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Psycho-social Factors as Correlates of Attitude of Undergraduate Students Towards Same-Sex Marriage in Osun State

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Abstract

This study provides empirical findings on determinants of sexual orientation identity of undergraduate students in Osun State. It further determined the willingness of students to seek counseling help for adjustment on their sexual orientation. The study adopted descriptive survey where 1487 students from three universities were selected using multi-stage sampling techniques; data collected were analysed using both descriptive and inferential statistics. Results indicated that 93.6% were heterosexual; 3.7% were bisexual while 3.1% were homosexuals; there was a significant relationship between undergraduate sexual orientation identity and attitude of undergraduate students towards same-sex marriage ($\chi^2=17.3$, $p<0.05$). Results further revealed that 15.7 percent of the students had a positive attitude towards same-sex marriage. There was a significant relationship between self-esteem and attitude of undergraduate students towards same-sex marriage. It also revealed that parenting style ($\chi^2=3.07$, $p<0.05$), family types ($\chi^2=15.4$, $p<0.05$) fraternal birth order ($\chi^2=33.2$, $p<0.05$) and attitude of undergraduate students towards same-sex marriage; except peer influence ($\chi^2=2.19$, $p>0.05$) have no significant relationship. The results further revealed that people with homosexuals, sexual orientations prefer help through psychotherapy (36.8%), spiritual approaches (60.0%), counseling (37.9%) and personal determination (8.4%). In conclusion, most of the students maintain a heterosexual relationship while few engage in homosexual, bisexual relationship and that spiritual approaches could be way out for those that identified themselves as being homosexual or bisexual.

Keywords: Same-sex marriage, Attitude, Psycho-socio factors, Undergraduates.

Introduction

Marriage is one of the most ancient, important, universal and indispensable social institutions which has been in existence since the inception of human civilization. In the original sense, marriage is the union between a man and a woman. Marriage permits the institutionalized form of sexual relationship. It is closely associated with the institution of men family and the women family. Marriage is a stable social institution that binds two people of opposite sex and allows them to live as husband and wife which confers on them social legitimation to have a sexual relationship and have children. Marriage is designed to satisfy the biological

needs especially the sexual needs of the individual in a legal, customary, culturally and social environment.

Marriage may have the following characteristics which include: the Permanent bond between husband and wife, fulfillment of social, psychological, biological and religious aims, the establishment of family and provision of facilities for the procreation and upbringing of children. Thus, marriage creates mutual obligations between husband and wife and couple fulfill their mutual obligations on the basis of customs or rules. It regulates sex relationship according to prescribed customs and laws (Piya, 2016).

In Nigeria, before civilization, traditional marriage has been the existing type of marriage. Though traditional marriage varies from culture to culture in Nigeria, different tribes have their own way of establishing marriage. Traditional marriage in Nigeria involves four main parts which include (i) introduction (ii) family requirement (iii) taking a date and (iv) bride price payment and handing over of the bride. Findings revealed that traditional marriage is celebrated in almost the same way in different parts of Nigeria. The only noticeable difference is the amount of money spent, and the list of marriage requirements given (Abass, 2014). Due to civilization, western culture has had a greater influence on our culture, mode of dressing, eating pattern and also marriage. In this contemporary world, there are different types of marriage which include: monogamous marriage, serial marriage, plural marriage, forced marriage, child marriage, the same-sex marriage which is the focus of this study.

Same-sex marriage, also called gay marriage, is the union of two individuals of the same sex in a marital relationship, with the full legal rights and responsibilities allotted to this contract in a given jurisdiction. A gay is a homosexual person especially a man sexually attracted to a person of the same sex and not to person of the opposite sex while a lesbian is a homosexual person especially a woman sexually attracted to persons of the same sex and not to the person of the opposite sex. What the recognition of same-sex marriage seems to be is a political and social issue, and also a religious issue in many countries, and debates continue to arise over whether people in same-sex relationships should be allowed marriage or similar status as heterosexual couples. Various faith communities around the world support allowing those of the same sex to marry, while many major religions opposes same-sex marriage (Obidimma & Obidimma, 2013). Opponents (heterosexuals) of same-sex marriages have argued that recognition of same-sex marriages would erode religious freedoms, undermine a right of children to be raised by their biological mother and father or erode the institution of marriage itself. Though same-sex marriage has not been legalized in Nigeria, it is not impossible that people practicing it, people who are practicing it may because of rejection and discrimination remain silent. Thus, knowing the perception and attitude of young undergraduate may inform the possibility of its practices.

