



Globalization of Same Sex Marriage: A Sociological Analysis of the Implications for Traditional African Societies

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Abstract. With the exception of South Africa, homosexuality and, to a large extent, same-sex marriage are now common in many African communities and are receiving more attention than in the past. In many traditional African societies, homosexuality has evolved into a homophobia that is progressively becoming the norm. As a result, African traditional beliefs and morality around marriage and sexual relationships are gradually but consistently becoming aberrated. Even though same-sex marriage and homosexuality are seen as un-African and unnatural in many African societies, it is well known that the spread and legalization of same-sex marriages in the developed world is having a drastic effect on the spread and gradual acceptance of same-sex marriages in traditional African societies. Despite pressure from the West, laws prohibiting same-sex marriages have been strengthened in several African nations, and those who engage in them are viewed with contempt. South Africa is the only nation in Africa to have permitted same-sex unions and marriages since 2006. Using sociological and historical methods, the paper argues that the prevalence of same-sex relationships and unions in traditional African societies is largely due to globalization (cultural globalization), which is influenced by the African mindset that views the African way of life as inferior and backward and blindly accepts or adheres to anything that is European or western in nature. Therefore, this paper aims to examine the implications of the globalization of same-sex marriage on traditional African societies.

Keywords: Globalization, Same-sex Marriage, Traditional African Societies, Homosexuality

1. Introduction

The structural foundation of human society is marriage. As a result, it is regarded and acknowledged globally as a universal institution. However, current

trends indicate that there is a gap between what was achieved and current practices, particularly with the global emergence of the elastic idea of human rights. (Abe and Adekunle, 2012).

Recent years have seen a significant shift in the global marriage scene, with many countries now socially and legally accepting same-sex unions. In many cultural contexts, particularly traditional African civilizations, the growing tendency is igniting discussions about identity, rights, and love outside of western nations. Same-sex marriage has profound repercussions on these societies, challenging long-held beliefs about marriage, gender roles, and social traditions as globalization facilitates the exchange of ideas and values.

The greater interconnectedness brought about by globalization has caused economies, cultures, and civilizations to change in the twenty-first century. This driving force, which is characterized by the interconnectedness of people, cultures, ideas, technology, and economies, has rapidly affected cultural behaviors and elements. As a result, same-sex marriage is now legally accepted as a social norm in many cultures across the world, jeopardizing the practice of heterosexuality in those communities. This has deepened cultural homogeneity on a global scale.

The acceptance, proliferation, and effects of same-sex marriages in African countries as a result of globalization are examined in this article along with the tension between modernity and tradition. It looks at how the worldwide Lesbian, Gay, Bisexual, Transsexual, Queer and other new patterns of sexuality (LGBTQ+) rights movement may both empower individuals and spark opposition in societies where traditional values are deeply rooted. By analyzing the globalization of same-sex marriage using case studies, cultural viewpoints, and the

dynamics of international influence, this article seeks to illuminate the profound changes that same-sex marriage may bring to traditional African societies and the ensuing implications for such societies.

1.1 Globalization: Conceptual Clarification

In contemporary times, globalization has grown to be the most extensive and dynamic process, which has led to the development of shared and cohesive characteristics in the world economy. Globalization is a process that results in increased economic, political, and cultural connection and interdependence between many nations and regions of the world (Kasych and Vochozka, 2019). Molavi (2024) asserts that globalization is more than just trade. In general, it refers to the cross-border movement of products, capital, services, energy, data, people, cultures, and ideas.

According to Unya and Okorie (2024), the meaning of globalization is still debatable due to its various manifestations, effects, and interpretations. They contend that globalization is multifaceted and that its meanings vary among individuals and academic fields. Globalization is viewed by economists as a form of global capitalism. Political scientists describe it as a process that forces a nation-state to cede its sovereignty to regional and international political institutions, while cultural studies see it as a type of cultural hybridization. Because of this conceptual uncertainty, academics recommend and support studying globalization from a multidisciplinary perspective in order to comprehend its many ramifications.

According to Abejirinde and Michael-Olomu (2024), there is no consensus on what constitutes globalization, making it a highly controversial phrase. For them, globalization is a phenomenon that has changed the world in various ways and caused western traditions, such as popular music, movies, and fashion, to spread. This has undermined the cultural identities of many communities, including ours in the Western Sahara. Perhaps the most significant factor influencing the contemporary international climate is globalization. There are two reasons why the idea of globalization seems to be so popular now.

