
Globalisation and the Emerging Sexual Trends in Africa

Rahman Olanrewaju SAHEED¹

Abstract

Globalisation has significantly affected African societies' social, economic, and cultural aspects. One area that has seen significant changes is sexuality, with emerging trends such as lesbianism, gay rights, premarital sex, and transgender rights gaining prominence. Despite significant resistance from some African societies, these trends are becoming more prevalent and widespread. This paper examines the impact of globalisation on emerging sexual trends in Africa, with a focus on homosexuality, premarital sex, and transgender identity. It also discusses the underlying factors contributing to their emergence and why they may be difficult to stop. Using Cultural Marxist theory, the paper explores how globalisation and Western cultural norms are influencing the sexual values and behaviours of people in Africa, and creating new forms of power dynamics and inequalities. Furthermore, the paper explores the challenges and opportunities these trends present to African societies and the need for effective management strategies to address them. The paper argues that while these trends may be difficult to stop, African societies can adopt strategies to manage them, including the creation of legal frameworks that protect the rights of sexual minorities, comprehensive sex education, and the promotion of cultural diversity and tolerance. Overall, this paper contributes to ongoing debate on the impact of globalisation on African societies and the need for a more nuanced understanding of the complex processes that shape social change in the region.

Keywords: Africa, Gay, Globalisation, Lesbianism, Sexuality.

Introduction

Globalisation has led to the interconnectedness of nations, cultures, and people, playing a crucial role in spreading ideas, beliefs, and values across disparate boundaries. According to Nwamuo and Anonaba (2017), globalisation transforms fiscal, political, social, and cultural ties through national and foreign borders. Its main

¹ Rahman Olanrewaju Saheed is a lecturer in the Department of Sociology, Federal University, Wukari, Nigeria. He is a doctoral candidate in the Department of Sociology, University of Ilorin, Ilorin, Nigeria. His research interests include youth violence, gender-based violence, and sexuality. Author's e-mail: lanreandrhman@gmail.com

goal is to transform the planet into a collective community, resulting in a greater breakdown of trade walls and increased global market integration (Nwamuo and Anonaba, 2017).

As Africa becomes increasingly integrated into the global economy, more diverse cultural practices and behaviours are emerging. Some of these emerging trends are related to sexuality, including changes in attitudes towards sexual behaviour and gender roles. These changes may include greater women empowerment, increased acceptance and visibility of LGBT individuals, and a shift away from traditional gender roles (Musisi, 2014). Although these trends may be seen as positive developments towards greater social justice and inclusivity, they also face significant challenges from various societal factors, such as conservative religious beliefs and cultural traditions that view such changes as morally wrong or unacceptable, thus hindering the adoption of progressive attitudes towards sexuality in Africa.

It is evident that African societies' discussions on sex and sexual relationships are still shrouded in secrecy, with some degree of sacredness among adults. It is often considered a taboo, if the rules guiding such activity are ignored or violated (Okechi, 2018). However, globalisation in Africa appears to have created unprecedented cultural deviance, gradually eroding traditional African sexual values. According to Saliman, Akor and Abdullahi (2021), globalisation has attracted controversial issues concerning humans' biological and social determinants, affecting their images and functional societal roles. By conventional notions, globalisation was to bridge the gap between the superpower nations and the developing and underdeveloped ones. However, Africans, through the exchange of cultures, have been lured into all forms of sexual vices. For instance, globalisation has brought into Africa other sexual orientations hitherto unknown to its peoples, which includes homosexuality (gay and lesbianism), bisexuality, pansexuality, asexuality, and other sexual and gender identities (Mehra et al., 2019). As a result, there is a growing need for African societies to engage in open and honest discussions about sexuality and its changing dynamics in the wake of globalisation. This change would help promote greater understanding and tolerance towards diverse sexual orientations and gender identities, which are increasingly becoming prevalent in contemporary African societies.

This paper examines the impact of globalisation on traditional sexual values in Africa and discusses the changing attitudes towards emerging sexualities in the region. It also examines the relevance of Cultural Marxist theory to the subject of discussion, the existing sexuality in Africa before globalisation, and how globalisation has influenced traditional sexual values in Africa. The paper attempts a discursive engagement of the changes that are taking place with regard to traditional sexual values in Africa, including the evolution of attitudes towards premarital sex, homosexuality,

and the role of women in sexual relationships. Finally, the paper discusses the future developments in African sexual values, the role of education in shaping these values, and the changing face of African sexuality in a globalised world. The paper highlights the pressing need for cultural tolerance regarding diverse sexual orientations and gender identities prevalent in contemporary African societies.

