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Assessing the Perception of Parents and Early Adolescent Children on the Inclusion of Individuals in the Lesbian, Gay, Bisexual, Transgender, and Queer into the Classroom in Lagos State

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Abstract

This descriptive survey study examines the perceptions of parents and early adolescent children on the inclusion of individuals in the Early Adolescent Children on the Inclusion of Individuals in the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) into the classroom in educational district II and IV of Lagos state. Five research questions and hypotheses were raised. The researcher designed questionnaire was used to gather data for the study while the sample for the study was 150 parents and 250 Adolescent. Data analysis involved both descriptive statistics (frequencies, percentages, means, standard deviations) and inferential statistics (Chi-square tests) to test the hypotheses at a 0.05 significance level. Findings revealed that parents expressed mixed but cautiously positive attitudes: while many supported equal accesses to education and tolerance programs, about 50% raised concerns regarding the perceived moral and behavioral influence of LGBTQ peers. Adolescents, on the other hand, showed generally supportive attitudes toward equality and inclusion, though nearly half reported discomfort with having LGBTQ classmates or close friends. The results further highlighted that parental perceptions were strongly shaped by religious and cultural beliefs, whereas adolescent attitudes were more influenced by peer relationships and social experiences. A significant generational gap was identified, with adolescents showing greater openness than parents. The study concludes that LGBTQ inclusion in Lagos State schools is possible but remains challenging due to cultural resistance and moral concerns. It recommends peer-led education, teacher training, and community dialogue initiatives as strategies to promote safe, respectful, and equitable learning environments for all students.

Keywords: Early Adolescent, Inclusion, LGBTQ, Parent, Perception

Introduction

Education is universally recognized as a vehicle for social transformation and equity, providing opportunities for all individuals to develop their potential and participate meaningfully in society (Adeleke, 2020; Adeleke & Manuel, 2019). The concept of inclusive education embodies this vision by ensuring that every learner, irrespective of background or identity, has access to quality education within a supportive environment (UNESCO, 1994; 2022). Over recent decades, the scope of inclusion has expanded to address not only physical and learning disabilities but also diversity in gender identity and sexual orientation, reflecting global efforts to promote fairness and human rights in educational systems (UNESCO, 2019). In this context, the inclusion of individuals who identify as Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) has emerged as a key issue in educational reform and social discourse worldwide.

Globally, inclusive education policies have been guided by international conventions such as the Universal Declaration of Human Rights (1948) and the UN Sustainable Development Goal 4 (SDG-4), which advocate for equitable access to education for all learners (United Nations, 2015). Countries such as Canada, Australia, and Finland have implemented school-based initiatives that promote acceptance of sexual and gender diversity, recognizing their importance in fostering

safe, respectful learning environments (OECD, 2020; Poteat et al., 2018). Empirical evidence underscores that supportive school climates reduce bullying, enhance well-being, and improve academic engagement among LGBTQ students (Sharpe et al., 2023). However, in many developing contexts, such as Nigeria, these conversations remain limited due to cultural sensitivities, religious beliefs, and restrictive legal frameworks (The Initiative for Equal Rights, 2020).

In Nigeria, the legal and sociocultural context poses significant barriers to LGBTQ inclusion. The Same-Sex Marriage (Prohibition) Act of 2014 criminalizes same-sex relationships and advocacy, reinforcing social stigma and limiting open discussion of sexual diversity within schools (Federal Republic of Nigeria, 2014). While Nigeria's National Policy on Education advocates for inclusive and equitable education, it remains largely silent on sexual orientation and gender identity, reflecting ongoing tensions between human rights principles and socio-religious norms. Lagos State, as Nigeria's most cosmopolitan region, provides a unique context for exploring these dynamics due to its urban diversity, exposure to global media, and educational innovation (Lagos State Ministry of Education, 2019).

Parents and adolescents play pivotal roles in shaping the acceptance and success of inclusive education. Parents influence policy implementation and moral framing at home, while adolescents' peer interactions and social learning experiences shape emerging attitudes toward diversity and inclusion (Bandura, 1986; Erikson, 1968). Understanding their perceptions provides critical insight into the possibilities and limitations of integrating LGBTQ individuals within Nigerian classrooms. This study, therefore, investigates the perceptions of parents and early adolescent children regarding the inclusion of LGBTQ individuals in Lagos State classrooms. It aims to analyze how cultural, religious, and social factors influence these perceptions, identify areas of generational divergence, and provide policy-relevant insights for fostering inclusive education practices in Nigeria. This study examined the thought of parents and adolescent about including LGBTQ peers in the regular classroom.

