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An Analysis on Same-Sex Relationships and Cultural Views: A Study of Wukari Metropolis

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Abstract

This study investigated the effect of same sex relationship on cultural lives of people in Wukari Metropolis. The objective of the study was to identify the common practices of same sex relationship, examine the attitudes of people in Wukari Metropolis towards same-sex relationship and determine the likely effects of same sex relationship among the residents of Wukari Metropolis. The research design adopted for the study was descriptive research design while the sample size for the study was 400 respondents which were selected through the aid of simple random sampling. Data for the study was collected through the use of structured questionnaire and oral interview. Data gathered from the questionnaire was analyzed through the use of mean, while interview responses from the study was analyzed through the use of content analysis. Findings from the study revealed that lesbianism and bisexualism are the most common form of same sex relationship in Wukari Metropolis. Further findings revealed that there is a strong rejection of same-sex relationships, with limited support or tolerance within the Wukari community. Also, further findings from the revealed that same-sex relationships have a significant effect on the cultural and social lives of people in Wukari Metropolis.

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Keywords: Same-sex, Relationship, LGBTQ, Gay, Lesbian, Culture, Sex

INTRODUCTION

The core ideals and norms that influence how people and groups interact, make choices, and view the world are known as cultural values. They serve as a guide for customs, social norms, and behaviors by reflecting what is valued, acceptable, and significant in a community. They are carried down through the generations and cover both the material and immaterial facets of a person's existence. They act as the moral compass that shapes social standards, interpersonal interactions, and decision-making. However, despite its importance, Ukhami, Lassana, and Kabir (2024) point out a discernible drop in cultural customs across many African nations, including Nigeria, notwithstanding its possible influence. According to the researchers, this decline has resulted in changes in societal values and beliefs as well as the degradation of traditional knowledge and cultural heritage. Accordingly, Abejirinde and Oyintonyo (2024) observe that African culture has undergone a dramatic transformation. The researcher goes on to say that African fashion, languages, cuisine, music, and the arts all reflect these shifts. The scholar further stressed the need of authentic cultural identity and cautioned Africans against embracing foreign concepts that are incompatible with their social structure, shared this worry. Additionally, this cultural change has made it possible to have more extensive conversations about issues like same-sex marriage.

In many African societies, especially those with strong cultural or religious opposition to non-heteronormative relationships, legalizing same-sex relationships is still a contentious topic. Same-sex relationships are the legal and social recognition of partnerships between people of the same gender, granting them the same rights, privileges, and responsibilities as those enjoyed by heterosexual couples. These rights include the right to legal protections, such as joint ownership of property, inheritance rights, tax benefits, and access to healthcare benefits (Aloni,2020). The expanding problem presented by increased support for same-sex marriage is highlighted by Okogbule, Brown and Chinda (2023), who stress that people should be able to marry anyone they want, regardless of gender. Social contradictions between cultural customs and changing international perspectives on human rights have been brought about by this important discussion. Same-

sex relationships are still controversial in Wukari Metropolis, as they are in many regions of Nigeria where religious and cultural norms are highly respected. Wukari's conservative, African-influenced culture may have contributed to the belief that same-sex marriage is immoral. Public debates on the subject are frequently treated with contempt because of worries that the adoption of same-sex practices will contaminate long-standing cultural norms and upend the community's traditional family structure.

The idea of legalizing same-sex relationships in Nigeria has generated a lot of discussion, particularly in areas like Wukari Metropolis, Taraba State, where religious and cultural norms are strongly ingrained. In Wukari, same-sex partnerships are seen as a threat to traditional African cultural standards. If these issues are not carefully considered, they may cause social conflicts and threaten community cohesiveness. Additionally, even if same-sex marriage is becoming more and more accepted worldwide, there is still opposition in places like Wukari Metropolis, where cultural norms are heavily influenced by religious dogma and traditional views**.** Furthermore, the precise impacts of same-sex relationships on the cultural lives of people in Wukari Metropolis are still largely unknown, despite the substantial research on the topic conducted by academics like Okogbule, Brown and Chinda (2023), Inusah and Adam (2024), and Nwobodo (2024). Thus, by investigating the impact of same-sex marriage on the community, this study aims to close that gap.