Some psychologists view homosexuality in terms of pathological models as a mental illness. This classification has to be tested in research, but no research has to produce any strong empirical evidence regarding homosexuality as a disorder. Since the 1970s, the consensus of the behavioral and social sciences and the health and mental health professions globally is that homosexuality is a healthy variation of human sexual orientation, although some profession maintains that it is a disorder. Current attitudes of people involved in homosexuality have

their roots in religious, legal and cultural underpinnings. Homosexuality is punishable by law, and even death but people have become more interested in discovering the causes of homosexuality. Thus, Medicine and Psychiatry have started competing with law and religion for jurisdiction (American Psychological Association, 2013).

In Nigeria, neither same-sex marriages nor same-sex couples are recognized. Homosexuality can land a man up to 14 years in prison in Southern Nigeria and capital punishment for men in areas under Sharia Islamic Law. Also, persons witnessing, officiating or supporting gay acts or weddings can be charged to court in Nigeria (Adebanjo, 2014). One may see same-sex marriage as illogical and unreasonable as it seems. This is the issue of concern in this study. Could it be that some psycho-social factors such as self-esteem, sexual orientation identity or family type, parenting styles, peers group influence, fraternal birth order are responsible for its occurrences or practices (same-sex marriage)?

Self-esteem refers to the evaluative and affective aspects of the self, and this has to do with how "good" or "bad" we feel about ourselves. Self-esteem is the opinion you hold about yourself. High self-esteem is the good opinion of yourself, and low esteem is a bad opinion of yourself. It is generally believed that self-esteem can influence how an individual thinks, feels and behaves; high self-esteem is most relevant to one's psychological well-being, and low self-esteem is most important to one's behaviour, that is, the way we behave in the society, the way we see things or the way we perceive things (Erkut, 2006). The question now is: does self-esteem influence the attitude of undergraduate students towards same-sex marriage? One may speculate that a male with high self-esteem might be feeling shy to form a heterosexual relationship and prefer to relate with his peer of same-sex; could this, therefore, lead to such romantic relationship? This is one of the concerns of this study.

Sexual identity is how one thinks of oneself in terms of whom one is romantically or sexually attracted. Sexual orientation identity is when people identify or dis-identify with sexual orientation or choose not to identify with sexual orientation. Sexual orientation refers to romantic or sexual attractions toward persons of the opposite sex or gender (heterosexual), the same sex or gender (homosexual), to both sexes or more than one gender (bisexual), or to no one (asexual). For example, gay, lesbian, and bisexual people may not openly identify as such in a homophobic/heterosexist setting or in areas where the record on Lesbian Gay Bisexual Transgender (LGBT) rights is poor. A person who has homosexual feelings can self-identify in various ways. An individual may come to accept an LGBT identity to develop a heterosexual identity, to reject an LGBT identity while choosing to identify as ex-gay or to refrain from specifying a sexual identity (American Psychological Association, 2009). The question now is, does sexual orientation identity have an influence on the attitude of undergraduate students towards same-sex marriage? It is often reported by Gay that it is their natural makeup and not their choice. If it is natural, then it may have an influence on the choice of sexual partner. But this has to be verified.

Peer relationships may either positively or negatively influence lives of adolescents. Adolescents choose friends who have characteristics or talents that they admire, which motivates them to achieve and act like their friends' act. Peers can also influence their peers in

the way they talk, walk, eat, and through social behavior, interaction styles, having good grades in school and so on. This sexual behavior which peers can influence their peers to engage in is of three types. It includes descriptive norms, injunctive norms, and outright peer pressure. Descriptive norms and injunctive norms are both observed behaviors. Descriptive norms explain peers sexual behavior and injunctive norms describe peers attitude towards those behavior (e. g. approval and disapproval) while peer pressure is described as direct encouragement or pressure by a person's peers to engage in sexual behavior (Veed, 2009). It can be observed that peers can influence their peers either in a positive way or negative way. Is it possible for peers to be susceptible to their fellow peers because they share the same social interaction, behavior, interest? All these are questions that the research sought to provide answers to.