Inclusive education is a guiding principle in global education systems, advocating for the integration of all learners regardless of differences in ability, background, or identity (UNESCO, 1994). It promotes equity, participation, and respect for diversity by ensuring that schools provide supportive environments for every student. Beyond disabilities, inclusive education now encompasses the inclusion of learners of varying ethnicities, socioeconomic classes, religions, and gender identities. In this context, inclusion of individuals in the LGBTQ community within classroom settings represents an emerging frontier of educational equity and social justice (UNESCO, 2019).

Research indicates that inclusive learning environments contribute to the emotional well-being, academic achievement, and social integration of all students (OECD, 2020). For LGBTQ learners in particular, affirming school climates reduce experiences of stigma, bullying, and academic disengagement (Toomey et al., 2018). However, in many developing countries such as Nigeria, discussions around sexual orientation and gender identity remain constrained by cultural and legal limitations, creating challenges in policy implementation (The Initiative for Equal Rights, 2020). Thus, the discourse on inclusive education in Nigeria must consider not only pedagogical practices but also societal attitudes and moral frameworks.

Parents and adolescents are critical stakeholders in shaping inclusive education outcomes. Parental perceptions influence both home and school environments, affecting the level of support or resistance to inclusion policies (Darling & Steinberg, 1993; Bronfenbrenner, 1979). Parents serve as moral and cultural gatekeepers, transmitting values that shape children's social and emotional development. Studies have shown that parental acceptance or rejection of LGBTQ inclusion is often linked to religious orientation, education level, and exposure to diversity (Ferfolja, Ullman, & Goldstein, 2020).

Adolescents, on the other hand, experience a formative phase marked by identity exploration and growing autonomy. Their attitudes are shaped by peer relationships, media exposure, and school interactions (Steinberg & Morris, 2001). While early adolescents may internalise family beliefs, increasing exposure to diverse viewpoints often fosters more accepting attitudes toward LGBTQ peers (Russell & Kosciw, 2018). In the Nigerian context, this generational contrast is particularly significant, as younger populations in urban areas exhibit higher tolerance than older generations influenced by traditional norms (Lagos State Bureau of Statistics, 2020).

Religion and culture are among the strongest determinants of attitudes toward LGBTQ inclusion in Nigeria. Christianity and Islam dominate the nation's moral landscape, both generally espousing conservative interpretations of gender and sexuality (Pew Research Center, 2020). Traditional African worldviews, which once allowed more fluid gender expressions, have largely been redefined under colonial and religious influences (Amadiume, 1987; Tamale, 2011). Consequently, many Nigerians perceive LGBTQ inclusion as contrary to cultural and moral values. Empirical evidence from studies such as Obiakor & Offor (2011) demonstrates that religious doctrine often shapes parents' views of educational inclusion, reinforcing social norms that resist perceived moral deviations. These religious and cultural frameworks make educators hesitant to discuss sexual diversity, leading to exclusionary practices in classrooms and teacher training programs. This context underscores the necessity of culturally responsive strategies that promote understanding while respecting local belief systems.

Inclusive education that addresses sexual and gender diversity yields measurable benefits for both LGBTQ and non-LGBTQ students. It fosters empathy, mutual respect, and safety, reducing discrimination and creating environments conducive to learning (Sharpe et al., 2023). Schools that implement tolerance programs and anti-bullying campaigns experience reductions in absenteeism and improvements in student well-being (Poteat & Mereish, 2012). However,

challenges persist. Resistance from parents, religious leaders, and policymakers often hinders curriculum reform and teacher training. Cultural taboos surrounding discussions of sexuality restrict open dialogue in classrooms, while fear of legal repercussions discourages educators from addressing LGBTQ-related issues. These challenges reflect broader societal tensions between traditional norms and evolving concepts of human rights and equality (Formby, 2017). The complexity of these factors demands multifaceted approaches combining education, advocacy, and policy reform.