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of many communities, in Sub-Saharan Africa. Perhaps the most significant factor influencing the contemporary international climate is globalization.

According to Ukhami, Lassana, and Kabir (2024), globalization is a complex and multidimensional notion that, depending on how it is viewed, is rife with ideological extrapolations. They view globalization as a crucial instrument for achieving cultural homogeneity and eradicating cultural diversity worldwide. According to Edet and Odey (2022), globalization is only the result of a global division of labor that unites a capitalist world economy. The logic of capital accumulation drives the system.

Globalization encompasses is a process that encompasses the causes, course, and consequences of transnational and transcultural integration of human and non-human activities. It is not a single concept that be defined and encompassed within a set time frame, nor is it a process that can be defined clearly with a beginning and an end (Al-Rodhan and Stoudmann, 2006).

Globalization began in Africa between 1450 and 1500 AD as traders from different commercial empires looked to expand their markets. The European nations' frantic attempts to split and control Africa among themselves were one way it manifested. Subsequently, foreigners imposed their ideologies and pillaged African resources, leading to colonization and western civilizations (Akande, Adejare, Ademuson, and Adegoke, 2018). A period of extraordinary technological advancement, economic interconnectedness, and cultural interaction has been brought about by the rise of globalization. Local cultures are encountering unexpected difficulties in preserving their uniqueness and independence as the world grows more interconnected (Edewor and Kediehor, 2025).

Globalization is a phenomenon that has spread around the world in today's extremely interconnected world, changing economies, civilizations, and cultures along the way. Africa, a continent with vast cultural diversity and traditional values, has seen the most significant transformation. The ongoing pace of globalization has put African societies at a crossroads (Balogun, Aruoture, and Haruna, 2024).

Cultural interchange, made possible by travel, migration, and media, has also fueled globalization. Travel, foreign media, and social networks expose people to diverse cultures, increasing cultural connection. Cultural homogeneity, which is the process by which local cultures resemble or become

identical to a dominant global culture—typically defined by western (especially American) values, lifestyles, and consumer goods—has also been significantly influenced by globalization. Western culture has been widely disseminated due in large part to the dominance of the western media and entertainment sectors worldwide (Aimie, 2024).

1.2 African Philosophy of Marriage

John Mbiti is one of the most renowned African thinkers who has articulated the idea of marriage. According to him, marriage is a complicated process with social, religious, and economic facets that frequently overlap so much that they are impossible to separate. Two lives, two families, and occasionally even two towns are combined at marriage, which is a family issue. In Nigeria and other African countries, marriage is revered because it strengthens bonds that provide communities and countries fresh life and hope.

To pass away without getting married and having children means to be totally cut off from human society, to lose all ties to humanity, to become disconnected, and to be an outsider. Everyone has the highest expectation for themselves, which is to get married and have children (Onuche, 2013).

In Africa, marriage is seen as the cornerstone of life, family, and community. For this reason, it is crucial that family members and the community validate it. According to the traditional African system, marriage unites two families through the union of a man, a woman, and their offspring (Ngihbi and Elechi, 2022). In some societies, such as Nigeria, marriage is not just a union of two people but also a merger of families and communities. In the past, the African traditional marriage institution has supported family economic transactions, strengthened social relationships, and helped create official partnerships (Beatrice, Okocha, Akurega, and Elele, 2025).

Marriage has long been seen in the African setting as an institution that is inextricably linked to cultural and traditional value systems. Although a large portion of African society holds that the primary goals of marriage are childrearing and procreation, marriage also involves two families' cultures, traditions, and religions. These are problems that need to be resolved in a way that gives the couple a fair balance. Within the boundaries of many African indigenous cultural ties, marriage finds significance and meaning. To put it another way, different African societies may have different perspectives on marriage.

However, the belief that marriage is a crucial requirement for the survival of the community unites these societies. Because of this, women's roles and expectations are far more expansive than what would be expected within their household (Baloyi, 2022).

