



## Investigating how LGBTQ+ visibility shapes moral values and behavior among Nigerian youths in Jema'a, Kaduna state, aiming to understand societal influence

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### Abstract

This study examines the impact of LGBTQ+ visibility on the moral values and behavior of Nigerian youths in Jema'a, Kaduna State. Given the deeply entrenched cultural and religious beliefs in Nigerian society, LGBTQ+ visibility remains a contentious issue, shaping attitudes and social dynamics. Using a quantitative research approach, the study analyzes how societal norms, family structures, peer relationships, and religious influences contribute to the perception and acceptance of LGBTQ+ individuals. Findings suggest that while LGBTQ+ visibility remains limited, increasing global exposure and media representation continue to challenge traditional moral frameworks. The study highlights the need for educational awareness, policy reforms, and inclusive dialogue to foster greater understanding and tolerance.

**Keywords:** LGBTQ+ visibility, moral values, Nigerian youths, societal norms, inclusivity

### Introduction

The visibility and rights of the LGBTQ+ community have drawn so much attention lately with important topics of discussion globally, challenging traditional societal norms and sparking arguments on morality and cultural values. In Nigerian, where cultural and religious beliefs hold influence societal attitudes and behaviors, the increasing visibility of LGBTQ+ individuals pose complex dynamics that mix with deeply held traditions. To this end, this study aims to investigate how LGBTQ+ visibility shapes moral values and behavior among Nigerian youths in Jema'a, Kaduna State, with a specific focus on understanding societal influence. Scholars like Smith (2019) <sup>[23]</sup>, are of the opinion that societal norms play a significant in shaping the behaviors of individuals, determining moral values and decision-making. However, as globalization and digital connectivity continue to expose varying perspectives, the influence of LGBTQ+ visibility on societal attitudes cannot be ignored (Jones, 2021).

Nigeria, with its many cultural and religious traditions, becomes an interesting area for exploring these dynamics. The criminalization of same-sex relationships under Nigeria's legal system further reflects the prevalent stigmatization and discrimination faced by LGBTQ+ individuals (Human Rights Watch, 2020) <sup>[17]</sup>, it is innate to stigmatize and discriminate against anything that deviates from the normal and accepted revered norms and values. And despite legal and social barriers, there has been a growing visibility of LGBTQ+ individuals in Nigerian society, particularly among the younger generation (Adebisi, Y. A. *et al.*, 2021) <sup>[2]</sup> and seems worrisome for the Nigerian society since it challenges traditionally held values. For the African sex is an exchange between a male and a female, and so it is strange and an abomination to have same sex relationship, plus a typical Nigerian is quite keen about procreation using natural means and will fight back anything that challenges this traditionally held norm. This visibility is facilitated by various factors, including global media, social networks, and grassroots activism.

This visibility has quite begun to surface in Jema'a, yet the impact of LGBTQ+ visibility on moral values and behavior among Nigerian youths in Jema'a, Kaduna State, remains largely unexplored. However, understanding this phenomenon is crucial for grasping the influence of societal factors on individual attitudes and behaviors. As emphasized by sociocultural theorists, societal norms and values significantly shape the moral development and decision-making processes of individuals (Kohlberg, L., 1971) <sup>[19]</sup>. Therefore, investigating how LGBTQ+ visibility intersects with societal influences can provide valuable insights into the complexities of moral formation within Jema'a.

This study aims to fill this gap in the literature by employing a multidisciplinary approach that integrates sociological, psychological, and cultural perspectives. By exploring the perceptions, attitudes, and behaviors of Nigerian youths towards LGBTQ+ visibility, this research seeks to unravel the underlying mechanisms through which societal norms and values impact moral development. Moreover, by situating this investigation within the specific context of Jema'a, Kaduna State, it aims to capture the nuances of cultural diversity and regional variations in Nigeria's socio-cultural landscape. The findings of this study will hold implications for various stakeholders, including policymakers, educators, and activists involved in promoting social inclusion and human rights. By elucidating the interplay between LGBTQ+ visibility, moral values, and societal influence, this research contributes to broader conversations on cultural diversity, social justice, and human rights advocacy in Nigeria. Also, this research is underscored by the need to recognize the evolving nature of societal norms and their impact on individual morality within a multicultural society. As observed by the researchers, examining LGBTQ+ visibility in Jema'a L.G.A is crucial for navigating the intersections of culture, human rights, and social change.

### Statement of Research Problem

Nigeria, like many other countries, has experienced increase in visibility of the LGBTQ+ community in recent years.

This phenomenon has sparked considerable discourses and debates within societies or communities, particularly among the youth population of Jema'a, Kaduna State. While the LGBTQ+ visibility is on the rise, there is a gap in understanding how this visibility shapes the moral values and behavior of Nigerian youths in this specific region. This research aims to investigate the complex interplay between LGBTQ+ visibility and its influence on the moral compass and behavior of Nigerian youths in Jema'a, Kaduna State. The research seeks to address the following key problem statement:

The prevailing attitudes and perceptions of LGBTQ+ visibility among the youth in Jema'a, Kaduna State, how these attitudes vary across different demographic and socio-cultural factors, the extent LGBTQ+ visibility contributes to the formation and evolution of moral values among Nigerian youths in Jema'a, how traditional cultural values interact with emerging perspectives on gender and sexual orientation, how LGBTQ+ visibility influence the behavior of Nigerian youths in Jema'a, discover discernible changes in social interactions, relationships, and community dynamics as a result of increased LGBTQ+ visibility, the role societal influence play in shaping the attitudes, moral values, and behaviors of youths in Jema'a in response to LGBTQ+ visibility, how family, peers, religious institutions, and the media contribute to this influence, and how factors such as gender, religion, and socio-economic status intersect with LGBTQ+ visibility to influence the moral values and behaviors of Nigerian youths in Jema'a, Kaduna State.