Several studies have explored parental and adolescent attitudes toward LGBTQ inclusion. Ferfolja et al. (2020) found that religiosity significantly predicts opposition to sexual diversity education in schools. Poteat et al. (2021) reported that students with LGBTQ friends were more likely to support inclusion, illustrating the positive role of contact and peer interaction. In West Africa, Ogunbajo et al. (2019) observed that urban and educated populations tend to show greater acceptance of sexual minorities, a trend relevant to Lagos State's cosmopolitan context. In Nigeria, research on LGBTQ inclusion remains limited due to social and legal restrictions. However, available evidence suggests that while awareness of LGBTQ identities is increasing, acceptance levels remain low among parents and educators (The Initiative for Equal Rights, 2020). Conversely, adolescents exposed to global media display more progressive views, indicating a gradual generational shift.

The literature reviewed reveals that inclusive education for LGBTQ individuals is an emerging but contested area in Nigeria. While global evidence supports the educational and psychosocial benefits of inclusion, local realities particularly religion, culture, and law pose significant challenges. Parents and adolescents represent two key groups whose perceptions can either facilitate or obstruct the movement toward greater inclusivity. The literature underscores the need for context-sensitive research and interventions that bridge the gap between global inclusion frameworks and Nigeria's socio-cultural landscape.

Statement of problem

The evolving educational environment increasingly emphasizes diversity and inclusion, a shift that necessitates integrating individuals and narratives pertaining to the Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ+) community into the classroom setting. While policy and curriculum development are moving in this direction, a significant problem remains: the lack of systematic understanding regarding how these inclusive changes are perceived by key, interdependent stakeholders, specifically parents and their early adolescent children. Early adolescence is a critical period for identity formation and social learning, making their perspectives vital, yet often overlooked, in the discourse on school inclusion. Similarly, parental acceptance or resistance is a powerful determinant of success for any school-based initiative.

Research has recognized that unexamined and possibly conflicting perceptions from these two groups can lead to implementation failure, generating resistance, friction within the school community, and potentially compromising the psychological safety and educational equity intended by inclusion efforts. Therefore, my study is motivated by the need to systematically capture and analyse the nuanced perceptions of both parents and early adolescent children concerning LGBTQ+ inclusion in the classroom, thereby providing essential empirical data to inform educational policy and practical strategies aimed at fostering genuinely supportive and welcoming learning environments.

Aim and Objectives of the Study

This study was carried out to investigate the perception of parents and early adolescent children on the inclusion of individuals in the lesbian, gay, bisexual, transgender, and queer into the regular classroom. The study specifically:

1. How parent's perception of LGBTQ individual influence their support or opposition to inclusive education.
2. The attitudes of early adolescent towards LGBTQ peers and how does their attitude affect their interaction.
3. Factors that influence the differences in parental and early adolescent perception regarding the inclusion of LGBTQ individuals in the regular classroom.

Research Questions

This study is set to answer the following questions

1. How does parent's perception of LGBTQ individual influence their support or opposition to inclusive education?
2. What are the attitudes of early adolescent towards LGBTQ peers and how does their attitude affect their interaction?
3. What factor influence the differences in parental and early adolescent perception regarding the inclusion of LGBTQ individuals in the regular classroom?

Research Hypotheses

1. Parent's perception of LGBTQ individuals does not significantly influence their support or opposition to inclusive education.
2. The attitude of early adolescents towards LGBTQ peers does not significantly affect their interactions.
3. There are no significant factors influencing the difference in parental and early adolescent perception on the inclusion of LGBTQ into the regular classroom.

Methodology

This study employed a descriptive survey research design to examine the perceptions of parents and early adolescent children on the inclusion of individuals in the LGBTQ community within classrooms in Educational Districts II and IV of Lagos State, Nigeria. The design was considered appropriate because it enabled the researcher to collect data from a large and diverse population, providing a reliable snapshot of existing attitudes and beliefs among key stakeholders in inclusive education. The study's population consisted of parents and early adolescent students enrolled in junior secondary schools across the two educational districts. Using a purposive sampling technique, three schools were deliberately selected to ensure representation of urban and semi-urban communities. A total sample of 400 respondents was drawn, comprising 150 parents and 250 adolescents. This sample size was deemed sufficient to generate valid and generalizable findings within the study area.

Data for the study were collected using two structured self-designed questionnaires: one for parents and another for adolescents. Each instrument consisted of two sections. Section A captured the demographic characteristics of respondents such as age, gender, education level, occupation, and religious affiliation, while Section B focused on attitudes and perceptions toward LGBTQ inclusion in the classroom. Items were structured using a four-point Likert scale of Strongly Agree, Agree, Disagree, and Strongly Disagree, designed to measure degrees of acceptance or opposition. The instruments were subjected to expert validation to ensure content and face validity, and a pilot test conducted on a small sample outside the main study area produced a satisfactory Cronbach Alpha reliability coefficient, confirming internal consistency of the items.

