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# Nigerian Queer Literature and the 2014 Antigay Law: An Explorative Appraisal of Contemporary Nigerian Queer Novels

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## Abstract

*The queer social topic has gained attention in global cultural discourses. This has attracted the attention of the Nigerian literary circle. This paper appraises purposively-selected Nigerian novels written in the last decade. These include Ani Kayode Somtochukwu's And Then He Sang a Lullaby, Chukwuebuka Ibeh's Blessings, Eloghosa Osunde's Vagabonds!, and Buki Papillon's An Ordinary Wonder, as archives of subjectivities in which characters construct themselves under the pressure of law, family, and faith. The studyis curious about what these fictional pieces demonstrate about the social life of the Same-Sex Marriage (Prohibition) Act of 2014. The research tests the contact of the novels with social and cultural structures in Nigeria especially the Act's picture against rights reports, news of mass arrests, opinion surveys, and the Samoa Agreement controversy. Drawing on Foucault, Tamale, and Epprecht's critique of "heterosexual Africa," the study examines the viability of the goals of these queer narratives in contention with Nigeria ethical structures. It notes that the Nigerian social and ethical structures especially, the 2014 Act seems an instrument of punishment than as a licence for familial, religious, extortionate, and mob enforcement. This needs to be addressed such that queer narratives and their goals will not suppress Nigerian cultural ethics and religious rectitude.*

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## Introduction

In 2016, Human Rights Watch observed that, although there had been no recorded prosecutions under the Same Sex Marriage (Prohibition) Act, its effect on society was serious. This paper takes up the paradox of a law rarely used in court that nonetheless changes how people live: it directs how police, landlords, employers, clergy, parents, and neighbors treat people presumed to be gay, and pressures those people into silence about themselves. Signed into law by President Goodluck Jonathan on 7th January, 2014, the Act criminalises same-sex marriage and union, with up to fourteen years' imprisonment. It also punishes witnessing or abetting such unions, and the operation of or participation in gay clubs, societies, organisations, processions, or meetings, with up to ten years, together with any "public show of same sex amorous relationship".[5]It is superimposed on a colonial criminal code that prohibits "carnal knowledge against the order of nature" and "gross indecency," and on the sharia penal codes of twelve northern states, which punish same-sex intimacy and cross-dressing, in some cases with death by stoning (Human Dignity Trust).

## Literature Review

In this section of the study, relevant works to the study are reviewed with emphasis on their significance to the study. In this regard, four literatures bear on the issue: the history and law of African sexualities; criticism of queer African writing; Nigerian humanities scholarship on the backlash to the Act; and rights-organisation documentation of its consequences. The claim that same-sex desire is alien to Africa is the main ideological resource behind anti-gay legislation. Epprecht shows how a homogeneous heterosexual Africa was assembled by anthropologists, colonial administrators, African elite, and HIV/AIDS practitioners, producing a "homosexual-free zone" "un-African"[6] thus becomes a concept with authors and functions. Tamale shows religion, statutory law, and reinterpreted customary norms jointly producing states of domination over African sexualities.[7]

Hoad asks what the category of homosexuality does in producing "Africa" as an object of sovereignty and identity (Hoad); Rao shows the claims that homosexuality is Western and that homophobia is Western locked in an opposition that makes queerness a metonymy for nationality (Rao)[8]; and Green

[5] Nigeria. *Same Sex Marriage (Prohibition) Act, 2013*. Act No. 1 of 2014, 7 Jan. 2014, www.refworld.org/pdfid/52f4d9cc4.pdf.
[6]Epprecht, Marc. *Heterosexual Africa? The History of an Idea from the Age of Exploration to the Age of AIDS*. Ohio UP, 2008.
[7] Tamale, Sylvia. "Exploring the Contours of African Sexualities: Religion, Law and Power." *African Human Rights Law Journal*, vol. 14, no. 1, 2014, pp. 150-77.
[8] Rao, Rahul. *Out of Time: The Queer Politics of Postcoloniality*. Oxford UP, 2020.


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shows that colonial law made same-sex relations deviant (Green)[9]. Gaudio's[10] ethnography of 'yandaudu in Kano situates gender and sexual variance within Islamic law (Gaudio). It matters here because the four novels barely touch the north, and because it warns against applying LGBTQIA+ to every Nigerian context.