Cultural Marxist Theory: Theoretical Orientation

Cultural Marxism, which refers to the influence of Marxist thought on cultural institutions and movements, with its origins credited to Gramsci's work (1971), has been associated with conspiracy theories and extreme right activism (Blackford, 2015; Jamin, 2014). However, the Marxist cultural analysis commonly considers the negative effect of mass-produced culture by the "culture industry" on society, driving audiences away from developing a more authentic sense of human values (Busbridge, Moffit and Thorburn, 2020). In the context of globalisation and emerging sexual trends in Africa, the Marxist theory provides a lens to understand the impact of global capitalism and imperialism on local cultures and traditions. The Marxist theory argues that social change comes about through economic class struggle, and globalisation has led to the homogenisation of culture and the spread of Western values, which can undermine traditional cultural values and practices in Africa (Saklani, 2009).

The theory also provides insights into how cultural norms and values are used to maintain existing power structures, create new power dynamics and forms of inequality, shape individual experiences and perspectives, and influence social struggles and resistances. In the context of globalisation and changing traditional sexual values in Africa, it privileges the consideration of how dominant Western cultural norms and values influence the sexual values and behaviours of people in Africa. From this perspective, the increasing acceptance of lesbian, gay, bisexual, transgender, queer (LGBTQ+) rights in the West is being exported to Africa as part of a broader project of cultural hegemony by which Western cultural norms are imposed on other cultures to maintain Western dominance and control.

Furthermore, cultural Marxist theory is useful in exploring how globalisation contributes to creating new power dynamics and forms of inequality. In the context of changing traditional sexual values in Africa, this means examining how globalisation is creating new opportunities for some individuals and groups, while limiting the freedom and agency of others. This theory highlights the importance of understanding how cultural and ideological factors shape individual experiences and perspectives. Africans are experiencing increased pressure to conform to Western cultural norms and values, which might lead to changes in their attitudes towards sexuality and a greater acceptance of homosexuality and LGBTQ+ rights.

Finally, cultural Marxist theory is useful in exploring how cultural and ideological factors shape social struggles and resistances. In the context of globalisation and changing traditional sexual values in Africa, this might mean examining how people resist Western cultural norms and values and fight to maintain their traditional beliefs and practices. The Marxist theory provides insights into how capitalist systems can lead to the commodification of sexuality and the objectification of individuals. The spread of Western sexual norms and values can have negative impacts on local cultures and traditional gender roles, leading to a cultural clash (Blackford, 2015). Overall, the cultural Marxist theory provides a valuable framework for understanding the impact of globalisation on traditional sexual values in Africa by shedding light on the complex and interconnected nature of these issues.

Sexuality and Sexual Practices in Africa Pre-Globalisation

The concept of sex is multifaceted and encompasses both biological and social constructs. Sexuality, which is derived from sex, includes a broad range of behaviours, practices, and identities related to sexual desire and expression. The World Health Organization (2015) defines sexuality as a fundamental aspect of being human throughout life, and it is influenced by various biological, psychological, social, economic, political, religious, and spiritual factors. However, the meaning and applicability of sexuality may differ in different social settings and contexts, as it is a socially constructed concept. Therefore, it is essential to consider the varying attitudes and values attached to sexuality within different societies and among individuals. Overall, the concept of sex and sexuality are essential aspects of human nature that have evolved over time and are shaped by both biological and social factors.

The meaning of sexual relationships in Africa is complex and multifaceted; mores o that it is perceived differently by social groups on the continent. Prior to the influence of European and Asian values on the traditional African system, what is now referred to as "sexuality" in contemporary academic discourse could be found in African folktales and oral traditions (Okafor, 2018). Sexuality in Africa is regionally diverse, with differing attitudes in Sub-Saharan Africa and North Africa under the direct and potent influences of Christianity and Islam. Attitudes toward sexuality and sex in Africa are often contradictory, with many Africans avoiding public discussions and displays of affection; while cultural forms like music and dance exhibit sexuality and eroticism (Chidi, 2015). Religion, including traditional African faiths, Christianity, and Islam, continues to shape sexual beliefs, perceptions, and practices in African communities. Thus, religion plays a role in the "gendering of fashion and sexuality" and it is a factor in the cultural expression of sexuality.

Sex and sexual relationships hold varying degrees of sanctity and are sometimes taboo in different human communities. African communities view sexual interaction as a sacred aspect of their image and a respectable phenomenon, and it was a sign of social evolution before European contact. In African civilisation, human sexuality and its pleasures are recognised as a complex and sacred part of human nature, but the rights of individuals and societal groupings regarding sexual union are respected. Although sexuality in precolonial and colonial Africa was predominantly a male-privileged phenomenon, globalisation is bringing changes to sexuality in Africa, with African women gaining more control over their sexual demands and previously outlawed sexual views and behaviours surfacing on the continent's socio-cultural landscape.

