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MOVING TOWARDS EQUITABLE SOCIETY: ATTITUDES OF FEMALE EMERGING ADULTS TOWARDS LGBTQIA + COMMUNITY IN LAGOS, NIGERIA

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ABSTRACT

The younger people are expressing diverse views and attitudes towards LGBTQIA+ community in most countries and Nigeria is also becoming more receptive to people that are seen as being different. The present study examined the attitude of female emerging adults towards the homosexual community in Lagos State, Nigeria with the aim of investigating the attitude of female emerging adults towards the homosexual community based on the demographic variables, as well as examine the extent in which religiosity predicts the attitude of female emerging adults towards homosexual community. Cross sectional survey design was used in this study using convenient sampling method, a sample of 394 female emerging adults participated in the study. Two standardised psychological instruments, namely: Attitude towards Homosexuality scale (ATHS) English-version and Religious Affiliation Scale (RAS) were used. Findings revealed a significant positive relationship between religiosity and attitude of female emerging adults towards homosexual community. Furthermore, results indicated that religiosity is a significant predictor of attitude of female emerging adults' attitudes towards homosexual community and finally, participants with high levels of religiosity reported more positive attitude towards the Homosexual community. In conclusion, the study revealed that religiosity plays a significant role in shaping the attitude of female emerging adults towards homosexual community, highlighting the need for further exploration of this relationship, additional factors that may be a contributor to shaping our attitude within the African context.

Keywords: Homosexual Community, Attitudes, LGBTQIA+, Emerging adults,

1. INTRODUCTION

Both men and women are socialized in several ways, exploring the diverse views of women will further strengthen the discourse on gender and sexuality. With the rapid growth in the acceptance of homosexual community and their rights across various regions of the world, Americans and Europe have more permissive attitude towards homosexuality. Eastern Europe, Ukraine and Russian are fairly permissive compare to Middle East, and Sub-Saharan Africa. Poushter and Kent¹ stated that the idea is influenced by some of these country's economic prosperity, but political attitudes and religious. African countries like Kenya, South Africa, Tunisia, and Nigeria have shown some progress towards the will to freely accept their sexual orientation, though at your own risk as homosexuality and discrimination still persist in these countries. Recently, Uganda passed a bill where homosexual sex is punishable by life imprisonment². He recorded that Uganda is largely a conservative Christian country. Homosexuality is a punishable offence that attracts 14 years incarceration under the Nigerian Penal Code for males. In Northern Nigeria, adults who consented to gays and lesbians could be punished with the death penalty. Oluwafunke and Harrisson³ study reported that a negative attitude was held towards alternative sexual relationships, other variables such as gender, age, religion, and level of study showed no relationship effect on perceptions and attitudes towards ASRs. Homosexuality has been described as “unafrikan” and as such, many societies prefer polygamy and promote

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¹ Poushter Jacob and Kent Nicholas, “The global divide on homosexuality Persists: But increasing acceptance in many countries over the past two decades”(PEW Research Center, June 25, 2022),< <https://www.pewresearch.org/global/2020/06/25/global-divide-on-homosexuality-persists/>> accessed 30 October 2023

² Okiror Samuel, “Uganda MPs pass a bill imposing the death penalty homosexuality” (The Guardian, 2023, March 21)< <https://www.theguardian.com/world/2023/mar/21/ugandan-mps-pass-bill-imposing-death-penalty-homosexuality>> accessed 30 October 2023

³ Oluwafunke Olabisi Omodara and Harrison Adewale Idowu, “The perceptions and attitudes of emerging adults students in Obafemi Awolowo University towards alternative sexual relationships (ASRs)”, (2020)7 Cogent Psychology 1,34

heterosexuality relationship for biological reproduction⁴. It should be noted also that negative attitudes that is being expressed towards gays, lesbians, bisexuals and transgender people are also extended to the entire homosexual community⁵.