***Queer African and Nigerian literature after the Act***

Marden Bandeira de Melo Júnior and Pinheiro argue that the Act generated a new generation of Nigerian writing seeking to counter the "systematic erasure of queer existence from national discourse" (141). With Munro's account of African queer studies, this treats the Act as the point at which existing prejudice was legalised and literary activity provoked (Marden Bandeira de Melo Júnior[11] and Pinheiro 141; Munro). Self-representation runs alongside the novels. Azuah's anthology *Blessed Body* gathers some thirty testimonies under headings such as "Unwanted Marriage," "Secret Lives," and "The Church"[12], and Oloruntoba-Oju analyzes *She Called Me Woman*, an anthology of queer Nigerian women's stories (Oloruntoba-Oju)[13].

***Religion and the public role of the Act***

Van Klinken and Chitando[14] treat the public role of religion in sexual politics as crucial and ambivalent; in their volume, Oguntola-Laguda and van Klinken examine Christian and Muslim responses to the Act, and Kaoma considers un-African sexual identity (van Klinken and Chitando; Oguntola-Laguda and van Klinken; Kaoma). Okeke analyses online reactions to a gay priest (Okeke).

***Nigerian humanities scholarship: Adebayo on backlash, globalization, and gender***

The nearest Nigerian humanities counterpart is Olufemi Adebayo's[15]*African Identities* study (January, 2026) of backlash against the 2013 bill in social media videos: the sudden disintegration of traditional marriages, kito extortion, forced

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[9] Green, Christian. "Law, Religion, and Same-Sex Relations in Africa." *Journal of Law and Religion*, vol. 36, no. 1, 2021.

[10] Gaudio, Rudolf Pell. *Allah Made Us: Sexual Outlaws in an Islamic African City*. Wiley-Blackwell, 2009.

[11] Marden Bandeira de Melo Júnior, Orison, and Vanessa Neves Riambau Pinheiro. "Queer Africa: Literature as Art of Resistance." *Revista Letras Raras*, vol. 11, no. 4, Dec. 2022, pp. 136-57.

[12] Azuah, Unoma, editor. *Blessed Body: The Secret Lives of Lesbian, Gay, Bisexual and Transgender Nigerians*. Cooking Pot Books, 2016.

[13] Oloruntoba-Oju, Diekara. "'Like a Drag or Something': Central Texts at the Pioneering Forefront of Contemporary Nigerian Queerscapes." *Africa*, vol. 91, no. 3, 2021, pp. 418-33.

[14] van Klinken, Adriaan, and Ezra Chitando, editors. *Public Religion and the Politics of Homosexuality in Africa*. Routledge, 2016.

[15] Adebayo, Abidemi Olufemi. "African Literature and Culture in the Age of Globalization and Western Culture Dominance." *Akwa Ibom State University Journal of Arts*, vol. 5, no. 1, 2024, pp. 276-93.

sexual abstinence, and limited sexual healthcare (Adebayo, "Cultural Politics"). Adebayo claims that rethinking the Act may prevent "kito-onslaughts" (Adebayo, "Cultural Politics"), but since I had access only to the abstract, no account is attributed to him of who performs kito and why. The acts themselves (abduction, assault, extortion, rape) are crimes whoever the victim is.

***Documentation of the Act's effects***

Human Rights Watch (2016)[16] finds that, despite the absence of known prosecutions, police and members of the public use the Act to justify extortion, mob attacks, arbitrary arrest, and violence in detention (Human Rights Watch). TIERs's counts rose from 124 incidents after the Act's passage to 556 confirmed cases involving 850 people in 2024 the Human Dignity Trust compiles enforcement reports (Human Dignity Trust).

These strands largely ignore one another: history-and-law scholarship seldom engages fiction, literary criticism rarely reads novels against evidence of lived experience, and the rights literature gives little attention to how Nigerian writers imagine abuse. As far as I know, very little scholarship sets post-2014 novels beside monitoring data; Adebayo's social media study and Oladele's study of police discourse come closest, though neither sets fiction beside monitoring data. This article does.

The paper therefore contributes in four ways. It moves the culture-and-rights debate from legislative construction to enforcement practice, showing that the harms Arimoro and Agada predict are inflicted by families, gangs, and mobs as well as courts. It extends the anthology and media work of Azuah, Oloruntoba-Oju, Okeke, and Oladele to long-form fiction. It isolates the monetized closet as a distinct mechanism: extortion of Nigerian lesbians and bisexual women predates the Act (Azuah, "Extortion"), so the Act amplifies earlier practices. And it locates the middle-ground proposals of Adebanjo, Arimoro, Eze and Anushiem, and Adebayo in enforcement practice.