Objectives

i. To identify the common practices of same sex relationship among residents in Wukari Metropolis.
ii. To examine the attitudes of people in Wukari Metropolis towards same-sex relationship
iii. To determine the likely effects of same sex relationship among the residents of Wukari Metropolis.

Literature Review

Concept of Same Sex Relationship

Same-sex relationships is not a recent problem. Various academics have defined it. Same-sex relationships as defined by Nwobodo (2024) is romantic or sexual attraction or activity between people of the same sex or gender. Consequently, Pucherova,(2019) defines same sex relationship as a situation whereby a person is attracted to the same gender. This

may be either bisexual, meaning they are attracted to either the male or female sexes, or sex same, meaning they are drawn to the same sex. In this study, a same-sex relationship is any romantic or sexual association and relationship between two or more persons of the same sex. Lesbian and homosexual relationships are examples of partnerships that include both men and women. Same-sex partnerships may have the same social, legal, and emotional aspects as heterosexual relationships and might involve dating, cohabitation, and marriage.

Commonly Practice of Same Sex Marriage/ Relationship

Bisexuality:

This occurs when a person has a sexual attraction to both the male and female sexes. Naturally, being bisexual is the reverse of being monosexual, which suggests that one is attracted to only one sex (Pucherova, 2019).

Pansexuality

The Latin root pan-, meaning "all," is the origin of the word pansexual, which is described as having an attraction to either individuals or all genders and sexes (Ajayi-Lowo, 2018). When someone feels the possibility of being emotionally and/or sexually attracted to persons of any gender, they may identify as pansexual (Pucherova, 2019). The scholar further notes that a pansexual is attracted to non-binary, intersex, and transgender individuals in addition to biological males and females. The scholar further notes that a bisexual is romantically attracted to only two sexes, typically biological men and women. In contrast, a pansexual is attracted to more than two sexes; they can be either biological men and women or trans men and women

Transgender

A transgender person is someone who transitions, or changes, from the gender that is naturally given to a different gender of their choosing, generally with the use of medical (technological) intervention. When someone changes their gender, they are usually called "trans," as in "trans man" or "trans woman" (Ajayi-Lowo, 2018). Transgender people can identify as gay, lesbian, straight, or asexual. Many transgender persons typically cannot predict their future sexual orientation until their transition is complete. Sometimes it doesn't change, and other times it does. For example, a transgender person who has previously been attracted to women may continue to be attracted to women or may stop (Ajayi-Lowo, 2018).

Transvestite or 'Cross Dresser'

These two words are frequently used interchangeably in literature. They are used to describe persons who like dressing like members of the other sex for brief occasions. Because they identify with the other sex, some people may want to assume that gender's identity. While some people are happy with their biological sex, others cross dress only for fun.

Gender Fluidity and Gender Neutrality

A person who identifies as gender fluid is one whose gender is neither constant or steady but rather shifts throughout time, claims Modupe (2019). While some gender fluid persons shift over longer periods of time, others exhibit gender fluidity on a daily basis.

Effect of Same-Sex Marriage/ Relationship

The different impacts of same-sex marriage and relationships have been studied by academics. Chinedu-Okeke and Ijemoa (2021) contends that children raised by same-gender parents undergo developmental impacts comparable to those raised by single parents. They emphasize how children's development may be hampered by the absence of balanced parental roles, which deprives them of experiences as mothers or fathers.

According to Nwobodo (2024), children of same-sex couples are more likely to encounter difficulties than children of opposite-sex couples. According to the scholar, these difficulties include decreased income levels, strained spouse relationships, and worse mental and physical health.