LGBTQIA+ is an abbreviation used in describing this community. The L- Lesbian stands for a woman who can simply be described as an individual, who is platonically, emotionally and physically attracted to women. The G- is an abbreviation for Gay, it is an adjective commonly used to describe a man who is romantically, emotionally and physically attracted to men. B- Bisexual on the other hand is attracted to same gender or more than a gender. T- Transgender is mostly people that undergo a surgery to differ from the gender assigned at birth. It usually involves medical procedures that may be induced with hormonal replacement or major surgery that may involve removing some part of the sex organs or restructuring among others. Q- Queer is a group of people whose orientation cannot be said to be exclusively heterosexual or straight. They are sometimes described as Q- Questioning, because they are questioning their sexuality. I- Intersex is used to describe individuals with differences in their reproductive anatomy and sex traits. Their sex organs fall outside the traditional conception of male or female bodies. A- Asexual individuals are no romantic or lack sexual interest in others. + symbol allows other sexual identities that are left out to be covered. Altogether, LGBTQIA+ is what people now call happy pride.

The variation that is going on globally is aimed at ensuring that a more inclusive terms like LGBTQIA+ further increases the acceptance, visibility and recognition of individuals, who are faced with discrimination, because of their sexuality. LGBTQIA+ are facing harassment in social, religion, ethnic and even in their economy just, because they are seen as gender-non-conforming individuals.

⁴ Essien Kwame and Aderinto Saheed, 'Cutting the head of the roaring monster: Homosexuality and repression in Africa' (2009)30 *African Study Monographs* 121,135

⁵ Gyasi-Gyamerah, Angela, Amisah Christopher, and Danquah, Samuel, 'Changing Attitudes toward Homosexuality in Ghana: The Power of Attributional Discourse', (2019)9 *SAGE Open* 1,9

It is worthy to note that the nexus between Sustainable Development Goals (SDG) and LGBTIA+ is captured in some of the SDG goals. The fundamental aim of the SDGs is a promise that “leaves no one behind” irrespective of gender, sexual orientation/identities, education, health among others. The SDGs are established on Universal Declaration of Human Rights (UDHR), which posits that “all human beings are born free and equally in dignity and rights”. SDG 10 specifically emphasizes on the importance of closing inequalities gaps within and among countries. Target 10.2 states “by 2030, empower and promote the social economic and political inclusion of all, irrespective of age, sex...or other status.” This link is clear and hence why the level of acceptability is spreading like wide fire with its presence seen in Nigeria with younger people accepting members of the LGBTIA+ community than ever before.

The society is gradually adjusting to accepting homosexuality; the study seeks to examine the attitude of female emerging adults towards homosexual community in Lagos. Many religious doctrines prohibit same-sex relationships, and this has been used to justify discrimination and violence against LGBTIA+ in the past and till now. Some religious beliefs emphasize on love, compassion, and acceptance, which may translate into positive attitudes towards the homosexual community⁶. The trajectory between religiosity and attitudes towards the homosexual community is a complex one. Many factors, such as personal beliefs, cultural norms, and social influences, may affect an individual's attitude towards the Homosexual community. Olson et al⁷ reported that regular religious activity, frequent reading of religious texts/literature, and constant contact with fellowship acquaintances are more disposed to the promotion of anti-homosexual contents⁸.

In some societies, persons affiliated with a devoted religious organisation are less likely going to accept homosexuality than

⁶ Sue Westwood, ‘Religious-based negative attitudes towards LGBTQ people among healthcare, social care and social work students and professionals: A review of the international literature’ (2022)30 Health Soc Care Community.

⁷ Olson Laura, Cadge Wendy, and Harrison James, ‘Religion and public opinion about same-sex marriage’ (2006)87 Social Science Quarterly 340,360

⁸ Ibid.

those who are non-religious, which shows how religion can impact the opinion of others⁹. Religious affiliation is defined as one's religion (e.g., Christian, Jewish, Muslim, etc.) or denomination such as Baptist, Methodist, or Presbyterian. The role of religion and its affiliation also have a significant role in many cultures' assessments of the tolerability of homosexuality. Religious affiliation also influences sentiments toward homosexual acceptance. Those who are not religious are more accepting homosexuality. Whatever your religious beliefs are, Christians are typically represented in the affiliated comparison group. Some churches, particularly the catholic missions are more inclined to tolerate homosexuality more than the Protestant and Pentecostal churches in several countries¹⁰. It is believed that religious people may have more inimical attitudes than non-religious individuals. This study is divided into about seven segments of tasks. The first is the introduction, followed by literature review and theoretical underpinnings, with special focus on cognitive dissonance. The next segment focuses on the critical component of the study. This is followed by methodology, findings, and discussion sections. The last segment of this study focuses on the conclusion and recommendation respectively.