The Impacts of Globalisation on Traditional Sexual Values in Africa

Since the turn of the century, when globalisation began to take centre stage and placed Western views, concepts, and identities on the conventional African way of life, sexuality in Africa has taken on a new dimension. Globalisation holds the potential to significantly impact the socio-economic, political, educational, and cultural lives of many people around the world. The epoch also called into doubt the wisdom of many cultural traditions, practices, faith, literature, and the justice system. In that sense, globalisation has had an impact on African traditional value system, especially when it comes to issues of sexual orientation and behaviour. According to Mensah (2008), many of the developed countries' cultural fabrics have also sustained irreversible damage as a result of globalisation. This is because the mainstream media and so-called digital media, such as radio, television, computers, newspapers, journals, books, billboards, theatre, recordings, films, and the internet, have all destroyed traditional African values through their content and development. Besides, the activities of Nigerian mass media, like those of many other African nations, are based on the Western paradigm, which inevitably erodes communities and general views on critical local and foreign debates. Since sexuality is fundamental to human existence and widely regarded as the pulse of civilisation by all Africans, regardless of tribe or religious affiliation, globalisation rapidly redefines traditional African views and beliefs. Owing to the societal erosion brought about by the ascendancy of globalisation, traditional and cultural worldviews on sexual orientation, sexual/gender identity and marriage are rapidly changing.

Ojo and Fasuba (2005) argue that sexual orientation and identity in Nigeria, especially teenage sexual activity, are significantly changing from what they previously were. This cannot be disconnected from the impact of globalisation as dictated by the media, industrialisation, schooling, exposure, and enculturation through the importation of numerous Western films and international cultures alien to Africa.

Thus, exposure to the internet, in particular, has played a significant role in removing the barrier, sacredness and sanctity synonymous with non-normative heterosexual behaviour more than any other social change agent. Thus, it can be argued that as long as developing countries continue to interact with and encourage Western cultures and philosophies through the forces of globalisation such as social media and migration, African people will behave, experience, believe, and function in the same manner that their counterparts in western civilisations do; hence, a serious implication on their survival as a people.

More significantly, Allman et al., (2007) note that new sexuality patterns among Nigerian teens and children were culturally foreign to Nigerian society in the past. These shifts have been due to uncontrolled sensitivity to Westernised societies through interaction with many of globalisation's agents. Unfortunately, emerging sexualities in Africa threaten the continent's community and peoples' way of life, as the conventional and religious worldviews on sexuality are rapidly being washed away under the pressures of globalisation. Sexual abuse, underage defilement, inappropriate dressing or nudity, violence, incest, bestiality, and homosexuality, to name a couple, have all increased dramatically.

Globalisation, according to Tamale (2017), has significantly impacted the definition of sexuality across national borders, especially in the area of gay rights. The globalisation 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. Since 1969, globalisation has shaped the struggle for lesbian and gay gender politics of sexuality, culture, and emancipation by adding to the universality of same-sex sexualities and identities (Altman, 2004). Since then, the campaign has been given a global perspective with regard to same-sex marriage questions, defining distinct sexual ideologies as gays and lesbians or both.

Several studies and reports have documented the widespread nature of lesbianism, gay, premarital sex, and transgender issues in Africa, including Nigeria. For example, a study by the African Men for Sexual Health and Rights (AMSHer) finds that homosexuality is a reality in Nigeria and is increasingly becoming more visible (Adebajo and Adebayo, 2013). Another study by the World Bank finds growing evidence of the prevalence of same-sex relationships in many African countries, including Nigeria (Cortez et al., 2021). Furthermore, a survey conducted by the Nigerian Demographic and Health Survey (NDHS) in 2018 finds that over 20% of Nigerian women and 10% of Nigerian men have engaged in premarital sex (NDHS, 2018). This finding constitutes a mere reflection of the reality regarding premarital sex; a reality that has led to widespread cases of HIV/AIDS and other STIs in the

country. Globalisation and its impact on sexual orientations in Nigeria have also led to the spread of the HIV/AIDS epidemic, especially among young people of ages 15 to 24 (Amanze, 2015). The researcher contends that there is a growing body of evidence that global economic and cultural factors influence adolescents' predisposition to sexual danger in a variety of ways. Socio-cultural factors, especially global mainstream youth cultures and socio-economic forces triggered by globalisation, impact young people's sexual behaviour in Nigeria. Additionally, a report by the International Sexual and Reproductive Health and Rights Consortium (ISRHC) finds a growing trend towards increased acceptance of transgender people in some African countries, including Nigeria (ISRHC, 2019).