According to Onuorah (2012), children of same-sex parents may also be more vulnerable to social, psychological, moral, and physical challenges, which might result in undeveloped people and less opportunities for employment. With little to no protection from the state or society, the LGBTQ minority in Nigeria is subjected to systematic violence and discrimination. Okanlawon (2018) notes that LGBTQ people experience extrajudicial and judicial violence, including as harassment, torture, fines, arbitrary detentions, and arrests. Nationwide reports of severe mob violence and lynchings have been mad. Olaogun (2024) draws attention to the rising prevalence of victimization and cyberbullying of LGBTQ people in Nigeria. Online platforms' anonymity makes harassment more common and poses serious hazards to one's physical and mental health, especially for teenagers.

Empirical Review

Olaogun (2024) conducted research on the difficulties and issues LGBTQ people have in their social and physical settings. A variety of philosophical approaches were used to gather data for the study. The prescriptive method was used to suggest ways to address and alleviate the situation, the analytical method was used to look at and define important terms, and the speculative method was used to learn more about the difficulties and experiences of these marginalized communities and the effects they have on them. According to the report, if these people are excluded from the country's quota system, brilliant people may die of addiction, sadness, or suicide. Nwobodo (2024) looked at the effects of same-sex marriage on children and young people in Igbo culture. Documentary sources were used in the research. The study's conclusions showed that women did marry other women of the same sex, but only for the sake of reproduction and ancestry preservation. The study comes to the conclusion that same-sex marriage affects people and society in significant ways.

Okogbule, Brown, and Chinda (2023) examined the plethora of laws and other actions that African nations have taken to prohibit same-sex unions. Documentary sources were used to collect data for the study. The study shows that African cultural norms and religious views that view marriage as a union between a man and a woman are the foundation for the resistance to same-sex marriage. It has been demonstrated that the reliance on such ideals and beliefs is inconsistent with the growing acceptance of LGBT rights in other regions of the world, particularly in industrialized Western nations. It was suggested that African States' legislative actions violate the human rights of homosexuals and that, given the dynamic nature of marriage, they have to think about striking a balance between the demands of society as a whole and the preservation of homosexuals' rights.

Chinedu-Okeke and Ijeoma (2021) carried out a research on the dialectics of the discourse on homosexuality in Nigeria was conducted by. Richard Troiden's ideal-typical model of gay/homosexual identity acquisition served as the foundation for the study. The model was used to explain and characterize how the creation of a gay identity occurs in the context of stigma, which has a significant impact on identity development and personal adjustment. For this work, a systematic review methodology was used. This technique was thought to be the most suitable research strategy for learning about the various points of view held by academics about the contentious topic of homosexuality in Nigeria. The

survey found that homosexuality is mostly not accepted in Nigerian culture, politics, law, religion, and society since the practice is seen by Nigerians as taboo, animalistic, cruel, sinful, and prohibited. Due to the significant societal disapproval of homosexuality, the survey also found that many gays remain in the closet, however others are slowly coming out to claim what they believe to be their constitutional right.

Theoretical Framework

Social Constructionism Theory

This study was anchored on Social Constructivism Theory. Peter L. Berger and Thomas Luckmann laid the foundation for the idea of social constructionism in their seminal work, The Social Construction of Reality (1966). In this book, Berger and Luckmann make the case that social processes and human interactions shape reality rather than it being objective. They stress that rather than being inherent facts, knowledge, standards, and values are the result of cultural context and group consensus. The theory is based on older sociological concepts, including Alfred Schütz's phenomenology and George Herbert Mead's symbolic interactionism. The study of how people and societies create and preserve shared realities was made possible by the work of Berger and Luckmann, which had an impact on disciplines including sociology, psychology, and cultural studies.