According to Bankole (2023), marriage is essential to the continuance of the familial line of descent in African communities. Africans get married in order to have a family and have their own offspring. African traditional religion says that a man and a woman should unite as husband and wife, resulting in the unification of the two extended families. It is an enduring bond between a man and his spouse and, consequently, between the two united extended families. African society condemns homosexuality because African traditional religion promotes heterosexuality rather than homosexuality. But in other places of Africa, tradition appears to be evolving.

2. Same-Sex Marriage: A Conceptual Analysis.

According to Ogisi (2017), same-sex marriage, often known as gay-marriage, is a union of people who share the same biological sex and/or gender identity, whereas the phrase "same-sex" is defined as involving or limited to members of the same-sex or involving gay men or lesbians. Chamie and Mirkin (2011) define same-sex marriage as a union of two people of the same sex. They claim that it is a novel social phenomenon that results in a different kind of family structure. Most developed nations in the globe have legalized same-sex relationships (Verpoest, 2017).

According to Adhikay (2023), a legally recognized union between two people of the same gender that permits them to sign a formal marriage contract with the same rights, obligations, and legal liabilities as opposite-sex couples is referred to as same-sex marriage. It refers to the capacity of people of the same sex to get married, creating a legal and social union founded on love, dedication, and common life objectives. In many communities around the world, marriage has historically been seen as a union between a man and a woman. But the idea of marriage has changed over time, and legal frameworks and societal standards have significantly changed with the acceptance of same-sex marriage.

Same-sex marriage expands the idea of marriage to include the core values of equality, nondiscrimination, and the right to choose one's life partner regardless of gender, challenging conventional ideas of gender roles (Adhikary, 2023).

2.1 Same-Sex Marriage: Historical Analysis

Different types of same-sex marriage occurred all around the world, according to Obasola and Omomia (2017). It is sufficient to state that same-sex relationships were common in classical Greece and Rome. According to Obidinmma and Obidinmma (2013), same-sex marriage was first mentioned in history in the early Roman Empire. The story began when Emperor Nero married Pythagoras, one of his "freed men," in a highly public ceremony that included all the formalities of matrimony, and the two of them lived together. According to reports, he wed two other guys in lavish public weddings.

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Sexual deviation increased in England and France during the late 16th and early 19th centuries (Obasola and Omomia, 2017).

Evidence from Africa indicates that same-sex intimacy was not only acceptable in ancient Egypt but also legally acknowledged at some points. Male same-sex relationships were lawful among the Azande people in pre-colonial Sudan, where boy-wives received dowries and were compensated for infertility.

While gay prostitution has been documented among the Hausa of Nigeria, transgender men were accepted and permitted to marry other men by the Meru people of Kenya, the Bantu people of Angola, and the Zulu people of South Africa. The Langi of Uganda permitted effeminate males to wed men. Similar to how heterosexual affection was frowned upon in Zimbabwe, LGBT+ affection was accepted but not publicly expressed or discussed (Ibrahim, 2015). According to Obidinmma and Obidinmma (2013), homosexuality and lesbianism have been a problem in Nigeria since before the country's founding, despite the fact that there are currently no documented cases of same-sex marriage.

It is easy to observe that public opposition to gay relationships is pervasive throughout Africa, and even in societies where the practice is accepted, it cannot be

considered to be deeply ingrained. On the African continent, South Africa is an anomaly.

2.2 Same-Sex Marriage: A Global Perspective

It seems that a new ideology has emerged for the conventional notion of marriage. The basic rights movement and the demand for gender neutrality in marriage and marital legislation led to a major shift in marriage at the beginning of the twenty-first century (Odiase-Alegimenlen and Garuba 2014). In 2001, the Netherlands became the first nation in the world to legalize same-sex marriage. Since then, that right has been established in over thirty more nations. Western Europe and the Western Hemisphere are home to the majority of nations that allow same-sex marriage. Most nations that have legalized same-sex marriage have done so through the legislative process, which means that laws creating the right have been passed by elected officials.

Following national referendums that showed public support for marriage equality, lawmakers in several nations, such as Switzerland and Ireland, have approved same-sex unions. Some nations have legalized same-sex marriage through the legal system, despite the majority having done so through legislation. Courts decided that the right to same-sex marriage is protected by clauses in their nations' constitutions that uphold the rights to equality and privacy. For example, in the historic 2015 ruling *Obergefell v. Hodges*, the Supreme Court ruled that same-sex marriage is permitted in all fifty states of the United States (CFR Education, 2025).