As a result of globalisation, pornography is more popular and accessible than ever before in contemporary African society. Researchers continue to debate the likelihood of people acting on fantasies fueled by pornography and its effects on people, which include depression, social isolation, damaged relationships and other sad consequences. Furthermore, more than ever before, pornography has acquired a broader range of acceptability among African youths and high school students as a result of globalisation (Adeolu, Owoaje, and Olumide, 2016). A vast majority of students and young people access pornographic content on the internet and other social media platforms; and also try to practice what they watch with their mates (Adeolu, Owoaje, and Olumide, 2016). Sexually explicit materials and other practices that globalisation has made available to teenagers through social media and social networking sites have awakened the latter's sexual consciousness and early interest in sexual activities. The situation has contributed to premarital sex, unwanted pregnancy, early sexual debut, indecent dressing, incest, and other unacceptable social behaviours.

Undoubtedly, globalisation has weakened and contributed to the erosion of traditional African sexual values. Increased access to information and technology is one veritable way by which globalisation has impacted traditional sexual values in Africa. As more people access the internet and other forms of information, communication technology, they are exposed to new ideas and perspectives on sexuality. This has led to a rethinking of traditional values, particularly among young people growing up in a rapidly changing world (Odora, 2010). Thus, the rise of global interconnectedness and the increased availability of information and resources constitute one of the critical social structures sustaining the changing traditional sexual values in Africa. With the growth of the internet and other forms of digital technology, people in Africa can access a wealth of information and resources about sexuality and sexual values worldwide. This has created new opportunities for people to learn about different perspectives and explore new ideas and possibilities. For instance, people in Africa can access information about homosexuality and LGBTQ+ rights from other

regions, which challenges traditional cultural beliefs and values, and provides new ideas and alternatives.

Among other factors sustaining changing traditional sexual values in Africa is the increasing influence of Western cultural norms and values. As a result of globalisation, Western culture has become increasingly dominant in many parts of the world, including Africa. This has resulted in cultural homogenisation by which Western cultural norms and values are imposed on others, and traditional beliefs and practices are lost. In the context of sexuality and sexual values, this has meant that Western attitudes and norms related to homosexuality and LGBTQ+ rights are being exported to Africa. In the same breath, traditional beliefs and practices related to sexuality are being challenged and changed (Khumalo et al, 2020). Thus, one critical way by which globalisation has impacted on traditional sexual values in Africa is through the spread of Western attitudes towards sexuality. Western cultures have brought new perspectives and ideas to the continent, challenging traditional beliefs and values in the process. For instance, James and Steger (2014) argue that exposure to Western media has increased the visibility of homosexuality and premarital sex, with changed attitudes towards these practices becoming a lived experience. This has led to a greater openness to new ideas and perspectives on sexuality, particularly among young people.

Another important social structure that is sustaining changing traditional sexual values in Africa is the growing economic and political power of the global South. As countries in the global South continue to grow and develop, they are becoming more influential in shaping global cultural and ideological trends. The changes in economic structures brought about by globalisation have also played a role in the evolution of Western sexual values in Africa. As countries in the region become more industrialised and urbanised, traditional family structures have been disrupted, leading to new ways of thinking about sexuality. For instance, Sahle (2016) argues that globalisation has led to the growth of urban areas, which challenges traditional gender roles and sexual norms in Africa. A noticeable increase in the number of women entering the workforce, for instance, has changed attitudes towards female sexuality, leading to a rethinking of traditional beliefs about the role of women in sexual relationships.

In addition, modernisation has also had a significant impact on traditional sexual values in Africa because it has brought about increased individualism, thereby challenging traditional family structures and values. As a result, people are now more likely to make their own decisions about sexuality and reject traditional norms and values. For example, Maina et al., (2016) find that modernisation has led to a decline

in traditional views on homosexuality in Kenya and that young people are increasingly accepting same-sex relationships.

From the foregoing, it is evident that globalisation has brought about significant changes in traditional sexual values in Africa. The influence of Western cultures and beliefs, increased access to information and technology, changes in economic structures and the effects of modernisation have all played key roles in this evolution. While some scholars have pointed to the positive effects of these changes, including an increase in the awareness of sexual and reproductive health issues, others have expressed serious concerns about the challenges that these changes present, not to mention significant resistance from traditional and religious groups as well as conflicts between traditional and modern values. However, there is no doubt that by way of cultural contact, an indelible mark has been left on the understanding and perception of sexual relationships in African societies.