According to social constructionism, human interactions shape our perception of reality rather than it being universal or objective. People's common understandings, social environment, and culture all influence their experiences and perceptions. Additionally, the theory makes the assumption that knowledge is viewed as a product of social processes rather than something that people learn on their own. It is created and maintained by the community or society in which individuals reside. Additionally, the theory asserts that language is essential to the construction and communication of social reality. People use language to establish, express, and uphold common meanings, such as opinions and values about issues like same-sex partnership

One of the strengths of the theory the theory enables academics to examine the cultural origins of views, such those regarding same-sex couples, and to acknowledge that these attitudes can evolve over time by highlighting the fact that norms and knowledge are produced socially rather than being fundamentally "true" or permanent. In addition to

offering insight into how identities and social practices are formed and altered within a community, this viewpoint promotes receptivity to diverse cultural experiences. However, a drawback of social constructionism is that it could ignore or downplay the influence of intrinsic or biological elements on how people behave and define themselves.

Relevance/ Application of the theory

In Wukari Metropolis, socialization processes, traditional beliefs, and community interactions probably influence how people see same-sex partnerships. The local community creates a "reality" in which same-sex partnerships are either prohibited, stigmatized, or tolerated through religious rituals, communal events, and familial teachings. Furthermore, the way people in Wukari perceive same-sex relationships is not an inherent truth but a constructed reality, influenced by local cultural norms and social dynamics. For instance, the local community might view same-sex relationships as taboo or morally unacceptable, depending on how these relationships are framed and understood within the social context. This constructed reality can differ significantly from one community to another, depending on social, cultural, and religious beliefs.

METHODS

Research Design

The study adopts a descriptive survey research methodology because it guarantees a trustworthy and impartial examination of the research topic and offers insightful information that accurately reflects the situation under investigation.

Population of the Study

The population of study comprises of the entire population of people in Wukari Metropolis. According to the National Population Census (2016), Wukari Metropolis have a projected population of 374,800 inhabitants.

Sample Size and Sampling Technique.

400 respondents were chosen for the study. This was determined through the use of Taro Yamane. Taro Yamane formula was used because it offers a methodical way to calculate a suitable sample size while reducing sampling error. The sampling technique adopted for the study was simple random sampling. The reason for this is because it allows person in the

population to have an equal chance of being selected which lowers bias and improves sample representativeness..

Sources/ Method of Data Collection

Data for the study was gathered from primary and secondary sources. For the primary sources oral interviews and a standardized questionnaire served as the study's principal sources. The questionnaire are divided into four sections namely; A, B, C and D. The section A contains the bio-demographic details of the respondents, such as gender, marital status, age group, and educational background. The measurement of the study's goals was in section B, C, and D. The instrument was rated in a five Linkert scale of Strongly Agree (SA), Agree (A), Undecided (UD), Disagree (D), and Strongly Disagree (SD). It was given to a number of groups, such as law enforcement officers, community and religious leaders, youths, LGBTQ+ individuals, married men and women, educators, health professionals amongst others. Consequently, Twelve (12) respondents were also interviewed orally by the researcher in order to get detailed qualitative information that the questionnaire was unable to capture. This gave participants the freedom to freely share their opinions, feelings, and experiences, leading to a deeper understanding of how commercial sex work affects divorce in Wukari Metropolis. Secondary data were collected from government gazettes, books, journals, magazines, published and unpublished seminar papers, theses, monographs, pamphlets, periodicals, special reports, and official documents were among the many sources from which secondary data were gathered. By adding to the original data, these resources made sure that the study issue was thoroughly and fairly analyzed.

Validity and Reliability of Instrument

The instrument demonstrated both face validity and content validity. Copies of the questionnaire were given to a group of impartial test and measurement specialists in order to evaluate its validity. These professionals evaluated the questions impartially, paying particular attention to how well they covered the study's overall topic. The questionnaire was updated to reflect their comments and recommendations. All of the experts separately affirmed that they strongly approved the final version after these changes. For reliability, the study employed a test-retest reliability methodology. The questionnaire was distributed to a limited sample of respondents in Jortar Metropolis, Benue State. Two weeks later, the same group was given the same set of questions. The responses from the two administrations were compared in order to assess the instrument's reliability and stability

over time. The significant degree of resemblance between the two sets of responses further demonstrated the instrument's reliability for the primary research by demonstrating that it produced consistent results.