Globally, opinions on same-sex marriage differ greatly. Support for legal same-marriage is lowest in Nigeria, where only 2% of respondents support it, and greatest in Sweden, where 92% of adults accept it. In the US, where same-sex marriage was made legal nationwide by the Supreme Court in 2015, 63% of individuals are in favor of it and 34% are against it. However, opinions are sharply divided along demographic and political lines. Strong proponents of same-sex marriage are particularly prevalent throughout Europe. In Sweden, at least eight out of ten adults are in favor of same-sex marriage; in the Netherlands, 89% of people are in favor of same-sex marriage; in Spain, France, and Germany, the corresponding percentages are 87%, 82%, and 80%. Even though same-sex marriage is illegal in Italy, where LGBTQ+ rights concerns have been in the news, 73% of Italians support it. Approximately 74% of adults in the UK are in favor of same-sex marriage.

Although those regulations were adopted at different points during the previous ten years, the practice is allowed in England, Scotland, Wales, and Northern Ireland. In contrast, only 41% of adults in Poland and 31% in Hungary support same-sex marriage, even though it is illegal in both nations (Gubbala, Poushter, and Huang 2023).

According to Sears, Cisneros, and Mallory (2025), there are an estimated 823,000 married same-sex couples in the US as of June 2025, which is more than twice as many as there were in June 2015, the month *Obergefell v. Hodges* was decided (390,000). The "Stonewall Riots," which followed a police raid on the Stonewall Inn in New York City at three in the morning on June 28, 1969, are credited with sparking the US homosexual rights movement. Although police raids on gay pubs were frequent, this time the gay and lesbian clients retaliated, sparking days of protest. At a period when homosexual sex was prohibited in every state but Illinois, the Stonewall Riots signaled the start of the gay rights movement. The number of gay organizations in the nation increased from less than 50 to about a thousand between 1969 and 1974. Gaining access to institutions like marriage was not as important to gay-rights campaigning as achieving personal emancipation and exposure. When the American Psychiatric Association and American Psychological Association both reclassified homosexuality as a mental illness in December 1973 and 1975, respectively, the gay liberation movement won (Britannica, 2021).

Australia and Japan have the greatest levels of support for same-sex marriage in the Asia-Pacific area. Nearly seven out of ten (68%) adults in Japan and three-quarters of adults in Australia support legal same-sex marriage. However, support for same-sex marriage is lower in Japan, where a majority of 56% say they somewhat support it, compared to 52% of Australians who say they strongly support it. Japan has not allowed same-sex marriage, although Australia has (Gubbala, Poushter, and Mallory, 2023).

LGBTQ+ groups have gained widespread recognition in Thailand in recent years, and Thais are in favor of passing new legislation or amending existing ones to equalize the rights of all citizens with regard to marriage and family regulations. Over 90% of people favor the draft of such a new law, according to a government survey, demonstrating the nation's rising acceptance and understanding of LGBTQ+ rights (Aksornngarn, 2024).

Thailand is currently regarded as one of the LGBTQ+-friendly travel destinations in the world. In fact,

members of the LGBTQ+ community are not only widely accepted in Thai culture but also acknowledged as gifted and imaginative professionals in a variety of disciplines, including entrepreneurship, law, filmmaking, athletics, and even politics. Because they speak out in favor of equal rights for members of their group and can garner public attention in this regard, all of these professionals play a leadership role in LGBTQ+ movements (Aksornngarn, 2024).

Lawmakers in Thailand have been debating whether same-sex nuptials should be recognized. The legalization of LGBTQ+ marriage and the quest of equal rights for LGBTQ+ couples, comparable to those enjoyed by heterosexual couples, are contemporary issues in a nation that is known for being LGBTQ+-friendly. The Bill to Amend the Civil and Commercial Code (the "CCC") Book 5 family and the draft of the Civil Partnership bill have been suggested as potential guidelines in this area. Parliament is now debating all of these measures, and it will probably take some time before the pertinent legislation is formally passed.