By addressing these, the research seeks to provide a nuanced understanding of the impact of LGBTQ+ visibility on the moral fabric of society, particularly among Nigerian youths in Jema'a, Kaduna State. This exploration will contribute to a broader comprehension of the socio-cultural dynamics surrounding LGBTQ+ issues in Nigeria and inform future discussions on inclusivity, tolerance, and social harmony.

### Research Objectives:

The primary objectives of this research are as follows:

1. Explore the extent of LGBTQ+ visibility in Jema'a, Kaduna State, Nigeria, among various channels such as media representation, community events, and personal interactions, to understand its prevalence and impact on the moral values and behavior of Nigerian youths.
2. Investigate the societal attitudes, norms, and cultural beliefs surrounding LGBTQ+ visibility within the community of Jema'a, Kaduna State, discerning how these factors influence the moral decision-making processes and behavior of Nigerian youths towards LGBTQ+ individuals.
3. Analyze the role of family dynamics, peer relationships, and educational institutions in shaping the perception and acceptance of LGBTQ+ visibility among Nigerian youths in Jema'a, Kaduna State, assessing how these influences contribute to the formation of moral values and behavior patterns.
4. Examine the potential challenges and opportunities faced by LGBTQ+ youths in Jema'a, Kaduna State, Nigeria, regarding visibility and societal acceptance, identifying the mechanisms through which societal influence either fosters or inhibits the development of positive moral values and behavior among this demographic.

### Literature Review

In recent years, the visibility of LGBTQ+ individuals have increased globally, sparking debates and discussions on its morality and how it affects societal norms and values. Nigeria, like many other countries, grapple with the complexities surrounding LGBTQ+ visibility and its implications on moral values and behavior, particularly among the youth population. This literature review aims to explore existing research on how LGBTQ+ visibility shapes moral values and behavior among Nigerian youths in Jema'a, Kaduna State, to gain insights into societal influences.

### LGBTQ+ Visibility in Nigeria, its Effects and Responses

Nigeria has a complex socio-cultural landscape where LGBTQ+ visibility is often met with stigma, discrimination, and legal persecution (Adejoh & Makanjuola, 2019) <sup>[3]</sup>. Nigeria is a religious nation and holds dear to traditional gender roles and sexual identity, anything short of what has been in practice is totally rejected and is even tagged taboo and strong resistance from the Nigerian populace, but it seems this is beginning to change as despite the resistance Adebayo 2020 <sup>[1]</sup> believes that there have been increasing efforts by LGBTQ+ activists and allies to advocate for visibility and rights recognition. People like Bobrisky (a popular Nigerian celebrity who publicly professes to be transgender and cross-dresser) has been a sign post for the visibility of LGBTQ+ community in Nigeria.

LGBTQ+ visibility according to Eze (2018) <sup>[15]</sup> can challenge traditional moral values entrenched in Nigerian society. This of course threatens to shift the minds of young people from the traditionally known values enshrined in the culture and religions of the Nigerian peoples. For the Nigerian homosexuality and any other form of the LGBTQ+ is immoral and should be avoided because God abhors such and has in previous times destroyed an entire city for indulging. Sex for Nigerians must be between a male and female, anything short of that is an abomination just like Adeyanju (2021) <sup>[5]</sup> posits that exposure to diverse perspectives and narratives can lead to moral questioning and reevaluation among Nigerian youths, potentially reshaping their values towards inclusivity and acceptance, which is totally frowned at in the Nigeria society and may attract punishment to serve as scape goat for anyone who may think towards it. The Nigerian society does so much to make sure LGBTQ+ visibility is low by either punishing those involved, publicly denouncing affiliations or even stigmatizing actors. Adeniyi and Akinsanya, (2020) <sup>[4]</sup> in their studies indicate that LGBTQ+ visibility can influence behavioral patterns among Nigerian youths, as increased exposure to LGBTQ+ individuals through media, activism, and personal interactions can lead to shifts in attitudes and behaviors, including support for LGBTQ+ rights and advocacy.

Societal factors play a significant role in shaping how LGBTQ+ visibility impacts moral values and behavior among Nigerian youths. Family dynamics, religious beliefs, peer interactions, and cultural norms all contribute to the reception, interpretation and rejection of LGBTQ+ visibility (Akinola & Ogunsanya, 2019) <sup>[7]</sup>. Societal norms and values are held in highest regard and considered the best anytime. They may look primitive, but they are closest to sanity. On that basis, any new thing introduced to the society is assessed to be acceptable or unacceptable with the use of the

norms and the values of the society or family. With the coming in of so many garbage that threaten the sanity morality of the African society, Nigerians suspect and question almost everything that comes from the western civilization. Some even associate civilization with immorality. This may not be an exaggeration or hate from their end, but the truth of what they have seen and experienced.