Method of Data Analysis

Data gathered for the study were examined using descriptive and content analysis techniques. The respondents' responses were examined using the mean. The mean was used to analyze the respondents' responses as it is a reliable measure of central tendency, allowing for a clear interpretation of the average level of agreement or disagreement with the questionnaire items. Additionally, content analysis was used to examine the interview responses. This was done so as to allow respondents to express themselves more freely without any restriction.

RESULTS

Table 1: common practices of same sex relationship among residents in Wukari Metropolis.

S/N	Statement	5 SA	4 A	3 U	2 D	1 SD	Mean X	Remarks
1	Lesbian relationships (women loving women)	98	92	18	75	69	3.25	Accepted
2	Gay relationships (men loving men)	34	28	11	103	176	2.00	Rejected
3	Bisexual relationships (individuals attracted to both sexes)	76	61	20	93	102	3.10	Accepted
4	Queer relationships (non-binary or gender-fluid identities)	60	45	35	90	120	2.70	Rejected
5	Transgender relationships (person who is assigned female at birth but identifies as a man)	32	24	14	120	162	2.00	Rejected
	Grand Total						2.61	Rejected

Source: authors computation (2025)

Table 1 shows respondents' knowledge on the common practices of same sex relationship among residents in Wukari Metropolis. Statement one which focuses on awareness of lesbian relationships (women loving women), received a moderate level of acknowledgment, with a mean score of 3.25, indicating a fair level of knowledge regarding the existence of lesbianism in the metropolis. Although, this practice is not widely acknowledged; however, a sizable section of the population knows about its existence. The second statement which focused on gay relationships was rejected with a mean score of 2.00. Given that the mean score is on the lower end, it indicates that most respondents do not think gay partnerships is common within the community. Also, statement 3 which centers on awareness of bisexual partnerships (those attracted to both sexes) was moderately accepted with mean score of 3.10. The mean score, from statement 3 received a moderate level of acknowledgment on its existence just like lesbianism. The respondents indicate a fair level of knowledge regarding its existence. In addition, statement 4 which centers on queer partnerships (non-binary or gender-fluid identities) was thus rejected with a mean score of 2.70, This indicates a moderate dislike of queer partnerships, while not as low as the answer to homosexual relationships while Statement 5 Transgender relationships (person who is assigned female at birth but identifies as a man) was strongly rejected with a mean score of 2.00. This indicates a strong societal resistance to transgender relationships, suggesting that there is minimal support for the acceptance of transgender relationships in the community while statement 5 which centers on whether transgender relationship was highly rejected with a mean score of 2.00 and. This suggests that there is little support for the acceptance of transgender partnerships in the community and a considerable social backlash against them. From Table 1 above, data from the study shows that Wukari Metropolis has a wide range of opinions about same-sex couples, with a sizable section of the populace disapproving of homosexual, queer and transgender partnerships.

Table 2: Attitudes of people in Wukari Metropolis towards same-sex relationship

S/N	Statement	5 SA	4 A	3 U	2 D	1 SD	Mean X	Remarks
1	The people of Wukari believe that individuals should have the right to love anyone, regardless of gender.	43	35	11	97	14	2.10	Rejected

						5		
2	Most people in Wukari community are tolerant of same-sex relationships..	36	29	10	109	157	2.02	Rejected
3	People in Wukari feel comfortable when they see same-sex couples in the community.	39	34	13	104	152	2.08	Rejected
4	Discussing topics related to same-sex relationships in public spaces may lead to reprimands.	120	90	35	50	57	3.47	Accepted
5	I would support a family member or close friend in a same-sex relationship	34	27	12	118	161	2.02	Rejected
	Grand Total						2.34	Rejected

Source: authors computation (2025)