**Methodology**

This research is qualitative and interpretive and triangulates between literary and documentary material. The literary material comprises four novels published after the Act, read closely with attention to narrative voice, temporality, and language. The documentary material comprises the text of the Act; the 2016 Human Rights Watch report; TIERs's 2024 violations report, read in full; the Human Dignity Trust's Nigeria profile (updated 30 September, 2026); opinion surveys by Pew[17] and press reports on arrests, trials, and the

[16] Human Rights Watch. *"Tell Me Where I Can Be Safe": The Impact of Nigeria's Same Sex Marriage (Prohibition) Act*. 20 Oct. 2016, www.hrw.org/report/2016/10/20/tell-me-where-i-can-be-safe/impact-nigerias-same-sex-marriage-prohibition-act

[17] Pew Research Center. "The Global Divide on Homosexuality." *Pew Research Center*, 4 June 2013, www.pewresearch.org/global/2013/06/04/the-global-divide-on-homosexuality/.


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Samoa Agreement dispute. Adebayo's 2024 article was read in full; for his 2021 and 2026 articles and Oladele's[18], only abstracts were accessible, so discussion is limited to what they state. For most of the additional reading in the Literature Review, abstracts were used for descriptions, catalogues, or reviews, including chapter titles and pagination as given there. These readings develop the argument and are not its factual basis; where a point could not be verified against a text, I say so. The analysis is thematic: the family as first locus of regulation, the state as ambient authority, religion as the grammar of discipline, concealment as a condition of the subject, and nationalism, with care and endurance taken up in the Findings (see Table 1). For each I compare what the novels show with what the documents show.

Four constraints limit the claims. Most documentary evidence comes from advocacy organizations and self-reports, and TIERs acknowledges that its figures capture only a fraction of the total (TIERs 10); the record shows how the mechanism works, not how prevalent it is. Press accounts of arrests depend largely on the police version. The novels are fiction, analysed for their logic rather than as testimony. The Critical Perspective sets out the limits of reading novels as evidence.

**Theoretical Framework**

The framework draws on three paradigms (Foucault, Tamale, and Epprecht), applies Crenshaw's principle of intersectionality to distinguish among the novels' characters, and merges these elements into one concept. For Foucault, discipline exercises power through surveillance, normalisation, and the control of bodies in educational, correctional, and familial settings. This applies to the study because the novels portray risk differently across class, gender expression, and bodily difference. Crenshaw's intersectionality, in which intersecting axes of discrimination produce experiences irreducible to any one axis, is explored in this process.

**Analysis: The Social Circumstances on Queer Practice in Nigeria**

In the Human Rights Watch's 2016 observation of no prosecutions of violators of same-sex prohibition was followed by the first indictments in 2017. In December 2019, forty-seven men were tried for a "public show of same-sex intimacy," and the case was dismissed in October 2020 for lack of diligent prosecution. More than seventy people were arrested at an alleged homosexual birthday party in Gombe State, and in October 2025 the Kano Hisbah arrested twenty-five more. In July 2026 a bill modeled on the Act passed second reading in the Cross River State House of Assembly (Human Dignity Trust, 2026). Two patterns follow. First, arrests are staged for media consumption and rarely become prosecutions: The Initiative for Equal Rights (TIERs) records ten mass arrests between December 2023 and August 2024 in which "gay marriage" was

[18] Oladele, Noah. "The Cybernetic Death Machine: Surveillance, Queer Identities, and the Co-optation of State-Sponsored Violence in the Nigerian Digital Space." *New Media & Society*, 24 Mar. 2026, doi:10.1177/14614448261428633.


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the alleged offence, detainees were held until money was paid, and cases generally did not reach court (TIERs, 22). Second, the Lagos Federal High Court reportedly held parts of the Act unconstitutional in 2022, yet TIERs reports that the ruling has not been enforced (TIERs, 11). These support the first hypothesis: the law works without judicial prosecution because the accusation sets further action in motion, as it does in the novels. Against Chukwu's view of the Act as consistent with Nigerian culture, the record fits Arimoro's attention to performance,[19] since kito violations are committed by extortioners using the law for private gain.