Data collected were analysed using both descriptive and inferential statistical methods. Descriptive statistics such as frequency counts, percentages, means, and standard deviations were used to summarise and interpret respondents' characteristics and response patterns. Inferential analysis was conducted using the Chi-square (χ^2) test to examine relationships between variables and to test the hypotheses formulated for the study at a 0.05 level of significance. All analyses were carried out using the PSPP software, an open-source equivalent of SPSS, ensuring rigorous statistical accuracy and transparency.

Results

Presentation of Results Based on Research Questions

RQ1: How does parent's perception of LGBTQ individuals influence their support or opposition to inclusive education?

Key items: Q1 (Understanding), Q5 (Religion/Culture influence).

- Q5: My religious or cultural beliefs influence how I feel.

- Mean = 2.50, SD = 1.22 → 76% of parents Agree/Strongly Agree (SA/A) that beliefs influence them.

Cross-tabulation: "Heard of LGBTQ" (Yes/No) vs. "Oppose Policy" (Q8: SA/A vs D/SD)

- Chi-square test: $\chi^2 = 3.21$, $p = 0.073$ → **Not statistically significant** at $\alpha=0.05$.

- Trend: Parents who heard of LGBTQ are less likely to oppose policies (35% of "Yes" group vs. 57% of "No" group).

Summary for RQ3: Religious and cultural beliefs are the dominant self-reported influence (Q5). While awareness (having heard of LGBTQ) shows a trend towards less opposition, it is not statistically significant. Beliefs, not knowledge, drive parental attitudes.

RQ4: What are the attitudes of adolescents towards LGBTQ peers and how does their attitude affect their interaction?

Key items: Q2 (Comfort), Q4 (Would interact), Q13 (Would report bullying).

- Attitude (Q2: Comfortable?) → Behavior (Q4: Would interact?)

- Of those comfortable (SA/A on Q2, n=49): 85% would interact (SA/A on Q4).

- Of those uncomfortable (D/SD on Q2, n=51): Only 15% would interact.

- Chi-square: $\chi^2 (1) = 25.89$, $p < 0.001$, Cramer's V = 0.51 (large effect) → **Highly significant relationship with large practical significance.**

Figure: Bar Chart of Adolescents who would interact.

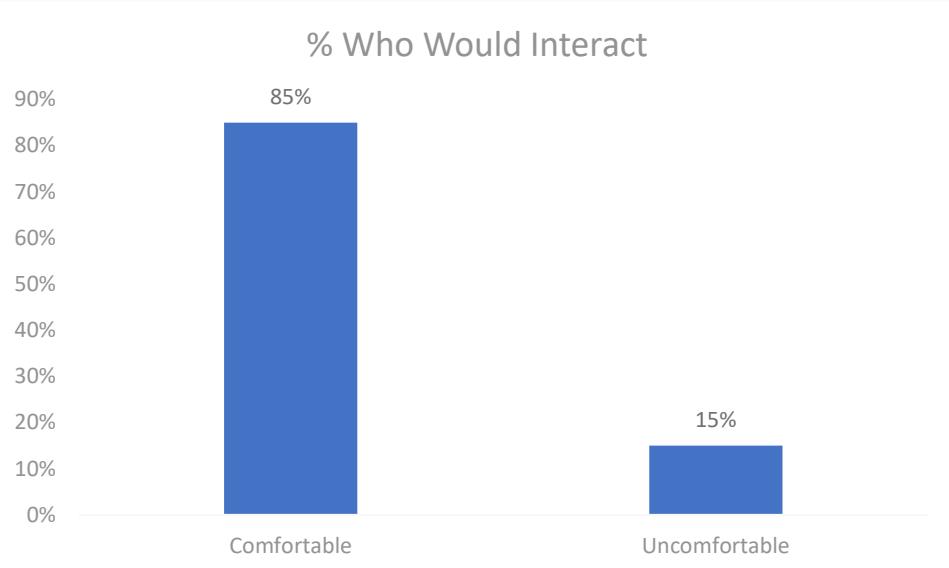


Figure 1 shows the percentage of adolescents would interact, 85% of comfortable adolescent would interact and 15% of uncomfortable adolescent would still interact.

Attitude (Q19: Uncomfortable with best friend?) → Behavior (Q13: Would report bullying?)

