriage the ground for the growth of anarchy would be watered and can lead to the killing of gay men in Nigeria.
- Population decline: There would be decline in the Nigerian population if gay marriage is legalized because the heterogeneous marriage is the only source of procreation in the society. The long-run effect of gay marriage in the society is the decline in the number of people that would inhabit the earth surface. The source of child bearing would be adoption of children from heterogeneous marriage. This has negative implication on human resource, security and the Nigerian economy.
- Source of recruitment: If gay marriage is not outlawed in Nigeria, with the growing mass poverty and unemployment, young men who are suppose to take part in heterogeneous marriage would be potential source of recruit by gay men because huge financial resource would be deployed by western socializers for the promotion and recruitment of gay men in Nigeria, this would have adverse affect on the Nigerian traditional marriage institution. Few men would be readily available to marry the large number of unmarried women in Nigeria.
- Legalizing gay marriage in Nigeria implies changes in the curriculum content on marriage taught in our school system. Gay marriage would be promoted in schools thereby misleading the younger generation to prefer gay marriage culture as against traditional marriage. If gay union is
legalized the teaching of indoctrination would find its way into the school system. The teaching of indoctrination is morally wrong as argued by Willson in snook (1972) “an indoctrinated person lives on self-deception, the grounds for his/her belief is beyond rational reason and hold his/her conviction despite counter evidence”. If gay marriage is not outlawed in Nigeria we are going to have generation of Nigerians who would be confused and corrupt. “Historically 25 years is a generation” (Ayitte in Sahara reporters, 2012).

- Legalizing gay marriage would create fertile ground for gay sex tourism where gay men from western nation or countries where gay union is allowed to have access to cheap anal sex in Nigeria, the implication is that Nigerian young men who are potential target of western gay tourist would be forced to change their sexual orientation and develop negative attitude toward heterogeneous marriage.
- Immorality: Immorality has already infiltrated our traditional marriage institution, legalizing gay union in Nigeria would only add to the woes of the traditional marriage institution.
- Early death: homosexuality is a highly risky ventures associated with life threatening diseases such as HIV, and anal cancer. If gay union is not outlawed in Nigeria in the long-run gay men would be diminishing in the society by early death, this would have effect on the traditional marriage institution.

**Conclusion/recommendation**

From the foregoing, it is crystal clear that homosexuality has being going on underground in Nigeria, the ill-conceived idea of legalizing gay marriage in Nigeria is championed by western socializers under the guise of rights for sexual minority and sex equality. Most African countries and indeed Nigeria are against the idea of gay marriage because it contradicts the African traditional marriage institution and add no value to the continued existence of human species, endogenous and exogenous factors plays prominent role in influencing Nigerian homosexuals and some young men to subscribe to the idea of legalizing gay marriage without looking at the attendant health problems associated with it. It is against this backdrop that this paper made the following recommendations.

a) President GoodLuck Ebele Jonathan should as a matter of urgency sign into law the bill passed by the national assembly criminalizing gay may marriage in Nigeria. This will deter Nigerian gay men from any act that can encourage or promote gay union.
b) The government must formulate well articulated policies and programmes toward eradicating poverty and unemployment because they are factors that influence the poor and the unemployed to go into gay relationships and marriages.

c) Sex education should be introduced at all levels of education in Nigeria to acquaint students with the knowledge of sex education with the view to equip them with the ideas of sexual orientation so as to help them face the challenges posed by homosexuality and gay marriage.

d) Parents must keep a close watch on their children; monitor their activities and the kind of friends and people they mingle with. Parents should educate their children on the danger of gay relationships because education is a constant that can break the jinx of gay marriage.

e) The Nigerian authorities must check the excesses of western leaders promoting gay marriage using diplomatic pressure and western media that are nixing the dangerous effect gay union from the air waves.

f) The Nigerian security agencies should closely monitor the activities of foreigners most especially from western nations who come to Nigeria under the guise of tourism with the motives of having anal sex.

g) Traditional rulers, religious leaders and all stakeholders in Nigerian project must rise up to the challenges posed by gay marriage against the Nigerian traditional marriage.

Nigerians have two choices to make, is either to be naive about the idea of legalizing gay marriage and watch the traditional marriage institution collapse or force the government through lawful means to do the right thing and redeem the traditional marriage institution.

Gay marriage: Nigerian traditional marriage in the 21st century between collapse and redemption.
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