The United Nations Development Program's 2019 national survey in Thailand found strong support for inclusive legislation and policies as well as generally positive opinions toward LGBTQ+ people. In spite of this, the study still revealed ongoing experiences with assault, discrimination, and stigma. Even though 69% of non-LGBTQ+ Thais surveyed had generally positive opinions of the LGBTQ+ community, the study discovered that full acceptance is still difficult, especially in rural areas and within families and social networks. The results showed that LGBTQ+ individuals were more accepted outside of the home. (Aksornngarn, 2024). Despite a movement by Japanese civil society to recognize same-sex marriage and civil unions, which resulted in certain reforms at the local government level, Japan remains the only G7 nation that has not yet done so. The Liberal Democratic Party, which has ruled Japan virtually continuously since 1955, is a major factor in the country's lack of recognition (Baldwin, 2024).

As an example of some of the challenges that democratic rights protection may encounter under a dominant party system, the LDP's dominating position in Japan is a major obstacle to the legal recognition of same-sex marriage. Despite a movement by Japanese civil society to recognize same-sex marriage and civil unions, which resulted in certain reforms at the local government level, Japan remains the only G7 nation that has not yet done so. The Liberal Democratic Party, which has ruled Japan virtually continuously since 1955, is a major factor in the country's lack of

recognition (Baldwin, 2024). As an example of some of the challenges that democratic rights protection may encounter under a dominant party system, the LDP's dominating position in Japan is a major obstacle to the legal recognition of same-sex marriage. In many American nations, gay marriage has been a hotly debated topic. Sharply divergent viewpoints among residents, social groupings, religious organizations, the powerful Catholic Church, and policymakers characterize disputes over the matter. These discussions have risky results in Latin America that differ greatly from nation to nation. El Salvador (2009), the Dominican Republic (2009), and Honduras (2005) all have constitutions that forbid same-sex marriage. Bolivia's new constitution restricts legally sanctioned marriage to partners of the opposite sex. The Supreme Court of Costa Rica decided against same-sex couples who wanted to legally marry. However, Uruguay (2008), Ecuador (2008), Colombia (2009), Brazil (since 2004), and a few Mexican states have legalized same-sex civil unions, which grant homosexual couples some of the rights enjoyed by heterosexual couples (such as social security, inheritance, and joint property ownership, but excluding adoption rights). Corral and Lodola (2010)

Lodola and Corral (2010) concluded that people in Latin America and the Caribbean generally show comparatively low levels of support for same-sex marriage. Additionally, it was discovered that women, those who live in major cities, and those who are wealthier in Latin America have higher levels of support for same-sex marriage.

2.3 Same-Sex Marriage: An African Perspective

In Africa, the prevalence of same-sex marriage and gay behavior is seen as less concerning than in Europe and America. Some base this on the rigid stance that African society takes, while another school of thought maintains that the act is quite common in Africa but is kept secret because of the severe rules. Thirty-eight African nations have criminalized homosexuality, and the aforementioned stance tends to absolve the majority of African nations of the current proliferation of same-sex marriage and homosexuality. This claim's veracity is questionable because others contend that same-sex marriage is becoming more common in some African nations. This position is justified by the US Amnesty International, which argued that despite the trend against gay-rights, there is the prevalence of same-sex sexuality in sub-Saharan Africa (Obasola and Omomia, 2017).

African indigenous people consider same-sex weddings and intimate relationships to be un-African.

Sexuality is seen as primarily heterosexual in the majority of countries. The protection and preservation of African culture and custom is said to be one of the justifications for advocating heterosexuality as the preferred sexual orientation. Indigenous Africans do not adequately define "homosexuality" or relationships including same-sex intimacy. In Africa, same-sex weddings and personal relationships are seen differently. The majority of African nations find it difficult to accept homosexuality, even though some do. The belief that homosexuality is un-African is the foundation of the unfavorable attitudes around it.

The term "homosexual" is a Western idea and has no African origins. It is viewed as immoral socio-cultural contamination influenced by western civilization (Sebaeng, Moloko-Phiri, Mogale, and Mavhandu-Mudzusi 2022).

Same-sex partnerships are illegal and often seen as incompatible with cultural standards in many African nations, including Kenya. Religious organizations, political figures, and community leaders frequently oppose same-sex unions because they directly contradict conventional notions of marriage. According to studies, opposition to same-sex marriage in African nations is frequently based on the idea that it threatens moral order and cultural authenticity (Waswa and Githui, 2025).