2. LITERATURE REVIEW

Van Anders¹¹ in a national acceptance study among Americans reported a growing acceptance of LGBTQIA+ among the population, the study revealed that 84% of the survey respondents support equal acceptance for people with different sexual orientation.

Kuptsepyc¹² in a study examined how religiosity influences the attitudes of people towards homosexuality. The study assessed that the level in which people's religion and attitudes contribute to

⁹ Cole Wade and Geist Claudia, 'Don't You Be My Neighbor! Perceptions of Homosexuality in Global Cross-Cultural Perspective, 1990 to 2019'9(2023) Socius

¹⁰ Ibid.

¹¹ van Anders Sari, 'Beyond Sexual Orientation: Integrating Gender/Sex and Diverse Sexualities via Sexual Configurations Theory.' (2015)44 Archives of Sexual Behavior 1177

¹² Kuntsevykh Anastasiia , 'The Influence of Religiosity on The Attitudes Towards Homosexuality Among College Students' (Master's thesis, Minnesota State University, Mankato).

how they react to individuals with different sexual identities. Convenience sample technique was used to obtain data from 217 undergraduates from Minnesota State University, in Mankato. The students were interviewed and regression analysis was used, the results indicated that students, who regularly attend church programmes and perceive the Holy Bible as the true and proper guide reported negative opinions about homosexuals, and other sexual identities with displeasure towards same sex couples, and same sex marriages. The level in which students perceive God to be the owner of their lives and how He can be angry with their lives, on the other hand, is not a major predictor of their attitudes concerning individuals in LGBTQIA+ community.

Ng, Yee, Velasco¹³, investigated Malaysian nursing students' attitudes toward homosexuality. 495 students were selected from Malaya University Medical Centre. The attitudes toward homosexuality and their level of religiosity were explored using the Homosexuality Attitude Scale (HAS) alongside the Duke University Religion Index (DUREL). The study revealed that Malaysian students' nurses scores show they have negative opinions toward homosexuality, and further established a substantial association between homosexuality and intrinsic aspect of religiosity. Holland et. al¹⁴ examined sexual orientation, academic class standing, race, religion, gender and politics, while the moderating variables were correlates of levels of tolerance toward homosexual community. The adapted version of Lamar and Kite's measure with 6 distinctive components of tolerance was used for data collection. Results found that indexes amongst more modern Christian, traditional women, and non-Christian faiths people indicated higher levels of LGBTQ tolerance.

Gomez and Roque¹⁵ investigated whether denomination type participation, sex differences and years of

¹³ Velasco Kristopher, 'Human Rights INGOs, LGBT INGOs, and LGBT Policy Diffusion, 1991–2015' (2018) 97 *Social Forces*, 377–404

¹⁴ Holland, Laurel, Matthews, Todd, and Schott Melinda, 'That's so gay! Exploring college students' attitudes toward the LGBT population' (2013) 60 *Journal of homosexuality* 575,595

¹⁵ Gomez Jose Rodriguez & Roque Karla Arán, "Fundamentalism, sex-differences, and years of conversion of adult active church members in attitudes, conducts and/or beliefs towards homosexual people. *International Journal of Psychology and Behavioral Sciences*, (2022), 12(10), 1-4.

commitment/involvement will be associated with negative attitudes and conducts of believers in the church. They used a sample from a dataset of 115 men and women (these are active protestant or evangelical adult church members) from previous research that attempted to create and validate a Scale of Attitudes, Conducts and Beliefs towards Homosexuals in Christian Churches (EIACCPHI) created¹⁶. Findings revealed that all the factors studied could not establish any significant relationship with church member's view toward the individuals with different sexual identities. All groups irrespective of church reported a pattern of homo-negativity regardless of the method of the investigations; the results were all significant EIACCPHI.