African Response to the Emerging Sexual Trends

The prevalence of homosexuality and other emerging sexual trends, such as premarital sex and transgender identities, varies across African countries. Some African countries have seen a growing acceptance of these forms of sexual expression, while others remain highly resistant to these changes. Research has shown that the acceptance of homosexuality and other sexual minorities is higher in countries with greater economic development and greater exposure to Western cultural norms (Adamu and Elabo, 2022). Thus, the changing traditional sexual values in Africa have elicited various responses from different societal groups. These responses can broadly be categorised into two distinct groups: those that resist these changes and those that support them. It is important to note that the situation in Africa is complex and dynamic, with rapidly changing attitudes and practices around sexuality and sexual expression. The influence of globalisation, economic development, and changing cultural norms leads to a growing acceptance of homosexuality and other emerging sexual trends in some parts of Africa, while resistance remains strong in others.

One of the groups that have resisted the changing traditional sexual values in Africa is religious and traditional groups. African countries, particularly the more conservative, rural, and religious regions, remain deeply resistant to these emerging sexual trends. For many of these countries, traditional beliefs and values around sexuality are deeply rooted and seen as essential to their cultural heritage (Innocent, 2020). The spread of Western attitudes towards sexuality and the increasing openness to new ideas and practices have been viewed as a threat to these beliefs and values. For example, religious groups such as the Christian and Muslim communities strongly

oppose homosexuality, claiming that the sexual predilection goes against the teachings of their faiths (Khumalo, Taylor, Makusha and Mabasko, 2020).

Similarly, traditional groups oppose changes in attitudes towards premarital sex, viewing it as a violation of traditional norms and values (Nwosu, 2004). In Nigeria, homosexuality is illegal and can be punished with a prison sentence of up to 14 years (Clifford and Oluwaseyi, 2017). Additionally, many African countries such as Zimbabwe, Egypt, and Algeria maintain strong cultural and religious prohibitions against lesbianism, gay, transgender, and premarital sex, despite the growing popularity of these behaviours among young people (Clifford and Oluwaseyi, 2017). As of 2019, homosexuality is prohibited in 32 African nations (Matolino, 2017; Innocent, 2020). These ubiquitous anti-gay legislations in the region indicate that African socio-economic, political, legal, and other practices are firmly anchored in the continent's culture, tradition, and religion. African countries with anti-gay laws argue that the increasing acceptance of homosexuality in the continent is a result of the influence of Western cultures and that the practice(s) is a formidable threat to traditional African sexual values and beliefs (Matolino, 2017).

Another group that has resisted changing traditional sexual values in Africa comprises conservative political and cultural groups. These groups have often taken a stance against changing sexual values, holding that the reality threatens traditional social structures and moral values. For instance, some conservative political leaders in Africa oppose homosexuality, on claims that it goes against traditional African values and beliefs (Innocent, 2020). Similarly, conservative cultural groups oppose changes in attitudes towards premarital sex, viewing it as a threat to the traditional family structure and the moral fabric of society.

However, some progressive groups support changing traditional sexual values in Africa. These groups argue that these changes represent a step forward for the continent, especially with regard to greater openness and tolerance towards different forms of sexuality. For instance, feminist groups in Africa support the increasing visibility of homosexuality and the changing attitudes towards premarital sex, arguing that these changes will help reduce stigmatisation and discrimination against marginalised groups, such as those who identify as LGBTQ+ (Matolino, 2017). Similarly, some human rights groups support changing traditional sexual values in Africa, arguing that it represents an essential step forward in the promotion of equality and elimination of discrimination. For example, some human rights groups continue to advocate for the recognition of same-sex relationships and the protection of the rights of LGBTQ+ individuals in Africa. They argue that these changes are necessary to ensure that everyone is treated equally and with dignity, regardless of their sexual orientation. Besides, South Africa, one of Africa's most economically developed

countries, has a relatively high acceptance of homosexuality and transgender rights, as demonstrated by its legalisation of same-sex marriage in 2006 (Justice and Sandra, 2019).

In summary, same-sex marriage and non-normative heterosexual behaviour continue to thrive in Africa, despite government efforts to criminalise them. However, attitudes towards homosexuality and the LGBTQ populations may have received more acceptance, especially among the youth and those with higher levels of education. As Africa rapidly urbanises and becomes more exposed to Western cultures, these practices may become increasingly acceptable. Nevertheless, acculturation and unchecked immigration may lead to ethical havoc, potentially undermining African cultural traditions and breaking the value chain. The emerging sexual trends in contemporary Africa are greatly influenced by cultural globalisation, ICT, and other factors, which together with science and technology, have increased the dynamics of African sexuality.

Emerging Sexual Trends in Africa: What Policy Options?