The fraternal birth order is another variable which is considered in this study. The fraternal birth order is a unique relationship between older brothers and male sexual orientation. Studies have shown that there is a unique relationship between older brothers and homosexuality in males (gay) ((Bogaert, 2011). Homosexual males tend to have a significant majority of older brothers. It has been empirically examined even though it has not been concluded yet, that homosexuality is most common among third born males of the family. In a study conducted by Bogaert (2011), the association between male sexual orientation and biological siblings (that is born from the same mother) and non-biological siblings (that is adoptive, step, or paternal half-siblings) was examined whether and how long pro-bands were reared with these siblings was also considered. Biologically older brothers significantly predicted male sexual orientation regardless of whether or how long pro-bands were reared with these brothers (Bogaert, 2011). However, these studies were domiciled in the Western world but what the situation may seem in Nigeria needs to be examined.

Other factors to be considered which may influence the attitude of undergraduate students towards same-sex marriage are the family type and parenting style. The family is the number one agents of socialization, and it plays an integral role in children's development. Children's growing competences and development are largely influenced by family life and family relationships. Children well-being continues to depend on the quality of family interactions. Children of today are growing up in a variety of households and different family systems. A number of these different families include: only child families, large families, single-parent families, single, divorced parent families, never married single parent families, blended families, gay and lesbian parent families, adoptive parent families, and grandparent reared families. All of the above-listed family types have greater value in influencing adults in their way of life. For instance, in gay and lesbian families, it is of great concern that their children will be stigmatized by their parents' sexual orientation. So also do parents play a large role in fostering their children's growth and development. Parents may differ in how they try to control or socialize their children and the extent to which they do so. Parents develop various styles of interacting with their children. Some parents are authoritarian, authoritative and permissive while some are uninvolved in relating to their children at home. Each of the above-listed styles has a greater influence on how the child will relate in the community. The question is, does the family type influence the attitude of adults towards same-sex marriage, to what extent does the family influence the attitude of their children? All these questions are

what the study seeks sought to provide answers to. Berk (2000) has identified four parenting styles; authoritarian, authoritative, permissive, and uninvolved, each of which influences how the child develops. The way parents handle their children may determine their sexual orientation, for instance, a child brought up by a gay and lesbian parents does not make the child homosexual.

Same-sex marriage has been regarded as a behavior which is influenced by a number of factors: a disrupted family, life in early years, a lack of unconditional love on the part of either parent, failure to identify with the same-sex parent. The problem can later result in search of love and acceptance, the envy of the same or the opposite sex, a life control of fears and feelings of isolation. It is unclear that the causes may be linked to fear of opposite sex, incest, or molestation, dominant mothers, and weak fathers, demonic oppression, etc. The research, therefore, intends to investigate the psycho-socio factors of the attitude of undergraduate's students towards same-sex marriage in Osun State.

Same-sex marriage has perceived as an aberration in Nigeria. In the wake of globalization and information sharing, youths are becoming more exposed to the western culture, especially in universities where students may be engaging in all sorts of sexual practices. One is not very sure of undergraduate students' disposition towards same-sex marriage, what could determine their attitude towards it and the willingness for counseling. There is a need, therefore, to seek to investigate the relationship between psycho-social factors such as sexual orientation identity, self-esteem, parenting styles, fraternal birth order, family types, peers influence which in literature have not been adequately explored in relation to the attitude of undergraduate students towards same-sex marriage. This investigation is necessary because adolescents and youth get attracted to new things or culture without considering the consequences. Nigerian law and culture are against same-sex marriage. If the youths are involving in it, it becomes a problem and conflict.

With increasing urbanization in Nigeria and relative freedom from parents and guardians enjoyed by students in various institutions of higher learning in Nigeria, there have been different kinds of sexual orientation which include homosexuality and attitudes towards it.

Same-sex marriage in Nigeria is highly frowned at also because it is believed to have a negative effect on the general behavior of people and it is strongly against the moral principle of Nigerian society. Though this act of homosexuality may exist in closed and private settings in the Universities, yet there is no empirical evidence to show that it exists among undergraduates' in Osun State. This is, therefore, one reason to investigate its prevalence and the attitude towards it. On the part of the homosexuals, most often they may suffer psychosocial trauma, social isolation as the society widely regarding the attitude as a deviant behavior while they are sometimes being regarded and treated as criminals. In future, they may face the danger of childlessness except if they change and get married to opposite-sex or adopt a child. It is a violation of the natural use of man and woman. If people who engage in this practice have these challenges, what should be done? Do they seek help?