Hafi, et al¹⁷ examined attitude of physicians in practice towards LGBT individuals and its connection with participants' religious affiliations in India. 106 participants were assessed (males (n=81), females (n=25) with mean age of 32.2 years for both gender). The study adopted a cross-sectional descriptive method to assess the attitude of the physicians towards homosexuality. The instrument used was specifically developed and standardized, the Attitude toward Homosexuality Scale for Indians (AHSI). Results showed that amongst the no religion category, they scored the higher AHSI total score, followed by Hindus, with clinical religions, the score was lower showing a statistical difference. There was no statistical difference between Muslim and Christians. Generally, the respondents in this survey had a common favorable view toward homosexuality; but then, those who are Muslims and of Abrahamic religions reported negative attitudes towards LGBT.

Chi and Hawk (2016)¹⁸ studied how attitudes towards same sex attraction and behaviour correlates with, the socio-demographic of these attitudes, and the potential gender differences amongst Chinese university students. Participants in the study included 2,644 students, of whom 49.7% were males with an average age of

¹⁶ Ibid

¹⁷ Hafi, Bishurul, Elias, Salin, and Benil Hafeeq, 'Influence of religious affiliations on attitudes toward homosexuality among physicians: a cross-sectional study from India'. (2023)25 Prim Care Companion CNS Disord

¹⁸ Poushter Jacob and Kent Nicholas, 'The global divide on homosexuality Persists: But increasing acceptance in many countries over the past two decades'(PEW Research Center, June 25, 2022),< <https://www.pewresearch.org/global/2020/06/25/global-divide-on-homosexuality-persists/>> accessed 30 October 2023

20.27 years. Four items from an already existing Chinese sexual moral values scale were adapted for the study. The results indicated a general negative attitude towards same sex attraction and behaviours, with males having a less favourable attitude than females. A more positive attitude predicted significantly amongst higher university year of study, maternal level of education, while those who grew up in urban setting with access to internet. Gender significantly moderated one correlate; for female participants, years of study were related to more positive attitudes towards homosexuality however, it was not statistically significant for male participants. Similarly, Poushter & Kent¹⁹ reported that females are more likely to accept homosexuality than males.

3. THEORY OF COGNITIVE DISSONANCE

Cognitive dissonance theory was proposed by Leon Festinger²⁰, the theory posits that we feel the need to justify ourselves when there's a mismatch between our beliefs or new information, causing disharmony or discomfort. People simultaneously invest in the attitudes, belief, or views about certain behaviours in the environment. They continue to balance these investments such that they find conviction in the conduct of people in the social circle, thereby altering their earlier position. Adults who reside in Lagos being a metropolitan environment are gradually accepting the trend of LGBTIA+ not as if it is not conflicting with their beliefs, but people in their environment are expressing themselves in a way they may not have control over. In simple terms, when we have conflicting thoughts, it creates unease and we seek consistency in our thoughts, perceptions, and self-image. So, when our actions do not align with our thoughts or self-perception, we experience discomfort similar to anxiety. To reduce our displeasure, we are motivated to do one of three things: change our attitude to match our behaviour, change our behaviour to align with our attitude, or introduce new beliefs and attitudes to make sense of the situation. By employing any of these three

¹⁹ Ibid.

²⁰ Festinger Leon, *A theory of cognitive dissonance* (Stanford University Press, Stanford, CA, 2000)

methods, we can reduce the dissonance and restore a state of harmony, where there are no contradictions. An example of cognitive dissonance for LGBTIA+ is knowing that they are humans created by God and we cannot hurt because they have their right as human, even though the contradiction is obvious, we can align our perception towards them. Since we view ourselves as intelligent and rational, engaging in self-destructive behaviours creates dissonance in us. To alleviate this tension, we rather accept them with their differences and make excuses like "after all, they are human, is their choice."