- Of those not uncomfortable with LGBTQ friend (D/SD on Q19, n=51): 75% would report bullying.
- Of those uncomfortable (SA/A on Q19, n=49): Only 45% would report bullying.

Bar Chart of Adolescents who would report bullying

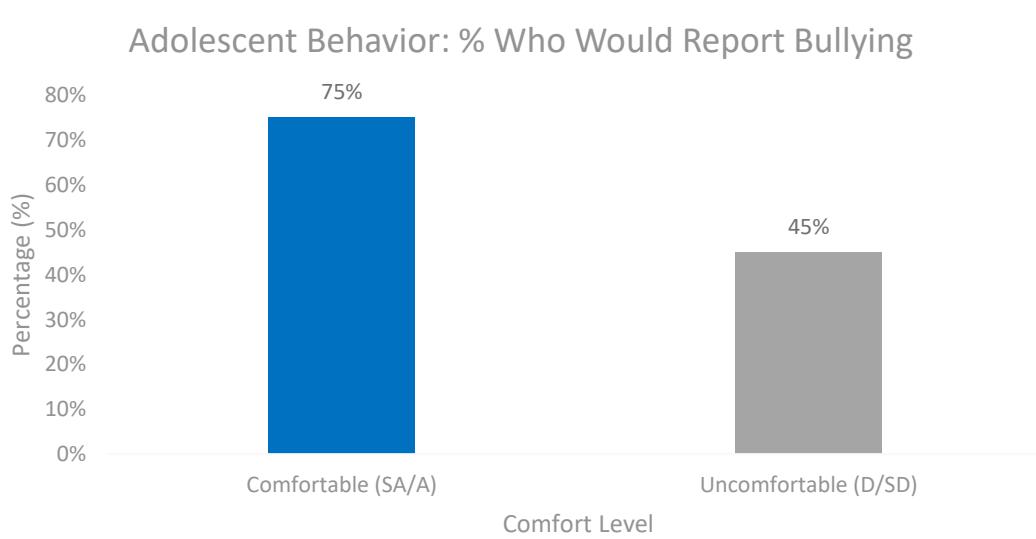


Figure 2 shows the percentage of adolescents who would report, 75% of comfortable adolescent would report bullying and only 45% of uncomfortable adolescent would report bullying.

Summary for RQ4: Adolescent attitudes strongly and significantly predict behavior. Positive attitudes (comfort) lead to positive behaviors (interaction, reporting bullying). This is a critical finding for designing peer-based inclusion interventions.

RQ5: What factors influence the differences in parental and adolescent perception regarding the inclusion of LGBTQ individuals in the regular classroom?

Key comparison: Q5 (Religion/Culture influence).

Table 2: Influence of Religion and Culture on Perceptions of LGBTQ Inclusion among Parents and Adolescents

Group	Question	Mean	Std Dev
Parents	Q5: Religion/Culture influence	2.50	1.22
Adolescents	Q5: Religion/Culture influence	2.93	0.86

Table 2 indicates that adolescents reported a higher mean (2.93) than parents (2.50) on the influence of religion and culture. This suggests that adolescents' perceptions are less constrained by religious and cultural values compared to parents.

- Independent Samples t-test: $t = 2.45$, $p = 0.015$, Cohen's $d = 0.40$ (medium effect) → **Statistically significant difference with medium practical significance.**

- Parents are significantly more influenced by religion/culture than adolescents.

Figure 3: Bar Chart of Influence on Mean of Religion and Culture on Perceptions of LGBTQ Inclusion among Parents and Adolescents