The issue of emerging sexual trends in Africa, such as lesbianism, gay and premarital sex, has been a matter of debate in recent years, with experts divided on whether these trends can be stopped. On the one hand, some argue that these trends directly result from globalisation and that they cannot be stopped without addressing the root causes of globalisation. On the other hand, others argue that these trends can be stopped by promoting traditional cultural values and reinforcing existing social norms. The argument for the view that emerging sexual trends in Africa cannot be stopped is rooted in cultural Marxist theory, which highlights the importance of understanding how cultural norms and values are used to maintain and reinforce existing power structures (Gramsci, 1971). In this context, the cultural Marxist theory might suggest that the increasing acceptance of homosexuality and LGBTQ+ rights in the West is being exported to Africa as part of a broader project of cultural hegemony in which Western cultural norms are imposed on others to maintain Western dominance and control. Critics of this perspective argue that while globalisation may contribute to the spread of new sexual trends in Africa, it is not the root cause. Instead, they point to more profound social and economic factors, such as poverty, inequality, and lack of access to education, as being responsible for the changes in sexual values and behaviours that are taking place in Africa (Baumeister and Leary, 1995).

The argument for the view that the emerging sexual trends in Africa can be stopped is rooted in cultural conservatism, which emphasises the importance of preserving traditional cultural values and norms in the face of external threats and influences. In this context, cultural conservatives might argue that the best way to stop

the spread of these new sexual trends is to promote traditional cultural values and reinforce existing social norms, such as those related to marriage and family life. Critics of this perspective argue that the promotion of traditional cultural values and reinforcement of existing social norms is unlikely to stop the spread of these new sexual trends in Africa. Instead, they point to the need for a more comprehensive and holistic approach that addresses the underlying social and economic factors driving the changes in sexual values and behaviours in Africa (Epprecht, 2006).

From the foregoing, it is evident that the impact of globalisation on traditional sexual values in Africa is a topic that has generated much debates and discussions in recent years, particularly in the wake of the increasing visibility of emerging sexual trends such as homosexuality, premarital sex, and alternative sexual practices. Despite significant resistance from some quarters, one could argue that it is unlikely that these trends can be stopped or that they will be rolled back in the face of globalisation.

Firstly, globalisation has led to cultural homogenisation by which different societies' cultural practices and beliefs are converging and becoming increasingly similar globally. As a result, it has become increasingly difficult for societies to maintain their traditional sexual values and beliefs in the face of these global cultural changes. In the context of sexual values and practices, the cultural values and norms of the West will likely continue to have a profound impact on African societies, even in the face of resistance from some quarters.

Secondly, with the rise of the internet and other information communication technology platforms, humans are gaining unrestricted access to information about alternative sexual practices and lifestyles. This has created new opportunities for people to explore and express their sexuality in ways that might not have been possible. It has made it increasingly difficult for societies to restrict access to information or limit the spread of alternative sexual practices. In addition to these factors, there is also the issue of economic power and influence. Many scholars argue that globalisation has created new power dynamics between countries and regions, with Western countries and multinational corporations playing an increasingly dominant role in shaping the global economy and culture (Harvey, 2005). In this context, it is difficult for African societies to resist the impact of globalisation on their sexual values and practices, as they may feel pressured to conform to Western cultural norms and values in order to remain competitive and economically viable in a globalised world.

In sum, despite significant resistance from some quarters, it is unlikely that the emerging sexual trends in Africa occasioned by the impact of globalisation can be stopped. This is due to a combination of factors, including the transformation of cultural norms and values brought about by globalisation; the growing accessibility of

information and resources; and the economic power and influence of Western countries and multinational corporations.

Conclusion

In spite of the great importance of globalisation, especially in the area of human capital development and political economy diversification in Africa, the unanticipated social vices remain critically worrisome. At the same time, the cultural implications appeared to have depleted the value chain in African traditional relationship and the interaction patterns of communities. Globalisation has had a significant impact on traditional sexual values in Africa as increased exposure to different cultures and ideas has led to a shift in attitudes and perspectives towards sexuality. While this has resulted in increased openness and tolerance towards diverse forms of sexuality, it has also generated resistance from those who view these changes as a threat to traditional beliefs and values. Thus, changing traditional sexual values in Africa is part of a broader trend towards modernisation and globalisation. The change reflects the increasing influence of Western cultures and ideas and a growing recognition of the importance of individual freedom and equality. However, the future of sexual values in Africa will likely continue to be shaped by a complex interplay of social, political, and cultural factors. Invariably, it becomes important to recognise that the changing traditional sexual values in Africa are not simply a result of external influences alone as they are also driven by internal developments and changing attitudes and perspectives. As such, it is crucial to engage in a nuanced and informed discussion about the impact of globalisation on traditional sexual values in Africa, considering the diverse experiences and perspectives of different groups in the society.