Furthermore, the novels agree that regulation begins at home. In *Blessings*, Obiefuna's father answers an act of affection with violence and banishes his son to boarding school; in *An Ordinary Wonder*, the family meets Otolorin's intersex condition with secrecy and the prospect of surgery; in *And Then He Sang a Lullaby*, the lovers fear discovery by relatives. In each, silence is taught by those who claim to love the child, though the bildungsroman and family novel also place formation at home, so the centrality partly reflects form (see Critical Perspective). TIERs's 2024 report lists families and landlords among persecutors: forty-four forced evictions, a pattern of disownment, and ten conversion-practice cases (TIERs 23–24, 31), among them a young woman beaten by a pastor to drive out "demons" and a woman forced into marriage partly to change her sexuality (TIERs 29–30). Examples drawn from the novel *Blessings* highlight how this kind of regulation was staged. The punishment has been improvised from "a cord helplessly lying on the kitchen worktop" (Ibeh 19). The kitchen is itself an apparatus of punishment prior to the seminary giving a proper one. Its walls are "tall and unpainted" with "sharp broken bottles" on top, and the notice in "red print… unmissable… declaring Obiefuna to be in confinement".[20]

Once family rejects a person, shelter, income, and credibility fall away: the evicted are more exposed to extortion, have fewer allies against blackmail, and are more prone to conversion practices. This supports the second hypothesis: the sites of enforcement reinforce one another. Azuah's *Blessed Body*, with its headings "Unwanted Marriage" and "The Church," points the same way, though the resemblance is suggestive rather than evidential, since both come from advocacy contexts. Adebayo (202) addresses injustices against women but does not address sexuality. In *An Ordinary Wonder*, the state is present even when absent: police raids and extortion in *Vagabonds!*; the silence and vocabulary deficit that keep Obiefuna from naming himself in *Blessings*; the legal void that leaves Otolorin's life to family, church, and clinic in *An Ordinary Wonder*.

First is extortion. Thirty people detained at a birthday gathering in Niger State in December 2023 had to pay between ₦10,000 and ₦50,000; in April 2024, thirteen people arrested in Ikotun, Lagos, were released after paying over ₦135,000, having been refused medical attention and legal defense (TIERs 22,

[19]Arimoro, Augustine Edobor. "Crime or Human Right?: The Criminalization of Same-Sex Relationship Conundrum in Nigeria." *Understanding Gender in the African Context*, IGI Global, 2020, pp. 142-67, doi:10.4018/978-1-7998-2815-0.ch008.
[20] Ibeh, Chukwuebuka. *Blessings*. Viking, 2024.

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27). In individual stops, police examined a man's phone and released him only after collecting money (₦150,000, negotiated down from ₦1,000,000, in one case) (TIERs 27–28). Extortion here is not an abuse of the Act but its economic principle: the law supplies a charge that rarely requires proof, and the threat of exposure converts at once into money.

Second is silence. Constitutional guarantees and the Violence Against Persons (Prohibition) Act nominally protect all Nigerians, yet stigma and fear of retaliation keep them from reaching LGBTQIA+ people (TIERs 10). Redress is itself dangerous: in March 2024, a lawyer who accompanied a client to identify an assailant was arrested after a detained gang member claimed he was gay (TIERs 27), so a complaint can become grounds for suspicion. Third is absence. TIERs documents violations based on sex characteristics and lists intersex genital mutilation among gender-based violations (TIERs 33), so *An Ordinary Wonder*'s concern is not incidental, though documentation is thinner than for gay men and the private-sphere coercion the novel depicts is harder to verify. This passage from Papillon's book highlights how the gap is bridged. From interrogating the man in the passage, the lady shifts to console him, assuaging him to not feel ashamed, even though the statements seem friendly, they imply the shamefulness.[21] Absence of categorisation of Otolorin in the Act gives way to authority to family members, elders, and healers.