4. THE PRESENT STUDY

In this "woke society", and with the growing acceptance of the homosexual community, especially in western countries, it is obvious that young people, especially in a metropolitan city like Lagos are increasingly becoming indifferent about the sexual orientations of people. Unpacking views based on gender is important in understanding the acceptance of LGBTQ+ community in Nigeria. Female young adults are becoming tolerant about sexual orientations of others without feeling bad. Rainbow signs are commonly seen as inscription on their clothes and accessories, phone pouch and few other personal ornaments, now show a growing acceptance of the LGBTQ+ community in the city. As obvious as we may think, there is dearth of literature exploring the attitude of female emerging adults, who are also students towards the acceptance of homosexuality in Lagos. The main aim of the study is to examine the attitude of female emerging adults towards LGBTQ+ community. The study will specifically: (a) examine the relationship between religiosity and attitudes of female emerging adults towards the acceptance of LGBTQ+ community. (b) examine the differences in attitudes towards the Homosexual community based on the demographic variables among emerging adults (c) investigate the extent religiosity predicts the attitude of female emerging adults towards homosexual community.

5. METHODOLOGY

394 female emerging adults between 18 and 26 years were conveniently selected for the study. The sample comprised female

emerging adults from different ethnicity and religious affiliations ($n = 394$). A large number of the participants fall within the age range of 22-25 years ($n = 201, 51.0\%$) compared to participants that fall within 18-21 years ($n = 167, 42.4\%$) and 26 years and above ($n = 26, 6.6\%$) with the lowest. Majority of religious affiliated are Christians ($n = 317, 80.5\%$) followed by Muslim participants ($n = 64, 16.2\%$), a lesser number of the participants are non-religious ($n = 11, 2.8\%$) and the least, a traditionalist ($n = 1, 0.3\%$). Majority of the participants are from the Yoruba ethnic groups ($n = 280, 71.1\%$), compared to those from the Igbo ethnic group ($n = 64, 16.2\%$), participants from other ethnic groups ($n = 46, 11.7\%$) and those from Hausa ethnic group ($n = 4, 1.0\%$).

All participants were informed about the details of the study after they gave their informed consents before responding. They were also informed that all their data would remain anonymous and confidential that the responses are for academic exercise only. A paper and pencil questionnaire was used for data collection from respondents. To measure the construct of LGBTIA+ and religiosity, a questionnaire consisted of three sections (A, B, and C) which comprises standardised psychological scales (ATHS and RAS scale) and a brief socio-demographic variables that contains information on the Age, Religious Affiliation, and Ethnicity of the respondents.

The Attitude Towards Homosexuality Scale (ATHS) was developed by Falomir-Pichastor and Mugny (2009)²¹. The original French version of the questionnaire was 25 items, before it was translated to the English version and became a brief version of this scale with 16-items. The items were stated in the positive direction without any reverse item that reflects modern considerations on attitudes issues in homosexuality. The scale captured a range of dimensions relevant to measuring attitudes toward gay people and homosexuality. This instrument is 16-item scale with 7 points Likert-type scale ranging from 1 (strongly disagree) to 7 (strongly agree). With high score A high score indicates positive attitudes towards homosexuality. The instrument reported an internal consistency of 0.96 and test-retest coefficients of 0.96, the

²¹ Juan Manuel Falomir-Pichastor and Gabriel Mugny, 'I'm not gay... I'm a real man!': Heterosexual men's gender self-esteem and sexual prejudice' (2009)35 *Personality and Social Psychology Bulletin* 1233,1243

reliabilities are high reliable. Similarly, the present study obtained a Cronbach's alpha coefficient of 0.90.

The Religious Affiliation Scale (RAS) operationalizes items that are representative of a person's religious life²². It assesses the level to which people engage in religious activities, hold religious views and beliefs in religious practices. Participants completed 21-items (e.g "I am a member of some Christian/Muslim", "I pray at least twice a day", "I regularly attend fellowship/Prayer meetings" using a TRUE or FALSE statement. Scores higher than the mean scores (M-26.70; F-35.04) indicates high religiosity. The Cronbach's alpha coefficient of 0.86 was obtained in this present study.

The descriptive statistics consisted of the frequencies and percentage of demographic characteristics, as well as the mean and standard deviation of variables were analysed with SPSS 26. The hypothesis was tested with Inferential.