Furthermore, the attitude of people towards the acts may cause those involved in the act is unable to socially and psychologically adjust within the society and relate to people and

members of the society. It is on the above premise that this study seeks to unravel the attitude of undergraduate students towards same-sex marriage and its counseling effects.

Purpose of the Study

The main purpose of the study is to investigate Psycho-socio factors as correlates of the attitude of undergraduate students towards same-sex marriage in Osun State. The specific objectives of the study are to: determine the sexual orientation identity of undergraduate students in Osun State; establish the attitude of undergraduate students towards same-sex marriage in the State; investigate the relationship between self-esteem and the attitude of undergraduate students towards same-sex marriage in the State; examine the relationship between each of family types, parenting styles, fraternal birth order, peers and the attitude of undergraduate students towards same-sex marriage in the State; and determine the willingness of students to seek counselling help for adjustment on their sexual orientation.

Research Questions

The following research questions are relevant to this study:

1. What is the sexual orientation identity of undergraduate students in Osun State?
2. What is the attitude of undergraduate students towards same-sex marriage in Osun State?
3. What is the willingness of students to seek counseling help for adjustment on their sexual orientation?

Research Instrument

One instrument was used for the study titled: "Undergraduate Attitude towards same-sex marriage" "UASSM" which was divided into six sections. Section "A" addressed the socio-demographic information of the respondents. Section "B" collected information on sexual orientation identity of the respondents, Section "C" measured the attitude of undergraduate students towards same-sex marriage, Section "D" measured the self-esteem of the respondents, Section "E" measured the relationship between family types, parenting style, fraternal birth order and peers influence of the respondents, while Section "F" measured the willingness of seeking counselling help. The items were adapted from literature such as Bailey, J. M., Bobrow, D., Wolfe, M. & Mikach, S. (1995). Van de Bornholt and Balley (1996) and Rosenberg (1965)). The instrument was given to some lecturers in Tests and Measurement to determine both face and construct validity. A pilot study was carried out to determine the reliability of the instrument a test re-test reliability was conducted. After the instrument was validated the first time, the researcher went back to the selected institution which was not part of the sampled institution after two weeks to re-administer the instrument on the same set of people. The reliability value for the instrument was 0.803 coefficients which were significant at 0.05 level. With this high-reliability value, the instrument was then considered reliable and valid for administration.

Participants

A sample of 1487 undergraduate students was selected from the selected universities using multi-stage sampling technique. Three universities were selected using stratified sampling technique with ownership as the basis for selection including both public (Federal and State) and private owned universities. Five faculties were selected in each of the selected universities through simple random sampling technique. From each of the faculties, five departments were selected using simple random sampling technique. Sixty students were selected from each of the departments by convenience sampling technique. The distribution of socio-demographic characteristics of the respondents showed that more than half of the respondents (54.2%) were males, while about 46 percent were females. Christians (74.6%) dominated the sampled population, followed by the Muslims (24.3%), while 1.1 percent respondents were traditionalists. Majority of the respondents were Yoruba (88.7%), 8.2 percent Igbo and 3.1 percent Hausa. Considering the marital status of the respondents, 79.6 percent of the respondents were singles, 15.8 percent of respondents had committed relationship while about 5 percent of respondents were married.

Data Collection

The researcher visited the selected universities to administer the research instrument with the aid of other trained research assistants. In each of the universities, the researcher discussed with the Heads of Departments of the selected departments on the essence of the research to sensitize them on the importance of the research and also to solicit for support and assistance in the administration of the instruments. In each of the universities, 500 students were selected. The selected students responded to items on the attitude of undergraduate students towards same-sex marriage. One thousand five hundred copies of the questionnaire were administered; where 500 copies were administered in each selected university. 1487 copies of the questionnaire were retrieved. Though out of 1500 copies of the questionnaire, 42 copies were rejected because they were not properly filled; 21 copies were not even returned by the respondents. Only one thousand four hundred and eighty-seven copies were useful. The data collection lasted for four weeks with the help of a research assistant.

Results and Discussion

Research Question 1: What is the sexual orientation identity of undergraduate students in Osun State?

To answer the research question one, the frequency and percentage were computed in order to find out the sexual orientation identity of undergraduate students in Osun State. The result is as presented in table 3.