Table 2 presents the attitudes toward same-sex relationships in Wukari. Statement 1, which states, "The people of Wukari believe that individuals should have the right to love anyone, regardless of gender," was strongly rejected with a mean score of 2.10. This suggests that there is widespread disagreement with the idea that people should have the freedom to love anyone, regardless of gender in the community. Statement 2, which states, "Most people in Wukari community are tolerant of same-sex relationships," was also rejected with a mean score of 2.02. This reflects a general lack of tolerance or acceptance for same-sex relationships in the community, reinforcing negative perceptions. Next, Statement 3, which states, "People in Wukari feel comfortable when they see same-sex couples in the community," was rejected with a mean score of 2.08. This indicates that seeing same-sex couples in the community is uncomfortable for a significant number of people, suggesting that same-sex relationships are still not widely accepted or normalized in Wukari. Statement 4, which states, "Discussing topics related to same-sex relationships in public spaces may lead to reprimands," was accepted with a mean score of 3.47. This high mean score indicates that there is a general agreement that discussing same-sex relationships in public spaces can lead to negative reactions or reprimands, suggesting the sensitive and potentially controversial nature of the topic in the community. Lastly, Statement 5, which says, "I would support a family member or close friend in a same-sex relationship," was rejected with a mean score of 2.02. This shows reluctance or opposition toward supporting loved ones in same-sex relationships. From the table above, is a strong

rejection of same-sex relationships, with limited support or tolerance within the Wukari community. The exception is Statement 4, which highlights the sensitivity of the topic, reflecting the societal reluctance to openly discuss or accept same-sex relationships in public spaces.

Table 3: Likely effects of same-sex relationships and marriage among the residents of Wukari Metropolis

S/N	Statement	5 SA	4 A	3 U	2 D	1 SD	Mean X	Remarks
1	Same-sex marriage could challenge traditional norms and values in Wukari community.	120	85	30	45	30	3.47	Accepted
2	Legalizing same-sex marriages would encourage greater cultural diversity in Wukari.	110	95	20	35	40	3.33	Accepted
3	Same-sex marriages could challenge family structures and cultural beliefs in Wukari community.	115	90	25	40	40	3.36	Accepted
4	Same-sex marriages can lead to a redefinition of gender roles in Wukari's cultural context.	125	100	20	30	25	3.5	Accepted
5	Acceptance of same-sex relationships would disrupt the cultural norms of family and marriage in Wukari.	110	95	15	35	30	3.34	Accepted
	Grand Total						3.4	Accepted

Source: authors computation (2025)

Table 3 presents the likely effects of same-sex relationships and marriage in Wukari Metropolis based on the residents' attitudes. Each statement in the table was evaluated based on the responses, with a mean score indicating the overall sentiment. Statement 1 which states that "Same-sex marriage could challenge traditional norms and values in Wukari community." has a mean score of 3.47, which falls above the threshold of 3.00, indicating strong agreement among respondents. The result suggests that a significant portion of the residents of Wukari believe that the legalization of same-sex marriage would challenge the traditional cultural norms and values prevalent in the community. Also,

Statement 2 which states that "Legalizing same-sex marriages would encourage greater cultural diversity in Wukari." has a mean score of 3.33, this statement also reflects agreement, though slightly less strong than the previous one. Respondents believe that legalizing same-sex marriage would contribute to greater cultural diversity in Wukari, potentially bringing in new perspectives and practices that differ from the traditional norms.

In addition to this Statement 3 which states that "Same-sex marriages could challenge family structures and cultural beliefs in Wukari community." was also accepted with a mean score of 3.36. This reflects concerns that such relationships might undermine or alter the traditional understanding of family in the community. Also, Statement 4 which states that "Same-sex marriages can lead to a redefinition of gender roles in Wukari's cultural context." had the highest mean score of 3.50. This reflects a strong agreement that same-sex marriages would significantly influence the redefinition of gender roles in Wukari. This indicates that respondents perceive same-sex marriages as having a profound impact on how gender roles are understood and practiced within the community, possibly challenging conventional gender norms. Finally, Statement 5 which states that "Acceptance of same-sex relationships would disrupt the cultural norms of family and marriage in Wukari." has a mean score of 3.34 which shows agreement with the notion that the acceptance of same-sex relationships would disrupt the cultural norms of family and marriage in Wukari. This suggests that residents view same-sex relationships as potentially conflicting with the established societal norms regarding family and marriage. From the table above, there is an overall acceptance of the statements, that same-sex relationships and marriages would have significant effects on the cultural and social fabric of Wukari. These effects include challenges to traditional norms, family structures, and gender roles, as well as the potential for increased cultural diversity.