6. RESULTS

Descriptive statistics of participants' demographic characteristics distribution reveals the frequencies and percentage of respondents/participants. The sample comprised female emerging adults from different ethnicity and religious affiliations with higher number of participants fall within the age range of 22-25 years ($n = 201$, 51.0%) compared to emerging adults that fall within 16-21 years ($n = 167$, 42.4%) and 26 years and above ($n = 26$, 6.6%) with the lowest. Majority of participants are Christians ($n = 317$, 80.5%) followed by Muslim ($n = 64$, 16.2%), a lesser number of non-religious participants ($n = 11$, 2.8%) and the least, a traditionalist ($n = 1$, 0.3%). Higher number of the participants are from the Yoruba ethnic groups ($n = 280$, 71.1%), compared to those from the Igbo ethnic group ($n = 64$, 16.2%), participants from other ethnic groups ($n = 46$, 11.7%) and those from Hausa ethnic group ($n = 4$, 1.0%).

²² Tucker Andrew, 'Geographies of Sexualities in Sub-Saharan Africa: Positioning and Critically Engaging with International Human Rights and Related Ascendant Discourses.' (2020)44 *Progress in Human Geography* 683,703

Table 1

Zero-order correlation for demographic characteristics, religiosity, and attitude towards the Homosexual community.

S/N	Variables	1	2	3	4	M	SD
1	Ethnicity	.013	1			2.08	.80
2	Religious affiliation	- .130**	-.053	1		1.26	.63
3	Religiosity	-.202	-.023	.249**	1	1.38	.23
4	Attitudes towards Homosexual community	-.022	-.020	.089	.197**	2.73	.40

** . Correlation is significant at the 0.01 level (2-tailed).

Table 1 presents results on the relationship among demographic characteristics, religiosity, and attitude of female emerging adults towards homosexual community in Lagos. It is shown that religiosity had a significant positive relationship with attitude of female emerging adults towards the Homosexual community ($r = .197, p < .01$). The result also indicated that there is no significant relationship between religious affiliation and attitude of female emerging adults towards the Homosexual community ($r = .089, p > .01$), a non significant negative relationship between ethnicity and attitude of female emerging adults towards the Homosexual community ($r = -.020, p > .01$), and religious affiliation and attitude of female emerging adults towards the Homosexual community ($r = -.022, p > .01$)

Hypothesis one: There will be a negative significant relationship between religiosity and attitudes towards the Homosexual community among emerging adults’.

Table 2

Pearson correlation showing the relationship between religiosity and attitudes towards homosexual community

		1	2
1	attitude towards the Homosexual community	1	-
2	Religiosity	.197*	1

**Correlation is significant at the 0.01 level (2-tailed).

Table 2 indicates a Pearson correlation conducted to examine a negative significant relationship between religiosity and attitude of female emerging adults towards the Homosexual community. The correlation between the variables was statistically significant, ($r = .197$, $P < 0.01$), indicating a positive relationship between the two variables. The direction of the relationship is positive, hence, implies that the higher the religiosity reported, the more positive attitude of female emerging adults towards the Homosexual community. Therefore, the hypothesis was rejected.

Hypothesis two: Religiosity will be a significant predictor of attitude of female emerging adults towards the Homosexual community

Table 3

Simple linear regression coefficients of religiosity and attitude towards the Homosexual community

	<i>B</i>	SEb	β	P-VALUE
Constant	2.26***	.12		
Religiosity	.35***	.09	.20	
R Square	.04	$F(1,392)$	= 15.832	$P < .05$

Note. N=394, *** $p < .001$

a. Dependent Variable: Attitude towards the Homosexual community

b. Predictors: (Constant), Religiosity.

Table 3 revealed that religiosity is a significant predictor of attitude of female emerging adults towards the Homosexual

community. The R squared value of .04 revealed that the predictor variable explained .04% variance in the outcome variable with $F(1,392) = 15.832, p < .001$. The findings revealed that Religiosity positively predicted attitudes towards the Homosexual community among emerging adults. As such the hypothesis was supported.