Therefore, for African societies to manage the impact of emerging sexual trends, such as homosexuality and other forms of non-heterosexual behaviour, brought about by globalisation, the following recommendations are made:

1. ***Education and Awareness:*** Africans can educate themselves and their communities about the impacts of globalisation and changing sexual values and behaviours associated with it. This can help to foster greater understanding and acceptance of these trends and reduce the stigmatisation and discrimination faced by people who engage in non-heterosexual behaviours.
2. ***Promoting Tolerance and Inclusiveness:*** Africans can promote tolerance and inclusiveness by encouraging open-mindedness and respect for diversity in their communities. This can be achieved through various initiatives such as cultural and community events, media campaigns, with religious and traditional leaders speaking out against discrimination.

3. ***Supportive Laws and Policies:*** African governments can enact laws and policies that protect the rights of individuals, who engage in non-heterosexual behaviours and promote equality and non-discrimination. This can include the passage of anti-discrimination laws, hate crime legislation, and policies that support the health and well-being of the LGBTQ+ communities.
4. ***Engaging with the LGBTQ+ Communities:*** Africans can engage with the LGBTQ+ communities to better understand their experiences and needs, while building bridges of understanding and respect between different groups. This can involve community dialogues, support groups, and outreach programmes that bring people together to address common challenges and find solutions.
5. ***Encouraging Safe and Healthy Sexual Behaviors:*** Africans can encourage safe and healthy sexual behaviours regardless of sexual orientation, through education and public health campaigns. This can include information about sexually transmitted infections, contraception, and healthy relationships.

References

- Adamu, D. U., & Elabo, A. (2022). Traditional religion and morality in society. In *The Palgrave Handbook of African Traditional Religion* (pp. 271-288). Springer International Publishing. http://dx.doi.org/10.1007/978-3-030-89500-6_21
- Adeolu, J., Owoaje, E., & Olumide, A. (2016). Association between exposure to sexually explicit content in the electronic media and sexual intentions of in-school adolescents in Southwest Nigeria. *International Journal of Adolescent Medicine and Health*, 30(3). <https://doi.org/10.1515/ijamh-2016-0056>
- Allman, D., Adebajo, S., Myers, T., Odumuye, O., & Ogunsola, S. (2007). Challenges for the sexual health and social acceptance of men who have sex with men in Nigeria. *Culture, Health & Sexuality*, 9(2), 153-168. <https://doi.org/10.1080/13691050601040480>
- Amanze, J. N. (2015). *Demythologizing African conceptions of human sexuality: A gateway to prevention and eradication of HIV and Aids in Africa*. The International Network of Religious Leaders Living with or Personally Affected by HIV and AIDS. 16th July.

- Baumeister, R. F., & Leary, M. R. (1995). The need to belong: Desire for interpersonal attachments as a fundamental human motivation. *Psychological Bulletin*, 117(3), 497–529. <https://doi.org/10.1037/0033-2909.117.3.497>
- Blackford, R. (2015, August 2). *Cultural Marxism and our current culture wars: Part 2*. The Conversation. <https://theconversation.com/cultural-marxism-and-our-current-culture-wars-part-2-45562>
- Busbridge, R., Moffitt, B., & Thorburn, J. (2020). Cultural Marxism: Far-right conspiracy theory in Australia’s culture wars. *Social Identities*, 26(6), 722–738. <https://doi.org/10.1080/13504630.2020.1787822>
- Chidi, U. (2015). Sexuality and culture in postcolonial Africa. Retrieved from <https://networks.h-net.org/node/73374/announcements/79780/sexuality-and-culture-postcolonial-africa>
- Clifford, O. Oluwaseyi, D. O. (2017). Ethnicity, gender and risky sexual behavior among Nigeria youth: An alternative explanation. *Journal of Reproductive Health*, 14(16), 45-64.
- Cortez, C., Arzinos, J., & Soto, C. D. (2021). *Equality of opportunity for sexual and gender minorities*. World Bank Publications.
- Epprecht, M. (2006). “Bisexuality” and the politics of normal in African ethnography. *Anthropologica*, 48(2), 187. <https://doi.org/10.2307/25605310>
- Gramsci, Antonio (1971) *Selections from the Prison Notebooks of Antonio Gramsci*, New York, International Publishers.
- Harvey, D. (2005) *A Brief History of Neoliberalism*. Oxford University Press, New York.
- Innocent C.N. (2020). African Traditional Values in a Fast-Changing World: A Philosophical Analysis. Accessed online via https://www.researchgate.net/publication/340579947_African_Traditional_Values_in_a_Fast-Changing_World_A_Philosophical_Analysis.
- International Sexual and Reproductive Health and Rights Consortium (ISRHC) (2019). *International Sexual and Reproductive Health and Rights Consortium members’ commitments to generation equality*. IWDA. <https://iwda.org.au/resource/international-sexual-and-reproductive-health-and-rights-consortium-members-commitments-to-generation-equality/>