Interview Responses of Respondents

Common practices of same sex relationship among residents in Wukari Metropolis.

The widespread behaviors of same-sex relationships in Wukari Metropolis were the subject of an interview. One of the community leaders in Wukari Metropolis claimed in an interview that same-sex relationships are neither publicly accepted or openly conducted in the area. He underlined that many persons in same-sex partnerships try to keep their identities hidden because of cultural conservatism and conventional values. According to

him, "People in Wukari would rather keep these kinds of relationships secret out of fear of discrimination and social rejection" (Oral interview, 2025). In a similar vein, a local Wukari store owner mentioned that although same-sex partnerships are not publicly acknowledged, they do occur in the community when questioned about their customs. "I've witnessed people who live together as a pair but never disclose it to others. In public, they frequently pretend to be friends or roommates (Oral interview, 2025). He said that although same-sex couples may occasionally meet at private parties, they are covert and not much publicized.

Additionally, the younger generation in Wukari is beginning to establish more open and visible same-sex partnerships, according to an interview with a local teacher. These connections, however, frequently occur in private settings, out of the public's prying view. He stated that

> *"We sometimes see students who are close and act like a couple, but they rarely express it openly. There's still a lot of pressure to conform to societal norms," said the teacher (Oral interview, 2025).*

A healthcare worker in Wukari also mentioned that the practice of same-sex relationships is often tied to a sense of secrecy, with many individuals seeking medical services in private to avoid societal judgment. She shared, "We sometimes treat people who we suspect are in same-sex relationships, but they rarely discuss it openly. They prefer confidentiality, especially when it comes to health services" (Oral interview, 2025). However, he noted that issues of lesbian and bisexual seems to be a bit common in the Metropolis.

Another responder, a student, pointed out that although same-sex marriage is not very common in the Metropolis, she noted that however, there are signs of same-sex partnerships, particularly among the younger generation. She suggested that in private settings, such among friends or during clandestine meetings, this problem is become increasingly common. Even while it might not be readily apparent to the general public, increased worldwide media power and shifting societal dynamics may have caused opinions regarding same-sex couples to change. She said that she has friends who are lesbian and bisexual just because they enjoy it (oral interview, 2025).

Attitudes of People in Wukari Metropolis Towards Same-Sex Relationships

An interview was conducted to understand the attitudes of people in Wukari Metropolis towards same-sex relationships. A community elder emphasized that the

general sentiment in Wukari is shaped by strong cultural and religious values, leading to widespread disapproval of same-sex relationships. "Most people here see same-sex relationships as contrary to our traditions and faith. It's something many people are not comfortable discussing, let alone accepting" (Oral interview, 2025). A local youth leader, however, suggested that opinions are beginning to shift among younger residents. "The older generation holds firm to traditional beliefs, but some young people are starting to view same-sex relationships differently, mainly due to exposure to social media and external influences. Still, they don't openly express support for fear of backlash" (Oral interview, 2025). Similarly, a university lecturer highlighted the influence of education in shaping perspectives. "Students who engage in discussions about human rights and equality tend to adopt more tolerant views, but outside academic spaces, they are often cautious about expressing these opinions publicly" (Oral interview, 2025).

A local market woman expressed concern over the potential impact of same-sex relationships on family values. "In Wukari, family is very important. People feel that same-sex relationships challenge the natural family structure, which makes it hard for them to accept such practices" (Oral interview, 2025). Lastly, a cousellor pointed out the stigma and discrimination faced by individuals suspected of being in same-sex relationships. "People who are perceived to be in same-sex relationships often face gossip and isolation. It's a tough environment, and many prefer to stay silent about their personal lives" (Oral interview, 2025).