**Religion, nationalism, and the politics of the "un-African" in the novels**

In *Blessings* and *An Ordinary Wonder*, the language of sin and abomination recasts domestic violence as moral duty; in *And Then He Sang a Lullaby* it governs how peers and society judge the lovers. *Vagabonds!* replaces the Christian institutional worldview with an indigenous spirit cosmology that places queer characters inside the cosmic order, a heterotopia in Foucault's sense. Across the novels, the nationalist story of foreign queerness is contested by embedding queer Nigerians in language and culture or by drawing alternatives from local tradition, as in *Vagabonds!* and the dual-gendered Yoruba spirits of *An Ordinary Wonder*. The sermon that is preached by the pastor in Somtochukwu's book helps discipline through the vocal tone and conscience. August is bothered by "something about his tone and the way he spoke," and through that speech, the deity becomes a watchman, who is no more an omnipresent power than an individual who depends on August making the right choice. (Somtochukwu 88) The surveillance takes place without the help of any policemen, courts, or laws, as August breaks up with June.

In a 2013 Pew survey of thirty-nine countries, 98 percent of Nigerian respondents said homosexuality is unacceptable in society, a level approached only by Senegal, Ghana, and Uganda at 96 percent (Pew Research Center). A year and a half after the Act, NOI Polls found that 90 percent of adult Nigerians agreed that Nigeria would be better without homosexuals and 87 percent supported the law (NOI Polls). A later survey found 39 percent supporting equal access to healthcare and housing, a nine-point increase (Sexuality Policy Watch); movement concerns access to services. The 2024 Samoa Agreement

[21] Papillon, Buki. *An Ordinary Wonder*. Cassava Republic Press, 2021.


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controversy shows nationalist rhetoric in operation. After Nigeria endorsed the European Union–ACP agreement, social media claimed that Nigeria had committed itself to LGBTQIA+ rights. The Nigerian Supreme Council for Islamic Affairs rejected the agreement (Controversy); the Catholic Bishops' Conference said it contains secular ideologies harmful to the nation's values (Shine); and the governor of Kano ordered the Hisbah to investigate LGBTQIA+ groups (Kano Governor). TIERs attributes the uproar to misinformation (TIERs 17).

Its social consequences are plain. In July 2024 seven organisations working in sexual health, medicine, and law were doxxed, harassed, and threatened, and northern organisations were traced to their offices and forced to close (TIERs 23, 32). One man outed by photographs was threatened with eviction and disowned by his family (TIERs 32). The sequence from geopolitical anxiety to personal exile reproduces, at national scale, the novels' family-level sequence. The episode displays the Christian–Muslim alignment Oguntola-Laguda and van Klinken examine and the foreign-imposition frame Kaoma discusses (Oguntola-Laguda and van Klinken; Kaoma).

**Concealment, kito, and the monetised closet in the research novels**

Each novel makes concealment not merely protective but a condition of identity formation. The social record gives this a harder edge: concealment has become a market condition, in which fear of exposure is monetised and sold back to the person who fears it. The statement by the pastor that "Even when you hide from the world, God knows" means that hiding is not a good approach (Somtochukwu 88). The history shows the effects of coming out. The Nigerian term is *kito*. TIERs defines it as extortion through the threat of outing, typically a sequence in which the perpetrator lures the victim online, then kidnaps, beats, humiliates, outs, robs, blackmails, and at times rapes (TIERs 7, 22). TIERs verified eighty-four kito cases among 556 violations between December 2023 and August 2024 (TIERs 25); the Human Dignity Trust, citing TIERs, reports that kito accounted for 70 percent of 996 violations in 2023 (Human Dignity Trust). Perpetrators dress as police, and bystanders do not intervene once the victim is called gay (TIERs 22, 29).

The pattern shows the Act's logic operating inside and outside the state. By criminalizing a status and its public expression, the Act makes every queer person a potential offender. Gangs need no legal authority: the Act, with victims' reluctance to approach police, achieves the same end. The report of Dike in the novel by Somtochukwu is one of the examples of the mob justice end of the spectrum as follows: "The guy na homo," as the gang was saying while beating him (Somtochukwu 201). In this case, the derogatory term acts as an accusation, and there is nothing mentioning any official, legal system, or statute. The practice predates the Act: Azuah's chapter shows blackmail of Nigerian lesbians and bisexual women already an industry before 2014 (Azuah, "Extortion"). The Act did not create the business; the TIERs data suggest it gives blackmailers an effective means.