Table 2 Sexual orientation identity of undergraduate students

Sexual Orientation	Frequency	Percentage
Heterosexual	1, 392	93.6%
Bisexual	55	3.7%
Homosexual	40	2.7%
Total	1, 487	100%

The result showed that 1,392 (93.6%) of the respondents identified themselves with heterosexual sexual orientation identity; 55 (3.7%) of the respondents identified themselves to be bisexual (relationship between opposite sex and with same sex) and, 40 (2.7%) of the respondents identified themselves to be homosexual (relationship with same sex).

Research Question 2: What is the attitude of undergraduate students towards same-sex marriage in the State?

To answer the research question two, the mean, minimum, maximum and standard deviation were computed in order to find out the attitude of undergraduate students towards same-sex marriage in the State. The result is as presented in table 4.

Table 3: Mean Score of Attitude of undergraduate students towards same-sex marriage

	N	Minimum	Maximum	Mean (\bar{x})	Std. Deviation (SD)
Attitude	1487	9	83	49.7	10.9

Table 3 shows responses of 1487 students on attitude with mean value of 49.7 and standard deviation of 10.9. Also, the minimum and maximum values obtained by the students were 09 and 83 respectively. To avoid bias in the categorization of individual students into attitude level, the mean, minimum, maximum and standard deviation value obtained was used to categorize response into attitude level. The levels were categorized into two which are the positive and negative attitude. In order to get the positive attitude the mean value minus the standard deviation ($49.7 - 10.9 = 39$), which implies that any figure from the minimum value to 39 (09-39) will represent positive attitude while any figure from 40-83 will represent negative attitude.

Table 4: Distribution of respondents of Attitude towards same-sex Marriage

Attitude	Frequency	Percentage
Positive	233	15.7
Negative	1254	84.3
Total	1487	100

Table 4 shows the percentage distribution of respondents' attitude towards same-sex marriage. It shows responses of 1487 students. According to the Table distribution, 15.7 percent of the respondents had a positive attitude towards same-sex marriage while 84.3 percent of the respondents had a negative attitude towards same-sex marriage.

Research Question 3: What is the willingness of students to seek counseling help for adjustment on their sexual orientation?

To answer the research question three, the frequency and percentage were computed in order to find out whether the students think they can seek help in order to change their sexual orientation identity. The respondents were those that identified themselves to have bisexual and homosexual orientation identity of undergraduate students in Osun State. The result is as presented in table 5.

Table 5: Willingness of students to seek counseling help for adjustment on their sexual orientation

Adjustment techniques	Frequency (%)		
	Yes	No	Total
Psychotherapist	35 (36.8%)	60(63.2%)	95 (100%)
Spiritual approaches	57 (60.0%)	38(40.0%)	95 100%
Counselor	36 (37.9%)	59(62.1%)	95 (100%)
Personal decision (Need no help)	8 (8.4%)	87(91.6%)	95 (100%)

Table 5 above shows the percentage distribution of respondents by the willingness of students to seek counseling help for adjustment on their sexual orientation. It shows responses of 95 students who identified themselves to be homosexual and bisexual orientation identity. According to the Table distribution, about 36.8 percent of those that were homosexual or bisexual would want to go for psychotherapy as a means of helping them to change their sexual orientation; 60 percent of the respondents that identified themselves to be homosexual or bisexual were willing to use spiritual approaches for counseling. Also, 37.9 percent would prefer to seek help from counselors while 8.4 percent of the respondents believed that it was their personal decision.

The relationship between undergraduate sexual identity and attitude towards same-sex marriage

There is no significant relationship between undergraduate sexual identity and attitude towards same-sex marriage.

To test this hypothesis, sexual orientation identity of undergraduate students were computed using mean and standard deviation. Chi-square and p-value were used to test for the relationship between sexual orientation identity and attitude towards same-sex marriage. The result is as presented in table 6.