7. DISCUSSION

This study investigated the attitude of female emerging adults towards homosexual community in Lagos metropolis with its relation to religiosity and the role of other demographic factors. It focuses on the fact that there is a growing acceptance in the western world, but there seems to be an underlying issue with its acceptance with religion playing a significant role in African countries including Nigeria, with questionnaire data from 394 emerging adults in Lagos, Nigeria was collected and analysed, in order to test research hypotheses. There were several main findings.

The findings of this study revealed several important insights into the relationship between religiosity and attitudes towards the homosexual community among emerging adults. Firstly, religiosity significantly correlated positively to the attitudes towards homosexual community among emerging adults. Findings from this study align with previous research conducted by Ng et al. (2015)²³, who reported a substantial association between homosexuality and intrinsic religiosity. However, Grzanka et al²⁴, second study reported a weaker positive relationship of religiosity. This could be because this study has more similarity with the former study whose participants are students and have a similar sample size, whereas the latter used a sample size of 292 participants which does not seem substantial for generalisation. Surprisingly, a study suggested that both religiosity and a particular Christian religious affiliation had a

²³ Ng Chong Guang, and others 'Attitudes Toward Homosexuality Among Nursing Students in a Public University in Malaysia: the Religious Factor' (2015)12 Sex Res Soc Policy, 182,187

²⁴ Grzanka Patrick, Zeiders Katherine, and Miles Joseph, 'Beyond 'Born This Way?' Reconsidering Sexual Orientation Beliefs and Attitudes.' (2016)63 Journal of Counseling Psychology 67,75

significant relationship towards the approach to same-sex individuals and not religiosity alone (Chonody et al, 2013)²⁵. These irregularities show our individualistic views as humans, the way we view God predicts a particular attitude one will have towards a phenomena, i.e when we view God as active or angry and passive or not interfering image predicts more likely or less likely to have a positive or negative attitude of female emerging adults towards homosexuality. Additionally, the value expressive function of attitude posits that one can use attitude to express one's value and belief to others. Therefore, people who hold more or less religious belief may have a negative or positive attitude towards homosexual community, because they view it as incompatible or compatible respectively based on their beliefs.

This study's investigation also revealed that religiosity positively predicted attitudes towards the Homosexual community among emerging adults. This is supportive of what a study reported that a magnifying effect of religiosity was found regarding the delivery of services to LGBTQ adults by religious health care organisation²⁶. Consequently, Kuptsepyvc²⁷ found that the degree to which students perceive God to be active and angry in their lives, was not a major predictor of their attitude regarding homosexual people or same sex union. In a study by Doebler²⁸ reported that religious ideologies predicted homonegativity. Therefore, those who strongly adhere to their faith and live in a highly religious area tend to show more homonegativity. Likewise, Locke²⁹ reported intrinsic religiosity and religious fundamentalism highly predicted conservative sexual attitude,

²⁵ Chonody Jill, Woodford Michael, Smith Scot and Silverschanz Perry, 'Christian social work students' attitudes toward lesbians and gay men: religious teachings, religiosity, and contact' (2013)32 *Journal of Religion & Spirituality in Social Work* 211, 226

²⁶ Westwood Sue, 'Religious-based negative attitudes towards LGBTQ people among healthcare, social care and social work students and professionals: A review of the international literature' *Health & Social Care in the Community*, (2022)30

²⁷ Kuntsevych Anastasiia , 'The Influence of Religiosity on The Attitudes Towards Homosexuality Among College Students' (Master's thesis, Minnesota State University, Mankato 2014)

²⁸ Dobler Stefani, 'Relationships between religion and two forms of homonegativity in Europe- A multilevel analysis of effects of believing, belonging and religious practice' (2015)10 *Public Library of Science* 1,27

²⁹ Locke Kenneth, 'The Bible on homosexuality: Exploring its meaning and authority' (2005) 48 *Journal of Homosexuality* 125, 156

consistent trend found that religious opinions were consistently statistically significant in predicting attitudes toward gays and lesbians. A possible explanation for such consistency reveals that religiosity predicted attitude towards the Homosexual community. Locke³⁰ reflected the interpretation of the Bible and familiarity with its teachings or religious text (Schulte & Battle,2004)³¹ also play a role in shaping people's Perceptions of certain issues that may also include attitude towards the homosexual community. It is important to note that a particular dimension of religiosity can predict the attitude towards homosexual community effectively in the works of Dobler³².