Change is a constant phenomenon though, and which is why Herek, (2009) <sup>[16]</sup> has observed that the visibility of LGBTQ+ individuals and issues has been associated with shifts in societal attitudes and norms in many parts of the world. This is very true because young people love to emulate their models or top celebrities, or even practice what they see. To this end Dhoest, *et al*, 2016 <sup>[12]</sup> is of the opinion that the media, social networks, and advocacy groups have played significant roles in increasing LGBTQ+ visibility. To make large sales or for more coverage companies use celebrities for their adverts. What happens afterwards is the influx of the celebrities' fans to purchase the products. The networks of the young people also have influence on them, and it is mostly referred to as peer pressure. The pressure from their peers or networks influences change from the previously held norms and moral values of young people. Advocacy groups also who fight for the rights of people have influenced governments of some countries to give allowances for the LGBTQ+ community, just like the advocacy for people living with disabilities for public service and political inclusion. All of these factors contribute to changes on how young people view or consider the LGBTQ+ community and activities. And this visibility appears to challenge or be at par with their cultures.

The culture of any society influences their norms and values because deeply entrenched in their cultures are the description of their way of life and also forms the bedrock for their beliefs and practices. It is against this backdrop that Oyewumi (2013) <sup>[21]</sup> and Dawson (2016) <sup>[12]</sup> expresses that Nigerian youths are influenced by a complex interplay of cultural, religious, and societal factors that shape their moral values and behavior and they most often conflict with LGBTQ+ acceptance. These youth grow up with all of these in mind and judge everything they meet with what they have been taught by their culture. Though, sometimes youths get tired of some of the cultural norms and bare a lot of questions that lack answers, and so could easily give into some of the ills that accompany western civilization just like the LGBTQ+, even though their cultural and religious backgrounds frown at them.

Nigeria is characterized by a multi-religious society, with Islam and Christianity being the dominant faiths with the traditional religions of the people on the background. Religious values in Nigeria often reflect conservative viewpoints on matters related to sexuality and gender identity, though these backgrounds could influence them to have varying perspectives towards LGBTQ+ individuals and rights (Awosusi & Bello-Kano, 2018 and Ogunbi, 2018) <sup>[10]</sup>. Religious teachings and beliefs can significantly influence the acceptance or rejection of LGBTQ+ individuals and rights among Nigerian youths. The conflict between religious values and LGBTQ+ acceptance has been a subject of debate (Adeyemi, 2016) <sup>[6]</sup> as some may hold traditional and conservative views, while others may adopt more progressive or liberal perspectives.

The literatures reviewed suggests that LGBTQ+ visibility in Nigeria, particularly among youths in Jema'a, Kaduna State, has complex implications for moral values and behavior. While visibility challenges traditional norms, residents must build opportunities for empathy, understanding, and social change, but most importantly develop strategies to deal with this phenomenon humanly. Hence, this research seeks to explore these dynamics in greater depth and develop strategies for promoting inclusivity and respect for LGBTQ+ individuals within Nigerian society in general and Jema'a LGA in particular.

### **Theoretical Framework**

In recent years, the visibility and acceptance of LGBTQ+ individuals have become increasingly prevalent worldwide, challenging traditional societal norms and values. However, in regions like Nigeria, where conservative attitudes towards sexuality persist, the visibility of LGBTQ+ individuals often spark controversies and heated arguments. This study aims to investigate how LGBTQ+ visibility influences moral values and behaviors among Nigerian youths in Jema'a, Kaduna State, with a focus on understanding societal influences. This study intend to use the following theories

#### **Social Learning Theory:**

Albert Bandura's Social Learning Theory posits that individuals learn from observing others within the context of social interactions, experiences, and media influences (Bandura, 1977) <sup>[11]</sup>. In the case of LGBTQ+ visibility, youths in Jema'a may observe and learn from the portrayal and representation of LGBTQ+ individuals in media, social networks, and community interactions. This theory helps in understanding how exposure to LGBTQ+ visibility can shape attitudes, beliefs, and behaviors regarding LGBTQ+ individuals among Nigerian youths.

#### **Social Identity Theory**

Developed by Henri Tajfel and John Turner, Social Identity Theory emphasizes the role of social categorization, social identity, and social comparison in shaping individual behavior and intergroup relations (Tajfel & Turner, 1986) <sup>[24]</sup>. In the context of this study, societal attitudes towards LGBTQ+ individuals contribute to the formation of social identities among Nigerian youths. The visibility of LGBTQ+ individuals may influence how youths perceive their own identities and their attitudes towards those who deviate from traditional societal norms regarding sexual orientation and gender identity.

#### **Normative Social Influence**

Normative Social Influence, as proposed by Solomon Asch, suggests that individuals conform to societal norms to gain approval and acceptance from others (Asch, 1955) <sup>[9]</sup>. In a conservative society like Nigeria, where LGBTQ+ visibility challenges traditional norms, youths may conform to prevailing attitudes and behaviors regarding LGBTQ+ individuals to avoid social rejection and stigma. This theory helps in understanding the pressure exerted by societal norms on youths' moral values and behaviors in the context of LGBTQ+ visibility.