- James, P., & Steger, M. B. (2014). A genealogy of ‘globalization’: The career of a concept. *Globalizations*, 11(4), 417-434. <https://doi.org/10.1080/14747731.2014.951186>
- Jamin, J. (2014). Cultural marxism and the radical right. In *The Post-War Anglo-American Far Right* (pp. 84-103). Palgrave Macmillan UK. http://dx.doi.org/10.1057/9781137396211_4
- Justice, M., & Sandra, R. C. (2019). Sustainable development: Meaning, history, principles, pillars, and implications for human action: Literature review. *Journal of Cleaner Production*, 233, 1260-1278. doi:10.1080/23311886.2019.1653531
- Khumalo, S., Taylor, M., Makusha, T., & Mabaso, M. (2020). Intersectionality of cultural norms and sexual behaviours: A qualitative study of young Black male students at a university in KwaZulu-Natal, South Africa. *Reproductive Health*, 17(1), 14-19. <https://doi.org/10.1186/s12978-020-01041-3>
- Maina, E., Butto, D., & Murigi, M. (2016). Predisposing factors to homosexuality among men in Kilifi Town- Kenya. *Universal Journal of Medical Science*, 4(3), 88-93. <https://doi.org/10.13189/ujmsj.2016.040302>
- Matolino, B. (2017). Being gay and African: A view from an African philosopher. *Phronimon*, 18, 59-78. <https://doi.org/10.25159/2413-3086/2056>.
- Mehra, B., Lemieux, P. A., & Stophel, K. (2019). An exploratory journey of cultural visual literacy of “non-conforming” gender representations from pre-colonial Sub-Saharan Africa. *Open Information Science*, 3(1), 1-21. <https://doi.org/10.1515/opis-2019-0001>
- Mensah, Joseph. (2008). Cultural dimensions of globalization in Africa. In *Neoliberalism and Globalization in Africa* (pp. 33-54). Palgrave Macmillan US. http://dx.doi.org/10.1057/9780230617216_3.
- Musisi, N. (2014). GENDER AND SEXUALITY IN AFRICAN HISTORY: A PERSONAL REFLECTION. *The Journal of African History*, 55(3), 303-315. <https://doi.org/10.1017/s0021853714000589>
- Nwamuo, B. E., & Anonaba, G. P. (2017). Globalization, culture and human development in the 21st century nigeria. *UJAH: Unizik Journal of Arts and Humanities*, 18(2), 227-239. <https://doi.org/10.4314/ujah.v18i2.13>.
- Nwosu, S. (2004). Morality in African Traditional Society. *New Political Science*, 26(2), 205-229. <https://doi.org/10.1080/0739314042000217>

- Odora Hoppers, C. A. (2010). Emerging African perspectives on values in a globalizing world. In *Values, Religions and Education in Changing Societies* (pp. 147-156). Springer Netherlands. http://dx.doi.org/10.1007/978-90-481-9628-9_13
- Ojo, O. D., & Fasubaa, O. B. (2005). Adolescent sexuality and family life education in South Western Nigeria: Responses from focus group discussion. *Journal of Social Sciences*, 10(2), 111-118. <https://doi.org/10.1080/09718923.2005.11892466>
- Okafor Samuel Okechi (2018). Globalization and the Indigenous Concept of Sexuality in African Tradition: Charting a New Course for Sexual Right and Safe Society. *CPQ Women and Child Health*, 1(2), 01-09.
- Okechi, O. S. (2018). The indigenous concept of sexuality in African tradition and globalization. *Global Journal of Reproductive Medicine*, 6(1). <https://doi.org/10.19080/gjorm.2018.06.555676>
- Sahle, E. N. (2016). *Globalization and socio-cultural processes in contemporary Africa*. Springer.
- Saklani, J. S. (2009). Marxist Perspective on Nationalism and The Nationality Question: A Theoretical Debate. *The Indian Journal of Political Science*, 70(3), 719-25. <http://www.jstor.org/stable/42742754>.
- Saliman, T. S., Akor, S. J., & Abdullahi, A. A. (2021). Masculinity in Postmodernism: A Primordial Discourse of a Changing Face in Africa. *Gusau Journal of Sociology*, 2(1), 47-58.
- Tamale, S. (2017). Exploring the contours of African sexualities: In *Research on Gender and Sexualities in Africa* (pp. 15-42). CODESRIA. <http://dx.doi.org/10.2307/j.ctvh8r1ds.6>