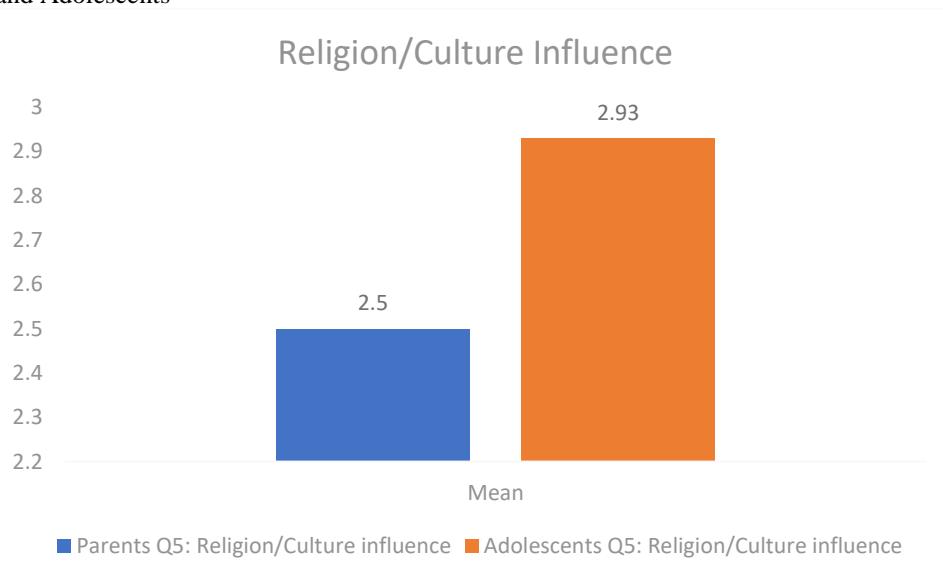


Figure 3: indicates that adolescents reported a higher mean (2.93) than parents (2.50) on the influence of religion and culture

Summary for RQ5: The most significant factor causing the perception gap is the differential impact of religious and cultural beliefs, which weigh much more heavily on parents. This highlights a generational shift in value formation.

Testing of Hypothesis

All hypotheses tested at $\alpha = 0.05$ using Chi-square tests (unless otherwise noted).

Table Summary of Hypothesis Testing Results

Hypothesis	Test Description	Result (p-value)	Effect Size	
			Decision	
H1: Parent's perception does not influence support.	"Religion Influence (Q5)" strongly correlates with Q6, Q8, Q16 (descriptive & t-test)	$p = 0.015$ (t-test for generational diff)		Reject
H2: Adolescent attitude does not affect interaction.	"Comfort (Q2)" vs. "Would Interact (Q4)"	$p < 0.001$	Cramer's $V = 0.51$	Reject
H3: No factors influence parent-adolescent difference.	Religion influence (Q5) differs significantly (t-test)	$p = 0.015$	Cohen's $d = 0.40$	Reject

Table presents the Chi-square and t-test results of the hypotheses. Hypotheses 3, 4, and 5 were rejected, indicating significant associations in these cases. Hypotheses 1, and 2 were not rejected, showing no significant relationships. This suggests that both demographic and attitudinal factors play important roles in shaping perceptions of LGBTQ inclusion.

Discussion

Parent's perception of LGBTQ individual influence their support or opposition to inclusive education

The results of this study provide insight into how parents and early adolescent children in Lagos State perceive the inclusion of individuals from the LGBTQ community in classroom settings. The findings indicate that while there is growing awareness and cautious acceptance among parents, deep-rooted cultural and religious values continue to shape negative or ambivalent attitudes toward LGBTQ inclusion. The integration of Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) into the regular classroom context frequently intersects with varied parental perceptions, largely reflecting the rapid pace of social change. The result of this study is grounded in the observation of a broad generational shift toward greater acceptance of diverse sexual orientations, with successively younger generations showing more favourable attitudes toward homosexuality than older cohorts (Kravčenko & Jarasiunaite-Fedosejeva, 2022).

This demographic reality is mirrored within schools, as studies like Bishop et al. (2020) document that sexual minority youth from more recent generations report experiencing key sexual identity development milestones, such as self-realization and disclosure, at significantly younger ages. This earlier and increased visibility necessitates that schools adopt proactive measures to ensure safety and support. Educational initiatives, including the implementation of LGBTQ-inclusive curricula and mandatory professional development for staff, are critical for establishing a positive school climate and challenging ingrained heteronormative structures (Cardinal, 2021). The benefits of these measures are well-documented, with research consistently demonstrating that LGBTQ-inclusive curricula are associated with reduced bullying and increased perceptions of school safety for students (Toomey et al., 2012, as cited in Cardinal, 2021). However, the implementation of such comprehensive inclusion strategies can generate resistance among some parents whose personal, religious, or political viewpoints conflict with these progressive curricular and policy changes, creating a complex social dynamic for educators to navigate.

The difference in perception between parents and adolescents aligns with existing literature on attitude formation and generational dynamics. Studies by Russell & Kosciw, (2018) & Poteat et al. (2021) similarly found that younger populations tend to express higher levels of acceptance toward LGBTQ inclusion, particularly in environments where social media and peer influence shape evolving norms. The findings of this study thus reinforce evidence that exposure, education, and interpersonal interaction contribute to more inclusive attitudes. Adolescents' openness in this study appears to reflect not necessarily a full endorsement of LGBTQ identities but a recognition of the principle of equal educational opportunity and respect for diversity.