#### **Contact Theor**

Contact Theory, originally proposed by Gordon Allport, suggests that intergroup contact can reduce prejudice and

improve intergroup relations under certain conditions, such as equal status, common goals, and institutional support (Allport, 1954) <sup>[18]</sup>. In the context of this study, exposure to LGBTQ+ individuals and interactions with them may influence Nigerian youths' attitudes and behaviors towards the LGBTQ+ community. Understanding the nature and quality of these interactions can provide insights into the potential effects of LGBTQ+ visibility on moral values and behavior among youths in Jema'a.

By applying the theoretical frameworks of Social Learning Theory, Social Identity Theory, Normative Social Influence, and Contact Theory, this study aims to provide a comprehensive understanding of how LGBTQ+ visibility shapes moral values and behavior among Nigerian youths in Jema'a, Kaduna State. The findings will contribute to the broader discourse on the societal influence on attitudes towards LGBTQ+ individuals and inform interventions aimed at promoting inclusivity and humane treatment of such individuals within Nigerian communities.

**Methodology**

**Study Area Description**

Jema'a Local Government is situated in the southern part of Kaduna State, in the northern region of Nigeria. It is part of the Middle Belt region of the country. The local government area encompasses diverse landscapes, including both urban and rural areas. The terrain ranges from flat plains to hilly and mountainous areas (Ishaya and Abaje, 2008) <sup>[18]</sup>.

The population of Jema'a Local Government is ethnically diverse, with various indigenous ethnic groups, including the Jju, Atyap, Gwong, Fanstwam, Fulani and Hausa (Peter, et al, 2023) <sup>[22]</sup>. The population also includes a mix of religious affiliations, predominantly Christianity and Islam. Jema'a is known for its rich cultural heritage, with traditional festivals, music, and dance playing an essential role in the lives of its residents. Religion is a significant aspect of life in Jema'a (Uroko, 2018) <sup>[25]</sup>. The area has a mix of Christian, Traditionalists and Muslim communities, each with its places of worship and religious practices.

The local economy is primarily agrarian, with mining, farming and livestock rearing as major sources of livelihood for many residents (Duru, et al, 2020) <sup>[14]</sup>. Small-scale trading and businesses also contribute to the local economy. Jema'a has both primary and secondary schools, as well as a few tertiary institutions. Education plays a vital role in the lives of young people in the area.

Like much of Nigeria, Jema'a Local Government is known for its conservative values, especially concerning issues related to gender roles, family, and sexuality. Traditional and religious values often shape the community's norms and expectations. The local community places a strong emphasis on the family unit, and traditional family values are deeply ingrained in society.

Despite its conservative values, Jema'a Local Government, like other parts of Nigeria, has seen increased visibility of LGBTQ+ issues in recent years, often through media, the internet, and international debates.

Jema'a is home to a substantial youth population whose attitudes and perspectives on LGBTQ+ visibility and its impact on their moral values and behavior are of particular interest in this research. The study area may present challenges related to the sensitivity of the research topic, as discussions about LGBTQ+ issues can be highly contentious in conservative communities. The research

conducted in Jema'a Local Government can contribute valuable insights into how LGBTQ+ visibility intersects with local cultural, religious, and societal values, thereby offering a nuanced understanding of the topic within a specific Nigerian context.

**Research Design**

The researchers utilize the “quantitative research” method for understanding of the problem under study.

**Sample Size and Sampling Technique**

The sample size for this study used 400 respondents selected from the population of the study area using “random sampling” and “purposive sampling” techniques. The choice of this technique is as a result of quantitative research method, where questionnaire will be employed based on the need of the research work.

**Method of Data Collection**

The researchers conduct surveys/questionnaires to gather quantitative data on attitudes, moral values, and behaviors related to LGBTQ+ visibility. The quantitative sources of data used for collection of data was structured questionnaire, and a modified five Likale scale used (Strongly Agree “S.A”, Agree “A”, Disagree “D” and Strongly Disagree “S.D”). Also, for the secondary sources of data: journals, published and unpublished research work is used.

**Method of Data Analysis**

The data collected with the quantitative research analyzed using descriptive statistical technique in the form of frequency and percentage for section A which is personal information of the respondents while using arithmetic means in collecting the mean score of the respondents for subsequent sections. The formula for calculating the mean scores of the respondents is shown below:

$$\bar{x} = \frac{\sum x}{n}$$

Where:  $\sum$  = summation

X = score

n = number of respondents

**Ethical Considerations**

The researchers will address all ethical concerns regarding confidentiality, informed consent, and potential harm to participants. Also, they will ensure sensitivity to cultural and societal norms regarding LGBTQ+ issues in Nigeria in general and Jema'a LGA in particular

**Data Presentation and Interpretation**

This section deals with interpretation of the data collected. Four hundred (400) questionnaires was distributed to the six randomly selected wards in Jema'a LGA. Out of the questionnaires distributed, collected and sorted out, only three hundred and seventy (370) questionnaires return, fourteen (14) questionnaires was not properly fill hence they were disqualify, leaving a total valid of three hundred and fifty-six (356) questionnaires. Hence the data presentation is based on the valid questionnaires.

**Table 1:** Distribution of Respondents by Gender

Item	Frequency	Percent
Male	213	59.8
Female	143	40.2
Total	356	100.0

The table above indicated that, two hundred and thirteen (213) respondents representing 59.8% were male, and one hundred and forty-three respondents representing 40.2% were female. Going by the highest percentage, it implies males respondents were readily available to respond to the researchers' questionnaires, hence the above percentage difference was established.