Interview on the Likely Effects of Same-Sex Relationships and Marriage Among the Residents of Wukari Metropolis

One traditional authority in Wukari Metropolis voiced worries about the possible effects of same-sex partnerships on the community's cultural fabric during an interview. He underlined that such actions may upend ingrained customs and social mores. "Our cultural views on marriage and family are called into question by same-sex partnerships. Marriage is viewed in our culture as a partnership between a man and a woman in order to start a family. Many people find it difficult to believe anything outside of this (oral interview, 2025). Similar views were expressed by a religious leader who suggested that moral decay may result from legalizing same-sex marriage. "Permitting same-sex unions may erode our society's moral underpinnings. It might lead to misunderstanding among the younger generation and promote actions that go against our religious principles (Oral interview,

2025). A secondary school teacher, on the other hand, provided a more nuanced viewpoint, emphasizing the possibility of greater diversity and tolerance. "Although many worry about cultural deterioration, I think that accepting same-sex partnerships may increase acceptance and lessen prejudice. Finding a sense of belonging might be beneficial for young people who feel different (Oral interview, 2025).

A local businesswoman discussed the possible economic implications, suggesting that diversity could attract more investors and tourists to Wukari. "In other parts of the world, societies that embrace diversity thrive economically. If Wukari can be more inclusive, it may open up new opportunities for growth" (Oral interview, 2025). However, a youth leader warned about potential conflicts within families and communities. "If same-sex relationships become more visible, there could be divisions in families. Some parents may struggle to accept their children, and this could lead to more cases of estrangement and isolation" (Oral interview, 2025).

DISCUSSION

Findings from the study revealed that lesbianism and bisexualism seem to be the most common form of same sex relationship in Wukari; however, despite their prevalence, there seems to be a strong rejection of same-sex relationships in Wukari Metropolis. This finding was being corroborated with studies carried out by Wadsworth and Hayes-Skelton (2014) who carried out a study on the prevalence of same sex marriage in England and they found out that lesbianism remains one of the common forms of same sex relationship Further findings from the study also revealed that there is a strong rejection of same-sex relationships, with limited support or tolerance within the Wukari community. The exception is Statement 4, which highlights the sensitivity of the topic, reflecting the societal reluctance to openly discuss or accept same-sex relationships in public spaces. This finding is in collaboration with findings of Ng, Lee, Yuen and Chan (2023) who carried out a study on attitude towards same sex marriage. Findings from their study revealed that there is a negative parental attitude toward same sex marriage leading to a less level of acceptability Additionally, same-sex relationships have a significant effect on the cultural and social fabric of Wukari. These effects include challenges to traditional norms, family structures, and gender roles, as well as the potential for increased cultural diversity. This findings is in

line with Ratzinger and Nwobodo (2024) who found out that same-sex marriage affects people and society in significant ways.

CONCLUSION

This study was able to analyse same sex relationship on cultural lives of people in Wukari Metropolis. Findings from the study revealed that activities of lesbianism and bisexuality in Wukari Metropolis however, it is not accepted. This lack of acknowledgment may stem from prevailing cultural norms, religious beliefs, and societal perceptions that stigmatize or marginalize non-heteronormative identities. Further findings from the study revealed that there is a strong rejection of same-sex relationships in Wukari Metropolis and strong societal reluctance to openly discuss or accept same-sex relationships in public spaces. This implies that individuals in same-sex relationships experience heightened discrimination, social isolation, and limited opportunities for self-expression. The societal reluctance to engage in open discussions about same-sex relationships perpetuates stigma, restricts awareness, and hinders efforts toward fostering inclusivity and equality. In addition, findings from the study reveal that same-sex relationships have a significant effect on the cultural and social fabric of Wukari. These effects include challenges to traditional norms, family structures, and gender roles. This implies that the emergence of same-sex relationships in Wukari contribute to shifts in cultural values, prompting debates over identity, morality, and social cohesion.

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