3. Globalization and Contemporary Sexual Trends in Africa

Due to the interdependence of nations, cultures, and people brought about by globalization, ideas, beliefs, and values have spread across many boundaries. Fiscal, political, social, and cultural relationships across national and international borders are transformed by globalization. Its primary objective is to make the world a collective community, which will lead to a larger dismantling of trade barriers and a more integrated global market. Globalization has had a big impact on Africa, and one area that has changed dramatically is sexuality, with new trends including lesbianism, homosexual rights, premarital sex, and transgender rights becoming well-known. These behaviors are growing common and ubiquitous despite strong opposition from African civilizations (Saheed, 2023).

Due to external cultural dominance brought about by globalization, African nations are quickly losing their cultural identity and, consequently, their capacity to engage with other cultures on an equal and independent basis, only appropriating elements that suit their own needs and demands (Ibrahim, 2013). Globalization is a complicated phenomenon that has a significant impact on many facets of modern African

society. It has had a profound effect on how sexuality is defined internationally, particularly with regard to LGBT+ rights.

The globalization of same-sex sexualities as roles has also increased, which can be seen in Africa. For example, the question of gay relationships and marriage has recently dominated national discourses, aside being a topic of academic and legal debates in many countries of Africa. Several studies and reports have documented the widespread nature of lesbianism, gay, premarital sex, and transgender issues in Africa, including Nigeria. A World Bank study has found evidence of the prevalence of same-sex relationships in many African countries. Undoubtedly, globalization has weakened and contributed to the erosion of traditional African sexual values (Saheed, 2023).

Specifically, one facet of globalization that has greatly aided in the development of new sexual practices in Africa is cultural globalization. Cultural globalization is the complex process of bringing people together beyond national boundaries by exchanging ideas, values, customs, and cultural artifacts. This entails the dissemination of western cultural ideals, lifestyles, and market economies, which are frequently imposed on other civilizations through the application of cultural standards. According to Taptiani, Mahadi, Romadhon, Pratama, Muhammad, Purwanto, Sari, and Isbandi (2024), cultural globalization is a multifaceted and intricate process that involves population interaction and integration with the aim of acknowledging linguistic and cultural differences while addressing the complexity of a global environment in which dominant cultures have the potential to impact and potentially mask local traditions.

The modern introduction and widespread acceptance of same-sex marriage and relationships in many typical African traditional societies, despite traces of such relationships in some African societies and despite not being enshrined in the constitutions of the majority of African countries, have been intensified by this interaction and integration enforced by cultural globalization. However, it should be noted right once that neither pre-colonial nor post-colonial Africa are unfamiliar with homosexuality, tolerance, or homophobia. In addition to having a more varied understanding of sex, gender, and family than the western Judeo-Christian one, pre-colonial and colonial African cultures may have treated sexual and gender minorities in a variety of ways, ranging from outright tolerance of LGBTQ+ minorities, including the institutionalization of some same-sex relationships, to discouraging public discussion of homosexual acts and desires (Ibrahim, 2015).

Although same-sex marriage and partnerships have historically existed in several African communities, they were not widely recognized in the majority of traditional African societies. However, the idea of cultural globalization is facilitating the current global gay rights movements' unshakeable influence, which is responsible for the current resurrection and agitation for homosexual rights as well as the implementation of laws legalizing gay weddings in Africa. The European Union (EU), has demanded that its members respect the rule of law as liberal democracies ever since it was established in 1958 as the European Economic Community. With every successive treaty, its commitment to human rights has become more explicit and comprehensive. The EU specifically extended its human rights protection to gays for the first time when it added sexual orientation as a category for non-discrimination in the 1997 Amsterdam Treaty (Kollman, 2007).

Gay-rights movements in Africa have been impacted by these treaties, the adoption of a liberal democratic system from the West, the acceleration of globalization, and neocolonial association, even in societies that were not historically associated with same-sex partnerships. Ezeador and Okpara (2024) claim that although African nations still firmly believe that LGBTQ+ people are not a part of their culture, this does not imply that the act has never existed in the past. There were same-sex weddings among women in Nigeria, especially in Igbo society, however this does not imply that women had direct sex with one another. Many people believe that homosexuality in Africa was mostly caused by European colonization.