**Table 2:** Distribution of Respondents by Religion

Item	Frequency	Percent
Christianity	179	50.3
Islam	130	36.5
African Traditional Religion	47	13.2
Total	356	100.0

The above indicated that out of the three hundred and thirty-six (356) valid questions, one hundred and seventy-nine (179) respondents representing 50.3% were Christians, while one hundred and thirty respondents representing 36.5% were Muslims, and forty-seven (47) respondents representing 13.2% were Traditionalist. Going by the above result, it shows that Christians were much available to the researchers.

**Table 3:** Distribution of the Respondents by Age

Item	Frequency	Percent
18-25	24	6.7
26-35	202	56.7
36-45	95	26.7
46 and Above	35	9.8
Total	356	100.0

The above table shows that, twenty-four (24) respondents representing 6.7% were respondents from the age bracket of 18-25, while respondents from the age bracket of 26-35 were having two hundred and two respondents (202) representing 56.7%, and the age bracket of 36-45 respondents were ninety-five (95) representing 26.7%.

**Table 5:** Respondents opinion on the extent of LGBTQ+ visibility in Jema'a, Kaduna State, Nigeria, among various channels such as media representation, community events, and personal interactions

S/N	Items	N	H. F	Mean	Decision
I	How frequently do you encounter LGBTQ+ content or discussions in local media (television, radio, newspapers) in Jema'a?	356	166	2.46	Rejected
Ii	How do you perceive the portrayal of LGBTQ+ individuals in local media in Jema'a?	356	190	2.50	Accepted
Iii	Do you think there has been any change in LGBTQ+ visibility in the media over the past	356	189	2.76	Accepted
Iv	Have you noticed any LGBTQ+-themed events, discussions, or awareness campaigns within the community in Jema'a?	356	166	1.87	Rejected
V	What is the general community response to LGBTQ+ events or discussions in Jema'a?	356	191	2.23	Rejected
Vi	Have you ever personally met someone who identifies as LGBTQ+ in Jema'a?	356	261	1.27	Rejected
Vii	How comfortable are people in Jema'a discussing LGBTQ+ topics in personal or social settings?	356	177	2.17	Rejected
Viii	How often do you come across LGBTQ+ discussions, groups, or content on social media platforms within the Jema'a community?	356	202	2.10	Rejected
Viii	How would you describe the tone of LGBTQ+ discussions in online spaces related to Jema'a?	356	129	2.17	Rejected
X	To what extent do you believe LGBTQ+ individuals feel safe and visible in Jema'a?	356	143	2.04	Rejected
Xi	In your opinion, what factors influence LGBTQ+ visibility in Jema'a?	356	203	1.89	Rejected
	Decision Mean Score			2.13	

From the above table, item one has 166 respondents representing the highest frequency (H.F) with the mean score of 2.46 were of the view that, they rarely encounter LGBTQ+ content or discussion in any local media in Jema'a, and item two has 190 respondents representing the H.F with the mean score of 2.50, negatively perceived the portrayal of LGBTQ+ individuals in local media in Jema'a, like wise item three has 189 respondents, representing the

finally thirty-five (35) respondents, representing 9.8% were respondents from the age bracket of 46 and above. From this result, it implies that, the youth showed interest in the study hence make themselves available to respond to the questionnaires.

**Table 4:** Distribution of Respondents by Ward

Item	Frequency	Percent
Bedde	81	22.8
Gidan Waya	48	13.5
Kafanchan A	59	16.6
Kafanchan B	72	20.2
Kagoma	60	16.9
Kaninkon	36	10.1
Total	356	100.0

The above table display that, Bedde ward respondents were eighty-one (81) representing 22.8%, Gidan waya ward respondents were forty-eight (48) representing 13.5%, also Kafanchan A ward respondents were fifty-nine (59) representing 16.6%, while Kafanchan B ward Respondents were seventy-two (72) representing 20.2%, Kagoma ward respondents were sixty (60) representing 16.9%, and finally, Kaninkon ward respondents were thirty-six (36) representing 10.1%. Going by the highest percentage, it implies that Kafanchan B ward were much available to attend to the researchers.

**Section B: Data presentation and interpretation on the main research questions**

This section deals with the main trust of the work, and from the data presented below, only the highest frequency (H.F) was used from the result and will be used in the data presentation, while the mean score will be used to take decision, and acceptable mean score that will be acceptable is 2.50 mean score and above, hence any mean score below 2.50 will be rejected.

H.F with the mean score of 2.76 were of the view that, there is a slight increase change in LGBTQ+ visibility in the media over the past years. This is true with what Adebayo (2020) [1] believes that "there have been increasing efforts by LGBTQ+ activists and allies to advocate for visibility and rights recognition". Going further, item four has 166 respondents representing the H.F and the mean score of 1.87 said they never noticed any LGBTQ+ themed events,

discussion, or awareness campaigns within the community in Jema'a; more so, item five has 191 respondents representing the H.F with the mean score of 2.23 were of the view that, the community are generally hostile to any LGBTQ+ events or discussion in Jema'a.