Table 6: Relationship between Undergraduate sexual orientation identity and attitude towards same-sex marriage

Sexual Orientation Identity	Attitude		χ^2	p-value
	Positive	Negative		
Heterosexual	217 (15.6%)	1175 (84.4%)	17.3	0.00**
Bisexual	2 (3.6%)	53 (96.4%)		
Homosexual	14 (35.0%)	26 (65.0%)		

Note: **Significant ($p < 0.05$) and *Insignificant ($p > 0.05$)

In order to ascertain the relationship between sexual orientation identity and attitude of undergraduate students towards same-sex marriage; the data were analysed using a two-tailed Pearson product moment correlation and chi-square which determined at 0.05 level of significance. The further result indicated that there was a significant relationship between undergraduate sexual orientation identity and attitude towards same-sex marriage ($\chi^2=17.3$, $p < 0.05$). However, the result shows that there is a negative and significant relationship between sexual orientation identity and undergraduate attitude towards same-sex marriage.

The relationship between self-esteem and attitude of undergraduate students towards same-sex marriage

There is no significant relationship between self-esteem and attitude of undergraduate students towards same-sex marriage.

Table 7: Self-esteem of undergraduate students towards same-sex marriage

Variable	N	Mean (\bar{x})	Std. Deviation (SD)	Minimum	Maximum
Self-esteem	1487	21.0	5.30	3	36

Table 7 shows responses of 1487 students on their self-esteem with a mean value of 21.0 and standard deviation of 5.30. Also, the minimum and maximum values obtained by the students were 3 and 36 respectively. To avoid bias in the categorization of individual student's self-esteem, the mean value obtained was used to categorize response into self-esteem level. The results are presented in Table 7. To avoid bias in the categorization of individual students into self-esteem level, the mean, minimum, maximum and standard deviation value obtained was used to categorize response into self-esteem level. The level was categorized into two which is, high and low attitude. In order to get high self-esteem, the mean value minus the standard deviation ($21 - 5.30 = 16$), which implies that any figure from the minimum value to 16 (03-16) will represent high self-esteem while any figure from 17-36 will represent low self-esteem. The result then revealed that majority of the respondents had low self-esteem towards same-sex marriage.

To test this hypothesis, self-esteem and attitude of undergraduate students towards same-sex marriage were computed using mean standard deviation. Chi-square and p-value were used to test for the relationship between self-esteem and attitude towards same-sex marriage.

Table 8: Relationship between undergraduate self-esteem and attitude towards same-sex marriage

Variable	N	Mean (\bar{x})	SD	χ^2	p-value sig. (2-tailed)
Self-Esteem	1487	1.81	0.39	3.31	0.001
Attitude	1487	1.84	0.36		

***Significant ($p < 0.05$) and *Insignificant ($p > 0.05$)*

Correlation between undergraduate self-esteem and attitude towards same-sex marriage is presented in Table 8 above. The result indicated that there was a statistically significant relationship between self-esteem and undergraduate students attitude towards same-sex marriage which implies that self-esteem can determine the attitude of students towards same-sex marriage ($\chi^2 = 3.31$, $p < 0.05$).

The relationship between each of parenting type, family types, fraternal birth order, peers influence and attitude towards same-sex marriage

There is no significant relationship between each of parenting type, family types, fraternal birth order, peers influence and attitude towards same-sex marriage. To test this hypothesis, parenting type, family types, fraternal birth order, peers influence and attitude towards same-sex marriage were computed using frequency count, percentage, chi-square, and p-value.

Table 9: Association between each of family type, parenting styles, fraternal birth order, peers influence and attitude towards same-sex marriage

	Attitude towards same-sex marriage			χ^2	p-value
	Positive	Negative	N		
Family types					
Intact biological married family	94(12.4%)	667(87.6%)	761 (100%)	15.4	.002
Step family (Blended family)	62 (20.5%)	240 (79.5%)	302 (100%)		
Single Parent	60(19.7%)	245 (80.3%)	305 (100%)		
Adopted by a family member	18(150.1%)	101 (84.9%)	119 (100%)		
Parenting style					
Authoritarian	124 (51.9%)	115(48.1%)	239 (100%)	3.07	0.00
Authoritative	70 (13.2%)	461(86.8%)	531 (100%)		
Permissive	37 (10.7%)	308(89.3%)	345 (100%)		
Uninvolved	03 (0.8%)	369 (99.2%)	372 (100%)		
Fraternal birth order					
First	60 (12.1%)	435 (87.9%)	495 (100%)	33.2	0.00

Second	25 (20.3%)	98 (79.7%)	123 (100%)		
Third	13 (31.7%)	28 (68.3%)	41 (100%)		
Fourth	17 (19.1%)	72 (80.9%)	89 (100%)		
Others	0 (0.0%)	57 (100%)	57 (100%)		
Peers influence					
Yes	219 (16.2%)	1135(83.3%)	1354(100%)	2.19	0.14
No	15 (11.3%)	118 (88.7%)	133 (100%)		