For them, African value systems were destroyed and distorted as a result of colonization. Undoubtedly, globalization has improved Africa, but it has also negatively impacted African culture more than positively. It has promoted Western culture by making Africans believe that Western culture is superior than their own. Africans adopted all of the LGBTQ+ variations from Western society. African morals and culture have been corrupted by the imposition of Western civilization. Our forebears did not establish homosexuality for us. Due to Western influence and cultural contact, homosexuality and all its variations are prevalent in Africa today.

Africans learn these attitudes from the movies, cartoons, pornography, and naked photos shared on social media that we are exposed to in the West. Africans are easily tricked by what they see since they like to imitate anything from the West. One of the main causes of homosexuality in Africa is economic instability and suffering. The current state of same-sex

partnerships and homosexuality in traditional African civilizations cannot be compared to that of pre-colonial times. African men's minds have been warped by colonialism, as evidenced by the continent's current views on homosexuality. It has disproved Africanism's tenets.

The fact that homosexuality existed in some pre-colonial African regions should not be used as justification to claim that homosexuality originated or originated in Africa. Homosexuality in Africa today is a diabolical act introduced from the West and has to be strongly denounced (Ezeador and Okpara, 2024),

In some parts of Africa, homosexuality is no longer seen as a deplorable behavior, and homophiles there have embraced an open lifestyle, referring to their otherwise deplorable behavior as "gay" (Bankole, 2023).

4. Implications for African Traditional Societies

In African society in the twenty-first century, homosexuality is no longer frowned upon. Many African cultures are abandoning their conventional conceptions of family relationships in favor of atypical cultural values and patterns as a result of the growth of education, globalization, and rapid digital technology. It is concerning how quickly the problem of homosexuality is spreading throughout Africa. This change in viewpoint and belief is the result of several factors, some of which include the government's pursuit of international recognition and approval. Some people are fighting for the practice's legitimacy, but the majority are against it. The desire for approval and recognition is one of the factors contributing to the abrupt transformation.

Homosexuals desire acceptance in society, to be heard, and to have all of their rights. Second, dogmatism is another element that explains the abrupt shift. As education and exposure levels rise, there is a growing demand for morality to be grounded in empirical and scientific facts rather than customary cultural norms. People today have access to a wide range of knowledge because to advancements in information technology and scientific research. It is implied that certain knowledge has gained popularity. Additionally, traditional authority and religious conviction have been superseded by psychological and empirical data (Onotere and Urhibo, 2024).

One possible contributing cause is the erosion and abandoning of traditional values and beliefs. In general, African countries have always been heavily

influenced by Western culture, and foreign customs are seen as more enticing, particularly by younger generations. The communities that used to be the arbiters of morality are no longer considered as authoritative as younger generations of Africans reject old beliefs and behaviors as outdated and inappropriate. As a result, issues like homosexuality or homosexual acts start to surface (Onotere and Urhibo, 2024).

5. Conclusion

In conclusion, traditional African civilizations have difficulties due to the globalization of same-sex marriage. African countries have the difficult problem of balancing these shifts with strongly ingrained cultural, religious, and societal conventions as attitudes toward LGBTQ+ rights have changed internationally. While some believe that acceptance of same-sex marriage can advance equality, inclusivity, and human rights in other parts of the world, it has sparked opposition and strengthened conservative ideologies that mirror such changes or practices in Africa. As such, it should continue to be strongly discouraged, and if at all possible, laws prohibiting such cruel practices should be tightened.

This is due to the fact that the implications of this globalization phenomena go beyond legal acknowledgment and include cultural imperialism's entrenchment as well as changes in public attitudes. Therefore, it is imperative that traditional African communities carefully manage these shifts, making sure that any adaptation is appropriate for their particular cultural circumstances. Striking a balance between tradition and modernity could lead to a more inclusive society that respects both its history and the changing global human rights landscape, but one that does not have the tendency to adversely alter how people generally view marriage, sexuality, and intimate relationships in the traditional African context.

Lastly, the politicization of same-sex marriage and gay rights in traditional African civilizations resulted from some political leaders' efforts to win favor or assistance from Western nations where homosexuality is prevalent despite the contempt of their populace. From the standpoint of African traditional society, such politicians should be viewed as contributing to the breakdown of marriage and sexuality, and they should never be supported in any subsequent election.

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