Going further, item six, has 261 respondents representing the H.F with the mean score 1.27, said they, have never meet anybody who identifies him/herself as LGBTQ+ in Jema'a. More to that, item seven has 177 respondents representing the H.F with the mean score 2.17 were of the view that, they often feel uncomfortable when people in Jema'a are discussing LGBTQ+ topics in personal or social settings; item eight has 202 respondents representing the H.F, with the mean score of 2.10, said they rarely come across LGBTQ+ discussion, groups or content on social media platforms within Jema'a, and item nine has 129 respondents representing the H.F with the mean score 2.17, were of the view that, they are not aware how to describe the tone of LGBTQ+ discussions in online spaces in Jema'a. Item ten has 143 respondents representing the H.F with the mean score 2.04, said that LGBTQ+ individuals are unsafe

and invisible in Jema'a this is in line with Adejoh & Makanjuola, (2019) [3] they were of the view that: visibility is often met with stigma, discrimination, and legal persecution, hence make the individuals unsafe and invisible in Jema'a.; finally item eleven, has 203 respondents representing the H.F with the mean score of 1.89, said that all the factors influence LGBTQ+ visibility in Jema'a is applicable.

The above result presented and interpreted, point to the fact that, the respondents opinion on the visibility of LGBTQ+ in Jema'a remain a topic that is consciously rejected by Jema'a residents, this is so, due to religious and family factors which LGBTQ+ individuals are seen as deviating from the acceptable societal norms and practice, in that vein Eze (2018) [15] was of the view that "it challenge traditional moral values entrenched in Nigerian society. This of course threatens to shift the minds of young people from the traditionally known values enshrined in the culture and religions of the Nigerian peoples". Hence their opinion stand on the negative side given the decision mean score to 2.13

**Table 6:** Respondents opinion on the societal attitudes, norms, and cultural beliefs surrounding LGBTQ+ visibility within the community of Jema'a, Kaduna State

S/N	Items	N	H. F	Mean	Decision
I	How would you describe the general attitude of the Jema'a community toward LGBTQ+ individuals?	356	225	1.70	Rejected
Ii	Do you believe societal attitudes toward LGBTQ+ people in Jema'a have changed in recent years?	356	155	2.36	Rejected
Iii	To what extent do cultural beliefs in Jema'a shape the community's views on LGBTQ+ individuals?	356	201	3.20	Accepted
Iv	Which cultural factors most strongly impact societal attitudes toward LGBTQ+ individuals in Jema'a?	356	189	2.14	Rejected
V	How does religion influence attitudes toward LGBTQ+ individuals within Jema'a?	356	248	3.49	Accepted
Vi	In your opinion, are religious leaders in Jema'a contributing to the acceptance or rejection of LGBTQ+ individuals?	356	213	2.40	Rejected
Vii	How do societal norms in Jema'a impact the moral decision-making of Nigerian youths concerning LGBTQ+ individuals?	356	224	3.39	Accepted
Viii	To what extent do youths in Jema'a feel pressure to conform to societal norms regarding LGBTQ+ issues?	356	118	2.63	Accepted
Viiii	How do societal attitudes toward LGBTQ+ individuals affect the behavior of Nigerian youths in Jema'a toward LGBTQ+ peers?	356	249	3.30	Accepted
X	What do you believe is the most effective way to change the attitudes of Nigerian youths in Jema'a towards LGBTQ+ individuals?	356	155	2.49	Rejected
	Decision Mean Score			2.71	

From table six above, item one has 225 respondents representing the H.F with mean score of 1.70, were of the view that the general attitude of Jema'a community toward LGBTQ+ individuals is on the opposing side, and item two has 155 respondents representing the H.F with the mean score of 2.36 said that societal attitudes towards LGBTQ+ people in Jema'a remained the same, more to that, item three has 201 respondents representing the H.F and the mean score of 3.20, were of the view that, cultural beliefs strongly influence the community's views on LGBTQ+ individuals in Jema'a, furthermore, item four has 189 respondents representing the H.F with the mean score of 2.14 where of the view that, all the cultural factors strongly impact societal attitudes towards LGBTQ+ individuals in Jema'a; item five has 248 respondents representing the H.F with the mean score of 3.49, were of the opinion that, religion strongly opposes LGBTQ+ visibility in Jema'a. this is in line with Akinsanya, (2020) who said that, "LGBTQ+ visibility can influence behavioral patterns among Nigerian

youths, as increased exposure to LGBTQ+ individuals through media, activism, and personal interactions can lead to shifts in attitudes and behaviors, including support for LGBTQ+ rights and advocacy".

More so, item six has 213 respondents representing the H.F with the mean score of 2.40, were of the view that, religious leaders in Jema'a are the ones reinforcing the rejection of LGBTQ+ individuals in Jema'a; item seven has 224 respondents representing the H.F with the mean score of 3.39, were of the opinion that, societal norms in Jema'a strongly shape anti LGBTQ+ attitude; item eight has 118 respondents representing the H.F with the mean score of 2.63, were of the view that, the youth in Jema'a are extremely pressured to conform to the societal norms regarding LGBTQ+ issues. Item nine has 249 respondents representing the H.F with the mean score of 3.30, were of the view that, societal attitudes toward LGBTQ+ individuals has promoted discrimination and exclusion of youth in Jema'a toward LGBTQ+ peers; and finally, item ten has 155

respondents representing the H.F with the mean score of 2.49, were of the view that, religious reforms will be the most effective way to change the attitudes of youth in Jema’s towards LGBTQ+ individuals. The above gather is in line with this statement: “Family dynamics, religious beliefs, peer interactions, and cultural norms all contribute

to the reception, interpretation and rejection of LGBTQ+ visibility” (Akinola & Ogunsanya, 2019) [7]. From all the above data presented and interpreted, it is believed that, societal attitudes, norms and cultural beliefs surrounding LGBTQ+ in Jema’a has affected its visibility. This is evident in the decision mean of 2.71