8. CONCLUSION

This study examined the relationship between religiosity and attitude of female emerging adults towards the Homosexual community in Lagos, the need to better understand the long-lasting trend of negative attitude towards Homosexual community despite its acceptance in other country, with religion as a significant factor; This study also investigated the difference in attitude of female emerging adults towards the Homosexual community based of different demographic factors. In addition, investigating the extent to which religiosity predicts attitude of female emerging adults towards homosexual community.

One key finding from the study indicated that religiosity revealed a significant positive relationship with attitude of female emerging adults towards homosexual community. Therefore, the higher the religiosity reported, the more positive attitude of female emerging adults towards the Homosexual community. The environment may encourage diversity and a sense of community, as such; common values could be shared amongst adults regardless of one's

³⁰ Ibid

³¹ Schulte Lisa and Battle Juan, 'The relative importance of ethnicity and religion in predicting attitudes towards gays and lesbians' (2004)47 *Journal of homosexuality* 127,142

³² Dobler Stefani, 'Relationships between religion and two forms of homonegativity in Europe- A multilevel analysis of effects of believing, belonging and religious practice' (2015)10 *Public Library of Science* 1,27

religiosity. Additionally, people have an individualistic view of how they interpret the Bible, as well as how they view the nature of God. This conviction could influence their attitude towards this minority group.

External factors may contribute to the differences that exist such as culture, sexual orientation, closer contact with this community may contribute to the attitude towards the Homosexual community. Culture and what values a culture may hold could contribute to a favourable or unfavourable attitude of female emerging adults towards the homosexual community regardless of a religious affiliation or not. Further findings indicated that religiosity positively predicted attitudes towards the Homosexual community among emerging adults.

This study implies the importance of recognising individual difference and as such to promote inclusivity should consider various perspectives in further research and interventions. The implication on society suggests that cultural factors, which may be influenced by ethnic background, can associate with religious beliefs to shape our attitude. As such, the cultural context should be considered when investigating attitudes within specific religion and ethnic groups. The findings in the study provide insight in understanding the importance and significant influence of religiosity on attitude towards the homosexual community in Nigerian, specifically in the school environment. This research bridges the gap of lack of materials that focus on religiosity as the significant factor of attitude towards homosexual community. This understanding could lead more reformed approaches in addressing negative attitudes and promoting acceptance of this minority group.

The present study not only push for the acceptance of individuals that have different sexual identities, but extend to the understanding of the trend of people living in a metropolis like Lagos that host several expatriates/foreigners that may actually have different sexual identities. Findings also imply the importance of education, the importance of communication and exposure to promoting understanding and acceptance to the homosexual community. It also provides insight on the role of interpretation of religious texts, as well as the perception of God's involvement. The findings have implications for interventions and educational programmes that aim to address negative attitudes. It

suggests that addressing religious beliefs, ideologies, and religious communities are important in promoting positive attitudes and inclusivity.

9. RECOMMENDATIONS

Researchers should develop scales that are suitable for African countries and a scale that considers the diversity in the construct of "homosexuality". Therefore, psychometricians should develop a concise, valid and reliable scale.

Researchers may need to explore other additional factors such as close contact with these other sexual orientations, personality differences, morality, and some aspect of culture should be considered. These factors may serve as mediators against religiosity. Researchers should also look at different dimensions of religiosity as they may influence attitude towards the Homosexual community in different ways. This could promote further insight into understanding Religiosity.

A more subjective mode of data collection should be used such as interviews or focus groups, since this means providing richer, detailed opinions and motivations of the respondents. Researchers should also consider the use of a probability sampling technique such as simple random probability sampling as it controls for bias, as well as allows for generalisation to the total population. In order to avoid extraneous variables, researchers should consider identifying and differentiating other gender identities. For example, focusing more on the heterosexual attitude towards homosexuals instead of allowing for all individual responses, which may include other gender's identity and bias the result.