****Significant ($p < 0.05$) and *Insignificant ($p > 0.05$)**

Table 9 above shows the association between family types, parenting styles, fraternal birth order, peers influence and attitude of undergraduate towards same-sex marriage. Majority of the respondents 667 (87.6%) identified themselves to be living with their biological parents were identified to have a negative attitude towards same-sex marriage; while 101 (84.9%) percent respondents are living with family members were also identified to had negative attitude towards same-sex marriage. Statistically, family types had a significant relationship with attitude towards same-sex marriage ($\chi^2=11.40$, $p < 0.05$). Also, 124 (51.9%) of the respondents identified themselves to have authoritarian parents and had a positive attitude towards same-sex marriage. Statistically, parenting style had a significant relationship with same-sex marriage ($\chi^2=3.07$, $p < 0.05$). Also, there was a significant relationship between fraternal birth order ($\chi^2=33.2$, $p < 0.05$), but peers influence ($\chi^2= 2.19$, $p > 0.05$) no significant relationship with attitude towards same-sex marriage.

Discussion of the findings

This study investigated psycho-social factors as correlates of the attitude of undergraduate students towards same-sex marriage in Osun State. The result revealed that majority of the respondents had heterosexual orientation identity. The study was carried out in this area and that even children living with their gay fathers and lesbian mothers still identified themselves to have heterosexual orientation identity (Bailey et al., 1995). The result was so because of the cultural believes of the people of Osun State. The result also revealed that majority of the respondents had a negative attitude towards same-sex marriage. The result from the present study is therefore consistent with previous studies conducted as a result revealed that most of the respondents had a strong negative attitude towards same-sex marriage. The result further revealed that more than half of the respondents who identified themselves to have homosexual or bisexual orientation were willing to seek help in order to change their sexual orientation identity; they revealed that they would prefer to seek help through the means of spiritual approaches which implies that majority of them saw homosexuality as spiritual problem and the only means through which such person could be helped was through spiritual approaches. This notion is consistent with the cultural belief of the people in Nigeria that people with such practices must be insane. However, seeking spiritual assistance may be helpful because of the religious inclination of the respondents. Thus the finding was so because of the religious beliefs of the people in Nigeria especially in Osun State where the study was carried out.

The result also revealed that majority of the respondents had low self-esteem which also influenced their attitude towards same-sex marriage. Thus when an individual has low self-esteem, he or she is likely to either find it difficult in forming heterosexual relationship may be as a result of shyness. This was consistent with what was found out by Rubinsten, (2010) that compared the self-esteem of respondents and discovered that they had low self-esteem in relation with the attitude towards same-sex marriage, which he explained that it was so because of the repressive and conservative social culture and religious matters. The respondents having low self-esteem doesn't imply that they have low self-esteem towards themselves but because of the cultural values and religious beliefs of the respondents.

The study further revealed that authoritative and uninvolved parents had a negative attitude towards same-sex marriage. From literature, it can be seen that children from authoritative parents seem to be well behaved in the society and have good social behavior. Less information is available in this area, in comparing the parenting style with the attitude of students towards same-sex marriage. This research also revealed that majority of the respondents living with their biological parents had a strong negative attitude towards same-sex marriage, it implies that children living with their biological parents were positively influenced by their parents, cultured and may have received more love and affection from their parents to have disallowed unhealthy attachment from elsewhere. No data are available yet in this area, in comparing the family type with the attitude of students towards same-sex marriage.

The result also revealed that majority of male respondents who were first born of the family had a strong negative attitude towards same-sex marriage, this is in discordance with what has been revealed in other findings. In other findings, fraternal birth order (FBO) is most common to third and another born of the family, most especially, if they are all brothers and of the same parents (Bogaert, 2011). The result also revealed that peers do not have an influence on the attitude of undergraduate students towards same-sex marriage.

Conclusion

The study concluded that majority of the respondents had heterosexual orientation identity which made them have a negative attitude towards same-sex marriage, but those with other sexual orientations would prefer to seek for adjustment on their sexual orientation through spiritual approaches. However, parenting style, family type, and peers influence had no relationship with the attitude of undergraduate students towards same-sex marriage.

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