**Table 7:** Respondents opinion on the role of family dynamics, peer relationships, and educational institutions in shaping the perception and acceptance of LGBTQ+ visibility among Nigerian youths in Jema’a, Kaduna State

S/N	Items	N	H. F	Mean	Decision
I	How often do discussions about LGBTQ+ issues occur within your family?	356	118	2.23	Rejected
ii	How do family values and beliefs in Jema’a influence the perception of LGBTQ+ individuals among youths?	356	248	3.43	Accepted
iii	Do you feel that family opinions and attitudes toward LGBTQ+ visibility affect your personal views on the issue?	356	155	2.60	Accepted
iv	How do your peers generally view LGBTQ+ visibility in Jema’a?	356	178	1.87	Rejected
v	To what extent do peer pressures and social dynamics influence your opinions on LGBTQ+ issues?	356	131	2.30	Rejected
vi	How comfortable are you discussing LGBTQ+ issues with your friends or peers in Jema’a?	356	131	2.64	Accepted
vii	Have you encountered discussions or lessons on LGBTQ+ topics in your school or other educational settings?	356	143	2.36	Rejected
viii	How do you think the education system in Jema’a addresses issues related to LGBTQ+ visibility and acceptance?	356	178	2.63	Accepted
viiii	How do family teachings, peer influences, and educational experiences together shape your moral views on LGBTQ+ issues?	356	189	3.13	Accepted
x	: In your opinion, which factor has the greatest influence on how Nigerian youths in Jema’a form their moral values toward LGBTQ+ individuals?	356	178	3.13	Accepted
	Decision Mean Score			2.63	

From the above table, item one has 118 respondents representing the H.F with mean score of 2.23, they were of the view that, discussions about LGBTQ+ issues rarely occurs within families in Jema’a, while item two has 248 respondents representing the H.F with the mean score of 3.43, they were of the view that, family values and beliefs strongly discourage the acceptance of LGBTQ+ individuals among youth in Jema’a; more so, item three with 155 respondents representing the H.F, with the mean score of 2.60, were of the opinion that, family opinions and attitudes towards LGBTQ+ strongly influence their views, hence it affect their personal view on the issue. Item four has 178 respondents representing the H.F with the mean score of 1.87, are of the view that, the peers among LGBTQ+ end up not accepting them, and item five with 131 respondents representing the H.F with the mean score of 2.30, that peer pressure and social dynamics have no influence on the opinions they have on LGBTQ+.

Furthermore, item six has 131 respondents representing the H.F with the mean score of 2.64, were of the view that, they are not comfortable discussing LGBTQ+ issues with friends or peers in Jema’a, more so, item seven, with 143 respondents representing the H.F and with the mean score of 2.36, were of the view that they rarely encountered any

discussions or lessons on LGBTQ+ topics in school or other educational settings, and item eight with 178 respondents representing the H.F with the mean score of 2.63, their responses shows that, the education system in Jema’a discourages LGBTQ+ visibility in Jema’a; again item nine with 189 respondents representing the H.F, with mean score of 3.13, their opinion shows that, family teaching, peer influences and educational experiences strongly reinforce conservative view their by shaping their moral views on LGBTQ+ issues; finally, item ten with 178 respondents representing the H.F, with the mean score of 3.13, were of the view that, that family teaching has greatest influence on how youth in Jema’a form their moral values toward LGBTQ+ individuals in Jema’a. the above is not far fetch from what Awosusi & Bello-Kano, 2018 and Ogunbi, (2018) [10], said that: “Religious values in Nigeria often reflect conservative viewpoints on matters related to sexuality and gender identity, though these backgrounds could influence them to have varying perspectives towards LGBTQ+ individuals and rights”. From the above gather, it clearly shows that, family dynamics, peer relationships, and educational institutions actually shapes the perception and acceptance of LGBTQ+ visibility among youths in Jema’a, this is evident with decision mean score of 2.63

**Table 8:** Respondents opinion on the potential challenges and opportunities faced by LGBTQ+ youths in Jema’a, Kaduna State, Nigeria, regarding visibility and societal acceptance

S/N	Items	N	H. F	Mean	Decision
I	What are the most common challenges faced by LGBTQ+ youths in Jema’a regarding visibility?	356	177	3.13	Accepted
ii	How does societal pressure affect the mental health and well-being of LGBTQ+ youths in Jema’a?	356	201	3.23	Accepted
iii	What opportunities do LGBTQ+ youths in Jema’a have for social support and community engagement?	356	142	2.17	Rejected
iv	How can local communities or institutions in Jema’a create safer spaces for LGBTQ+ youths to express themselves?	356	106	2.53	Accepted
v	How do cultural and religious beliefs in Jema’a shape societal attitudes toward LGBTQ+	356	152	3.06	Accepted

	youths?				
Vi	What role do families play in either fostering or inhibiting the development of positive moral values and behavior toward LGBTQ+ youths?	356	164	2.82	Accepted
Vii	In what ways do schools and educational institutions influence societal acceptance or rejection of LGBTQ+ youths in Jema'a?	356	120	2.47	Rejected
Viii	How do peer groups and friendships shape the behavior of LGBTQ+ youths in Jema'a regarding their visibility and self-expression?	356	143	2.37	Rejected
Viii	What are the most effective ways to promote positive moral values toward LGBTQ+ individuals among Nigerian youths in Jema'a	356	131	2.76	Accepted
X	How do you think LGBTQ+ youths in Jema'a can overcome societal barriers to develop healthy moral values and behavior?	356	119	2.93	Accepted
	Decision Mean Score			2.75	