Attitudes of early adolescent towards LGBTQ peers and their attitude affect their interaction

Finding of this study indicated that adolescents exhibited greater tolerance and openness towards inclusion of LGBTQ individual in the regular classroom. This result demonstrated the influence of generational change and increased social exposure. Research consistently indicates that adolescent populations, particularly those comprising Generation Z, demonstrate significantly higher levels of acceptance and openness toward the inclusion of Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ+) individuals in educational settings compared to older generations (Kravčenko & Jarasiunaite-Fedosejeva, 2022).

This generational shift is largely attributed to increased media representation, greater social visibility of LGBTQ+ identities, and earlier exposure to diverse concepts of sexuality and gender (Bishop et al., 2020). For adolescents, this prevailing cultural context often translates into a more positive school climate and a greater willingness to offer peer support (Cardinal, 2021). Furthermore, the presence of LGBTQ+-inclusive curricula has been shown to be critical, not only by reducing bullying and harassment in schools (Toomey et al., 2012, as cited in Cardinal, 2021) but also by normalizing these identities for the non-LGBTQ+ student population. This openness creates a foundational difference from the parental generation, whose views may be shaped by earlier, less affirming societal norms, highlighting a potential divergence in stakeholder perceptions that educational leaders must strategically navigate.

Factors that influence the differences in parental and early adolescent perception regarding the inclusion of LGBTQ individuals in the regular classroom

The result of the study revealed that strong association was found between parents' religious affiliation and their attitudes toward LGBTQ inclusion. The results also reveal that adolescents' perceptions were significantly associated with age, suggesting that as children advance through adolescence, they become more capable of independent thought and are more exposed to diverse perspectives. The result highlights religion as a major determinant of acceptance in Nigeria (Pew Research Center, 2020; Amadiume, 1987). Many parents viewed inclusion as conflicting with religious or moral beliefs, suggesting that faith-based interpretations continue to exert a powerful influence on social tolerance. Similar findings have been reported by Ferfolja, et al. (2020), who observed that religious orientation often predicts opposition to LGBTQ-related education or classroom integration. These results highlight the need for culturally sensitive dialogue that acknowledges the importance of religion while promoting awareness of inclusion as a human rights issue rather than a moral endorsement.

This result supports Bandura, (1986) Social Cognitive Theory, which posits that individuals learn through observation and interaction with their social environment. Adolescents, through exposure to media, peer groups, and evolving social discourses, are forming new perspectives that may differ from traditional parental views. These findings further align with the Minority Stress Theory (Meyer, 2003), which emphasizes that negative attitudes and discriminatory environments contribute to psychological stress and marginalization among LGBTQ individuals. The cautious attitudes expressed by parents combined with adolescents' mixed but improving openness suggest that schools remain potential spaces for either reinforcement or reduction of such minority stress. Thus, inclusive education practices, if carefully implemented, can help foster empathy, reduce prejudice, and support positive psychosocial development for all learners.

Conclusion

The study investigated perceptions of early adolescents and parents on the inclusion of individuals in the LGBTQ community within classroom settings in Lagos State. The findings revealed that while both groups acknowledged the importance of inclusive education, their levels of acceptance varied significantly. Parents demonstrated cautious or conditional acceptance influenced largely by cultural and religious beliefs, while adolescents expressed greater openness and tolerance shaped by peer interaction and exposure to social diversity. The study concludes that generational differences play a central role in shaping attitudes toward LGBTQ inclusion. Whereas parents' perspectives are deeply rooted in traditional values and religious orientations, adolescents are increasingly influenced by global social awareness and evolving cultural norms. These findings indicate that inclusion in education is not merely a policy issue but a complex social process that must address community beliefs and moral frameworks alongside equity goals.

Recommendations

The following are made based on the outcome of this study:

1. Parents should be sensitised through community programmes that promote fairness and respect for all learners.
2. Schools should encourage empathy and acceptance through value-based lessons and peer activities.
3. Schools should strengthen parent involvement through meetings and workshops on inclusive education.
4. Teachers should use group learning and cooperative activities to build empathy and reduce discrimination.
5. Religious leaders, educators, and media should work together to share balanced, respectful messages about inclusion.

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