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**Findings**

From the above, it has been noted that the there is a major collision between the goal of the literary writers and conventional social structures in Nigeria. For example, the aspiration of the writers is to enshrine queer ideals in Nigerian social system. They argue the freedom and rights of the queer persons. However, critical social structures in Nigeria including, cultural ethics, religious moralism, views of elder statesmen, as well as he 2014 Nigerian Antigay Act. Nigeria is an ethics-oriented country and society. The country is also religious and this means that the Nigerian people will not condone sexual orientations that run counter to injunctions of the religions of the Nigerian people. However, it has been observed that these social structures have their defects. For example, In the case of the Antigay acts, it has been noted that the Act produce effects across many social sites, with courts the least effective: arrests are ritual acts that rarely lead to prosecution, and most recorded harm comes from families, landlords, employers, pastors, gangs, and crowds (first hypothesis). Dike's call to appearance becomes the novel's fictional equivalent because it is a form of punishment that follows accusation, without any trial process whatsoever. The novels' portrayal matches the documented pattern of eviction, rejection, and conversion, which raises exposure to extortion and violence (second hypothesis).

**Critical Perspectives**

The novels are not mere documents. *Vagabonds!* shows this most clearly: its spirit cosmology offers an alternative view of social order, so analysing family, state, or religion as regulators could reduce its purpose. *An Ordinary Wonder* fits the framework uneasily too: its intersex protagonist falls outside any category in the Act, and documentation of intersex people is thinner than of gay men, which makes the novel more informative than verifiable. The thesis gains by considering form as well as theme. These are some examples of the consequences of such practice: the "sharp clicking" of the door and the wall of Rehoboth Seminary come from narration, not just from regulation, and the comfort found in the scene of divination includes criticism as well (Ibeh 19, 23; Papillon 28-30). Setting fiction beside documents risks circularity: the themes emerged from the novels and documentary support was then sought. Matching documents were easy to find; those that did not match, such as un-persecuted queer Nigerians and protective families, were hard to find, since monitoring documents look for abuse and the novels, apart from their scenes of acceptance, dwell mainly on coercion. Chronology. The novels were published after the Act, but that does not mean the events narrated correspond to its enforcement chronology. Where events precede or only partly overlap the Act, the discipline depicted reflects earlier colonial, religious, and family regulation as well, so attributing it to the Act alone would be anachronistic. This study treats the novels' institutions as following the Act, which needs verification through each text's chronology.

The novels are written in English and set mostly in the south and in institutional spaces. Two (Ibeh's and Somtochukwu's) appear with Western publishers, raising the question of audience. Rural and non-English-speaking queer lives


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are barely represented. In two novels the protagonist is a gay man, whereas seventeen women were among the Gombe arrests and extortion of lesbians and bisexual women has a documented history (Azuah, "Extortion"). Gaudio's study of 'yandaudu reminds us that LGBTQIA+ is a convenience that does not cover every Nigerian way of being gender- or sexually diverse, nor northern life under Islamic law; the Hisbah arrests point to enforcement there, but no novel gives this perspective (Gaudio). The mentioned scenes confirm this analysis: a kitchen, a seminary, a school's examination prayers, and a divination. Victim and Subject. Documentary categories such as assault, blackmail, and eviction reduce subjects to victims. The novels' articulation of desire, kinship, and divided subjectivity carries its own risk: sympathetic readers may take the victim reading to cover everything.

## Conclusion

The infiltration of queer writings in the Nigerian social system seeks to achieve the domestication of queer sensibilities in Nigeria's social system. This goal is manifest in the research novels. The aspiration for the attainment of this objective aligns with the categorisation of the queer orientation as a human right and the freedom to exercise same. The global cover has motivated the writing of queer novels such as those analysed in this study. However, the infiltration of queer writings in the country requires counter narratives. This is necessary so as to stem the tide of queer infiltration in the country. But then, Nigeria seems to be at a crossroad because the country is a member of the United Nations which has placed queerness as a fundamental human rights, yet this s a country that is significantly ethical and religious. The cultural ethics and religious uprightness have contributed to the promulgation of the Antigay Law in 2014. These are strong social structures which are veritable tools for suppressing queer institutionalisation in the country. These social structures must be strengthened the more in order to stand the test of the palpable force of penetration which the queer writings are aimed at achieving in Nigeria. That is the Nigerian people need to sustain ethical principles, cultural moralism and religious rectitude. This further necessitates the need for government to enforce the legal and constitutional instrument against queer practices as deterrents. This in spite of Nigeria crossing the lines with certain global guidelines for relating with people of queer sensibilities. The consequences of such crossing are of less impact than violation of people's commitments to purity and rectitude at home.


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