From the table above, item one has 177 respondents representing the H.F with the mean score of 3.13, they were of the opinion that the most common challenges faced by LGBTQ+ youth in Jema'a is social stigma and discrimination; this is in line with what Adejoh & Makanjuola, (2019) [3] said, for them they can even face with legal sanction. Item two has 201 respondents representing the H.F with the mean score of 3.23 were of the view that, do to societal pressure, LGBTQ+ individual often suffer from mental Health. Item three has 142 respondents representing the H.F with 2.17 mean score, where they were of the opinion that there is few to no opportunity for social and community support; more so, item four has 106 respondents representing the H.F, and with the mean score of 2.53, they agree that by increasing awareness and education the community or institutions in Jema'a can create safer spaces for LGBTQ+ youth to express themselves. Item five has 152 respondents representing the H.F, with the mean score of 3.06, were of the view that, cultural and religious beliefs strongly inhibit acceptance of LGBTQ+ in Jema'a.

Further more, item six has 164 respondents representing the H.F and the mean score of 2.82, holds that, family role strongly foster positive moral values and behavior toward LGBTQ+ youth. Item seven has 120 respondents representing the H.F with the mean score of 2.47, were of the view that, Schools and educational institutions perpetuate societal exclusion and rejection of LGBTQ+ youth in Jema'a. Item eight has 143 respondents representing the H.F with the mean score of 2.37, were of the view that, the peer groups and friends lead to isolation and suppression of identity of LGBTQ+ youth in Jema'a. Item nine has 131 respondents representing the H.F with the mean score of 2.76, holds that, the most effective way to promote positive moral values towards LGBTQ+ individuals is through family education and support. And finally, item ten has 199 respondents representing the H.F, with the mean score of 2.93, holds that, LGBTQ+ youth in Jema'a can overcome societal barriers through personal resilience and determination for them to develop healthy moral values and behavior. From the above gather views implies that there are challenges faced by LGBTQ+ individuals in Jema'a, and that moral values can develop through family teaching and education. This is evident through the decision mean score of 2.75.

**Conclusion**

The findings of this study reveal the complex interplay between LGBTQ+ visibility and moral values among Nigerian youths in Jema'a, Kaduna State. The study highlights that LGBTQ+ visibility remains limited and largely unaccepted due to deeply entrenched cultural, religious, and societal norms. Respondents predominantly

exhibited conservative attitudes, shaped by traditional beliefs and religious teachings, which significantly influenced their perceptions and behaviors towards LGBTQ+ individuals.

Despite the increasing global visibility of LGBTQ+ rights and activism, the study found that LGBTQ+ individuals in Jema'a face significant societal resistance, stigma, and discrimination. Family values, peer relationships, and educational institutions play a pivotal role in reinforcing traditional moral values that reject LGBTQ+ visibility. Additionally, societal pressures, religious doctrines, and cultural beliefs further contribute to the negative perceptions of LGBTQ+ individuals, making acceptance and inclusivity a challenging prospect.

However, the study also identified opportunities for fostering understanding and inclusivity through education, awareness campaigns, and advocacy. A shift in societal attitudes requires continuous engagement, dialogue, and efforts from various stakeholders, including religious leaders, educators, policymakers, and human rights activists. Addressing these challenges holistically will be crucial in promoting a more inclusive society where LGBTQ+ individuals can express themselves without fear of discrimination or persecution.

**Recommendations**

This study present the following recommendations:

**Education and Awareness Campaigns:** Implement educational programs in schools and communities to promote awareness and understanding of LGBTQ+ issues. As well as integrate discussions on human rights and diversity into school curricula to foster inclusivity and tolerance among youths.

**Engagement with Religious and Community Leaders:** Conduct dialogue sessions with religious and traditional leaders to promote conversations on inclusivity and human rights. And also encourage religious institutions to adopt more tolerant and compassionate approaches toward LGBTQ+ individuals.

**Policy and Legal Reforms:** Advocate for policy reforms that protect LGBTQ+ individuals from discrimination and violence. More so, strengthen legal frameworks to ensure equal rights and protection for all citizens, regardless of sexual orientation.

**Support Systems for LGBTQ+ Youths:** Establish safe spaces and support groups where LGBTQ+ youths can express themselves freely and access necessary resources. Again, provide mental health support and counseling services to LGBTQ+ individuals facing discrimination and societal pressures.

**Media Representation and Social Advocacy:** Encourage positive representation of LGBTQ+ individuals in media and entertainment to challenge stereotypes and misconceptions. And leverage social media platforms for advocacy, awareness, and constructive discussions on LGBTQ+ rights.

#### Further Research and Data Collection

Conduct further studies to explore LGBTQ+ visibility and acceptance in different regions of Nigeria to develop comprehensive strategies for inclusion.

Gather quantitative and qualitative data on the experiences of LGBTQ+ individuals to inform policy decisions and advocacy efforts.

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